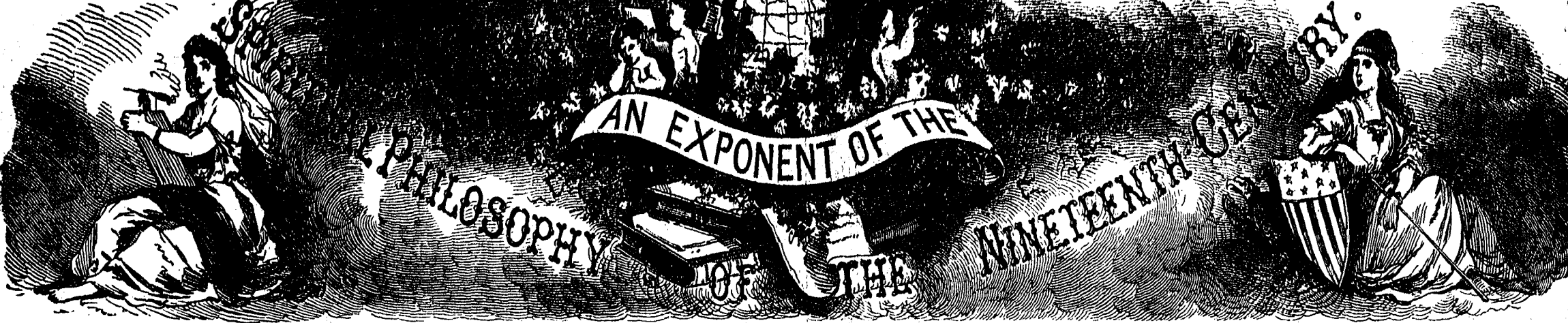


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## Are We Doing Our Duty?

Lecture Delivered at Berkeley Hall, Boston,  
March 5, 8 E. 51.

BY GEORGE A. FULLER, M.D.

Reason, in comparison with man, is something divine, and so is the life of Reason divine in comparison with the routine of man's life. One must not, however, obey those who bid us "think humbly as being mortal men"; nay, rather, we should indulge immortal longings, and strive to live up to that divine particle within us, which, though it be small in proportionate bulk, yet in power and dignity far surpasses all the other parts of our nature, and which is indeed each man's proper self. By living in accordance with it, our true individuality will be developed. And such a life cannot be happy above all other kinds of life.—Aristotle, *Ethics* X. VII. 7.

Spiritualism has certainly wielded a far-reaching influence over the theological opinions of the century. Undoubtedly it has contributed to the overthrow of many pernicious dogmas, and with the other phases of liberal and progressive teaching has led to the promulgation of more humane teachings in many of the Christian churches. Likewise it has exerted a religious influence not to be despised in the unfoldment of men and women of the highest character and intelligence. Quality has been its demand far more than quantity. Besides every good cause has found in it its most loyal sponsor. In the past its platform has been occupied by men and women not only of intelligence, clear vision and sincere devotion to truth, but also of character irreproachable. Not only the platform utterances of these advocates of a New Religion, but also their simple and pure lives have wielded an influence that has ever worked for human good. Through our lack of system and also the careless indifference manifested on the part of many converts to the New Thought, the influence of public workers has been dissipated, instead of being concentrated in the work of upbuilding a denomination. Thus the labors of its advocates have been made doubly disagreeable and in many cases almost barren of perceptible results. The propagandist has ever found in his way almost insurmountable barriers.

As a denomination what have we to show for all our financial expenditures in the past? For all the levies we have made upon mental and spiritual forces? The New York Independent for Jan. 6 gives the number of Spiritualist churches in this country as 334, with 45,000 communicants. This showing would not be so bad if it were not for the extravagant boasts we have made in the past as to the many millions of Spiritualists in our country. It is highly probable that there may be scattered throughout our country half a million people who accept the cardinal principles of our religion. But the great, may I not say now, the all-important questions—Have we succeeded in binding our people together into working bodies? and Have we developed a cohesive power that cemented the people together in a church that has become an integral factor in the social economy of our age and country?—may both be safely answered in the negative.

Ours in the past has been far more a work of demolition than of construction. We have criticised most freely the methods of others, when we of all men far too often have lacked rational and consistent methods of work. Claiming to be believers in evolution we have lacked the patience of the true disciple who could wait for the outworking of its slow but certain laws in the domain of religion. Instead, like a mad bull, we have rushed impetuously forward to the contest, inviting, yea, compelling others to fight us. Our weapon far too often has been what Victor Hugo has styled the "smile of Voltaire"—sarcasm, contempt, and ridicule. Our methods of procedure may have developed here and there strong and massive individuality. But these creations have stood alone like gigantic intellectual icebergs floating on the vast storm-tossed Atlantic ocean of religious controversy. It is true that they have destroyed many ships; freighted with sectarian cargoes that have attempted to cross their paths. The destruction of the old theological crafts has most certainly led to the enlarging of the sphere of human freedom. These methods may have been a necessity during the age just closing. But now we have what is called the Higher Criticism, and may we not safely say when it has done its work the Bible will assume its rightful place in the literature of the world, and that only a few tattered rags is all that theology will have left to cover its hideous nakedness. Then the question confronts us, Is it worth while that we still continue our labors along these old lines, still eager for the combat, still foremost in works of destruction, forgetful of all that larger and better work that lies before us almost untouched? It seemeth to me that we of all men and women are especially remiss in the duties and obligations imposed upon us by the New Religion. Ours must mean far more than the demolition of the old—far more than the discharging of our little stock of dynamite whenever a sectarian rock shows itself in the channel where flows the religious thought of the centuries.

That individuality that leads to more and more complete isolation of human beings must not be longer the central thought or idea of our religion. There is a tendency even in modern science to solidarity. The new revelation is that of unity. Marcus Aurelius said centuries ago, "All parts of the universe are interwoven and tied together with a sacred bond. And no one thing is foreign or unrelated to another."

Therefore the development of the individual should not mean the isolation of that individual

and never can do! If it were true, as we so often hear, that they are doing our work for us, I should cry out, "For shame! on that great indolent family of 'us' that we would allow other denominations to do their work for them." Haven't we got any manhood left? Shades of the immortal Brittan, Wilson, Wheeler, Acheson Sprague, Fannie Davis Smith and Denton—are you not ashamed of these cowards and shirks in whose hands you have entrusted the most sacred and holy of all religions?

Allow others to do their work for them! It is a pity that some one could not be found with sufficient condescension to eat and breathe for them! When they pass out of the earthly body, these apologies for men and women failing to have done their duties while here—may find a worse purgatory awaiting them than the Roman church ever dreamed of. How many derelict souls have returned whimpering over lost opportunities! From the many communications that come to us from the other life we ought to learn an important lesson.—Never to leave undone the thing that ought to be done.

Again we hear very often some of the old-timers who have deserted Spiritualist meetings for those of liberal Christian churches, say, "We hear just as good Spiritualism in the church as we ever heard on the Spiritualist platform, and are satisfied with the change we have made." It may be true that they have so far succeeded in stilling the small voice of conscience and reason that they are thoroughly satisfied with the change they have made. But it is not true that just as good Spiritualism is preached in the church as on our platform. Dr. Talmage may preach of the nearness of the world of spirits, and in moments of quasi-inspiration cry out something like a prophet of the New Religion, in description of that land that lies beyond the veil, yet he believes and teaches the atoning power of the blood of the lamb, and also proclaims that ultimately the physical body will be resurrected. Do these two Christian dogmas form any part of the religion of Spiritualism? Are not his sermons a kind of bastard Spiritualism? Has he ever really caught the genius of this new movement in religion? Does he ever appeal to phenomena as the demonstration of the great facts of immortality and spirit-communion? No, certainly he does not. He simply voices a theory that here and there agrees with our own, but lacks the substratum of verifiable phenomena to rest upon.

Again this same class may quote from the remarks made by Dr. Lyman Abbott at a recent prayer meeting at Plymouth church, as reported in the New York Herald, and declare, "Here we find as good Spiritualism as we want." To be sure the Doctor says, "I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open, who knows but that we could see those who have gone from us, and yet have not gone from us?" This seems to me rather a left-handed Spiritualism, for the Doctor says, "They have gone beyond our ken, but we are not beyond theirs." Do not we know for a certainty that they have not gone "beyond our ken?" Are we not able to follow them as they march ever onward through the fields Elysian? Does not our religion transcend all faith inasmuch as it claims to contain a knowledge of the conditions that obtain in spirit life? But if anyone is ready to claim Dr. Abbott as a Spiritualist he has only to read a few sentences more that his illusion may vanish. For he continues thus:

"The more this faith comes to me the less I believe in what men call Spiritualism, the less satisfied I am with rappings, and physical demonstrations. I love to think that my mother follows me with her eyes, as she did when I was a boy. I love to believe that the strange, subtle, inexplicable and indefinite influence that sometimes comes into my life is from her. I would not substitute for that table-tipping or rapping. Men may ask me if I am not afraid I aid Spiritualism, but I think it is just the other way."

And again he says: "All this may be the result of imagination; I am not certain. I do not know, but of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him." Mark this last quotation, he is not absolutely certain of the presence of his mother; it may prove to be nothing but the outworking of the imagination—an illusion—but he is certain, yea, positive, that Christ has not departed and that there is a "real presence in the Christ." This is really no part or portion of Spiritualism. Its declarations are all clear-out and positive, resting upon facts as easily demonstrable as those of physical science. No clear-thinking and rational Spiritualist would claim Dr. Abbott as an advocate of his religion. No matter how much he might admire much that he has said in the past that leads toward the overthrow of long-cherished creeds, in the light of the above quotations, he cannot truthfully say: "Here is as good Spiritualism as I ever heard from the Spiritualist platform."

Perhaps the two most liberal clergymen of America that are in closest touch with Spiritualism are Dr. Heber Newton and Dr. Minot Savage. Dr. Newton has recently said: "I agree substantially with what Dr. Abbott has said, but I am glad that I can go beyond him in one respect. I have as poor an opinion as he has of the mass of spiritualistic 'experiences' and séances. Nevertheless, I do not share his contemptuous feeling toward the whole movement. It holds a residuum of fact that is well worth the attention of the solen-

And again he says: "All this may be the result of imagination; I am not certain. I do not know, but of one thing I am sure—there is a real presence in the Christ. He is not departed, although the world does not see him." Mark this last quotation, he is not absolutely certain of the presence of his mother; it may prove to be nothing but the outworking of the imagination—an illusion—but he is certain, yea, positive, that Christ has not departed and that there is a "real presence in the Christ." This is really no part or portion of Spiritualism. Its declarations are all clear-out and positive, resting upon facts as easily demonstrable as those of physical science. No clear-thinking and rational Spiritualist would claim Dr. Abbott as an advocate of his religion. No matter how much he might admire much that he has said in the past that leads toward the overthrow of long-cherished creeds, in the light of the above quotations, he cannot truthfully say: "Here is as good Spiritualism as I ever heard from the Spiritualist platform."

And again he said: "Many careful philosophers and scientific investigators, after long study of the subject, have become convinced of eternity through the residuum of fact that lies beyond the frauds of Spiritualism. This is the case with Mr. Meyers, in England, and Dr. Hodgson in this country, both of whom have plainly stated the conclusions to which they have been led." In conclusion, Dr. Newton said: "If Spiritualism offers even a chance to demonstrate existence after death, it deserves not contempt but close scientific investigation."

Dr. Savage said: "If I were to call myself a Spiritualist in the general acceptance of the term, I should be representing myself as what I am not. But I do believe in Spiritualism.... The results of my investigations lead me to the belief that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth," etc., etc.

These quotations, we think, are sufficient to show that both Dr. Newton and Dr. Savage believe that there is a residuum of fact underlying the movement of Modern Spiritualism that fully demonstrates spirit-communion. Unbiased as these men are by the preconceived opinions of an *effete* and rapidly dying theology, and standing forth as among the noblest men of the century, we somehow feel that they fail to grasp the full meaning of the New Religion. It is something that can't be put into words, for it scorns all prison fetters and must be sensed of the soul if it would be fully comprehended. Then must we again cry out: "Not here—not here—do we find a Spiritualism as good as that proclaimed on our own platform?"

We do not deny the fact patent to all students of modern theology, that Spiritualism flashes out occasionally from every Christian altar, but, generally speaking, it is only a fitful glare, the next moment lost behind the dark clouds of dogmatism. Every man and woman who really believes in our religion should attend our meetings, and when the roll is called, stand up and be counted as Spiritualists. We have known some who in private would own up that they had seen enough of the phenomena to convince them of spirit-communion and that the religion of Spiritualism was the only rational religion they had ever heard expounded; yet in public these people passed as Unitarians or Universalists. These men and women lack backbone and need a spinal invigorator. Sometimes they say: "You know they have better music at the church than the Spiritualists have in their meetings, and we do so love good music that we must go where we can hear it." But stop right there; did you ever think your staying away from the Spiritualist meeting is not only the cause of their music being poorer than that of the church, but also the direct cause of their being obliged to hold their meetings in rented halls instead of places of their own? Such is the case. And if you don't like this way our meetings are conducted, let me whisper in your ear a secret: "You alone are to blame for it." You have shirked duties and responsibilities that were intended for you to bear.

Again, have we not published to the world the fact that we had at last found a cheap religion? But let me tell you something that you may not have learned yet, but will sooner or later—a cheap religion is a far cry. A religion that is worth anything is worth paying for. Many grudgingly dole out the pittance that is almost culled out of them. We were told in the past that the Lord gives a cheerful giver—certainly both angels and mortals do. He who gives cheerfully in a good cause is never the loser thereby. He who is miserly in his giving cultivates a selfish temper, and soon becomes the avoided of society. The sooner we learn the lesson, not only of giving, but also of freely and willingly giving, the better it will be for our religion.

Another question forces itself upon us at this time: "Are we doing our duty by the young?" In other words, what are we doing to interest them in our religion? The Lyceum, or Sunday school, should receive our careful consideration. It is not enough to see that it is duly organized and officered, for our duty does not end there. If we have children, we should see that they attend here instead of the Sunday school of some Liberal church. Besides, it is our duty to take a personal interest in the management and progress of the school. If we are not interested in it ourselves, we cannot hope to inspire interest in the young. Enthusiasm must begin with the older ones, and work down to even the youngest. Far too often we have left the Lyceum alone to take care of itself. It needs our constant care and attention, that it may become a power for good in the community. It should stand for culture and refinement, and should ever mean the leading of the young toward the living of more spiritual lives. It should never be allowed to degenerate into a cheap second-rate theatre, but should always stand as a representative school of the higher spiritual culture. Here may be taught the most important lessons our religion has to offer the world, not only the pivotal doctrine of Spiritualism—angel ministry—but also how to unfold the moral or spiritual nature so as to become thoroughly self-reliant. Because we have neglected our duties in this direction has it been so often said of us—Spiritualist societies are almost entirely composed of middle-aged and elderly men and women. Let us not longer be remiss in this direction, and at least occasionally show our interest in the Lyceum by attending the same.

There are other duties on the part of the great body of Spiritualists far too often neglected, which we have neither time nor inclination to consider at present. Among them may be mentioned the duty of societies toward mediums and lecturers, although many times from what we hear we should be led to think that the obligation was entirely on the other hand. We will offer only a word more, and that not only with regard to the duty of the lecturer toward the society, but also of the society toward the lecturer. Under present conditions how can the lecturer fulfill all his obligations toward the local society in a satisfactory manner? How much real pastoral work can he do—in Boston one Sunday, and possibly in Chicago or Washington the next? And again, most of his lectures are prepared on the wing, away from his library, therefore in scholarly diction and patient research are not to be compared with those of many of the liberal clergy. Yet the society ever asks for his best work, but what conditions does it afford that this most desired end may be accomplished?

The desire on the part of some of our people for constant change on the platform is a most selfish one. If their whim is only gratified little do they care how much it may inconvenience those who minister unto them. If the lecturer has a home under the present regime he is seldom in it—to enjoy its comforts, humble though they may be, and feel as though he was something more in this world than a tramp. Besides, look at the great extravagance of the present scheme, the great cost either to society or lecturer for railroad expenses and hotel bills, to say nothing about the physical and mental strain upon the lecturer. A change must come, and that soon, or else our ministry will not much longer command the respect of the world of thought. Many of our brightest lights have left the platform for other fields of labor, and there will soon be a still greater exodus, unless most radical changes are inaugurated in our methods of carrying forward society work.

We feel as though we had said enough in this discourse to set the thinkers in our ranks to thinking upon some of the most important issues that confront us at the present time, and if we only succeed in setting them to doing as well as thinking, our speaking has not been in vain. Manly devotion to principle never was needed more than at the present time. Then obey the command of the German poet Rückert:

"Rouse thee up! Oh, waste not life in fond delusions.  
Be a soldier—be a her—be a man!"

From Chicago (Ill.) Chronicle.  
Concerning Spiritualists.

Considering that Spiritualists claim—and with truth, probably—that they number several millions in this country, it is surprising, at first sight, that they should cut so little figure as a religious organization. They have no regular church buildings; they have but a nominal central organization; their ministry is more nomadic and unsettled than was the itinerancy of early Methodism; they have few set conferences for the purpose of unifying the aims and purposes of the sect. The convention of the National Spiritualists' Association which began in Chicago, Feb. 16, is probably the most representative body in Spiritualism, yet it numbers fewer members than a local presbytery and its authority is not recognized by even a tithe of professed Spiritualists. Spiritualism, in short, is an unorganized body of people who agree upon one proposition and disagree concerning pretty nearly everything else in theology, ethics and revelation. That is why, apparently, little or nothing is heard of Spiritualism as a sect.

The minor "isms" in Spiritualism are as the sands of the sea. The divisions in the Christian church are nothing as compared with them. Agreeing as to the possibility of communication with disembodied spirits, Spiritualists are at odds one with another as soon as the first step is taken from that starting point. Some of them are Christians—accepting the divinity of Christ and the inspiration of the Bible. Others are materialists of the most materialistic type—maintaining that "spirit" so-called is merely a finer form of matter, and subject to the laws governing other matter. There are reincarnationists, too, in the Spiritualistic ranks—pseudo-Buddhists, Theosophists, mystics and philosophers of the introspective school who believe in the projection of the astral body, the existence of "elemental" spirits, and the other doctrines taught by the whole line of wonder workers from the Egyptian sorcerers down to Mme. Blavatsky.

Nor is there any more agreement concerning the state of existence after death. For it is a singular thing that every Spiritualist seems to have his opinions confirmed by the communications he receives from the other side of the veil. In Catholic countries the spirits assure their friends that the doctrines of the Roman church concerning heaven, hell and purgatory are confirmed by their experiences. Presbyterians, on the other hand, find that the "sea of glass" is an actuality, and that heaven is in truth a place "where congregations never break up, and Sabbaths never end." And so on through all the denominations and all the beliefs. Each finds what he expected to find. It is obvious, however, that this condition of things tends to disorganize rather than to solidify the spiritualistic organization. With Christians and atheists, materialists and believers in revelation meeting upon only one common ground—that of spirit return—and with each one having his ideas confirmed by his investigations, it is impossible that there should be any fraternity of feeling or any unity of purpose. Spiritualism is founded on the phenomena of the séance, and it is as impossible to base a religion upon that foundation as to establish a creed by the experiments of the chemical laboratory.—Public Opinion.

There are other duties on the part of the great body of Spiritualists far too often neglected, which we have neither time nor inclination to consider at present. Among them may be mentioned the duty of societies toward mediums and lecturers, although many times from what we hear we should be led to think that the obligation was entirely on the other hand. We will offer only a word more, and that not only with regard to the duty of the lecturer toward the society, but also of the society toward the lecturer. Under present conditions how can the lecturer fulfill all his obligations toward the local society in a satisfactory manner? How much real pastoral work can he do—in Boston one Sunday, and possibly in Chicago or Washington the next? And again, most of his lectures are prepared on the wing, away from his library, therefore in scholarly diction and patient research are not to be compared with those of many of the liberal clergy. Yet the society ever asks for his best work, but what conditions does it afford that this most desired end may be accomplished?

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"Rouse thee up! Oh, waste not life in fond delusions.  
Be a soldier—be a her—be a man!"



(From the new edition of "From Dreamland Sentences of the Life to Come.")

## AN INTERLUDE.

BY LILIAN WHITING.

Each day is so full of you, darling,  
That I cannot realize  
You are gone from this world of turmoil  
To the peace of Paradise.  
For ever, from morn till the nightfall,  
Some hint of your presence I know—  
Some gleam of a vanishing vision  
Hail caught in the sunset glow.

Each day is so full of you, darling,  
That I call this a blessed time—  
An interlude full of its sweetness,  
Illumed by many a sign,  
That those who have passed through death's portals  
Are still very near to us here—  
That spirit to spirit responsive,  
Makes all the great meanings grow clear.

Each day is so full of you, darling,  
That I walk in a blisful surprise,  
Finding thus every thought so companioned,  
And my prayers for high purposes rise,  
To plead for divine benediction—  
For energy, courage and power,  
To live the high life of the spirit,  
To stamp with fulfillment each hour.

Each day is so full of you, darling,  
That I cannot know grief or regret  
In this interlude—full of its beauty,  
Its promise, its peace, and yet,  
Ah, love, my supreme consolation  
Is a dream that will one day come true,  
That lends all its cheer to the present—  
The dream of reunion with you!

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## The Purpose of Life:

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. G. OYSTON.

(Continued.)

## CHAPTER II.

## The Fundamental Basis of the Spiritual Philosophy.

"For see, just when scientific research is getting too much for the old creeds—when we have discovered the secret of life in protoplasm, and are on the point of finding the mechanical equivalent of consciousness; just when we are assuming that force comes from the visible side of phenomena, and thought it only molecular motion, and mind a property possessed by matter; just when the scientific report is the deeper we dive the further of recedes the supposed heart beat of supreme consciousness, and to make up to humanity for the loss of our Father in heaven we have at length (possibly at full length) found our long lost grandfather of earth in the fields or forests of the foreworld, in breaks this revelation from the unknown and as they assumed unknown." GERALD MASSEY.

The objective evidences of spirit return which I have introduced in this connection are those which have come under my own personal observation and experience. I have scrupulously refrained from borrowing facts and circumstances from others, as I wish to present that only which I can positively claim and affirm. While some of my readers who are not conversant with metaphysical subjects may manifest incredulity, and declare that such marvels transcend the laws of nature, and cannot come within the province of scientific investigation and research, I hope to show conclusively that every phase of phenomena enumerated and described will harmonize and act in unison with the known laws of nature.

In this work nothing will be assumed—no dogma will be maintained, but wherever the author must penetrate beyond the domain of actual observation, philosophical deductions will be suggested—no claim will be established from which there is no right of appeal, but every conclusion will be based upon the facts presented and evidences vouchsafed in my investigations. Reference has been made to the levitation of ponderous objects without mortal contact. As the possibility of this form of manifestation seems so utterly opposed to the preconceptions of scientific minds, if I can logically and clearly show that despite the popular views on universal gravitation spiritual beings can utilize forces comparatively unknown to the physicist and produce such astounding results, I shall have paved the way for an explanation of all the occult wonders which have rendered this nineteenth century the most epoch-making period in the history of the world. All the phenomena classified under the appellation of Spiritualism, from the tiny spirit rap to the materialization of spirit forms, come within the range of possibility when this subject is intelligently understood—may all the objective manifestations in the universe are dependent for their production on this subtle power which I will endeavor to describe. Manifestly there must be a medium of communication between cause and effect. If a large dining table can be lifted in broad daylight without hand or foot touching it, there must be a connecting link between the force employed and the effect produced, even though it may not be visible to the people there present. What then is this invisible force?

To clearly elucidate this matter I must request the reader to accompany me to a spirit circle. And pray what is a spirit circle, philosophically considered? A spirit circle is a scientific condition established to produce scientific results. By placing certain individuals in relationship with each other according to temperament we find that very remarkable results ensue. Suppose we have a circle of seven sitters of both sexes. By uniting them in proper magnetic association—that is by making the circle a unit, or one living magnet, we render it possible for certain phenomena to occur of a subjective character, or, in other words, we have a visible effect from an invisible cause, popularly termed a spiritual manifestation. If we have a clairvoyant present we can be informed of the *modus operandi* of spirit manifestation.

A clairvoyant is endowed with spiritual lucidity of vision superior to the generality of mankind, consequently that seer can take observation of that which is transpiring in the metaphysical or etheral realm, and thus advance our knowledge thereby. The clairvoyant says that each sitter is enshrouded by a halo of etheral substance, which substance, invisible to the mortal sight, becomes the mighty factor in producing physical phenomena. The spiritual beings who surround the circle, desirous of manifesting their presence, and establishing their identity to mortals, are also enshrouded by a similar substance, more refined and spiritual in proportion to the development of the individual. By the coalescing of the two substances, and the judicious exercise of the will, this emanation or force popularly termed magnetism, can render matter (so called) plastic and entirely subservient to spirit men and women dwelling in the earth's atmosphere for the time being.

To still further elaborate this theme: suppose we could become suspended above the earth's atmosphere, and still retain possession of consciousness, we would perceive that this material world of ours is completely surrounded by this subtle substance, and the nearer we approach to the spirit world proper the more refined and sublimated it becomes. Here we have a solution of the problem that has perplexed sages in all ages of the world; viz., the connecting link between mind and matter. As no two atoms of matter are directly or absolutely associated, it necessarily follows that this ether form a medium for that attraction and affinity relation between atoms throughout the physical universe. Hence all matter being dependent upon this magnetic association, the daily food of human beings must be charged also, and continually enter into the composition of the various physical bodies that we appropriate during our sojourn on earth.

Man being the microcosm of the universe, we now turn to him as a personality for further instruction. By breathing and the combustion of food material existence is perpetuated until, the law of repulsion having become more active in its operation than the law of attraction, the spiritual being the individualizing principle—the entity or ego, that survives all changes, vacates the material tenement, and enters "fresh woods and pastures new," metaphorically speaking.

Every breath we inhale is therefore laden with this aura, which surrounds, permeates and becomes incorporated with everything objective to our senses. By combustion and digestion the food becomes part and parcel of the grosser form.

However, the etheral particles of that food, coöperating with the atmospheric elements, charge the nerves with ether. As the nerves contain no blood, when they become thus charged they form a distinct medium for the association of all the atoms constituting the human body.

Without this subtle power, we, as intelligent spirits, would strive in vain to control a physical body in order to obtain practical experience of etheral life, and we should be compelled to remain in the spirit-world, denied the benefits of material life's environments.

How is the human body moved? How does intelligence control and operate this epitome of the physical world? I desire to lift my arm, but muscle, flesh, bone, sinew and tissue are of themselves inert, and no amount of such substances could regulate the motions of the body, I think. My intelligence is the prime cause. The will is put in operation. The nerve-aura or magnetism or etheral matter is controlled by that will—that magnetism is thus compelled to put the nerve in vibration, the muscles contract,

the bones are moved, and my arm obeys the desire of the soul. Upon this magnetic ether the particles of matter pass to and fro in the building and development of the earthly form. Science assures us that we change the particles of our material bodies once in seven years—that the physical elements we possess to-day are not the same atoms appropriated by us seven years ago, and that those attached to us to-day will not serve our purpose seven years hence—that the law whereby centrifugal and centripetal forces operate causes a disintegration and dispersal of ether atoms, and a corresponding equilibrium to be maintained by attracting substance from the food and the surrounding atmosphere. The harmonious coöperation of these two forces causes a balance of power to be established, although our bodies are really and truly but "the walking ashes of the departed."

The individualizing ego does not change, but by memory and the perpetual association of thought the treasures of knowledge and practical experience are rescued from the wreck of worlds materialized round, and dissociated from the eternal, unchangeable controlling principle, viz., the human soul.

This is no wild speculation, born of a highly-wrought imagination, but a scientific fact. Prof. William Crookes, the distinguished chemist, and inventor of the light mill, made a number of experiments in an endeavor to ascertain the true nature of that power to which we apply the term animal magnetism. While the subject was in the most passive mood possible, the scientist applied to the body of the person experimented upon a scientific instrument which would record every emanation of the atoms exhaled. This instrument indicated exactly and truly that there was a continual evaporation of atoms from the human body, while the subject was not exercising his muscles in the slightest degree.

Indeed doubtless many other Spiritualists have had this fact demonstrated in their own personal experience, as I have repeatedly in mine.

While spirit-forms have been attaching to themselves the necessary elements to render themselves objective and visible to the spirit circle, I have been sensibly apprised of a rapid evaporation of subtle substance from my body, and that, while my mind was calm and self-possessed, there being no abnormal excitement whatever. When the spirit form had secured the full complement of atoms, and was prepared to walk out into the circle, the rapid exhalation of magnetism ceased, and my body resumed its normal functions.

If the reader will bear in mind these very important facts he will be enabled to follow me logically and intelligently in my future deliberations and reasonings.

## CHAPTER III.

## The Relation of Spiritual Phenomena to the Known

## Laws of Nature.

"The psychical world like the world of astronomy opens infinite avenues before us. Study, study without ceasing. Let no system stand in the way. Let us speak truth freely."

CAMILLE FLANMARION.

Dealing with fundamental principles, we will first consider the production of the tiny spirit rap. Insignificant though it may appear, there is really as much difficulty in communicating the fact of spirit presence by this means as any other form of manifestation that may be more startling to the surface thinker. The same forces employed in the one phase of evidence are utilized in the other, and this fact forcibly illustrates the poetic truth, viz.:

The very law that moulds a tear,  
And bids it trickle from its source;  
That law preserves the earth a sphere,  
And guides the planets in their course.

The spiritual being who may wish to establish his identity, and demonstrate the fact of spirit-return through the instrumentality of raps produced on or in the table, must relate himself harmoniously with the necessary law. He therefore causes his own magnetism to coalesce with that of the sitters present, and by virtue of the same principle of attraction which causes matter to adhere to the spirit-body while the man is dwelling on earth, that spiritual intelligence attracts the magnetic particles from the people assembled in the spirit-circle, and utilizes that power to subserve his purpose. We must ever bear in mind that the aura surrounding our bodies is a servant of the soul. The individualizing ego, even while clad in a material garb can so control this invisible etheral fluid as to project it from itself indefinitely. Man wills, and desires to coalesce in contact with a sympathetic friend, who may be thousands of miles away. By the exercise of intelligence and will he causes the aura surrounding his body to become attenuated and expansive. That fluid sensibly affects the tender susceptibilities of his friend in the far distance, and a sympathetic rapport becomes established between the two. Sound is but a vibration of atoms, hence the spirit operator wishing to produce a sound to the physical ear forcibly discharges the solidified or materialized atoms, and by meeting resistance in the physical substance, sound is produced and human intelligence conveyed by that means.

The passing of matter through matter can be explained according to the same law. No two atoms of matter are absolutely united. There is space, which is not a vacuum, but which contains ether, a medium of attraction between each atom. The physicist has been so long accustomed to look upon the material world as the positive condition, that the fact of there being in existence a more powerful solvent comes as a revelation to the materialistic mind. This solvent, more powerful than anything of which material science has ever yet taken cognizance, is the very etheral fluid described. While smiling incredulously at our presumption, the skeptic will admit that could sufficient heat be obtained and applied this physical world of ours would become etheralized, nay, rendered invisible to mortal sight. If this can be accomplished by heat, which is called atoms in motion, why may not solid substances be passed through the lucid explanation of the inspirational medium, Mrs. Cora L. Richmond, is so well expressed, that I quote it entire. "The continuity of matter is wholly due to the close adherence of the atoms composing it, proceeding from what is called attraction. If we break a piece of wood into two pieces, we cannot join them as before, because we cannot bring the atoms into the same relation as previously, and thus renew the continuity. The ceiling is an association of atoms, all separate and distinct from each other. They do not even come into immediate contact with each other, but are associated by the magnetic spheres which surround them. A knowledge of the chemical laws of matter gives the spirits power to separate these atoms, if the proper conditions of doing so be supplied to them. The subtle essences evolved from the human organism known by the name of magnetism and odyle furnish the spirit means of operating on the atoms of matter. The operating spirit passes this essence through the body he desires to influence, and by attracting this fluid toward him the atoms of the body operated on follow it in solution therewith. The object to be passed through the ceiling is then enveloped in the same element, and is drawn by attraction through the shaft or tube of material thus formed from the solution of the ceiling. When the action is suspended the atoms slowly return to their normal relations, and the perfect continuity of the ceiling is restored."

Pursuing our investigations on this line we find that the delicious perfumes inhaled at physical seances can be produced in a similar way. As the essence of the floral world passes into the earth's atmosphere (which is but the spiritual atmosphere materialized), the spirits by attracting these elements together can cause the most exquisite fragrance to pervade the whole room, although no material flowers may have existence there.

The writing of spirit messages between closed and sealed slates with a crumb of pencil between is exactly accounted for by the explanation of how solid substances pass through each other. The operating intelligence in the spiritual world dissolves the atoms of the slate, and then allows them to seek normal association with each other, after the necessary result has been obtained. The direct spirit voice is a result of the knowledge possessed by the spirit chemist who has learned how to control the material elements adaptable for the manifestation of vocal powers.

In dealing with the materialization of spirit forms I must be very explicit and elaborate in my treatment of this wonderful phase of objective evidence. To make my meaning thoroughly comprehensible the spiritual nature of man must be examined and consulted in an endeavor to reconcile with nature's laws this most stupendous accomplishment of a marvelous age.

Man is possessed of three principles, body, spirit and soul. Whether these principles may be divided, and constitute a sevenfold nature as the Theosophists maintain does not concern us at present. That which can be logically inferred from facts presented is our only consideration now, and assertions that cannot be demonstrated either objectively or intuitively shall have no place in this treatise on spiritual things. Man's material body is the exact counterpart of the spiritual body, and the physical form subserves the same purpose for the spirit body as that spirit body does for the soul. The ego, or individualizing entity, is the formative principle of the external man, and the earthly body is the exact duplicate of the spiritual being in form, faculties, general contour and personality.

The soul is a grand centre of attraction which, through the medium of the involuntary powers, attaches to itself particles that enable it to come in contact with practical and external experiences necessary for the unfoldment of internal possibilities. What in modern scientific parlance are called the centrifugal and centripetal forces continually operate in the economy of human life and its manifestations. New elements are appropriated by attraction, and old elements are eliminated by repulsion. This outflow of activity is perpetually maintained, as by such equilibrium the soul persists in association with matter. When that grosser form has accomplished its purpose it becomes detached from the spiritual being, and becomes appropriated by external nature, while the unchangeable, indestructible entity resumes activity in a more etheral world, able to perform higher manifestations of intelligence. Having once materialized, controlled and regulated an earthly body, from which it became separated without losing one particle of its architectural faculties, it is unreasonable to suppose that it may again under favorable conditions clothe itself with a physical body, and demonstrate its presence to the people on earth.

A spirit, invisible to the material vision enters a spirit circle, and wishes to render himself visible to the friends there assembled. He must necessarily utilize material conditions to be cognizable by the physical senses. The aura, fluid, magnetism, or ether which is being continually evolved from each sitter furnishes everything requisite to enable the spirit to carry his bold project to a successful issue. If the magnetism of the sitters will not harmoniously unite with that of the manifesting spirit it necessarily follows that a greater drain must be made on the vitality of the medium, consequently in extreme cases the whole physical body of the medium has been gradually absorbed, rendering it dangerous indeed for any invidious enthusiast to grasp the form while thus clad in borrowed physical habiliments. By the law of attraction, cohesion, and association these magnetic elements become part and parcel of the spirit body for the time being. Then under the superintendency of the operating spirit an individuality is displayed foreign to any earthly being there present in mortal form.

Sometimes the form is exactly like the medium. This peculiarity is solely due to imperfect conditions, which have caused the spirit to attract the most of the elements from the medium instead of the sitters. A moment's reflection will show the sheer folly of a sitter grasping the materialized form in order to detect fraud. He must of course grasp the medium every time because he cannot hold a spirit prisoner in his material arms. Immediately the form is seized the manifesting spirit quick as lightning vacates the body, and the spirit of the medium enters its own earthly tenement by instinct, the same as when a sleeper is suddenly and rudely awakened he simultaneously enters his material body from which he had temporarily retired. The subduing of the artificial light during the proceedings is rendered necessary because the too direct concentration of rays of light usually disintegrates and disperses the ether or magnetism which is indispensable for successful manifestation. The nature of mediumship and the philosophy of spirit control will be next in order for consideration and explanation.

A medium is an individual constitutionally organized in such a way as to allow spiritual beings of similar organic development free access to his or her magnetic surroundings, and a sympathetic assimilation with the mental and spiritual qualities of that intervening organism which is thus adaptable for communicating spiritual knowledge to the external world. Doubtless every man and woman on earth is a medium for some spirit, but it is not every spirit that can control every organization.

Trance mediumship is an abnormal condition wherein the instrument of the more positive mind becomes unconscious, and an entirely passive subject to the controlling intelligence. In other words, the medium becomes psychologized or mesmerized by the controlling spirit who wishes to utilize that organism for a definite purpose.

It goes without saying that mesmerism or hypnotism is a fact in psychology, scientifically admitted by honest investigators, so without further preamble or apology for the action we will proceed to enlist this important witness in our present enquiry.

Mesmerism is a practical application of this very power which has here been described in detail—a power whose marvelous possibilities were originally discovered and utilized by Dr. Anton Mesmer in the last century. The mesmerist or operator can without coming into direct contact with his subject induce the person thus psychologized to obey the will of the controlling mind. That sensitive is thus entirely at the mercy of the operating intelligence, and is obliged to obey that intelligence while his own mind is held in subjection.

Considerable preliminary work must be done before the sensitive can be sufficiently subdued as to become an absolutely passive instrument in the hands of the mesmerist. Great commotion has sometimes instituted in the brain of the subject, and some time elapses before an equilibrium is established among the contending forces, as there must be a free flow of magnetism between the two before the sensitive is rendered subservient to the stronger will. This equalization of mental forces has been very ably illustrated by Dr. Bovee Dodds, who, just previous to the advent of Modern Spiritualism, delivered a course of lectures on mesmerism, before some of the most advanced minds of that period. He compares this confusion in preliminary experiments to the water in a canal. By opening one of the locks violent commotion ensues, because of the water rushing into that portion of the canal which had been deprived of its original complement. This confusion continues until the water finds its level when an equilibrium is established and there is peace.

Exactly analogous conditions obtain in the spirit-circle, while the trance medium is being developed, or prepared for the impartation of spiritual knowledge through the avenues of mediumship, certain muscular contortions and mental confusion are occasioned, until the spiritual mesmerist obtains absolute possession of the brain of the sensitive. Then that subject voices the intelligence, knowledge and experience of some other human soul, and characteristics and peculiarities are displayed entirely foreign to those of the medium.

The difference between Spiritualism and mesmerism is only in degree. The mesmerist, by the display of his power, demonstrates the operation of mind controlling mind, while both are in the body. Spiritual mediumship is utilized by exanimate human intelligences to control the sensitive brain possessed by the individual inhabiting the grosser form, the mesmerist being the spiritual being who is possessed of the stronger will.

[To be continued.]

## A Query.

To the Editor of the Banner of Light:

In THE BANNER OF Feb. 25, under the heading "Was Talmage Inspired?" we find an interesting account of a communication received by a gentleman on the Ouija Board, concerning the employments of spirits in the other life, the strange part of the story being the fact that on Jan. 22, 1899, Rev. T. De Witt Talmage delivered from his pulpit in Washington, D. C., a sermon, whole paragraphs of which, without the variation of a word, are identical with the communication received two years previously on the Ouija Board.

Here is another strange part to the story: If any one who has a copy of A. B. Richmond's "Review of the Seybert Commissioners' Report," which was published by Colby & Rich in 1888, will turn to pages 92, 93, 94 and 95 of that book, they will find quotations from a sermon on "The Employment of Spirits in Heaven," preached by Rev. T. De Witt Talmage, and reported in the *Day Star* of Sept., 1887, whole paragraphs of which, without the variation of a word, are identical with the sermon preached by the said Talmage on Jan. 22, 1899, and also identical with the communication received on the Ouija Board two years previous to January, 1899, but nearly ten years subsequent to its first being given in September, 1887.

It is easy to account for the second delivery of the sermon by Dr. Talmage, after the intervention of twelve years, giving it a few embellishments, by judging that he has simply "turned over his barrel of sermons," but that does not account for its being given between those dates on the Ouija Board. Some may say the same spirit gave it that way who gave it inspirationally to Talmage; possibly, but why give it in that slow and laborious manner, when able to so many times give those same teachings inspirationally through the lips of so eloquent a preacher as the erratic Talmage? Conundrum. We give it up.

FLORENCE SAMPSON.

Worthington, Mass., Feb. 28, 1887.

## The Answer.

To the Editor of the Banner of Light:

I assure you that I am as much surprised at the contents of the letter of Florence Sampson as I was at the receipt of the article on the Ouija Board or its deliverance by Mr. Talmage in January last.

As I told you, I received this article in instalments with another person of whose present whereabouts I am in ignorance; but this I do know—that this person was as honest in the matter as myself. He knew nothing of Spiritualism and less of literature, and, during the greater part of the time, wrote it down as I myself received it and spelled it out. That there was no deception in connection with its reception, I know positively.

As I stated to you, I know very little of Spiritualism or its laws, and knew far less two years ago. And I most certainly would not have spent my time in spelling all this out and showing it to my friends, and then, after having it in my possession two years, rush into print with it, knowing it was already in print and had been delivered by the same gentleman ten or more years ago. This is something no sane person would think of doing, as detection would be sure and swift. I have no more desire to deceive the believers in Spiritualism than I have to deceive myself, and it is a saying most true that the person who fools himself is indeed a fool.

At the time I received this I had never heard of a Seybert Commission and have never as yet read a word of its reports. I should like very much to know if in his sermon of 1887 he speaks of architecture, literature and me-

chanics, as these subjects were not spoken of to me until I asked for them, and I see Mr. Talmage makes no mention of them in his last sermon.

To all this I am most willing to make affidavit at any time or in any way satisfy any sincere person. In the language of Florence Sampson it is certainly a conundrum, and no one can be more puzzled over it all than myself, for all who read it may and can doubt; but to me it's as true as God himself, and he alone can solve the problem.

Yours, etc.,

JOHN L. SHEPPARD.

23 Maiden Lane, New York.

The above letter and reply speak for themselves. At the time we received Mr. Sheppard's manuscript we were unaware of the fact that Dr. Talmage's sermon of Jan. 29 had first been given by him in 1887. Mr. Sheppard's letter is a frank statement of the facts in the case, in connection, with which he placed in our hands the names and addresses of a large number of persons who are willing to testify that he received his article through the Ouija Board at least two years before Dr. Talmage repeated his sermon. We are willing to furnish these addresses to such interested parties as will make application for them.

Mr. Sheppard's statement that he never heard of the Seybert Commissioners and their report is perfectly tenable from the fact that he is not a Spiritualist, and knew nothing of spiritual literature save the BANNER OF LIGHT, to which he became a subscriber two years ago. He experimented with the Ouija Board for his own satisfaction, and the subject matter of the article of Feb. 25 was received by him in response to his own questions, in a most laborious manner, through the course of many days of valuable time. That he would deceive himself intentionally is utterly absurd, and that he is perfectly sincere in the matter is evidenced by the fact that he feels even more skeptical than ever before, because of the psychological problem his communication has placed before him.

We feel that his second assertion that he never read Dr. Talmage's sermon in 1887 is also reliable, because we know him to be a truth-loving, truth-seeking man, who would not prevaricate in the slightest degree with regard to a matter of this kind. There is possibly the further evidence that Mr. Sheppard's communication and the sermon of Jan. 29, 1899, are not identical in all respects. Dr. Talmage introduces some orthodox sentiments that are wholly wanting in Mr. Sheppard's manuscript, while the latter speaks of architectural beauty and other wonderful things of which Dr. Talmage made no mention. If he referred to them in his sermon in 1887, then Mr. Sheppard's communication becomes of even greater value, from the fact that through some psychic process he has reproduced matter he never saw, never read and never heard of.

If it did not appear in Dr. Talmage's sermon of 1887, the question at once arises, where did Mr. Sheppard get it? Here is the meat of this discussion: If Mr. Sheppard's article is nine-tenths a reproduction of one of Dr. Talmage's sermons—if the other tenth never was in that sermon and never had been produced before, does it not prove that Mr. Sheppard drew upon a source outside of himself or Dr. Talmage for that tenth? Even if Mr. Sheppard's article were in all respects a reproduction of the sermon of 1887, the psychological problem as to what caused its reappearance through the wearying process of the Ouija Board, yet remains to be solved. On the other hand, if that sermon does not contain the beautiful thoughts written by Mr. Sheppard, may it not be probable that Dr. Talmage and Mr. Sheppard received their impressions from the same band of intelligences in spirit-life? Communications are often colored by the minds of the mediums through whom they are received. Such may have been the case with respect to both of these gentlemen, neither of whom claims to be a medium nor a Spiritualist.

The fact that Dr. Talmage's sermon of Jan. 29 was largely a reproduction of his sermon of 1887 makes his position very clear in this case. He simply adapted an old sermon to the requirements of the present. It does not do away with the thought that the sermon may have been originally inspired by denizens of the spirit-world. Mr. Sheppard's mental and spiritual powers were probably in touch with those on the other side who were able to reach Dr. Talmage twelve years ago. In discussing this matter, we neither cast reflections upon Dr. Talmage, nor question his relation to the sermon under discussion. We have no thought of trespass in the case, nor do we feel that we have subjected him or any one else to unpleasant criticism. The facts are as we have given them above, and we submit them to our readers as phenomenal evidence of a most interesting character in the study of psychology.

## Heroic Medication.

BY WILLIAM FOSTER, JR.

I have heard of shot-gun prescriptions, those made up by a physician when his learned ignorance is unable to diagnose a case, leaving him, in a dense fog. These shot-gun prescriptions are made up of all sorts of drugs, designed that the individual ingredients shall each hit somewhere, one possibly the bull's-eye, and knock the disease in the head, possibly the patient, for when the inner man has to wrestle with a miscellaneous lot of toxic drugs, it has an up-hill task. But there is a physician in Providence who beats the shot-gun therapeutics "all hollow," and resorts to the dynamite. A gentleman suffering from a severe cold called upon his physician, who gave him a bottle of medicine, of course *secundum artem*. The gentleman went home, set the bottle on the mantel, and retired.

In the course of the night he was awakened by an explosion in his room, accompanied by the jingling of glass. Listening, he heard something drip, drip; much surprised, he arose and found that the bottle of medicine had exploded, shattering the bottle, scattering the fragments around the room. He stood looking at the debris a few minutes, then congratulated himself that the medicine had not been in his stomach to explode there for the benefit of the undertaker. He thought what would have been the feelings of his family in the morning, to enter his room and find only *disjecta membra*—human mince-meat.

Good reader, you may examine this allopathic system of medicine in all its parts, and you will find it a compound of incongruous absurdities, a materia medica antagonizing every principle of physiology, drugs which are the essences of disease and death, taxing Nature, instead of aiding her in her efforts to restore the system to its normal functions—come up the vital powers that they may perform their beneficent offices. Is it proper to bolster up the shot-gun dynamite practitioners by medical practice laws?

Warwick, R. I.

The walking of which I speak has nothing in it akin to taking exercise, as it is called, as the sick take medicine at stated hours—as the swinging of dumb bells or chairs, but is itself the enterprise and adventure of the day. If you would get exercise, go in search of the springs of life. Think of a man's swinging dumb bells for his health, when those springs are bubbling up in far-off pasture unsought by him! Moreover you must walk like a camel, which is said to be the only beast which ruminates when walking.—Walking.

In most men's religion the ligature, which should be its umbilical cord connecting them with divinity, is rather like that thread which the accomplices of Cylon held in their hands when they went away from the temple of Minerva, the other end being attached to the statue of the goddess. But frequently, as in their case, the thread breaks, being stretched, and they are left without an asylum.—Week.

Wireless telegraphy is still in an experimental stage of its development, but has been in service for commercial purposes between the Isle of Wight and the mainland of England for a year or more. Meantime, Prof. Howland, of Johns Hopkins University, has perfected his system of sending twelve or sixteen messages over one wire, a wonderful advance upon Edison's quadruplex.—Public Opinion.

There are things written in the skies with such fine and subtle tinctures, that to the diurnal eye they leave no trace, and only the chemistry of night reveals them. Every man's daylight fragment answers in his mind to the brightness of the visions in his starriest hour.—Week.



## Children's Spiritualism.

For the Banner of Light.  
MY LITTLE ONE.

Some times when I'm heart sick and weary,  
And the present is dreary to see,  
A little one leans on my arm-chair,  
And cooingly says, "smile at me."  
I turn my eyes toward the wee figure  
That stands so pleadingly by,  
And I feel stealing o'er me the sunshine  
Of a smile—I know not why—  
The little most fingers are folded  
So lovingly over mine,  
That my saddest of moods yields up its load,  
And a smile my very best smile,  
The blue eyes have often reproached me  
For my longings away out in space,  
That I come to be thankful God gave me  
To love, the dear little face.  
She comes when I'm sad, when I'm busy,  
She comes at all hours to my knee,  
Asks me to hold her a minute,  
Looks up in my face, then—"Smile at me!"  
So I smile, and my heart grows lighter,  
And my days are not all forlorn,  
For it seems the child's angel mother  
Drops blessings that fall of the dawn,  
So in the dim years of the future,  
When time's scenes have long passed away,  
And my boy no longer stands by me  
To love me, to bless me, and say—  
"O! auntie, I'm tired, please rock me,"  
And then into dreamland to stray,  
May she prove the same blessing to others  
She ever has been to me.  
With her sweet blue eyes, her sunny smile,  
And voice filled ever with glee,  
Then when at the dim portal standing  
I wait to wing out my lone way,  
May she stand at the gateway immortal,  
And ere I float on that unknown sea,  
Let me hear the voice of my baby,  
Saying—"Good-bye, smile at me."

## More Letters from the Children.

EDITOR OF THE BANNER OF LIGHT.

Dear Sir: I think some good angel told you to let the children know something about Spiritualism, for I long to be a medium and see the beautiful spirit-children.

I am eleven years old. I have a brother and sister in the spirit-world.

Mamma got her BANNER OF LIGHT this morning, and I read the nice letters from the children and Leona.

I have a little sister that looks as though she had come from heaven.

I want to thank Leona, Winona and Lotela for the nice stories they have written and hope they will write more. I also want to send them my love.

I will say "good-bye," from a little friend,  
GRACE BOYCE.

Mountain View, N. Y.

Dear Banner of Light: I think it is nice that you let us little children have some room in your good paper. I am a little boy seven years old. I take good care of my grandpa's sheep. I have three little ones and I am happy feeding and looking after them. Sometimes I hear the angels rapping. I wonder if Leona won't come to my grandpa's where I am staying now, and make some raps for me. I would be glad to have her, for I like the good angels. My grandpa says he is honest, good and true, and your soul will be white and pure as a beautiful rose. So I shall try from day to day to do right, and when I am larger I will write to you myself. I would like to know what little boys do in the spirit-land. Won't Leona tell us something? Good-bye, with love. From,  
ELIHAN D. COY, Monson, Maine.

Dear Banner of Light: I am a little boy five years old. I am learning to write, and some day I will write to you all alone. One night there were lots of beautiful angels all around my little bed. Auntie reads your nice paper to us, and it makes us happy. We have lots of fun sliding now. I think God has made us a beautiful home to live in; I wonder if the spirit home can be more beautiful: what do the little children do there? I went to Etta Camp-meeting last fall, and recited a little poem. I send my love to Leona and Lotela. From,  
CHARLIE M. COY, Monson, Me.

Dear Banner of Light: I thank you much for printing my letter, and for Leona's nice talk. I love you all very much. I have two rabbits and a kitten, and I take good care of them. I am sure when I get big I won't shoot anything good and beautiful. A small remember what Leona said, and I am sure I shall love all the kind BANNER people who remember us little boys with such nice stories. My mamma reads them over and over to me when I am going to sleep. I won't ask you to print this, for I do not want to be selfish, and crowd other little boys and girls, but I want Leona and Lotela to remember me. With love,  
HAROLD R. JENNE.

Dear Leona: Will you please tell me if there are any rocks in the spirit home. With love,  
ETHEL RUBY COY, Monson, Me.

Dear Banner Friends: Allow me to speak just a moment from the fullness of my heart. Could you enter my humble home and see how eagerly the words of love and truth you send out were received by my little ones, surely you would know that your efforts were not in vain. My little Harold said one day, "I hope Lotela and Leona will come to me and make me good." Each one of my little ones eagerly awaits the coming of the dear BANNER, and I know seeds of truth are being sown which shall purify and brighten this lower home of mortals. Go on, your reward will be enduring. Fraternally yours,  
MOTHER.

[Leona will reply to these letters next week, but now she wants to tell the children, who read what Stephen Barnsdale says about "Self-control," to ask some one to take them where there is a ship, (if they do not live near the water, the picture of a ship will do just as well) and tell them first what "self-control" means, and then what it is to "alter a sail," "climb the mast," "crowd on the sail," and everything else they do not know about.]

## Self Control.

Dear Children: If ever you become noble men and women you will become so partly because you have controlled yourselves well while growing to manhood and womanhood. As a good sailor guides well his ship over the deep blue sea, so must you guide well your lives over the ocean of time. As the brave sailor shows self-control while climbing high into the rigging to alter a sail during a terrific gale, so must you show self-control when you feel like becoming angry, and saying or doing something you ought not to say or do. Climb the mast at once, and haul in the sail of ill-temper, and put out the sail of good will. Then when there is hardly wind enough to move your ship, and you are lazy letting the golden moments pass unimproved, crowd on more sail at once, and see how much you can do that is good. No boy who has proper self-control will hang around a saloon or smoke cigarettes. There are many ways of showing self-control from the time when you wake in the morning to the time when you go to sleep at night, and the bright angels who watch over you are beings who controlled themselves well in the far distant past, and thus grew to be loving, powerful and wise. Don't forget this, but practice self-control every day: doing nothing you ought not to do, and doing everything you ought to do, and see how fast you will grow.

Your friend, STEPHEN B. BARNSDALE.

Dear Children: The following letter is supposed to be written by a baby boy on the day after he was born into this world of ours. As he could not write for himself, his papa wrote for him, and we give the letter for the benefit of all children who read THE BANNER. Who

would not be glad to know just what a baby really does think when he awakens in the world? We believe this letter will please the mamma and papas who read the children's column, as well as our younger readers, and we hope it will lead many to take a deeper interest in the little ones who need so much loving care when they first reach this bleak old earth of ours.

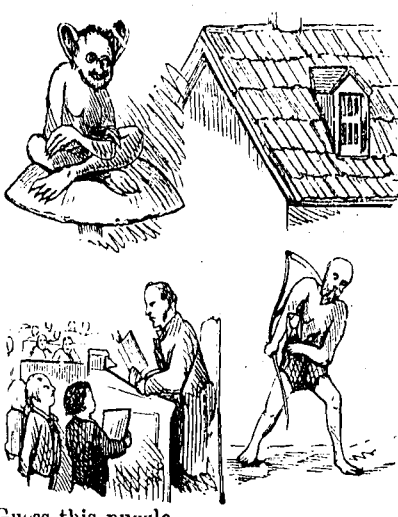
"It is with a feeling of joyful anticipation, though not unmingled with diffidence, that I issue this announcement to prospective friends and present relatives of my arrival upon the earth-plane Jan. 21, at 11:56 A. M."

"I am not yet in a position to add anything of very material interest to this simple declaration. It has been intimated to me that I may expect very soon to receive a delegation of newspaper men anxious for an interview concerning my impressions of life and society upon your planet; so that, for further messages, I must respectfully refer you to the columns of the daily press—that wonderful institution which I understand to be the great earth medium of communication."

"Perhaps it might be well to add at this time, however, that I have been examined and classified as a "middle-weight." While seven pounds, viewed from the standpoint of an old resident, may not represent a very large material investment, I need scarcely remind earth folks that quality rather than quantity is really the essential thing. In this connection, I would refer you to the records of that old science, astrology, which show that all the great men of the world are born in that part of the day nearest the meridian."

"I have asked my papa to sign this for me, as it has been impracticable so far to adapt my hand to the style of chirography in vogue here. With greetings to all, I remain,

(Dictated).



Guess this puzzle.

## Literary Department.

SCRIBNER'S.—The notable thing about the eminent public men now writing for Scribner's Magazine is that they are skilful and entertaining writers as well as men of affairs. For this reason the contributions of Senator Hoar and Governor Roosevelt are literary productions, as well as chronicles of action.

George F. Hoar, in his article in the March number, describes Daniel Webster, as he appeared when he delivered his famous Bunker Hill Oration, in the following words:

"The first time I remember seeing Daniel Webster was on June 17, 1843, at Bunker Hill. The students of Harvard, where I was a freshman, had a place in the procession. We marched from Cambridge to Boston, three miles and a half, and stood in our places for hours, and then marched over to Charlestown. We were tired out when the oration began. There was a little wind which carried the sound of Mr. Webster's voice away from the place where we stood, so it was hard to hear him during the first part of his speech. He spoke slowly and with great deliberation. There was little in the greater part of that weighty discourse to excite a youthful auditor, but the great thing was to look at the great orator. Waldo Emerson, who was there, said of him:

"His countenance, his figure and his manners were all in so grand a style that he was, without effort, as superior to his most eminent rivals as they were to the humblest. He alone of all men did not disappoint the eye and the ear, but was a fit figure in the landscape. There was the Monument, and here was Webster. He knew well that a little more or less of rhetoric signified nothing; he was only to say plain and equal things—grand things, if he had them; and if he had them not, only to abstain from saying unfit things—and the whole occasion was answered by his presence."

He went almost through his weighty discourse without much effect upon his auditors other than that which Emerson so well describes. But the wind changed before he finished, and blew toward the quarter where the boys stood; and he almost lifted them from their feet as his great organ tones rolled out his closing sentences:

"And when both we and our children shall have been consigned to the house appointed for all living, may love of country and pride of country glow with equal fervor among those to whom our names and our blood shall have descended! And then, when honored and decrepit age shall lean against the base of this monument, and troops of ingenuous youth shall be gathered round it, and when the one shall speak to the other of its objects, the purposes of its construction, and the great and glorious events with which it is connected, there shall rise from every youthful breast the ejaculation, 'Thank God, I—I also—AM AN AMERICAN!'"

Charles Scribner's Sons, New York.

LADIES' HOME JOURNAL.—The number of male infants born yearly exceeds that of female by one to four per cent., the proportion varying slightly from year to year," writes Prof. D. R. McAnally of "The American Girl's Chances of Marriage," in the March number. "The mishaps of boyhood, however, reduce the number of boys to some extent, but not to such as to make the adult females outnumber the males. For every American woman, therefore, there ought to be a husband in posse if not in esse, and the fact that there is a large percentage of unmarried adult women in the country, and a greater proportionate number in some sections than in others, is attributable to causes which have disturbed the balance of population. In all new countries—and compared with Europe the United States is a new country—there is a larger proportion of males than of females. The aggregate population of the United States, so far as the latest official figures show, is 62,022,250, of which 32,067,880 are males, and 30,554,370 are females. Thus the preponderance of males over females would seem to make it comparatively easy for the American girl to secure a husband, but in certain sections this is evidently not the case, else the proportion of adult unmarried women would not be so large. If men would remain in the neighborhoods where they were born the proportion of men and women would be nearly equal all over the country, but men find work hard to get in the older and more populous communities, and go to the newer States. The young women are left behind, and the young men, after settling in their new homes, forget the companions of their youth, and contract alliances among their new friends in the West, hence some of the Eastern States show a surplus of females."

The Curtis Pub. Co., Philadelphia.

S. T. NICHOLAS.—A very varied table of contents is that of the current issue. An engraving of Monsieur Ferrier's painting of Little Red Riding Hood is the frontispiece; and the opening article is a story, "In the Toy Country," by Mrs. Burton Harrison, whose name is usually associated with fiction of a much more sophisticated sort. "How we

## DO YOU GET UP WITH A LAME BACK?



KIDNEY TROUBLE MAKES YOU MISERABLE.

## Dr. Kilmer's SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.

By Special Arrangement, Every Banner of Light Reader, to Prove For Themselves the Wonderful Merits of this Great Discovery, May Have a Sample Bottle Sent Absolutely FREE by Mail.

Well people have healthy kidneys.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood and keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great medical triumph of the nineteenth century; discovered after years of untiring effort and research by the eminent kidney and bladder specialist, Dr. Kilmer, and has truly wonderful healing action on the kidneys and bladder.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's Disease, which is the worst form of neglected kidney trouble.

Swamp Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

Helped Uncle Sam to Prepare for War," by Henry LaMotte, U. S. A., is a spirited account of the purchase of torpedo-boats in Germany, just before war was declared, last spring. Another paper bearing on the war is "Apprentices of the United States Navy," by Joseph Cleburne Groff. This will interest every boy who has ever thought of going to sea as a career—in other words, pretty nearly every boy in America. Like Lieut. La Motte's article, and almost every other story, sketch or poem in the magazine, it is fully illustrated. "The Best Game we Play" is the "soldier game." This is a lively bit of verse by Annie Steele. "Dorothea Puts the Room in Order" is the title of a little story illustrated with pictures, that show a room in anything but orderly condition. The features we have mentioned are all of them new; but the popular serials are here too—Mr. Henty's "Sole Survivors," Mr. House's "Bright Sides of History," and Miss Carolyn Wells's "Story of Betty."

The Century Co., Union Square, New York.

THE COMING AGE.—Among the ablest magazine articles of the current month are two contributions in the March number of The Coming Age. One, "The World's Indebtedness to the Jew," by the Rev. George C. Lorimer, is an exceptionally brilliant historical discussion, and the reader is impressed with the fact that the world is moving when he peruses so notable a tribute to the Israelite from one of the greatest Protestant divines of the day. The other contribution is from the always scholarly pen of E. P. Powell, the historian and philosophical writer, and is entitled "Concerning the Sanity of Napoleon." The author makes an intensely interesting paper, while showing the effect of that form of insanity which has been termed "Caesarism," in the case of the Corsican. Other notable papers in this issue are by Mary A. Livermore, Rev. R. E. Bisbee, W. A. McCrackan, M. A. Prof. Daniel Batchelor, and James A. Horn, the dramatic author and actor. Mr. Horn writes most interestingly on "The Outlook for the American Drama." The Coming Age is a veritable young giant. Its contributions are of the first rank. It is progressive, optimistic, courageous and able.

Copley Square, Boston.

## THE DISTRICT SCHOOL AS IT WAS.

By Warren E. Burton. New edition. Edited by Clifton Johnson, author of "The New England Country," "Country Clouds and Sunshine," "What They Say in New England," etc.

This bright and vivid description of one of the early institutions of New England was first published in 1833, and met with a very favorable reception, the first edition being followed by several others, both in this country and in England. It has been out of print for some years, but of late, there having arisen quite a demand for it, or a work of a similar character, Mr. Johnson has edited the work, introducing illustrations showing the character of the textbooks from which our forefathers gathered their early education. As time slips away, and all vestiges of the early customs are removed, these reminiscences of bygone times have an increasing interest and value. The descriptions are unusually simple and clear, and at the same time contain a humor that makes them good reading, aside from any historic attraction. The hope of the author, as expressed in the preface to the original edition, is certainly realized, "that it will ever be of historical use to rising generations, educated under better auspices as exhibiting a true and graphic picture of the District School as it was."

The chapter entitled "A Supplication to the

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

The way to be well is to look after your kidneys. To take Dr. Kilmer's Swamp Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty-cent and one-dollar bottles. Make a note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root, and remember it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of the BANNER OF LIGHT, who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling more about Swamp Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact, their very lives, to the wonderful curative properties of Swamp-Root. Be sure and mention the Boston BANNER OF LIGHT when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

People of the United States" is so odd and the list of mispronounced words is so characteristic of the country folk of fifty or seventy-five years ago that it is well worth preserving. To those of the elder generation this work will be a pleasing reminiscence of their own youthful days. Cloth. Price \$1.25. Lee & Shepard. Order through Banner of Light Pub. Co.

A BOOK OF THE CENTURY.—By J. C. F. Grumbine. The work entitled "Clairvoyance, Its Nature and Law of Unfoldment," by J. C. F. Grumbine, is a system of inspired teachings concerning Divinity, especially Clairvoyance, and how to unfold the clairvoyant vision, to pierce the veil of sense, and converse with spirits, enter at will into the spiritual world and become a seer and an adept in mystical science. Its literary style is elevated and scholarly, its logic invincible, its method simple yet scientific. It will whatever may be its claims, stand on its own merits and value. Its list of twelve experiments is a system of empiricism, both practical and demonstrable. To the sensitive and student seeking spiritual unfoldment it will prove to be of priceless value.

"It is a practical work."—Medium. "A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature and Law of Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the Spiritual Order of the White Rose. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed. All sincere students of the psychic realm will do well to read and study this excellent volume."—W. J. Colville, in the Banner of Light, Boston.

Published in grey cloth, and sold on order through all bookstalls, or an authorized representative of the Rostercrucians, the Order of the White Rose. Price, \$3.50.

For sale by the Banner of Light Pub. Co.

TORTURED BY DOCTORS.—The Vienna correspondent of the Morning Leader of London, telegraphs that it has been discovered that physicians in the free hospitals of Vienna systematically experiment upon their patients, especially women, babies and persons who are dying.

In one case a doctor injected the bacilli of an infectious disease from a decomposing corpse into thirty-five women and three babies.

In another case a youth, who was on the high road to recovery, was inoculated, and died within twenty-four hours.

Many dylz patients have been tortured by poisonous germs, and many men have been inoculated with contagious diseases. One doctor, who had received an unlimited number of healthy children from a founding hospital for experimental purposes, excused himself on the ground that they were cheaper than animals.

Hanging is the punishment for such men, and it is this kind that see no harm in vivisection. Do our laws exempt murdering physicians?

The Humane Alliance, United Charity Building, New York City.

## SUGGESTER AND THINKER contains suggestions conducive to health and happiness. In the editorial department we note the following good "Don'ts, Did's and Do's":

"Why FRET?—Why grumble at fate, when it is possible to gain the mastery of the same?" "Did you ever study the laws of suggestion and thought? Do you know that 'as a man thinketh, so is he,' and that suggestion can be made a master of evil or the greatest power for good just as it is wielded?"

"Don't tell your child that he is a little scamp, coward, thief or liar, for the little one is liable to become as you suggest. Don't allow him to think that he is a good, incapable of study or work, or you will have a bad and lazy child on your hands."

"Don't expect, yourself, to gain riches, while you are all the while harboring the thought that you are 'poor as a church-mouse,' for only worse conditions are attracted by the attitude assumed in your thoughts."

"Do not fear disease and disaster and then curse your stars if such come upon you; you alone are to blame by holding such thoughts in your mind. Things sometimes happen that we cannot help, but nothing takes place that we can affect for good by harboring fear or worry thereon."

"Abolish every thought from your mind and close your mouth to every word that would pain or injure in any way the least of God's creatures. If you have a kind word to say, say it now. The ears that would gladly listen to such to-day may to-morrow be closed, and the heart that would throb with joy at pleasant speech might sink into the grave at the sound of harsh words, or for the want of unspoken kind ones. There is no sense in dreaming of the grand things you'll do to-morrow. If you mean to help another, do it now; not only in thought, but in word and deed."

The Suggester and Thinker Publishing Co., 523 Superior street, Cleveland, Ohio.

## THE FIVE MARCH NUMBERS OF The

Youth's Companion will be especially noteworthy in the matter of fiction. They will contain the concluding chapters of Mary Tracy Earle's serial, "The Flax on the Hilltop"; "The Wedding Gown of Felicitas," a Mexican story, by Eva Wilder Brodyhead; "Borrowed News," by Annie Hamilton Donnell; "Souffle," a college settlement story by M. A. L. Lane; "Trusty and True," a dog story, by W. H. Pepper; "His Sacred Honor," a French Canadian story by Mrs. J. A. Field; "C. C.," a story of Princeton College, by Jesse Lynch Williams; the opening chapters of Dorsey Goodhue's serial story, "Our Trek to Victoria Falls," and "A Song in the Night," an Easter story by Caroline H. Garland.

Perry, Mason & Co., Boston.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an English medical student, a bottle of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, he has decided to offer it to all who wish it, this recipe, in German, French, English, with full directions for preparing and using sent by mail, by addressing, with stamp, (enclosing this paper, W. A. NOYES, 80 Powers' Block, Rochester, N. Y.)

## STUDIES IN THEOSOPHY, HISTORICAL AND PRACTICAL

A Manual for the People. By W. J. COLVILLE, author of "Spiritual Theosophy." This new volume, the latest exposition of Theosophy, supplies a want that has long existed for a clear, concise, and comprehensive setting forth of its tenets, that should show, not only its specific scientific evidence, but the relation it bears to Modern Spiritualism.

Mr. Colville and the Intelligence that guide him are too well known to require an assurance from us that in this new production of their combined efforts, the reader will find much that will enlighten and instruct them. CONTENTS.—Theosophy: what it is, and what it is not; The Teachings of Theosophy, as promulgated by the Theosophical Society considered in a Review of a widely-circulating Pamphlet; The Work and Possibilities of the Theosophical Society and its Branches; Miracles and Modern Theosophy; Egyptian Theosophy; Theosophy and the Occult; The Great Pyramid; Atlantis; Fragments of Esoteric History—or, Atlantis "reconstructed"; Oriental Theosophy—Brahmism and Buddhism; Through the Ages—A Study of the Society's Progression through the Ages; The History of Theosophy; A Further Study of Embodiment—The Law of Karma (Sequence), and how it operates in Daily Life; The Mystery of the Ages—The Secret Doctrine contained in All Religions; Persian, Greek, and Indian Religions; Chinese Theosophy—Confucianism; Electric Christian Theosophy—Electricity the Basis of Life—An Electric Creed—Electric Therapeutics; Theosophy, Spiritualism, and Theosophy; their Essential Agreement and Necessary Union; The Attitude of Theosophy toward Spiritualism and All the Great Religions of the World; Theosophy, Spiritualism, and Christianity; Why are there Contradictory Teachings through Mediums? What is the True Standard of Authority? Spiritualism and Theosophy—Colonel Ingersoll's Creed; "Robert Elsmere"—or, The Old Testament and the New Faith; Christ Reconsidered—or, The Basis of the New Religion; Appendix.

## THE STAR OF ENDOR

BY ELEN COBB. To the many who have listened to the clear and concise expositions of spiritual truth contained by the author of this volume on New England platforms, nothing need be said further than that Elen Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

Introduction—A Reminiscence of Years Ago. Chapter I. Initiation at the Mystic Shrine. 2. Entrance into Earth to Nebuchadnezzar. 3. The Tower of Babel. 4. Hyppatia's Code Applied. 5. Continuation of Hyppatia's Code. 6. Science and Solids. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. The Jewish Religion of Judaism. 11. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Nazarene. 13. The Messiahship. 14. The Birth of Jesus, the Christ. 15. Miracles. 16. Casting out Evil Spirits. 17. The Hour of the Spiritual Witnesses to be Admitted at the Trial and Crucifixion of Jesus, the Christ. 18. The Crucifixion. 19. The Resurrection. 20. The Soul's Night. 21. The Soul's Morning. 22. Love to the Religious Theological God. 23. That Man of Straw. 24. Love to the Person of the Infinite. 25. Deduction from the Preceding Chapters. 26. Liberal Religion and Scientific Thought. 27. Equilibrium and Attraction. 28. The Ethical Rule separated from Dress. 29. Egoism and Selfishness. 31. Analysis of the Psychic Organ, Acquisitiveness. 32. Closing Science with Endor and Hyppatia. Appendix. Cloth, 12mo pp. 414. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

## SCIENCE OF THE SOUL.

A Scientific Demonstration of the Existence of the Soul of Man as his Consciousness, and the Interdependence of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return. By LOREN ALBERT SHERMAN. The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized, and that the body is a mere vessel from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelligence. Cloth, 12mo pp. 414. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

## A DESCRIPTIVE SKETCH OF PILATE'S QUERY.

A Story revealing the Spiritualistic Philosophy. By S. C. CLARK.

This is one of the strongest and most convincing books, setting forth the claims and the data of Spiritualism, ever written. The work is put in the form of a novel, and it portrays the soul-history of a young man and his wife, with whose marriage the story commences. The title of the book is taken from the New Testament, Pilate's famous question, "What is Truth?" The husband is a doubter and investigator in religious matters, while his wife is an orthodox believer in Episcopalianism; and this difference of opinion leads him to investigate in order to find out for himself "What is truth."

A chance meeting with a distinguished Theosophist confirms Regional Science's determination to answer Pilate's query for himself, instead of being content with the apocryphal doubts that he had formerly held on all religious questions. The first question to engage his attention was whether or not death means annihilation or the beginning of another life.

## THE VOICES.

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THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEARL delineates the individuality of Matter and Mind, traces the evolution of the human mind, and shows how the soul is attracted to the physical world.

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THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price \$1.00, postage 10 cents.

Persons purchasing a copy of "The Voices" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOXY HASB, WITH CHANGE OF DIST." so ordered.

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## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (from Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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

## Banner of Light.

BOSTON, SATURDAY, MARCH 18, 1899.

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

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

Issued by

BANNER OF LIGHT PUBLISHING COMPANY.

Isaac B. Hich. President.  
Fred. G. Tuttle. Treasurer.  
Harrison D. Barrett. Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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## "Concerning Spiritualists."

The article on our first page entitled "Concerning Spiritualists," was taken from the columns of the Chicago Chronicle by that very valuable journal *Public Opinion*. It very clearly represents the views entertained by the opponents of Spiritualism as to the condition of things within our own ranks. Who shall say that these views are incorrect either in whole or in part? Have the Spiritualists proved to the world that they can work together in harmony in the building of the grand temple of the soul, in which the principles of a universal religion shall be taught to all classes and conditions of men? It is true that there are Christian Spiritualists who cling tenaciously to Jesus of Nazareth as the Savior of the race, who hold to the utterances of the Bible as the *sine qua non* of their faith, who believe that they are the divinely inspired successors of the "primitive Christians," to whom has been assigned the task of redeeming the world. Our Christian Spiritualists hold daily communion with Jesus and his apostles, who "materialize" for them as often as three times per week, and frequently "control" (?) them for the purpose of rewriting the Bible, or of giving some new dispensation of spiritual truth to the world. They not only do these things, but they expect intelligent men and women to accept their claims as the *summum bonum* of all truth!

Other Spiritualists are materialists with a sort of top story to their materialism in which they store the little spiritual light they have received. To them there is nothing in the world but matter; spirit is only sublimated matter, while the soul, or man's intellectual faculties, is matter in a super-sublimated state. They profess to believe in evolution, and argue from the premise of an inert mass up to consciousness through avenues of materiality. They tell of atoms, of molecules, of substances, of correlations, of chemical reagents and affinities, of spontaneous vibrations, of protoplasm and bioplasm, of the subtlety of nature's ways, of the bringing of homogeneity out of heterogeneity, and of the absurdity of the idea that there can be a God in the universe, until the brains of their hearers reel, their souls sicken, and their spiritual natures openly revolt against such meaningless and absolutely ridiculous phrases. They smile with gentle pity upon the one who presumes to question their superior wisdom by asking them to define Life. One of their leaders defines Life thus: "It is that force in nature by means of which plants and animals live." How wonderful is that sentence! It merely says that Life is Life, and that is all there is of it, save that originally Life evolved from inert matter through some hocus-pocus not now known, and became a force that ultimately caused plants and animals to exist!

There are Theosophical Spiritualists also, who spend much valuable time in discussing the question of their multitudinous incarnations and in wondering whether the soul is divided into three, five, seven, or fifteen parts, also if all parts are incarnated at one time, or whether it takes thirteen expressions on earth to complete one embodiment. They recall the days when they lived in Egypt, in Syria, in Greece, in Rome, in France, and other countries, and always assert that they

were either Cleopatra, or Rameses, or Aspasia, or Pericles, or Cornelia, or Cicero, or Josephine, or Napoleon, or other historical celebrities when they were on earth before. They believe in spirit return, of course they do, but what is that in comparison with the higher truth that they have been emperors, empresses, kings and queens in former ages! They love Spiritualism dearly, to be sure they do, but it was so different in their other lives when they stood upon the shores of the Peloponnesus, or gazed upon the Parthenon, or fought with Alexander, or studied nature at midnight by looking out over the beautiful islands of the Grecian Archipelago. They relate these stories in rhapsodical glee, and feel terribly grieved when their hearers ask them for evidence.

In view of the foregoing, is it any wonder that the outside world asserts that Spiritualists told to but one thing in common, viz.—spirit return—and completely ignore everything pertaining to religion that is dissociated from their séance rooms? Is it any wonder that Spiritualists are accused of being visionaries, of being opposed to reformatory work, of holding a doctrine of negations, without one affirmative outside of communion with disembodied spirits? If Spiritualists hold nothing in common, they surely have nothing for the world. Fanatical claims, of being the successors of Jesus and his apostles, or of having been the first and only people with sufficient intellect to overthrow the God idea, or of being a reincarnation of Buddha, or Jesus Christ, do nothing save to bring discredit upon Spiritualism. What the world needs is evidence of a future life, and instruction in the best methods of making the most practical use of this one. Rational Spiritualism offers that evidence and gives that instruction when it is permitted to do so. Is it not time for it to be given the opportunity to prove its worth? It is well sometimes to see ourselves as others see us in order that we may be inspired to go to work to do something for the Cause we claim to love.

## What is Spiritualism?

Ancient the preceding article, it is but fair that the question as to what Spiritualism really is should be briefly considered. Does it stand for well-defined positives, and has it anything to put into the place of that which it destroys or removes? It certainly does posit itself upon the absolute evidences of fact, and offers Truth as a substitute for every error it removes. It affirms that Life is Infinite in power and eternal in duration, and claims that no explanation for Life, other than a larger form of Life, has ever been found. It proves that Life is the cause of all things, material as well as spiritual, and that they are but varied forms of expression of Infinity. This shows that Infinite Life is not so much an overruling Power, as it is an inner-ruling Principle that expresses itself by the spoken or written word, through the laughing brook, the singing bird, the waving grass, the whistling wind, the sounding sea, the vibrating earth and the talking stone. In a word, Spiritualism reveals the fact of Infinite Unity, that expresses itself through the avenues of soul, spirit and body. It is a sublime pantheism, with intelligent soul force as the causative principle in the universe.

If this soul force be infinite in power, eternal in duration, and the cause of all things, then all things created by it, or evolved from it, being parts of it, would be less in power, but of the same duration. Therefore it follows that the soul of man, being a part of the Infinite Soul, has been coexistent with Infinity, and will continue to exist throughout the endless ages of eternity. If it, the soul of man, is eternal in duration, in a conscious state, it must have occupations to follow; it must have problems to solve, duties to discharge, and responsibilities to carry. Rational Spiritualism demonstrates that such is the case through the multitude of testimonies to that effect received from denizens of the spirit-world. If a reader asks what rational Spiritualism is, a good answer would be—Spiritualism, pure and undefiled, without prefix or suffix, without the embellishments of churchianity and the confusing terminology of theology. It means a religion that recognizes the Immanence of the Over-Soul, or God, in the universe, that proves the great truth of spirit return through genuine phenomena presented in a scientific manner, wholly divorced from questionable methods.

It means a religion that is based upon the evidence of solid fact, far removed from wild guessing and low grade theatrical performances. It means a religion whose chief altar is the home circle, where communion can be enjoyed with those who have gone before in an instructive, comforting manner. It means a religion that defines, in clear terms, man's duties here on earth, and relates him so closely to his fellowmen as to make him feel his own in his neighbor's good. It is a religion that stands for a pure, sweet, wholesome homelife, for a truer and more progressive citizenship, for a better government, broader education, nobler aspirations, and higher ideals on the part of all of its followers. It is a religion that closes and heals the gaping wounds made by the sharp arrows of death, by the simple touch of the magic wand of love. It comforts the mourners, cheers the afflicted, relieves the distressed, and inspires the faint-hearted in all departments of life. It is the religion of health, of cheerfulness, of goodfellowship, of true comradeship, of genuine brotherhood. Such is Spiritualism as we understand it. It is neither Christian, nor Materialistic, nor Theosophical, nor faddistic; it is Love and Life, Truth and Wisdom, Goodness and Power, Helpfulness and Righteousness, Purity and Ideality, and as such is entitled to the loyal support of rational minds. It stands by itself, requiring no qualifying adjectives and no trucking apologetic phrases to define it. It is God's sacred truth, and Man's best friend.

If people would but consider the principle that lies back of the words they use, and less of the words themselves, they would be much less prone to error than they now are. This applies directly to those Spiritualists who are always boasting of their "controls." No one save Jesus, or Buddha, or Washington, or Webster, or Bonaparte will do many of these people, who know absolutely nothing of the principles for which these names stood in life. Look to principle O Spiritualists, and this will be a happier world.

A new commandment was once given unto the children of men—that they love one another. Some Spiritualists have substituted the word "hate" for "love" in that commandment, and literally obeyed it.

## The Fake Mediums.

In another column, a correspondent enters a quasi-plea for this unfortunate class of human beings, whose consciences have become so seared by iniquity as to be oblivious of every principle of right and justice. We gladly give space to the communication in question, because it is only fair that all sides should be heard before any important decision is rendered by the interested public. Mr. Barrett does not believe in fraud, neither does he endorse wrong doing and criminal actions. He does feel, however, that the Spiritualists ought to remember that the wrong-doers are but human beings, and, while they might (and ought to) hate the sin, they should yet refrain from extending that hatred to the one sinning.

This is precisely the attitude of the managers of the BANNER OF LIGHT. But the question at once arises, how are we to influence those who persist in wrong doing? What can we do to quicken the moral consciousness of those who take delight in giving pretended messages from the spirit world to those whose agonized faces betoken the suffering through which they are passing? What can be brought to bear upon those who gloat over the dollars they extort from their victims, and then, when alone, mock at their misery? We know of many cases where pretenders have palmed off stock tests of a most startling nature upon skeptical people, who were compelled, by the seeming genuineness thereof, to acknowledge their truth, and when, in company with their confederates, have boasted of their skillful deception, and chuckled in glee over the money they received for their crime.

Indeed, some of them have gone so far as to ask the question of those who confronted them with their villainy, "What are you going to do about it?" One case is in point here. A wealthy materialist, a resident of Montana, was given a seemingly wonderful test by a traveling fake medium, which converted him to Spiritualism. When the woman was afterward detected in her fraudulent practices she boasted of her Montana achievement, and defied those who exposed her to undecide her victim. "The old fool," said she, "has plenty of money, and I am going to have a part of it. I played it on him neatly, and you can expose me until doomsday, yet you will never convince him that I am not strictly genuine. I brought the old sinner to his knees, and he cried like a baby over his message (?) from the spirits! I was after his cash, and I got it." This woman laughed in ghoulish glee over her own cleverness in deceiving this man in the name of his beloved dead, yet we must have charity for her, and help to remove her sin through the power of love!

It is easy to repeat this last sentence, but we ask in all sincerity, if it is equally easy to put the suggestion into practice? Many Spiritualists, like the Montana millionaire, when confronted with absolute proof of a fakir's duplicity, will yet cling to and defend the pretender as a genuine medium! Perhaps such ones need the lessons they receive in that manner; perhaps they are, like Ephraim of old, joined to their idols, and should be let alone; perhaps the fraud practiced upon them is as valuable as the truth would be, yet we confess that we cannot see it in that light. We believe it to be our duty, notwithstanding the fierce denunciations of those who are the victims of the frauds and the bitter hatred of the frauds themselves, to throw the white electric light of honesty upon all counterfeiting practices, with the end in view of making them unprofitable to those who persist in following them. It is not the individuals as such against whom we direct our attacks, but it is against their nefarious actions. When they are led to see that the way of the wrong-doer is hard, it will then be time to offer them a helping hand to assist them to positions that will return them an income that will enable them to lead honorable lives thereafter.

## Torture.

Reference is made in our literary department to instances where patients in free hospitals in Vienna are frequently tortured by attending physicians. People when dying are inoculated with an infectious disease from a festering corpse, while healthy infants from the asylums for foundlings are treated in the same manner in the interests of science (?) because they are "cheaper" than animals! Mr. Alfred E. Giles, the able opponent of medical monopoly, well says: "If physicians in Europe, where they are under great restrictions, can practice these barbarities, what will they do in the United States if they once get the power?" If people would avoid torture of the above order, then they should see to it that men of medicine are given no privileges that place them above the law. Murder is a crime, and its perpetrators should be held in restraint whenever they are proved guilty, but in many States nothing is said if a doctor makes a false diagnosis, and gives a death dealing remedy. We should make medical murder as reprehensible, and as unprofitable as homicide, or any other form of murder.

## Mrs. Richmond Speaks.

Our esteemed contemporary, *The Progressive Thinker*, in last week's number, publishes in full the admirable address of Mrs. Cora L. V. Richmond before the Church of the Soul in Handel Hall, Chicago, Feb. 19. It is but fair to say that Mrs. Richmond never gave an address that was needed more than was the one in question. It was practical, and dealt with the living issues of the hour in no uncertain manner. It breathed a kindly spirit throughout, yet was firm in tone, and absolutely uncompromising in its opposition to every form of proved counterfeiting in mediumship. Its delivery marks an epoch in the history of Spiritualism, and is a call to all truth-loving Spiritualists to rally around the flag of honesty, integrity and progressive thought. The utterances of the guides on that occasion should be placed in the hands of every Spiritualist in the land that he may learn of the grave dangers now besetting our movement, and be inspired to do something to remove all existing ills. We congratulate Mrs. Richmond upon this splendid effort, and commend it to the thoughtful attention of all liberal thinkers.

Some men, and women as well, never fail to lay the fault of an error, either great or small, upon the shoulders of those who love them the most tenderly. Such ones need a new revelation of the power of the spirit, that they may be able to put themselves in the places of those of whom they so unjustly complain. In other words, when their own souls are free from faults they will find little or no need of laying the blame of their own misdeeds upon those who love them.

## Do n't

be so ready to state the views of your friends upon any particular question, especially when you don't know what their opinions really are. Criticism, in a truth-seeking spirit, is right and just, but it is decidedly unfair to your friends, or to your enemies, to misrepresent them by a shrug of the shoulders, a peculiar smile, a slight inflection of the voice, or by any other method that will convey a sinister impression to the mind of the one with whom you are conversing. It is unjust to publicly state that Mr. Jones is a Theosophist, or a Christian, simply because he says there is good in Theosophy and Christianity. The day of religious labels is nearly over, and the time coming when men will cease to disfigure themselves with appellations that bear evidence of the narrow limits of any aim. In that happier day, human beings will be estimated at what they really are, and not by the out, color and make-up of their theological garments. It will make no difference then whether an individual is a Theosophist, a Christian or a Spiritualist, so long as he is an honest, manly man, or a true, womanly woman.

## Loyalty.

One of the first duties of a good citizen, be he a Spiritualist, Catholic, Methodist or materialist, is to be loyal to the government under which he lives. Spiritualists profess to be good citizens; they affirm that their religion, if lived up to, makes them such. Is it not in poor taste, therefore—to say the least—for any of the representative journals of Spiritualism in this country to be continually and everlastingly criticizing the policy of our government, or predicting all sorts of distress and calamities because the pet hobbies and visionary schemes of a certain turbulent and dissatisfied class of people are not favored by the party in power?—*The Medium*.

Would our contemporaries insist that the citizens of this or any other nation should tamely submit to a tyrannical government? If so, then condemn our Revolutionary patriots for rebelling against England—also Garrison, Pillsbury, Phillips, Sumner and Lincoln for rebelling against that part of our National Constitution that upheld slavery, and all of our statesmen who have defended the sacred principle of liberty throughout our nation's history. Our Government will never be better than the people who create and sustain it. It is therefore the duty of every Spiritualist, Catholic and Jew to make himself a good citizen, and when we have good citizens we shall have a good government. A bad government ought to be criticised and corrected, and its citizens educated to demand and maintain a higher standard of right.

## Japan About to Adopt Christianity.

The latest news from Japan is to the effect that Christianity is to be made the religion of the empire. This movement would be a startling one. There are 44,000,000 persons in Japan. Only 200,000 of them are professing Christians, and of these a large proportion are shaky in their orthodoxy from the point of view of American missionaries. In other words, one native out of every 220 calls himself a Christian. The remaining 43,800,000 are divided between Buddhism and a cheerful agnosticism, which accords well with the Oriental temperament.

It is explained in the despatches from Tokio that the wise men of Japan, the statesmen, have come to the conclusion that Christianity makes for progress. They have got trolley cars, silk hats, corsets and gas stoves, and have defeated the Chinese in battle. But the Mikado's advisers believe that without the Christian religion Japan will never earn a place in the sisterhood of civilized nations.—*Boston Post*.

If Christianity becomes the State religion of Japan, what will be its exact form? Will it be Unitarian, hierarchical or orthodox in its manifestation? Will whiskey-drinking and selling, opium-smuggling and smoking, war, pestilence, famine, trusts and combines accompany it? If the Japanese will but be eclectic in the formation of their religion, by culling that which is good from all other religions, they will manifest a more progressive spirit than they would to adopt Christianity with all of its faults, under the sanction of law.

## Psychism.

A volume of rare merit, bearing the above title will soon be issued by the Bailett Publishing Co., New York City, by that facile writer and singularly gifted scientist, Dr. Paul Gibier. It is divided into four parts, thirteen chapters, and covers a wide range of topics, from an analysis of things existing, to the influence of the science of the future upon religion, philosophy, art and biology. It is a work of great value and should be in the home of every truth-seeker in America. It will contain three hundred pages, neatly bound in cloth, and will be sent to any address upon receipt of price, \$1.50 per volume. We shall present a resume of the contents of this work, with an introductory article from Dr. Gibier in our next issue.

The arrival of the passengers of the storm-tossed *Cunarder, Pannonia*, last week, has caused the re-telling of the thrilling story of the perilous voyage in the columns of the secular press. After a voyage of fifty-three days, during which gale after gale of unprecedented fury struck the ship, the passengers and crew arrived in safety in New York, without injury to any one of them. Their escape is almost marvelous. The conduct of the officers of the *Horatio*, the steamer that was signalled for aid and refused to give it, is most reprehensible, and is receiving the animadversions of all intelligent people. The officers and crew deserve punishment for their heartless conduct.

The person who, even in the midst of multitudes of people, or in his own home circle, is compelled to live his soul-life alone, is the one who knows best how to suffer and how to endure. If his endurance is commensurate with his desire to do right, his life becomes an example to all mankind in its unselfish devotion to the welfare of others, and in its ability to turn suffering into channels of good. True Spiritualism develops such characters, and gives the world lives worthy of emulation by all who are toiling and struggling upward.

The new Allan Line steamer *Castilian* was wrecked off the coast of Nova Scotia March 12. All the passengers reached the shore in safety. Ocean disasters in 1898 were decidedly numerous, but the record of 1899 up to date is far worse. We respectfully suggest that it would be a good thing for those mediums who claim to be in close communion with Washington, Franklin, Lincoln and other celebrities to spend some time in questioning their guides as to the best methods by which ocean and land disasters can be obviated.

## Permanent Peace.

Rev. B. Fay Mills made an eloquent plea for permanent peace among all nations of the earth in the course of his Hollis-Street Theatre address last Sunday evening. He spoke some very plain words upon the Philippine question, and ventured several suggestions to our officials at Washington that were replete with true patriotism. Said Mr. Mills:

"We come now to the question as to the standing of the United States at the coming Peace Congress. If the conference had assembled a year ago, we would justly have occupied the position of the great leader of the world in our allegiance to the principles of peace. If we had fought Spain for the freedom of Cuba, and the war had entailed no other consequences, we might still have occupied a position of honor. But now we seem to be engaged in an unjustifiable war of indefinite duration, without formal declaration, against a people who are not our foes and whom most of us desire to befriend."

I regard this war against the Filipinos as the greatest criminal blunder of our country's history. We have made other mistakes, but nothing so colossal as this. There is no reasonable excuse for it. Practical justice and sympathy would have made it impossible; half the consideration we have shown Cuba would have postponed violence indefinitely; even kindly official messages might have prevented our shame.—*Boston Herald*.

The weighty words of this progressive and fearless thinker should be carefully considered by every lover of his country. It is well to remember that Jingoism is not statesmanship, and that the highest patriotism consists not in supporting our country whether that country be right or wrong, but in making our country always right through our active support and loyal defense of the principles of right and justice.

A New York village is in the throes of excitement over a very romantic love affair between a pretty school teacher aged twenty-three, and a boy aged fifteen. Public opinion is somewhat divided, but the majority of the people seem to side with the young couple, whom Fate keeps apart. The boy's father is trying to secure the revocation of the young lady's license to teach on ground that she is not morally qualified for the position on account of her love for her boyish cavalier. She says, "When a girl loves, she loves and that's all there is of it!" Of course it is!

Spiritualism makes men introspective, and leads them to become acquainted with themselves. If all men were but self-accusing, much of the sin and selfishness now afflicting our race, would be known more. The world needs the religion that brings men face to face with themselves and makes them realize that they must save themselves from wrong-doing, if they desire to escape punishment either here or hereafter.

Would it not be well for all local Spiritualist societies to encourage congregational singing to the fullest possible extent? Secure a good leader and then note the result. Harmony will prevail, and a feeling of brotherly love will be established in all hearts as soon as the souls and voices of the people vibrate upon the same key. Try it for a time and see if the society does not improve through the change.

Distrust any returning spirit who tells thee to make thyself a mere machine to act only at the bidding of an outside operator. Be thine own operator through cooperation with all good forces thou canst find on the earth or in spirit-spheres. Be slaves to no power on earth or in heaven, and thou wilt be able to become a pillar of strength for all thy fellows.

A private letter from our esteemed friend, Lyman C. Howe, informs us that his good wife, Sarah A. Howe, continues seriously ill at their home in Fredonia. She has our deepest sympathy in her present misfortune, and our best wishes for her speedy recovery. Mrs. Howe is a worthy representative of Spiritualism, and is needed on this side of life for many years to come.

The highest expression of love in the world is found in the words, "Thou shalt not kill any living creature." The religion of the future will be one that has that maxim as one of its basic principles. Will Spiritualists embody that principle in their religion? If so, Spiritualism will become the universal religion—the religion of and for humanity.

If men would but cease to find fault with their wives when things go wrong in the home or in business, if they would but remember that their wives are not responsible for the mistakes of others, homes would be much happier, lives brighter, thoughts purer, and love clearer in every department of life.

Mr. Henry H. Warner of Everett, our foreman, has been quite ill during the past week, and is still unable to leave the house. Mr. Warner has our sincere sympathy in his misfortune, and best wishes for his speedy recovery.

He who feels that every rank wrong, every act of injustice, every injury, every misrepresentation, and every form of evil-doing is but an expression of righteousness and goodness, is an anomaly too great to be described in words. Yet he exists among Spiritualists!

If mortals would but concern themselves more with their own advancement, and cease complaining about their neighbors, this would be a happier and better world. Spiritualism is the religion that leads man to strive to perfect himself, ere he seeks to reform others.

Our readers will find several rare gems of thought in our quotations from the columns of *The Suggester and Thinker*, in our Literary Department. It would be well for all Spiritualists to heed those "Don't's," "Did's" and "Do's."

No date has yet been fixed for a hearing upon the question of medical restriction by the Committee on Public Health. In the meantime, it behooves the opponents of the measure to be on the alert.

E. S. Loring writes that her mother, Mrs. Applin, has been slowly gaining for the past month, having been drenched for two weeks. She has also taken a few steps alone, but is not able to rise up without assistance. During the past week she has had a return of the heart trouble, which has left her in quite a weakened condition. However, her recuperative powers seem wonderfully strong for one so advanced in years, and especially after such a severe illness of nearly four months duration. It is hoped that as spring advances she will be restored to her usual health and strength.



# Spiritualism Looking Up.

BY DR. HELEN DENSMORE.

Apropos of the article taken from the New York Sunday Journal, which I recently sent THE BANNER, and which appeared in the issue of Feb. 25th, I wish to call attention to a report in the New York Sunday Herald of Feb. 20th. The report refers to the Rev. Lyman Abbot's farewell as pastor of the Plymouth Church. In that farewell talk, Dr. Abbot expressed his belief in Spiritualism, which will, undoubtedly, be very surprising to the majority of the members of the Evangelical Church. The reporter, having interviewed a large number of clergymen upon Dr. Abbot's announcement of this belief, says that it was generally received with approval.

It is surprising and gratifying that Dr. Abbot had the courage to announce this belief; but it is to be regretted that he felt obliged to purge himself from any taint of the hateful thing by saying: "The more this faith comes to me [the possibility of communication between those who have departed with those remaining in the body] the less I am satisfied with what men call Spiritualism, the less I believe in rappings and physical demonstrations."

Bless Dr. Abbot's large heart! He would never have been able through the teachings of his theology to revel in the joyous knowledge he now possesses of the possibility of communion with the dead, and the consequent certainty of immortality.

The Reverend R. Hebr Newton is somewhat more courageous than Dr. Abbot, who when interviewed said: "I am glad that I can go beyond Dr. Abbot in one respect. I have as poor an opinion as he has of the mass of spiritualistic 'experiences' and séances. Nevertheless, I do not share his contemptuous feeling toward the whole movement. It holds a residuum of fact that is well worth the attention of the scientific man and the philanthropist, and is highly important to religious faith."

Dr. Newton also expresses the belief that "many careful philosophers and scientific investigators, after long study of the subject, have become convinced of eternity through the residuum of fact that lies beyond the frauds of Spiritualism." As a matter of experience he related: "In my study a few days ago a leading college professor, who had fancied himself a materialist, announced to me a similar conclusion as the result of such study. My friend, Professor Newbold, of the University of Pennsylvania, has said through the Psychological Research Society: 'Scientific men cannot say much longer that there is no future life. I have said it; but I shall say it no longer. I know now there is evidence of a future life. I have seen it.'"

"This," said Dr. Newton in conclusion, "is a decidedly new position for the scientific man, and is very significant. If Spiritualism offers even a chance to demonstrate existence after death, it deserves not contempt, but close scientific investigation." Dr. Newton has a clearer appreciation of the value of this demonstration than any one can have who has not himself fought for a lifetime to make reasonable the tenets of his creed to an unbelieving public; who has not himself been lifted from the uncertainty of the spiritual philosophy, to a certainty of a regular order in the universe, which Spiritualism gives, and which no other cult does, or can give. Dr. Newton in his own life knows how difficult a task the clergyman has to induce a belief in existence after death, and hails with joy the "chance" even of such demonstration.

Dr. Minot J. Savage, of the Church of the Messiah, said: "If I were to call myself a Spiritualist in the general acceptance of the term, I should be representing myself as what I am not. But I do believe in Spiritualism. I investigated the subject very thoroughly long before the existence of the Psychological Research Society, of which I was one of the founders. The result of my investigations leads me to the belief that the spirits of the dead communicate with us. I have received communications from people whom I know to have lived on earth. If anybody can offer some other hypothesis than spiritual communication, I shall be glad to investigate it; but I have never heard of one. It is a great question in the Christian Church to-day. I am preaching a series of sermons on the belief in immortality, from primitive times to the latest revelations of psychological research. My series was interrupted by illness, but I shall resume the sermons in the Church of the Messiah to-morrow." At the same time Dr. Savage was, with Dr. Abbot, very careful not to run the risk of being thought a Spiritualist by declaring "if I were to call myself a Spiritualist, I should be representing myself as what I am not," while at the same time he said, "I do believe in Spiritualism."

I would like to have Dr. Savage explain what more is necessary to make a Spiritualist than to believe in the existence of the spiritual world and the possibility of communicating with its inhabitants. This is the only doctrine that Spiritualists hold in common. They have no creed, no articles of faith, not even a declaration of principles. There are all shades of belief on every conceivable subject held by individual Spiritualists. In view of the fact that all churches of every shade are permeated with this belief, it is no exaggeration to say that the Spiritualists of America, as thus defined, number into the millions.

The Rev. Dr. De Costa was more consistent in his remarks. He did not think it necessary to believe in Spiritualism to find a demonstration of immortality; he evidently has been willing to take it on faith. This clergyman said: "The Church has a complete system of Spiritualism, expressed in the lines:

"Angels and living saints and dead  
But one communion make;  
All join in Christ, their living head,  
And His love partake."

"The articles of the creed which holds the 'communion of saints' is one of the most comforting and beautiful thoughts that we could entertain. Death does not separate believers in Christ. The bond is not severed. We do not know how the communication is maintained, but we may believe that we may have communion with the departed; that in going away, they come near; that in birth is comprehension and in death expansion." He further said: "The dead may prove as valuable to us as the living. It is unfortunate that the Church does not make as much of this thought as it might; that important truths

are sometimes allowed to fall into the hands of jugglers and neomancers."

This is truly very unfortunate for the Church. It is notorious that the most active opponents of Christ's methods of healing are found in the Christian Church; and when they find that what Christ said to his disciples is being fulfilled, "those who come after me will do greater things than I do," they are called jugglers and neomancers and anti-Christians.

After all, I am not disposed to find fault with Dr. Abbot and Dr. Savage, or any of these gentlemen, for fighting shy of identifying themselves with Spiritualism. Their field of usefulness, no doubt, would be greatly circumscribed by identifying themselves with it without qualification.

Oliver Johnson, who was an able and influential worker with Phillips and Garrison in the Anti-Slavery cause, and who was well known in the literary circles of Boston and New York, was called as a witness in the Beecher-Tilton trial. The opposing council, on cross examination, desiring to break the force of his testimony, asked Mr. Johnson if he was a Spiritualist? His answer was wise, and prompted, no doubt, by the same object that influenced these clergymen. He replied: "Yes; but I am not a damned fool." Mr. Johnson's credibility as a witness and his influence upon the jury were safe guarded by his astute response; likewise the influence and respectability of our co-workers are strengthened by their judicious replies.

## The Fake Mediums.

To the Editor of the Banner of Light:

I am not a defender of the false and untrue, neither can I uphold the fake mediums, "let them rise or fall on their own merits"; neither can I countenance the persecution of this class, so prevalent at this time. If we prove that such a medium is a fraud, what then? We claim to be Spiritualists, friends of liberty, lovers of our race, and doers of righteousness. Must we persecute these weak frauds that good may come to their victims? Wherein do these deceived ones need protection? Have they not brains and understanding? Must we imprison these fakes because these wise ones have been misled? Suppose it finally turns out that our belief is false, and that there is no spirit world; are we to imprison these fakes because they proved it? Who is to blame if the hearers are deceived? Have not these seekers after truth listened to the falsifier, and built their hopes on false premises, and evidently found these are falsifiers of facts? Poor dupes under protection—"they need not know." Is there danger if some are fakes? Are hope and faith blinded because these blind have led the blind?

This persecution is the argument of the fearful and unbelieving, and they send the spies to trap the shady mediums, and turn them over to be imprisoned to purify the spiritual waters. Oh! holy ones; oh! immaculate saints, "imprison these cranks!" they have no rights that the true Spiritualists are bound to respect! Who seeks this consummation to fill our jails with the frauds, the doubting ones of the pop and power of Spiritualism to outride every storm, and finally anchor our bark on the shores of immortal bliss? These fakes have their uses; viz, by comparison with the true, we discern what is false. The purpose of the higher law is to direct our thoughts right; this proven, is deception gaining the victory? This disposition to persecute those who seek to get a living under false pretenses does not help our Cause any more than it did the Catholics to burn the heretics for the express glory of God!

In olden times there were true and false prophets—all speaking under the direction of the spirits, saying, "Thus saith the Lord."

Did not a spirit stand before the Lord, and say in answer to the Lord's question, "Who will persuade Ahab to go out to battle against the Syrians?" "I will! I will be a lying spirit in the mouths of all the prophets, and thus carry out my purpose to cut off Ahab from Israel." Then the Lord put a lying spirit in the mouths of all the prophets, and was it not so? Who will it that a man be led astray? Is there not a double revelation—one a false, and one a true, coming even from the spirit world? We are not called to imprison the false mediums in order to determine what is a false and what is the true revelation. The Higher Law leads to higher revelations, and in this realm we can discover the landmarks of truth. Mediums are mortal, and as such have to pass through a consuming fire. Let us have charity for those who are under the sway of a base inclination, not turn our backs on them to let them perish; remember God made them as they are.

Must we, friends, call the attention of the Lord to our superb decorations, our angelic light, our supreme wisdom, our far-reaching knowledge and the glorious beatitudes of the spirit realm? There is a greater work at hand. Look! look! There are thousands of our fellow mortals who are perishing for food, and are crying aloud for clothing to cover their nakedness. Such is the fate of our race, hanging like a pall over the land, and there is no head to lead. Look! behold, the fruit is ripe and ready for the harvest. There is work to do, and the recompense is sure and ample. When we are ready to do this work, then heaven will send peace to our souls. JOHN R. BARRETT.  
Anoka, Minn.

## Appreciative Words.

To the Editor of the Banner of Light:

Allow me to express to you in a few words the deep sense of gratification I feel when reading in the BANNER OF LIGHT the position you have taken in exposing the frauds found in the ranks of Spiritualism. Boldly and bravely have you shown up their intrigues without fear or favor that it may disturb some one's equanimity, or the carping of this one or that one that it would harm your business interests and do yourself an injury.

If the BANNER OF LIGHT can be supported only by simply white-washing fraud, as it comes to its notice, or winking at the trickery of false mediums displayed in the name of Spiritualism, then had it better close its doors and turn the key on any further labor in that direction.

But Truth is mighty and will triumph. The world you have been called upon to do in the name and interests of Spiritualism is a mighty one; trials and difficulties will perplex, but the task you have assumed has been nobly carried forth. You and THE BANNER are sustained in your work by the higher powers, unseen influences, who will give you strength and power in your field of labor, against which enemies may throw their darts of calumny, but without avail.

I note with pleasure the improvements displayed in the columns of the paper, and the effort put forth to make it the ablest spiritual journal of the age.

May THE BANNER continue in the same cause of right, boldly exposing the fraud of the trickster in unmeasured terms whenever his false contemptible methods are discovered, and by so doing Spiritualism will be purified and freed from that class that, vampire like, aims to live upon that which is not its own. Yours for the Truth and Right, C. H. NEWCOMB.

# IN AN EASTERN HAREM.

## Some Wonderfully Valuable Things for Women to Know.

Until within a few years life in eastern harems was a veiled mystery; modern science and education have disclosed some facts which are of the most vital value and importance to womanhood. The wonderful health and beauty possessed by the inmates of these harems have always been known and acknowledged, but it is the reason for the maintenance of such marvelous health and beauty which most interests the women of our land. The reason is simple. The women of eastern harems never from first to last worry. From birth they are trained to lives of ease and indulgence with naught to do but eat, sleep and be merry. The bath, the toilet, the dance, and the sweet-bath, make up the life of the harem's hours. What wonder that with such care of herself she can maintain her health and beauty? On the contrary, the life of the average American woman is made up of work, fret and worry, and these gradually break down her health, fade her beauty, and render her weak, nervous and discouraged. Woman's first duty is to seek health, and if she is not well, if she is run down from spring debility, out of order, with weak and shaky nerves, female weakness or other weakening disease, she should take at once that great regulator and restorative for women, Dr. Greene's Nervura blood and nerve remedy. This wonderful remedy will restore her beauty, but best of all, give her that health and strength necessary to do her work.

Mrs. S. F. Goodrich of Westford, Vt., says:

"I want to give thanks for the great benefit Dr. Greene's Nervura blood and nerve remedy has been to me. For some time before I commenced using this remedy I was badly off; I could not attend to my household duties. I could not sleep at night, and everything seemed strange to me. Since taking Nervura I am now myself again. I sleep well at night, and am now able to attend to my household duties. I think Dr. Greene's Nervura blood and nerve remedy is a most excellent medicine, for I know it has helped me, and I recommend it to all who are suffering from disease. I cannot say too much in testifying to the merits of Nervura."

Women should remember also that in taking Dr. Greene's Nervura blood and nerve remedy, they are taking a physician's prescription, tested and proven for years in the enormous practice of Dr. Greene, of 34 Temple Pl., Boston, Mass., who is acknowledged to be the most successful physician in curing nervous, chronic and female complaints, and that women can consult Dr. Greene freely and without charge, either personally or by letter.

## EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common-sense remedy that never fails. FREE with valuable advice. MRS. L. HUDNUT, South Bend, Ind. Sept. 3. 26c per copy

## A SOAP TRUST CANARD.

BUFFALO, N. Y., March 8, 1899. The recent report of the combination of Soap Manufacturers is absolutely untrue in so far as it referred to The Larkin Soap Mfg. Co. of Buffalo. The unique Larkin Idea—Factory to Family—will continue to serve, and to stand by the whole people, and The Larkin Company does not need, and will not form, an alliance with any other Soap Company.

## Amendments to the By-Laws of the Massachusetts State Association.

ARTICLE V. Sec. 1. Membership. The membership of primary units, shall consist of all Spiritualists, and all persons who are willing to unite in the work of this Association, paying an annual fee of one dollar, and also any Society chartered under the laws of the state of Massachusetts, and all persons who are willing to unite in the work of this Association. Said society shall, upon application to the Secretary of this Association, receive a certificate of membership as an auxiliary society of the Massachusetts State Association of Spiritualists, and shall be represented in the annual meeting by said ten or more members.

Sec. 2. Any person whose name is received and accepted by the Board of Directors may become a full member of this Association, and shall be entitled to the same of the sum of twenty-five dollars.

Sec. 3. Any Spiritualist who is not a resident of this State may become a member of this Association upon the payment of one dollar, said member not to be eligible to hold any office within the gift of this Association.

## SPECIAL NOTICES.

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

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

Dr. F. L. H. Williams may be addressed at Rochester, N. Y., 243 Alexander street. Jan. 7

## Rose Leaf Balm.

A NEW and wonderfully healing ointment for all skin eruptions, Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving. Half oz. Trial Size, 15 ct. Full size, 35 ct. Four oz., 50 ct., mailed free of charge

Agents wanted in all States. Write for Particulars. ROSE LEAF BALM CO., 31 Bedford Street, Boston, Mass.

Endorsed by Editor and Management of BANNER OF LIGHT. Feb. 25

## Veteran Spiritualists' Union ANNUAL Anniversary Celebration,

HORTICULTURAL HALL, BOSTON, FRIDAY, MARCH 31, 1899,

At 10.30, 2.30 and 7.30 Sharp.

## SPEAKERS.

J. Clegg Wright, Ohio; Helen L. P. Russege, Connecticut; Dr. C. W. Hildren, Newburyport; C. Fannie Allyn, Stenham; Mrs. N. J. Willis, Cambridgeport; Mrs. H. G. Holcomb, Springfield; Mrs. K. R. Stiles, Boston; A. J. Weaver, President Maine State Association; Dr. E. A. Smith, President Vermont State Association; Mr. A. A. Guthrie, President Connecticut State Association; Frank B. Woodbury, President N. H. State Association; Mr. Albert Smith, Mr. F. D. Dill, Mrs. Josephine Webster.

## MEDIUMS.

Mrs. Isa Wilson Kaynor, Fire Test; F. A. Wiegand, Baltimore; Edgar W. Elbertson, Spirit Messages.

## MUSIC.

Prof. Willis Milligan, Pianist; Madame Baratto, Soprano Soloist; J. J. Watson and Daughter, Violin Soloists.

The management has spared no effort or expense to make this celebration the grandest ever held in Boston, having brought Mrs. Kaynor from Chicago to exhibit her wonderful power of handling fire, and Mr. Wright, the noted orator, from Ohio, with other Speakers and Mediums.

## F. D. EDWARDS, JAMES H. LEWIS, J. C. SMITH, N. B. PERKINS.

Mar. 18.

## FAT FOLKS.

TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain. Enclose stamp for particulars. MRS. J. S. MOLESWORTH, 110 Clymer St., Brooklyn, N. Y.

Mar. 18. 4th

Miss Annie J. Webster, TRANCE MEDIUM, 110 L Street, South Boston, Mass.

Mar. 18.

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 1 daily. 90 Berkeley Street, suite 1, Boston. Mar. 18.

PAKE CHANCE to purchase a few shares of ALL INDUSTRIAL COMPANY. Will shortly increase in value and pay dividends. H. RILEY, 181 Broadway, New York. Mar. 18.

R-T-A-N-B. Ten for five cents at drugists. They banish pain and prolong life. One gives relief. No matter what the matter one will do you good! Mar. 18

## FREE THE RAREST OF OFFERS.

HAVE you suffered from lesions which have become chronic? Has life been robbed of its brightness, the body tortured by pain and the mind clouded by disease? Have you sought relief of your family physician and found after months of patient suffering that in chronic and obscure diseases he was inexperienced and unsuccessful?

Have you ever thought of consulting an educated psychic physician?

Drs. Peebles & Burroughs have received the best medical education that colleges give; they have given their lives to the study, treatment and cure of chronic diseases. Extensive foreign travel and medical research have ripened and supplemented their educations—added to which is the greatest of psychic gifts, enabling them to read the human body as an open book. This experience, education and ability, is placed at your disposal, and gratuitously. By sending your name, age, sex, and one leading symptom in own handwriting, and an absolutely correct diagnosis will be mailed free.

Ladies who write will be sent an elegant booklet of rare value.

Remember to address Drs. Peebles & Burroughs, Battle Creek, Mich.

The following is an extract from a letter from one of the leading women of the country engaged in reform work, and is similar in tone to many received by us, expressing appreciation of our little book which we send free to ladies:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel that I must thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess, and every true mother will wish to place it in the hands of her daughter when she shall have reached the age requiring such information. How you can print such a beautiful book and give it away free is a wonder to me. You are doing a noble work, and your efforts are appreciated. I hope every lady will avail herself of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for reference. Yours sincerely, Mrs. —

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism, and a speaker of great ability:

Dear Doctors—I wish to thank you for the little volume I received by mail. I have read it through carefully, and must say that its style is admirable, the information condensed, and given in such a way as to be appreciated by every true woman, and readily comprehended by those not familiar with medical terms and Latin phrases. Every woman should possess a copy of it, and we know that your good work disseminates useful knowledge. Your work means appreciation, and you will receive a rich reward for your labors in behalf of humanity. Yours very truly, Mrs. —

Remember to address Drs. Peebles & Burroughs, BATTLE CREEK, MICHIGAN. Mar. 11



## Dr. Fellows,

Vineland, N. J.

will send his Private Counsellor to any address for 10 cents. Treating on Nervous Debility, Weakness and Losses. Giving an Outward Application as its cure—a Spirit Offering to afflicted man. The booklet explains all. State your case. Address as above. Feb. 11

HENRY SCHARFETTER, 300 So. Collington Ave., Baltimore, Md.

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

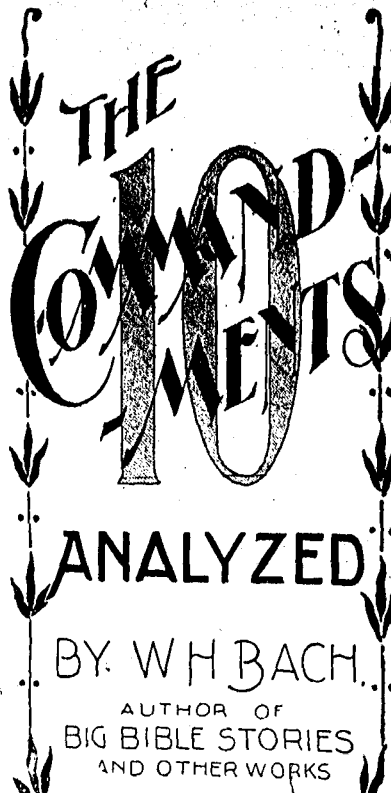
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for Homeseekers and investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

FLORIDA! PSYCHIC. Men and Magnetic Healer. Spiritual Class meets Tuesdays, 8 p. m. sharp; 25 cents. 78 Rutland street near Tremont, Boston. Office hours 9 to 6. 4th Mar. 11

## Wm. H. Drake,

PSYCHIC. Men and Magnetic Healer. Spiritual Class meets Tuesdays, 8 p. m. sharp; 25 cents. 78 Rutland street near Tremont, Boston. Office hours 9 to 6. 4th Mar. 11



The great demand for "BIG BIBLE STORIES" has induced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different forms and in three different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite. Paper, 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

## Spiritualist Societies.

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

## BOSTON AND VICINITY.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return 8 o'clock. Minnie M. Soule, Pastor, will hold services every Sunday at 2½ and 7½ p. m.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ p. m. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidney st., Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clara Owen Armstrong, Clerk. 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Place, 3 Boylston Place. Business meeting at 4 o'clock. Supper at 6 o'clock. Entertainment at 7½. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Bible Spiritualist Meetings, Odd Ladies' Hall, 440 Tremont Street.—Mrs. Gutierrez, President. Services Sundays at 10½ a. m., 2½ and 7 p. m., and Wednesdays at 2½ p. m.

Boston Psychic Conference, 18 Huntington Av.—L. L. Whitlock, President, Sundays, 2½ p. m.

Children's Progressive Lyceum—Spiritual Sunday 8 o'clock—meets every Sunday morning in Red Men's Hall, 34 Tremont street, at 10½ a. m. All are welcome. Mrs. M. A. Brown, Superintendent.

Eagle Hall, 616 Washington Street.—Sundays at 11 a. m., 2½ and 7½ p. m.; Wednesdays at 7½ p. m. W. H. A. Wright, Conductor.

Echo Hall—10½ Johnston Avenue, Charlestown Div.—Sundays, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman.

First Spiritualist Chu ch, 230 Washington St.—M. Adeline Wilkinson, Pastor. Sundays, 11 a. m.; 3 and 8 p. m. Thursdays, 8 p. m.

Harmony Hall, 724 Washington Street.—10½ a. m., 2½ and 7½ p. m. Tuesday and Thursday afternoons at 2½. N. P. Smith, Chairman.

Holls Hall, 780 Washington St.—Services Sundays, 10½ a. m., 2½ and 7½ p. m. George B. Cutler, Chairman.

Spiritual Fraternity—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10½ and 7½ p. m. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform.

The Copley Mystic Circle meets Sundays at 7½ p. m. Room 6, Huntington Avenue. The Metaphysical School Mondays, 3 p. m.; Fridays at 11 a. m. class for advanced initiates on the inner mysteries and occult forces of life, take elevator. Dr. F. J. Miller, President.

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

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6½ p. m. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary.

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

The Spiritual Science Church, Lower Audinence Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ p. m. Preaching by Rev. T. E. Allen.

The Veterans Spiritualists' Union holds meetings third Thursday each month in Dwight Hall, 514 Tremont street, at 7½ p. m. All are invited. Chairman, Shaw, Preside at; Mrs. J. S. Roper, Clerk, 61 Huron Avenue, North Cambridge.

## CAMBRIDGE.

The Spirit of Truth Society, 427 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ p. m. and Thursdays at 7½ p. m. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritualists holds meetings at 2½ and 7½ p. m. in each month, in Cambridge Lower Hall, 631 Massachusetts Av. Mrs. J. S. Roper, President; Mrs. L. E. Keith, Clerk.

## MALDEN.

Malden Progressive Spiritualists' Society, De-liberative Hall, Bailey Building, 66 Pleasant street. Sundays at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsley Academy, 123 Olsson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delcor, Preside; Mr. Alice Ashley, Secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Gracia Cathedral, Bedford Avenue and Madison street, every Sunday at 8 p. m. Mrs. L. J. Wel-lor, President. Ira M. Curtis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 p. m., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

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

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

Jackson Hall, 515 Fulton Street.—Sundays at p. m.; Wednesdays at 8 p. m. Mrs. L. A. Olmstead, Conduc-tor.

680 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 8 and 10 p. m.

## CHICAGO.

The First Society of Rosicrucians meets every



## 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 directly at our Counting-Room for answer. It should also be directed in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All 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 March 3, 1899.

#### Spirit Invocation.

Thou Spirit Divine, once more we are privileged to enter this seance room and stand between the two spheres listening to the voices in spirit that may speak, sending sunshine to warm up the weak and desolate hearts of the mortal. We thank thee for the privilege of unifying our thoughts with theirs, for we feel that in the exchange of thought there is a wonderful development, whether between the embodied and disembodied spirits or between those still clothed with matter; the same law governs all, the law of love, patience and perseverance. Oh! for new strength and knowledge, that we may be endowed with that eternal law of charity, and that there may be room for all. Oh! penetrating spirit, there is so much mortals can grasp, if they will, and so lift the veil from their eyes and behold themselves as they are. Direct us in our steps of life; we know thy guiding hand will never lead us astray, and we leave ourselves in thy great protecting care forever. Amen.

### INDIVIDUAL MESSAGES.

#### William C. Hidden.

Well, you can put me down as William C. Hidden. My home while in earth life was Portland, Me., or a little outside of the city, but I have been in spirit-life many years.

I presume I have passed from the memory of many, yet I live in the memory of others, for when I was in earth-life Spiritualism did not have such a large field to work in as it has today, nor did spirits demonstrate themselves in the same manner, although I can look back over my own experience, and see where the spirit manifested just as accurately and good, perhaps just as often, as to-day, only the mortal did not seem to notice it, or pay any attention, ignoring it because it was not recognized as it is to-day.

For that reason I had no difficulty in returning to earth-life for many years after I passed on; but as time passes one is inclined to be more progressive, less superstitious, and more open to conviction, hence I am more pleased now, for there are those connected with the family who have become very much interested in progressive thought, and are also mediumistic, and I felt if I could make myself known through your valuable columns, I might be able to reach others whom I would like to assist to realize the beauty in communion; how sweet it is to commune with grandpa, father, or whoever it may be, for I have all of my own immediate family in spirit-life with me. I would like to reach some of my grandchildren who are developing in very strange conditions, and do not always understand the power, and it is for that reason I am here this morning. I will not take up too much of your space because I do not care to make too broad explanations, for I know when it falls in the hands of the ones we intend it for they will understand it if others do not. Fannie, my wife, is with me in this message, and we send our best regards, and to Charles who is now in earth-life, and also William, and others I do not think it is best to name—say, we are with you.

Your father is also here in spirit; his name was Frank. So I will just say we are united in spirit, and in our efforts to assist the mortal to a higher sphere of life.

#### Frederick S. Hayes.

One goes and another comes. That has always been the natural condition in all life, to fill vacancies; there is none so important but what some one or something can fill the vacancy: sometimes improving and sometimes not. I think a man or woman is very foolish to think his or her place cannot be filled. While in earth-life there were many places that I felt I was better fitted for than anyone else, but I have found that others can be fitted to the same condition that I was: so I return this morning, again filling up the vacancy that suits me, because I would like to reach those in earth-life who do not understand the beauties of spirit-life. They visit the cold, dark graveyard, where the body was placed in mother earth, and they seem to feel that there lie the loved ones, and it is so hard to make them see that it was the garments that they recognized and that the spirit was liberated from the worn out body. Hence I will say to those who are in earth-life, instead of scattering flowers, that are so sweet and beautiful, on the bosom of mother earth, I wish you would bring your flowers to the home. Lift your curtains and let God's sunlight in, let nature claim the home and the spirit will warm your heart; for death is not desolation, neither is it annihilation. Oh, Margaret, if I could only make you feel that you are not alone, that you are not left to battle with the conditions of life without sympathy. I found in spirit that I had built my home with the deeds in the body, and there is one blessed thought, in spirit we get that which we are capable of taking care of. Mother was the first to welcome me there. Her blessed arms were around me and her words of welcome made me feel at home.

There is much I would like to express in a more private interview. I see lately where Helen has tried to have you go and see some medium. If you will be more reconciled to the changes and more calm, I feel I can make myself known to you. With this, I will leave it in the hands of the angels to deliver my message to the soul I wish to baptize. My name is Frederick S. Hayes and my home in Pittsburgh, Pa., and I passed away in Oregon.

#### Emeline C. Wood.

Good-morning. I am more than delighted with this privilege, and I am so happy that it has reminded me of a remark we used to hear in earth-life, "Long patience has no loss." Truly I have waited long and patiently for this privilege to send forth a few words of comfort to the loved ones of earth. I was blessed with the knowledge of communication and knew that my dear loved ones were with me when I was in earth-life.

I knew they assisted me in my physical environments, and I know they helped me to

complete the work that was given me to do, yet I had those around me, near and dear to me, whose eyes we never could open and give them the knowledge or let them test how sweet it was to commune one with the other; but when they have had their home broken by the removal of the little boy, "Freddie," then is the time that they are anxious to know where the child is, and they turn their hearts more to the spirit. They seek more to know the truth, and then they turn to mother and wonder why she has never come back to them, for she was such a strong believer in spiritual manifestations. Carrie, I will tell you why I have never come back; it is because I knew you would have to grow to that point where you could receive, where you were willing to receive.

I have your darling baby at home with me, and father also has joined me in spirit since I passed from the home surroundings. He joins in sending this message of love to you, hoping it will sow good seed and bring forth abundance of happiness and be able to lift you physically and mentally to a higher sphere and to a place where you may look beyond the narrow capacity of faith. Oh! how beautiful faith is, and how grand it is; but it is the knowledge we want, and when we have the knowledge within we neither fear nor tremble. I wish to send my blessings to you and say that they have never been withdrawn, but I have silently walked by your side and helped you when I could. To-day I feel the heart is softened; I feel the brain is in a better condition to receive, and I send our message of love to give consolation to all. You can say that Emeline C. Wood was in this morning, and my husband's name was William. I wish this message to reach my daughter in New Hampshire. My own home was in Massachusetts, where I lived many years, only outside a little way in Clinton; but I passed from the physical body in Norwich, Conn. Some time has lapsed, but I feel all will be made clear.

#### Frank P. Mason.

Well, I too, would like to send a letter out this morning, because in spirit they call this the great post office, where all communications can be sent to the various influences in earth-life, regardless of distance or anything else; all seem to mingle and intermingle alike; but there are always so many to come in that you have to wait a long time to have an opportunity so that you can get your letter posted. Now I was only sixteen years old when I passed from the earth-life, and I went out very suddenly, though injured by a fall some time before, that I never really got over. I was quite an invalid for several years before I passed on to spirit-life. My father and mother are both interested in Spiritualism; they don't go very often to public meetings nor to any medium, but in their heart they seem to feel the spirit around them, and they read your paper. They get a great deal of the spiritual literature. We have often asked why did they not go more in the spiritual ranks, and they have replied that they were happier if they could come in contact with those whom they believed in, living in the heart and not in the outer appearance. I have heard them ask so often, why can't they come through THE BANNER, that they might know I had actually manifested, and I have been watching and waiting for an opportunity. I was told I might come in now, and I am so happy I hardly know what to say to make father, mother, brother and two sisters happy. While I was in the body I could not study what I wanted to, because my throat and lungs bothered me so, and my physical body was so exhausted that I became tired. I am interested in both art and music, and not having the physical environments now, I get along much better, and am more capable of helping others who are now in earth-life. I have just come to fulfill my promise. You can put me down as Frank P. Mason, and my home in Amesbury, Mass., but my people now live in Manchester, N. H.

#### Mamie Fitzgerald.

My name is Mamie Fitzgerald, and my home in South Boston, Mass. When I died—for that is what people call it—it was with diphtheria. I was just twelve years old. I have been in spirit-life quite a long time, for I am a good deal bigger now, and I would like to send out a message to my people. While they are not Spiritualists, mother often goes to mediums and to spiritual meetings, and she is always anxious to hear from us. Sometimes she looks to me as if she believed it, and other times she hardly knows what to make of it, for she has so many on the spirit-side she wonders why more do not make themselves known. I would like to say the reason is, it is so hard to get to an organism through which we can make ourselves known. Sometimes the very ones we can control the best are not called mediums; that is, they do not know they are mediums, and we cannot get the opportunity; and then when you come to those who are mediums, and those through whom the spirit does manifest, sometimes we cannot get control, so there is quite a little difficulty in returning—more than the people of earth-life know about. I merely want to say to her, we are all together, and I thought if she got a few words through THE BANNER she would be more encouraged. My little brother James is with me, and so is little Fannie and Grandma Fitzgerald and Grandma Morrill. We are all together, and want to say, we are only waiting for them until they get their work done in earth-life, and will join us in spirit life where there will be no parting.

#### Mary Alice Cunningham.

It seems that there are other children who come in, and I thought I would too. My name is Mary Alice Cunningham, and I lived in Providence, R. I. I have friends in Attleboro, Mass., who are interested in communication, and what they call Spiritualism, but my own people are not. I thought if I could make myself known here that my friends in Attleboro would send it to my mother and brothers, and it would make them feel better. I have been out of the body quite a number of years, and have tried to manifest two or three times, and have to some extent, but have never been able to make mother feel that it was possible for the spirit to return; because she has always lived in the old ideas, that when you die you must lie until the resurrection day, and oh! there is so much happiness, and if she could only see this pleasant home, and how pleasant it is in the spirit-world, she would not mourn so much for those who are gone. There are a good many here this morning, but I cannot say anything, perhaps, that would be more convincing than I have, but will say to her, if you will throw the prejudice aside, and seek communication, you will get it.

I have come in to just say a few words to

mother, and see what effect they will have. I thank you very kindly, and if they wish I will try to come again.

### Messages to be Published.

Mar. 10.—Celia Clark; Capt. Thomas Moore; George Sawyer; Katie Blanchard; Sarah Lovejoy; Emeline E. Jones.

### A Letter from Abby A. Judson.

NUMBER SIXTY-ONE.

To the Editor of the Banner of Light:

Many persons fancy that magnetism is a thing, a fluid, and that it can be poured from one person into another, as one pours tea into a cup out of a teapot. It is not strange that a philosopher should feel the work of a magnetic healer if it is based on such an assumption as this. But I, who am such an advocate of the value of magnetism, have no such notion of it, and those who have read attentively what has been written through me on this subject know that this is not taught in my books.

Magnetism is not a fluid; it is a condition. In a magnetized body, the earth for example, the two kinds of electricity set to its opposite poles. This effect is produced by the planet's being turned by the vortical whirl upon its axis, just as a bar of iron becomes magnetized by being placed in a coil of wire through which an electric current is passing. The earth is therefore always a magnet. Smaller bodies near it or in contact with it share the same condition. Plants and animals are in the same, as well as human beings who live naturally and simply, close to Mother Nature.

But many human beings, in whom the expression of free agency has overbalanced the quiet resting on the natural forces which simpler beings know, especially those who live in the turmoil of crowds, or beset with inharmonies, have become non-magnetized. That is, the two kinds of electricity do not set to the poles of all the atoms of which their physical and their psychical bodies are composed, as is the prevailing law in the earth-magnet, and in the vast spirit-world which surrounds the earth itself.

Such persons need, not to drink in a fluid from a healer or from the earth itself, but to become themselves in a magnetized condition. This can be partially done by being near or in contact with a magnetized person, as was described in the latter part of my "Fifty-seventh Letter," in curing the lady of persistent headache. But it can be more thoroughly and usefully done by often going through the process detailed in "The Bridge between Two Worlds." Those familiar with this practise remember that in the second step one places himself, as much like a small magnet as possible, facing the positive electrical pole, and thus seeking the same magnetic condition as the great mother-magnet, the earth.

Those who live secluded and undisturbed lives, and are already spiritually magnetic, may need this process. But it is extremely valuable to those who live in the turmoil of busy life and amid inharmonious surroundings, as has been tested by many hundreds of persons, some of whom have written me their appreciation and their thanks. I myself, who live at present in a very secluded and undisturbed way, continue this process, which has become second nature to me; and never write as now, nor "sit," nor retire to my pillow at night, without first putting my physical and my psychical body in magnetic vibration with universal nature, and my soul in harmony with the universal soul, of which nature is the expression.

Persons speak of seeing waves of magnetism or magnetic waves. I have used such expressions. But a clearer insight shows that (when in magnetic harmony) what one sees is the waves of a finer ether moved by a more rapid vibration than can be seen by the eyes of the physical body. They are seen by spiritual vision. This is not a work of the imagination nor a phantasmagoria, as many suppose. It is a direct seeing, and the seeing is done through the visual organs of the spiritual body, which can respond to the finer ether and the more rapid vibrations that awaken no response in the material eyes.

Now to attain this it is not necessary to be "born a medium," except in the sense that every human being who has a spiritual body at all, is a potential medium, or rather a psychic. It is only necessary that the spiritual body be left as unencumbered as possible by the physical body, and that all the atoms of both bodies enter the magnetized condition. The first of these is obtained by seclusion, darkness, silence and a restful position; and the second, if it be wanting in the still darkness, can be won in time by the harmonizing processes alluded to before.

Though absolutely wanting in all these matters twelve years ago, I can see the fine "stuff" of which the spirit world is made, I can see the lovely ethereal colors by which different spirits are characterized, I can see spirit faces and receive spirit impressions when I choose, provided I offer the necessary conditions. These conditions are first, the temporary effacement of my physical body by seclusion, darkness, silence and rest; second, the magnetization of my two bodies; third, the harmonization of my soul with infinite soul, and with its lesser finite expressions; and fourth, the control of something that I will describe particularly.

Many a time, by offering the first three conditions, I have begun to feel the immortal presence, and to see lovely lights and dear faces, when suddenly and totally, it has all gone. This sad occurrence is, I find, invariably caused by my beginning to think of something that gave me anxiety or indignation. Poor frail human spirit! Just entering

"Beneath the great arch of the portal,

The street of the city immortal,"

and then switched off, dropped down to earth, "deeper than ever plummet sounded," by allowing servant mind to begin to think of some care of earth, say, "I don't see how I can meet that bill," or "Why did my friend write me this, and not that?" or "The helpless agony of some despairing animal in the hands of vivisection fiends!" or, "Why, why did a good man like Lyman C. Howe say to the readers of THE BANNER what must be detrimental to my present literary effort?" Yes, a thought like any of the above, and the whole entrancing vision has disappeared, and I go to sleep; for fortunately the dear helpers did get a chance to bring me into the condition that makes restful and prolonged sleep possible.

The point to fix on is this: I must be perfectly quiet and passive; while at the same time my will must firmly compel the exclusion of every anxious and indignant thought. The difficulty lies in the necessity for being passive while holding the will firm against cer-

tain lines. This can, however, be done by a conscious exertion of the will in a direction that will not hinder the work of the spirits.

For instance, while viewing the lovely visions, let me say, "Thank you, you are so good to me. I want to be good, yes, more than I want anything else," and hold to thoughts like these so firmly that there is no room for anything else, and then all goes well.

I did this last night, and seemed to go to sleep in the midst of it. I had a dream, and woke up wondering why I had so strange a dream. Soon I felt that it meant something they wished to tell me. I asked them to impress me with the meaning, and at once the events of the dream formed a key to unlock the mystery of what I ought to do in a certain direction in earth life.

A correspondent wrote me lately, "I am not a medium. I particularly object to mediumship. I am a sensitive, and seek the utmost development of my own powers, and to realize co-partnership with beloved spirit-friends who gather around me."

My own sentiments responded in unison with these. I never wanted to be a medium. At the beginning I supposed that I never could, and later, when I found that I could, then I felt that I never would. One of the most prominent platform test mediums in America made a serious mistake when she turned to me at Camp Brady and said that my father was present, and that he was very sorry for me, because he knew how much I wanted to do what she was doing, and that I never could. No doubt my father was there, and close at my side; but he did not say that, because I never wanted it, and he never wanted it for me. It was simply a reflection from the medium's own mind. No doubt she was sincere, and thought that it came from the other side of life.

Mediums who are not so prominent as this lady also make serious mistakes. For instance, a medium in Newark announced at his test seance on Feb. 16 that I was dead, that I had been dead a week, that I had gone East and had died there, etc. On that evening I was at home in Arlington, had just received the first hundred of "A Happy Year," and was doing up some to send away. Probably he "could not get into my atmosphere."

Some of my Spiritualist friends heard of this a week later, and on the 25th I had a note from one of them, asking about it, and begging that some one let her know immediately. The same day another friend came over to Arlington to see, and was quite relieved to find me still in the form that is patent to physical vision.

It gives one an odd feeling to meet persons who suppose he is dead. It is amusing to note the surprise, the query in the look, the dawning thought that it may be a materialization, and the congratulations when they realize that you have not yet left what the poet calls "the warm precincts of the cheerful day." Would that all who anticipate that closing event of one's mortal career could do it as we can who know that we shall never really die, but shall go on living just as truly, just as naturally, and far more freely than here!

Yours for humanity and for spirituality,  
ABBY A. JUDSON  
Arlington, N. J., March 3, 1899.

### Spirit Voices

#### Drew Warren Hutchins to His Faith.

Warren Hutchins, who recently (Feb. 20th) passed from this life at his home, 973 13th street, Detroit, Mich., at the age of eighty-three, was an ardent Spiritualist, and as such felt no dismay at the prospect of dissolution, believing that the change we call death is only the casting off of the physical body, and that the spirit may still remain near its loved ones, to influence, guide and assist them. The conversion of Mr. Hutchins to this faith occurred after long years of skepticism. His wife became interested in Spiritualism nearly half a century ago, when it first began to be exploited by the Fox Sisters. She soon became a believer, and a frequent attendant upon seances. But Mr. Hutchins, although never interfering with her movements in this direction, refused to accept her faith. Meantime he believed that the foundation of all knowledge was investigation, and that one branch was as likely as another to reveal something of benefit to mankind. He accordingly pursued his researches into Spiritualism after his own fashion, and occasionally attended places of spiritualistic resort.

About ten years ago Mr. Hutchins, in company with his wife, attended a seance in Grand Rapids, given by a medium who professed to produce "independent voices," or voices the vibrations of which were the result of spirit forces. Those present were seated around a table, forming the usual "circle," and during the manifestations which followed, Mr. Hutchins passed through some strange experiences, which were related a day or two ago by his wife. She said:

"Up to this time my husband had not experienced anything which convinced him of the truth of spirit-return. But this time—and, mind you, it was in broad daylight—two daughters, who had previously passed to spirit-life, came into that circle and manifested themselves to him. Their voices were perfectly distinct. One whispered, 'I am Laura, father,' and Mr. Hutchins felt a soft hand pressed on his shoulder, although no visible person was touching him. The other said, 'I am Eva,' and he felt her arm around his neck. We all heard voices, and to my husband the test was convincing. He could not reject it, and from that time he believed that, under proper conditions, our spirit-friends could return and make themselves known to us. It was a great comfort to him to know that he could still come to us after he had passed from mortal sight."

"I just as much believe that he is still here with us," continued the old lady, "as though I could see him. You know we believe that a man may attend his own funeral. No, the thought is not repellant to me. It makes me glad to know that we are not so far parted, after all."

Mrs. Hutchins is in a comparatively cheerful state of mind, and refers to her husband's death as her "ordal."

"I should have loved to have gone with him," she said, "not that I exactly want to die, but if he had been going to Kansas, or any other place, I should have wanted to go along; and so I just want to be with him. But I suppose I must wait the time."

Although Mr. Hutchins was an educator along all the practical lines, he was also a steady subscriber to the BANNER OF LIGHT, the Progress, the Thinker, and other publica-

tions of a spiritualistic trend of thought. To the materialistic skeptic all this sounds vague and unprovable. To the little old lady cut on Thirteenth street, waiting the summons to "go with him," the husband of her youth, it is the most real thing in the universe, and the anchor of her soul.—P. J. S. in The Detroit News Tribune.

### Science and Spiritualism.

To the Editor of the Banner of Light:

For several years I have been interested in the investigation of spiritualistic phenomena, and during that time have been a constant reader of your paper along with many other publications advancing the same general trend of thought. During this time I have noticed with pleasure the course of the Editor of THE BANNER, who has set his face like flint against trickery and deceit of every form and from whatever source, not believing that it is profitable to the Cause—not honorable to it either—"to do ill that good may come."

The credulity and superstition of some of the rank and file of our faith surpass belief, every trivial incident being attributed by them to the agency of disembodied spirits, and too often have intelligent people judged the Cause by this class of its adherents. I note with pleasure, however, that both at home and abroad the more distinguished literary and scientific scholars of both the old and the new worlds are believing in the possibility, nay the certainty, that we can and do communicate with intelligences no longer dwelling in human form.

As illustrating that statement it is only necessary to read the last work from the pen of Gail Hamilton, entitled "X Rays," to be convinced that the family of "The Plumed Knight" in all its branches were deeply interested in occult phenomena. Indeed, the little work (to which I first saw a reference in a similar communication in THE BANNER some eighteen months ago) is worthy of a most thorough examination by those interested in our belief. It is true that THE BANNER published just a week or two back quite an extract from the work, but the most interesting feature of the brochure was left untouched. I refer to the article entitled *Molecular Philosophy*, a theory which she states has been talked to her by the hour by a big bodied intellectual giant, a Congressional friend of hers and one who possesses, I inferred, a national reputation. I may be in error, but only one name comes to my mind as completely filling and rounding out her inference.

This molecular theory is the most plausible, and I believe the most accurate theory yet advanced to account for the production of a materialized spirit within closed doors that I have yet encountered, and I would be greatly pleased to have THE BANNER readers have an opportunity to read it in its columns. It is really the meat of the book, which is only a small affair, and which is sold at an extravagant price—my copy costing me about one dollar, at least thirty per cent. beyond what the book should sell for.

Other evidence of the general interest taken by the literati can be readily noted by considering the constantly increasing number of publications devoted to a dissemination of a belief in the possibility of communicating with unseen and invisible intelligences.

One of the chief stumbling blocks in the way of a more general acceptance of our belief grows out of its general method of introduction, interest being nearly always started by attendance at paid seances. This state of affairs is to be deplored, but I do not see at present any way open to obtain relief; the most of my own interest in the Cause having originated at paid seances which I originally attended filled with doubt and skepticism, though deeply interested from the first.

It is true that I have many test communications given me by mediums who were not in any way interested in honorariums. One of the most striking and convincing that I have ever heard or read of was given me in casual conversation by a lady friend who has never at any period in her life received a cent for all her many messages, deriving her sole remuneration in having given pleasure and comfort to her fellow-travelers on this terrestrial ball—only delicacy prevents me from taking THE BANNER readers into my confidence, and reticence the incident.

I would be glad if we could arrange to have a series of continuous phenomena produced by mediumistic persons, under the direction of the leading scientists of the country, and by obtaining such endorsement, let at once our belief to a front rank in the literary and scientific world—a place that I fully believe it is destined finally to occupy. When that time comes, as come it will, the names of many who have been traduced and vilified will be found written high in Fame's Temple.

WILLIAM TUCKER.

### Passed to Spirit-Life.

From her home in St. Joseph, Mo., on the morning of Feb. 8, 1899, MRS. HANNAH B. ELLIOTT.

Mrs. Elliott was born in Richmond, Ind., seventy-six years ago, and was of Quaker parentage and education; but in a time of loss and grief some twenty-five years since she became convinced of the beautiful truths of Spiritualism, which so brightened and glorified her life that she never missed an opportunity to sow the seed of her joyous faith among those with whom she mingled. She was a woman of bright and cultivated intellect, governed by the purest principles, kindly, generous and courageous in the promulgation of an unpopular belief. Though almost hidden from mankind, through many years of invalidism and confinement to her rooms, in the words of one who loved her, "as the wood violet, beneath the forest leaves, waits its perfume to the breeze, so she constantly sent out the fragrance of kindly words and deeds to humanity."

From Greenfield, Mass., March 1, LEVI W. RICE, aged 77 years.

The funeral discourse was given by Miss Lizzie W. Harlow of Hydeville, in a most acceptable and appropriate manner, to a large gathering of friends. Bro. Rice had been an ardent worker and advocate of Spiritualism for many years. He was a prominent Odd Fellow for fifty years. A large delegation of the Order attended his funeral, using their burial service at the grave.

SUMNER CHAPMAN.

From Charlestown, Mass., Feb. 4, 1899, MR. R. SHACKLE.

Mr. Shackley was a firm Spiritualist for many years, and was a very successful healer. Services were held at his home, 30 Main street, Charlestown, Feb. 6. Mrs. Alice Waterhouse, assisted by a Unitarian minister, officiating.

C. L. H.

From the home of his daughter, Mrs. Benjamin N. Coates, No. 44 Maverick street, Marblehead, Mass., on Monday, Feb. 27, 1899, MR. CHARLES D. STONE, a veteran of the Rebellion and a member of G. A. R., aged 66 years.

He was a veteran Spiritualist, and was a warm supporter of the Cause. He leaves a widow and daughter.

BESS N. COATES.

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

Do you want to know the origin of the high hand-shake, that has been somewhat abated of late, though it still lingers among crowded companies? At a certain epoch, not very long ago, a British princess, who set the fashion, was afflicted with a vulgar abscess under the arm, which prevented her lowering it as usual. In this predicament she shook hands on the level of her head, and her considerate ladies-in-waiting, of course, imitated her, and the absurd high hand-shake became the vogue with the rest of society.



THE SWEETHEART HE LOVED LONG AGO.

Molly is An's for marry—Jenny is An's for marry. An's the birds have been back at the old home in many a many day. An's the spring's last its sweetness, an' lone some an' long falls the snow. An's the picture of the sweetheart I loved long ago.

I never was one for complainin'—but somethin' seems lost from life's skies. An's often in sunshine it's rainin'—it's rainin' around my eyes. An's the arms was around me—an' here's what she smiled on me, an' all that is left is the picture of the sweetheart I loved long ago.

The med' still feels the lark's shadder, an' frequen I hear the birds sing. Jest as of old'n' had happened tar all the red roses I spring! Jest as they sung at her wedding. But how kin the sligh' birds know That nuthin' is left but the picture of the sweetheart I loved long ago?

Nuthin' for Ther's Molly a-comin' an' bringin' a rose for me—Well, Life's story's told over an' over, 'till nuthin' is new that we tell. Her arms around my neck, an' her blue eyes in tears at my takin' on so. Kias me, dear—fer you're jest like the picture of the sweetheart I loved long ago!

—Frank L. Stanton in the March Ladies' Home Journal.

What Is Being Said Of the Christ Question Settled.

"I am more than delighted with your valuable book, 'The Christ Question Settled.' All sides are represented. Your own style is racy, clear and strong. I like the volume exceedingly, and wish that I could do something to increase its sale." Dr. FRED L. H. WILLIS, Rochester, N. Y.

"This handsomely bound book by Dr. Peebles, 'The Christ Question Settled,' or Jesus, Man, Medium, Martyr, will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the cavilling, iconoclastic spiritualism of the past. Give us affirmation—give us spiritual truth."

Dr. Geo. A. FULLER, Worcester, Mass.

"This morning I have just finished an article for the *Thinker*, in which I make favorable mention of your new book on the Christ question. It ought to be a clincher, as to whether Jesus existed or not."

Dr. E. D. BABBITT, Los Angeles, Cal.

"I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of permanent value to the world, to all scholars, and religious thinkers of whatever shade or faith. The evidence seems to me irresistible and unanswerable that Jesus of Nazareth as known in the gospels and writings of Paul, did exist."

LYMAN C. HOWE, Fredonia, N. Y.

"I have just finished reading 'The Christ Question Settled.' It is a masterly work, and must put a very important check upon the wholesale slaughter of history by the over-confident and bold materialists given to unjustifiable destruction. The historical part is well done. Your evidences cannot be controverted, and your genius flames up with all the freshness and intensity of your younger days."

PROF. E. WHIPPLE, Lakeside, Cal.

"Though all your works are interesting, this last book is to me the most valuable. It is a storehouse of knowledge. W. E. Coleman's treatise in this book is massive, and you have handled Ingessors with the graceful sharpness and critical acuteness that he deserves."

SILAS BOARDMAN, Lacrosse, Wis.

"The Christ Question Settled," by Dr. Peebles, is all gold, like a crown enriched with gems of various luster and beauty. The work is done with skill and strength, and like a wise general the Doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the corn-brake, and are very giants in war. The subject was worthy of being treated in this masterly manner."

REV. WM. BRUNTON, Malden, Mass.

"It has been given to you, Dr. Peebles, to do one of the most valuable and effective pieces of work that has ever been performed for true Spiritualism; and I congratulate you upon this most valuable contribution to our literature."

ABBY A. JUDSON, Arlington, N. J.

"The Christ Question Settled" is the right thing, at the right time, in the right place, and is bound to fill a need, if not a want, if read and studied. I like it. It is admirable. It is truly refreshing to turn from the crazy fabrications of unveiled antiquities, and read of the proofs of a type of manhood which could not fail to make the world vastly better if followed. Why then attempt to destroy the noblest types of the race?"

F. A. WIGGIN, Brooklyn, N. Y.

"Permit me to say, doctor, that if you had never written another book this one, 'The Christ Question Settled,' would have made you immortal. Your criticisms and keen review of Col. Ingessors is the only one that ever satisfied me, and he, while not denying, admires the character of Jesus."

JUDGE A. PARKER, Montgomery, Ala.

"Your last book, 'The Christ Question Settled,' is above all price, and I thank you for sending it out to the public. Your arguments in proof of the personality of Jesus, as well as those of Rabbi W. E. Coleman, J. R. Buchanan and Moses Hull cannot be overthrown. The wayfarer man, though a fool, need not err in this matter." Rev. G. F. PERKINS, Dubuque, Ia.

"This book, 'The Christ Question Settled,' by Dr. Peebles, is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. To the non-Spiritualist it is quite as interesting as to the Spiritualist. The spirit-messages in the volume are such as Dr. Peebles' scientific and literary standing regards as worthy to be presented to the world as evidence. This great handsome volume retails at the marvellously low price of \$1.25. We wish for it a sale reaching to hundreds of thousands of copies. It deserves a very distinguished place of honor in every well-stocked library."

W. J. COLVILLE, Brooklyn, N. Y.

We have many more testimonials of a similar character, and equally interesting, but want of space prevents presentation.

Value of Medicine.

The physician knows far better than those outside the profession do, that medicine is not a science yet. He knows that where he gets the one good effect he strives for, he gets a host of bad effects following. His experience has taught him that his nerves first "quiet the nerves," and then shatter them. Bromide of potassium quiets the aching, throbbing head firstly, and produces disorganization of the nerves of the stomach, that lays the foundation for innumerable future headaches. His purgatives, while affording temporary relief to the overburdened system, produce constipation afterwards. His stimulants are followed by prostration. His quinine and antipyrin, given with great hopes, and in heroic doses, to cure La Grippe last winter, were followed by the total collapse of many physical systems, whereby pneumonia and consumption hastened thousands to the "Summerland" before their allotted time.

Houses are not unimportant factors in education. It is always perilous to live in a rickety, unsubstantial edifice, destitute of character, and in no sense suggestive of permanence or even moderate durability. Homes had better be large, solid and inviting if they are to serve as nurseries for great minds, for during adolescence the growing intellect is very strongly impressed with the character of all that greets the senses.

W. J. COLVILLE.

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER, but gives psychometric, clairvoyant and spiritual advice. She notes the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's laws are simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main Street, White Water, Wis. Mar. 1899.

ASTONISHING OFFER.

SEND three-cent stamps, look of hair, name, age, sex, one sending symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal. Dec. 1

Hindoo Test Psychometer.

BEST instrument yet devised for writing by psychic force. Attractive in appearance and rapid in action, with a simple device affords a perfect test of all communications. Sent prepaid for one dollar. Agents wanted. Feb. 1

Ladies' Schubert Quartet.

22 Milford Street, Boston. Funeral Music a Specialty. Feb. 1

National Spiritualists' Association

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W. J. COLVILLE, Proprietor and Editor. 497 Franklin Ave., Brooklyn, N. Y. A thoroughly unique, first class monthly periodical. Practical, Philanthropic, Progressive. A welcome visitor in every home. 50 cts. per year; single copy, 5 cts. Clubs with the BANNER OF LIGHT at \$2.50 a year. Advertising at liberal rates. Dec. 17

"Lichtstrahlen"

(RAY'S OF LIGHT) Die einzige deutsche Zeitschrift für Spiritualismus und Occultismus in den Ver. Staaten. Jahresabonnement \$1.00; erscheint wöchentlich. Problemnummer gratis versandt. Nach Abonnement ladet freundlichst ein. MAX. GENTZKE, West Point, Nebraska. Feb. 4

RELIGIO PHILOSOPHICAL JOURNAL.

Devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—8 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 1429 Market Street, San Francisco, Cal.

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Chap. 29. Nebulae; 30. Air Pressure and Air Motion as a Material Cause of Spiritual Phenomena; 31. Water Made to Run up Hill; 32. Philosophy of Cations, When and How Formed; 33. Glacial Phenomena; 34. Moons and their Motions; 35. Ethnological Phenomena; 36. The Colored Man. APPENDIX.—Phobias; Physical and Metaphysical Phenomena, ad infinitum.

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# Banner of Light.

BOSTON, SATURDAY, MARCH 18, 1899.

## Notice to Local Societies.

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

## Local Briefs.

### BOSTON.

The Boston Spiritual Temple was well served Sunday morning and evening by Dr. Geo. A. Fuller. His morning lecture on the interesting subject "Broadening Out," touched upon the most practical and up-to-date topics of the hour, and furnished wholesome food for thought for all progressive people. In the evening "Spiritualism and Science" was the subject under discussion. Geo. A. Schaller, pianist and Miss Gertrude Laidlaw, vocalist, furnished the splendid music. Next Sunday evening an excellent psychometrist from the West is expected. March 23 the society celebrates the fifty-first anniversary of Spiritualism in Odd Fellows Hall; Mrs. Mary E. Lease, the great woman orator, and others of interest will take part.

"Do Animals or Birds Know Anything?" and "Can we Love our Neighbors as Ourselves?" were the questions considered Sunday by the Boston Spiritual Lyceum. Those who contributed to the discussion and exercises were: Winifred Ireland, Annie Haynes, Willie Hatch, Sarah Jackson, Charlie Hatch, Elmer B. Packard, Mr. Forest Harding, Miss Gertrude Sloan, Miss Laura Sloan, Mr. J. R. Snow, Mr. E. Warren Hatch, Mrs. A. S. Waterhouse, Prof. G. C. Schaller, Rupert Davis, Harry Gilmore Greene, Esther Mabel Bots, Mrs. Ada L. Pratt. Questions for March 19, "What is a Spiritual Circle?" "What do Spiritualists really know about the Spiritual World?"

In Red Men's Hall, Sunday evening, Edgar W. Emerson was greeted by a large audience. His remarks and communications, a correspondent writes, were given the closest attention. Edith Hatch, Mr. Rogers, Harold Leslie, and a choir of twenty voices under direction of Prof. Milligan, furnished vocal music. Miss F. White also made a few remarks, and gave some messages. March 19, Mrs. Sarah A. Byrnes and Walter Raye will occupy the platform.

At the Children's Progressive Lyceum No. 1 the lesson Sunday for the older groups was "Spiritual Growth," for the children, "How to be Cheerful"; eighty took part in the march. Dr. C. E. Hunt gave a lesson talk. In songs and recitation the following members participated: Little Ray, Ethel Weaver, Elsie Lane, Harry Greene, Eva St. Andrews, Annie Jameson, Floyd Sibley, John Stillings, Jessie Gerriah, Ada Gray, Esther Bots, Edith Hatch, Miss May Young, Miss Belle Robinson, Mrs. L. A. Collins.

At the services held morning, afternoon and evening by the First Spiritualists' Church, 720 Washington street, Sunday, the following speakers and mediums took part: Messrs. Hill, Proctor, Marston (of Brighton), Newhall, Baker, Wright, Steadman, De Bos, Cowan, Holland, Mesdames Haven, Carleton, Carbee, Emerson, Baker, Hughes, Stackpole and Wood. Mrs. M. A. Wilkinson, Pastor. A full house in the evening entertained by Walter Raye.

On Sunday, at 3 p. m., the Boston Psychic Conference discussed the subject "Psychological Influence upon Personal Life—Its Uses and Abuses." It was a conference of ten-minute speeches. Many students contributed to the thought. Meetings free.

At 18 Huntington Avenue, Sunday evening, L. L. Whitlock gave a lecture with stereoscopic views, under the auspices of the Copley Mystic Circle. The views consisted of illustrations of spiritual phenomena, obtained through some of the best known mediums in the country. Dr. Field gave some illustrations of the eye and its diseases.

At 446 Tremont street the usual meetings were held Sunday morning, afternoon and evening. Mrs. Gutierrez, President, was assisted by Mrs. M. P. Lewis. Messages and remarks: Messrs. Haynes, Demby, Graham, Hunt, Turner, Cohen, Martin, Steadman, Bates; Mesdames Robertson, McKenna, Jenni Rhind, Lewis, Piper, Carbee, Davis. Meetings Wednesday afternoon at 2:30.

Mrs. Nutter's meetings at Commercial Hall Sunday morning, afternoon and evening were participated in by Messrs. Proctor, Saunders, Tuttle, Trier, L. A. Cameron; Mesdames McLean, Fox, Tracey, Hill, Millan, Tyler, Lucas and little Miss Ratzel.

Mrs. Grace Cobb-Crawford, Sec'y, reports an unusually jolly time at the Helping Hand Society, Wednesday evening. A genuine up-to-date "cake-walk" was participated in by the following couples: C. J. Crawford and Miss E. Hartman, Chas. Hatch and Miss G. Laidlaw, Elmer Packard and Mrs. A. Eldridge, C. Galloway and Mrs. Carrie Hatch, J. B. Hatch, Jr., and Mrs. Grace Crawford, Mr. S. Graham and Mrs. L. Edgerly, E. W. Hatch, pianist, and Mr. Johnson; violinist, furnished the music.

Mrs. Edgerly and Mr. Graham were awarded the prize. A musicale followed in which all the "cake-walkers" took part. Next week Mediums' Night.

The Ladies' Lyceum Union met at Dwight Hall, Wednesday afternoon and evening. Some new names were added to the roll of membership. Those who took part in evening exercises: Mesdames Knowles, Webster, Davis, E. B. Hunt, speaking and messages; Miss Packard and Mrs. Carr, recitations; Edith Hatch, song; Mrs. Butler, messages. March 15, whilst night; tickets ten cents.

At the Ladies' Spiritualistic Society, which met in Dwight Hall Thursday evening, the following took part in the exercises: Mr. Milligan, pianist; Edith Hatch, song; Walter Raye, remarks; Harold Leslie and Edith Hatch, duet; Mrs. Maggie Butler and Dr. Hunt, remarks and messages; Prof. Proctor and Mrs. Shirley, remarks; March 16, Veterans' Night; March 30, Whist Party.

The Ladies' Aid Society met Friday afternoon and evening at 241 Tremont street. "Medical Liberty" was the subject under discussion in the evening. Those taking part were: Messrs. J. B. Hatch, Sr., Brown, E. B. Woodbury, Albert Swain; Mesdames Alice Waterhouse and Shirley, Mattie L. A. Albee, President, was in the chair. Music was furnished by Miss Gertrude Sloan, George Cleveland and Samuel Graham. March 17, Social Whist Party.

### Massachusetts.

The First Ladies Aid Society of Springfield held meetings every Sunday afternoon and evening at 100 Foot's Block. Miss Lizzie Harlow is the speaker for the month of March, and judging from the hearty welcome she received on the 6th, and the interest manifested in her able lectures, the month will be a most satisfactory one.

The First Spiritualists' Association of Newburyport reports successful meetings during the month of February. On the 5th Mrs. Effie I. Webster of Lynn was the speaker; on the 12th and 26th Wm. Walsh Read—both gave satisfactory messages. Feb. 19 Edgar W. Emerson occupied the platform for the first time in nine years; meetings were held in a larger hall, and "Sunbeam" was at her best.

First Spiritualist Ladies Aid Society of Stoneham met Thursday afternoon and evening, March 9; supper at 6 p. m. Mrs. Emma Whittr, Vice President, was in the chair. J. S. Scirelet of Cambridgeport lectured and gave messages. Mrs. Georgia Whittier of Melrose read an original poem.

Mrs. A. L. Jones of Lowell served the Progressive Spiritualists' Society of Lawrence Sunday afternoon and evening, March 5. March 12 Mrs. Effie I. Webster occupied the platform. Next Sunday, Mrs. Whitehead.

The Secretary of the Spiritual Union, Haverhill, writes that Harrison D. Barrett lectured afternoon and evening, March 5 and 12. On the latter date he took for his subject in the afternoon "The Closing of the Present Century," and in the evening "Socialism or the Future Outlook." The hall was full at each session. The society celebrates the fifty-first anniversary in a three days' fair, March 20, 30, 31; change of program each evening.

Mrs. A. J. Pettengill and Mrs. A. Kimball served the Lynn Spiritualists' Association in Cadet Hall Sunday afternoon and evening, W. H. Thomas, cornetist; Mrs. Cross, organist. Next Sunday, Mrs. Carrie F. Loring.

The Arthur Hodges Spiritual Society met at 36 Market street, Sunday afternoon and evening. Music, Misses Lena and Elise Burns. Speakers, mediums and healers, Messrs. Harwood (of Beverly) James Smith, Fallengreen, Drs. Fowler, Warren, Pierce, Furbush, Mesdames Watson, Lefavour, Quaid, Smith, Sherwin, Holden, Dr. M. C. Chase. Society celebrates fifty-first anniversary with Ladies' Aid, March 20.

Mr. Victor Wyldes occupied the platform of the First Spiritualists' Society in Salem, Sunday, March 5 and 12. The Secretary reports perfect satisfaction. Next Sunday the people's favorite, Mrs. C. Fannie Allen.

Mrs. Anna Jones spoke for the First Spiritualist Society, Lowell, Sunday afternoon and evening on the subjects, "Is Spiritualism a Scientific Religion?" and "Stand for Truth." Each lecture was followed by spirit delineations. Mrs. Effie I. Webster next Sunday.

The Waltham Spiritualists were served March 5 by Mrs. L. A. Prentiss of Lynn. Unusually good work was reported. March 12 Dr. W. A. Hale. Next Sunday Nettie Holt-Harding.

At Brockton, March 12 Mrs. J. W. Kenyon lectured, and gave spirit delineations. March 19 Dr. C. W. Higgins is expected. Anniversary exercises Wednesday, March 22 afternoon and evening, G. A. R. Hall, 33 East Elm street. Excellent talent engaged.

The First Spiritual Association of Malden was served Sunday evening at Odd Fellows Hall by J. S. Scirelet of Cambridgeport. March 19, Mrs. J. K. D. Conant will occupy the platform.

Walter H. Rollins of Salem spoke and gave tests for the First Spiritual Society of Fitchburg. His work was very satisfactory. Next Sunday, Mrs. J. W. Kenyon.

### New York.

Marie J. Fitz-Maurice writes that the First Association of Spiritualists, which meets every Sunday afternoon at the Tuxedo, Madison Avenue and Fifty-ninth street, has been re-incorporated and will hereafter be known as

The First Association of Spiritualists of the city of New York. Mrs. M. S. Pepper began her monthly work for this society Sunday, March 5. She was at her best as a medium for communications between the two worlds on both Sunday's, and gave great satisfaction to her audiences.

Mrs. Tillie Evans writes that the Conference met in Single Tax Hall 5 Thursday evening, and was addressed by Walter Hayward. Mediums Clark and Frank gave a communication. The society engaged Avo Hall for Tuesday evening, and the three celebrated mediums, Messrs. Wiggin, Slater and Cornish, voiced messages from the spirit-world. This was for the benefit of Dr. Frank, who was so unfortunate as to be burned out.

Mr. F. A. Wiggin, speaker for Women's Progressive Union, Brooklyn, took for his subject Sunday afternoon, "Is Spiritualism Proven by the Bible." In the evening he answered questions, and at both sessions gave his famous ballad texts, which were of the best at this time. Musical selections were rendered by Misses J. D. Keman and Edna Turton.

Mr. Jerome H. Fort presided over the Sunday evening meeting of the Church of Fraternity of Divine Communism. Ira Moore Courlis sang, spoke and gave spirit delineations. Mrs. Richardson sang twice. At Thursday evening class meeting, R. E. Fiothornas gave an interesting address.

### Other States.

J. H. Hartley writes that the Chicago First Spiritualist Society of the South Side held quite a celebration Sunday, Feb. 19 at 77 Thirty-first street, to commemorate the successful mass meeting by special services. The audiences were large and enthusiastic. Pres. H. D. Barrett, Dr. T. A. Bland, Dr. N. F. Ravlin were speakers, and Mrs. Georgia Gladys Cooley gave spirit messages.

Mrs. E. E. Motzinger writes that the Spiritualists of Waterloo, Ind., are being favored with lectures and messages through the mediumship of Dr. Julia M. Walton of Jackson, Mich.

Mrs. Lizzie D. Butler of Lynn served the society in Orient Hall, Portland, Me., Sunday. The Secretary reports satisfactory results.

### Cleveland Notes.

To the Editor of the Banner of Light:

I spent four Sundays in Cleveland speaking for the Westside Society. They are persistent and keep up a Lyceum, to their credit, be it said. But they do not move in a way to secure any very large success with their meetings. They employ speakers semi-occasionally on such terms as they can make without incurring any responsibility that will require any financial sacrifice from the faithful few who lead the work. If the meetings are self-sustaining, well; if not, the speaking must be graded to the income, and such "home talent" as may be available fill the vacancy. This is better than total abandonment, but such uncertainty and irregularity can never make a large success.

I lived well in the quiet home of Bro. I. W. Frink, and an atmosphere of intelligence and refinement pervaded and nourished all the household. C. H. Pigeaux gave "platform tests" to good acceptance. We went to Elyria one evening and spoke to a large and very attentive audience. They seemed much enthused and promised the people a continuation of such meetings; but we have heard no more from them. Bro. Figeaux is working for a building fund, to secure a Temple of their own, which may succeed in time, but I fear I shall not stay on earth long enough to dedicate it. I spent a pleasant evening with Bro. Powell and Mrs. Henderson and her two bright boys, who are to be Doctor John and Engineer Walker. Wm. A. Mansfield looks fresh and wholesome. Thomas A. Black had been sick but was rallying. The Eastside has some meetings. Thomas Lees showed his young face, and was full of sunshine. LYMAN C. HOWE.

### Anniversary Day in Chicago.


The First Spiritual Church of the South Side will hold a two days' anniversary meeting March 25 and 26, in the America Auditorium, 77 Thirty-first street, Chicago. Great preparations are being made, and we can say without hesitancy that this will be a Memorial Anniversary Day for Spiritualism in Chicago. The workers are amongst the best in our ranks, namely, Dr. A. B. Spinney of Reed City, Mich., Dr. N. F. Ravlin of California, Dr. Juliet Severance, J. C. F. Grumbine, Mrs. S. Ashton, Mrs. Irene D. Jones, Mrs. Lounsbury, and Mr. Byron Stillman, Chicago's favorite elocutionists, will conclude the Saturday evening meeting with an original sketch. Mediums of various phases will be present. Mrs. Georgia Gladys Cooley will be at each session, and "May Flower" will give messages from the land of song.

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

J. S. Scirelet spoke for the First Spiritualists' Society, Fitchburg, March 5 at Malden, March 12. Will speak at Fall River, March 19; Waltham, March 26; Malden, April 2 and 30; has open dates April 16, 23. Will answer calls for engagements. Address 35 Brookline street, Cambridgeport, Mass.

Lyman C. Howe is open for engagements for the spring months, also for the entire season of 1899-1900. Address him for terms, Fredonia, N. Y.

Mary A. Charters, speaker and medium, may be addressed at 107 Myrdian street, East Boston, Mass.



## GAIL BORDEN

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## A Cosmic Dream.

Rabbi Fleischer of the Temple Adath Israel, Boston, made the above words the subject of a recent lecture. His address was highly instructive throughout, and shows that the eloquent speaker is in the very front rank of the progressive thinkers of the day. Among other excellent things he said:

"All of us Hebrews and non-Hebrews alike, hold to an Eastern theology, on which we are trying to graft a Western culture. Such theology will not harmonize with such science any more than oil and water will mix. That is the spiritual misfortune of the Hebrew, and of all moderns."

"The God of our fathers is outgrown, and we have not yet found the greater God who will win our homage and our children's. We don't want to be, we cannot live, without God, for the old craving remains, and the universe without God loses its soul of love-ness. Some, like the hero of this story, have tried 'nature,' but the earth passion does not satisfy. Then what will? Surely nothing that we now have, nothing but a readjustment of our thought, a new coordination of it, a larger and a newly satisfactory interpretation of the universe and of man's relation thereto. The 'God of our fathers,' who made the world in six days and rested on the seventh, is no longer a worshipful God to the generation which accepts the theory of evolution and all its implication. No amount of mere rationalizing will meet this difficulty. We need a greater God, one that fits our new cosmology and our new anthropology, one that fills in the whole of our enlarged horizon."

"And this is no reason for despair, but rather it is reason for largest hope. I do not believe that 'revelation' has come to the full in any age, or in any person or number of persons. I cannot believe that God has spoken once and for all time. The very language we use fairly bursts with the fuller significance we have given it. 'God' means more, 'man' means more, the 'universe' infinitely more than they have ever meant. I cannot believe that we are ever to penetrate deeper into the heart of things, never to read more clearly its inner mystery. It is for the new prophet, the new seer of the greater glory of all these, to interpret their larger meaning to us, so that we may find God again, or find him anew—to discover in this cosmic God hitherto undiscovered worlds of significance and inspiration."

"Indeed, I hold that, if to-day the world's true religious leaders, instead of giving their strength to the support of worn-out theologies, would pour their intellectual energy into an original effort to see God face to face, they would not only 'live,' but bring larger life to all humanity; that if they would use their un-fallen; human insight and their inexhaustible spiritual power in searching the heavens for the cosmic God, the Lord of man's newly discovered physical and psychical universe, they would find again a God who will satisfy the soul hunger of the present generation and a portion of posterity, even as the 'God of our fathers' met the spiritual need and that of succeeding generations; and again the world will be full of the knowledge of the Lord, as the waters cover the sea."—Boston Post.

## The Boston Spiritual Temple

will celebrate the fifty-first anniversary in Odd Fellows Hall, Sunday, March 26; meetings at 10:30 A.M., 2:30 and 7:30 P.M. The Board of Directors intend to make this celebration the event of the season, and have engaged for the occasion, at a great expense, that world known woman orator, Mrs. Mary E. Lease, who will positively appear. Mrs. Lease will take for her subject for the evening meeting "Christ or Caesar," one of her best lectures and one that has created a great interest wherever she has given it. Among those who will appear during the day are Harrison D. Barrett, who has just returned from a successful engagement in the West. Mrs. C. Fannie Allen, that ever popular speaker; Miss Lucette Webster, one of Boston's favorite elocutionists; Mr. Fred Watson, our popular pianist, who comes from New York for this occasion; Mr. George E. Schaller, who has won the hearts of Boston Spiritualists by his violin and piano playing; Mrs. Gertrude C. Laidlaw and Dr. E. Warren Hatch, favorite singers; Dr. Dean Clarke, Mrs. Jennie K. D. Conant, the medium of the BANNER OF LIGHT; Mr. A. P. Blinn, our young speaker, and Master Charles L. C. Hatch, violin soloist.

## THEOPHILUS OLIVER WENDELL HOLMES' WITTING.

The great poet, Oliver Wendell Holmes, once said: "If all drugs were thrown into the sea, it would be all the better for mankind, and all the worse for the fishes." Of course the genial poet referred only to poisonous drugs as used by physicians. He certainly could not have meant all medicines, for Nature, in her words and fields, has been most prolific in yielding up her treasures of harmless, vegetable remedies for every disease. The wonderful discoveries of the famous Dr. Greene, of 24 Temple Place, Boston, Mass., amply prove the fact. Indeed, this skilled specialist in the treatment of nervous, chronic and lingering complaints, uses in his enormous practice, absolutely no poisonous drugs, but confines his treatment solely to the use of harmless vegetable remedies. His world-wide known medicine, Dr. Greene's Nervura blood and nerve remedy, is only one of his many remarkable discoveries. His extraordinary success in curing diseases of whatever name or nature, the innumerable restorations of health under the use of these marvelous curative medicines as prescribed by Dr. Greene, establish beyond doubt that Nature has provided remedies for each and every phase of disease, and that Dr. Greene, by his deep investigations and his enormously large experience, has discovered and prepared remedies which surely and certainly cure these complicated cases of chronic disease. Any sufferer can demonstrate this fact, as Dr. Greene gives all the privilege of consulting him, personally or by letter, absolutely free of charge. If you are out of health and have failed to be cured, see Dr. Greene at once, or write to him freely and fully about your case. You can do so in perfect and absolute confidence. He will explain your complaint and advise you what to do to be cured.

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To some extent, mythology is only the most ancient history and biography. So far from being false or fabulous in the common sense, it contains only enduring and essential truth, the I and you, the here and there, the now and then, being on time.

The poet is he who can write some pure mythology to-day without the aid of posterity.—Week.

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# LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT

## Buffalo Notes.

Buffalo was never in the past so well supplied with meetings and societies of a spiritual nature as to-day. There are at present three meetings of a strictly spiritual cast, three of a Theosophical nature, and at least ten or more mediums of all classes; and all seem to be doing well. Mrs. Maggie Walker, test medium; Mrs. Weldt, 310 Breckenridge street, independent trumpet mediumship; Dr. Stald, 24 Cottage street, independent sile writing; Moses and Mattie Hull hold forth as usual at the Spiritualist Temple, although both of them have been, with most of Buffalo people, victims of La Grippe. But they have not allowed sickness to interfere with any of their appointments so far as Buffalo was concerned. The Temple Society holds a Fair the last of March, and as usual Mrs. Nellie Whitcomb is the head and front of the practical working part of it. While her mother, Mrs. J. E. Matteson is the general-in-chief, Nellie is first officer at all times. The Buffalo Spiritual Society holds meetings and social gatherings with usual success, and is doing a good work with Miss Gussie Taylor as speaker, and with Mrs. Chase and others as test mediums. Mr. Hull's engagement with the First Spiritual church at the Temple closes on the first of August next, and it has not yet been announced who is to follow him in September, when the next year's campaign is to open. They could not do better than to engage both "Moses and Mattie" for another year.

J. W. DENNIS.

## Passed to Spirit-Life.

From Newton Upper Falls, Jan. 5, ANGELOINA E. TROWBROOK, wife of James E. Trowbridge and daughter of the late George W. Keyes, aged 59 years 10 months 21 days. After six years of mental suffering, the spirit was finally released, and she entered the home of which she has so often spoken, to join the loved ones gone before. The funeral services were conducted by Mrs. Sarah A. Byrnes, and selections rendered by the Shubert Quartet.

# CHRONIC ECZEMA

## CURED BY CUTICURA

I was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thornton, Ind.

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## The Ladies' Aid Society

will celebrate the Anniversary of Modern Spiritualism Friday, March 31. The following talent is expected:

Mr. H. D. Barrett, Mrs. Carrie F. Loring, Mr. A. P. Blinn, Dr. Dean Clarke, Mr. J. B. Hatch, Sr., Mesdames Alice Waterhouse, Kate R. Stiles, N. J. Willis, Sarah A. Byrnes; for recitations, Mesdames Lucette Webster, Etta Willis, Mrs. M. A. Brown; mediums, Messrs. Albert Swain, Edgar W. Emerson, Mesdames Annie Cunningham, Mattie C. Mason, Kenyon, Shackley, Nettie Holt Harding, Jennie K. D. Conant; music, Misses Laidlaw, Amanda Bailey, Messrs. Charles W. Sullivan, George Cleveland, E. W. and C. L. C. Hatch.

The services will be held morning, afternoon and evening. Dinner and supper will be served in the hall, 241 Tremont street. We hope all the friends will attend.

CARRIE L. HATCH, Sec'y.

## The Helping Hand Society

Will celebrate the Anniversary of Modern Spiritualism Wednesday, March 29, at Gould Hall. Among those who are to be present are: Mr. George A. Fuller, Mr. F. A. Wiggin, Mrs. N. J. Willis, Mrs. Mattie C. Mason, Mrs. A. Waterhouse, Miss Lucette Webster, Mrs. Gertrude Laidlaw, Mrs. Kate R. Stiles and many others.

G. C. CRAWFORD.

## Announcement.

The Massachusetts State Association will celebrate the fifty-first anniversary of Modern Spiritualism Thursday, March 30, in Union Hall, 48 Boylston street, Boston, Mass.

A large array of talent will be announced for this occasion in a later edition of this paper. Among those whom the committee is able to announce at present are: Mr. F. A. Wiggin, the celebrated medium, who is coming to Boston for that purpose (it will be his first appearance for this season); H. D. Barrett, President N. S. A.; President Geo. A. Fuller, 21 Vice-President Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb; Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Alice Waterhouse, Mattie C. Mason, Mrs. Juliette Yeaw. Make this another jubilee such as we had last year. Watch THE BANNER for further particulars. COMMITTEE.

## Announcement.

W. J. Colville announces the immediate publication of a singularly weird and thrilling occult story by a gifted Roumanian author, Dr. Eugenie Elisou of New York. The title of this singular romance is "SATAN'S HOOF AND THE TWO WITCHES." For insight into the occult practices of parts of Europe not usually frequented by the general traveler or pleasure-seeking tourist, this work holds an almost unique position. Every lover of the curious, the psychical and the mystical will revel in its entrancing narrative of strange adventure coupled with elucidation of profound mysteries of Nature. The philosophy is of the highest. The book cannot fail to enlighten as well as entertain. Advance subscriptions can be sent immediately to Banner of Light Publishing Co.—25 cents each; five copies, \$3. The book will be printed in clear type, on good paper, with very superior cover.

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