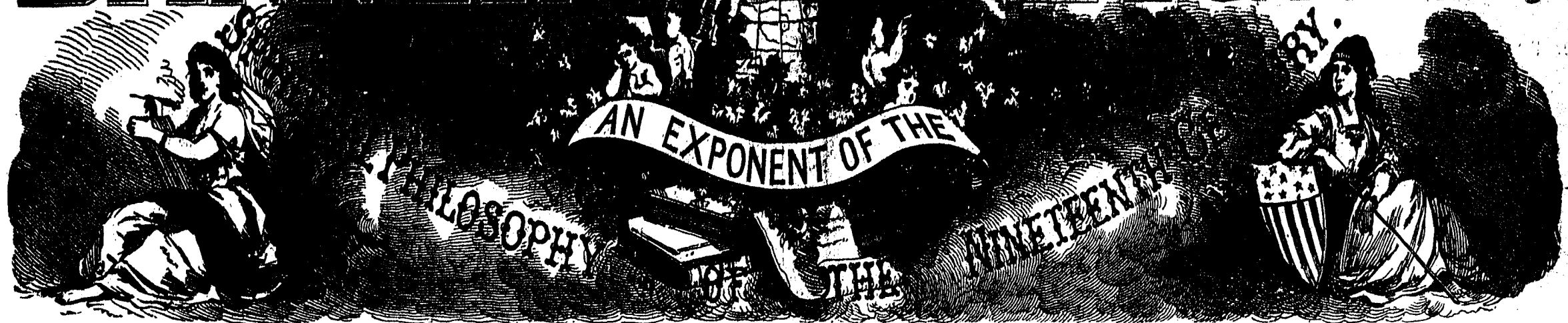


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LIGHT AT LAST.

The tree that bears the battling wind
On mountain side or open plain,
And in resistance strength doth find,
Is like the strong expanding mind
That from adversity brings gain!

The gold that is the child of fire—
Whereby it left behind its dross,
Can picture well the rich desire—
That may the heart in pain inspire—
And compensate for seeming loss!

A wisdom rules this world of ours,
It is not wise for us to miss;
Beneath the snow are seeds of flowers,
And they come forth in sunny hours,
To show how waiting's crowned with bliss!

WILLIAM BRUNTON.

The Origin of Christianity.

BY WM. EMMETTE COLEMAN.

IN THE BANNER of April 22 is published a critique by Dr. Alexander Wilder of that excellent work, "The Christ Question Settled," by Dr. J. M. Peebles. Dr. Wilder is essentially a mystic: his point of view is largely that of mysticism and esotericism, rather than that of the matter of fact archaeologist and historian. The introduction of elements of mysticism and esotericism in the consideration of historical and archaeological problems tends inevitably to befog and cloud the true solution of the issues involved. The critical, analytical, scientific method and that of the mystic and esotericist are antipodal. The only true or safe method in all matters is that of the strictly scientific. The vagaries of occultism, mysticism, esotericism, *et hoc genus omne*, should always be rigorously excluded from investigations looking to the determination of the exact facts of history. If we wish to find out the real truth, the speculations and pretensions of the mystics of any and every school must be discarded totally.

It seems to me that the introduction in Dr. Wilder's essay of so much matter on the variant subjects of solar mythology, astrozodiacal worship, the Mithraic cult, the Essenes, and Persian religion, *Chrestos* and *Christos*, the Talmudic execution of Jesus, etc., etc., must produce intellectual confusion in the minds of his readers. After reading through the Doctor's article one finds it difficult to tell just what he does believe about Jesus and primitive Christianity. This article is written by me as an attempt to aid in dispelling, it may be, some of the intellectual confusion and uncertainty, on the matters treated, that may have been engendered by Dr. Wilder's review of Dr. Peebles' book.

CHRESTOS VERSUS CHRISTOS.

The facts of history compel me to dissent most decidedly from the conclusion of Dr. Wilder that the original designation of Jesus was not *Christos*, the Christ, but *Chrestos*, and that Christians (*Christiani*), not Christians, was the original name of the followers of Jesus. This far fetched theory has been advocated by various free thinkers of the radically iconoclastic type, including Edwin Johnson in his first work, *Antiqua Mater*; but of course in his later works, where Christianity is a fabrication of the monks of the Middle Ages, this bizarre *Chrestos* theory necessarily was dropped. There is not a particle of evidence that Jesus was called *Chrestos* before he was *Christos*; but overwhelming proof exists to the contrary.

The oldest writings in the world on Christianity are in the New Testament; and, of these, Paul's genuine epistles are the oldest part. The whole theology of Paul, and indeed of all the New Testament writers, as well as of all the Apostles and early Christians, is based on the doctrine that Jesus of Nazareth was the Christ, the Messiah. From the beginning to the end, the New Testament is saturated with the doctrine that Jesus was the Christ. What was Jesus executed for? For claiming to be the Christ. What is meant by the term Christ? Let us see.

Messiah is an Anglicized form of the Greek word *Messias*. *Messias* is the Greek form of the Hebrew *Mashiakh*. *Ila Mashiakh* means in Hebrew the Anointed. The Greek form, *Messias*, is found in but two passages in the New Testament—John i: 41; iv: 25. The early Christians, speaking and writing Greek, generally used *Christos* instead of *Messias*, in designating their Lord and Master by his official title. *Christos* in Greek signifies the Anointed, being the Greek equivalent of the Hebrew *Mashiakh*. It is unknown who first called Jesus in Greek *Christos* rather than *Messias*. Probably Paul, the first expounder of the Messiahship of Jesus to the Gentile world, may have introduced the term *Christos* among them. In Paul's epistles, the oldest Christian writings in the world, Jesus is invariably called *Christos*. *Christos* becomes *Christus* in Latin and *Christ* in English.

In the Old Testament the term *Mashiakh* is applied to the Israelitish kings, and is usually translated in our authorized English versions by the word "anointed." Saul, the first king, is the first one designated as the Messiah—*Mashiakh neged*, the anointed chief. In after years even Cyrus, the great Persian king, who released the Jews from captivity, was styled by the second or Deutero-Isaiah as the Lord's Messiah (Isaiah xlv: 1). After the overthrow of the northern kingdom of Israel, or Samaria, at the hands of the Assyrian hosts, there arose in the Hebrew mind the conception of a personal descendant of David, their great king, who should be raised up by Yahweh (Jehovah) to restore the ancient glories of David's time and reunite the now disrupted kingdom. This deliverer was called the Messiah; and under his sway the Jewish people were to be supreme

over all nations, the ruler and judge of the world, and was to inaugurate an era of perpetual peace and happiness in all the earth. Sometimes the conception of a personal Messiah became weakened, the idea being paramount that the whole nation collectively, purified and redeemed, the chosen race, would fill the rôle of the expected Messiah, the Anointed of Yahweh. In the troublous times of Herod the hope of a personal Messiah revived, and when Jesus of Nazareth appeared in Galilee the Messianic hope was ripe among the people. The advent of the Messiah was in popular parlance called the coming of the "kingdom of heaven"—the term kingdom of heaven or kingdom of God being synonymous with the reign of the Messiah over Israel.

John the Baptist and other zealots in the first century began to preach the speedy coming of the kingdom of heaven. Jesus was attracted to John, and was baptized as one of his disciples; and after John's imprisonment he took up the work of John, repeating John's command: "Repent, for the kingdom of heaven is at hand." It does not appear that at the beginning of Jesus' ministry he had any thought that he himself was the coming Messiah; but toward the latter part of his ministrations the idea dawned upon him that he of all living Hebrews was the better fitted for the Messiahship, in which opinion he was confirmed by his enthusiastic followers, headed by the impulsive Peter (Matthew xvi: 13, 16); and from that time forth he proclaimed himself the Messiah, thereby speedily losing his life. The Messiah was to be the King of the Jews; he was to deliver Israel from foreign oppression and bondage; to revive the glories of the ancient monarchy; to set up a heavenly kingdom on earth at Jerusalem, in which kingdom all righteous Israelites of former generations, by being resurrected or raised from the dead, should dwell forever. When Jesus was hailed as King of the Jews by the multitude, at the time of his triumphal entry into Jerusalem, he brought himself into conflict with the Roman authorities; and in a few days thereafter he was executed for insurrection or sedition. The Messiahship had both a political and a theological significance; the Messiah was to be a heavenly ruler on earth, the viceroy of God, to reign in Jerusalem, primarily over the Jews, and eventually over all nations as King and Lord.

Had Jesus not been proclaimed as the Messiah, or Christ, by his followers, he would not have been executed, and Christianity would never have been born. Because he was claimed as the Christ, or the King of the Jews, he was given a crown of thorns and a purple robe put on him and mock worship bestowed upon him, and he was greeted with, "Hail! King of the Jews!" He was called King of the Jews in the inscription on his cross when he was crucified. This is positive proof that Jesus was called Christ, and that his followers were accordingly called Christians before *Chrestos* and *Christians* were applied to them. I fail to understand how any one, in the face of these facts, can believe that Jesus was not called the Messiah, or Christ, during his lifetime, but was first called *Chrestos*, and at some subsequent time this was changed to *Christos*, or Christ.

The word *chrestos* is a common Greek word, meaning useful, kind, good, from the root, *chrao*, whose radical meaning was "to furnish what is useful." As a common adjective, the word *chrestos* is found a number of times in the New Testament, and it is variously translated good, kind, gracious, easy. When Jesus (Matthew xi, 30) says "My yoke is easy," the word "easy" is in Greek *chrestos*. In I. Corinthians, xv, 33, when Paul says, "Evil communications corrupt good manners," the word good is *chrestos* in Greek.

Dr. Wilder, like others before him, gives an alleged translation of a passage in I. Peter, ii, 3—*Hoti Chrestos ho kurios*. The Lord is *Chrestos*. This is an incorrect translation. Dr. Wilder gives a part of the sentence only, omitting the rest of it. The whole passage reads thus: *Eiper (or Ei revised text) egenasthe hoti chrestos ho kurios*; and the correct translation is this: If ye have tasted that the Lord is gracious (or good). *Chrestos* here is not a proper name, but a common adjective, meaning good, or gracious. The reading, "The Lord is *Chrestos*," would not make sense if attached to the rest of the sentence of which it is a part: so the advocates of the *Chrestos* perversion of fact split in two the sentence, and give an incorrect translation of the part they use, and prudentially say not a word about the rest of the sentence which they lop off from it. Is this fair or just?

Chrestos being so common a word in Greek, it happened that in later times in the Church its resemblance to the more unusual word, *Christos*, led in a small degree to some confusion in the use of the terms. As Jesus was deemed superlatively good, it was natural that he should be called *chrestos*, good, or the Good One; and in the popular mind the word *Christian* was, in a slight degree, confounded with *Christian*. This is the plain, simple truth, and it is remarkable that any one can—based on the few instances in which *Chrestos* and *Christians* are known to have been applied to Jesus and his followers, as against the universal use of the terms *Christ* and *Christians* from the days of Jesus—think that Jesus was originally called *Chrestos* and not *Christos*.

SOLAR MYTHOLOGY.

Dr. Wilder exploits the oft-explored theory of Jesus being an impersonation of the sun, instancing as evidence that worse than worthless book, "The Keys of the Creeds." Various alleged parallels between the Church's ecclesiastical ritual, etc., and

solar mythology, are named by Dr. Wilder. Only one of these is found in the New Testament—the time of the crucifixion of Jesus—while the rest do not pertain to primitive Christianity, but were the work of the Church hierarchy at a later date. Granting these parallels to be exact, which, in fact, they are not, they do not touch the question of the origin of Christianity. They are merely Pagan accretions tacked on to Christianity after it became, to some extent, Paganized in the Roman Church. If Christianity in its origin was an offshoot from solar mythology, these solar-myths should surely be in the New Testament; but they are not there.

CHRISTMAS.

For example, take the celebration of Jesus' birthday on the 25th of December, the day of the birth of Mithras and other solar deities. The New Testament says nothing of the day of Jesus' birth, nor was any particular day celebrated as his natal day in the early church. At a later date, many different days were celebrated by different churches as Christ's birthday. The earliest reference to Jesus' birthday being celebrated on any day by any one is in Clement of Alexandria, about A. D. 200 (*Stromata*, book I, chapter 21), in which he intimates that it is not known on what day Jesus was born, and speaks of certain Christians saying that he was born on May 20, and April 21 or 22, respectively. At Jerusalem and in the East, including Alexandria, it was long the custom to celebrate the Epiphany and the birth of Jesus on the same day, January 6. In the West, particularly at Rome, the two were separated, and the Nativity assigned to December 25. The East continued to celebrate the two together on January 6 for some time; but, from the time of Chrysostom, in the fourth century, the East began gradually to conform to the Western practice and to celebrate the Nativity on December 25. These facts show that in the New Testament and in primitive Christianity the birth of Jesus had no connection whatever with the birth of the sun-god, and that the life of Jesus in the New Testament and as believed in by the original Christians was not a personification of the sun, and had naught to do with solar mythology.

THE CRUCIFIXION.

The crucifixion of Jesus, alleged as parallel with the crucifixion (!!) of the sun on the ecliptic, is an undoubted historical event, which took place at the time of the Passover of the Jews. This was a movable feast, being celebrated on the first full moon in the spring. Its astronomical feature had no connection with solar mythology among the Jews of Jesus' day, to whom sun-worship was a vile abomination. Though the death of Jesus took place during a feast regulated by astronomy, sun-worship had no more to do with the date or time of Jesus' death than it had with the death of George Washington or of Abraham Lincoln. The rest of the parallels of Christian observances with those of sun-worship, so far as they really exist, formed no part of Jewish or primitive Christianity, Pauline or Petrine; but they are some of the excrescences attached to Christianity by the Roman hierarchy in later times.

THE MITHRAIC CULT.

To derive Christianity from the worship of the Greco-Persian Mithras is preposterous, and is refuted by every competent scholar. In Prof. Hatch's Hibbert Lectures on "The Influence of Greek Philosophy on early Christianity," the subject of the influence of the Mithraic Cult on Christianity is treated in a candid, competent and scholarly manner. In some minor matters Mithraism may have affected Christianity; but nothing whatever in essentials is derived by the younger faith from the older one. A deal of foolish matter has been published about the Mithraic origin of Christianity, to which no genuine scholar pays any attention.

THE ESSENES.

Many persons have alleged that Jesus was an Essene, and that the first Christians were Essenes; but this also all competent scholars reject. Some of the teachings of Jesus agree with those of the Essenes, but other teachings and practices of his were in direct contravention of Essenian tenets. Jesus seems to have been an eclectic, taking some things from the Essenes, some from the Pharisees, and much from the Rabbinical or Talmudic teachers of the time. He is more Pharisaic and Talmudic than Essenian.

JESUS' EXECUTION ON THE PASSOVER.

Dr. Wilder says that, it not being a Jewish custom to execute criminals in Passover time, the accounts in the Bible of Jesus' execution at that time are rendered uncertain. But in his next sentence Dr. Wilder quotes from the Talmud that Jesus was executed "on the Sabbath of the Passover festival" by the Jews. All Jewish scholars accept as true the execution of Jesus at the Passover, and as we have seen the Talmud expressly so states. The leaders of the Jews may not have taken so active a part in compassing the death of Jesus as is stated in the Gospels; but that he was executed at that time is beyond reasonable question.

CHRISTIANITY AND PAGANISM.

Dr. Wilder quotes Renan that the whole paraphernalia of Christian ceremonial was so much baggage brought from the Pagan camp. Renan is poor authority; imagination and critical judgment are conspicuous in his writings, in contrast to the sober, scientific criticism and analysis of the German and Dutch rationalists like Strauss, Baur and Kuenen. Much of the ceremonial of ecclesiastical Christianity was of Pagan origin, as we know; but ecclesiastical Christianity is very far removed

from the teachings of Jesus and the Apostles. The primitive doctrines of Christianity are of Jewish origin, not Pagan.

Christianity was in its incipience a purely Jewish development. The central principle of Christianity is the Messiahship of Jesus, and this was an exclusively Jewish conception originally. The doctrines taught by Jesus were essentially, not to say exclusively, Jewish; and they are all found in contemporary and previous Jewish literature. The twelve apostles and their converts, the original primitive Christians, were strict Jews, observers of the Mosala law, and differed in no respect from other Jews, except in their acceptance of Jesus as the Messiah and their belief in his speedy reappearance on earth to establish his Messianic kingdom. After the new cultus had been disseminated in Gentile lands, with its Pauline modifications, it gradually attracted to itself Pagan accretions, culminating with the large absorption of heathen elements under the Roman Catholic hierarchy. But it is the accretions, the modifications of Christianity, which are Pagan—not its fundamental bases, which are purely Jewish.

The strict monotheism of Christianity was not derived from Paganism, but from Judaism. The communion service had its origin in an incident at Jesus' last supper in Jerusalem. Baptism was Jewish in origin. Preaching and sermonizing, a distinctively Christian practice, sprang from the synagogue services of Judea. Christian prayer is descended, in a direct line, from the use of prayer by Jesus and his contemporaries. The doctrine of the vicarious atonement had its origin in the sacrificial system of the Jews. Paul, a Jew, laid the foundations of this dogma, basing it on the Jewish animal sacrifices; and the Pseudo-Pauls in the spurious Pauline epistles, with later leaders in the Church, expanded the nascent Pauline dogma, until it assumed its modern proportions. The doctrine of the existence and action of the Holy Ghost was Jewish in its origin. The millennium was a Jewish-Christian dogma, being found at length in the Book of Revelation, an intensely partizan work of an early Jewish Christian. The speedy end of the world, the resurrection, the judgement day, the reward of the righteous in heaven, and the punishment of the wicked in hell, were all derived by Christianity from Judaism, as also the dogma of the existence of a personal devil. Justification by faith is also of Jewish origin, Paul having been its most earnest promulgator. The terms "salvation," "redemption," "regeneration," "Son of God," "Son of Man," "kingdom of heaven," "Father in heaven," etc., were household words in Talmudic Judaism in the first century. The Deity of Christ, though never inculcated by Paul, yet had its roots in Paul's undue exaltation of Jesus to a pinnacle of glory but little inferior to God himself; while the pseudo-Pauline epistles come very near to, if they do not really reach, the ascription of absolute Divinity to Jesus. The Trinity, as essentially non-Jewish as it is, was merely the natural effluence of Jewish-Christian seedlings. The Father, the Son, and the Holy Ghost were all recognized in early Jewish Christianity—the Son as a man chosen of the Father as the Messiah, and the Holy Ghost as an influence from the Father. By a natural process of theologic evolution, in due time, these three became hypostatized into the triune personality of the Nicene Creed.

It is thus seen that nearly all the distinctive features of Christianity are Jewish in their origin. The Messiahship of Jesus, the ethics and theology of Jesus, the unity of God, vicarious atonement, baptism, the Lord's supper, the resurrection, the judgement day, heaven, hell, Satan, prayer and preaching, faith, regeneration, salvation, the Holy Ghost, the millennium—these, the very essential bases of Christianity—all had their origin in Judaism, while even the Deity of Christ and the Trinity, non-Jewish as they are, had their roots in first-century Judaism.

The truths in Dr. Peebles' work concerning the historical existence of Jesus are not affected in the least by the remarks of Dr. Wilder about the Pagan influences affecting the development of Christianity. The truths, the facts, in Dr. Peebles' book will stand for all time; they can never be overthrown; while the fancies and dreams of those who deny that Jesus and the Apostles ever lived, and of those who say they are impersonations of the sun and the twelve zodiacal signs, that Christianity was derived from Buddhism or from Mithraism or Krishnaism or Essenism or Egyptian mythology, and that Apollonius of Tyana was Jesus, and all kindred vagaries, are all doomed to perish everlastingly—being one and all lamentable examples of the aberration of the human intellect when not dominated by the only true method of investigation, that of the strictly scientific.

San Francisco, Calif.

It may be called both Memorial and Decoration Day—memory for the departed soldiers, and the spot where their remains were deposited, decorated with flowers. Memorial and decoration are most fitting terms. The aroma, the life of the flower never dies, the casing of the flower withers, enters into other combinations; the life lives and forms in the world immortal. Life mortal and life immortal are no farther apart than infancy and maturity or manhood and age. Decorate the spot of the decaying body; remember the spirit that lives still in a more mature existence, just beyond. Strew flowers in the path of living soldiers—it will help those here, it will help those there.—Ez.

ECHOES FROM ENGLAND.

NUMBER SIXTY-ONE.

Specially contributed to the BANNER OF LIGHT by its
European Correspondent,
J. J. MORSE.

Once again your far-away correspondent craves the privilege of a chat with his friends on the other side of "the pond," and at the same time to assure them that they are not forgotten, though he has not recently sent his customary letter to the pages of the good old BANNER, whose weekly visit to his home brings a sniff of the strenuous life of the Great Republic to him week by week.

As in Great Britain during the past winter has not presented much that is ordinarily noticeable, yet at the same time steady progress is being made on all sides, the meetings have been well attended, and a new tendency has made an unmistakable appearance. It is to rename our societies as Spiritual Churches! Whether the tendency will ultimately become sufficiently pronounced to become a permanent method it is too early to say. Whether it really indicates that we are at last realizing that we are settling down towards becoming a religious body is a moot point. Whether it all indicates benefit or the reverse to our work remains to be seen. But, side by side with the above mentioned appearances, there is the fact that we are acquiring property in many places, and that we have at last formulated a National Deed Poll, whereby we hope to evolve order out of chaos. In forming a judgment on all these matters, one must bear in mind the character and habits of thought common to the English disposition. Taking this into consideration, I am inclined to think we shall gain in position, influence and real power, as we organize as a religious body, while certain necessary reforms that, as a body, we stand in need of, will be greatly furthered, among them being a recognition of the fact that inspiration is not incompatible with Education; that liberality of thought is no warrant for illogical rant; that public service requires personal character to adorn the servant; that mediumistic sensitiveness does not excuse moral insensitiveness; also, that Spiritualists must live up to all they demand from those who serve them, or the orthodox, whom they do not always gently condemn, will still find cause to criticise us, for, if we are to have a religious Spiritualism, we must have the life that will accord therewith—more particularly, too, from those who most loudly plead for honesty and goodness from others.

However, a truce to preaching just at present. So now for a rough outline of more or less recent events hereabouts. In my last I mentioned that the remaining incident of our Jubilee Celebrations was to be the Grand Scottish Bazaar at Glasgow. Well the same was a most unqualified success. It held three days, was largely attended, and successfully opened by Rev. J. Page Hopps, Mrs. Ernest Stevens, wife of the Manager of one of Glasgow's largest theatres, and the writer. The attendances were excellent, and the financial result exceeded \$1,500, which, relatively, was a much more satisfactory financial gain than the English bazaar proved. The writer exhibited his now famous Stereoscopic Lecture, embracing views of the American Jubilee, which elicited long continued cheers. On the Sunday he was privileged to be the lecturer of the day, and large audiences greeted him on each occasion.

A few days prior to the above event another successful meeting of the same character was held at Blackpool, a popular seashore resort, and again a most satisfactory financial result accrued. This last-named town possesses a very handsome Spiritualist church, erected mainly through the devotion and exertions of Mr. Counsellor Butterworth and his estimable wife. Mr. Butterworth is a builder, and to that fact the friends owe much, he not only donated funds, but found labor and materials practically at cost, and at the Bazaar, which was held to raise funds to reduce the mortgage, his excellent wife handed the treasurer a check for \$250, as a further good-will offering.

The London Spiritualists' Alliance, with that commendable desire to be abreast of the times, which is a distinguishing merit of that body, at one of its recent Conversaciones, engaged an expert to give a lecture upon, and a demonstration of, Signor Marconi's "wireless" telegraphy. The St. James Banqueting Hall was crowded to its full extent, and Mr. Lynd, the lecturer acquitted himself in such a manner as proved him a master of his topic in every detail. As a suggestive illustration of the possible explanation of the method of thought-transference the lecture was most convincing. The audience was most enthusiastic, and when, in response to a suggestion from the writer, a message was sent from another part of the building, as dictated by the President, and read from the receiver by Mr. Lynd, the enthusiasm was tremendous. This body holds a series of fortnightly meetings throughout the autumn and winter season, and very helpful and interesting they prove. It still remains the premier Metropolitan Spiritualist organization.

American Spiritualists, and for the matter of that, Spiritualists all over the world, will regret to learn that our beloved sister and countless co-worker, Mrs. E. H. Britten, is now in a critical condition, and to health. The indomitable spirit has outgrown the limits of the physical, and she is now patiently waiting the liberation from the body that is now of but little service. For some time now our dear friend has been confined to her room. (Continued on fifth page.)

Children's Spiritualism.

MORE ABOUT THE BIRDS.

BY J. MARION GALE.

I pipe my love in cheerful notes,
Says little plump Bobwhite;
Over field and lane it floats
When the day is clear and bright,

I plead my love with plaintive call,
Says pensive Whippoorwill;
When the twilight shadows fall,
And all things else are still.

I chant my love in bugle tone,
Says graceful snow-white Swan;
I never leave my mate alone
Till my well-spent life is gone.

I scream my love on mountain high,
Says the Eagle, grand and free;
On every fourth of July
The boys remember me.

From all the birds, we may learn
A lesson, if we will;
Like them, our happiness to earn,
Our duty to fulfill.

Bessie.

Dear Children: Are you fond of ponies? I think you must be, so I will tell you of one we used to have. Her name was Bessie, and I thought she was as much one of the family as my brother or sisters. Once she lived on a Western prairie and did not belong to anybody. She ran around with other ponies, as free as a rabbit, and ate what she could find. But one day a man rode out on horseback and lassoed her.

Do you know how that is done? He took a long rope and made a loop in the end of it, called a slip-noose. Then he rode very fast after her, and when near enough threw the loop over her head and pulled it. The loop slipped closer and closer around the neck until it choked her; then she stopped, and he took her home where he taught her everything that it is proper for a pony to know.

Now Bessie, when young, could run very fast. Although she was small and pretty as could be, none of the big horses could pass by her. She would run faster than they every time. Once we put her in a field so she could have some fresh green grass, but a large horse that was there thought she had no business in the place, so he went up to her with his head in the air and began to kick at her as if he imagined it would not be a hard matter to frighten away so small a pony. Well, you should have seen her. She would throw up both her little hind feet about three times while the other one kicked once. I guess it must have astonished him, for in a few minutes he turned and ran to the other side of the field as if he was afraid she would follow him. But Bessie went to eating grass again as if nothing had happened.

She was very kind and gentle, especially to children, so I took care of her a great deal. I often rode on her back, too, but always without a saddle, and sometimes when she saw some nice grass that she wanted very much, she would kneel down and look around at me as much as to say: "Do get off for a few minutes and let me eat."

One warm summer day I came home from a picnic, where I had won a brand new linen dress. I thought Bessie must be thirsty, so I went to the barn, put the bridle on her, jumped on her back, and rode down to the water. While she was drinking I let the bridle slip out of my hand, and looked up the road, soon forgetting all about where I was. Suddenly I felt a jerky motion under me, and I nearly lost my balance. Bessie was warm, and the water was so cool that she moved further and further into it. It was very, very deep in the middle of the stream, so she had to swim; and swim she did, way across the stream. Then, instead of getting out on the other side, she turned round and swam back, while I was clinging to her neck with my arms, the rest of me dragging along in the water.

How limp and wet my fine linen dress was as I led her up on the bridge and got on her back again. I made her go home as fast as she could and scolded her all the way. What a fright it gave my mother when I went in with the dress clinging to me in wet folds. She acted as if I had been almost drowned. But Bessie thought the whole affair was fine fun. I will tell you more about her one of these days.

DAISY DEAN.

Quackling and Duckling.

Quackling and Duckling were brothers, and they spent most of their time in the duck pond. There was a small—a very small—island in the centre of the pond. Sometimes they would leave the water for the island, and there they would remain for a while to enjoy the full benefit of the sunshine.

"How delightful this is!" said Duckling one day. And so it certainly was. The sun was turning the pond into a sheet of liquid gold, and the trees were green and the skies were blue.

"Delightful and beautiful!" repeated Duckling. But Quackling heaved a sigh.

"Why do you sigh, brother Quackling?" asked Duckling.

"I'm wishing to be a swallow," said Quackling; "for then I could fly up into the air so far away that no one would be able to follow me in my flight."

"So far away that you could no longer see the beautiful green earth and this lovely sheet of water, with the sunlight gleaming on it?" asked Duckling. "No, no, brother Quackling; believe me, if you do not rejoice in all the blessings that now surround you, you would be disappointed even if, like the swallow, you could soar up into the blue sky."

Quackling was silent a little while, and then he said: "I think you are right, brother Duckling; and I've made up my mind that, like you, I will enjoy all the blessings that surround me."

"Perhaps all things will be ours in time," said Duckling; "but now, if you are ready, dear brother, we will dive into the water." And so they did.—Lillian Foster Colby in Mind.

Literary Department.

THE SATURDAY EVENING POST is publishing a series of papers on "The Choice of a Profession," by men who have achieved success in their respective callings. In the issue of May 20 there is a paper of educational value entitled "The Profession of the Press," by Murat Halstead. Col. McClure and Murat Halstead are the seniors in active newspaper editorial work in the United States since the death of Charles A. Dana, Richard Smith and Joseph Medill. Those who are aspiring to the Profession of the Press can find no better guide than the words of counsel given by a man of such wide experience as Mr. Halstead, whose closing words are:

There is a tendency in the consideration of the press, as it develops progressively or otherwise, as in the estimation of the men who are important in their relations through official positions, or aspirations for them, to exaggerate the value and potency of that which was done in the times of which it is popular speech to say "there were giants in those days." The "giants" usually live in some other time or place. However big they were, they knew their own troubles, and others found out their limitations.

Given the man capable of great things in the press to play the cables through the seas and

the threads of copper and iron across the continents; heap his desk with the records of men and cities and nations, telling the story of the earth as it spins between light and darkness, and give him the typewriter and phonograph, and presser that fling a-flying one hundred thousand papers in an hour, and he will not find them disabilities. The wires will serve him, and through the press his hand touches the broad field of the world with the living fires that light the ways along which we "double quick."

The influence, mechanical and corporate, about the press may commend the commonplace, tempt the talented and control the weak, but "a man's a man for a' that," as always, and integrity and intellect will subordinate money and machinery, however potent the one or marvelous the other.

The higher journalistic education is, in my judgment, in journalism, just as truly as the practice of the law educates lawyers; as participating in public life educates public men to perform public duties. The education of the preacher is in the pulpit. The education of the editor is in the editing. The education of the writer is in the writing. The education of the reporter is in the reporting. The education of the publisher is in the publishing. The education of the printer is in the printing. The education of the compositor is in the compositing. The education of the proofreader is in the proofreading. The education of the binder is in the binding. The education of the distributor is in the distributing. The education of the subscriber is in the subscribing. The education of the advertiser is in the advertising. The education of the reader is in the reading. The education of the writer is in the writing. The education of the editor is in the editing. The education of the reporter is in the reporting. The education of the publisher is in the publishing. The education of the printer is in the printing. The education of the compositor is in the compositing. The education of the proofreader is in the proofreading. The education of the binder is in the binding. The education of the distributor is in the distributing. The education of the subscriber is in the subscribing. The education of the advertiser is in the advertising. The education of the reader is in the reading.

There are few endowments that overrule the trusty gain of hardship, and those rare ones are the sudden fruit of revolutionary eras that the chemistry of the air ripens with a flash. Good blood, brain and bone are the material needed for the beginning. There is a magic that transforms and creates—educates. It is the gift of the continuance of hard work; the striking by flinty circumstance from the steel of the invincible will of sparks that are of the fires that purify, illuminate, transfigure and redeem.

In the same issue Robert Barr tells, in the account of his "Travels and Troubles in the Orient," some curious facts concerning the Druses:

Surrounding Baalbec, but principally to the west of it, the highlands are inhabited by a remarkable tribe called the Druses. The chances are that these people are relatives of ours; but be that as it may, the Druses have a strong liking for the English.

Their origin is in doubt, though they themselves think that they came originally from China, which is rather remarkable, for usually the people of Syria are densely ignorant, especially so far as geography is concerned. In appearance they have little in common with the modern Chinese. The Druses are big, fair-haired, stalwart men, with a complexion much whiter than that of the Arab or the Turk, and they have an independent swing in their walk which differs much from the attitude of the average Eastern person.

It is thought by some students of antiquity that the Druses are really descended from the English and the French. It is asserted that a body of Crusaders became detached from the main Army, defended themselves as well as they could, but were finally driven to the mountains. There, being tired of a fruitless war, they settled down and took to themselves spouses from the hill tribes which they joined, somewhat after the manner of the shipwrecked sailors of the Spanish Armada on the coast of Ireland.

A missionary who had spent many years among the Druses gave me some interesting particulars about their religion and habits. He says that they are the most difficult people to live among in an evangelical way that he ever had any experience with. They will agree cordially with everything a missionary says, they will join in with him in prayer and do anything he wishes, but they stick to their own religion just the same. The faithful are enjoined to conform to whatever religion is dominant around them, but to remain true in their hearts to their own.

Thus they will worship quite complacently in a Mohammedan mosque or a Christian church. They never pray, as they look upon prayer as an impertinence toward the Almighty. They believe in one passionless god who is all wise and therefore needs no advice from this earth. They will allow Mohammedans or Christians to enter their churches, but when a Mohammedan visits them they cease their own form of worship and begin reading the Koran. When a Christian comes, they read the Bible.

They do not practice polygamy, but treat women with a respect similar to that of civilized nations, teaching them to read and write—something which every Druse woman is able to do—thus forming a striking contrast to their Moslem neighbors. They have seven commandments, the first and the greatest of which inculcates absolute truth; but that is only between Druse and Druse, for they may lie as much as they like to the outsider; it is not counted against them.

The Curtis Publishing Co., Philadelphia, Pa.

SUGGESTIVE THERAPEUTICS.—If the following be true, "Eve" is still the stumbling-block:

My friend Haggard is an Anarchist. When Mrs. Haggard and the children are in bed, he moves stealthily in the direction of my rooms, and when he lays aside his coat, the red flannel shirt of his order dazzles me. At such times it is hard to keep him from applying the torch to his ethics, and wallowing in the ashes of his bomb-destroyed principles of conduct.

He raves against the tyranny of capital, the defenselessness of labor, the greed and oppression everywhere in evidence. He would have all things common, as in the days of the Apostles. He would abolish with equal swiftness jails, fences and millionaires. Alack, poor Haggard! There be many like him.

The Socialists draw their adherents from the upper and lower classes; the great, middle class, the class that holds the balance of power, is indifferent. Why? Because the women are not in sympathy with equality. A man with a grievance or ideal is open to anything new; but a woman is now and ever has been an imperialist. And the woman molds the thought of her sons. She desires that they shall excel. She desires to climb the social ladder. She desires that her gowns shall not be as the gowns of Mrs. Smith and Mrs. Jones. The principle of the Easter bonnet is not in harmony with the principle of Socialism. The Easter bonnet wins. Be wise, good people, and seek first to capture the woman. The man will follow in this generation—and the next.

Psychic Publishing Co., Times Herald Bldg., Chicago.

PHRENOLOGICAL JOURNAL.—Character Indicated by Vibration. The French are very ingenious investigators, and we have to thank them for many discoveries in science. This time a celebrated scientist, Dr. Baraduc of Paris, has recently taken several photographs of vibrations which have emanated from human bodies. These photographs are said to show the varying conditions of the system. From the calm body the vibrations are represented as a state of cerebral or cardiac activity resembling the normal atmosphere of the sun, and those which emanated from a body in a state of excitement resemble the solar tempests as they have been photographed by astronomers, hence the theory advanced by him that man is a miniature sun, and is surrounded by an incandescent atmosphere. If Dr. Baraduc's theory concerning the vibrations of the body prove correct, will it not be easy to interpret the various emotions of the mind, such as that of sympathy, disgust, joy and sorrow? Dr. Baraduc bases his assumption that every human being is a miniature sun, because he claims that each person is not only influenced in the same manner as the sun, but also influences others around him, as the sun influences the neighboring celestial bodies, and by means of his photographic reproductions of vibrations he hopes to tabulate the various emotional condition of the body. Great interest, it is said, is being taken in the subject in Paris, and one writer goes so far as to say that, "If the results

reported by Dr. H. Baraduc can be obtained by other scientists who are equally trustworthy, we have at once before us the greatest discovery, a discovery which is certainly more remarkable than that of the famous X-rays." The cry of the age is for something new, but while these photographed vibrations give but one emotion at a time, Phrenology can interpret over forty emotions from one photograph. While we should be ever ready to accept new discoveries, let us not discard the older and valuable ones.

Fowler & Wells Co., 27 East 21st street, New York.

Magazines Received.

The Beam, published by Alfred Britain, Newark, N. Y.

The Suggester and Thinker, edited by Robert Shurin, M. D., Cleveland, O.

The Humane Alliance, edited by Edward C. Vick, New York City.

Faith and Hope Messenger, edited by W. J. Colville, Boston, Mass.

The Humanitarian, edited by Victoria Woodhull Martin, London, Eng.

The American Monthly Review of Reviews, edited by Albert Shaw, New York.

Will Carleton's Magazine, Everywhere, New York City.

The American Kitchen Magazine, The Home Science Pub. Co., Boston, Mass.

Publications Received.

Annual Report of the Operations of the United States Life Saving Service for the fiscal year ending June 30, 1898.

Liberty. A chapter from "The Gospel for an Age of Doubt," by Henry Van Dyke, D. D. (Price, 10 cents.)

Uncle Sam in Business, by Daniel Bond. Charles R. Kerr & Co., Chicago.

The Albert and Albert Astrological Almanac and Heliocentric Ephemeris for 1899. Atlantic City, N. J.

Appendix to Commentaries on Hebrew and Christian Mythology, by Judge Parish B. Ladd, LL. B., of the San Francisco Bar. Published by the Truth-Seeker Company, 28 Lafayette Place, New York.

In Hell, and the Way Out. Chas. H. Kerr & Co., Chicago.

Obituary.

Mrs. Patience C. Hillman.

Again I have to chronicle the demise of another laborer in the field of reform. Mrs. Patience C. Hillman, after an earth journey of seventy years, on April 23 left her mortal tenement, which had become unfitted for further occupancy. Her illness was short, but distressing, being limited to five days, four being spent in the Rhode Island Hospital.

Mrs. Hillman was never enveloped in the fogs of superstition, ever breathing the pure air of Free Thought. Theological dogmas and church creeds never cramped her mind, reason and common sense ever holding sway.

She was instinctively a free thinker, taking a broad view of life, holding truth to be its grand regulator, the only thing which could conduce to happiness for the individual, and progress for the race. Hence she was out spoken in its advocacy, at all times ready to assert her opinions even at the risk of popularity, which she counted as nothing if she must smother honest convictions. Her cardinal idea was reform, the bettering of conditions that man and woman might each enjoy the equities essential to make life what it should be, a blessing, rather than a curse. It was her nature to do good, and many there be who will cordially greet and welcome her as they meet in the sphere of the spirit.

Her religion was not of the steeple house kind, but through and through humanitarian. The community sustains a loss when such a one passes to the Beyond. True, her influence is not lost, but it becomes less obvious as it is mingled in the current of influences which come from the spirit-world. Well did the deceased perform the duties of life, and I am sure her name is inscribed in that book of gold, where Ben Adhem, for his love of his fellow-men, leads all the rest.

At the request of friends, I made the address to close the funeral rites to the deserted body, and as I stood by the casket and looked upon the placid countenance, once radiant with intelligence, still expressive in its silence, recalling the sudden illness and attendant circumstances, my opposition to the popular allopathic and hospital practice was intensified.

I pledged myself anew to the cause of medical reform. I am more deeply moved and nerved to antagonize the legislation designed to force people to submit to toxic drug medication, and the risks incident thereto, even death; if so, that impaired constitutions, a senseless life to which death would be a relief. It is high time to abrogate the monopolistic medical practice laws, and the so called Boards of Health, instituting a regime under which murder may be, and is frequently perpetrated. The medical Moloch now supreme must be shorn of his power, leaving the people free to choose their own physicians, whatever may be their mode of practice, with a free field for such practitioners as citizens may demand. Life is too sacred to be trifled with as at present.

Warwick, R. I. WILLIAM FOSTER, JR.

"An Open Letter."

My Dear Banner: I trust you will permit me a little space in your crowded columns to record the passing to spirit-life of Mrs. Dr. J. E. Peck of Binghamton, N. Y., on the 20th of April. I consider it a duty we owe her memory and the Cause she so faithfully represented for nearly half a century in this vicinity. It can be truly said she was one who had come up out of "great tribulation." She had endured the pangs of poverty, felt the venomous sting of slander, had listened to the voice of warning from the elect (?), had been labored with by the saints (?), had been ridiculed and denounced by the ignorant, but she was faithful to her own conscience and the light within. She did not parade her convictions upon the public with an offensiveness of spirit, but with firmness and honesty and sincerity born of knowledge.

It can be truly said of her that she fought the good fight and had kept the faith. She began her work as a public medium and healer when it took the courage to defend her position, that many of those of to-day have but little conception. At all times, circumstances and occasions she never faltered in her duty, nor grew faint in her faith. She felt she was ever in close touch with the spirit-world, and had implicit confidence in their ability to sustain and guide her. She believed that every human soul had been touched by the appointed finger of God, and hence had a spark of divinity buried somewhere, that needed but a touch with the brand of spiritual truth to fan it into a flame that would ultimately consume all the dross.

It was for this reason she was ever ready to feed the hungry, clothe the naked, stretch out the warm hand of friendship to the wayward and fallen, whisper a kind word to the disconsolate heart, carry the light to those in spiritual darkness, and pluck the thorns from the pathway of the weary and footsore traveler. It grieved her when she felt her strength giving way and she had to turn those away who came to her for counsel and guidance.

She was quiet and unassuming, but her patrons were legion and from all walks of life, and she ministered to all with the same spirit, believing them members of a common family. She was a woman of strong will and determination, but her sense of justice was of the keenest type, and while she may have erred in judgment, she did what seemed to her the best. She despised hypocrisy or any semblance of deception or tricks of any kind, either among her spirit or earthly friends. This enviable

trait was the secret of her success and popularity, even among the most bigoted, and thus her influence was far reaching and proved to be the guiding star to many a drifting, helpless and lost soul and body. Just before her spirit passed out she rallied and became quite conscious (she had cerebral hemorrhage), and said she wished they would take her; she could see the gates open and many beautiful things inside.

To those of us left behind, we miss only her physical presence. Her noble traits of character, unselfish life, unswerving fidelity to what she believed to be true, sincere motives, honest intentions, kind and sympathetic heart, open hands and charitable disposition have left an influence which will ever remain a beacon light to our faltering steps, human frailties, uncharitable and slanderous tongues. May we all cherish her memory, imitate her virtues, and cover her failings with the broad mantle of "brotherly love." T. S. TURNER, M. D.

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BY MRS. LUCY M. BURGESS.

The author of this little work performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savouring of creeds, but the best wisdom is to avail ourselves of everything which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of the plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children are neglected, and their minds are constantly inflamed, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas almost without knowing it. This work, then, has been undertaken by a mother, and there was urgent need of it. It has been the aim of the author to avoid all disputed points, and endeavor to make plain to the child only those points on which there is believed to be full accord among Spiritualists. The book is not a creed, but designed to familiarize the child with the Spiritual Philosophy, which can, it is believed, be better done in this way than in any other.

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A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, California, Sunday Evening, June 8th, 1887.

This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his late visit to our shores. Copies may be had for circulation at the following low rates: 50 copies for \$1.00; 25 copies for 50 cents; 10 copies for 20 cents.

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sweetness of its new world of sunshine and flowers, because its old earth mould cradle is left behind. In coming winter time we mark by the wayside the crumbling stalk and leaf of dead fern and flower. The soul of them having transmuted a part of their summer bodies into ethereal matter rises in this unseen form into the invisible realm of ether, leaving the grosser elements of their outgrown bodies behind in death. But infinitely loving nature is as careful over the dead cast-off bodies of fern and flower as of the ashes of kings and holy martyrs. She dissolves them alike, scatters them in earth's bosom again, and there transmutes them into elements and energies to mould and weave into new born bodies of springing grasses and blossoming trees. As with these, so with worlds that are born and die. Of the countless hosts of creatures that the planet-world bears, each transmutes a part of its body of that world's matter into higher ethereal elements and spiritual form. This, each ascending being dying from that world bears with it, as new-born and growing body for the new world's life death opens to it in ethereal realms. Thus the mother planet gives a little of her body to each creature child she bears. This in part the child transmutes into the matter and form of the unseen and spiritual. So the finer body of matter and life of the world dies, and ascends in the growing bodies of her children, passing through death into the more ethereal and spiritual. After long ages of creature bearing and nourishing, the planet-world, worn and wasted by giving of her finer elements and energies to her children, fades and dies even as plant or flower.

Then kind nature gathers up her crumbling remains and bears them in meteor streams and cosmic dust-clouds to scatter on fields of living planets and sun, to be dissolved and moulded into new forms and life of growing worlds, just as nature gathers up and transforms the dead leaves and stalks of plants to fashion into new spring-time leaves and flowers. One after another the planets must grow old and die; slowly they are transmuted and transformed into the higher spiritual and unseen. By and-by, in far-off future time, our earth will be dead; even the last child-world of our sun may be even now putting on embryo form in its glowing bosom, will have grown old and died. Then the decrepit, exhausted sun will grow old and enter into death that changes from glory to glory the material into the spiritual. This more and more appears as nature's way—the soul's ascending spiral of form and life; ever more light and life; ever more peace and power of loveliness; ever more knowledge and harmony in infinite truth and beauty; for old things pass away as the soul makes anew and ascends. Let science tell us that the solar system is growing old; that the sun's light and heat will go out in darkness and chill; that the planets will wander frozen and dead in solar night; surely it is well, for a higher science reveals ever more clearly how all this is only for transformation and resurrection into worlds and light and life, ever more glorious and peaceful for the souls of each and all.

Written for the Banner of Light.

New Light on Spirit Communication.

An Attempt to Solve the Cause of Contradictions and Confusion in Spirit Messages.

As few readers of the Spiritualist press seem to have grasped the real essence of Charles Dawbarn's new theory of spirit-communication, I will state it in another and simpler form, reduced to the basic idea, so that none may err in its interpretation.

Mr. Dawbarn assumes three states of consciousness: (1), the material world in which mortals dwell; (2), the sphere where the immortals have their abode; and (3), an intermediary sphere of consciousness where the two worlds meet.

The argument is this: The medium is unconscious to mortal surroundings when in the trance condition, but conscious in the intermediary state, while the communicating spirit is also conscious in the intermediary state, but unconscious to the spirit-sphere to which it belongs; in other words, both are communicating in an abnormal condition, though normal to the sphere in which they meet. Both take with them indistinct memories from their normal spheres, much as we take memories of the day into our dreams of the night.

Now comes the explanation of the mystery: These two instruments—one from the mortal and one from the spirit-side—while in their abnormal, sensitive condition, are subject to the influence of thought-waves or will force exerted from either the spirit or mortal spheres, and what they receive in these thought-waves they are likely to believe to be their own thoughts or memories, whereas they emanate from many sources, both on the mortal and immortal planes of being, hence the confusion. When all interested thoughts on both the mortal and immortal side are harmonious and negative, then—and not till then—will we have perfect communication with the immortals.

ERNEST S. GREEN.

New Era, Oregon, Camp-Meeting.

The meeting will be in session this season from July 8 to 24. The services of Prof. W. C. Bowman, the talented speaker from Los Angeles, has been secured as lecturer. He has the reputation of being a fine orator and will be most heartily welcomed by Oregon Spiritualists.

Mrs. S. Cowell, a good test medium and a sincere and earnest Spiritualist, will cooperate with Prof. Bowman in public labor for the advancement of the Cause. Mrs. Cowell comes to us a stranger, but is well recommended, and I have no doubt will win a secure place in the estimation of many.

The camp hotel will be in good hands, and those who desire can find accommodation there. Tents may also be obtained on the ground if any wish to rent.

The managers are doing all they know how to make this a most successful meeting, and we solicit the assistance and support of all friends in the great Northwest. Lend a hand to help, and we will try and do you good.

Those desiring more specific information may address the Corresponding Secretary, Walter P. Williams, Salem, Ore., or Mr. E. W. Penman, Canby, Ore., the Secretary.

W. J. Colville in Boston.

On Sundays, June 11, 18, 25, and July 2, W. J. Colville will conduct services and lecture in the Temple Exeter and Newbury streets, at 10:30 A. M. and 7:30 P. M. He will also answer questions on Tuesday, and lecture on Friday at 8 P. M., between those dates. Everybody welcome. Voluntary offerings.

(Continued from first page.)

And latterly to her bed. While no immediate change is anticipated, the call to "come up higher" cannot long be delayed. A monumental personality will then leave us, and there is no one amongst us whose shoulders could wear her mantle.

The Anniversary passed over rather quietly in this country. Nothing was done in London that calls for record, while in the Provinces there was the usual tea party and meeting in Manchester which was well attended, as it always is. While a new meeting, for the same purpose, was held in Leeds, which I learn was quite a deserved success.

In my previous letter I announced the impending publication of a new monthly journal, to be called *The Torch*, edited by Mr. G. H. Bibbings. The periodical duly appeared, and at once gained widespread notice, and a fair share of generous support. So much so that its publisher is out with an announcement that in June he intends to make it a weekly issue. The editor is an enterprising man, wide a wake, and possessed of considerable of that ability so needful for successful journalism in these days of competition.

We are within measurable distance of the ninth annual Conference of the British Spiritualists' Lyceum Union, which this year assembles in Nottingham, the mother town of Lyceum work in this island. A big program has been arranged, and a successful and helpful time is confidently anticipated. Your readers shall have a report of the proceedings in due course. This portion of our work is in a healthy and flourishing condition, and it is doing an enormous amount of good. Mr. John Venables, a leading manufacturer of Walsall, is the Union's President this year, and an admirable one he has proved.

In July our National Convention meets in Blackpool, over which the present writer has the honor to preside. It is expected by that time that our new Daed Poll will have received legal sanction, but whether it will be acted upon this year is not yet decided. Well, Mr. Editor, as space is always precious, I will not trespass any further this time, so *Adieu*, for the present.

Florence House, Osnaburgh Street,
London, Eng., May 6, 1899

The Question of Immortality.

On Sunday, the Rev. Mr. Savage, a Unitarian minister of New York, gave his views of the "possible conditions of life beyond death." They were that "we carry with us our personal consciousness and the memory of what we have been here and of the friends we have loved"; that "we shall find ourselves greeted by our friends who have gone before us"; that "the people of the other life have bodies"; that "the thinker takes with him his power to think, and that the ranges of thought there are so vast as to seem almost impossible."

Now, from what basis of fact does the Rev. Mr. Savage draw these conclusions? How does he know that there is any future life? What reason has he for his assumption that there is such a state of existence?

As a Unitarian he rejects all dogma and relies on reason; but what authority for a future life is there except dogma? Immortality does not reveal itself to the simple reason. It is unknown to human science and undiscoverable and undemonstrable by it. Except in Scripture or tradition, made authoritative by religious dogma, we have no basis for anything more than a purely fanciful, poetic conception of a future life. No man, of himself, has ever been able to pry into the mystery of death. To the natural eye, when a man is dead that is the end of him. His dead body is buried away to go into noisome corruption. Only in dogmatic assertion, the assertion of the authority of a revelation from God, of a wholly supernatural communication, has anybody any ground for assuming, as the Rev. Mr. Savage assumes, that the dead come to life again in another state of existence; and Mr. Savage, as a Unitarian, rejects all dogma.

Coming from him, then, his sermon of last Sunday on the conditions of life beyond the grave was only a string of fancies by a mind confessedly without any attainable knowledge of the subject and without any faith in the dogma which is the only authority men have or can have for looking forward confidently to a future life as existing at all.—N. Y. Sun, May 23.

The Rev. Mr. Savage Chops Logic.

To the Editor of the Sun—Sir: In your edition of yesterday was a not unkindly criticism of my position in certain sermons recently preached on immortality. I have no wish for controversy. But I would like to call the attention of your host of readers to the peculiar condition in which you are left by your own logic.

What, then, is your contention? You assert that all belief in God, in Scripture, in immortality, has one basis, and one basis only. This is church dogma.

Grant it for the sake of argument, and where does my critic find himself? He accepts the church dogma either for a reason or without a reason. If he does it for some reason, then he thereby inevitably admits that reason is the final court of appeal. He is a rationalist; for reason is supposed to authorize and support his dogma. If he accepts his dogma for no reason, then there is no reason why he should accept it. There is no reason why he should not as well be a Mohammedan or an Atheist. When reason is ruled out of court then it is clear that there is no reason left for anything.

As to supposed facts on which to base belief, yours are very like mine; only mine are modern, and can be investigated, while yours are ancient, and cannot. M. J. SAVAGE, Minister Church of the Messiah.

New York, May 24.

Special Notice.

The annual meeting of the Boston Spiritual Temple will be held in Berkeley Hall Tuesday, June 6, at 8 o'clock. All members are requested to be present. The election of officers will take place at this meeting.

Per order, E. L. ALLEN, Pres.
J. B. HATCH, Jr., Sec'y.

The National Association of Spiritualists,

Its Value to the Cause.

BY E. W. GOULD.

It is now nearly six years since the Convention that formulated the present organization was convened at Chicago; when some two hundred delegates from nearly every State in the union were assembled. Much enthusiasm was manifested and general harmony prevailed.

After a session of three days, wherein many important points were discussed and amicably settled apparently, the Convention adjourned to meet in Washington, D. C., twelve months from that date. From then to the present time the Conventions have assembled annually at the same place, with about the same results, the number of delegates in attendance varying a little each year.

The principal offices of the organization were continued without material change. The experience from year to year induced some changes, and the necessary amendments in the constitution and by laws were made from time to time. Everything seemed to work as satisfactorily as could be expected in a new organization, involving so many interests and so large a number of individuals. Each year developed the necessity of greater facilities to advance the general interest, and to extend the usefulness of the organization. Applications for assistance came from every direction, asking for help to sustain feeble local societies, for missionaries to go into destitute fields of labor, for aid to indigent mediums, and the worthy poor. Every year developed the great necessity, the great importance of the National Organization, and its value to the Cause of Spiritualism.

The only embarrassment that was encountered was a lack of financial means. Agreeable to my recollection, four thousand dollars was about the aggregate sum that could be realized from all sources in any one year. And after paying all legitimate expenses of Secretary, rents, and contingents, there was but little left to contribute to the numerous demands upon the organization.

At an unpropitious time the organization, through its officers, conceived the idea of a great celebration on the Jubilee year, or the semi-centennial year of Modern Spiritualism. That proposition was well received by a large number of Spiritualists, and no protests were made, as it was believed the enterprise was not only a proper and a laudable one, but would be a profitable one to the National Spiritualists' Association. It was left to the Board of Trustees to conduct it as they thought best.

Due to many adverse circumstances which it is not necessary to mention at this time, the result of the Jubilee was disappointing, and instead of realizing a handsome profit, there was considerable loss, which ought to be borne by the N. S. A., although the Manager, Mr. Frank Walker, assumed the liability himself. But it is believed that whenever the National Association is able to reimburse Mr. Walker it will not hesitate to do so.

This embarrassment to the N. S. A. seemed a convenient opportunity for those who never had a kind word for the organization, to open their batteries, and say a good many damaging things through the papers, and individually. Why this hostility has always been difficult to see, or understand. Even good, sincere Spiritualists, some that took part in the Chicago Convention, have never affiliated, nor been seen at any Convention or Mass Meeting since. Yet all who feel any interest in the cause of Spiritualism have always been invited to become members, and have had access to the Constitution and by-laws by which they know any and all objectionable features can be amended or expunged by a two third vote, after due notice.

At the convention which followed, which was the fifth and last up to the present time, some radical changes were made in the by-laws, and most of the officers were changed, and the place of holding the next convention was changed from Washington to Chicago.

What effect these changes will have upon the apparent indifference of many practical Spiritualists, it is impossible to tell.

In the various criticisms I have noticed in the last six years upon the practicality of the work undertaken by the N. S. A., I have never seen a valid argument to prove that Spiritualism could be successfully advanced and its principles promulgated without organization any more than any other religious or political body could be. Hence I conclude there are radical objections, either real or imaginary, in the management and purposes of the N. S. A., to which our spiritual friends take exception. If such be the case, the proposed change of base, the selection of a new Board of Officers, and an opportunity to make changes in the general policy of the organization, it is hoped, will result in putting new life into it and increasing the membership of an important institution, one that is vital, to the great cause of Spiritualism. There has been, too, a corresponding falling off in the general interest manifested in many local societies—not all, I am happy to say.

A general revival of business interests throughout the country, after a prolonged stagnation, it is fair to presume will not be without beneficial influence upon all religious and benevolent enterprises for the advancement of the cause of humanity. It is probable this long depression in business has had much to do with the depression manifested in spiritual circles, as it is, from a financial standpoint the greatest falling off is apparent.

Perhaps the most important consideration that now confronts the Spiritualists of America is how best to raise the means to push forward the work in a legitimate and practical manner. That can only be accomplished through organization. The N. S. A. is in position, has all the machinery, the experience and the statistics necessary to inaugurate a system of finance and general policy that will result in final success, provided a competent Board of Managers be secured to take the responsibility for the next ensuing year. It has been suggested the Board should be composed of strictly business men and women. That two meetings of the Board between the annual conventions are quite sufficient for practical purposes. With a competent Secretary, residing at the home office, it matters but little where the annual conventions are held.

Out of the many thousands of competent Spiritualists in America to-day, may we not hope that a sufficient number will be found at Chicago at the next convention who will consent to devote the next few days and the necessary expense to respond cheerfully to duty's call in the performance of this great work of humanity?

Washington, D. C.

Memorial Services, Norwich, Conn.

The First Spiritual Union closed its regular course of Sunday lectures with services in the Spiritual Academy, Park street, Sunday, May 21. The afternoon was devoted to Memorial services. Dr. George A. Fuller of Worcester, Mass., was speaker for the occasion. The discourse dealt with the spiritual philosophy and its application to the change called death. He said in opening that Spiritualists, above all others, have reason to hold services in memory of those gone before, because they know their friends live and love them as of yore. "Modern Spiritualism has made the grandest achievement ever gained by any religion, that of victory over death."

Those remembered specially in the service were: Mrs. E. S. Burgess, Mrs. E. L. Comstock, Mr. Carl John, Mrs. Almira Talbot, Mrs. Lizzie Duffin, Mrs. Phoebe Tuttle, Mrs. Sarah Pollard, Mr. James Peckham, Mr. John Schofield, Alice Bailey, Mr. William Hartley, Mrs. E. F. Kloppenburg, Mr. Guilford Parker, Mr. F. F. Parsons. Floral tributes for each were placed upon the platform by loving hands. Resting upon an easel was a fine picture of Joseph D. Stiles, the favorite medium, who had served the society so much in the past, one who held the abiding place in the memory of all who knew the true value of his life work.

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Address

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BATTLE CREEK, MICH.

June 3.

Dr. Fuller voiced a grand tribute for this

ascended worker, whom we could ever turn toward as a beacon light, leading the children of earth out to the spiritual world where their loved ones dwell. The services were impressive and uplifting; the singing was congregational. Miss Ruth Spalding presided at the piano with her usual grace and skilful touch.

Subject of the evening address, "With How Little Wisdom." The speaker showed the need of more wisdom in the promulgation of our Spiritual Philosophy. The discourse was full of splendid points. Dr. Fuller closed with fitting words our season's lecture course.

MRS. J. A. CHAPMAN, Sec'y.

The Helping-Hand Society.

This adjunct to the Berkeley Hall Spiritual Society has the honor of holding the closing meeting of the present season on Wednesday evening, May 31. An elaborate program has been arranged, the chief attraction being a splendid séance by that gifted medium and speaker, Mrs. Minnie M. Soule, the pastor of the Gospel of Spirit Return Society. As this meeting closes the present season, all Boston Spiritualists should make an effort to be present. A good time is in store for all. Gould Hall, 3 Boylston Place, is the place of meeting.

The Connecticut teacher who gave a retractor pupil red pepper as a punishment for some slight misdemeanor will no doubt be greatly relieved when she learns that her victim has passed the crisis and is now slowly recovering from the effects of her foolishness. His life hung in the balance for several days, while his suffering has been terrible throughout his illness. Is there not a greater need of civilizing many Americans than there is of the Filipinos? Red-pepper dosing, burning at the stake, hanging and electrocution may be evidences of enlightened civilization, but we confess we cannot see it that way.

New York City's police are very much disturbed by the recent order of the Police Board directing them to attend to their business and enforce the laws. They don't relish the idea of closing up the low grogeries, theatres and dance halls on Sunday, for they will thereby be deprived of a source of revenue as well as their chief pleasure as officers of the law. What a pity!

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

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R.I.P.A.N.S. Try for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 6w Mar 18

Spiritualist Camp-Meetings for 1899.

The reader will find subjoined a partial list of the localities and time of sessions where the convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the MANAGERS will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.,—Opens July 14; closes Aug. 27.

Onset Bay, Mass.,—July 2 to Aug. 27.

Lake Pleasant, Mass.,—July 30 to Aug. 27.

Queen City Park, Burlington, Vt.,—July 30 to Aug. 27.

New Era, Oregon,—July 8 to 2.

Niantic, Conn.,—June 26 to Sept. 9.

Movements of Platform Lecturers.

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

Dr. Geo. A. Fuller lectures at Hayden Lake, Madison, Me., June 3 and 4; at Lowell, Mass., the 11th and 25th, and at Greenfield, Mass., the 18th. For dates, etc., address Greenwich, Mass.

Edgar W. Emerson has the following engagements: Waterville, Me., May 31; Fairfield, Me., June 2; Commerce Lake, Conn., June 21; Winchester, N. H., June 25.

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ence Applied to Spiritualism, not in the manner of Dr. Hammond. By W. D. GUNNING.

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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.

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
MRS. JENNIE K. D. CONANT.

Report of Séance held May 19, 1899.

Spirit Invocation.

Oh! thou spirit of love, thou who hast taught us to comprehend that the disappointments of life broaden our spirit, and all things are for the best. Help us to be strong, that we may realize the good in all. Help those who are trying to break the chains of circumstances, and destroy the dark, dogmatic curtain that hangs between the two worlds. Help those who are feeble and discouraged to penetrate the dark surroundings, that the spirit may be able to come and touch their souls, lighten their burdens, and give comfort and consolation where darkness has prevailed. Direct us in all that is best for us. Help those who may manifest to send forth their thoughts and desires on the wings of love. Guide us this morning in all things, and we leave all with thee, now and forever. Amen.

INDIVIDUAL MESSAGES.

George Burnham.

I have been permitted to come to send out a few words and thoughts to the loved ones of earth. I wish to reach my own most, and desire to come in close communion, for it is beautiful to think that we can realize each other, even if the mortal eye cannot see the spirit form.

I wish also to reach my wife Isabelle, to encourage her and give her physical strength, that she may be able to perform the duties and cares that have been laid upon her shoulders on account of the three children; but the way will be opened, and others will be brought into her life who will assist her, and she will realize that she is not left alone—that the spirit is helping her. I would like to send a word of comfort to my mother, sister and brother, and say to them, I am glad of this privilege. Father joins with me in sending this message, and I would like them to realize that the separating of the body is only the uniting of the spirit. My name is George Burnham, and my home Wellesley, Vt.

Sarah Stuart.

I am not so far from home as some of the spirits who manifest, for my home was right here in Boston, and I am anxious just at this time to send a few words of comfort, although my people are not what you might term Spiritualists, yet my husband is a very conscientious man, and he feels if there is anything given in the spirit of truthfulness he is willing to accept it, and say, "Well, there are many things in this world that we do not understand." I was taken out of the body, leaving him alone with the care of the four children. I am glad that he has been sustained and upheld in all things. I have returned this morning to say, "I am satisfied, and the changes he is about to make will work another condition into his life, will bring other influences, perhaps a little different from the ones of the past, but they look as though they were for the best. Be honest and sincere, for the spirit has not left you, only gone on before." I wish to say to my children, falter not, neither must you fear, for while things sometimes look uncertain in material life, you cannot always see the immediate blessing; remember, if it is cloudy to day the sun will shine in the morning. Sarah Stuart, Boston, Mass.

Sarah Williamson.

My name is Sarah Williamson and my home is Philadelphia, Penn. My husband's name is William and I have a son named William also. I have come to let them know the spirit can return and help them. I was interested in the phenomena of Spiritualism before I passed away, but my husband was not, and he has wondered many times what kind of a reception I had in the spirit, and whether I was disappointed in my investigations. I wish to say to him—No, I found dear father, mother, Alice and all the dear loved ones on the spirit side, and I have been so anxious for you to seek for yourself and comprehend things, for all changes in life are beneficial, although we cannot always see it at the time. I know you may say I have taken a long time to make myself known, but it is only when it is necessary that spirit friends are sought, and I observe now that you are about to enter into new conditions and you have been questioning as to what you had best do. I have heard you say many times as I have stood near you, "I wish I knew just what to do, just what I ought to do for the best," and it is for that reason I have taken this privilege this morning to give you a little more confidence in your decision by saying, "Go ahead, all things will terminate well, both physically, mentally and financially." I don't want to go into personal matters, so this will do for this time.

Fred Patterson.

My name is Fred Patterson, and my home was in Paterson, N. J., where I have left all that is near and dear to me, as far as this country is concerned. I formerly belonged in Yorkshire, England; but it is those I left in mortal form on this side of the water that I am more anxious to reach and make realize that the clouds of darkness will not always reign around them, and it is true that the mind has much to do with the body, and when the mind is relieved the body becomes healthier. I have learned this much since I passed on to the higher life, and I am glad that death does not make the change that many believe, for the change is light and not darkness. We see ourselves as we look in the mirror of life, and are more apt to understand others. I wish Mary to know that I have, to a certain extent, been conscious of the conditions she has been obliged to pass through the last four or five years, and have done my level best to help her and to give her physical strength. I see she is quite interested in Spiritualism and has sought out different instruments for comfort and direction, and in that way I have been able to reach her to a certain extent; and yet I don't feel she is yet satisfied or convinced that the

spirit truly returns. She thinks there is something in it. Now it seems to me if I can come here and send out a few words through your paper (for she gets your paper through a friend of hers), it will give her more confidence and perhaps help her to be sensitive to the impressions we place upon her.

Henry C. Cotton.

You can say Henry C. Cotton is here this morning, and his residence is New York City. My wife, Mary, is also in spirit with me, and we are here together reaching out to help those of our children whom we left struggling in the body. Some of our family are very sensitive to spirit control, and others are very much opposed to it; we have taken this opportunity to send forth our thoughts so all may see them and comprehend, both believer and disbeliever. There is nothing will stir the heart and soul so much as to get news from the absent ones, and I know, even those who have not the moral courage to say they believe such a thing exists, when they receive a message from some one they know, they feel it, even if they don't express it; and so here we are doing our work, accomplishing things to the best of our ability, and trying to assist others and ourselves by so doing. There are many things I could say that might convince them of our identity, but I am not going to do it; for when truth is sought it will be reaped in a harvest of knowledge. For that reason I have come this morning—merely to arouse an inquiring mind in the mortals. They will question how it was that father ever tried to control a medium, and send them this message, and I will answer, "Because I love truth"; and I wish all my friends and relatives and family to be prepared to meet us in the land beyond.

Henry F. Wood.

What a glorious privilege it is to be permitted to take control of another's physical organism and have others ready to take our thoughts so as to scatter them to the world at large. Oh, how little it is valued, how little are the friends of mortals known and appreciated, for what a work, what a glorious thing it is to have that great vault that was supposed in the past to be closed and closed forever, now wide open. We can come now and give out at will as our desires call us, and yet how hard it is to be drawn into the surroundings of those you have left behind and not be able to make them conscious of your presence. How often have I heard Maria say, "Why, it seems as though Henry stands right here with us." Apparently they are waiting for us to come in, and we hear it all, yet we cannot make them understand. I have been informed that if I made an effort here it would help to establish a line of magnetic force so that I would be able after a while to have communication between myself and the loved ones of earth-life. So you see the blessed work not only helps those in the mortal, but often those in the spirit-form. Now the door has been opened, and if they will respond to the call I will try and make myself known privately to them. I will bid you a good day, and may God and the angels bless every effort you put forth. Henry F. Wood, Denver, Col.

Messages to be Published.

May 26.—Thomas I. Watson; J. B. Stansell; Mary Elizabeth Brown; Charles Hill; Mrs. John Murray; Leslie Haigh.

A Letter from Abby A. Judson.

NUMBER SEVENTY-TWO.

To the Editor of the Banner of Light:

In my youthful days I remember a joke that our college friends used to utter with glee, consisting of a series of questions and answers. They were: "What is mind?" "No matter." "What is matter?" "Never mind." "What is the soul?" "It is quite immaterial."

But as many a true word is spoken in jest, and as the common sense of mankind may see a truth unseen by a philosopher, some of whom seem to "lead to bewilder, and dazzle to blind," so it is literally true that the soul is immaterial.

Spirit (and we think the term should be strictly limited to spirit-body) is material. To be sure, it does not seem to be material to the fleshly sense, but it is such to those who are incarnate, and is as truly composed of atoms as is the present "too, too solid flesh." The soul is the life, the immaterial essence which expresses itself by forms more or less ethereal. The infinite soul is expressed by an infinite universe; finite souls are expressed by finite forms. While mortal, they express themselves by a physical and a psychical body. When incarnate, they express themselves by the psychical body alone, unless they temporarily use the fleshly tenement or senses of an incarnate spirit.

It is erroneous to speak of a sixth sense when the term is applied to spiritual things. The soul of man veiled in clay, senses the material world through five avenues, just as a man shut up in a tower with five narrow slits for windows sees the world without through those apertures. It could not properly be called a sixth sense unless it were applied to physical objects, like the other five. What some have called a sixth sense is rather a development of the senses of the psychical body, which are the only senses by which the soul can apprehend the objects in the spiritual vibration.

Having spoken of soul and spirit, some may inquire, "What is mind?" Mind is apparent when the soul or life expresses itself through form. This form may be the one familiar in the present physical world, or it may be the inner or psychical one. In either case, mind is the manifestation of the soul or real self.

After all, we have not defined the soul, unless the statement that it is life, and is wholly immaterial, can be accepted as a definition. The materialist declares that it does not exist because he has never sensed it with his physical organs. No, he has never sensed it, and the most progressed spirit has never seen a soul, nor will he ever see one. All a finite being can possibly do is to sense the expression of the self within through some sort of form. But we may be reasonably sure that souls exist on account of their varied phenomena.

As mind is the expression of life, we may infer that everything that has life has mind. At a cursory glance it may seem to us human beings that the forms of life less complex than ourselves do not possess mind. But if they manifest life, that very manifestation proves their mind. The tiny rootlets will stretch and lengthen toward the distant reservoir of water. The sunflower will revolve from sunrise to sunset, ever keeping its golden face full, in seeming adoration, to the glorious sun. When fully ripe the anther will spring and cast the

pollen dust onto the stigma and fertilize the ovary within. The giant oak will raise its stalwart branches toward the source of light and heat, and send its roots wide and deep to gain stability and the earth-nourishment that it needs. Richter says "The female Vallisneria lies rolled up under the water, out of which it lifts its bud to bloom in the open air; the male then loosens itself from the too short stalk and swims to her with his dry blossom dust."

All these are manifestations of the mind in plant life. They show mind, the same in kind, though far less in degree, as truly as does the human agent.

In animal life, mind, or the manifestation of the imprisoned self, is of a higher grade. It varies immensely, from the limpet chained while life lasts to its Promethean rock, glad when the advancing wave bathes it in nourishing moisture, and sad when the receding wave leaves it faint and forlorn, to the beaver who slabs his mortar firm and good while he builds his dam with the unerring skill of a master workman. Some are happy, like the free lioness and her cubs in some remote African wilderness, where man with his cruel gun has not yet penetrated. Some are wretched, like the caged lion and two lionesses, "who look up at us in mute misery," so beautifully and touchingly described by Mrs. Marguerite C. Barrett, in her article on Neil Burgess, in the BANNER OF LIGHT which I received to-day. These animals connected with theatrical performances were brought up in captivity, and do not suffer as poignantly as free born creatures who are torn from liberty, and immured in life long misery. To them, as well as to human sufferers, apply the words put by Dante into the mouth of Francesca de Rimini,

"No greater grief than to remember days
Of joy, when misery is at hand."

It is said by those who know that many of these caged creatures who incessantly pace from end to end of their narrow confines, have become really insane. Their brute mind, tortured by pain, and a prey to suspicion, has lost its balance. It is many years since I have visited a menagerie or a circus. I cannot; it gives me too much pain.

Rosa Bonheur's aged lion, who uttered cries of joy when he heard her voice on her return from a voyage around the world, and who died at last with his head upon her lap, is a touching proof of the effect of confidence and affection on the mind of a lower animal. How much better to be Rosa Bonheur than a Pastour or a Koch! As to the whole tribe of experimental torturers, who practice vivisection on insane persons, human babies, and helpless animals, I need not hope they will go to hell when they die, for they will naturally gravitate thitherward, and suffer themselves for the woes they have so mercilessly inflicted.

To return to our main subject, as plants and animals display the workings of mind, so human beings, whether incarnate or decarnate do the same, to a more or less complex degree. The soul is the agent, the form is the material acted through, and the mind is the action in process of accomplishment. Why is one mind more marked in its achievements than another one? We are helped to an answer by noticing the manifestations in various grades of plants and of animals. The same mental action is not to be expected from a pre-historic man, an uncultured savage, as from a person living in an enlightened land, in this age of the world, and with ancestral advantages. Also the fineness of the brain and the nervous system, the volume of the cranial cavity, and the physical vigor make a difference. Shakespeare, as presented by H. N. Hudson, inherited Anglo-Saxon traits from his father, Norman traits and gentle breeding from his mother, possessed a physique that was both generous and sensitive, and a cranium especially large in the perceptive, the reasoning and the ideal region. In his case, his finite soul, which was *per se* greater and more active than ordinary souls at the time of their individualization, had also extraordinary facilities for outward expression.

We are not of those who think all events, all acquirements, and all mental experiences are forgotten by the soul when passing out of the physical body. The finer part of all this is recorded on the physical brain. Our mind, to use another term our mental achievements and developed powers go with us. They, also our developed will-power, and our affectional nature, enlarged by living lovingly and mercifully, are a part of the equipment that we shall carry to spirit life.

They will be our possessions there, and they will also be a storehouse on which we can draw when we return to the mortal plane, in order to instruct and to improve those who still remain in the flesh. It is because Franklin remembers distinctly his pioneer work in the field of electricity, and has added immensely to it by continued study and experiment in spirit-life, that he can come in contact with experimenters on the mortal plane, and augment what they have with what he has.

And as he and millions of other spirits come back to the mortal plane according to natural laws which prevail in the psychical as well as in the physical state of being, they come normally and not abnormally. Normal means law, as we all know. We oppose the notion that mediumship, whether exerted by a mortal or a decarnate spirit, is engaged in by getting into an abnormal condition. We hold that it should be wholly natural, and therefore normal, that spirits on both sides of life should communicate with each other. All cannot do it with equal ease. This is not to be accounted for on the ground that some are not able to get themselves into an abnormal state. The difference is caused by the fact that the psychical bodies with their powers are not yet sufficiently developed. The result is that the mortals do not get into natural rapport with the spirit-world, and that spirits who desire to communicate with mortals do not find persons in the flesh developed normally to the extent of being receptive to what they wish to give to us.

As Sar'gis says in the *Progressive Thinker* of May 20: "The child talks with its spirit-playmate, and knows that it does so. That simple fact covers the whole phenomena ground." The mortal child and the decarnate child who play together are in a normal condition.

They can communicate because their psychical bodies both vibrate harmoniously with the natural forces of the universe. It is normal to be a nice medium. It is normal to be accessible to spirit influence. It is normal for a spirit to come back to the earth, and encourage and strengthen the aspirations of mortals by telling them of the pleasures in spirit life which come to those who lived rightly here.

Let us not try to make mole-hills into mountains. Let us not take what is simple, natural and beautiful, and try to twist it into something uncanny, weird and unnatural. Let us

take the universe as we find it, adapt ourselves to universal law, and trust the infinite intelligence from which those laws emanate. So doing, our philosophy is applicable to daily life.

Yours for humanity and for spirituality,
ANNY A. JUDSON
Arlington, N. J., May 13, 1899.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By Wm. R. Freas, Philadelphia.] I wish to learn of the views held by you concerning the introduction of foreign substances into the human body, as India ink. Do you think it possible to eradicate these ink marks with prolonged application, and without painful operations? or are they indelible? I have thought deeply upon this subject, and there is "something" within that tells me this can be accomplished, but I cannot assume the attitude to perceive it clearly, and I know you are so kind as to give what information you possess.

ANS.—In reply to this very interesting enquiry we desire simply to state that we are thoroughly convinced that every defect and blemish can be removed and eradicated from the human body by intense and persistent application of erasive and radiative thought, at the same time it is admitted by all mental and "suggestive" practitioners that it is less easy in most instances to remove tattoo marks, or even moles and warts on the extreme outer surface of the body, than to eject deleterious substances from the interior of the structure. All mental, psychical or spiritual processes act in reverse order from material processes in this wise:

All material medication, and surgery in particular, deals directly with surface effects, which it seeks to remove by some direct means of dealing with those effects. The subtler processes employed by spiritual forces of all grades commence at the other end of the line, and are directed toward the interior state of the individual, not to the external affliction. The first signs of benefit following successful mental treatment are a sense of increased inward strength and general betterment of the vital system. Now, marks made with India ink or any external material are the very last things to be reached or affected by mental treatment, because such markings are external to the organism and amount to little more than some peculiarity of dress. The more vitally important a matter is, the more readily is it reached by spiritual action; the less important a case is, the less readily does it usually respond to psychic action. We are quite sure that if any markings on the person amounting to annoying disfigurements are not dwelt upon or worried over, and you so live in thought that harmony prevails in your interior life, you will find the outward disturbances gradually fading out. We have known of many cases where ugly marks, superfluous hair and a good many other petty annoyances have taken their departure in consequence of psychic equilibrium, though they never went when special treatments were directed toward them.

Despite all the ventilation in the newspapers which mental practice receives, it is very seldom that we see a published statement which clearly sets forth a rational theory of mental healing. Most people who criticize mental methods of therapeutic practice are still ignorant enough to skip the fundamental premise of Mental Science, which is by no means a vague doctrine of the unreality of the visible universe, as many people vainly suppose, but a decided declaration concerning thought as a building force and a destructive agent, also. Our thoughts are constantly producing effects in and upon our bodies, and not by any means are we prepared to say that our bodies are influenced exclusively by our own self-generated thoughts. We receive and absorb according to our conscious and unconscious receptivity from the mental atmosphere around us, and just as our exterior persons can be soiled with dust flying in the air, so are our psychic personalities affected by floating mental atmospheres until we have gained an unusual degree of sovereignty over our mental status.

In the pursuit of any study or the demonstration of any science it is clearly necessary to take progressive forward steps, definitely pursuing a pre-determined goal with full assurance of our ability to reach the goal which yet seems far ahead. Though work is necessary anxiety is always pernicious and nowhere is the baneful effect of worry more fully revealed than in connection with mental treatments. It is certainly revolutionary to say that when you wish to overcome an unpleasant condition you must let that condition alone and devote your attention to your own interior growth which will cause you to evolve a force which will master the unpleasantness as fire melts ice, but such is a true statement and refers to many very important circumstances in connection with which ink stains and warts and all personal disfigurements fade into insignificance.

The great occult doctrine to be comprehended is this: Our bodies are constantly showing forth our inward states and continually absorbing elements from without which we have not yet learned to control. To be obliged to submit to marks on the person which are repugnant to your aesthetic taste is a petty humiliation and a reminder that you are not yet completely the owner of your organism. To be disturbed on account of those blemishes is to irritate yourself and increase the malady, while to turn your energies to self-development of a general character is to prepare yourself to cast away all that you do not wish to retain. Very probably your little enemies will depart from you gradually, and you will be surprised some day to find they are gone, but they will have been slain or dissipated by the action of the electro magnetic radiation from your own highly vitalized personality.

As the quaint old question of charms and their efficacy is being revived in present-day discussions, we will briefly append our own theory of their seeming efficacy.

In olden times, among the people at large, the influence of suggestion was very poorly comprehended, but it was discovered that many wonderful cures were wrought by faith, therefore much was done by medicine men, as well as priests, to arouse faith, and to this very day nothing paves the way so easily as to set up an object or employ a formula more or less mysterious which serves to excite to fixity of thought or concentration of gaze. The so-called charm has not in itself any determinable efficacy, but it often serves to induce the person upon whom it is tried to perform a necessary act of auto-suggestion, with the result that a singular effect such as the disappearance of warts, etc., will follow. The rational explanation of their removal is that a combined force (viz., that proceeding from the charmer, and that emanating from the one charmed) acts

upon foreign substances regarded by both parties as unwelcome and intrusive to take their departure. The ordinary physiological changes taking place in the organism do not quickly remove exterior stains because the India ink, or other foreign element, remains extraneous, and does not really become a living part of the body it disfigures. It is necessary to be very highly vitalized, so much so as to emanate an unusually powerful electro-magnetic radiation, to successfully expel or finally remove obstructions within and disfigurements without the system.

"Common Sense Versus Spirit Revelations."

A Reply to Mr. C. Dawbarn.

To the Editor of the Banner of Light:

Dear Sir: Permit me, by way of preliminary, to sincerely thank Mr. Dawbarn for his repeated efforts to arrest the spasmodic outbursts of illogical reasoning on the part of sentimental, unphilosophical Spiritualists. Such men as he are invaluable in the maintenance of perfect health in our movement. I am always pleased to read the trenchant criticisms from his pen. Long may he live to assist us in our work.

In dealing with his several objections and inquiries in your last issue, I must necessarily be brief, as I am already monopolizing your valuable space from week to week. I hope others will also be induced to enter into the controversy, as we cannot be more profitably employed than in searching for truth.

Mr. Dawbarn's first position may be concisely stated in the following proposition, viz.: as the phenomena of external nature cannot be displayed in a relatively harmonious way without the cooperation of what we term dust, necessarily dust must be an indispensable accessory to spirit-manifestation in the other world. Now let us get down to fundamental principles, and philosophize accordingly. Dust is an aggregation of fine particles of matter, held in suspension by law. These particles, in their essential primordial condition were ethereal spirit elements, which were subsequently solidified, materialized; or, in other words, rendered objective by and for the soul of man. They can, by the application of a certain element, become invisible once more, or restored to their primitive relationship; hence their objectivity is but a condition of manifestation. Our grosser world requires a denser medium for the expression of its operations, consequently, in order to diffuse the solar rays throughout the earth's surface, it is essential that the atmosphere should be charged with fine material atoms to furnish a medium for the materialization of that spirit substance called light.

Every material element has its counterpart spiritual; therefore dust must have its corresponding condition in spirit-life. In the higher world, away from the earth's atmosphere, that condition will be more ethereal and sublimated, and of course will thus furnish possibilities for more beautiful and sublime expression. In that world is a spiritual sun—a reservoir of intelligence.

As the light reflected therefrom interfuses the spiritual atmosphere it becomes charged with thought-essence from spiritual beings residing there. This thought takes form, the light interpenetrates and embraces the spiritual dust, if you please, and thus the spiritual realm assumes an appearance somewhat similar to the material world.

Why should brooms, dust-pans, soap or baths be necessary to a spirit, who can by an act of volition determine what his surroundings shall be. If anything extraneous which may militate against his comfort or progress should attach itself to the spirit-body, he possesses the power to eliminate such from his organism by virtue of his internal possibilities.

Mr. Dawbarn's elaborate dissertation on love is so obviously reasonable that I hasten on to the objectionable part of his communication. He positively asserts "that the changes of vibration will destroy memory in any life." In corroboration of this he cites an instance of a gentleman who because of a convulsive fit lost memory of seven years' earthly experience.

But why say that memory was "destroyed?" Evidently the violent effort of nature to assert her sway and authority placed an obstruction in the cells of the physical brain through which the incidents of life become co-related and continuous. That experience, or memory, was not lost, but the perfect continuation of relationship was obstructed. When that spirit leaves the physical brain the continuous experience will be resumed and nothing will be lost.

How can a medium "recall" for a spirit "old vibrations, when the old memories reappear?" For a period of ten years I was in receipt of advanced intelligence from a spirit: I being who lived on earth during the Middle Ages. He described in detail every incident of his passing away, and the circumstances that led up to that premature departure to spirit-life. The medium was profoundly ignorant of everything enumerated by the spirit, and could not of course supply him with "old vibrations."

It is quite refreshing to be told that a spirit builds up a "new personality" amid the mediums' vibrations. While influencing a medium the spirit does not out the physical inhabitant, and become a "new personality" at all. The controlling intelligence is within the thought sphere of the medium, but outside the body, impressing ideas according to the quality of receptivity of the instrument. The possibility of thought-impartation is determined by the condition of susceptibility and inner unfoldment of the medium, consequently profound thought expression will depend upon the tolerant quality and aspiration which may characterize the medium. A small-souled, gross, narrow-minded subject will never be a suitable vehicle for advanced ideas. Like medium, like spirit, in all the elements of spiritual inspiration.
C. G. OYSTON.
Seattle, Wash., May 12.

Copies of Banner for Circulation.

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

Passed to Spirit-Life.

From her home in Bergen, N. Y., on the morning of May 1, FRANCES A. DOOLITTLE, wife of W. MONROE SAOZ, aged 53 years.

[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.]

Written for the Banner of Light.
LOVE'S FRUITION.

BY MILTON H. MARBLE.

I took a little, tiny seed,
You might not dream contained a treasure,
And placed it in an earthly bed,
And, after many days of leisure,
I saw a little, tender plant
Spring gladly up from old earth's bosom,
And knew that soon a precious bud
Would come, and afterward a blossom.

Within a grave so dark and drear
They placed the child, who came to bless me,
And life seemed void of golden cheer,
My cherub might no more caress me!
But, gazing far through misty clouds,
Across a deep and mystic river,
I saw the cherub glorified
Within the Angel-Land forever!

And thus I learned a lesson deep,
That, passing through deep vales of sorrow,
We should remember o'er the steep,
Beyond the mount, a bright to-morrow
Is ever beckoning to our hearts,
With Golden Treasures for our vision;
Within the Land where Angels stand
To welcome us to Home Elysian!
Table Rock, Neb.

Words from a Veteran.

To the Editor of the Banner of Light:

It would seem that fewer verifications of messages from spirit-friends are noted in your columns than formerly, though I have not been a regular reader of your paper for at least a decade until the current year. To many these are among the most interesting items, and I can only account for such reticence in the fact that those receiving such welcome words are too much absorbed in their own personal rejoicings to bestow a little thought or a little labor for the benefit of a multitude of hungry souls who are always glad to couple and compare the experiences of others with their own in testimony of the wonderful and consolatory fact of spirit communion.

This much in general, and to show the interest that may be felt even by strangers in these messages from the "great beyond," I add an instance, though a little slow to submit it. In June last I received a letter from a stranger in Pennsylvania, saying he obtained my name and address in rather a singular way, and wished to know if I was still an inhabitant of earth, and, if so, he had some pleasant news for me, to which I at once responded, begging him to accept thanks in advance for any favor he might confer. By return mail I received another letter from him enclosing also a half-column message from my wife clipped from the BANNER of May 16, and stating that his object in thus addressing me was to know if the message was genuine or that I so regarded it. I assured him in my reply that with the exception of one or two minor errors it was true and eminently characteristic, and that I knew of no reason why it should not be accepted for just what it purported to be—a greeting from the other life—and as the message says, "it seems like dropping a seed on good ground, for some one will see it and know that I am still interested in the welfare of humanity." And this we cannot doubt when we remember that for more than forty years she was a willing instrument in the hands of the invisible world, and gave freely of her strength and talents for the enlightenment and uplifting of humanity—not "with a great display, but in the sweet communion of the silent hour," to use the words of the message.

If I am correctly informed, this stranger friend is somewhat active in church work, but its teachings evidently do not satisfy—he is looking beyond; he seeks the more real and rational facts and substance of life, and nowhere can he be fully assured of the continuity of individual existence save in the knowledge that the two worlds are near neighbors, and to him who patiently "listens with soul-rest ear" will come the echoes from the loving, longing souls that have preceded us on the endless pilgrimage of life.

Pennsylvania, O. ASHLEY G. SMITH.

Memory Is Not Obliterated at Death.

BY J. MARION GALE.

As to Bro. Dawbarn's theory that all earth memories are obliterated at death by reason of a lost personality, in the BANNER of Jan. 23, I have this to say; it is flatly contradicted by at least nineteen-twentieths of the very many spirit-communications which I have received during the past forty two years. My communications from the unseen life have almost invariably most minutely remembered even trivial details of their former lives. Details, too, which could not have been gathered from my mind, because they were not in my mind previous to the spirit-communication, but which careful research would generally verify.

My reading on this subject is that mine has been the common experience on this subject, and that if we accept his theory we have to ignore the vast majority of facts the world over. I cannot do this, even for the sake of a theory of an acknowledged great thinker. I could fill six months of THE BANNER with positive proof of my position on this point. If "multiple personality" has no better foundation than that, it must go to the wall.

When Bro. Dawbarn advanced his theory of infinitesimally small souls, some time ago, he ignored the evidence of the status of the soul just as he now does of the dynamics—taking testimony only from erratic cases or failures, instead of the healthy soul of a normal body. Evidently the soul is the life, and every nerve that conveys sensation to any part of the body does so through soul-power and soul-immunence. Therefore the soul must be as large as the body. That this continues to be the fact after death thousands of clairvoyants testify.

If Brother Charles will read Lillian Whiting's many beautiful references to Kate Field's loving remembrance, and still adheres to his statement that "the spirit can have no command of its old memories in its new personality," then I will pray for him—but not ora et labora—for that would be a waste of energy.

Why, bless your soul, Charles—and I fully believe it is the full regulation size—your theory, if proven true, would rob out nearly all the spiritual literature now extant and leave us stranded on the cold, merciless rocks of accidental fate.

A man may weave wild, weird fancies, until

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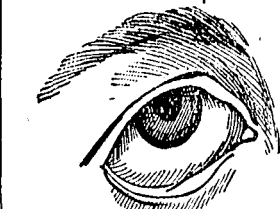
he seems to lose sight of common sense. I have noticed this and deplored it in some of the world's great thinkers. Auguste Comte was a notable example of this. Some other French writers strike me the same way. Among our home thinkers I have not yet found one whom I consider superior on the status and action of the soul and spirit to the Poughkeepsie seer. I cannot but think that some of our very modern great thinkers would do well to review his magnificent soul library.

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MRS. MARY T. LONGLEY, Sec'y., Pennsylvania Avenue, S.E., Washington, D.C. (1st) Feb. 20.

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FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, leaders, and contributors to the cause, has ever been attempted, appears in the Address of GEORGE A. BAXTER, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N.Y. This little volume is a timely and valuable tribute to those who became identified with the cause in the years ago. All Spiritualists should have a copy. Price 5 cents.

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CONTENTS.

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Chap. 29. Nebulae; 30. Air Pressure; and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Canions, When and How Formed; 34. Glacial Phenomena; 35. Moons and their Motions; 36. Ethnological Phenomena; 37. The Color of Man.

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Banner of Light.

BOSTON, SATURDAY, JUNE 8, 1899.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Assembly Hall (Legion of Honor Building), 200 Huntington Avenue. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor. Discourse and Evidences 7:30 p.m. every Sunday.

Boston Spiritualist Temple meets in Berkeley Hall, 6 Berkeley Street, every Sunday at 10 a.m. and 7:30 p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidney St., Dorchester, Mass.

Boston Spiritualist Lyceum meets in Berkeley Hall every Sunday at 10 o'clock. J. Brown, Sec'y, 100 Dorchester, Mass. Once Armstrong, Clerk, 100 Dorchester, Mass.

The Helping Hand Society meets every Wednesday at 8 o'clock, 3 Boylston Place, Business meetings at 4 o'clock. Supper at 6 o'clock. Entertainment at 7:30. Mrs. Carrie L. Hatch, President; Grace Cobb Crawford, Secretary.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street. Mrs. Gutterer, Sec'y. Services Sundays at 10 a.m., 2 p.m., and 7 p.m., and Wednesdays at 7:30 p.m.

Boston Psychic Conference, 18 Huntington Ave. L. L. Whitlock, President, Sundays, 2:30 p.m.

Children's Progressive Lyceum—Spiritual Sunday School meets every Sunday morning in Red Men's Hall, 114 Tremont Street, at 10 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

Home Bostons, 21 Solvay Street, Charlestown. Sunday circle 11 a.m.; speaking and tests 7:30 p.m.; Tuesdays and Thursdays, 8 p.m.; Fridays, 3 p.m. Mrs. M. E. Gilliland, Conductor.

Esch Hall—1 Johnson Avenue, Charlestown Div. Sunday and Wednesday evenings. Mrs. E. J. Post, Chairman.

First Spiritualist Chh, 730 Washington St. Mrs. Adeline Wilkinson, Pastor. Sundays, 11 a.m.; and 3 p.m. Thursday, 3 p.m.

Harmony Hall, 724 Washington Street—104 A, 104 B, and 104 C. Tuesday and Thursday afternoons at 2 p.m. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St. Services Sunday, 10 a.m., 2 p.m., and 7:30 p.m. George B. Catter, Chairman.

Spiritual Fraternity—At First Spiritualist Temple Exeter and Newbury Streets, Sundays at 10 a.m. and 7:30 p.m. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

The Copley Music Circle meets every Thursday at 7:30 p.m. 6 Huntington Avenue. The Metropolitan School Mondays, 3 p.m.; Fridays at 11 a.m., class for advanced thinkers on the inner mysteries and occult forces of life. Take elevator. Dr. J. M. Sargent, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p.m. at 241 Tremont Street, near Eliot Street, Mrs. Mattie E. A. Albee, President; Carrie L. Hatch, Sec'y, 74 Sidney Street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont Street. Supper at 6 p.m. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont Street every Thursday afternoon and evening; supper at 6 p.m. Mrs. M. A. Brown, President.

The Spiritual Science Church, Lower Audubon Room, 100 Commercial Street, corner of Newbury and Exeter streets, Sundays at 7:30 p.m. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings in third Thursday of each month in Dwight Hall, 514 Tremont Street, at 7:30 p.m. All are invited. Christopher C. Shaw, President; Mrs. J. S. Soper, Clerk, 61 Huron Road, North Cambridge.

Plummer Hall, Hyde Park, corner of Hyde Park Avenue and Rutland Street, Sundays, 10 a.m., 2 p.m., and 7:30 p.m. Mrs. E. B. Bird, President.

Winchester, Mass.—Circles Wednesday evenings at 8 p.m. 29 Prince Avenue, on the electric cars from Arlington to Stoughton. Investigators welcomed. Mrs. M. C. Borden.

CAMBRIDGE.

The Spirit of Truth Society, 321 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2 p.m. and 7:30 p.m. and Thursdays at 7:30 p.m. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month. 100 Commercial Street, North Cambridge. Mrs. A. Soper, President; Mrs. Elizabeth, Clerk, 16 Wright Street, Cambridge.

MALDEN.

Malden Progressive Spiritualists' Society, 100 Main Building, 7 Pleasant Street. Meetings every Sunday at 2 p.m. Wednesday, 3 p.m. Mrs. M. Barber, President; Mrs. Belloc, Secretary; H. Warner, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; 100 Commercial Street, North Cambridge. Supper at 6 p.m. at the Wald's Academy, 421 Classon Avenue, between Lexington Avenue and Quincy Street. Mrs. E. F. Kuth, President.

The Advance Spiritual Conference meets every Saturday evening at 8 p.m. 100 Commercial Street, North Cambridge. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleere, President; Mrs. Alice Ashley, Secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison Street, every Sunday at 8 p.m. Mrs. L. J. Welles, President. Ira J. M. Sargent, Secretary.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 p.m., at Evolutionist office, 109 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton Street. Sunday at 8 p.m. by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

Fraternity Hall, 800 Bedford Avenue, every Sunday evening, 8 p.m. Lyceum at 2 p.m. 100 Commercial Street, North Cambridge. Good music, messages, physical demonstrations. Weekly meeting 308 Tompkins Avenue, Friday evening and Wednesday afternoon. Miss A. J. Chapin, medium.

People's Mission, Columbia Hall, 1810 Fulton Street. Sundays at 8 p.m. Mrs. M. C. McGilheny, medium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street. Sundays at 8 p.m.; Wednesdays at 8 p.m. Mrs. L. A. O'Connell, Conductor.

680 Myrtle Avenue. Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 p.m.

CHICAGO.

The First Society of Rosterians meets every Sunday in Steinhilf Hall, 7th floor, Lake Elevator. Van Buren St., near Michigan Ave., at 10:45 a.m. White Rose Auxiliary, 12 M. State St., J. E. F. Grumline, lecturer.

First Spiritualist Church, South Side, 77 Thirty-First Street. Sundays, 2 p.m. and 7 p.m. Georgia Gladys Cook, Pastor.

Englewood Spiritual Church, 523 West 53rd Street. Sundays, 2 p.m. and 7 p.m. Lyceum at 2 p.m. 100 Commercial Street, North Cambridge. Good music, messages, physical demonstrations. Weekly meeting 308 Tompkins Avenue, Friday evening and Wednesday afternoon. Miss A. J. Chapin, medium.

The Spiritualists' and Mediums' Home Society hold free public services every Sunday, 104 A, at 3102 Rhodes Avenue, Chicago, Ill. Dr. C. T. H. Benton, Conductor, assisted by good mediums and speakers; also a benediction every Wednesday, 8 p.m. Take Cottage Grove car to 33d Street, then one block west.

CINCINNATI.

Society of Spiritual Unity, Washington Park Hall, 1222 Race St., Sundays, 7:30 p.m. M. St. Omer-Briggs, pastor.

NEWARK, N. J.

The First Church of Spiritual Progression meets at the hall, corner of West Park and Broad streets at 8 p.m. Mrs. G. A. Dorn, President.

NEW YORK CITY.

International Conservatory of Music, 74 Lexington Avenue, one door above 93rd Street. The Spiritual and Bible Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Christian Spiritualist Society meets in Lyric Hall, 816 Avenue, near 42d Street, Sundays, 3 p.m. Dr. Harlow Davis, medium for April.

First Society of Spiritualists meets at the "Tuxedo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 p.m.

The Tonters Spiritualist Society holds its meetings every Friday at 8 p.m.; Sundays 2 p.m., and Children's Lyceum at 2:30 p.m.

SYRACUSE, N. Y.

First Society of Rosterians (exponent of universal Religion) meets Sundays at 10 a.m. and 7:30 p.m. in Rooms 410-42, University Block. J. C. F. Grumline, lecturer.

PHILADELPHIA.

The First Association of Spiritualists founded 1883 meets at 18th Street and Girard Avenue. President, Capt. J. E. Baker, Secretary, Frank H. Morrill. Lyceum 7 p.m. Services 3 and 7 p.m. Lecturer, W. J. Colville.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2 p.m. and 7 p.m. 100 Commercial Street, North Cambridge. Good music, messages, physical demonstrations. Weekly meeting 308 Tompkins Avenue, Friday evening and Wednesday afternoon. Miss A. J. Chapin, medium.

First Spiritualist Society holds its meetings every Friday at 8 p.m.; Sundays 2 p.m., and Children's Lyceum at 2:30 p.m.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

At Berkeley Hall, Sunday, May 28, the Boston Spiritualist Temple held its closing meeting of the season. During the day about one thousand people were present. A full report of the meeting will appear in next week's issue of this paper. Mr. F. A. Wiggins will open these meetings for next season the first Sunday in October. J. B. Hatch, Jr., Sec'y.

First Spiritualists' Church, M. Adeline Wilkinson, pastor, held its last services for the season on Sunday, May 28th. Messrs. Morris, Bailey, Graham, Abbott and Mesdames Reed, Bishop, Erikson, Akerman and Woods contributed to the exercises. Mrs. Abby Burnham made remarks. Services closed by Mrs. Wilkinson. A Memorial service was held in the evening. Addresses by Messrs. DeBos, Graham and Bailey. Messages by Mrs. Julia Davis. Recitation by Mrs. Hines. Commencing with next Sunday, the meetings for the summer will be held at Eagle Hall, 616 Washington Street, which has been newly renovated.

Commercial Hall, Mrs. Nutter, Conductor. Sunday, May 28, morning circle was well attended. The following speakers and mediums took part in the Memorial services: Mesdames Carbee, Nutter, McKenna, Putnam, Brenner, Wheeler, Bird, Messrs. Graham, Nelke, Turner, Abbott. Mr. Charles Abbott of Charlestown opened the evening meeting, followed by Mr. Martin. Song by Master and Miss Heesius. Recitation by Mr. Bird.

The First Spiritualists' Ladies' Aid Society, 241 Tremont Street, Mrs. Mattie E. A. Albee, President, Mrs. Carrie L. Hatch, Sec'y, May 26 the regular meeting of the Society was held as usual. The services of the day took the form of a Memorial, and a report of the same will be in the next BANNER OF LIGHT.

The Helping Hand Society—Carrie L. Hatch, Pres., Grace Cobb-Crawford, Sec'y—will hold its Memorial exercises in Gould Hall, No. 3 Boylston Place, Wednesday evening, May 31. Supper at 6 o'clock. Among others to take part will be H. D. Barrett, Mrs. Minnie M. Soule, Mrs. C. Fannie Allyn. This is the closing day. A large program will be given on this occasion. Everybody is invited.

Massachusetts.

Worcester, Mass. Mrs. D. M. Lowe, Sec'y, Mrs. A. J. Pettigill of Malden occupied our platform the last two Sundays of May. Her lectures were practical and her delineations good. This closes our meetings for the season. A strawberry festival will be held under the auspices of the Woman's Auxiliary, Friday evening, June 2. A large attendance is desired as this is the last meeting of the season.

Progressive Spiritualist Society, Lawrence, W. H. Barnes, Secretary—On Sunday, May 28, we had with us Mr. J. S. Soper of Cambridgeport, who favored us with two excellent discourses, which were highly appreciated by large audiences. His visits to our society are looked forward to with pleasure. Excellent messages were given at the close of each lecture. Mrs. Effie L. Webster of Lynn will occupy our platform next Sunday.

New York.

The Church of the Fraternity of Divine Communion—Anna M. Tuttle, Sec'y—held services Sunday evening, May 28, at Aurora Grata Cathedral. The usual musical program was rendered, and Ira Moore Courlis gave a Bible talk and some very convincing spirit-messages. A Ladies' Aid Society has lately been formed among the women of the church, the object being to promote sociability, to visit the sick and to take charge of all entertainments, etc. Meetings are held every Wednesday afternoon, and the following officers have been elected: Mrs. Lucie Janet Weiler, President; Mrs. Etta Furze, Vice-President; Mrs. Wm. Stodder, Miss Anna M. Tuttle.

The First Association of Spiritualists, New York City—Mr. J. Fitz Maurice, Sec'y—held its last meeting for the season Sunday afternoon, May 28, and was memorable for the number and explicitness of the spirit-messages given through the mediumship of Ira Moore Courlis, who has filled our platform most acceptably during the past month. Mr. and Mrs. Edmund Severn, the accomplished musicians, rendered several violin solos exquisitely, and the vocal efforts of Mrs. Adele Stone were fully appreciated. This Association will reopen its meetings on the third Sunday in September, when its friends will have an opportunity of again hearing Mr. Courlis for two Sundays, after which Miss Margaret Gaule is expected to give of her rich medial gifts to benefit crowding humanity.

Other States.

W. J. Colville addressed two Pease Meetings on Saturday, May 20, one at 3 p.m., at 1305 Arch Street, Philadelphia, the other at Lukens and Elizabeth H. Webster's house, 3604 North 16th Street, Tioga, at 8 p.m. Subject, "The Czar's Manifesto." The public were cordially invited. Both gatherings were under auspices of the Universal Peace Union, and were largely attended.

Lake Pleasant, Mass.

The summer programs for this popular camp are out and can be had upon application to the clerk. Any information regarding excursion rates, renting of rooms, tents or cottages, and rates at hotel and boarding houses, will be gladly mailed to those desiring it. Mr. F. A. Bickford has the baggage privilege and will be the authorized agent to transfer trunks and do teaming on the grounds this season. All the privileges are rented except the boats and depot restaurant and the barber shop.

The grounds are very beautiful now, and many of the cottages have already arrived. The water plant has been put in order, and water is being pumped daily. Arrangements are being made for a big celebration here on the Fourth, consisting of band concerts, dancing, foot and boat races, fireworks, etc.

On June 24 the Greenfield Street Railway Co. has been tendered the use of the grounds and will put on excursions that will make it a red-letter day in the annals of Lake Pleasant, it being the third anniversary of the opening of that company's road.

The excursion tickets from New York City via N. Y., N. H. & H. R. R., will go on sale July 23, good for return trip till Sept. 2. Price, \$5.50. The Citizens' Line of Steamers will issue an excursion rate from New York City via Troy, on July 1, good for return trip till Sept. 15. The \$3.75 ticket from Boston is now on sale.

If any campers have cottages to rent for the season I can assist them, if they will send me the particulars, as there is a demand for cottages of three to five rooms.

We are pleased to announce that Mr. Young has received many calls for an early edition of the *Wildwood Messenger*, and has decided to issue his paper containing all the camp news early in June. He can be addressed at Lake Pleasant. Mr. Young is also the accredited agent for the Associated Press, and will also be the Lake Pleasant correspondent for the BANNER OF LIGHT. Mr. L. E. Henry will have THE BANNER for sale at his news-stand near the bridge. "Nobleste oblige" is an excellent motto, and it is well to put it into effect with our spiritual papers. Many of us will buy a BANNER or a *Thinker*, once in a while, when we want to get a particular lecture or some special information about a camp, and we set as though we were doing the editor a favor in purchasing it, when we would have to pay much more for the information if we got it in any other way.

There were several questions in our BANNER some time since under the heading "Why?" An excellent question to think about would be "Why do not Spiritualists subscribe for the Spiritual papers?" I wonder if selfishness would be mentioned in an answer to the question. Many have written me that they had seen an article about the Lake in such a paper, and wanted further information, or that they had heard of it. I believe it to be the duty of every medium or speaker, of every officer of a Spiritualist society, and of every Spiritualist to support our Spiritualist Press, and until we do so, it will be of more benefit to the world at large, and ourselves in particular, to preach a little less about our duties "in the Sweet Bye-Bye," and think a great deal more about our duty here, and do it.

Mr. S. E. Ripley will have charge of the grocery store, Mr. S. B. Harvey the hotel, Mr. Stratton will manage the dancing pavilion, and Mr. Hilliard will have the Electric Railway Station on the Highlands.

We request the lot owners to pay the three per cent. assessments, and water taxes upon arrival, and also to register at headquarters, near the dancing pavilion. Mr. A. A. Frai, the Misses Gertrude and Louisa Sloane, Mr. A. Fales and wife, Mrs. A. E. Reed, Mr. George Cleveland, Mrs. Joe Bowman, Mrs. Mary Lambert, Mrs. S. S. Brown, Mrs. Willard, and Mrs. J. A. Steele are among the recent arrivals who have opened cottages.

ALBERT P. BLINN, Clerk.

British Spiritualists' Lyceum Union.

Ninth Annual Conference.

The Ninth Annual Conference of the British Spiritualists' Lyceum Union was held at Nottingham on Sunday last, May 14, the exercises preceded by a party and concert in the Cobden Hall, on the Saturday afternoon and evening, at which an excellent program of vocal and instrumental music, recitations, etc., was presented to a large audience.

The business portion of the proceedings was held in the above named hall in the morning and afternoon of the Sunday. The chair was occupied by the President of the Union, Mr. J. W. Verrabes of Walsall, supported by Mrs. Jessy Greenwood, Past President, of Sowerby Bridge. Thirty-two Lyceums were represented by forty-nine delegates. District visitors from the Teesside, Tyne and Wear, Leeds, Liverpool, Manchester and North East Lancashire Districts were also present.

The conference was opened in due form with congregational singing, and an invocation delivered by Mr. H. Clark of Leicester.

The President then rose to bespeak the sympathies of those present for Mrs. M. J. Place, the well known and highly respected clairvoyant, whose husband had recently and suddenly passed into spirit-life, and after moving a vote of condolence which Mrs. S. S. Chiswell, Liverpool, feelingly seconded, the motion was unanimously passed, by a silent, rising vote.

Mr. J. J. Morse next proposed that a letter of sympathy be sent to Mr. S. O. Todd, Sunderland, regretting the state of his health preventing him being present, and expressing a cordial hope for his speedy, complete recovery. This was seconded by Mr. Wm. Johnson, and unanimously carried.

The President's address, circulated in printed form, was adopted as read. It gave a concise account of the visits that gentleman had made to the various Lyceums during his term of office.

The Auditor's report was duly adopted. The income of the year, from all sources, was £180 17s 7d, while the value of the stock in hand (i. e. books in the Publishing Department), was returned at £57 6s 8d.

The Secretary's Report stated that the number of Lyceums enrolled in the Union was 101, as compared with 89 last year. Non-federated Lyceums stood at 19, an increase of five over last year. It appeared that 86 Lyceums had furnished the official statistical returns, which showed 856 officers, and 4,386 members. The average for all Lyceums gave 1,196 officers, and 6,120 members, making a grand total of 7,316 concerned in the work.

Various motions concerning the work of the Union were passed, committees appointed to see to sundry matters, such as the destruction of the diseased for the Jubilee Lyceum medal, the revision of the Constitution, and several matters of minor importance.

Mr. J. J. Morse presented his report as the conference representative at the Golden Jubilee celebration last May in Rochester, U. S. A., and of the presentation of the illuminated address and silver medal voted to Andrew Jackson Davis, which he, Mr. Morse, was appointed to present to the venerable founder of the Lyceum movement.

Mr. S. S. Chiswell presented a supplementary statement on the foregoing report, giving in moving terms an account of a visit he paid to Mr. A. J. Davis, highly eulogizing that gentleman's character. Each report was unanimously adopted.

Mr. W. Johnson presented the official series of "Physical Exercises for Lyceums," just issued by the Union's Publishing Committee. The election of officers for the ensuing year included Mrs. Naylor, Middleborough, and Mr. A. Wilkinson, Nelson, to the Executive Committee; Mr. J. J. Bennett, Walsall, and Mr. Frank Chiswell, Liverpool, as Auditors; Mr. Alfred Kitson, r. elected, as Secretary; and on the motion of Mr. W. Harrison, Birley, seconded by Mr. Wm. Hudson, Keighley, Mr. J. J. Morse of London, was unanimously elected President of the Union for the ensuing year.

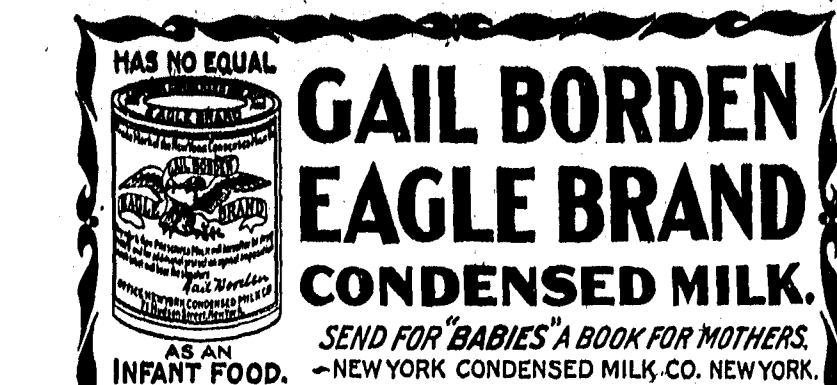
It was by a large majority decided to accept the invitation from Newcastle-on-Tyne to hold the conference for 1900 in that city. The usual vote of thanks closed the formal business.

The proceedings of the day were closed by a public meeting in the large Mechanics' Hall, which was attended by about eight hundred people. The proceedings comprised vocal selections by the following professionals: The Misses Ada and Gladys Gates, Mr. Geo. Cooper, and Mr. John Raynor; an organ recital on the grand organ by Mr. Geo. Astill, and numerous selections by the Midland Railway Brass Band; addresses were given by Mr. Jno. Venable, the President, and Messrs. S. S. Chiswell, H. Clark, Alfred Kitson, and J. J. Morse. A series of very successful clairvoyant descriptions were given by Mrs. M. J. Place of Leicester. The opening invocation was given by Mr. E. W. Wallis, and the closing benediction was pronounced by Mr. Wm. Johnson.

In Re the Fox Sisters.

Ed. S. Varney writes under date of May 5: One of the best features of the ever-interesting BANNER OF LIGHT is Mr. Colville's Question and Answer Department. But for once I have discovered something therein which to me seems not only weak, but unjust; and I trust you will allow me a word or two of kindly criticism. In re the initial spiritualistic manifestations at Hydesville, and the later reapparition—under strong financial pressure—of one of the two younger Fox Sisters, Mr. Colville says: "It would not be wonderful if at times, when the genuine phenomena could not be produced, that the girls resorted to snapping their toe joints."

It seems to me, Mr. Editor, that it would be wonderful—too wonderful for belief. The manifestations were of such a nature that they could not have been produced by mortal power, to say nothing of having been done by such an exceedingly clumsy method as toe joint snapping. I do not believe—and I think I voice the sentiment of many—that in those early days the Fox girls ever thought of resorting to fraud, and I doubt if Margaret would ever have gone back on her womanhood, as she did in her fake confession, had she not, in her



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financial distress, been tempted, and most sorely so. I write thus in justice to their memory, for they performed—and unflinchingly—a brave work in those pioneer days, whose blessedness can never be fully estimated. Lowell, Mass.

The Veteran Spiritualists' Union

held its annual business meeting Monday evening, May 15, 1899, and the following officers were elected: President, C. C. Shaw; First Vice-President, Albert P. Blinn; Second Vice-President, Mrs. Hattie C. Mason; Third Vice-President, Mrs. M. L. Sanger; Clerk, Mrs. J. S. Soper; Treasurer, Hebron Libbey; Historian, M. T. Dole; Auditor, J. H. Lewis; Director, Mrs. A. E. Barnes; Corresponding Secretary, Mrs. M. F. Lovering; Trustees, C. F. Bullock, James Coolidge, C. I. Pierce, W. Lowe, Mrs. M. M. Soule.

At business meeting held May 22, the Clerk was authorized to give all permits to parties or societies wishing to hold picnics at the Home in Waverly. All wishing to hold picnics there will please address Mrs. J. S. Soper, Clerk, W. S. U., 67 Upland Road, North Cambridge, Mass.

Japan's Poetess Laureate.

The "crowned poet" to the court of the Mikado is a woman. The poet is equivalent to that of the English poet laureate, but is a much more difficult one to fill, for the modern Japanese are the most merciless critics in all that concerns literary matters.

In spite of these disadvantages the accomplished poetess contrives to hold her own successfully against all rivals, and the annual poem, which she has ready with commendable punctuality for the new year, is always eagerly looked forward to by all those subjects of the Mikado who make the smallest claim to culture, and is often far more eagerly discussed than a serious political crisis would be in another country.

"Seisaku," for that is the poet laureate's name, is no longer a young woman, having reached the age of seventy three. She is, however, in spite of the fact of her being herself a little bit of a new woman, no friend to the new-fangled ideas and fashions, especially in all that concerns dress, which have recently been imported into Japan from Europe, and her own costume is decidedly old-fashioned, not to say antiquated, in out. It invariably consists of three under-garments of white silk, over which is worn a dress of the same material, but violet in color, richly embroidered in a design of landscapes and flowers in various bright shades.—Lady's Pictorial.

A MOST HELPFUL BOOK! Cubes and Spheres IN Human Life.

BY F. A. WIGGIN.

In this transitional epoch at the close of a wonderful century, when the spirit of unrest pervades the mental atmosphere, all true minds turn from external things which can never yield satisfaction, and seek within, the pathway to the real and abiding.

To all such aspiring souls this book comes as aid, incentive and inspiration. It is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of desire, perception, reflection, of wisely directed purpose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved human potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unique title of this book is the key to its purpose, viz., to induce all sharp-cornered human cubes to become harmonious spheres and to enable them to recognize the trials of their present experience as divinely appointed purposes to this desired goal. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Bars and Thresholds.

BY MRS. EMMA MINER.

Thousands of readers who became deeply interested in this truly spiritual story as it appeared for the first time in the columns of the BANNER OF LIGHT, will extend to it a warm and hearty welcome in this neat, convenient and readable form. Many letters were received at this office as it appeared from week to week in THE BANNER, expressing a wish that it be published as a book, in order that it be at hand for constant reference. As that wish is now met, the volume