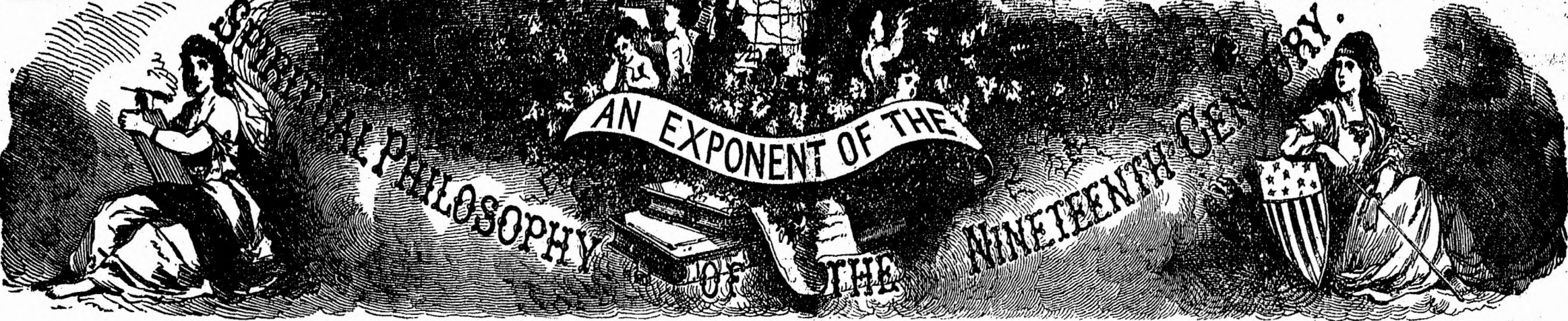


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LOVE'S EASTER-TIDE.

Ring, Easter-bells! Your happy message roll!
They, whom we mourn, ascended with Love's kiss;
And, with a clear foreshadowing of bliss,
A guardian angel bore each pilgrim's soul.
Although their precious presences we miss,
O Father, press us onward to that Goal
Where sorrowing, breaking hearts shall be made
whole.
To spiritual lives Death hath no dark abyss!
O friends! A little while, and then the Gate
Will open for us all; but lo, our prayers
Precede us as we mount the golden stairs
That lead to heaven. Ah, joy! There loved ones
wait
With outstretched arms, and smiling faces, too,
Like stars of glory shining from the blue.

If we would meet them, let us daily fling
To all around our path the cheering word,
Until with hopefulness their hearts are stirred,
For they, like us, are children of the King.
Alas! Our trembling lips refuse to sing
The major chords when tears the scene have blurred;
But minor hymns are oft the sweetest heard,
And Heaven's blest bells, through sadness, loudest
ring.

'Tis but a span, this life! A few more years
Of ministry on earth, and then will shine
Eyes, glad and fearless, into yours and mine
With burst of Easter-music from God's spheres.
What joy, what peace, what rest, will then be ours
At Home, within the summer-land of flowers!

"DEVOTION."

Sydney, New South Wales.

New York State Association of Spiritualists.

Report of the President, Frank Walker,
for the Year Ending May 27, S. E. 52.

To the Spiritualists of New York State:

In accordance with the provision of the Constitution of the State Association, it is my duty as President of the same to submit for your consideration my report for the year ending May 27, 1899, S. E. 52.

While it is customary for the head officer of an institution to elaborate to some extent in a paper of this nature, I shall be brief, for the very good reason that little has been accomplished by your Executive Board during the year past, and for the further reason, that while there are many things that might be recommended for your consideration, recommendations are of little avail unless there is to be sufficient financial backing to carry them into effect. As for your President, he has been unable to devote much time to the interests of the State Association during the past year. I shall insist that you choose someone else as your presiding officer for the ensuing year, and in that choosing I hope you will wisely select some one who is financially able to devote considerable time toward the upbuilding of this Association, that it may become a power for good to humanity, and succeed in bringing all the Spiritualists of the Empire State into one grand, harmonious Union.

Owing to the dearth of money in the treasury the Board of Trustees did not hold any meetings during the year, the business being done by committees or by correspondence. The Executive Committee of the Board has held several meetings at convenient times, and transacted such business as was necessary.

Only two mass meetings have been held under the auspices of the State Association, the first being in Brooklyn in January last. Owing to illness I was unable to be present. The meeting is reported to have been a success in attendance and finances, but did not result in any of the many societies of Greater New York affiliating by charter with the State Association, which is to be lamented; for it seems to me that the local societies of this State, and Spiritualists generally, are far from seeking their own good, as well as that of the Cause in general, by their attitude of indifference and non-affiliation with this Association. It is only by a united front that we will be able to show any strength or create any impression on legislative committees or in other matters when they are such as should command the influence of the Spiritualists in favor of or in opposition thereto.

There is legislation that should be secured for us as a people, and in the near future there will be, as all signs indicate, great efforts made to pass legislation of a restrictive nature that will be inimical to our rights as free-born citizens of this Republic. I shall refer to this in more detail further on.

The other mass meeting was held in Buffalo, April 19, 20, 21. I left personal business that I was attending to in New York City and took charge of the meeting. Our worthy Vice-President, Mrs. Twine, Mrs. Ellis, Moses Hull, Mrs. Mattie Hull and Mrs. Anna Robinson-Gillespie were the speakers. The convention financially was a success; it was a very pleasant and harmonious gathering, but the attendance was slim; many of the Buffalo Spiritualists were conspicuous by their absence. We were under special obligations to Mr. and Mrs. Hull, the pastors of the First Spiritual Church, for their earnest work in behalf of the meeting. Such reports of the meetings as were in the local press were good. My experience is that, as a general rule, the reporters of the secular press are gentlemen, and that a proper attention to them, with an appeal to their good-will, has a beneficial effect. Furthermore, the press throughout the land has changed very much in its attitude toward Spiritualism since it has been recognized as an organized factor; and if no other good could be shown as the result of the organization of the National Association and its State Auxiliaries, that alone is of great value, as are also many other results.

The missionary work of the year has been limited to the few who have undertaken it without any financial backing by the State, and no doubt they will report in relation thereto.

The Association needs funds to carry on an extensive work throughout the State, to employ active and experienced workers to travel and create an interest in every part thereof. Conventions should be held in every county. The names and addresses of all Spiritualists and Liberalists in the State should be obtained. Literature should be gotten out and distributed to every Spiritualist in the State through the local societies or by mail, showing the need of organization, with an earnest appeal for support. Our people do not support and are not interested in the growth of Spiritualism and its organization, as the people of other movements are in theirs.

In a recent letter regretting his inability to be present and assist in the program of this Convention, the Hon. A. H. Dailey of Brooklyn truly said:

"The Cause seems to grow, and the truth to spread, far more than the societies do which are organized to scatter the seeds. They scatter, but gather not from the harvests of their own sowing."

If the harvest is gathered, somebody will be benefited, and by the sowing the highest teaching of our cult will be carried out, which is "to do all for others." Those who do not desire to be called Spiritualists, though they are such by their very statements, are also sowing the seed, as witness the recent utterances of Lyman Abbott, Minot J. Savage, and others.

The "higher criticisms" and radical state of mind of noted divines regarding the Bible are creating consternation among the theologians, who still cling tenaciously to the old and worn out views of the past.

Too much stress has been given in the past to the claim that there are millions of Spiritualists in this country, with nothing but the statement of Roman Catholic priests to substantiate it, who, no doubt, have often slyly laughed at the credulity of many of our people in accepting their statement, and catching at their cunning bait to our undoing. The claim of twelve or fifteen millions of Spiritualists in the United States is a monstrous absurdity, unwarranted by any figures, facts or reasonable data. I do not believe there are two million people in this country who in any sense, either openly or secretly, accept the fundamental principle of Spiritualism, namely, spirit return and communication with the mundane world. In the opinion of others beside myself it would require a very fine-toothed comb to rake out two hundred thousand out and out Spiritualists in this broad land, and if the test of their fidelity was to be a contribution for the support of the Cause, it would be great luck if ten thousand were found. This foolish claim has weakened us among thinking men and women because of the extravagance in asserting that one fifth or more of the population are Spiritualists. It should be sat upon, and never allowed to go undisputed.

Spiritualists, keep your feet upon the ground! Do not deal in glittering generalities and imaginary wanderings in cloud-land; that is where many of the nothings are obtained, only in this case the ophers have been put at the wrong end of the row, and made many people think that if that is the character of our claims how much dependence can be placed upon the others.

I have spoken of this at length because I believe it has been of great damage to us. I am aware that there are many people who are investigating quietly, who are interested, and accept the truths of Spiritualism, who make no open professions, and who continue as members of orthodox churches, or who publicly pose as deists or materialists, and that that class of Spiritualists is more numerous than many who are not familiar with those facts suppose. But I have taken all of that into consideration in my statement, and doubt not that I have as much if not more reliable data than many other persons for this statement.

I have heard Spiritualists speak of acquaintances whom they said were believers in Spiritualism, when the only reason they had for the statement was that the person referred to had stated that he thought probably there was something in our claims, as he had witnessed some things that he could not explain, or had deemed something strange, etc. To claim those people as Spiritualists, or even in sympathy with our Cause, upon such grounds, is absurd.

There are two important organizations among Spiritualists that should not be overlooked. I refer to the National Spiritualists' Lyceum Association, and to the National Young Peoples' Spiritual Union. They were both organized last year, the latter at Rochester during the Jubilee, and the former at Washington the day following the N. S. A. Convention.

A Lyceum should be organized wherever there are Spiritualists, and the children trained in the ethics of Spiritualism. The same enterprise should be shown that orthodox Sunday schools do, of inviting other children to attend, and I have no doubt if the same pains were taken in such Lyceums to interest the children as there is in Christian Sunday schools, that the promoters thereof would be greatly surprised at the result. Spiritualists ought not to have their children taught those ideas that they do not accept themselves.

The N. Y. P. S. Union will hold its annual convention at Onset Bay, Mass., Camp-Meeting, Aug. 25-26. All young Spiritualists, from the age of sixteen to forty, are eligible for membership, and should become members thereof. The fee is only fifty cents a year. There ought to be energy enough among

Spiritualists of those ages to create a great working auxiliary to the N. S. A., as the Christian Endeavor and Epworth League are to certain Christian organizations. The young need to be trained in the work of the Lyceum and Young People's Union, so that they will be ready to step into the work when needed, as the older workers drop out.

Another matter that should receive the earnest support and attention of our people is the Psychic Institute and Laboratory that was donated to the N. S. A. last fall. More complete statements regarding its objects and value will probably be given during the convention by those who are more familiar therewith.

The reports of the Secretary and Treasurer will show in detail the financial status of the Association during the year, and the present condition of our Treasury, so that I will not report thereon. I would recommend that the incoming Board of Trustees, if possible, secure good, reliable representatives who will be at Cassadaga and other camps in this State this season, they to endeavor to raise funds for the Association and create an interest in its work.

The State Association ought to have one or more members in every town. Where there are not enough Spiritualists to form and support a working society, great efforts should be made to induce what few there are to join this Association direct.

THE DANGER OF MEDICAL LEGISLATION.

I noticed a recent statement from Prof. Quackenbush of Columbia College, who has made a study of hypnotism, regarding its efficacy as a remedial agency in disease and morals, and also to the danger of its being used by unprincipled persons for immoral purposes. His statements have astonished many physicians, and, it was stated, has created a decided sensation. He says that all persons have more or less of the hypnotic power, a fact which Spiritualists in general, and their leaders in particular, have been cognizant of for many years. He proposes, however, that no one but a regular physician of some of the recognized schools of medicine shall be allowed to use that power, and recommends that steps be taken to pass legislation, thus restricting its use. We will agree that stringent penalties might properly and should be enacted to punish those who misuse this power; but why an intelligent body of men should even propose, except for their own selfish ends, to have the legislature pass any law that would restrict any man or woman in using for good and beneficent purposes the powers and intelligence with which nature may have endowed them is beyond my comprehension. That learned men should make such a proposition shows the need of cooperation among all Spiritualists and a staunch support of the State Association, that it may be able to combat any such attempt to throttle the inherent rights of man. It would be as sensible to legislate that no one but physicians be allowed to hear or use any other natural faculty or power except in some proscribed way, as to say that man shall not use those finer and subtler forces with which many are so highly endowed, though all physicians are not.

The Spiritualists of this State should see to it that the State Association is provided with funds, so that legislation can be watched through a proper representative at Albany, who can present our claims to the proper committees.

Much more could be said regarding this important matter. When means are provided to carry out such ideas there will be plenty of opportunity to more thoroughly discuss the situation. I would recommend that such portion of Article IX. of the By-Laws relating to payment of annual dues to the National Spiritualists' Association, be suspended until the State Association is in better financial condition, and the rule of the N. S. A. regarding annual dues from State Associations and the number of delegates elected, accordingly be substituted.

I wish to express my thanks to the spiritual press—the BANNER OF LIGHT, The Evolutionist, The Sunflower, The Progressive Thinker, The Light of Truth, The Religio Philosophical Journal and all others—and its editors, for its courtesy in publishing notices relating to the State Association. Those who do not take any of these valuable journals should become patrons.

During the past two years, and since the organization of the State Association, the relations of the members of your Official Board have been harmonious in every respect, and I shall remember with pleasure those with whom I have been associated. Our only sorrow is that we have been able to accomplish so little for the upbuilding of this Association.

One of our trustees, Bro. James R. Stone, is, and has been for some time, in very poor health. I trust that you will send out to him your loving thoughts and best wishes for his recovery.

I should like to mention by name each member of the Board, the missionaries and other workers, who have done what was in their power for the upbuilding of this Association, but will not take your time. I hope the seed that has been sown will bear good fruit, and that those who are placed in management in the future may be able to build up a strong and stable institution, that ere long the Spiritualists of the old Empire State may lead the van among State Associations, as they certainly will if every one will but do his duty.

Friends, I thank you for the honors you have conferred upon me in the past, for your kind attention to this incomplete report, and earn-

estly pray that peace and prosperity may ever be with you all. Respectfully submitted,

FRANK WALKER.

President N. Y. S. A. of Spiritualists.

Startling Phenomena.

BY GERTRUDE ANDREWS.

About six years ago this past winter my husband and I were assiduously following up the phenomena of Spiritualism. We had come in contact with no end of charlatans. We had been disgusted and offended with much of the trash that had been served up to us at a dollar or two dollars a sitting. But still, impelled by the belief that there really is a promised land for the earnest seeker—a land which will compensate for the distressing travel through the miasmic swamps of commercial mediumship—we kept on our way. Our experience has been the experience of many another.

At last a particular friend of ours—a newspaper man—proposed that we form a little circle of our own. The circle was to consist of himself and wife, myself and husband. We were to sit on a certain night once a week regularly, in our library, and take philosophically whatever might develop. All were thoroughly in earnest. We sat with our hands upon a table, and, after a few times, the table began to tip, and we spelled out a number of communications. Most of them were from people whom we knew, however, and we explained them under the head of mental telepathy, the power of mind over matter, etc.

This went on for some three months. We would receive quite lengthy communications, but they were vague and unsatisfactory. Only one friend brought with him any mental vigor, but he was satisfactory only as an entertainment. He had been a wit in this life, and he had not lost his gift in the left Beyond. He would converse with us with his repartee, and at last I think it was, more on account of the amusement we derived from his ridiculously funny communications that we were held to the sittings, than for anything else.

One night my husband was unable to be with us. We three had decided to sit alone, when suddenly I happened to think of a lady who lived in the flat above. She and I had a sort of half acquaintance. We spoke of the weather when we met, but never had had any conversation but once. At that time she remarked that we seemed to have a good deal of fun down in our house. It was a day after our spirit wit had been particularly bright. I laughed, and said we were having fun with departed shades. That aroused her curiosity, and I explained. Immediately she became interested, and said: "Oh! I do wish you would let me come in some time. I have heard so much about that sort of thing, but never had any experience!"

So this night, when there were only three of us, I proposed inviting her down. Perhaps I was prompted to do so. The other two were against it, but at last agreed, and I went after our neighbor. She came very readily, and we took our places around the table.

Immediately we all felt the new influence. The table rose and dropped into her lap. The gentleman said to her:

"There is evidently some one here who wants to speak to you."

She grew very nervous, and I spelled out the communication. The influence claimed to be her mother. The lady's voice trembled a little as she said skeptically:

"Well, if you are my mother you can tell me about Charlie."

The rest of us, of course, had no idea who Charlie might be; but from the table came a very quick affirmative.

"Can you tell me where he is?" And our guest bent over the table eagerly.

"Yes," came quickly again.

Then without any hesitancy was spelled out "Denver, Colorado," giving a number on Fifteenth street, which I have forgotten.

The lady's face had grown white. "Can you tell me what he is doing?" she asked.

To this the table gave a very slow assent, and, when pressed for an answer, spelled out, as though reluctantly:

"He is a bar-tender."

Our guest looked around at us defiantly, as though we had been playing some sort of a game on her, and then explained:

"Charlie is my brother. Ten years ago he ran away from home, and we have never heard a word from him since; in fact, we do not know whether he is living or dead. He was a wild boy and broke my mother's heart. Now I am going to write to this address, and, if I receive an answer from him, shall be converted to your Spiritualism. But I think the whole thing is regular bosh!"

However, she wrote her letter and read it to us. In the letter she stated that if she heard from him she would tell him how she had obtained the address. We really all expected that would be the last of it. But about ten days afterwards I was very busy, when someone rang our door bell, and in a minute more this lady rushed into my library unannounced. Her face was colorless. She was trembling so that she dropped into a chair half fainting. In her hand was an open letter, which she passed silently to me. It was dated at Denver, and was from her brother Charlie, who was employed in a bar-room with the number and on the street which had been given us. He was surprised to think she had found him, and per-meating the whole letter was a homesick feeling for his own.

We had explained everything else, but here was something beyond explanation. We sat all the rest of the winter without any special results, but this one experience was enough for us.

The Salvation Army.

BY D. B. HARRIS.

During the past winter the Salvation Army lodged nightly in one city alone, six thousand five hundred persons. Nearly all of these people were able-bodied men, ready, willing and anxious to work, yet could find no work to do. "Over production" had been so very busy in every department of business life, that there was no need of any more manufactured goods, nor of anything else. There was even an over-production of labor, hence thousands had to suffer for proper food, clothing and shelter. The Spanish War had made times "ood, oh! so good, and every man, woman and child was perfectly happy! Oh! yes, perfectly, PERFECTLY happy, because only many thousands of people were suffering for food, and people ought to be happy to be privileged to witness the agonies of so many thousands of human beings who did not have sense enough to be well fed and clothed.

The despised Salvation Army, too ignorant to know any better, actually presumed to give lodgings to sixty five hundred of these wretches who could not appreciate the fact that times were good. What! Give shelter to mere tramps? Foster idleness, vagrancy and alms giving on the part of people who had better freeze or starve to death at once than the earth might be rid of them forever? What right has a poor man to live any way? What business has a poor man to have a wife and family? He only adds to the burden of the poor rich man who has to pay taxes to support schools for the plebeian's children, and perhaps to give him public alms. The Salvation Army surely is a great nuisance to thus shelter and feed those who ought to die, in order that the rich man's burden may be lightened, and his mind freed from worry over a possible uprising of the canaille, whose presumption to a right to exist is almost insufferable.

Did other denominations feed and shelter as many other needy human beings last winter? I do not believe they did, for those who support aristocratic churches cannot afford to take care of the "out door poor." Still, it is probable that some were cared for—possible as many more as the Salvation Army cared for alone—six thousand five hundred people in all. Let us see—the Spiritualists fed and sheltered five thousand of them, didn't they? Oh! no indeed, they could not possibly do that kind of work, for there were fifteen or twenty or more persons, who were giving what they called spiritualistic séances, and they had to save their dollars to go to them as often as twice or even four times per week. What is that? Go to séances, when thousands of people were suffering for food and shelter? Why, certainly; they were obliged to do so, because it was so much more spiritual, you know, to hug, kiss and fondle the "dear spirits," even if their breath was perfumed with onions, garlic and whiskey, than it would have been to have fed a motley crowd of unsprited men and women!

It was far more uplifting to listen to guttural sounds through a trumpet, to drink in the honey of ventriloquism, to witness spirit-marriages, to listen to the singing of "Nearer, My God, to Thee," "The Sweet Bye-and-Bye," etc., etc., than it could possibly have been to have doled out bread and coffee to the starving, unsprited poor, who knew nothing of our glorious phenomena! In other words, the needs of humanity were lost to sight because of the cloud of the marvelous that swept over the mental sky of some Spiritualists. Others found their chiefest delight and glory in philosophizing about the cosmos, in considering the wonders of the macrocosm and microcosm, in disputing about the existence of some obscure medium of a remote period in history. They took no thought of the hungry and unclothed unsprited wretches "out in the cold"; they were too much occupied for anything of that kind to interest them. Others still found their chief occupation in trying to make an outside public pay the running expenses of a Spiritualist meeting at ten cents per head!

The Salvation Army object-lesson was lost alike upon the millionaire, the Christian and the Spiritualist. If, after fifty years, Spiritualism has not been able to induce its followers to take an interest in charitable work, to lead in reform work, and to exercise a supervisory care over public morals, then its work has been a most lamentable failure. What the Salvation Army did was well done, and is worthy of emulation. It is a work that belongs to Spiritualists to a greater degree than to any other denomination, because the denizens of the spirit-world have constantly pleaded for cooperation, and have especially emphasized the idea of the brotherhood of the race. That mortals have shirked their duty is no fault of the spirit helpers that have vainly sought recognition for fifty years.

The Salvation Army did not treat the thousands under its care as mendicants. It taught them self-help, and, while charging them a few pennies for their food and lodging, it used its influence to secure work for those whom it tutored. Where are the lodging-houses, the soup-kitchens and homes for the indigent among Spiritualists? Are they in the pocket-books of fakirs, or in the subjective minds of credulous dupes, or in the superhuman ideals of visionaries? Why can't, why don't the Spiritualists do the work that has been entrusted to their care? Why don't they harmonize their differences and prove the worth of their religion?

Worship is simply paying to hear a clergyman preach and pray, and to listen to more or less good or poor singing.—Ez.

A COMFORTING THOUGHT.

Such a comforting thought the angels brought,
To soothe my weary brain,
As terribly distressed, and so oppressed
I longed, but all in vain,
To cross death's mystic tide, there side by side
With my loved ones to remain.

"Oh! listen, lonely child," the tones were mild,
Only a breath divine;
"A faithful watch we keep through hours of sleep,
O'er the still form of thine,
While in your spirit-home, you freely roam
With loved ones you here resign."

"But in memory's chain there will remain
A thy, severed link,
Now earth's grief, toll and strife seems the real life,
The real a dream, you think,
But you nevertheless oftentimes caress
The loved ones across the brink."

"You've no river to cross, you've met no loss
Except in waking hours,
O'er the brink of dreamland, you understand,
Is given added powers,
During sleep you will know, and watch them grow
In beauty like the flowers."

"No broken lilies to bind, no lost to find,
When earth's scenes pass away,
'Tis physical power that limits ours,
But only for a day;
We change our life on earth for higher birth,
Existing as souls away."

It stilled my fearful grief, it brought relief
Unto my aching heart,
I seemed so very near to loved ones dear,
It caused my tears to start,
To know we side by side in love abide,
And never have to part.

MRS. E. GERTRUDE SMITH.

The Allen-Wright Debate.

Subject, "How Shall We Deal with the Fraud Question?"

BY T. ERNEST ALLEN.

Mr. Chairman, Ladies and Gentlemen: As announced, the subject is, "How Shall We Deal with the Fraud Question?" Both Mr. Wright and myself are Spiritualists. We believe that certain phenomena have occurred in modern times which justify the inferences that man exists after death, and that discarnate spirits can commune with those in the flesh. We hold that these truths lie at the foundation of what may well be called a new philosophy of human life, although, on the other hand, we believe the teachings of Spiritualism to be as old as the existence of the human race upon the planet.

There are certain individuals who are unfolded as mediums, who obtain such phenomena through what they believe to be well-developed spiritual senses; that they are prepared to say, upon the basis of their own experience, "I know," without any qualifications whatever, and they will say so persistently, in face of the greatest opposition that can be brought from any and all quarters. For the great mass of humanity, however, this way is not open at present.

In theory we are all mediums, and yet we differ, in that the ability to bring mediumistic power to the surface, to bring it into manifestation, varies in different individuals, precisely as this is the case with other gifts, one being naturally sensitive in the direction of music, another in painting, another in sculpture. Consequently, for those who have not this first-hand experience of contact with the spiritual world through developed spiritual sense, it comes to be necessary that they should depend upon what can come to them through their physical senses. Consequently, also, the results at which they arrive are inferences based upon certain evidence which they believe to be true. Now if it happens, and that is within the knowledge, I doubt not, of every individual before me, that while we believe that there are many species of genuine phenomena, which, fairly reasoned upon, lead to the conclusions of the Spiritualist—while we have such genuine phenomena, it is also true that we have simulations of those phenomena, or of very many species of them, which are commonly called fraudulent, and it is on account of this that the question which we are to discuss looms up before us, as perhaps the most important one connected with the well-being of Spiritualism that can be named to-day.

While Spiritualists have been pursuing their way in the investigation of the phenomena of Spiritualism, there has grown up an organization known as the Society for Psychical Research, which has devoted itself to the study of psychical phenomena, inspired by a keen study of the scientific method, and by a desire to use all of the light that can be acquired by the study of science and its method, in order to solve the great problems presented to the world in the psychical realm. The workers of this society are getting some valuable results, and I feel that, in view of what they have accomplished and of the pages of evidence in favor of phenomena which Spiritualists hold can be interpreted in but one way, we are justified in saying that their work is tending toward the conclusions in which we believe.

In the course of their investigations they have considered the matter of the value of testimony. There was a certain conjuror in London who knew of a way to produce slate-writing by trickery. It occurred to Dr. Hodgson to test the value of what passes with some as good evidence, by finding out what different sitters who should have sittings with this gentleman would report concerning their observations, to what extent these reports would agree, with what actually did happen, and to what extent they would agree with each other. It was discovered that they did not agree with each other, and that they did not report the facts as Dr. Hodgson knew them to be. Not only that, but there were some Spiritualists who protested that this Mr. Davey must be a genuine medium! That would seem to be a genuine medium! That would seem to be a genuine medium! That would seem to be a genuine medium!

Now considering that such an experience as that was possible, that fraud does occur, as I think every individual here will acknowledge, how can we see to pick our steps, how can we discriminate between what is genuine and what is fraudulent?

So far as the kinds of phenomena generally called by Spiritualists physical, are concerned, it is my belief that we can deal with them in but one way, and that is by imposing test conditions which are really fraud proof. In connection with this question there are some points of great importance to be brought out.

In the first place, in dealing with the physical phenomena, I hold that it is possible for us to eliminate entirely the question as to the moral calibre of the medium. It is claimed by some of the most experienced students of this subject, that the quality that makes the individual sensitive to the impact of the spiritual world is something that is entirely independent of the moral character of the individual. Now, then, by imposing proper conditions we can dispense entirely with all questions relative to the moral character of the instrument. We can see why this is so. To the best of my knowledge and belief, if I can obtain writing upon slates under conditions which I can prescribe, I shall know that it was impossible for a medium, using all of his normal powers to produce the effect, and therefore the result must be declared not normal, not abnormal, but what has been called super-normal. At that point, then, I shall have a fact upon which to build. I shall simply have said that here is something that we believe belongs to a new

category, and that it is for us to consider what final expression we may be forced to adopt in order that we may assimilate it with other knowledge.

In laying down conditions, I want to point out the similarity of psychical science to physical science. Suppose, for instance, we should undertake to find the percentage of increase in volume of air, what they call the coefficient of expansion of air when heated from eighty to eighty-one degrees. Suppose that a person who was well posted, and familiar with the manipulations of the science of physics should undertake the determination of that quantity. He would devise his apparatus. He would make allowances for every source of error that he had the insight to perceive. For instance, the glass containing the air, if glass were used in the experiment, as it probably would be, would expand slightly, and allowance would have to be made for that, and, finally, making his determination as accurately as he could, he would get a certain result. If he was recognized as being a careful worker, his results would be published by the scientific world as accurate, although, even then, his experiment would be repeated by himself several times, and it might be repeated by other people. Yet, suppose that later on, it should appear that he or some one else had discovered that there was some source of error that he had overlooked, what would be done then? Why, the experiment would be repeated, and the new source of error would be allowed for, and all enlightened student of that science would dismiss the old figures as erroneous, and adopt the new. Now, when we come to experiments belonging to the physical phenomena of Spiritualism, I feel that I stand exactly in the same position. It might well be that a person familiar with twenty different ways of producing slate-writing by trickery could devise certain conditions, which, in the light of his knowledge, he firmly believed to be test conditions. And yet, it might be that some one else would have the ingenuity to devise a twenty-first way of producing slate-writing by trickery which was not covered by the conditions under which he had made his investigations, and which, as soon as he became aware of it, would cause his investigation, made under conditions which now are no longer perfect, to become ambiguous. Not until he repeated his experiments under new conditions which also excluded the possibility of using the new method of trickery, could he properly stand before the world, and say, referring to his last investigation, that he had witnessed a super-normal phenomenon.

Now, I wish you particularly to observe that the student of physical science does not claim to be infallible at any step in the progress of science. He simply says that the latest results embody the best experience and insight bearing upon the question. As fast as we receive new light, we ought to change our conclusions, and just the instant that men cease to stand in that attitude towards the world, that instant they become bigoted, and cease to progress. Now then, I claim for psychical science, when its phenomena are properly observed, that it stands upon as firm ground as physical science. Because we can follow substantially the same methods, we must follow them.

I would like to ask you whether there is any person in this room who would go to the rooms of a medium, place upon his table two slates, and say: "I am something of a skeptic. I will leave these here and retire to your other room out of sight, and at the end of five minutes you can call me back, and in that way I will get my results." Would you recommend that method of investigation? I don't believe there is a person here who would think, for one instant, of following that course.

On the other hand, we have an experiment of the kind made by a physician I met in Baltimore several years ago, who devised a method entirely different. He took two slates, fastened them together at home, sewed them up in cloth, and then put them inside of his coat or vest, and did not take them out at all while he was in the presence of the medium. He then went home, removed the slates, cut open the cloth, and found writing upon the slates! There you have two extremes in the matter of conditions.

What shall we say now, in view of the ideas I have presented to you? There has been a great deal of general talk about the question of fraud, and, in my judgment, a great deal of talk was necessary in order to arouse Spiritualists, to make them realize precisely where they stand. But the time has now come, in my opinion, when a forward step should be taken. We know how skeptical the outside world is to-day with respect to the phenomena of the Spiritualist. We know that it is extremely desirable to so arrange our evidence that people who care to understand Spiritualism can arrive at the knowledge by the very shortest possible cut.

My belief is that, as things stand to-day, the National Spiritualists' Association ought to appoint a committee, to be known, if you please, as the Mediumship Committee, which shall have in charge the preparation of what the members of that committee, composed of the brightest minds to be found amongst Spiritualists and investigators, feel assured are standard conditions which, in view of all we know to-day, will guarantee the genuineness of phenomena, that the results obtained under them are super-normal, and that they could not have been produced by the medium in a normal way without detection.

In the second place, I believe that this committee should say to the so-called physical mediums: "If you will come to us and produce phenomena under our conditions, which we thoroughly believe to be such as every intelligent investigator ought to impose—if you will do that, we will certify, not to your character, for that is not now called in question, but that you have produced phenomena under conditions which, in the light of to-day, we believe guarantee them to be super-normal."

In the third place, I think that that committee should collect the evidence in remarkable psychical cases in order to transmit it to the Society for Psychical Research, so that the results may be revised by them as carefully as possible, and then be published in their "Proceedings," since in this way the evidence will be presented to the attention of many of the most thoughtful students of the world over.

Now, it will be objected by some that the matter of testing mediums in the way suggested is abominable. I maintain, however, that it is right and necessary to call the individual by name when we are sure that fraud has been committed. Of course, in justice to a medium, it must not be said that he or she has committed fraud unless the evidence is conclusive.

I was going to say that not only should we do something to guide the footsteps of those who wish to study this most important subject by pointing out to them the people who are guilty of fraud, but we should do all that is possible to aid the truth by giving them the names of the people who can produce genuine phenomena under the conditions in which we believe. I think it is due to the honest and capable mediums, to those who have the power to produce phenomena under satisfactory conditions, that we do all that we possibly can to aid them by bringing them to the forefront of Spiritualism, as the ones who are able to give good evidence, and with whom investigators should be acquainted. Consequently, it is not an unkindness to the true medium, in any way, to do what we can to aid the cause of Spiritualism by establishing sets of standard conditions for the observation of the different kinds of phenomena, and by testing mediums in order to separate those who can furnish genuine evidences from those who cannot.

For myself, I do not wish to have one fact as a foundation for my writing that is not true and genuine, and I feel also that it is neither kind nor honest to present to other people as evidence anything less accurate, less conclusive than I am willing to myself receive as evidence. I feel that the time has come when it is most needful that the subject of fraud should be grappled with and straightened out as far as possible.

We find intelligent people outside of Spiritualism who are Spiritualists with the exception of a small "but." I think we can see this in the case of Rev. M. J. Savage, as shown in his recent Easter sermon, and in the case of Rev. Lyman Abbott in his farewell address at a Friday evening meeting in Plymouth Church in Brooklyn, when he spoke of Spiritualism, but did not feel satisfied with the rape—

did not seem to be divine enough for him. I understand that substantially the same position is held by Dr. Hillis, the successor of Dr. Abbott. Just recently, I am told, Bishop Vincent of the Methodist Church, one of the founders of the Chautauque movement, has presented some thoughts on Spiritualism.

Now, nothing in this world can pull Spiritualism out of the mire—for that is the place where many people locate it—to the extent that practical grappling with the fraud question can. Because we love the people who wish to follow in our footsteps, we wish to give them the benefit of our experience. We say to them, we have tried to do thorough work, and we have left such a plainly-marked road behind us that you can travel easily over the path we have broken. As I have already said, I consider the proper treatment of the fraud question to be the most vital thing in the condition of Spiritualism to-day.

Response by J. Clegg Wright.

Mr. Chairman, Ladies and Gentlemen: In commencing my part in this discussion, I regret to say that I have so many points of agreement, and so few points of disagreement with my friend and opponent, Mr. Allen, we must sometimes seem to be on the same side, and not making any debate at all. I wish that he had been more definite in some of his remarks; I wish that he had had more method in the manner of his definitions. He has said really very little about mediumship—what true mediumship is, and what it can do toward providing a correct channel for the expression of the thought and experiences of spirits. I wish that he had defined more accurately what he means by fraud. I know the difficulties under which he had to struggle in having so short a time at his disposal, but as he has neglected to furnish these necessary definitions, I will take the liberty of furnishing my own.

I think that Mr. Allen will agree with me, that the scientific method is the only method that can be used in the correct investigation of any of the varied phenomena of nature. I may apply that method further even than he does. I apply the scientific method to all historic questions that have come down the ages, to the orderly presentations of the great characters of the past, and also to those great questions of faith, belief and religions that exist at the present time, and that have existed in the ages gone by. I would like to see the speculations of theologians put under the stern scientific method, and watch them blight and wither under the process.

Mr. Allen belongs to the sacred profession of religion. My excellent friend is one of the cloth. I am glad that science has been disposed to place her mantle upon his shoulders. Science is a terrible revolutionist. She builds and destroys; she kills and makes alive. Science will make havoc with Mr. Allen's religion. Science is destined to kill all the persons in the world. A person cannot live and breathe in an atmosphere of science.

Science is not the foe of mediumship. Science is its best friend.

I do not know that I shall be in agreement with Mr. Allen if I say that the present state of Modern Spiritualism is not one of agony. I am not aware that the Cause is suffering at this time from fraud more than at any other period in its history. I am not aware that there are more frauds in the world to-day than there were two thousand years ago. Probably had some scientific friend met Jesus, he would have said that he was a fraud. Fraud is a mud-missile often used to cover with obloquy the pioneer of a new cause. Fraud is the weapon of the conservative mind, entrenched in the pits of superstition, to fight a new scientific fact. It is the easiest weapon of resistance, and the most in use. By fraud I mean deliberate deception. A falsehood in act, and a falsehood in word. A contrivance to cheat.

By science I mean demonstrable knowledge of the facts of the material world. Science is the order of perceived facts in nature. Theory of facts in nature is not science. Speculations of the order of facts known and unknown in nature are not science. The scientific method is the manner of accurate observation and experimentation as opposed to theorizing. This is the scientific method. Happy the man who comes to nature with this method. He is safe. He cannot make a mistake. He will commit no error. What he gets from nature will be knowledge of her processes. Reason has two laws or manners of working out a truth or thought, viz.: inference from facts of sensation, and deduction of facts from principles of causation, and general truths of previous experiences. These manners are the great characteristics of human reason. Wise and happy is the man, say I, who makes a correct use of his reason; he has a measure for truth not dependent upon the accuracy of sensation; but he has the power of experimental verification. This is the scientific method.

A medium is a person with something attached to the mental machine above and below the normal action of the mere faculties of reason; the capacity exists to receive impressions from separate and independent sources of intelligence; intelligences that exist as persons in another sphere of nature to which the material sphere is related and conditioned; and that these spiritual beings so related have limited powers to act upon the consciousness of a medium, and in various but always limited capacity of expression make themselves known as separate persons, thinking and living in close association with mortals. The fact of such power existing in the mental phenomena of the human mind is not in dispute at this time by either of us; we both know that this truth has been demonstrated again and again. The faculty of mediumship is unusual and rare. It is dependent for its existence upon nervous and temperamental states. The physiology of mental states shows that under some conditions the circulation of the blood will be affected, the pulse will be either higher or lower according to the nature and character of the manifestations. All these studies are very interesting to the man of science and intelligence. But these phases of the subject are not in dispute between us. I think that my friend will admit with me that at all times spiritual communications are difficult to obtain, and that mediumship is a great possession to be honored and esteemed. The faculty of mediumship being the highest and amongst the very rarest of the faculties man can have and exercise, it is apparent that such power must be sought and prized; it must be protected from the fierce blast of human folly, prejudice, ignorance; it must be examined with care, patience and tenderness, and not subjected to the rude hand of bigotry and selfishness that can cry fraud before the subject is understood.

You cannot deal with the phenomena of mind as you do with the phenomena of chemistry; the mind does not exist in objective elements and parts to be weighed and measured; there can never be a science of mind in the same sense as there is a science of common things. The great studies of nature are outside the action of the brain and consciousness; but the greatest difficulties face us the moment we approach the threshold of mind and states of consciousness. I doubt whether it is possible to have ever a science of mediumship. We can describe the character of a nerve or a ganglion, and build the whole fabric of the nervous system, but we cannot pass the threshold of consciousness. Consciousness is the home of eternal mystery, the enigma of all philosophy. Psychology is not the science of consciousness, but a great study of those operations that take place in the channel leading from sensation to consciousness. We cannot tell what lies unexpressed at the back of consciousness—there is another field of mystery. We have no science of psychology; we have a study that sometime may give the barest elements of a science of mind. To-day it is an almost bleak and barren study—a dreary headland on the outskirts of legitimate science. These considerations should prepare us for caution in the use of the word fraud as applied to the phenomena of mediumship, for dogmatism is fatal to the success of the investigator. The scientific investigator rarely takes into consideration the conditions of mental emotion that attaches to all forms of mediumship. Emotion acts powerfully upon all mediumistic states. Mediumship breaks down before the

critical state. In the normal state no man can do his best work before the opposing force of the critic. A critical audience can spoil a speech, a song or a poem. Many a young artist has failed because of the horror inspired by the critics. What can a medium do when the investigator comes equipped with bold and saw, with all the guns ready cooked to be fired off? Do you wonder that a medium will sometimes resort to fraud to defeat such methods of investigation? Unwise investigators make the garden for the cultivation of fraud. Has it not been your experience that you get the best manifestations when you have been expecting nothing? You cannot demand such and such things from mediumship.

During my thirty years of investigation I have come to the conclusion that I cannot approach the door of the spiritual world with a loudly-proclaimed scientific formula; I must accept just what I can get, and I must take it in the way that I can get it. I have learned to wait for my evidences. The evidence of a spiritual existence is not found in the manner in which the communication comes, but in what the spirit says. I don't care a pin whether the communication be written or spoken, whether it be reading a card, a pocket-handkerchief, or sitting blindfolded and reading written names; I don't care a rap about the way you get the message; it is in what the message brings to me that I find the evidence of the existence of my spirit-friend. I cannot be cheated by any medium on earth, because I want the evidence in the communication I get. The manner of the message is only extolled by those who have not seen correctly just where the proof has to be found.

The phenomena of Modern Spiritualism was surely and correctly investigated by millions of people before the formation of any society for psychical investigation, English or American. The Psychical Society of England started into the investigation with a pompous disregard of all that had been achieved by the Spiritualists, and a disdainful sneer at what they called the "hypothesis of Spiritualism." "The Spiritualists were weak-minded; they would settle the problem once for all, and make the study respectable." The Spiritualists as a body of thinkers laugh at men with "airs," men who can do it, men who can settle it.

I think that it was about 1877 when the first Psychical Society was formed—the London Society. There was a queer air of heterodoxy about it all, and theological punchings and solemn quails and knowing shakings of the heads; but little has come from it all. Spiritual investigation was actually old, even at this time. A literature had actually grown up upon the subject. The subject had already secured wide-wide attention. The flat had gone forth "that there was something in it."

Before the advent of Modern Spiritualism the subject of Mesmerism had received some attention by gifted minds before the birth of the present century. But really little had been done with the subject of abnormal mental states as a study till the era of Modern Spiritualism. James Atkinson and Harriet Martineau thought deeply upon the subject of Mesmerism, and looked toward that source as the solution of the problem of mind and soul. "We soon forget the studies of other generations in the absorbing activities of our own. We grow to think that people knew but little before our time."

Well, let us not be too sensitive about that, we shall get the full recognition of our facts in time, the truth of mediumship will in the course of further experiences be fully recognized by the world at large, and not only that but the evidence of the truth will be forthcoming everywhere, and on all occasions. Fraud will disappear in the presence of better mediums, mediums who can produce demonstrations in the form of communications. Mediums are often too sensitive to their own powers, and are weak in the presence of strangers. How hard it is for some sensitive singer to face some sort of audiences! She will lose half her power and strength when she is timid. She must be strong, and able to hold herself, to do her best work, and that timidity so often noted is no sign of fraudulent intent or lack of gift. I can remember that when I was the speaker for the Liverpool Psychical Society that if a certain gentleman came to the meeting that his presence so affected me that it interfered with the quality of the work that I did. For this very cause a man with great credulity will often get the best manifestations.

A man, however, honest and hopeful and pure in intention, may fall to get what he is so anxious to obtain. There lies deeper than all emotional states something in the spiritual atmosphere that stops all manifestations from taking place. Some very good and sincere men stop, hesitate, and draw a long breath when you express a belief in the phenomena of materialization, but there is no question in my mind at all about its possibility and also, that it is one of the greatest possible manifestations; it demonstrates the existence of spiritual beings.

Miss Wood, once of Newcastle-on-Tyne, was a medium of great strength for presenting the spiritual "form." She had courage and power. On one occasion a distinguished scientific man engaged her to give twenty sittings in his drawing-room in London, which she did, but drew extraordinary facts that he and his noble friends sat nineteen nights and failed in getting anything, but on the twentieth night they succeeded. The medium was placed in a sack and hung up at the top of the room. Such manifestations put the question beyond a doubt. Mr. Adshard, of Belper, England, experimented with the same medium, and secured, under perfect test conditions, molds of the feet of two spirit "forms," which molds could not have been, in the nature of things, made fraudulently. These molds are in existence to-day, and will be strange evidence of the existence of the spirit "form" while they endure. There is no possibility of taking a foot out of paraffine wax without spoiling the mold.

I have seen a pencil get up and write on a slate without a visible hand touching it. I have seen the same slate put out of sight, and immediately writing of a high order of intelligence came upon it. These facts are demonstrations to me; as testimony they do not have the same weight. Testimony is never as trustworthy as actual personal observation. I agree with Thomas Paine that extraordinary facts need extraordinary evidence to sustain them. Some things I could not believe on the authority of say-so of anybody.

My able friend suggests that the National Association of Spiritualists of the United States should investigate the mediums. They have not a man among them that could perform, or ought to perform such a service. A mediumship cannot be tried and labeled true or false in that way. The great body of Spiritualists would never agree to an inquisition like that. Such an institution could not have flourished in the "Dark Ages" with success and held the respect of the people. Mediumship must be free to express itself; authority kills it. Liberty gives it life. The people, the real democracy, will settle this matter. There can be no proxy work; no patronage here. The people must investigate for themselves. In Spiritualism there is no place for a man who aspires to dictate and impose mediums and beliefs upon the people. I believe that frauds are best found out when they have liberty to ply their vocation. I am not one of those persons who think I am able to investigate Spiritualism and every other person is incompetent. I am the friend of personal liberty. I would rather be cheated by a fraudulent medium than lose my liberty by becoming the subject of a hire-committee. Let the public investigate, let authority die. Authority is mental tyranny. I believe that when a person is a medium, he or she should bring the powers before the public. I believe that he or she will rise or fall according to the judgment of the people. The medium first; organization last. The medium is the real power in Spiritualism. How could you test your great men? What would scientific formula have done around the brain of Thomas Carlyle? How could you brace up Tolstoi to a popular standard. A National Association of Theologians would gladly shut the mouth of Ingersoll if they had the power. The day of the inquisitor and mental tribunal is forever past. You cannot go to Washington and order the National Association to make a medium. They cannot legislate into existence

genius nor brains. Nature keeps that work in her own hands. Mediumship is developed in the process of natural mental evolution.

I am glad that my friend admitted that a medium may be deficient in moral quality, but a good medium—moral has nothing to do with mediumship, any more than they have to do with any one of the sciences. Ultimate morals from the question, and the better it will be for the fact of spirit return, as declared in the phenomena of mediumship. Some men advance to the study of spiritual phenomena with mental and rhetorical blast of opinionated trumpets. They are going to settle it once for all. Such men are dominated by a certain set of ideas. However highly I may think of Mr. Hodgson as a man, I think that he has lacked some of those qualities of mental virtue that make a successful investigator. Unfortunately he was long the subject of dominating ideas. He was perfectly sure what could and could not be done. Gen. Shafter, in speaking of Mr. Reed, the late Speaker of the House, remarked that he seemed to have a "swelled head"; a writer in one of the papers remarked that Gen. Shafter evidently had not spent much time in Washington; if he had, he would have found that Mr. Reed's head was just about that size all the time. It always struck me that Mr. Hodgson was handicapped in his investigations by this same characteristic defect, but now that he has declared for the truth of the phenomena of Modern Spiritualism, we will overlook his unfortunate temperament.

That good old man we all loved, Luther Colby, as an investigator was of a different mold. He could readily believe that he had spoken with angels; he was credulous to a high degree, but he had spasms of skepticism, yet he was never in a hurry to cry out fraud, fraud. He had little sympathy with the spiritual chimney sweeper. The man who lets his mind dwell on the dishonest side of mediumship becomes blind to the real force and beauty of genuine phenomena. Such a man calls around him a depressing atmosphere of doubt, a mental dispiriting that breeds unrest in brain and heart. The moral sense is deformed by constantly meditating upon the moral obliquity of the human race. The theological mind, full of the rubbish of superstitions, cannot see correctly, nor weigh evidence truly relating to views and facts pertaining to this subject; such a mind in the growth of freedom is a simple dwarf; the religious screw keeps him a mental slave. If he ever becomes a scientist he will apply the scientific method to his religious creed, then woe be to him, his ideals and his God.

Between the Two Worlds.

BY ELIZABETH F. KURTH.

When my recent illness came over me I stood with bowed head and weary limbs, a pilgrim before the closed gates, anxious that they should open, and let me in. I wanted to enter, to enter, to enter that promised land where all is sunshine and happiness, where we are measured according to our deeds, and where the turmoil, trials, disappointments and shortcomings of this life are at an end. How patiently I wait. How the sweet melody,

"Open the pearly gates of Light,
Let me in, let me in."

ran through my fevered brain, but the gates did not open, and I still stood waiting, a weary but patient wanderer outside.

I could discern the night from the morn, as I felt the bright sunshine steal over my closed eyelids, and I listened to the stillness of the night, as the last little warbler outside of my window stole into his little nest, and all was hushed in darkness.

I felt the fever rising to my brow, and the singing of

"Open the pearly gates of Light,
Let me in, let me in."

faintly dying away in the distance, and the vision of the gates gradually disappearing like a mist. Then came a cool refreshing breeze; kindly thoughts swept o'er my brow, words of hope and good cheer came closer and closer, mingling with whispered expressions of true friendship and divine love, till I was induced to open my eyes, which I had thought would be closed forever.

And oh! what a grand and beautiful sight did I behold; all the zephyr-winged thoughts of affection and appreciation, were not imaginary, but real and true; and oh, what a beautiful array of floral offerings!

For a long time I gazed on these lovely gifts, my eyes filling with tears of deepest gratitude towards every one who had so kindly remembered me, and by their kindness and devotion had led me out of the shadow of death into the light and sunshine of renewed life, assuring me that my work had not been quite finished, and that duty still lingered in the background, pointing out its pathway to me, and I said: "Father, thy will, not mine, be done!"

I wish to thank all the dear friends, far and near, who so kindly remembered me during my illness, and the old BANNER for the sympathetic words spoken in my behalf. I wish furthermore to acknowledge the pleasant reading matter sent me during that time, from Battle Creek, Mich.; also that from our esteemed friend, E. W. Wallis of England, assuring my good friends that all were helpful factors in my restoration to health.

About Kissing Mother.

It was Eli Perkins who put the following reproof of a careless daughter into a father's mouth:

"I want to speak to you about your mother. It may be that you have noticed a careworn look about her face. Certainly it has not been brought there by any act of yours, but still it is your duty to chase it away. I want you to get up in the morning and get breakfast. When your mother comes down and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face."

Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face; you were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long years.

"Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the past ten years the contrast would not be so marked. Her face has more wrinkles than yours; and yet if you were sick that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of these wrinkles would seem to be bright wavelets of sunshine chasing each other over her dear face."

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Temple of Health.

It is true that in the daily affairs of life it is impossible to tell the man who is a Christian from the man who is not, although there are some people who declare that about the shrewdest man to deal with is a pure thoroughbred orthodox Christian, and that he thinks he has been cheated if he does not succeed in cheating his neighbor.

I have never seen and cannot perceive of a human being so low in brutality that he did not manifest at some time and in some way a love that betokened a kinship to the Infinite Soul—a condition that did not show a Godhood in him some time.—Montgomery.

Children's Spiritualism.

A ROYAL BABY.

A baby queen, so pink and wee,
Lay soft in her cradle green,
While her stout little guard kept watch and ward
With their thorny bayonets keen.
But nevertheless
The sunbeams knew
Peeped in and the baby knew;
And if you can guess
What she is to-day
I will gladly give her to you.
So hold out your hand for—what
do you suppose?
A bonny, velvet, sweet June
royal, velvet, sweet June
—E. H. T. in Youth's Companion.

THE BABY'S LESSON.

"O, boo! flower!" the baby cried,
And reached for the rose in glee.
She grasped its stem with her fingers small,
And then with a sob the flowers fell,
For a thorn had pricked her, dimple and all,
And a sorrowful baby was she,
Dear me!
As sad as a baby could be!

"O, kitty, kitty!" the baby cried,
To the pussy-cat downy and wee.
She pulled at his fur, alas! alas!
For he turned and gave her, it came to pass,
Before he scampered over the grass,
A scratch that was sad to see,
Dear me!
As red as a scratch could be!

"O, pretty, pretty!" the baby cried,
As a butterfly lit on her knee.
She cooed and called in her soft delight,
But when she caught at his wings so bright,
He vanished suddenly out of her sight,
And a 'stomped baby was she,
Dear me!
As 'sprised as a baby could be!

Then into the house the baby went,
And her face was grave to see.
She had learned three strange and wonderful things—
The kitten has claws, and the rose has stings,
And the beautiful butterfly-bird has wings,
And a wise, wise baby was she,
Dear me!
Now which of us wiser could be?
—Margaret Johnson in Youth's Companion.

My Dear Little Friends: Again I say to you,
I am so glad it is time for me to write a letter
to you. I wonder how many of you have been
looking forward to see what I could say about
the "Golden Half-hours." You know we were
to take one out of each twenty-four, and keep
it especially and wholly for our spirits. By
our spirits I mean our own spirit—that which
makes us what we are and who we are.

First, we will try and become acquainted
with ourselves. Closing every door, forgetting
all our studies, our games, our errands or our
troubles, we will sit quietly down and think of
the great spirit-world which is all about us.
We may close our eyes and ask our dear, loving
friends in spirit-life to stand close beside us to
help us realize their presence. Then with them,
just as if we were perfectly sure they were
beside us, we will ask that some good,
strong spirit who has been a long time in spirit-
life, may draw near and give us a spirit lesson.
I am sure you will all have thoughts some-
thing like these: What a beautiful thing it is
to have loving friends and guides who can look
way down into our hearts, and understand
just how good we meant to be, even though we
have been careless, naughty, and perhaps un-
kind. Then we will be ashamed, and will won-
der what we can do so that we may never fear
to ask them to look into our lives with their
big honest eyes. And, although we may hear
no words, and may see no faces, our spirits will
know that the good guides are telling us that
what we have done the day or the hour before
is something that is passed, and no matter how
sorry we feel, we can never go back and undo
it. Tears will not wash it out, and smiles will
not cover it up; for it is still there until we
grow away from it, and the only way to grow
away from it is to do something just as differ-
ent as can be.

Our lives are like little gardens, and if we
want beautiful flowers like pansies and sweet
peas, we must have seeds and roots only of
pansies and sweet peas. And our desires, or
what we wish for, are the seeds; our actions or
what we do are the roots, and it is easier to
pull up a seed than to pull up a root. Now our
planting time is in our "Golden Hour," and
we sow the seeds, that is, we wish for the
things which will bear the sweetest, prettiest
results, or flowers. We wish to love everything
that is good, so we plant the seed of love and
the love flower is love itself, and everything
which is lovely loves us. Then we rake over and
dig down among the roots, and we find a little
ball of finding fault with everything which is
put on the table.

On that root has grown a wish for ice cream
when we ought to eat a piece of bread-and-
butter, or for candy when we need a piece of
meat; that has brought a flower of Discon-
tent and everybody who has looked at that
flower has been discontented, too; so we dig
that root right up, and drop in a little love
seed, which makes us love everything that has
been kindly provided for us by some one who
knows better than we what is good for our
bodies. Then we find another funny little
root, all curled around the other seeds, and
twisted in so tightly it is awfully hard to get
it out. This is the habit of wanting to "sit
up" like big folks, especially if the big folks
talk about spirits.

On that root has grown a flower of Hate—
hating to get up early in the morning; hating
to learn lessons; hating to do anything that
seems like work, and everybody who looks at
this flower becomes discouraged. But the
"Golden Half-hour" is to weed as well as to
plant, and so we pull that root out, and by
that time we are so happy we just feel full of
love and joy and good will, and are ready to say
good-bye to the spirits for that time, and go
out of the room and find something to do for
someone else. This is the surest way and the
only way I know of to have the little brothers
and sisters and grandmas and aunts and
friends go with you all the day and watch over
you and help you when you need them; for at
that time they get so close to you, way down
deep into the life, because you have opened
the door and invited them there, and they feel
as if they are your dearest friends, and so are
strong and able to do very many things they
could not do without your help.

This is the way we do in spirit-life: every
morning we look back over the past, as we
would the sums we did yesterday, correcting
the mistakes, feeling happy over what was
right, and then go to work to do the les-
son our teacher sets before us for that day.
This is why I tell you to do this way, for I
want you to grow as fast as we do, then when
you come over here we will all be in the same
school. That is all for this time. My dearest
love to you all. I have been to see Helen Chase
and Linnie Town. Pretty soon I am going to
have a party at my dear home, and then you
can all come, and we will have a lovely time
together. I will talk to you, and you will talk
to me, and we will know each other better.
Sunbeam, through her medium,
Friday, May 26, 1899. MINNIE M. SOULE.

Dorothy Drew, Mr. Gladstone's little grand-
daughter, has evidently inherited the great
statesman's bluntness, if this story, told by
Rudyard Kipling at his own expense, may be
trusted. During his stay at Wiltshire one sum-
mer, Kipling met the child, and one afternoon
tried to entertain her by telling her stories in
the garden. After a time, Mrs. Drew, fearing
that Mr. Kipling must be tired of the little
one, called her and said, "Now, Dorothy, I
hope you have not been wearying Mr. Kipling."
"Oh! not a bit," replied the small celebrity,
"but he has been wearying me."—Ez.

LULLABY.

Rocks-by, husha-by, baby, my love,
Sweet little guest sent from heaven above;
Pink little cherub with soul so white—
Rocks-by, husha-by, baby, good-night.

Hush, not a whisper! The curtains are drawn;
Angels watch over our darling till dawn;
Tucked in his nest, oh, so cosy and tight—
Rocks-by, husha-by, baby, good-night.
—C. B. Ross in Mind.

Literary Department.

ST. NICHOLAS.—Mars may well be termed
the planet of romance, says Miss Mary
Proctor in the June number, since more ro-
mances have been told concerning it than
any other planet in the solar system. In an-
cient times it was selected as the planet of war
on account of its ruddy light, its symbol being
the spear and shield of the old Assyrian war-
riors. But the evil qualities attributed to the
ruddy hue of Mars by people believing in plan-
etary influences have long ago been consigned
to the realms of romance, and Mars is no longer
held accountable for the wars and disasters
that take place on planet Earth. Seen through
a fine telescope, Mars presents the appearance
of a miniature earth floating overhead, the
ruddy markings indicating land, the greenish
markings outlining seas and watercourses,
while white caps adorn the regions correspond-
ing to the polar regions on earth.

Mars turns around on its axis just as the
earth does, except that the day lasts longer
than the day on earth. With the telescope, it
is possible to follow the hourly changes that
take place on Mars, from sunrise to sunset.
We can see the mists of morning gradually
clearing away, and the gathering of clouds
toward evening, the hobby to pass from the
skies at night, leaving the stars to shine with
a greater splendor through a rarer atmosphere.
Perhaps one or both of the little moons of
Mars (for it has two named Deimos and Pho-
bos), may be shining in the sky. Deimos rises
in the east, like other stars, but the inner
moon, Phobos, hurries around Mars three
times a day. For this reason, it rises in the
west every night, and sets in the east after
about five and a half hours. Neither of the
moons gives much light, since Phobos supplied
only one sixtieth of the amount of light given
by our moon, while Deimos gives only about
one twelve hundredth. But the smallness of
the Martian moons must be taken into consid-
eration, since Phobos is only seven miles in
diameter, and Deimos five or six.

In 1877 Schiaparelli observed some peculiar
lines on the surface of the planet Mars, and he
called them canals. For nine years he was the
only astronomer who could see them; and
when, in 1881, he further announced that
the canals had doubled, it was supposed for a time
that the Milanese astronomer was the victim
of an illusion. However, since then the re-
sults of his observations of the canals of Mars
have been abundantly confirmed both in Eu-
rope and America, especially at the Lick Ob-
servatory and the Flagstaff Observatory. The
observations made by Mr. Lowell at the latter
observatory, and those already made by Schiap-
arelli, have so made us feel very much at home
on planet Mars. However, it is necessary to
state that Mr. Lowell's theories are not gener-
ally received among astronomers as satisfac-
torily established at present, but they are well
worthy of consideration.

The canals are not visible during the winter
season on Mars; but as springtime advances
they make their appearance as faint, dark
lines, growing wider and wider until they are
fifty miles across, and then, by way of variety,
they double. In fact, single canals have been
known to double themselves literally at a day's
notice, the twin canals running along side by
side like railroad tracks; only, in this instance,
the railroad tracks are separated by a distance
of over two or three hundred miles. Some of
the canals extend to a distance varying from
three hundred to upward of four thousand
miles, and appear to be as accurately straight
as lines can be upon a sphere. The canals seem
to meet at a number of small spots or junc-
tions, which have been termed "lakes" by
Schiaparelli, and "oases" by Mr. Lowell. These
small spots are scattered over the ruddy por-
tion of the planet's surface, forming a curious
network with the canals, the spots at the junc-
tion of the canals being as important a feature
as the canals themselves.

Mr. Lowell assumes that the region inter-
sected by the canals corresponds to the desert
region on earth, and that the canals were ap-
parently constructed for the purpose of fertil-
izing this region and the oases in the midst of
the wilderness. However, we are not sure that
the canal itself, but vegetation along its sides.
Yet this does not account for a canal doubling
itself within twenty-four hours; for, romance
as we may about Mars, we can scarcely im-
agine vegetation developing with such amaz-
ing rapidity. As the canals widen, the oases
do not increase in size, but darken, which
would seem to indicate that they become cov-
ered with vegetation as the season advances.
Mr. Lowell also enters into interesting specu-
lations as to the canals being of artificial forma-
tion, ignoring the rather serious difficulty as
to the temperature of Mars. He sees evidences
of engineering skill in the construction of the
canal system, which he attributes to the supe-
rior ability of the Martians. Under the cir-
cumstances we can well imagine the (supposed)
inhabitants of Mars recognizing the necessity
of such canals as a protection against the de-
structive effects of the annual inundations; but
several years ago Mr. J. Orr of the British
Astronomical Association found, on calculation,
that the construction of such canals
would require an army of two hundred million
men working for a thousand years.

The Century Co., Union Square, New York.

SCRIBNER'S for June gives "Stevenson's

Opinion of George Meredith," as follows:
Talking of Meredith, I have just re-read
the third and fourth time "The Egoist."
When I shall have read it the sixth or seventh,
I begin to see I shall know about it. You will
be astonished when you come to read it; I had
no idea of the matter—human, red matter he
has contrived to plug and pack into that
strange and admirable book. Willoughby is,
of course, a pure discovery, a complete set
of nerves, not heretofore examined, and yet run-
ning all over the human body—a suit of nerves.
Clara is the best girl I ever saw anywhere.
Vernon is almost as good. The manner and
the faults of the book greatly justify them-
selves on further study. Only Dr. Middleton
does not hang together, and Ladies Busshe and
Culmer sont des monstrosités. Vernon's con-
duct makes a wonderful odd contrast with
Daniel Deronda's. I see more and more that
Meredith is built for immortality.

Wandering from book land to the musical
world (and our nineteenth century magazines
are many of them so complete that we can visit
all lands, associate with the great and with the
humble) attention is arrested by "Sidney Lan-
ier's Opinion of the Rhein-Gold."
I have spent the whole Sunday in my
room in reading, with slow labor—for my Ger-
man is but limited—Wagner's "Rhein-Gold,"
the first part of his great Trilogy, or rather
Tetralogy—for it has four parts—which I am
going to translate, unless some happy mortal
gets ahead of me. The conception is very fine,
but there is something in it, or rather some-
thing not in it, which I detect in everything
that any German has yet done in the way of
music or poetry. I know not exactly what it
is, but I may express it in a very round-about way
sentiment lying deep in the heart of the au-
thor, which would produce on his face a quiet,
wise smile all the while he was writing—a sort
of consciousness underlying all his enthusiasms
(which are not at all weakened thereby)
that God has charge, that the world is in his
hands, that any bitterness is therefore small
and unworthy of a poet. This was David's
frame of mind; it was Shakespeare's. No
German has approached it, except, perhaps,
Richter.

Charles Scribner's Sons: New York.

UNIVERSAL BROTHERHOOD for June
commences with the second article of the
series, "Egypt and the Egyptian Dynasties,"
by Alexander Wilder. Mr. D. H. entitles the
article "Auratie—The Children of the Sun."
It is accompanied by a number of interesting
illustrations of the Egyptian Deities and is
notable for the new light it throws upon this
mysterious land. It is becoming more and
more evident that the antiquity of Egypt must
have been very much greater than the most

daring of Egyptologists has so far been willing
to credit. The present article brings the re-
cord of the ancient rulers as far as Menes, gen-
erally considered as the first monarch of a
united Egypt. A fine engraving of the Sphinx
accompanies the article as a supplement.

Another article dealing with ancient history
is "Quetzalcoatl," by Mildred Swannell. This
is an account of the great Mexican deity of
that name and narrates of the great civiliza-
tions which existed in Mexico prior to the
Spanish invasion in a most interesting way.
The Theosophical Pub. Co., 144 Madison Ave.,
N. Y.

LADIES' HOME JOURNAL.—In the June
Issue Rev. Newell Dwight Hillis writes
words that encourage. We may have heard
similar sentiments expressed, but we need to
ever keep them in mind:

"Culture and character come through suffer-
ing. Life is God's university; happiness is the
graduating point, but trouble and adversity
are among the chosen teachers. The world is
built for joy, but man comes to his full estate
through the tutelage of sorrow. If a man
washes his eyes in tears and makes his gar-
ments white with blood, he too, is promised
the throne and sceptre of the higher manhood.
Suffering is an alchemist refining coarseness
and transmuting bad into good, selfishness
into sympathy. Steel is iron plus fire. Tools
are steel plus gashing axes. Statues are mar-
ble plus the chisel, whose every stroke makes
sparks fly. Manhood is nature plus the tempta-
tions of old cathedrals are all of beaten handiwork,
and character is hammered out on the anvil of
adversity; wine comes through crushing of
grapes, and joy is a fine spirit distilled from
bruised affections. Sin and selfishness dig
great furrows in the face, so suffering is sent in
to iron the lines out smooth again. From Paul
to Livingston, what hero leader hath won
self-raise? What Luther or Lincoln was
reared in Kings' palaces? It is wrestling
against opposing winds that works toughness
into trees and girths out men. If the
poet's vision is ever fulfilled, and we judge the
angels doing easy duty at home, we must first,
as veterans of the old guard, achieve our oases
and hold our tattered flags in fierce battles
upon a far-off frontier. Optimists always, let
us not 'make believe' and play there are no
troubles. One form of folly is always to drag
the corpse into the banquet; another is to try
and triumph over tragedies by averting our
eyes."
The Curtis Publishing Co., Philadelphia.

Memorial Day.

The BOSTON SPIRITUAL TEMPLE closed its
season Sunday, May 28. The meetings held on
that day will pass into history as an event in
Modern Spiritualism. During the three sessions
about one thousand people were in attendance.
This proves that Spiritualism still has many
followers in Boston.

The coming together of the two Boston Ly-
ceums working as one school showed that an
interest was taken in the education of the chil-
dren in the right direction, and ought to in-
duce the Spiritualists to send their children to
a Lyceum. The addresses of H. D. Barrett,
President of the National Spiritualists' Asso-
ciation, will long be remembered by the many
who heard them. The only regret was that our
hall was not larger, so that a Grand Army post
could have been present to listen to his mem-
orial address in the morning.

The meeting was opened at 10:30 A. M., with
one of Prof. Geo. E. Schaller's masterly piano
solos, after which Miss Gertrude C. Laidlaw,
that sweet singer, who has given such beau-
tiful music during the season, rendered an ap-
propriate selection. Mr. Barrett followed with
a poem. After another selection by Miss Laid-
law, Mr. Barrett delivered a Memorial Ad-
dress, that was received with rounds of ap-
plause.

Mr. Barrett rapidly sketched our nation's
history, and referred to the two distinct civil-
izations that peopled the Northern and Southern
colonies. He showed that the two were so
diametrically opposite in character as to lead
to a struggle between them for the mastery
sooner or later. The one was founded in de-
mocracy, the other in aristocracy—the one be-
lieved the people capable of self government,
the other established an oligarchy, and affirmed
that the right to rule was divinely vested in
a favored few. The civilization of the South
affirmed that man had a right to traffic in the
bodies and souls of other men, provided the
skins of those other men were black. The civil-
ization of the North disputed this claim, and
affirmed that freedom was the destiny of all
men. The Southern civilization affirmed that
each individual State had the right to act for
itself regardless of all other States, while that
of the North affirmed the supremacy of the
national government, and the dependence of the
States upon it.

He referred briefly to the Civil War, its
horrors, its triumphs, its agonies and joys,
and then spoke of the lessons to be deduced
from it. He quoted the words of the immortal
Lincoln with regard to the danger of the con-
centration of wealth in the hands of the few,
and pointed out the fact that Lincoln's
prophecy had been literally fulfilled. The
blacks were freed, but a policy had been
adopted that had led to the substitution
of industrial slavery for that of the dark-
skinned millions of the South. He urged
his hearers to guard their own as well as the
rights of their fellow-men in order that the
coming century should not find fifty-five mil-
lions of white slaves in the United States in
place of the four millions of colored people set
free in 1863. He protested against the forma-
tion of gigantic trusts and combinations of
capital, and was warmly applauded when he
said he believed that the multiplication of
these very combines would lead in the end to
one National Trust, under the control of the
government.

The speaker also protested against the mil-
litary spirit now so prevalent in America. He
claimed that Peace should be the ideal of every
nation, and expressed the hope that the Peace
Congress at The Hague would lead to the set-
tlement of all international differences by ar-
bitration. He urged a higher civilization for
all sections of America, and vigorously pro-
tested against turning the Spanish war for the
freedom of an oppressed people into a war for
conquest and acquisition of territory. He
referred most feelingly to the "Stars and
Stripes," and besought all Americans to see to
it that no dishonor shall ever stain the old flag.
He then referred to the services of the
arisen soldiers of the republic, and said that
the best memorial that could be given them
would be some good deed done for humanity's
sake, some effort put forth to remove the pas-
sions of war, and to bring in the soothing in-
fluence of peace. He also referred to the pioneer
workers in Spiritualism, and urged the Spiritu-
alists of to-day to profit by the examples of
the workers of other days. He spoke of needed
reforms in our civil, industrial and social life,
also with regard to better methods of work in
presenting the claims of Spiritualism to the
world. The address was full of patriotism,
and its delivery aroused much enthusiasm
among the people present.

At the close of the address Miss Elizabeth
Ewer gave evidence of life beyond by giving
messages from friends in the spirit-world.
After another selection by Prof. Schaller the
audience was dismissed, to give time to arrange
the seating of the hall for the reception of the
visiting Lyceum. Long before the hour for
opening, the hall was filled to its seating ca-
pacity, and standing room was at a discount.
At one o'clock the Boston Spiritual Lyceum
was called to order by Conductor J. B. Hatch,
Jr., and the school joined in singing "Amer-
ica." About twenty minutes were devoted to
the lesson of the day. Mr. Schaller then fa-
vored the audience with a piano solo. The
visiting Lyceum then entered the hall, and the
members of the Boston Spiritual Lyceum arose
to receive their guests, and remained standing
until the visitors had been seated with the

classes to which they belonged, and the officers
had taken their places upon the platform.
The two Lyceums were then in session as one
school. The next number upon the program
was the grand march, and grand it was in
every respect. About one hundred and fifty
children were in line, and, as they went
through the evolution of the march, no grader
might have been seen in this or any other city.
Every child marched with the precision of a
veteran. The flags of the visitors, being of
different colors, mingled with "Old Glory,"
carried by the Boston Spiritual Lyceum, made
a most brilliant showing. As the Guardians
came down the centre of the hall, four abreast,
followed by the children in the same order,
they were received with a burst of applause.
The Guardians were Mrs. C. L. Hatch and
Mrs. Root of the Boston Spiritual Lyceum,
Mrs. M. J. Butler and Mrs. Weston of the
Children's Progressive Lyceum. The leaders
marched side by side, while the children of
both schools marched alternately. During the
march the Lyceum song, adopted by the Bos-
ton Spiritual Lyceum, and set to the music of
"Onward Christian Soldier," was sung with
great fervor. Although the room was limited,
there was not a mistake made. Upon the plat-
form during the session, as guests, were Har-
rison D. Barrett, Mrs. Minnie M. Soule, Mrs.
M. J. Butler, Mrs. M. A. Brown, Mrs. Weston,
Mr. Willis Milligan, Mr. Yeaton, and J. B.
Hatch, Sr.

The visitors were welcomed by Conductor
Hatch, after which the following took part in
the program, representing both Lyceums:
Little Baby Lamont, Alice Hatch, Estha
Gardner, Rupert Davis, Harry Green, Chas.
L. C. Hatch, Mabel Emmons, Miss Gertrude
Laidlaw, Fern Foster, E. Warren Hatch, Iona
Sillings, Willie Sheldon, Floyd Sibley, Martha
MacKenzie, Josie Gerick, May Burdett, Willie
Sharp, Wilhelm Hope, Mr. Schaller and
Mr. Milligan gave a piano duet. Mr. Schaller
a mandolin solo: Clifford Lamont, recitation;
Mrs. Brown, Conductor of Children's Progress-
ive Lyceum, made remarks, as did also Mrs.
Minnie M. Soule, Mrs. M. J. Butler and
Mr. J. B. Hatch, Sr. During the remarks of
Mr. Hatch, Sr., he presented to the National
Spiritual Lyceum, through the National Con-
ductor, three old banners that had been used
years ago by the Boston Lyceum, of which he
was the Conductor for many years. One of the
banners had been presented to that school by
the New York Lyceum; another was the ban-
ner of the old Charlestown Lyceum, the first
one ever organized in this section, while the
other was the one used by the old Shawmut
Lyceum.

After the singing of "America" by both
schools, the Boston Spiritual Lyceum was
formed in the rear of the hall, and presented
flags as the visitors took their departure. The
session was brought to a close by Assistant-
Conductor Root with a benediction.

In the evening there was another large au-
dience in attendance, and a good program was
given. Mr. Schaller opened the meeting with
a fine selection, and was followed by Miss
Laidlaw with a song. Dr. Dean Clark was the
first speaker, and delivered a splendid address.
His lecture will appear in full in a subsequent
issue of THE BANNER.

After another song by Miss Laidlaw, with
violin obligato by Chas. Hatch, Mr. Barrett
gave the closing address of the season. He cre-
ated great enthusiasm, and mentioned the dif-
ferent names of the old workers who have
passed to the great beyond. Throughout his
address there were bursts of applause, and at
the close he was given an ovation. It was a
grand address to close a grand day. The
Berkeley Ladies' Quartet gave a selection, and
was followed by Mrs. Dr. Caird, who in the
short space of time allotted her, gave positive
evidence of life hereafter. The work of Mrs.
Caird for the past two Sundays has been of a
high order, and remarkably successful.

After another selection by the Berkeley La-
dies' Quartet, Miss Elizabeth Ewer made en-
couraging remarks, and with a benediction by
Mr. Barrett the meeting and the season were
brought to a close. Among the many who were
our guests during the day, some were more wel-
come than was the Assistant Editor of THE
BANNER, Mrs. Marguerite C. Barrett. Among
the past Lyceum Conductors in attendance at
the meeting were J. B. Hatch, Sr., Alonzo Dan-
forth, Benj. Weaver, F. L. Union, F. B. Wood-
bury, and Dr. Hale. The hall was decorated
with Old Glory, while the platform was cov-
ered with flowers placed there by the chil-
dren and friends of those in the spirit-world.
Upon the platform, resting upon an easel draped
with the American flag, and decorated with
flowers was the life-sized portrait of that grand
old man in Spiritualism, Mr. Luther Colby.
Many visitors were pleased to gaze upon that
well-known face again. The services of the
closing day of the Boston Spiritual Temple
were the finest that were ever held by the so-
ciety.

The next season will open Sunday, Oct. 1,
1899, with Mr. F. A. Wiggins as speaker.
J. B. HATCH, JR., Sec'y.

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MASONIC TEMPLE, BOSTON, Feb. 17th, 1898.

KARL ANDERSON, Esq.,
Dear Sir and Brother: I beg to acknowledge, with thanks,
the receipt of your very kind and valuable volume en-
titled "The Astrology of the Old Testament," or "The Lost
World Regained." I have placed it in the Library of the
Grand Lodge of Massachusetts, where I am sure it will be
the object of great curiosity and interest.

Very truly and fraternally yours,
SERENO D. NICKERSON,
Recording Grand Secretary.

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the cure of the sick. Its

The Annual Convention of the New York State Association of Spiritualists.

The second annual convention was held this year on May 26, 27 and 28, in the beautiful little city of Saratoga Springs. It was an interesting and enthusiastic gathering of delegates and friends from different parts of the State.

The meeting was called to order by the President, Frank Walker, at 10:30 A. M., and Dr. Walter B. Mills, to whom the State Association is greatly indebted for his kindly donation of the hall and its decoration of flags, cut flowers and potted plants, made the address of welcome, which was responded to by the President, after which the following committees were appointed: Mrs. Carrie E. S. Tving and Mrs. T. U. Reynolds, Committee on Rules, and E. G. Reilly and W. Wines Sargent as a Credential Committee. Further business was then suspended, and a conference was held, opened by W. W. Sargent followed by E. G. Reilly, Mrs. Nellie T. Brigham of New York, Miss Belle V. Cushman of New York, Mrs. Carrie E. S. Tving, Mrs. Tillie U. Reynolds, closing with remarks by the President.

The afternoon session was called to order at 2:30 o'clock, and the President then appointed the following committees: On President's Report, H. W. Richardson, East Aurora; Mrs. Laura S. Holt, West Potsdam; Mrs. Carrie E. S. Tving, Secretary and Treasurer's Report and Auditing Committee—W. Wines Sargent, Brooklyn; E. G. Reilly, Syracuse; Mrs. Tillie U. Reynolds, Troy; Delegates' Reports—Mrs. T. U. Reynolds, H. L. Whitney, Brooklyn; Mrs. Laura S. Holt, Finance, Ways and Means—E. G. Reilly, Mrs. Carrie E. S. Tving, Mrs. Loreta Matthews Potsdam. Followed by short address by Harrison D. Barrett.

The evening session was opened by President Walker at eight o'clock with congregational singing of "America," followed by a poem, "Faith in the Absolute Good," by Harrison D. Barrett of Boston, Mass., President of the National Association of Spiritualists, followed by singing.

Bro. Barrett then delivered the address of the evening, the subject being "Spiritualism in its Application to Every Day Life." It is unnecessary to say that it was scholarly, forceful, and replete with many rich gems of thought. He said that all religions are measured by the influence they have on the lives of their followers. He complimented the Unitarians and Universalists on their liberality of views, although their religion is based on belief, the Universalist believing that "God is too good to damn man, while the Unitarian believes that man is too good to be damned"; while Spiritualism reveals, by the application of demonstrated truth, that man does live after so called death, in the place of "we believe" guess work. Spiritualism appeals to the heart, and touches the conscience. Spiritualism is a factor in every phase of life's duties, even to the most mental drudgery, by teaching us to do the most intelligent and lowest work in the very best possible manner; developing spirituality or soul growth, rounding out or developing true manhood and womanhood, and a universal brotherhood.

Spirit messages were given successfully by Mrs. Tillie U. Reynolds and Mrs. C. E. S. Tving. The morning session of the second day of the Convention was opened by President Walker, who at once proceeded to business by receiving the reports of the different committees. Committee on President's report, H. W. Richardson, Chairman, read the following:

We concur with our President in the idea that exaggerated statements put forth some years ago, and occasionally in later years, repeated by some of our speakers as to the number of Spiritualists in this country is an injury to the Cause, and recommend that our officers and speakers do what they can to discourage the repetition of this and all other exaggerated statements. Ours is the religion of truth, and one cannot afford to crucify the truth in this way.

Your committee would also recommend that part of the President's address, referring to the National Lyceum and the Young People's Spiritual Union, to the careful consideration of all Spiritualists of the State; for we fully realize that when we allow the children of Spiritualists to be drawn away from Spiritualism we are depleting our own ranks and adding to the ranks of those who oppose us. Truly, if we love our religion, we must desire our children to learn the truth.

While your committee regrets exceedingly that a necessity has arisen therefore, still we feel that, under existing conditions, the President's recommendation that article nine of the by-laws, relating to the payment of annual dues to the N. S. A., be suspended, should be taken up and given consideration by this convention, with a view to placing New York State on the same basis in its payment of annual dues as are other State Associations.

The key-note of Spiritualism is liberty, and therefore we recommend that that part of the President's address relating to medical legislation by the incoming board; as any attempt to cripple the God-given rights of the people is a menace to American civilization. It is one of the important duties of the New York State Association to keep a close watch upon legislation and be ready at any and all times to enter a protest against that which infringes upon our religious rights or the exercise of psychic gifts. We heartily commend the Psychic Institute mentioned by our President to all Spiritualists in the State of New York, and especially urge all mediums, both for mental and physical phenomena, to place their services at the disposal of the manager of the Institute for the purpose of scientifically demonstrating the truths of Spiritualism. To this end we suggest that their names and addresses be at once forwarded to the Secretary of the State Association.

H. W. RICHARDSON,
CARRIE E. S. TIVING.

Committee on Secretary and Treasurer's Report—W. Wines Sargent, Chairman—reported favorably and recommended that the reports be adopted. Motion carried. The report of the President was also adopted.

The reports of missionaries were then received, the following missionaries reporting: Mrs. Carrie E. S. Tving, Mrs. Tillie U. Reynolds and Miss Minnie Terry, who sent in a written report, which was read by the Secretary. Bro. Sargent, as Chairman of the Committee on Missionaries, made a long and very interesting report on the general work in the missionary field, which was listened to with very careful attention, and frequently applauded.

The afternoon session of Saturday was opened at 1:30 o'clock, and the first business considered was the election of Mr. Frank Walker and Mrs. Carrie E. S. Tving as delegates to represent our State Association in the coming convention of the N. S. A. at Chicago, Ill., next October, after which the convention proceeded to the nomination and election of officers, which resulted in the following board being unanimously elected, the nominations being made by the convention at large:

President, Mrs. Carrie E. S. Tving, Westfield, N. Y.; First Vice-President, W. Wines Sargent, Brooklyn, N. Y.; Second Vice-President, Mrs. Tillie U. Reynolds, Troy, N. Y.; Secretary, Herbert L. Whitney, Brooklyn, N. Y.; Treasurer, H. W. Richardson, East Aurora, N. Y.; Trustees, Dr. E. F. Butterfield, Syracuse; Mrs. S. Comstock-Ellis, Auburn, N. Y.; E. G. Reilly, Syracuse, N. Y.; Mrs. Laura S. Holt, West Potsdam, N. Y.

The motion of the Secretary that a vote of thanks be extended to our retiring President, Mr. Frank Walker, for his efforts in securing the Chamber of Commerce hall, rent free, for our Annual Convention held at Rochester in 1898, also for his generous donation of the services of a stenographer without cost to us for the said convention, was unanimously adopted.

A vote of thanks was also heartily adopted for the extreme courtesy, kindly consideration and full and correct reports given our Convention by *The Saratogian*, the only daily paper published at Saratoga Springs.

A vote of thanks was also given to Dr. Walter B. Mills, who kindly donated the hall and decorations, to our State Association, and to the many friends there who did so much to make us welcome to their fair and justly famed resort.

A vote of thanks was also extended to our missionaries for their efforts in the interests of our Association.

A vote of sympathy was extended to our brother and co-worker on the Board of Trustees, James R. Stone, in his affliction and suffering, and the Secretary instructed to forward the same to him at once.

The ending the business part of the Convention, we were then favored by a recitation by Miss Florence Mosher of Ballston, N. Y., after which we listened to a very thoughtful and interesting farewell address by our friend and co-worker, Bro. Harrison D. Barrett, who extended greetings in behalf of the Berkeley Hall Society, Boston, Mass., and was instructed to carry ours in return to that society. He was followed by a short address by Dr. E. A. Smith of Vermont, President of the Queen City Park Camp-Meeting Association, and President of the State Association.

Evening session Saturday was called to order by our newly-elected President, Mrs. Carrie E. S. Tving. The exercises were opened with congregational singing, followed by an invocation by Mrs. Tillie U. Reynolds, Second Vice-President of our State Association; solo by Mrs. G. F. Morris, entitled, "Just When the Sun Went Down." Address by W. Wines Sargent of Brooklyn, First Vice-President of State Association, subject, "There or Thereabouts," followed by a song, "Charity." Dr. E. A. Smith of Vermont, President of the Queen City Park Camp Association, then made an address, followed—after singing by the congregation—by spirit messages given by the guides of Mrs. T. U. Reynolds.

The Sunday morning session of this, our third and last day of the New York State Association Convention was called to order by our President, Mrs. Carrie E. S. Tving, with congregational singing of "Blest be the tie," followed with a poem by Miss Florence Mosher, "Pauline, the Reaper." Our brother and ex-President, Frank Walker, answered questions presented by the audience for half an hour very successfully, although, it was an experience with him, he can only say: "Go on, my brother, and we shall very soon have a new and a very fine inspirational speaker to labor in the cause of truth and justice." Dr. E. A. Smith, President of the Vermont State Association, then gave us the history of that organization. E. G. Reilly, President of the First Society of Syracuse, N. Y., gave a short address. Mrs. Laura Ellsworth of Saratoga Springs gave spirit communications.

Sunday afternoon session was called to order by the President with singing, and an invocation by Mrs. T. U. Reynolds; address, H. W. Richardson, which will be published later; song, "Happy Greeting"; address, Mrs. Tillie U. Reynolds; Dr. Walter B. Mills gave spirit messages, followed by Mrs. Carrie E. S. Tving. The messages of both the Doctor and Mrs. Tving were very clear, and readily recognized. Sunday evening—Instrumental duo by Prof. J. Martin and Mrs. Gray and Miss Rose Christine Cumins of the Saratoga Music Conservatory; poem, "The Call Path," read by our President, Carrie E. S. Tving; violin solo by Prof. J. Martin Gray; address by the Secretary of the New York State Association of Spiritualists, Herbert L. Whitney of Brooklyn, N. Y.; cello solo by Mrs. Gray; address by Mrs. Carrie E. S. Tving, "What Did He Leave," an address of exceeding beauty and power, closing with this thought, "Let each one, when called to go, leave the record of a pure life and an exalted character, a record of love and kindly action, that shall live on, making the world better and purer for having lived in it; mandolin solo, Mrs. J. M. Gray; spirit messages, Mrs. Tillie U. Reynolds; poem, "Liberty," Miss Florence Mosher; violin solo, Prof. Gray.

Thus closed a very interesting convention, and we leave the beautiful little city of Saratoga, carrying many a pleasant recollection with us, not forgetting to mention in love and gratitude our genial host, G. W. Burrows (an old and enthusiastic Spiritualist, who did so much to make us comfortable), and his kindly wife. I hope all Spiritualists, when they visit Saratoga, will remember that the Washburne House is really a Spiritualist home.

Total receipts of the N. Y. State Association of Spiritualists for the year ending May 26, 1899.....\$243.14
Total expenditures for the same time.....229.43

Balance in general fund.....\$14.71
In Medium's Home Fund.....18.50

Respectfully submitted,
HERBERT L. WHITNEY,
953 Madison street, Brooklyn, N. Y.
Sec'y N. Y. State Assn. of Spiritualists.

An Incident.

Some years ago I was very much in love with a friend of mine. He was taken with the typhoid fever. We had quarreled, and I was not engaged to him at the time of his illness. He was a very large man, and the fever ran eleven weeks. I was at this time at one of the small health resorts in Northern New York, feeling very wretched. He was in a large city in a private hospital. The fever finally went to his brain, and it required some four men to hold him in his delirium. None of his family were allowed to see him till just at the last, when he became more quiet. Then his brother and two sisters were admitted to him.

This is what I saw at this resort where I was the night following his death: It seemed to me as if I were in a maze, struggling to get away from a power that was trying to hold me. I had never been mediumistic, and I did not know this friend of mine had died the night before, as I heard the next day. I was so frightened that I did not yield myself up to the power at all, but I realized he was trying to communicate with me. I gathered in part what it was, but was too frightened to understand fully. I afterward learned that his business affairs were in a very much tangled condition, and that the day he died it was in vain he tried to tell his brother about some of his business matters. I, however, received a positive address, to which I have sent several times, but with no very good result. However, if I go abroad myself ever, I shall try to find out. Now it may be that this was in part the result of a nervous condition of the mind at the time. Otherwise I do not understand at all. If any one can throw any light on this subject will they please address Aura, this office.

I afterward described the room in which my friend died, and the contents, and the attending circumstances, and they were found to be correct. My impression was at the time some bonds had been concealed by him. It was certainly found that his estate was very much involved, and he was supposed to be a very rich man. Can I trust these impressions? Any information will be gratefully received.

AURA.

PAINT TALKS—XVII.

The Secondary Evils of "Chalking."

If it were true that all other paints excepting white lead come off in scales or flakes and that all paints do come off in time, the assertion that chalking is a virtue might have some plausibility. But, fortunately, the assertion is not true. All paints wear out in time, from the abrasive action of the elements; but if we have two paints, one of which wears away from the surface by the grinding action of rain, hail, snow and dust, leaving the remaining paint still impervious and resisting, while the other paint decomposes, becomes porous, and disintegrates throughout its entire substance, it is evident that the former of these two paints affords the better protection.

"Chalking" or crumbling is an inherent defect in all pure white lead paints; and no care in manufacture or preparation will obviate it. It is due to the unstable chemical nature of the pigment and to its low oil-carrying capacity. On the other hand, properly made zinc paints do not chalk, but wear away.

It is easy to understand why painters like a chalking paint. Even if they have no selfish motive in wishing the paint to decay quickly, they like to be able to brush off the dusty old paint and soak in a new coat—the job is so ridiculously easy, and then the spongy surface upon a great deal of paint, which makes it profitable.

But this porous surface which so greedily absorbs oil, takes up water with as much avidity, as any one can demonstrate, by applying a soaked sponge to a chalky surface. This casual fact simply means that a chalky paint no longer protects the surface, but actually acts as a sponge to hold water, and thus does more harm than good.

Another secondary evil of the chalking and dusting off of white lead is the poisonous nature of the dust. The action of lead on the system is slow, but it is sure, and no one that is exposed to it can entirely escape its consequences.

The remedy is obvious. Use a paint that does not chalk. Such paints are offered in abundance, and they are all based on zinc white. Or if any one is so prejudiced that white lead has become a fetish, at least give it some semblance of durability by covering it with zinc white, or by having zinc white ground into it; and zinc in a paint, whatever other ingredients it may contain, absolutely prevents chalking.

STANTON DUDLEY.

Complimentary Banquet.

May 29th, at Dwight Hall, Boston, The Lyceum Union tendered a complimentary dinner to Mrs. Sarah A. Byrnes, J. Frank Baxter, Edgar W. Emerson, Francis Bailey Woodbury, Florence R. White, Mrs. Mabel Witham, Mrs. Webber, and the talent which has made the meetings at Red Men's Hall a pronounced success during the season. The banquet was managed by Mrs. W. S. Butler, and was the most perfect success of anything of the kind ever given in Boston. The tickets were limited to one hundred and fifty, and all were disposed of several days before the time appointed. It was a merry and representative company that gathered around the tables, and after an invocation by Sarah A. Byrnes, an hour was spent in partaking of the delicious viands. Prof. Milligan and Prof. Louis Poole discovered sweet music while the dinner was being served.

Among the guests, besides those above mentioned, were Mr. and Mrs. Brown, Mr. and Mrs. Bruce, Mr. and Mrs. Allen, Mrs. Cunningham, Mrs. Mattie Albee, President Ladies Aid Society, Ex President, Mrs. A. E. Barnes, Mrs. Searle, Mrs. Weston, Mr. Wallis, Miss Mabel Waitt, Miss Louise Horner, Mrs. French, Sec'y, reported that Harrison D. Barrett, Rev. B. Fay Mills, Mrs. A. L. Woodbury, Mrs. Mabel Witham, sent letters regretting that it was impossible for them to be present.

Meetings were opened at Red Men's Hall early in the year by the celebrated medium, John Slater, and were continued, owing to the demand of the public, until May 28.

Through the executive ability of Mrs. W. S. Butler, who is noted for making a success of every undertaking in which she is interested, these meetings were successful in all respects. On several occasions people have been unable to secure admission, and "standing room only" could be found on Sunday evenings. After dinner the company proceeded to the large hall, which was handsomely decorated with flags of all nations, "Old Glory," of course, being the most prominent.

Mrs. Butler, in well-chosen words, returned her thanks to all for their loyalty. She reported that not only had all the bills been paid, but that beside this a good sum of money had been raised and distributed among the worthy suffering poor. Speeches were made by Mrs. Sarah Byrnes, J. Frank Baxter, Edgar W. Emerson, Francis B. Woodbury, Mrs. Webber, Mrs. A. E. Barnes, Mrs. Albee, Mr. Allen, Florence R. White, Arthur White, of Manchester, Eng., gave several dramatic readings in his usual finished style; Louise Horner, Mr. Harold Leslie, Prof. Milligan and Louis Poole contributed a fine musical program. Exercises closed with a social dance, young and old participating. By a unanimous vote Mrs. Butler was requested to continue the meetings another season, the same hearty support being promised her that has been the marked feature of this season's work.

WOODBURY.

First Association of Spiritualists, Philadelphia.

This old and thriving Society has been particularly active during the season now drawing to a close. Among recent meetings of more than common interest should be mentioned the special business meeting of members and friends held on Monday evening, May 22, when there was a large and enthusiastic attendance. W. J. Colville gave an address on "Psychometry" previous to the purely business session, which was open to the public, and revealed the fact that many new members have recently joined the Association, and that the promise for future work is brighter than ever.

On Sunday, May 23, during the afternoon service (which was very largely attended), W. J. Colville performed a somewhat unique service of dedication of children, Mr. and Mrs. Zimmerman, who are members of the Society, particularly desired that two of their children, one an infant, the other a little girl of three years, should be publicly consecrated to the service of truth and humanity in presence of a full congregation. W. J. Colville complied with the joint request of these good people and the officers of the Association. The ceremony was not in the least ecclesiastical, and it bore no resemblance to any sacerdotal custom. Flowers were used as emblems, and in presenting them to the parents and children, the speaker drew beautiful lessons from these delightful natural symbols of spiritual grace and growth.

In the evening memorial services were held in which Mrs. M. E. Cadwallader (who departed for England May 31) participated with her customary effectiveness. The many friends of this energetic and estimable lady were delighted to find her looking so remarkably well, and were truly glad to listen to her touching words of cheer and comfort as she spoke of the message of consolation which Spiritualism alone can offer to those who are called upon to part with all that is earthly of their beloved ones. W. J. Colville gave a memorial address appropriate to the Sunday nearest Decoration Day, and spoke feelingly of the abiding monuments, which are not of stone, but of spirit.

On Monday, May 29, there were two excellent gatherings in Casino Hall. W. J. Colville's class in Spiritual Science met at 3 P. M., to consider many vital questions, and in the evening, at 8, a service of song was beautifully rendered by the large and efficient choir of the Association, with Arthur Groom (Conductor of the Lyceum) as reader.

On Sunday, June 4, W. J. Colville took formal leave of the society as its regular speaker, though it is expected that during the summer he will supply the vacant platform at intervals. A strawberry festival and other exercises were announced for Monday, June 5.

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Drs. Peebles & Burroughs,
BATTLE CREEK, MICH.

June 8.

Little Marion Clark has been found, and restored to her parents after an absence of eleven days. Her abductors have been arrested, and will, without doubt, be sentenced to a number of years each in Sing Sing. The crime of which they are guilty should be made odious through the examples made of them by the State. Keep them at hard labor for a long term of years, that they may know what it is to earn their living through their own efforts.

W. J. Colville's Work in Boston

Commences in the Temple, Exeter and Newbury streets, on Sunday, June 11, when he will speak at 10:30 A. M. on "The Next Great Step in Religious Evolution," and at 7:30 P. M. on "The Peace Conference—What Will Be Its Outcome?" Answers to questions on Tuesday, at 8 P. M. Lecture on "Spiritual and Medical Freedom," on Friday at 8 P. M. All seats free at all services. Free will offerings for sustenance of meetings.

The Annual Meeting

Of the Boston Spiritual Lyceum will be held in Gould Hall, Tuesday evening, June 13, at eight o'clock, for the election of officers. All members of the Association are requested to be present.

A. C. ARMSTRONG, Clerk.

Movements of Platform Lecturers.

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

Until further notice, Mr. F. B. Woodbury may be addressed at Lake Pleasant, Mass.

Walter D. S. Hayward, well-known test medium, can be addressed at No. 764 Macon street, Brooklyn, N. Y.

Mr. J. C. F. Grumbine will be in Indianapolis in October, Chicago, November and December, Boston and Brooklyn, January; and February, March, (September, '99), April and May are open to Societies.

Mr. Frank T. Ripley can be engaged during June for lectures and messages in Ohio, Indiana and Illinois. Address all letters to Mr. Ripley, Oxford, O., care lock-box 77.

Passed to Spirit-Life.

From Ukiah, Cal., on Friday, May 21, 1899, ELYNIA LUKIN SLOAN, aged 59 years 8 months and 10 days.

Our ardent sister was a native of Phillips, Franklin county, Me. and was an earnest believer in our beautiful Spiritual Philosophy, deriving much comfort therefrom. She was a sensitive, and was often aware of the presence of her spirit-children Elsie and other angel friends. She was a faithful wife, a loving mother, and a devoted friend. Remains were laid away at Hartley Cemetery, Lakeport, Cal., the writer attending at the grave.

JAMES H. PRICE.

(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 this heading.)

If you have Smoked Too Much

Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby, and induces refreshing sleep.

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

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AERIAL MEDICINE is the triumph of Chemistry, and the natural cure for all diseases. Just discovered by one of the noted Chemists of the world. Send two-cent stamp for circular. Address the CHEMISTRY OF LIFE MEDICINE CO., 563 11th street, Oakland, Cal. June 10.

NATURAL Healing Institute, 247 Columbus Ave., Suite 1, PROF. ROUNSEVILLE, Massage and Magnetism. Patients treated at their residence if desired. June 10.

WANTED—Situation as house-keeper, traveling companion, or nurse. MARY A. CHAPPEL, 22 Dolan St., Jamaica Plain, Mass. June 10.

TO LET, HOUSE at Onset Bay. Apply to JAMES STUART MURPHY, Lowell, Mass. 3w June 2.

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Spiritualist Meetings.

Hayward Grove, Quincy Ave., Braintree, Mass. Meetings will open Sunday, June 11, at 2:30 P. M., with Mrs. N. J. Willis of Cambridge as speaker. The public is cordially invited. Take Quincy Avenue cars, Boston & Quincy Street Railway. Mrs. Nettie Holt-Harding will be the speaker June 18.

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Feb 25

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Second Edition Revised, with Index.

Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

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The book was named by one of J. J. Morse's

Spirit Controls,

"Jesus, Man, Medium, Martyr."

This

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 this 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 expressions as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES

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

Report of Séance held May 26, 1890.

Spirit Invocation.

Oh, thou Divine Spirit! I enter thy sanctuary this morning to make preparations to receive thy messages of love and encouragement. Help us to lift the veil of superstition and destroy all dogmatic influences, that the soul may be cleansed and the spirit have liberty to give forth its expressions and to clothe its ideas with words that will bring comfort to sorrowing souls. Help us to seek diligently and wisely, to be directed and assisted in all our undertakings. We know when we search earnestly and conscientiously we will receive of thy wisdom; we shall be able to see, hear and understand thy great teachings of life. Oh, all-wise angels! we ask for light this morning to enable us to walk carefully and do thy will on earth as it is in heaven. Direct thy instruments wherever they may be. Help them to rend the veil in twain that others may see the glorious work and rejoice with the angels who bring us the messages of love. Assist those this morning who may manifest, that the words of comfort and cheer may reach deep down into the hearts of those for whom they are intended. We know the work will still go on, now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Thomas I. Watson.

I am Thomas I. Watson of Erie, Penn. Every opportunity that we have we are anxious to make ourselves known to those in earth-life; especially, where we leave a family behind us that is still struggling with the environments of life. I have manifested before and tried to make my wife and children realize that they could be assisted, and they have not laid the companion and father aside, that he is still with them to help them.

While there are many things that we may regret, we must say in our souls: "Thank God, for all things work together for good." I am directed this morning through the influences of those who are anxious to communicate with me, and I with them, though hardly able to realize the possibility of so doing.

I was not a stranger to spirit truth and spirit manifestations while in the body, for I was much interested in the work, anxious to see it progress surely, honestly and sincerely, and I take the opportunity, whenever it is offered, to show my interest in the welfare of all souls. I feel this department of the BANNER OF LIGHT is one of the God-sends to humanity; though it is criticised, it is loved; and if it was not of interest, it would not be criticised, for it is the unusual that causes controversy. I don't wish to take much time this morning; I merely send my best wishes. My strongest desire is to help others, and I know by helping others I shall help myself.

J. B. Stansell.

Another man will again try to take control, although it is sometimes hard to prove our identity; to say all we wish to; to express ourselves so others will understand us. I am very anxious to reach my companion and say to her that although the spirit-world is assisting her and upholding her in her work, and will do it, still she needs encouragement and strength; and I am taking this way to bring it closer to her than ever before. I passed away out of the body somewhat suddenly and unexpectedly; if I had understood things then as I do now I would have made it easier and fixed things up. I wish Elizabeth to know that all things will work together for good; but she must take care of herself. "You must not overwork. Your ambition goes beyond your strength; and while the spirit can inspire you and give you the healing powers, yet you must obey the physical laws, or you will not be able to carry out what you wish." I shall be well known in Colorado, especially in Cripple Creek, and I think I shall not be forgotten in Boston. I wish to reach my friends in sympathy, in harmony and in love, feeling that our work is not complete, but much can be and will be done if they will pull together and work for the progress of Spiritualism. J. B. Stansell, Cripple Creek, Col.

Mary Elizabeth Brown.

Oh! how beautiful it is to have this blessed privilege to come and send a few words of love and comfort, making us fully realize that we are yet in communication with our loved ones on earth. Oh, how beautiful it is to realize that when we leave the old worn-out physical body, we have a home not made with hands, but eternal in the heavens, and that home is the location of the soul and is what we desire. When we desire love and sympathy we find it in spirit; but it is too good to keep for ourselves, and we seek to disperse it amongst our loved ones whom we have left on earth. I hope I shall be able to reach my daughters, for I have three in earth-life—two in the Western States and one in Boston. My husband is in spirit-life with me, also my son George comes and joins with me this morning in sending this communication to Lizzie, Mary and Sarah. They may not understand much of the Spiritual Philosophy, but I have sought to communicate with them personally, especially with Mary, for she is strongly mediumistic and easily affected by the influence of those who come around her. I am anxious that they should understand regarding spirit-return, and, not being able to come and instruct them, I have been sent here thinking that if a public communication comes out, they will find consolation in it; so, my friend, I have just said a few words in hopes that when they recognize this message they will seek diligently for the truth, and they will find it. Those who seek for fraud find it also. Take the tares from the wheat, and the weeds from the flowers. It is possible for each one to use his reason so he may understand spirit and mortal alike. Mary Elizabeth Brown, Brooklyn, N. Y.

Charles Hill.

Well, I, my friend, would like to send out a few words this morning, to give the citizens of Malden to understand that I have still an in-

terest in the welfare of the city, the neighbors and the friends of the past where I spent so many, many years of my earthly existence; where I passed through both adversity and success, sunshine and shadow; where I laid aside the mortal form of my beautiful child, daughter, and also my wife, and where the old homestead is a landmark for many to look upon, and remember the old, peculiar man, for there is truth in the expression that I was peculiar. I had my own ways, and I humored them, and every man and woman has the same privilege. It is impossible for us to please all, but I thank God I can say I feel malice toward none.

I am anxious to let my friends know that my eyes have been opened; I found no unjust God here, but I found the loved ones who had passed on; I found them watching and waiting for me for they had ministered unto me while in the physical form, although personally I was unconscious of it. I wish to say to my niece, who was left with the care of all my affairs in life, she who was so kind, who ministered unto me in the last days of my existence, "God bless you, I am satisfied with what has been done, but would have been more so if I had understood things as thoroughly there as I do here." I have manifested before through this same medium, and I have to some of my fellowmen, and you will hear from me often, for I cannot keep still, I must be up and doing, and work in my own way for the welfare of humanity. The sincere prayer of my heart is "onward and upward." Charles Hill, Malden, Mass.

Mrs. John Murray.

I have heard them say, "Blessed are the pure in heart for they shall see God"; but I say, Blessed are they who receive a token of love from the ministering angels.

I was interested in Spiritualism previous to passing away; but my family was not. I became convinced of spirit-return through myself. I suffered constantly for years with cancer of the breast, and in my efforts to obtain from our Father in heaven strength to bear the cross that had been thrown upon me, I received the enlightenment necessary to enable me to see and commune with the loved ones gone before.

I used to say to my daughter Flo (Florence was her name, but I called her Flo), "I have been talking with those who have gone." She used to say that my mind was somewhat weakened by the constant suffering, or she might say—"Merely a dream"; but since she has beheld the same visions, and I have been able to come in touch with her she realizes that I did not "dream."

I take this opportunity of communicating, that she may understand more clearly than she has that we can speak to her. It gives me great pleasure to be able to send forth these few words of comfort and cheer to the loved ones of earth. Mrs. John Murray, Clarendon, N. H.

Leslie Haigh.

They tell me little children can come here just as well as grown people, and I am so glad they let me come, for I have been out of the body but a little while, and mother has been feeling so bad because my little sister and I died, as she speaks of it. It seems that the light of the household has gone out, and I have been so anxious to tell her how happy we are. Grand-mam takes care of us, and we can now go to school and finish our education and make things so much better, and by-and-by, when we are all together in spirit-life, we shall know each other better.

My name was Leslie, and mother often wonders how Leslie is and what he may be doing. I wish to say to papa and mamma: "We go to school and we go to church, and we have lots of pretty entertainments to make us good and pure, and then our teacher brings us back to the earth-life, so we can understand the life that father and mother gave us, and the beauty is, we will learn to love you more and understand you better." I don't know what I ought to say, and I don't know how to express myself any more, for I am not accustomed to controlling any one. I have been out of the body but a little while, and for that reason they have told me what to say: "When I grow stronger and understand things better, I will come again and speak to you, mamma, and tell you many things that I have come to do." My name is Leslie Haigh. My papa's name is Benjamin, and my home is Salem, N. H.

Messages to be Published.

June 2.—Horace Wiley; Mary Alice Handley; Joseph C. Kneeland; Isabel E. Moore; Col. Daniel Keyes; Mabel Mat thews.

A Letter from Abby A. Judson.

NUMBER SEVENTY-THREE.

To the Editor of the Banner of Light:

When I read early last March in *The Progressive Thinker* an article entitled "Startling Limitations in Spirit-Return," by Mr. Dawbarn, I was not startled nor dismayed in any way, for his theory did not commend itself to my spiritual sense.

Later, I found that some persons, less grounded in Spiritualism than myself, had been disturbed. I felt sorry that it should be so, and read his article again. One person in particular said: "Take the mother of a large family, who has lived only in the interests of her love and children and has made up a spiritual body from such a life of duty, devotion and self-sacrifice. Ushered into the spirit-world without a single memory of the old life, with its affections, sorrows and sacrifices, what would be her condition of mind? What enjoyments would there be for her if there is such a stupendous change that earth-memories perish with the body?"

On reading that, I saw that there were minds which had been affected by Mr. Dawbarn's article to the extent of dreading lest some of the results of his theory might be true, and I asked my spirit-friends to enlighten me so clearly on the subject that I might write a definite disapproval of his theory.

His theory is that spirits lose all memory of earth-life as soon as they pass out of the body and leave the physical brain behind them, that returning spirits lose all memory of spirit-life when approaching the earth-plane, the result of these two postulates being that we know absolutely nothing of spirit-life.

It was on retiring for the night that I asked for enlightenment. My head had scarcely touched the pillow when there was poured into my mind a clear and irrefragable solution of the difficulties raised by Mr. Dawbarn. The next day I wrote out what had been given me, and it was published as my sixty-fifth letter, in the BANNER OF LIGHT of April 13, and under the caption, "Do Spirits Remember?" in *The Progressive Thinker* of April 22.

Meanwhile the latter paper had published rebuttals of Mr. Dawbarn's theory, by Mr. B. Baker of Montreal, by Mr. J. Higdon of Middle Point, O., by Dr. H. Rutherford of Wayne, Mich., and by Samuel Blodgett. *The Light of Truth* also published an extended article by Mr. Hermann Fischer, entitled "The Light Turned On to Mr. Dawbarn's Philosophy." They were all well written, taking up the subject from various points of view. Mr. Higdon's had one sentence which expressed the solving key given to me by my spirit-friends: "They inhabit the same spirit body they occupied in the mortal." Mr. Fischer rebuts Mr. Dawbarn's doctrine regarding multiple personality by giving a scientific and philosophical presentation of the development of the personality of a being from its original individualization, as far in his career as it is now possible for us to follow him.

The points made in my reply to Mr. Dawbarn's memory theory are as follows: The soul or ego expresses itself here and now through two bodies—the fleshly one and the spiritual one. Memory is an attribute of form, and is not transferable from one form to another. It need not, for each event as it takes place is recorded on the physical, as well as on the spiritual body. The records are similar, though not precisely identical; for on the part of the spiritual body that corresponds to the brain of the fleshly form is recorded the essence, the more ethereal, the more spiritual (the real) part of all the scenes, faces, thoughts, emotions, events, in short anything and everything that makes our life here. Those that we love here, we shall love there, because we shall remember who they were, and why we loved them. Love is imperishable. Names and dates on which we lay such stress here, may be forgotten by the spirit, because they have to do with the physical, and are recorded on the physical brain. But the thing which they represent, the real thing, "the thing in itself," is recorded on the spiritual body, and remains the possession of the soul or ego.

Such is a summary of the argument I presented, and it has been pronounced unanswerable by many who have so expressed themselves. In fact, there is only one way to refute it, and that is to deny that we have a spiritual body now.

In Mr. Dawbarn's article in *THE BANNER OF MAY 6*, entitled "Common Sense vs. Spirit Revelations," he rejects the notion that we have a spiritual body here and now. He says it was taught me by my controls, and infers that I accept it for that reason, and not because it is a natural fact attested to by the experiences of earth-life. On this point I will quote from my article entitled "The Spiritual Body," in the *Progressive Thinker* of May 27:

"We declare the existence of the spiritual body, not on the word of any decarnate spirit. We found it on natural and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb long after it has been severed, the fact that many look down on their own fleshly body that they have left for a little while; the fact that many persons have been seen at a distance from their mortal form; the general facts of mediumship which it is too late in the day to deny; and all the phenomena of clairvoyance, clairaudience and clairsentience."

I am perfectly content to teach what has been taught by others before me. It is to me a matter of entire indifference whether a doctrine originates with me and my guides or not. The only thing that matters is the answer to the questions, "Is it true?" "Is it false?" I am not arguing to prove my side. I am simply upholding what I know to be true, and opposing what I believe to be false, and therefore detrimental.

I believe in the natural fact of vibration as prevailing in the whole material universe, it being understood that all that is not immaterial soul is embraced in the aforesaid material universe. These vibrations permeate what we call the spirit-world, though the vibrations become more rapid in spiritual states.

It is incorrect to say that memory is imbedded in vibration, because vibration is not substance, but motion. Memory is imbedded in brain substance, be the substance physical or psychical; and the ego recalls these memories by vibration. I set up this vibration consciously when I am trying to recall something. When I set it up unconsciously, the memories come seemingly without effort.

As to what is called "multiple personality," the best opportunity I have ever had for investigation was when I took the sole care of my insane and paralyzed brother for eight months. Different intelligences outside of himself took control of his organism at different times, and I learned to distinguish some of them perfectly well. One was a low and ignorant spirit, who swore like a trooper, but with a very limited vocabulary. I soon learned how to control him and expel him. Another was a very sensual spirit, lascivious in language and in act. I taught my brother how to use his will-power against him, and he ceased to trouble us the last four months of his life on earth. Another was a haughty, revengeful spirit. With him I could reason, and I at last was able to assist him to a higher condition. One persistent spirit, annoying as a gad-fly, would watch her chance and actually hide the little things he needed beyond the reach of his one good hand. I think I never disliked anybody, mortal or spirit, as much as I did this malicious being. Her name was Annie Brown. Sometimes my angel-mother's personality was expressed through my brother's organism. His face and voice would become exquisitely sweet.

The doctrine of multiple personality would claim that all these were the same Elanah Judson, only at a different rate of vibration. I gave the closest continuous attention to these phenomena, and concluded without the shadow of a doubt that they were separate decarnate spirits, though it is quite possible that a variation in the vibrations of the patient's brain enabled these individual spirits to control him, each sensing his own appropriate rate.

To take up another portion of "Common Sense," etc., I know of no intelligent and experienced Spiritualists who suppose that the blue sky, and other natural objects in the spirit world, are like those in the mortal world. They cannot be, for they are not in the same vibration. If they were, decarnate spirits could not sense them. (See my Sixty-ninth Letter, BANNER OF MAY 13.)

As to Mr. Dawbarn's funny picture of an infant arrived in spirit-life, being disturbed in its mother's arms by its grandmother, who wishes at that moment to caress the mother, while the great-grandmother seizes that inopportune time to fondle the grandmother, I can only say that my notion of love is very different. Love is not mere fondling. Some chil-

dren, conceived in lust, are never loved at all. That love cannot continue, having never existed. Some children are so at odds with their parents in mental make-up that "there is no love lost between them," according to the old proverb. But where parental and filial love really exist here, expressed by fondling in infancy, rising into mutual confidence and loyalty as the years advance, it becomes imperishable indeed. Like every other noble element in our being, it develops, it increases, it intensifies with our progress, and gains new strength and vitality with the endless march of being.

I will close with an illustration I have sometimes used in public. A mother loses her little child. It grows up in spirit-life. Many years after the mother dies. If that child should greet its mother in the glory of developed manhood or womanhood she could not recognize it for her own. The spirit-body being pliable and easily moulded by its owner, it comes as a little child, and the fond mother has again the joy of caressing her little one. Later, she learns the development that must have taken place and to recognize with deep joy the spirit-maturity of the one who left earth-life a little, ailing child. We are here reminded of Longfellow's beautiful lines:

"Not as a child shall we again behold her,
But when, with raptures wild,
In our embraces we again enfold her
She will not be a child,
But a fair maiden in her father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion,
Shall we behold her face."

The love that rejoices in the expansion of the soul of its object is the love that is imperishable.

When I argued last April against Mr. Dawbarn's memory theory, I mentioned no name, and made it as impersonal as possible. But as I was brought into the article of May 6 to a considerable extent, and the present existence of the spiritual body rejected, while presented as if I stood alone in its advocacy, I have been compelled for the first time to enter into a personal discussion of a subject connected with Spiritualism. I sincerely hope that it will be the last time, for it is a process, Mr. Editor, that I dislike very much.

Yours for humanity and for spiritualism,
ABBY A. JUDSON.
Arlington, N. J., May 24, 1890.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUES.—[By Lucretia Gilmore, Philadelphia.] As you often lecture on the Law of Attraction, could you define in few words just what this law is?

ANS.—By the Law of Attraction we mean precisely what many writers on Occultism mean when they speak of the Law of Vibration, which is a very frequent expression at present. It is commonly believed and taught that there are two laws in the universe, one of attraction, the other of repulsion; but to that doctrine we refuse our assent. There is only one law, and the single word Attraction sufficiently explains it for practical purposes. There are seemingly two forces at work—one attractive, the other repulsive; but this appearance is misleading to all save those who are looking below the surface and finding the real origin of a seemingly conflicting action of forces in nature. We are all agreed that whenever a Golden Age or ideal state of human existence is attained on this globe or on any other planet warfare will have ceased, and all the inhabitants of the orb dwell together in active peaceful association. Such an ideal could not have entered a prophet's or a poet's mind were it not possible to achieve its fulfillment, and there could have been no such precept or commandment as "love your enemies," or even "love your neighbor as yourself," if there were no innate possibility in human beings to carry this precept into full effect. We are all members one of another; we share a common highest self, which is our bond of everlasting unity, though we have diverse lower selves which either serve as obedient or disobedient instruments of the highest.

Repulsion is always due to ignorance of true life-relations, and until this truth is accepted and understood all attempt at arbitration in place of warfare will prove futile. This is a great practical question to be met and acted upon by parents and teachers everywhere, not least as simply a grave international issue, to be dealt with by distinguished representatives of the nations now assembled in Holland at The Hague. If you argue that certain natures are mutually antagonistic, and that consequently they repel each other, you cannot establish courts of conciliation or boards of arbitration in the house, school, or anywhere else which can accomplish anything, but the instant you perceive that there are no real antagonisms, but that a need exists for intelligent mutual understanding as a first step toward rational cooperation, arbitration at once becomes practical, and hostilities are no longer justified. All quarrelling proceeds from ignorance, which it is the work of education to dispel. Take the Negro question in the United States as a striking illustration of what we are seeking to convey. A belief in racial repulsion or mutual antagonism not only fans the flame of ill-feeling between the white and colored population of the Southern States, which it is particularly necessary to extinguish, but stirs up many hot-headed people to commit deeds of violence which cannot do other than react most prejudicially upon the perpetrators thereof. Once let the light of true knowledge dissipate these false opinions, and the two races can intelligently cooperate, though there is no reason for their amalgamation.

It is quite true that we are not adapted to all live together, as it were, in one house, or to all engage in the same occupation, but we can surely comprehend to some extent the reasonable theory of attraction vs. repulsion, which is certainly involved in spiritual science and philosophy. We teach that every soul has a place and mission in the universe, and that true happiness is found only when every one finds the place adapted to the individual in the organic whole. Many people are ill and unhappy because they are in uncongenial surroundings out of which they cannot extricate themselves by any violent act of precipitation. To throw one's self out of a poor situation on to the street is only one degree less foolish than to commit suicide, which amounts to throwing one's self out of the physical body, instead of growing in an orderly manner into readiness for a more spiritual manner of existence. The law of attraction is rendered articulate in the oft-quoted words "all my own will come to me," and so all your own will come to you provided you are in a condition to welcome and receive it when it comes, and, indeed, if you

are ever so blind to it when it comes, it always does come, only you do not always know it, and you are not always willing to acknowledge it. We attract thoughts, persons and things of all descriptions unknowingly so long as we are ignorant of the fact that we are internally magnetic centres radiating attractive force.

If we live inwardly in a state of discord, we draw to us outward confusion; and if mediumistic people and all inquirers into Spiritualism would only meditate on this proposition much light would be thrown on many a perplexing problem now very difficult to solve. We are not wicked because we are ignorant, neither are unseen spirits bad because they are unenlightened, nor are psychic experiences fraudulent because they are mixed and tangled. The great open secret of success is to be so individualized and self-centred that you know your place in the world and are determined to fill it. No matter where you are or what you may be doing at present, you must never lose sight of your goal or lower your ideal, and instead of complaining because your outward circumstances do not come up to your ideal, determine to look upon them as steps toward the ideal. Whether we know it or not, we are all drawing to us precisely what we attract; therefore whatever comes is something we need to meet, deal with, uplift or overcome. If you are an honest man, and you attract a thief, it is because it is a part of your mission to convert that thief to honesty, and one thief cannot reform another. Once let this philosophy sink into your consciousness, and though you will seek an explanation or interpretation of life's mystery, you will never rebel against anything, though you will walk along the path of overcoming everything. The entire subject of spiritual communion can be elucidated when the law of attraction or synchronous vibration is understood, and it would be a great blessing to the world if multitudes would practically study it.

Means to the End.

BY G. W. KATES.

There is very little opposition amongst the Spiritualists to some form of organization for the public presentation of Spiritual philosophy and phenomena; but the support thereof is not so enthusiastic. Those who stand aloof and say: "I want to see what you will do," are more numerous than those who say: "Let me help." It is a chronic condition that causes constant complaint. It is easier to criticize than to accomplish.

Why the public cause of Spiritualism is beset by a constant struggle is because those who are financially able are less apt to help than the poorer classes. Popularity will call in all who "wait to see," whilst the struggling period lacks the support of the capable. To obtain proper support we undoubtedly need to dignify and spiritualize our efforts. The energetic and enthusiastic are not always the most capable, but they rush to the front, and assume control of the Cause. Nearly everywhere there are some who occupy social spheres, and are financially well fixed, we constantly hear repeated: "The proper persons are not in control of the local society." To such I always say: "Why do you not marshal the capable and proper persons to assume the management? Why do you not personally join the associated work?" We hear that they are "waiting to see what will be done." Those who are complaining, only expose the personal lack of energy and willingness, and are usually hypocrites enough to toady to some popular church. The truth is that Spiritualism is the poor people's religion; and to them must we look for support and effort. "We are poor" is the constant reply of societies to the application of public workers. It is now "how little" will we exact for service, instead of "how much" they can pay us. The public work is upon a speculative basis, and not in an organized capacity. We find a precious few, in nearly every locality, who assume all the risk, and usually have the bills to pay.

The local organizations are largely on paper, hence the meetings controlled by individuals of energy are more prosperous. What we need is a higher "ideal" in the association. We have no means by which the members become deeply "interested" and personally "helped." Instead of a supporting contribution religiously paid, we find the finances based upon ten-cent door fees. Thus the possible contributor says: "There is no need of my help;" and the members say: "I get no more advantage than the visitor." But the management replies: "How can we do otherwise?" These are perplexities in chaos. The solution, however, seems simple: Associate as members and pay what you can afford, and do that with pride in the Cause and with love for humanity. Open meetings free, and ask for contributions, thus enlarging attendance and interest, and giving your speakers more influence. The public worker is handicapped by the frailty of local effort. Nothing succeeds like success, and thus the speaker succeeds when success is prepared for success when indignance and incapacity have marked the local effort preceding. The speaker finds that "frauds" and the "incapable" have preceded him, and a constant battle is waged to break down these "bad conditions" and "public prejudices."

We have a gospel that will not create prejudice when properly presented. Dignity, decorum, system, devotion, intelligence and harmony should mark the public assemblage with positive effect. Instead, the "bear garden" system is often in vogue. Proprieties are ignored, and respect at a discount. To claim respect we must respect ourselves. Let there be some plan to interest and help the members personally. It is truly humanitarian to present evidence to the public; but propaganda is ineffective unless backed by associated harmony and understanding. Too many Spiritualists are "converted," and too few "developed." Unto the unfoldment of members, mentally, morally and spiritually, must our local societies give heed in order to hold them devotedly and helpfully.

There should be meetings for members only. The Methodist's "class meetings" and "prayer meetings" unite the membership in bonds of fraternity and interest. The Spiritualist will always want a "circle," and that can be arranged amongst the members; but let there also be the study classes, the intellectual feasts and the spirit-communion and instruction, to each of which members only are accessible. This does not deplete the public work, but strengthens it—and thus there is an incentive to membership.

Our State and National Associations would no longer struggle for support—the local Cause would be prepared to render it. How is it now? The ten-cents-at-the-door is insufficient to liberally help the State or National efforts, and the speaker who is depended upon (possibly has promised) to raise money for the larger associations meets no response! They have "paid to enter," and a donation is unreasonable and outrageous. I have found it so in several instances, and my personal interests jeopardized. The root of proper support to the National Association is found in the local organization. We cannot develop at the top, but must lay the foundations securely.

It is now a critical period in our organized work, and we must needs carefully plan to carry forward the cause of truth to victory. With the forces inherent within our ranks, and with powers spiritual behind us, we should march forward to such achievements as shall mark an era of good to the world—that shall proclaim Spiritualism as the greatest possible development of humanity for peace, purity and wisdom. Others are taking our teachings and developing our desires, and soon will universally acknowledge the evidences of spirit-life and communion. Let us not be absorbed by the great maelstrom of isms, but hold intact to our selfhood and enjoy the fruition of our toils.

SUGGESTIVE THOUGHTS ON VIEWING
AN OLD PLAY-BILL.

Song and Chorus.

Between the leaves of an old book
A faded program lay,
Attracted by its ancient look,
We read of matinee.
There came familiar names to view,
One was "Loutsa Gann".
With many others that we knew,
As o'er the list we scan.

Behold a paper, old and gray,
With date of long ago,
Folded, purposely laid away—
No doubt that it was so.
These all are names of friends once known,
Who joined with me in play;
Why should we, then, these friends disown?
Why hide this bill away?

We hail the record of past years,
To thee we'll prove a friend:
No more in secret hide thy fears,
The past with thee I blend.
Entangling paths were often thine,
For thou didst aim to please,
While we sought a happier shrine
And were content with ease.

There is a secret on the wing,
One that I'll ne'er disclose,
It treats of love and suffering,
And something, too, of woes.
Oh, heart of love! thou still dost smile,
And wave thy hand with grace,
Thou mayst be weary all the while,
Though sunshine gilds thy face.

Oh! listen to my pleading cry,
For young and those more sage;
How often doth the world belie
The actors on the stage!
Portraying life of varied fame,
We should protect with care,
Remembering each precious name,
Centres its jewel there.

Mustering awhile, thoughts tender grew,
Youth's happy visions came;
Scenes of girlhood, pictured anew,
Love of Thespian fame.
But should affection now extend,
And offer thee her hand,
Here recognize her as a friend
Whose love for thee will stand.

In weaving words for thee more bland
We promise true to be,
Thy loving precepts here command,
And I will set thee free.
Although retained without a voice,
Thy fetters we unbind,
To give to thee a lasting choice,
The freedom of the wind.

To mete to thee compassion's fate,
I'll give thee my heart's sigh,
Then place thee in the burning grate,
Oblivious—good-bye.
Saved from the wreck of scars and jeers,
Age doth appear in scorn,
Shielded only by human tears,
We are indeed forlorn.

Chorus:

So fare-thee-well, my early love—
My only love is dead,
And now my thoughts will soar above,
Mindful of all I've said.
Long years have past, and time has fled,
And hearts have harder grown,
But in my heart of hearts ne'er sped
The love for thee, my own.

CHARLOTTE A. E. GREENE.

A Reply to Mr. Dawbarn.

BY LUCY W. HOUGHTON.

To the Editor of the Banner of Light:
Mr. Dawbarn's article in THE BANNER OF MAY 6 seems to me liable to mislead people in some respects. Though having great respect for his honesty and erudition, I must beg leave to differ on this subject of memory; and first, in all candor I would ask why or for what reason are we to take a few isolated cases of loss of memory through a shock, and consequent change of vibrations while in the coarser forms, as a law for every spirit within the finer realms of spirit-life? I think the evidence is that such loss of memory here is caused more by an abnormal physical condition, else why does not a sudden change of vibrations always produce that result? Is not progress always bringing change of vibrations? We know that a change which is a shock to one is not so to another, which goes a long way toward proving that there is something ahead of vibrations. As I view it, the separation of the individual ego from its coarser physical is quite often without any shock at all. Many of us have seen cases where the ego was clear, calm and perfectly conscious till the last breath. Entrance into I also consider an abnormal condition. Of course memory, like everything else, is subject to law, and I have no doubt that those within the finer realms of life forget unimportant details, the same as we do here. He remarks at first that happiness is not to be added into the "sum" when we want a proof that the total is correct; but I notice that in forming his equations he quite often brings in that word heaven, and it would seem that it ought to have some little prominence, while most all are striving so hard to add their "sum" so as to obtain that result—each adding according to the figures or knowledge he has gained. But I must say the idea of a heaven in entire forgetfulness of all this struggling mass of humanity, to me partakes too much of the selfish, isolated heaven of old theology.

He quotes quite a column of what we believe but one can hardly refrain from asking if he has there expressed the belief, to say nothing of knowledge of the most honest, candid, thorough thinkers in Spiritualism? I know I am but a small item, but I think there are many others who like me have found studying present facts more profitable than formulating any belief, and truly I've never sought to "grasp the details of what awaits us all beyond the death of the body," but I would indeed be a task for one mind if (as manifestations indicate) there are as many different conditions as here. Understanding the true principle of life and growth prevents undue anxiety for the future. Though I very well know there are still many Spiritualists, as well as others, who are looking way off to a vague beyond or a heaven which they have not yet found or developed within. But a clearer vision seeks that seeking to understand the law of true harmony within our own being is the place to begin.

"First know thyself, and thou hast done with fears,
Man gets no other light, search he a thousand years."

All true Spiritualists must know that the spirit-world is our world right here, and the purer we make ourselves, our atmosphere, and all surroundings, the purer are our communications both mundane and spiritual. Mr. Dawbarn says if a mother die the child only misses a familiar face, yet he acknowledges there is a link which may sometime grow into another love, though I should call it another condition of love, and surely if death of the coarser physical does sever that link, the vibration must effect the child either consciously or unconsciously. But he says "the mother love lasts as long as necessary," very good, and does not the child thus left amply these earthly scenes often need the influence of that mother-love even more than if she had remained in the physical to care for it? I

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think reason and evidence all about us go to prove that death of the coarser physical never wholly severs any links that are of nature's welding. If, as his words indicate, he does not know of a love which requires no embrace to express, then I should say stop and think!

He next makes Common Sense say (his common sense, of course) that everything personal is limitation, whether applied to God or Love; yet he also says that Love which is immortal is God manifest in form. Does he mean form or does he not? And what does he mean by God? There are "Gods many" in these days, as well as in ancient days. No doubt harmony with one's physical is health. Harmony with another is enjoyment, not always lasting, for growth brings change of harmonies. Love is hard to define in a few words, for it has so many manifestations and forms. I really have not gone so far in my researches as immortality, but he says "love is the same as immortality, though not this earth-love." Will he please tell us just when, where and how it begins to become immortal? Surely there is no consolation in we shall all be immortal as long as we continue to grow toward it.

I know of the extraordinary contradictions, as he terms them, of spirit-communications; but they are by no means confined to spirits within the finer realms, and why are they any more extraordinary from minds there than in the coarser form? Considering the imperfect means of communication, I think they are the less extraordinary of the two. In reason's name, let us listen to all the "voices," but accept only that which the voice within recognizes as truth.

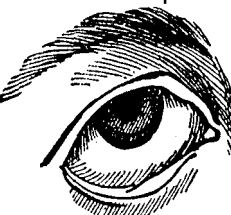
Now as to the two bodies to one soul, does not nature often develop two together? Surely she does. I do not remember of ever hearing or reading of an intelligent Spiritualist who assumed that spirit-bodies were wholly independent of the law of vibrations, and as I understand it, it is by an understanding of the law of vibrations in the finer realms that spirit intelligences are able to convey their thoughts to some of us, and in just that degree that we gain the power to change vibrations anywhere, just that far we are independent of them. It is not every man who has the capacity to build a finely-constructed machine; or, in other words, he has not yet developed the thought vibrations, which enable him to see the capabilities of even the coarser material.

Mr. Dawbarn speaks of a man who has lived in the "coarse sensuality of the smoking-room" as a progressed spirit. Now I never assume to be perfectly sure of another, but as I see such a one he has not yet developed much spirituality or he would naturally choose more spiritual occupations. He says, "Such a spirit is seeking a medium, and what for?" Does he tell us? O, yes. That the medium may recall for him the old vibrations. Recall from where? O, if the medium is adapted; in other words, if he has that kind of vibrations "pinned to his coat-tails." Did not Mr. Dawbarn say in his former article in THE BANNER OF LIGHT of Jan. 23 that spirits only came at the call of friends here? I am not sure, as I have not the paper at hand, but I think he did. Anyway, he says here that such a man is having certain experiences which belong neither to heaven nor earth, but which leave certain vibrations somewhere which continue to evolve states of consciousness in spirit-life. Now, what is the real difference between consciousness and memory? and is there, or can there be, consciousness without some memory? and will Mr. Dawbarn tell us why he utterly ignores the many instances where spirits have not only manifested a good memory of the past but also an undoubted knowledge of present events here, as well as to tell us plainly of their own condition in spirit? Why measure by one rule all on the spirit side any more than here?

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