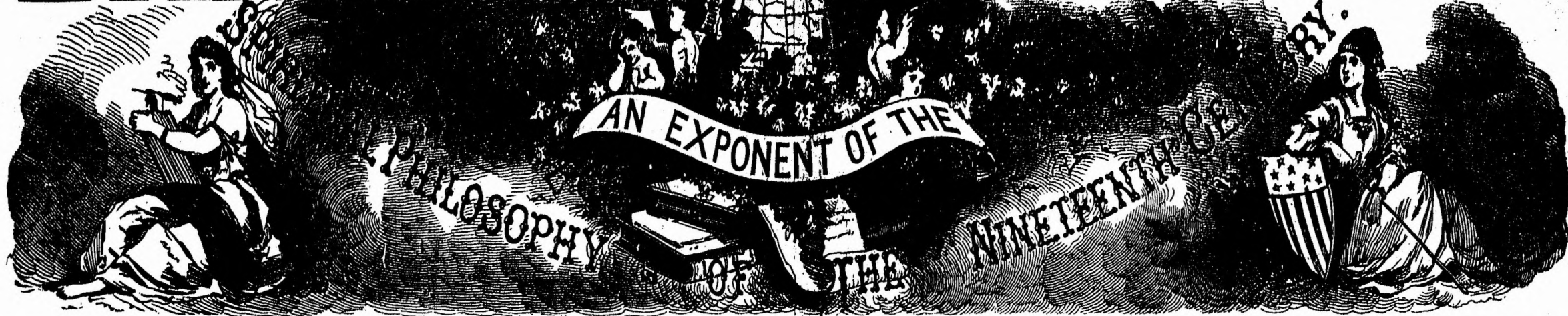


# BANNER OF LIGHT.



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NO. 5.

## MANHOOD.

Through all the centuries, and all the years  
The power of nature seeks expression free,  
As what as highest in our life can be,  
The righteousness that as a star appears:  
Oh! how the dream He evermore endears,  
So that the soul itself in love may see—  
Obtaining thus enriched identity—  
As creature gifted with large joy and tears!  
Therefore in grandest forms we find ourselves,  
In painter, poet, saint, inventor sage;  
While all the rabble of inferior elves  
In constant warfare must for this engage;  
Until they win, there is no peace or ruth;  
And when they win they're clothed in angel youth!

Then wherefore do we count the man as small,  
And hold as ours the lower view of him?  
The man in undeveloped soul is dim,  
As yet no man through nature gives the call  
To him (sweet friend and lover of us all);  
By hope and fear she doth true mind in beauty limn  
And work to grace the cruel, dark and grim,  
That glory may at last to each befall!  
Oh! blest are they who seek with Nature wise  
Manhood in full, the measure line and fair;  
Who deem their being worthy of the skies—  
Thus making chivalry their daily care;  
Attaining thus truth's freedom ever blest;  
And finding in their search love's endless rest!

For as the seed must come to flower at last,  
As blossom turns to fruit that ripens well,  
So we our early stages must excel,  
And reach allurements e'er before us cast;  
We watch, as sailors watch a far-off mast,  
Approaching god, that it a story tell;  
For we with love complete would friendly dwell,  
And heavenly visions here below make fast!  
Nor need we scout the slowest gains of time,  
Since these endure to meet the more that waits;  
And oh! the full result is so sublime,  
God's vindication of our varied fates;  
We working with Him in the wondrous plan,  
Discover angel powers behind the man!

WILLIAM BRUNTON.

## The Home Circle.

BY MRS. A. B. SEVERANCE.

One of the greatest blessings of the nineteenth century is the fact of spirit-return. We may truly say that it has been the salvation of many in a mental and spiritual sense, and also very helpful in a material sense to those who study to live in harmony with the laws of nature physically, mentally and spiritually, and seek to understand and obey the silent voice within.

To really know, or to feel fully assured, that the loved ones who have passed to the beyond can and do manifest themselves to us, helps wonderfully to brighten one's life; dispels the dark clouds of doubt and fear that sometimes gather around one's mental horizon; and imparts a calm, cheerful energy, courage and strength to perform much more hopefully and successfully the daily tasks of life. And I would most earnestly say to every one who aspires to greater happiness, a higher growth and better conditions in every way, that these inestimable blessings are always in readiness for those who can and will make conditions favorable to come into communication with their spirit-friends; and such conditions exist in a well-arranged home circle.

No mortal language can well describe the blessed change that came over my life through our family circles in the old farm house of father and mother Severance in Eagle, Wis., some forty years ago. None but earnest, truth-loving investigators composed that circle. Every heart and soul implored the good angels to come to us. And they came, proving their identity as clearly as you can prove yours to a distant friend by writing a letter.

And we did not have to consult any great scientist to enable us to feel sure of the truth of spirit return. Still it was a great comfort to us in our controversies upon the subject to be able to cite the fact that such great minds as Judge Edmonds and Robert Hare had, through their most searching investigations, become confirmed Spiritualists. But we were most happily assured that those great unseen intelligences would not neglect those who sincerely seek the truths of spirit return, even though they are lowly, unlearned and obscure. And it was to those who took a devoted interest in private or home circles in the early days of our Spiritual Dispensation that wise spirits came; selected those adapted to become pioneer workers; took control of their mental powers and led them out before the people to proclaim the truths of Spiritualism and the philosophy of life.

And who, may we ask, among our pioneer workers ever proved themselves unworthy their divine calling? And I can truly say that the goodly number of private or home circles in the early days of Spiritualism that I have had a personal knowledge of, were a wonderful blessing to all participants, whether they became acknowledged mediums or not. An unseen power warmed to renewed life their very souls; a new inspiration seemed to take possession of them, manifesting itself in every department of their daily lives. They became more hopeful, more cheerful, and gave every indication that they felt that life was much more than merely worth living.

We may deal in metaphysical disquisitions, theoretical reasonings and elaborate arguments if our preferences lead us that way; but the plainly expressed truths of Spiritualism will more surely reach the very depths of longing hearts and aspiring souls, and uplift them to better conditions.

Let us ever attend faithfully to the material affairs of life, but not become so fully absorbed in them as to neglect the spiritual. A great help to our spiritual unfoldment may be derived from reading and studying the plainly expressed facts and philosophy of Spiritualism

so amply set forth in our spiritualistic papers and books; by friendly associations with spiritually-minded people; through private sittings and home circles, and by turning our thoughts to the higher life during our daily earthly cares, thus throwing wide open the windows of the soul to the ever-invigorating rays of spiritual light.

1300 Main street, White Water, Wis.

## Man.

BY MRS. M. KLEIN.

Is man altogether the product of the evolutionary processes of nature, or is there a divine induction, that is the immortal soul, which develops in and through the physical organism, as an infant develops in the womb, drawing support from its native elements above, and strengthening them by reason of the material substances with which they are exchanged? Is this soul the I Am, so to say, the warp divinely laid, into which our thoughts and deeds are woven? It is thus represented to me, and also that at the quickening of the planetary life-germ the divine induction likewise takes place, and unfoldment begins simultaneously, with immediate interaction, and stamps the individual, yet in essence, as an immortal being.

In the 139th Psalm, 15-16 David says: "My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth."

"Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Glancing over the *Inter-Ocean* of a recent date, I noticed the headlines of a sermon by the Rev. Father Thomas A. Cox, "The Foundation of Christianity is a Belief in the Trinity." "A Mystery of Religion." After a rather lengthy explanation of the Trinity, he puts this question, i. e., "What is a Person?" and answers thus: "I answer, a rational suppositum. But what is a suppositum? It is a substance which is *sui juris* an independent substance, a substance which is not included or overlapped by another; whereas a substance is a something that does not inhere in anything else, but stands under its own accidents that inhere in it. A person is not a mere quality or accident, as color, weight, size, length, breadth, thickness, hardness. A person is a substance, a rational substance, an independent rational substance. A man is a human person. A society of men banded together in a company, governed with reason, is a corporate person, but a child or a slave that is in some respects overshadowed by, or included in, another, may not be in these respects a legal person."

I have made these quotations from ancient and modern sources. We see little difference. The cry for knowledge on these important topics is the same to-day as thousands of years ago. Man is eager to learn himself and his relations to his Creator; but as plainly proved by the last quotation, he fails by reason of mental default, and the limited sense unfoldment of the most learned of mortals is everywhere apparent. Furthermore, this inability to grasp the truths so diligently searched for is proof conclusive that the Infinite must and does reveal himself through the finite, and the finite beings who are sensitive and readily attuned to the rhythmic vibrations directed upon them by spirit operators.

Therefore Modern Spiritualism, viewed from all parts of the compass, is a great blessing to all humanity, for the truths that are so much needed to make them free and happy would not reach them for ages to come in any other way. It is through spiritual mediums that these precious truths concerning man's rights, duties and welfare, here and hereafter, are imported.

Brother and sister co-workers in the spiritual vineyard at this eleventh hour, we walk side by side with the martyrs of all ages. We tread the path of all the world's heroes, and yet we often complain when we should only rejoice that we are so gifted to serve God and humanity in such a capacity. The questions to be answered are concerning man in his threefold composition. Some writers make ego, soul, spirit, synonymous. A spirit present at this writing says: "God is the entire purified essence of the cosmos. Ego is man in essence. Spirit is the life-principle, quickening power, motor; but without the soul the spirit could not build a form and be active in and through one." It is the soul force or substance upon which induction and the importing and retaining of intelligence is dependent. There is a marked difference between soul-substance and soul-tissue. Soul-substance is an abstract from matter the same as spirit, but differs in texture. It is supremely fitted to unite with those qualities of matter whereby the link of the trinity is formed. In the first place, when substance is quickened by spirit to form the nucleus for a new entity, a condition is met that is necessary to the drawing and holding of soul-substance. The fibre or nerve system is the soul tissue, and that which courses through the nerves the soul substance.

This substance is what is seen going out and clapping hands, so to say, with congenial substance of its kind, thus imparting and receiving benefits, widening the circle of activity, and exchange of mental and vital supplies. Therefore, man is conscious in accordance with his soul or sense activity, upon which depends his mental stock and store. Consciousness then, as the power of the mind, ought to know

its own actions and states, and know them in their relations to and unfoldment of the ego. We do not always find this to be a fact, as the Rev. Thos. A. Cox furnishes proof. Dr. Hopkins defines consciousness to be the knowledge by the mind, of itself as the permanent and indivisible subject of its own operations. I might go on citing world's scholars who admit that the senses are dependent on their leading nerves for information; sight, hearing, etc., but will say in conclusion that the fibre system in space may be properly called the Over-Soul. Each individual soul is connected thereto, because an issue from it and by the substance coursing through this general soul or nerve system, collective life is supplied with vitality, each life receiving in quality and quantity as it is rated in unfoldment.

Thus it is that we think the thoughts of God after him. The mind that gets knowledge must produce it for itself under proper conditions, and with proper help. Thought vibrates upon the soul tissues, and makes indentations upon the brain, which we call impressions.

Spirit originates the vibratory power of thought. These are facts in nature beheld above and below the ebb and flow of phenomena, clearly proving that there is an intelligent power superior to man, working out a determined purpose.

## Letter from Switzerland.

Translated by Fred. De Bos.

Our position is not indeed firm so that we might dare to tire the public by the constant exposition of our ideas, and we thought it wiser (after the Metzger-Berthoud campaign which our former reports mention) to let the calm come, and wait until circumstances should provoke again our intervention. We intend now to begin the fight by the successive publication of some pamphlets by which we will seek to have our Protestant friends understand that they accept in the Bible that same Spiritualism which they scorn so when presented by living mediums. These pamphlets, we hope, will be so much more effective that we draw their matter from the writings of the reverend Englishmen, Haweis, Page-Hopps and C. Ware, and these names, highly esteemed in England, will doubtless attract the attention of the pastors and surely that of the laymen of our churches. But it is only a project yet, and I shall not be able to give you the results before next year.

A fact which I could not have given you last month, having read it recently in the *Spirit Blätter* of Nov. 4, is the foundation at Zurich of the Spiritisten Verein von Zurich by a Mr. Velix Schelling. This, with the group at St. Gall and ours are, I believe, the only Spiritualist societies openly known in Switzerland, where they fear to make known our admirable belief and where it is so little known. I have recently had the proof of this in an article in the *Bibliothèque Universelle und Revue Suisse*, reviewing my pamphlet, "The Medium, D. D. Home," the which you must have received, as I sent it to you a year ago. I have been convinced that the reporter, although a learned man, was totally ignorant of our doctrines, and, after rectifying some of his mistakes or attacks, I have had the pleasure to see him come to a better appreciation of the subject. Still his article has presented our theories in an unfavorable light, and the *Review* will not accept or publish any refutation whatever. Unfortunately, we have not a paper to which we could apply to defend our cause. The *Signal*, of Geneva, which was for a while well-disposed, has changed hands, so we can no longer depend on it. Perhaps the coming pamphlets will fill this void, and our words may have an effect on some.

Since our society has quietly continued its work, holding each month, except during vacation, séances well attended. The various subjects treated have not strictly followed the psychological question, still one of our mediums, Mrs. —, has interested us by reading fragments of a mediumistic work just printed, bearing this title, "The Spiritualization of Man by Evolution, the Morals, the Psychology," by O. L. Dare (anagram). The book is, I think, especially interesting, owing to the way in which it has been produced. One must have seen the medium at work to form an idea of the difficulties attending such a production; sentences and words are uttered disconnected, as it were; the medium, while dictating, attends to her business, speaks of other things, then takes back the thread of dissertations sometimes difficult and often mixed with scientific words far above her knowledge, as the lady, a government employee, has only received a common education. At two of our séances our president, Mr. Metzger, has spoken on "The Little Duties of Life," a very important subject for every one, especially for Spiritualists, for the individual amelioration is, after all, the principal aim of our existence.

The speaker showed first that civilization, with its progress, instead of diminishing the difficulties of life, rather increases them by creating in man wants more and more refined and urgent. Addressing, then, the strong sex, he strongly condemned the theories of a so-called morality which permits to man what it calls sin in woman. He also claimed that a trifle, a careless word, were very often enough to destroy the harmony of a young household. He warned his hearers of the danger of coarsing, at the beginning of the married life, a first grief, showing that the wife would be the greater sufferer. Does not, he said, the husband often act as the master? Is he not too exacting toward his wife, whom he wants to see smiling and cheerful in the performance of

her arduous duties? Is he not very indulgent to himself in regard to his personal duties? Life is made up of little duties, and small victories over selfishness help the progress of moral life.

At the next séance the speaker addressed the women, especially the wives, whom he did not spare any more than the men, for they are often as much to blame one as the other. Do they not forget that patience does more than anger? Their nervousness is often the cause of irreparable wrongs. Marriages are contracted too carelessly. How many are betrothed hardly knowing each other! Full inquiry is made as to the financial standing, while character and moral qualities are considered as of slight importance. Woman, who is by nature a keen observer, might easily, if she wished, make the necessary psychological examination. As a rule, young ladies are badly prepared for the duties of wifehood; novels are too often their favorite reading, and how many exert a pernicious influence on their minds?

Some failings are stronger in women than in men, viz.: curiosity, jealousy, pride, falsehood; they often forget many duties, great and small. Speaking of the rights of women, he said that if the rights claimed by women were granted to them they must not forget the new duties and the responsibilities which they will have to shoulder. Her true sphere is the home, and she will do a glorious work for the family and for the society by being faithful to the little duties.

After these lectures and the discussions, we had another speech on "Woman and Womanhood," by Mlle. Cloutre. She claims that the inferiority of woman is specially due to the system of education followed until now; she is too much trained in view of marriage, while boys are brought up in a far different manner. The rights of woman do not aim to supplant man, but to make her his co-worker and his equal for the good of all. Some other topics have been treated, among them "The Evolution of Morality," by M. Lemaître, a sketch of which will be found in our next report. I hope that in my next I shall be able to give you something more interesting, and that the doctrine which we try to propagate will extend more and more. Now we can only be patient. Let us hope that the congresses to celebrate the Fifty-first Anniversary of our noble Cause will give satisfactory results.

Accept the assurance of my loving regards,  
LOUIS GARDY.

## Is There a Remedy?

BY C. E. DANE.

Human beings are heir to some diseases that can never be cured; but many diseases that befall mankind can be helped, and often cured. As we look over the field of Spiritualism we do not find the harvest as plentiful as we would like. What is the cause? We have transplanted our tender young plants from the home circles into the cold and dismal field, where they have been stripped of their honor and purity and left to the mercy of an unfeeling world, which soon gives them the name of fraud or humbug.

A great many people are watching our spiritualistic field to see what kind of a growth we shall attain. We have come out from the church, and claimed to have found something more glorious than it could give. Some of our brothers and sisters from the church have attended our meetings and have gone away discouraged. What wonder they do? We have not been able to place before the criticizing public the talent that could explain or prove the fundamental and important truths of our religion. There are talented mediums in the world to-day, but their price is so high that a great many of our local societies are not able to secure their services, on account of the low state of finances.

Therefore, in order to keep a society going, they have to place before the public a great many who are not able to explain or answer the questions of many who come to our halls. The barricade that some of our Spiritualists have built between the churches and our local societies is doing a great deal of harm in the matter of attendance. We have been too cold and independent to those who were our brothers and sisters in the churches. We have claimed we could get along without church members and any of their methods or rules of work or service. How have we succeeded? The churches are prospering; our local societies are hardly paying expenses and barely existing by our new methods of work.

We do not believe in the creeds and dogmas of the churches. We do not believe in catering to the public for the simple purpose of satisfying it; but if the church has found a remedy for any of its troubles, surely we may accept of the same remedy for similar troubles. Two-thirds of our local societies need to double their attendance at every service. How can they do it? By placing before the public those mediums who can give as much intellectual food as the liberal church gives to its attendants. We need the church members in our ranks to-day; they would be a help and a strength to us. We never can secure them by saying there is nothing in their religion that we need.

Surely the religion that has comforted and carried our fathers and mothers safely across to the other side, from whence they have been able to come back and hold sweet communion with us, and thus prove the truths of Spiritualism has something of good in it. Our philosophy teaches us to be liberal, but some of us have become so bigoted that we are a living lie to our Cause.

A great many of our Spiritualists are not willing to work unless they can be placed upon the public platform as test or inspirational mediums, but in our churches the pastor can find hundreds of willing workers as teachers, class-leaders and committees.

Is there not enough work to be done in our local societies? Should they not visit the poor and sick, and teach those who wish to learn of our religion? We are not looking at those around us in the light that we should. Often we will not see anything but the faults and sins of others; we condemn them because they do not believe as we do, or because they do not act as we would have them.

Now as Spiritualists we claim we have a god, or a power of good dwelling within us. Are we letting that god love shine forth from our souls? We need a change of heart. When we get the Christ love in our hearts for all humanity, and are willing to help our brothers and sisters instead of condemning them, we shall then be elevating Spiritualism. We have held out our hands, and taken every thing that was offered us.

We must remember that only as our hearts are full of love for those around us; and we freely bestow upon others of our store of good things, shall we be rich. We have been placed in this world for a purpose, and we should strive all that lies within our power to find out what our mission is, and so live that some one may be happier for our having existed.

Let us talk a little less of the Golden Rule and practice it a little more, so those around us will see that we believe what we preach. As one has said, let us enter into our closet and commune with ourselves; let us allow that higher perception of the soul to unfold itself, so that we shall see and understand our duty to humanity round about us; let us seek for help and strength from the great fountain-head, whence all our help has come in the past. No person need dwell in darkness if he is willing to dwell in the light. The honest and true Spiritualist may have the cold shoulder turned to him by his jealous brother or sister in the work, and he may have to dwell in a "house by the side of the road," but honesty and truthfulness will live through eternity.

## The Divine Power Called God.

BY M. G. TIBBETTS.

If I may be allowed the privilege, I would like to speak a word through THE BANNER in regard to the now much discussed subject, that of the nature of the Divine Power called God. Many and varied seem to be the conclusions of minds deemed authoritative on the lines of philosophical reasoning. Earthly things can be measured by earthly minds. Earthly secrets can be gleaned by earthly wisdom's scrutiny, but who can unlock the casket of treasures in the heavenly spheres unless they have the key? And to whom will the key be given, save those who knock at the door of him who is keeper of the seals?

In vain do many search for that which is hidden from them, because not clothed with the right spirit themselves. All things were designed to harmonize on their respective planes. "An eternal fitness in all things"—should the beast of burden attempt to lead in the direction he thought best, there would likely be a disparity between his choice and that of the reinsman, hence an inharmonious atmosphere, and, if the beast persisted in refusing to be directed, he would be guided by his own inward nature; some rush on at breakneck speed, not even halting on the verge of their own gruesome destiny. The Divine Power, or God, holds humanity responsible for the reckless extravagance of a misspent life; because given ample reasoning powers to discern cause and effects from a material standpoint, and the gate has been left ajar between earth minds and His own light; but those who turn their backs to the great luminary cannot view it in its splendor, neither is the light excluded from those who seek it, because some prefer the darker side—that of their own wisdom.

Illustration: In a laboratory are displayed bottles containing various kinds of liquids. One of an inquiring turn of mind saunters in, takes a vial, and drawing the cork, finds it to contain an offensive drug. Another follows his example. Thinking to learn of the extent of the laboratory's contents also by making one discovery, he gets a rich perfume, and exclaims, sweet are laboratory contents. Would investigator number two convince his predecessor that sweet odors only were to be found in the laboratory? or number one's statement that it contained only that which was repulsive be received as conclusive evidence? or would each rely on facts of his own discovery by vial's contents being brought into juxtaposition with his olfactory nerves?

Experience reveals facts which argumentative reasoning cannot gainsay, which rule holds good in the spiritual as well as material realm. No soul can understand God only in that degree in which God is revealed unto him. Being above he is seen only by the radiation of his own light, and it is ever ready to shine forth into the chambers of the human soul, when doors of mind are opened, and the aspirations of the soul thirsting for knowledge are waited heavenward by their own spiritual ether, hence is explained why some receive food from grander heights than do others; each receives according to his powers of receptivity. God's rule is, give unto all recompense according as they deserve. Man's rule is not always after that pattern. If some would seek as ardently to bring their minds into a condition compatible with the higher radiations, as they do to disprove the possibility of a convincing influx of holy radiations of Divine Power, being imparted to mortal minds, methinks they might come into rapport with illuminations which would speak to the inner consciousness as never man spoke.



# Written for the Banner of Light. THIS COMING.

BY BYRON D. STILLMAN.

Wake up! the day is dawning,  
A new life is at hand,  
Throw off the chains of bondage  
Proclaim throughout the land  
True freedom for the people,  
Shout justice for each one,  
Liberty, make it the cry  
A new world has begun.

Too long we've been the servants  
Of church and of the priest,  
Who fed us on the fables  
And dogmas of the East,  
Till we would take the stories  
Those bigots of old would tell  
From woe that swallowed Jonah,  
To everlasting hell.

All hail the age of reason,  
Not that of Thomas Paine,  
But the age that set forth  
Whose noble views proclaim  
The right to our opinions,  
The right to make them known,  
Right to stand up for the right,  
Though we may stand alone.

Ring out, ye bells of freedom;  
Many a martyr's groan  
Has helped to forge these bells,  
They passed away unknown.  
The day is surely nearing;  
It's in the atmosphere;  
You feel the tyrants tremble;  
Can see them quake with fear.

So glad on well your armor,  
And enter the great fight,  
For equal justice to each one  
Truth, Liberty and Right;  
And should we reach that epoch  
Where we rule in peace by love,  
We'll not be loquacious then so  
For a heaven up above.

6118 Drexel Avenue, Chicago.

## Cold Facts About Spiritualism.

Outline of Address by Will C. Hodge, delivered in  
Los Angeles, Cal., Nov. 20, 1898.

Reported by W. N. Slocum.

Spiritual manifestations are as old as humanity. Every system of religion is based on spiritual phenomena. We cannot separate spiritual philosophy from spiritual phenomena. The two must go hand in hand. The average Spiritualist has been made such by spiritual phenomena. In the early days of Modern Spiritualism we had private family circles. There was then no such thing as a public test medium. The "almighty dollar" did not enter into consideration in our endeavor to come into communication with our spirit friends. Our search for truth was not interfered with by monetary considerations.

In time we began to have public test mediums, some of whom, for their maintenance, made charge for their services. Then the number of public mediums rapidly increased, nearly all demanding a fee. Rivalry and antagonism ensued, one medium working against another. The number claiming mediumship increased until the country was flooded with them. Do not understand me as deprecating the increase of genuine mediums; I wish there were more than there are. But the simulation of mediumship and the use by genuine mediums of "tests" derived from mundane sources, cannot be too strongly denounced. Any medium who procures facts beforehand, who gets names and incidents and gives them as of spiritual origin, is engaged in a business too despicable for words to fitly describe. There is no excuse for such conduct, and no honest self-respecting Spiritualist will countenance a medium who is guilty of it.

We must demand character in our workers. The fight that is now going on in San Francisco to eliminate fraud is one in which all true Spiritualists must feel a deep interest. If we cannot eliminate fraud from Spiritualism—if that which is recognized and employed by our societies must include the fraudulent with the genuine—then Spiritualism, so far as I am concerned, may go back where it came from. I know it to be founded in truth, but I want the truth unadulterated. Most certainly those who are guilty of fraud should not be employed by Spiritual associations.

Mediums, like other people, must be judged by their daily life. When any of them, claiming to have guides of exalted character—denizens of "the seventh sphere"—are vindictive and slanderous in their attacks on other mediums, they prove themselves to be pretenders. If they had, as guides, the good and wise intelligences they claim to have, they would show goodness and wisdom in their daily life. We are to be judged by our fruits.

Some of us understand something of the law of vibration. We know that when a musical chord is struck, corresponding chords vibrate in harmony, and we are beginning to learn that under this law we attract invisible intelligences. The quality of the spiritual communications we receive depends upon ourselves. Men do not gather grapes from thistles now any more than they did two thousand years ago. All things are governed by law, man included. We cannot break a natural law, though we may be broken by it.

Human beings vibrate on certain keys and attract corresponding spirit intelligences. The class of spirits we attract depends upon our own unfoldment. Some people imagine that everything is regulated by the spirit world. They say: "We need not do anything; the spirits will do all that." This is a great mistake. We must fit ourselves to receive before we can receive; we must have brain capacity to enable us to serve as vehicles for the transmission of intellectual impressions; and we must have moral culture, that we may give voice to high moral instruction. We ourselves are the main factors in the problem. The spirits are the unknown quantities—the x, y, z of the problem—and their value is determined by what we ourselves are—like attracting like.

Promiscuous sances are an evil, especially where the sitters clasp hands. Such circles are not only of no benefit, but to sensitive persons a positive injury, the sensitive taking on the physical ailments and mental conditions of others in the circle. Such is not the proper way to develop mediumship. Any one who has the natural capacity for mediumship can develop better by sitting alone.

Dark sances are especially objectionable. It is true that some things can be done better in the dark than in the light, and dark circles held for the special object of investigating that class of phenomena, under proper conditions, are all right. But a great deal of the fraud that disgraces Spiritualism to-day is attributable to dark circles. All sances for the general public should be given in the light, that those who attend may see and know what is going on. I believe that Spiritualists generally will, ere long, demand the abolition of the dark sance.

At the average dark circle you cannot know, one time in ten, whether the spirits that manifest are in the body or out, and in nine cases out of ten I believe they are in, and not out. I know that materialization is possible, but what is called materialization is generally false. The best manifestations I ever saw were in the light. You can have light if you demand it. No genuine medium will object to test conditions. Whoever does so object furnishes evidence that something is wrong.

Mediumship is a blessed thing under right conditions. It is a great misfortune under bad conditions. Some sensitive—those who have little force of character, those who are merely "negatives," and subject to all sorts of influences—are not only affected by people in the circle or audience, but they become the prey of every "tramp" on the spirit-side of life, and in their ignorance they invite into their homes spiritual beings who, if seen in earthly form, would not be permitted to come inside the gate, much less inside the house. Such mediumship is dangerous. When we develop mediumistic power we should develop character as well. All sensitive who have bad habits are in danger. They attract spirits like themselves. Such spirits cannot build you up; they can only drag you down to their own level. They may not always design to do you injury, but they do it, whether designedly or not, because they are incapable of doing otherwise.

The speaker here referred to drunkenness and various other bad habits of some mediums, and said: You need

not attribute such sins to the spirits. Do not deceive yourselves. You can no more put off the responsibility of your sins on to the spirits than orthodox Christians can transfer theirs to Jesus Christ. You are building up your own character by your daily life. See that you construct it that no outside force can destroy what you have built up. You must be master not only of your own evil tendencies, but over all outside influences.

Some people wonder why all spirit influences are not good. There are as many kinds of people on the invisible side of life as there are on the visible side. A liar does not, immediately on entering spirit life, become truthful. He remains, for a time at least, what he was when here. There are lying spirits there as well as here, and some of them come here to deceive. The way to make people better over there is to make them better here. So long as they are taught to believe that they can sin here and escape punishment there, so long will we continue to send to that world lying and vicious spirits.

In regard to the development of mediumship, Mr. Hodge recommended self-culture, of mind and body. He denounced professional developers for pay as swindlers. A person who has the germs of mediumship can develop them much better without than with a "developing medium." The "magnetized slate" business, he also warned his hearers against as a fraud. Of healing mediumship he spoke highly, but deemed it essential that the healer, as well as his guide, should know something of the human body.

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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 V.

#### The Spirit-World and its Inhabitants.

"We shape ourselves the joy and fear  
Of which the coming life is made,  
And fill the future's atmosphere  
With sunshine or with shade.  
The tissue of the life to be  
We weave with colors all our own;  
And in the fold of destiny  
We read as we have sown.  
Still shall the soul around it call  
The shadows which it gathered here;  
And painted on the eternal wall  
The Past shall reappear."

The trend of progressive-scientific thought to-day in the elaboration and elucidation of the problems of life and being is almost entirely on the external plane. Our greatest philosophers are those who depend upon intellect, *per se*, for the solution of the mysteries that beset them on every hand. They jealously guard their cherished theories and speculations and present an impervious barrier against the flood tide of orthodoxy and bigotry which would gain sweep from existence the imposing citadel erected to protect the human mind from thralldom and superstitious authority. Observing what disastrous results always follow an unconditional surrender of the birthright of the race to the parasites of the world, no wonder these guardians of the Angel of Liberty should sternly repel every sinister effort to lead her captive once more in pretty chains.

Yes, we can sympathize deeply with our men of science, even though they may urge the pendulum of progress too far in one direction to be inevitably visited by a corresponding deviation from the exact and the true.

The rapacious wild beasts of religious intolerance have been abroad down through the corridors of time, stifling the noblest aspirations of progressive spirits in all ages and climes, enshrouding this beautiful planet with a pall, thus shutting out the sweet sunlight from on high. Alas! how often in past times has the beautiful Angel of Truth descended from the spirit realm to take up her abode with the sons of men, but she has been savagely seized by "the powers that be" and chained to the unwieldy car of the State, her garments of snowy whiteness have become smeared with the blood of human beings, and the tiara of spiritual blossoms which originally encircled her noble brow has become encrusted with the dust of earth. All honor, then, to you who to-day shield her with the dignity of your manhood. Heed the divine monitions of her intuition, and you will build up a system of philosophy and religion which will commend the endorsement of the wisest and best this world can ever know.

Desperate appeals are being made even now for a reconciliation between Science and Religion. Between popular orthodox theology and science there can be no reconciliation, but between true religion and true science no reconciliation is necessary, because religion is the harmonious associate and handmaiden of science—inseparable, faithful and true—yes, indissolubly united in the grand work of human progress.

Our nineteenth century philosophers seem so determined to establish the truth of Prof. Tyndall's proposition, viz: "Matter contains the promise and potency of every form and quality of life," that they will even expose themselves to the charge of being illogical in their endeavor to sustain a pet theory such as his. It has been declared that "the brain secretes thought as the liver secretes bile." Now here it is evident there exists a determination to account for all the phenomena of human manifestation and activity separate from, and independent of a spiritual being. But the speculator at this point outsteps the bounds of prudence, and lays himself open to grave charges of inconsistency.

If mind is the effect and elaboration of physical elements, and the quality of thought is determined according to the organization of the individual, then the higher the quality of organization, the better the nature of the thought entertained. The poet must necessarily have partaken of a superior quality of food in order to give the sweetest thought; but unfortunately for this method of reasoning Mr. Shakespeare, the greatest poet that ever lived displayed his superiority three centuries ago, when the conditions of life were crude and undeveloped indeed. The Emperor Nero had facilities afforded him for building up the best organization physically, but contrast him with the spiritual Percy Bysshe Shelley. The refinement and appreciation of the musician is not at all the result of the particular kind of food partaken by him, but it is the result of spiritual unfoldment.

Mr. Chas. Bradlaugh, the great apostle of free thought, who was a giant both physically and intellectually, frankly admitted his inability to analyze a quality of thought outside his own mental perception. Why did not his splendid physique furnish him with a satisfactory reply to the poet whose poem had been submitted to the editor of the *National Reformer* for review? Mr. Bradlaugh's exact words were, "We do not know enough of poetry to criticize an ordinary poem, and transcendental poetry is out of our latitude altogether. Mr. Sinclair has here and there some very fine lines, and we look at them curiously, as we might do at rare jewelry. The setting is often weird, but perhaps some one who gets the book will understand it better than we do." Why did the editor make this hopeless admission of his lack of spiritual analysis and perception? If "the brain secretes thought, as the liver secretes bile," why did he not partake of a certain kind of food, so that the brain could secrete the thought required for the trying ordeal? All the possibilities of organization were at his command, and yet he could not perform a mental work which could possibly have been satisfactorily rendered by some person whose physical body might be scarcely able to retain the vital spark of life within.

Perception, reflection, abstract and concrete reasoning, are properties that do not belong to matter. They are superior to that inert substance, which is but the servant or vassal employed. For instance, take note of that man who has been shocked to death by electricity. As far as science can ascertain, not an organ of that man's body is diseased, nor has he been deprived of any particle constituting the entire man, but the life principle has departed, reason cannot be restored, and that physical machine, generally admitted to be perfect in its parts and formation, is unable to resume its normal functions. Why? When we have in mechanics a machine exactly adapted for the performance of certain mechanical work, we apply the force and the machine obeys our desire. Why does that perfect material form fail to manifest the intelligence that characterizes its operations a few moments ago? If matter contains "the promise and potency of every form and quality of life," why is such promise "made to our ear and not to our eye"? If the volitional principle be but an electric fluid controlling the material form, why not restore the man to perfect health by the infusion of electricity judiciously applied? Oh, ye so-called scientists—philosophers of the nineteenth century, blind leaders of the blind—"give us back something to believe!"

However, the old metaphysical method of analysis in dealing with spirit and matter is entirely superfluous now, in presence of the phenomena that usually take place in the séance room. Man's spiritual immortality is to-day unquestionably demonstrated by innumerable evidences of spirit-return; and satisfactory assurances of spirit identity have been vouchsafed to thousands through the instrumentality of spiritual mediumship. These spiritual beings who communicate at sances are individualized entities, human in their characteristics, and possessed of thoughts, feelings, aspirations and ambitions similar to our own. They inform us that they inhabit a spiritual world, where conditions exist for the expression of all that

is highest and best in man. What then is the spiritual world, and how does man perpetuate existence there? We have seen that man while in contact with a material body breathes, and appropriates atmospheric elements to supply the waste which is being continually cast off. He partakes of food to restore proportional nutriment, and keep up the necessary complement of atoms in order to establish an equilibrium of power. We know that the same individuality persists through all changes. The soul controlling an earthly body seven years old is the same being in association with a body seventy years of age, according to earthly computation, and yet those particles constituting the physical form have been changing and decaying, passing off, and being re-supplied all along the line of physical life. The brain elements have remained continually renewed, but the memory has remained intact. The man of seventy distinctly remembers his childish escapades and feelings at seven years of age, although his material nature has been experiencing a continual revolution of change.

This life principle, or individualizing ego, is the power producing change externally, yet maintaining its own existence inviolate. This is the intelligence that survives all change, persists through all progress, ever active, yet never dissipated, the grand centre round which worlds upon worlds revolve. This age is acutely practical, and looks with some disdain upon theoretical speculation; let us therefore pursue our enquiry on purely scientific lines, before we are driven to speculate and philosophize upon the premises presented. To ascertain more respecting man as a spiritual being let me request the reader to step with me into the séance room once more. We are about to witness the materialization of spirit forms. We supply the strictest test conditions, bind the medium hand and foot, bolt and bar the cage in which he is confined, take every precaution against collusion, securely close all means of ingress to or egress from the room, clasp hands round the circle, and await results. A number of spirit forms become objectively visible, speak to us, shake hands, and manifest intelligence human in various ways. From whence did they come, and to what condition did they return? There were certainly more human beings present during the séance than there were at the beginning and close of the meeting.

It concerns us, therefore, to crucially examine this matter, and learn our lesson spiritual from the facts presented. This manifestation establishes the stupendous fact that the spiritual nature of man can exist independent of association with the material body, but the physical form can not maintain its existence intact separate and apart from the intelligence that animates it. The spirit visits us from an invisible world. We feel his presence, but cannot see him. However gradually we perceive the particles of matter becoming solidified from a vapory condition until a human being who has come to us through closed doors walks round the circle, talks and acts similar to those present in the grosser form. Here is an exemplification of man as the epitome of the universe. As a central intelligence he has attracted to himself worlds of matter, which are kept in proper equipoise by his involuntary powers. The whole philosophy of the universe is here implied, and the mighty possibilities of eternity are displayed. With these wonderful results of applied intelligence let us enter the spiritual world, and view man and his relationship in a higher region of existence.

But first we are confronted with the inquiry "Why is the spirit-world invisible to the dwellers on earth?" The spirit-world is invisible because of our limited capacity of physical vision. Man while encased in the material form feels conscious that his environment will not give adequate expression to the requirements of his intelligence. The five senses, which are the avenues through which the soul acts upon the external, exert and supply only a measurable degree of possibility to the real power operating from within. Science has shown that there are sounds of which the material ear can take no cognizance. A microscopic world is revealed to the assisted vision which man would never have known without the cooperation of mechanical appliances. The man who is physically blind possesses a sensitive degree of touch which other mortals cannot feel. Under the power of mesmerism, or hypnosis, the subject can have his appreciation of taste and smell indefinitely increased by the operation of another mind upon his own. There are long-sighted and short-sighted people, the construction of whose optical powers shows varied degrees of vision. The clairvoyant can bid defiance to all physical obstruction, look through a stone wall and see as clearly beyond as though gazing through a window-pane—may he can pierce the veil between the two worlds, and the spirit realm is no longer invisible to him. Therefore, the spiritual existence being more ethereal and refined, it need not be surprising that a veil of materiality should obscure the mortal view. It is only our limited knowledge which prevents us from scaling the wall of obstruction, and doubtless the time is coming, and that not far distant, when Science herself will reveal the spirit-world to the astonished denizens of earth. The most potent powers in the universe are at present invisible, viz., steam, wind and electricity; may, the mightiest power of all—that which can assume control over these mighty forces—that which is destined to subdue everything external to itself—is invisible, and that is the soul of man.

Even the intimations of material science induce Sir John Lubbock to philosophize thus: "There may be fifty other senses as different from ours as sound is from sight, and even within the boundaries of our own senses there may be endless sounds that we cannot hear, and colors as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of color which we cannot see, of sensations which we cannot conceive." To clearly illustrate our position we will suppose that we have experienced the change called death, and have breathed ourselves out of one existence into another. As we stand there on the confines of spirit land we perceive that the conditions of life have changed. However, we retain everything that pertains to our individuality. By individuality is meant those peculiarities and characteristics spiritual that distinguish one man from his fellow. We have lost nothing except the physical body which is there lying beneath us, an immense mass of lifeless clay. We breathe as on earth, but the atmosphere is more invigorating. We feel light, buoyant and vivacious, eager to explore the new world we have just entered. Here the spirit body subserves the same purpose to the soul as the material form did to the spirit body while in contact with matter. In one sense the conditions are reversed. The spirit world is solid, substantial, positive and tangible, the only real existence, while the earthly world is but the outer expression—a model in clay, so to speak. As we examine ourselves individually a most startling and significant fact presents itself to our view; lo and behold! our very garments, our surroundings, our conditions generally are affected, modified and influenced by the moods of our souls.

This, then, is evidently a thought world—a state of being dependent for its existence upon the thought evolved from the human soul. Yes, that which we deemed a flimsy, intangible, vague, indefinite unfoldment of mental activity, as imponderable as the circumambient air, is a reality—a potent factor in the advancement and progress of the individual man. We feel the sweet, inspiring affluence of the zephyr-breeze, the richest and most delicious perfume gladdens our souls with divine gratitude as we bask and exultations from the loveliest flowers give us the thousand come to our beautiful spiritual condition. The meandering streamlet seems to echo our sweetest joy, and bear our vibrations of rapture away and away to other regions of this lovely land. The merry warblers in the woodland glade make the atmosphere vocal with an anthem of praise, and the richly-tinted foliage of the forest reflects the low light of infinite love; away in the distance the rivers and seas are all animation and life. Happy spirits, free from care and sorrow, sportively breast the waters blue, and drink in the beatitudes of a higher life. The mountains lone add a grandeur, a majesty and sublimity to the picture, and seem to invite the pensive spirit to court their retirement and recuperate its exhausted powers. All is activity. Every soul is pursuing that occupation which contributes the greatest pleasure, and is most conducive to the unfoldment of the exhaustless possibilities within.

Imbued with a desire to investigate the laws and conditions that here obtain, we resolve to accompany a band of philanthropic spirits who are journeying on an errand of mercy to those dark, undeveloped beings who are dwelling in the earth's atmosphere, unable to ascend into the spirit-world proper because of their grosser attractions to things earthly and unspiritual. There on a bleak, barren plain is the spirit who is about to receive the kindly ministrations of these disinterested souls. He is wildly excited, and gesticulates violently as he makes desperate efforts to support his dwelling, which is threatened with immediate destruction from the wild blasts and storms that continually visit his lonely home. The pitiless, cold wind sweeps over the plain, and his unprotected head is violently assailed by the furious gale. We gaze calmly and placidly upon this wintry surroundings, and our hearts go out in pity to this poor unfortunate soul. We feel no adverse condition or distress, because the home has not been made by us, and is, therefore, not our own; but he who is the creator and cause of all this trouble suffers on, unable to see the philosophical significance of his lesson in compensation. The violent storm and mighty commotion around him are but the correspondence or indication of his spiritual unfoldment. Until he can become master of the passionate moods of his soul he will be compelled to struggle on against the foes of his own making. He has sown to the wind, and is now reaping the whirlwind. When his soul becomes quieted within, no more raging tempests will annoy him; the sweet light of the spirit will illumine his dreary world, and he will pass on to loftier attainments and higher ideals. After indulging in kindly words of remonstrance, and imparting spiritual instruction commensurate with his quality of perception and discernment, we leave him calmer

and more thoughtful, resolved to profit by our friendly counsel and advice.

We now descend to what is supposed to be the lowest condition of spiritual unfoldment, and witness the most painful aspect of the spiritual asculties to the god Mammon. In a dismal hovel, mouldy with age, containing no internal adornment, we behold a miser shivering with cold, that seems to be the gleam of his own fiery eyes, which ever and anon glare fiercely through his shaggy gray eyebrows as he nervously peers from side to side, apprehensive of interruption from those who would deprive him of his only joy. He glowers and stares at the glittering tinsel apparel before him, and grins with fiendish glee as he counts it o'er and o'er. His garments are tattered and torn, and fail to protect his shivering form from the piercing cold. His surroundings partake of the quality of thought which he has unfolded, and he is desolate and miserable indeed. The thoughts of his soul have taken form in gold, which was the dearest thing his heart had ever loved. How long that spiritual being who has made shipwreck of love may continue amid such forbidding conditions it will be difficult to determine. To estrange his love from that which has absorbed his whole thought seems well nigh impossible, but progression is written in letters of living fire upon the human soul, and he will eventually awake to happiness, spiritual-mindedness and peace. Had he, previous to passing away from earth-life, resolved to give general diffusion to his love, he would have been spared the fearful sufferings which he now endures, but the law of compensation is merciless in its operations and demands in the spiritual world, for what a man sows he must inevitably reap.

Our souls are wrung with sorrow—we sigh for the woes of poor humanity as we turn to take another object lesson in other spheres of spiritual activity. Oh! when will the people of earth learn that material joys are but dead sea apples, that please the external, but inwardly are but dust and ashes! If the moods of the soul constitute existence in the world of cause—if violent emotions and uncontrollable passions are typified in correspondential symbolism—if tranquility and peace of spirit produce exactly analogous conditions and creations in the outer world, why may not earthquakes, volcanoes, simooms, monsoons, cyclones, hurricanes, tornadoes voice the unrest of the human soul? May not Nature in external life on earth be plastic and subservient to the will, intelligence and spiritual power of man?

To vary our experience, to enrich the mind, to produce profound reflections on the purpose of life, our spirit friends now suggested that we visit an inhabitant of spirit-life who was a wealthy successful man of business while in the mortal form. We gladly complied with this request. We were informed that the being whom we were to surprise with an impromptu visit was a vain, pompous, proud, ambitious, domineering tyrant, a man who was ever guilty of the petty tricks of trade—who placed his foot upon the neck of struggling virtue and honest worker—who bowed in cringing subservience to those time-servers who could make or mar his financial success—who turned a deaf ear to the cry of the poor and the oppressed—who believed in the selfish aphorism, viz., "To the victors belong the spoils," who was an active church member, and a hypocritical professor of piety, but whose sympathies were really with all that would directly or indirectly enhance his prosperity and fill his coffers with glittering gold.

At our approach his heart quailed within him, and his first impulse was to clothe his filthy, dirty rags with some substance that would render him presentable to visitors, but alas! although he rushed from our presence and immediately appropriated some flimsy material to conceal his spiritual deformity, the covering was transparent and revealed a wretch trembling in abject despair.

Swamps and stagnant pools, streams lazily gliding through the slime and mud, emitted odors horrible and offensive indeed. Hideous crawling reptiles, alligators, crocodiles, snakes, worms, snails and every form of animal life corresponding to the thought evolved on earth crawled up to his heart and home, and claimed kindred there. Wild cats innumerable, sneaking foxes and chattering magpies voiced the Pharisee of his disposition, and the swamps were vocal with the rasping croak of frogs. His miserable abode in which he sought shelter from the elements was rotten and crumbling to the ground. To be consistent with external form he had endeavored to conceal the dilapidation of his dwelling with some gilded fabric, which, despite all his desperate efforts to render opaque ever remained transparent, and all his efforts at concealment were futile. Like Hamlet's ghost, his spiritual deformity would not down. He stood revealed to the spiritual world—a victim of misplaced zeal, a being led astray into the quagmires of delusion, a soul wrapped up in the garments of selfish greed.

In pleasing contrast to this gloomy picture of life in the spirit world under its most painful aspects, we enter the surroundings of one who has attained to a comparatively high state of spiritual advancement, enlightenment and progress. We sense the presence of a philanthropic soul. His home, being the reflex of his own refinement, is embowered in beauty, tranquility and harmony. The sweetest flowers, emblematical of lovely thoughts, adorn his dwelling, and his surroundings correspond to his wealth of soul. His higher nature, attuned to a perception of the beautiful, traces lines of perfect harmony in every representation of light and shade. His flowing robes, purely white as the driven snow, reveal thoughts entirely altruistic and impersonal, a sincere concern for the good of all mankind. No rude storms can ever enter his thought sphere; no repulsive reptile or animal form can find congenial companionship, for no correspondent condition of soul prevails there. The atmosphere is vibrant with exquisite melody. The soul feels a baptism of spiritual bliss. The internal is at peace with all, and the external reflects the sweet condition of tranquility and love.

Mrs. Cora L. V. Richmond, in an address on "The Realm of Spirit," delivered in London, England, in the early seventies, very beautifully describes the effect of earthly thoughts on spiritual surroundings, and doubtless the reader will be pleased to have these remarks reproduced to-day. After describing modes of life, occupation, the nature of food partaken of by spiritual beings, she says: "They who walk humbly and do their duty to their fellow-men—they who every day think a good thought and do a kindly deed, not for the praise of men but for the love of goodness—these are building stronger habitations than the man who sits on a throne in a gilded palace, or only indulges in selfish ease. The spiritual realm is composed of just such thoughts and feelings as are daily going out from your midst; and oh, in that realm how many cares and sorrows find their shadowy resting place! We have seen the man of splendor and power on earth, who had minions at his hand clothed in purple, go out into the world of souls clothed in a few rags of sackcloth and ashes, vainly striving to conceal from the Infinite the deformity of his spiritual body; and perhaps a beggar whom he has dropped a tear for, comes with a flower of charity, and says: 'This is my offering. Will this help you?' And the humility which begets compassion enters the heart of the fallen monarch, and he sees, as only the eye of the spirit can see, that the loving soul is supreme in the realm of spirit. Oh! the loving hands that are weaving garlands for you! Oh! those glorious temples for those bright thoughts that are not to be corrupted or bartered by man! O, the glory and beauty of that realm in the ears of men, but the gentle act that would desecrate the lowliest abode of earth—the pitying tear dropped when no one is nigh—these help to build the spiritual temple.... O, there is work to do! It is not to delve in matter for that is given you to do; but it is, that side by side with the material temple that you rear, you shall erect a spiritual habitation. You shall consider the importance of the spiritual, and when you adorn your outward forms remember that the inner adornment is that which the angels see, and the enlargement of the spirit counts for more than all the glittering gems you may wear."

All those peculiarities that distinguish man from the animal kingdom become more intensified in expression in spirit life, because these peculiarities are necessarily properties of the spiritual being which thus find exercise in their native element. If it be our ambition on earth to sway the souls of men by the magic power of pen or tongue our sincere aspirations will find consummation where no physical impediment will thwart the impulse of desire. There in the world of thought the philosophical mind will become beautifully attuned to ideas that will move men to higher attainments.

The poet, immured in material conditions, can give but a faint expression to the images of beauty created by his own soul. In the higher realm no weakness peculiar to the material environment will oppose his desire, but he will describe scenes and ideals which will thrill his fellow beings with exquisite joy. The artist, who has an ambition in earth life which "Like the circle bounding earth and skies allures from far, and as he follows flies," will there in the world of realities find ample scope for the gratification of that laudable ideal.

Those noble beings who make themselves a living sacrifice for poor humanity on earth, who bind up the wounds, battle with disease, and court death for the promotion of human happiness, will there in the real world find ample opportunity for the exercise of their divine impulses. Souls wounded by weapons not of earth, with diseases spiritual that no surgeon's knife can assail, poor weak feeble spirits will pitiously implore this sweet sympathy, and a compliance with such pathetic appeals will assure these benefactors of their kind of the rapture and luxury of doing good. By intimate contact with advanced beings the spiritual pilgrim will become strengthened, and the blessedness of existence will be enhanced thereby. The soul will exercise its creative power, the surroundings will be improved as the perception becomes more lucid, and thus man becomes really and truly the architect of his own destiny.

[To be continued.]



# CRIMINAL NEGLIGENCE.

## He Did Not Heed the Signal---A Terrible, Thrilling Story.

Tick-tick-tick-tick tick tick tick tick, and so the telegraph instrument clicked out its important message unheeded.

An extra excursion train, bearing hundreds of happy people, flew by the fatless station agent's post, nor did he realize that this train, running out of the regular time, was near him, until it thundered past the door. Overcome by the warmth of the day, he had fallen asleep, and had entirely failed to hear the click of the keyboard, which ordered him to signal for the



excursion train to stop. Roused to his senses, and hearing the metallic sound talking to him, he realized all too well the grave nature of his offence. All he could do was to nervously click back the words, "Train has passed," and mutely sit, staring at the instrument.

The worst happened. The special on that terrible down grade crashed into a freight which was making all possible time, expecting to pass the extra at his siding.

Around us everywhere are occurring continually similar tragedies. The human body is a more marvelous system than that of any great railway corporation. It is provided with its telegraph wires that are used to give signals of danger. The danger signals have been telegraphed to you again and again, but you, like the operator, are asleep. You do not heed the danger signals, the weakness, nervousness, debility, sleeplessness, the tired feeling mornings, the stomach, liver or kidney troubles,

until you wake with a start to the fact that already there has been too much delay. Creeping paralysis, nervous prostration, serious liver and kidney complaint, wrecked constitution or approaching insanity stares you in the face, because the danger signal has been ignored, and another victim is being hastened toward an early grave.

Take our advice and do not consider any trouble, no matter how trifling, of too little insignificance to receive attention. Take that for your nerves and blood that you know will make them strong and well. Take that which has been proved in thousands of cases to be the most efficient nerve and blood remedy ever given to mankind. You will find nowhere any thing that can equal Dr. Greene's Nervura blood and nerve remedy. It stands to-day distinctly in a class by itself as the greatest restorative of a weakened, exhausted, wasting or overworked nervous system ever discovered by man. As a strengthener and invigorator of the nerves and a purifier of the blood, it is of the greatest value, and stands unequalled and unrivalled by any other remedy in the world. It is the best possible spring medicine you can



take. This famous remedy was discovered by Dr. Greene, who is undoubtedly the most successful specialist in curing nervous, chronic or lingering diseases. We should advise that you begin to take his great remedy, Dr. Greene's Nervura blood and nerve remedy, at once, and either call in person upon Dr. Greene, or write to him, at 34 Temple Place, Boston, Mass., for such information as you feel you need. Dr. Greene will consult and advise with you without charging you anything, whether you call or write.

and papa, and the next time we went they were there, and I told them of Ella. Oh dear, you would have cried with the mama if you had been there, she was so glad her Ella could come to her and papa. Life was always nice to them after that. I have been to the same school in spirit with Ella since then.

We learn to come to children, too, and often play with them. I once kept a baby from falling into a great pit of hot water; it would have been burned if it had. I held on as long as I could, and the baby cried and tried to get away until its mamma came and took it. She did not see me, and did not know what made the baby scream so.

I go to Lycæums, and when my medium is there I talk to the children; when she is not, I have to do the best I can. I am learning how to make pictures, and I am trying to put my words in rhymes. Some day I shall do it better. I love the children and will be glad to come again. I want to say to them, that if their papas and mammas may not know if they don't do as they should, some one—perhaps Leona or Lotela or I—may know. Many others are mediums and can do just as much as any of us can do. When any of you come over here, we will meet you and help you all we can, and not let you get lonesome and cry for your friends. I hope all THE BANNER children's papas and mammas know of spiritual things. Now I must stop, but I don't want to, there is so much I want to tell you about.

With love to all the children—I am also one, but in spirit,  
WINONA.  
Through her medium, Tillie U. Reynolds.

### Be Thoughtful of Others.

I wish to tell you of a little boy who lately came to this world of spirits. He was from a sunny country, had a nice home, and everybody in the house cared for him. He was not an ugly child to get along with, but did not think of the feelings of others, and, as he grew older, became selfish and overbearing.

When he was sick with fever and was lovingly waited upon, nothing suited him, and he would not do as the doctor said. As he grew better he did not see why he could not do as he pleased, and said he would get out of bed if he had to go on his hands and knees. He finally did get to an open window in spite of all, and, taking cold, passed to this side of life.

It was all caused by disobedience to those who loved and cared for him, and he was not ready for this life. He had not woven any beautiful garments for his form as his thoughts had all been of self and of having his own way in spite of everything.

After being freed from his body he lay in a rocky and barren country for a long time, and was quite cold, and felt all alone. He looked around; no one was near to aid him; and he cried, and called loudly for his parents and the household servants. He commanded, begged and cried in vain. At last he laid his head on his hands and began to think. It was all strange to him, and a wish entered his heart that he could see his mother, and that if she would come to him he would be a better boy, and he would treat her more kindly.

It was the first good thought for others that had entered his heart, and the good thought reached far out of the cloud which was about him, and suddenly he saw a great light, and in it a beautiful lady. She came to him, and asked him kindly if he really meant to be thoughtful of others, and was ready to do some good deed to help some one else along. He cheerfully said he would, and begged her not to leave him.

"Come, then," she said, and taking him by the hand they began to float upward. He looked down at himself, and was surprised how his robe had changed, as if some of the light of his robes had been added to his. He began to feel happy, and was proud that the kind lady was his friend, and would help him to do right.

He was placed in one of the schools, and it was here that he first noticed him. He was a bright lad, but he had to learn many a lesson. One can develop and become better on this side of life, but it is easier to do right in the first place than to cause heartaches for those who love you and who grieve when you leave them. No little act of kindness is ever lost; every unselfish action is noticed and remembered over here.

See to it, my little friends, that you do as nearly right as possible, and I always be kind to parents and friends, so that when you enter this life you will be met by loving faces, and not have to suffer alone because you have driven others from you by your selfishness.

SPRIT JOHN PIERPOINT.  
Through his medium, Lida Briggs Browne.

### Letters from the Children.

Dear Banner of Light: I think it is very kind of you to let us have a column in your beautiful paper. I love to read it, and I am always anxious for it to come. I am eleven years old, and have two little sisters in the spirit-world,

and I have always wished that they would come to me, and bring a sweet message. Leona, Winona and Lotela write such sweet letters, and I like to hear about the spirit-world. I hope Leona will tell us some more about it in the next paper. I wonder if she has not seen my little sisters. I will not tell their names, because I think she will know.

Your loving friend,  
JANIE ALLISON HARDY.  
1812 Hanover street, Richmond, Va.,  
March 19, 1899

Dear Banner of Light: I am a boy eleven years old. I have a cousin who is eight years old. My father and I live with my grandma, uncle and cousin; for my mother has gone to the spirit-land. I have a hen, eight ducks and two drakes. My papa and uncle own one hundred and sixty-nine acres of land.

My grandma is a medium, and so are all of us. She has taken THE BANNER for a great many years. I am so glad that you can spare a place for us little folks to learn Spiritualism. I wish Leona and Lotela would come and see me. I can often hear my mother.

Your little friend,  
CARROLL L. KELLEY.  
Benton Harbor, Mich., March 21, 1899.

Dear Banner of Light: I have read the stories and letters in the Children's Department, and want to write you a letter. I like to hear about the spirit-world, for I have a dear sister there and others whom I love. I am seven years old, and hope to learn much every year.

MARION A. COLBY.  
Hillsboro Bridge, N. H.

## Literary Department.

THE CENTURY.—Those who have been obliged to give up a cherished ambition, to bury the ideal of youth in the aidden chamber of memory, may find a gleam of comfort in the following letter, from a father to his son, which is taken from a sketch charmingly told by Margaret Sutton Briscoe in the March issue:

"My Dear Son: Your friend, Monsieur M—, has some weeks ago written to me that he feared your eyesight was in danger, though you did not suspect it, and he kindly begged me to prepare myself for the worst, and also to spare you the pain of writing this news to me. I therefore send you this letter by him, and when you receive it you will know you have nothing to tell me. I am not quite sure how this trouble will find you, but if you are without consolation, you must remember that it is all in a lifetime, and life is not long. But somehow I turn to the thought that you will not let this crush you. I want you the same boy that I never understood, but that I have loved—as his father loved Benjamin—more than all my other boys. You were never under my hand, as the others were. When I thought I had you, it was like catching a bird under my fingers—a leg out, a wing out, a head out—you were gone. You escaped me in spirit always, and I want you to do so still. Some must be the foundation-stones, and some the spires. We can't all shoot upward. Whenever I saw you fail, and set your teeth and drudge until you got the idea you worked for, I used to say to myself, 'That's his daddy.' I could not paint, no indeed, but I knew I was the old foundation-stone that had given you the power to drudge and drudge, and so to climb, and you could never shoot up very far without that as a foothold under you. It was a great joy for me to feel this—a great joy—and yours will be a doubled joy if you can look at your son's work and say, 'I was the stone that lifted him up far higher than my father lifted me, for I gave him both genius and the power to drudge.'"

"Come home, my boy, and drudge and dream and dream and drudge, and make all you can of what you have left to you, and then pass it on. We shall live, or you will, to send out a third generation, with all our best powers stored in him. You and I must be like the pieces of the temple of Solomon when they lay all apart and separate, only waiting to be put together. When we are united in your son, it shall be a fair temple of high spires, please God. He shall have the power to dream such dreams as you have dreamed, and to work as I have worked. Come home; the old beehive is big enough to keep us both busy, and my boy,—will it hurt you for me to say this?—your work isn't needed of the world. It is God's work to paint as you paint, but God will take care of his own work, and it is not for you to worry that you are not looking after it. Come home and look after me. I am growing old. Marry, and give me a grandson, and we shall be famous yet. Take courage, if you have ever lost courage; but the man who believes you have not is YOUR FATHER."

The Century Co., Union Square, New York.

THE COMING LIGHT.—The leading article in the March number, "Reminiscences of Libby Prison," by Captain Elisha Morse, is timely, for we need to think deeply of the horrors of war. Lady Cook writes upon "Moral Environment," tracing true reform to a change in surroundings, for "environment has a prodigious influence in forming physical character. It is the same in the mental and moral world. Our intellectual culture mainly depends upon our mental environment, as our moral culture upon our moral environments."

A free man say what they will, but no one is a free agent. Each is first restricted by the eternal laws of nature, and next is modified by ever-varying circumstances. Environment fashions us whether we will or not; environment controls our wills, forms our sentiments, gives us our speech, our morality and our religion, clothes and educates us, and shapes our destiny. Predestination is not required for these things; environment is all-sufficient."

"Proportional Representation and Woman Suffrage," by Catherine Helen Spence, is a fair and logical essay. In reference to proportional representation she says: "What is wanted all over the world is an adequate and independent representation of minorities. A sixth part of a six-member constituency should elect one man to advocate the views of that sixth part. This would be adequate representation—that is, proportionate to numbers. Independent also the representation should be; and not compelled to make compromises and take pledges in order to win votes from other parties. In actual discussion in the legislative halls, compromises must be made, and coalitions so as to secure the best obtainable result. That is the working method of legislation. And in Parliament or in Congress majorities must decide. There can be no question of that. But it is only by means of proportional representation that the majority within the halls of legislation can correspond with the real majority out of doors."

621 O'Farrell street, San Francisco.

HYPNOTISM UP TO DATE.—Another contribution from the pen of Sydney Flower is a book entitled "Hypnotism Up to Date." The theories advanced were deduced by Dr. Herbert A. Parkyn of Chicago, from the practical results of many years labor in this particular field. These deductions are to the effect that almost every man and woman is a hypnotist. "Hypnosis is the state in which the subjective consciousness is uppermost, and the objective has gone to sleep," or, in other words, hypnosis is merely sleep, and "hypnotism is the science or art of producing sleep at will. There is nothing in hypnotism to be afraid of. The laws which govern it are as fixed and unalterable as the laws which govern motion in the waking state." In order to command sleep which every one should be and can be able to do concentration of thought is a necessity. He further shows that the free will of the subject is not destroyed; on the contrary, the latent intellectual powers may be strengthened, and as a therapeutic agent hypnosis is of great value, and should not be disregarded by the regular practitioner.

We are glad to have hypnotism robbed of its terrors, and placed in its true light before the

# THE NEW METHOD OF BLOOD PURIFYING.

## What the New Discovery in Medical Science Has Accomplished.

The Prompt Way to Cure Yourself When Symptoms Show That Your Blood is Out of Order.

## THE EMINENT SPECIALIST'S FREE OFFER TO ALL READERS OF THE BANNER OF LIGHT.

For a great many years it has been the custom for sick people to say: "My blood is out of order. It needs purifying. I feel all used up. My skin needs clearing. My brain feels tired." They are right, but do they act right?

They generally go and get a laxative (bowel-cleaner) to purify their blood.

Does their blood run through their bowels? Science has to-day furnished proofs that all the purifying that your blood needs, in fact, all that can be done, must be done by your kidneys.

All the blood in your body passes through your kidneys once every three minutes. The kidneys strain or filter out the impurities in the blood—that is their work.

Purifying your blood is not a question of taking a laxative or physio.

Does your blood run through your bowels? What the bowel-cleaner does is to throw out the poisons confined in your bowels ready for absorption into your blood, but the poisons which are already in your blood, causing your present sickness, it leaves there.

There is no other way of purifying your blood except by means of your kidneys.

That is why bowel cleaners fail to do their work—they fail to help the kidneys.

When you are sick then, no matter what you think the name of your disease is, the first thing you should do is to afford aid to your kidneys by using Dr. Kilmer's Swamp-Root, the great Kidney Remedy.

In taking Swamp Root you afford natural help to nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

world as one of the greatest educational factors of the day. There is, undoubtedly, much more to learn, but if all knew what is now known to a few, mankind would be greatly benefited. As the books and pamphlets given to the public in every respect this knowledge need not be confined to a few, and we hail the day when by means of hypnotic suggestion the great soul force will be scientifically directed among all men in all lands, regardless of race or creed."

Charles H. Kerr & Co., Chicago. Order through Banner of Light Publishing Co.

## SATAN'S HOOF AND THE TWO WITCHES.

ES.—This very remarkable, weird and fascinating story has just been issued by the Banner of Light Pub. Co. The author, Dr. Eugénie Eliseu of 179 E. 93d street, New York, is a Roumanian by birth, a deep student from childhood of occult lore as well as medicine, and one who knows well whereof she writes when she undertakes to describe in graphic and intensely picturesque manner the awful and mysterious rites and practices connected with the various sorts of magic which are yet practiced in many parts of Europe, though, of course, not openly. It is not solely, or even chiefly, on account of the witcheries introduced into the tale that this latest addition to the library of Occultism deserves a world-wide circulation, but by virtue of the astounding though by no means incredible scientific theories advanced by the cultured author who is incessantly engaged in adding fresh material to her already unusually large stock of useful and exceptional knowledge.

As the manuscript was placed in my hands for revision, and I corrected the proofs of the printed volume at the author's particular request, I crave permission to say a public word concerning the precision and idiomatic construction of many of the sentences which I purpose to refrain from altering, as I could not bring myself to seriously tamper with a strangely original manuscript written by a lady whose mother-tongue is widely different from my own, and the individuality of whose writing must have been seriously impaired had I imported my own distinctly English literary style into her fascinating paragraphs.

As the work stands, it is a most alluring piece of literature, and one which few American or English writers could match for grace and charm of diction were they to attempt to write in any language other than their native tongue. The advance sale of copies at the special price of five for one dollar has been decidedly encouraging. The fixed price now is 25 cents per copy, POSTAGE EXTRA (3 cents). As the work was entrusted to me by the author for publication, and I placed it in the always competent hands of the Banner of Light Publishing Co. for issuance, I have felt it a duty to make the above statement in the columns of the BANNER OF LIGHT to answer numerous inquiries.

W. J. COLVILLE.  
497 Franklin Ave., Brooklyn, March 27, 1899.

## THE TORCH.—"True Spiritualism" is well defined by Ada Harrison in the current issue.

She speaks of the blessings enjoyed by the Spiritualist whose "soul knows the way to its mountain, and is there convinced that the objects of its professed faith are realities, not dreams; but to be spiritually-minded is not to retire to one's mountain and there stay, however blessed it may feel. The Spiritualist goes there to brace himself for manly toil and effort in the world below. Even spiritual communion should not be treated as an end in itself, but as a means to the end of right and useful living."

In conclusion, if we have not linked ourselves to something wider, vaster, deeper than our own personal circumstances; if we have not found the secret of spiritual content, then, whatever we may profess and call ourselves, we are certainly not Spiritualists. We cannot grasp the higher truth whilst using both hands to grasp the lower. Then if there be light, let us use it gladly."

27 Claypit Lane, Leeds, Eng.

## MOOD-BUILDING.—"I can't do anything

unless I am in 'the mood,'" says many a bright fellow-mortal, "and I always have to wait till one comes to me."

There is something in this; but not enough to justify check an endeavor. There may be such a thing as waiting too long for a mood—just as the poor fellow did for a house to be left him—finally dying homeless.

Did you ever go to it systematically, and try to build a mood? It may take an hour or two, but is often worth while.

First do everything you can upon the subject with your hands, and make your environment as congenial to the purpose as possible. Remember Carlyle when he crowded the four walls of his study with books on Frederick the Great before writing a line of the hero's history. You may not be able to do that much; but do what you can!

Second, get your mind on the subject. Oh, this doing one thing and thinking about another—it causes half the failures of the world.

When your mind and body are both in harmony with your purpose, your heart will gradually come into the combination; and if, in addition to that, your soul gets there and

Dr. Kilmer, the eminent physician and specialist, has attained a far-famed reputation through the discovery and marvelous success of Swamp-Root in purifying the blood, and thereby curing chronic and dangerous diseases, caused by sick kidneys, of which some of the symptoms are given below.

Pain or dull ache in the back or head, rheumatism, neuralgia, nervousness, dizziness, irregular heart, sleeplessness, shallow complexion, pimples, blotches, skin troubles, dropsy, irritability, loss of ambition, obliged to pass water often during the day, and to get up many times at night, and all forms of kidney, bladder and uric acid troubles.

Swamp Root is sold by all dealers, in fifty-cent or 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.

The great discovery 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 in every case 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, post-paid. 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 BOSTON BANNER OF LIGHT, when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

gives the enterprise a life, look for splendid work.—Every Where.

## SUCCESSFUL EXPERIMENT.—A little

over a year ago the millionaire D. O. Mills built a hotel in New York City, and furnished it in excellent style, with well-appointed reading-rooms, and rooms for games and amusement. Though the charges are only ten cents a night for lodging, and fifteen cents for meals, it has paid three per cent on the capital invested. This is not only an experiment, but true philanthropy. Such philanthropy will prove a great blessing to the poor of our great cities in as much as it will give them clean surroundings and elevating associations at a cost not exceeding the low lodging-houses. It is indeed to be hoped that many such hotels will find an existence in this country.—The Reform Review

## Music Received.

Home Coming, a song representing "Loved ones waiting there for me," by Isaac Littlefield.

Faithful Jean, a true story in Scotch ballad; words by Robert F. Gordon, music by Eben H. Bailey.

There Never was a Place Like Home, a song from the heart by Carl Sobeski

Publisher, Louis H. Ross & Co., 178 Tremont street, Boston; prices, respectively 40 cents, 50 cents and 50 cents.

## CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and finding it to relieve human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers Block, Rochester, N. Y.

# DR. MACK'S BENZOIN EMULSION

Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.

CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETC. Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

## TESTIMONIALS.

BOSTON, Nov. 12, 1897.  
DEAR SIR—I have used "Dr. Mack's Benzoïn Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchitis troubles. Very truly, GEO. M. STERNES.  
No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1897.  
DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoïn Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly,  
WILLIAM A. HALE, M.D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved MOST SPEEDY AND EFFICACIOUS in its action, which renders it INVALUABLE in all difficulties of the Respiratory Organs, not only for Adults, but also for INFANTS and CHILDREN. Price 50c and 75c per bottle. Mailed postpaid on receipt of price by BANNER OF LIGHT PUBLISHING CO.

# NEW AND BEAUTIFUL SONGS, With Music and Chorus.

## BY C. P. LONGLEY.

We will Meet You in the Morning, Little Birdie's Gone to Rest, Open the Gates, Beautiful World, Echoes from Beyond the Veil, with Rite obligato, Sweet Summer Land, Roses, Gentle Words and Loving Hearts, Your Darling Is Not Sleeping, Vacant Stands Her Little Chair, Back from the Silent Land, What Shall Be My Angel Name? I Glad That We're Living Here To-day, Ever I'll Remember Thee, Love's Golden Chain, rearranged, All are Waiting Over There, Open Those Pearls Gates of Light, They'll Wait, Come Us Home To-morrow, Mother's Love Pursues and Over There are Homes Over There, On the Mountains of Light, The Angel Kissed Me, I Love to Think of Old Times, We'll All Be Gathered Home, Only a Thin Veil Between Us, When the Dear One's Father at Home, Home of My Beautiful Dreams, Child of the Golden Sunshine, Spiritual Home of the Soul, Come in Thy Beauty, Angel of Light, I Am Going to My Home, In Heaven We'll Know Our Own, Love's Golden Chain, Our Beautiful Home Over There, The City Just Over the Hill, The Golden Gates Ajar, Two Little Shoes and a Ringlet of Hair, We'll All Meet Again in the Morning Land, Our Beautiful Home Aboard, We're Coming, Sister Mary, Gathering Flowers in Heaven, Who Sings My Child to Sleep? Oh! Come, for my Poor Heart is Breaking, Once it Was Only Soft Blue Eyes. The above songs are in Sheet Music, (sing a couple 25 cents; 5 copies for \$1.00.)

We'll All Meet Again in the Morning Land, (with portrait of Annie Lord Chamberlain).....25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE ELIXIR OF LIFE. From a Chela's Diary, By G. M. F. T. S. Paper, Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 98 Bowdoin Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.

**TERMS CASH.**—Orders for Books, to be sent by Express, must be accompanied by full cash, or by check, or by money order, if any must be paid to O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

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

## Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

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Isaac B. Rich, 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.

## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year, former price, \$2.50.

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

## Censorship of Mediums.

Some so-called Spiritualists are very much disturbed over what they claim to be an attempt to establish a censorship over mediums on the part of those who feel that they are better able to decide as to what is true or false than the great majority of mankind. During our nineteen year's connection with the spiritualistic movement, we have never known of an attempt of that kind on the part of any considerable number of Spiritualists. In two, perhaps three, individual cases, an effort, seemingly in the direction of personal censorship, may have been made. But the records of Spiritualism plainly show that these would be rulers were speedily relegated to the rear, where they lost all of their influence with the masses in the way of shaping any progressive movement. Such will ever be the fate of all who attempt to force Spiritualists to adopt any special line of work by conforming to one set order of rules. Popes and bishops can never flourish in Spiritualism; they have no place in its economy, because they are not in harmony with its progressive spirit.

The present hue and cry about censorship has been raised by those who do not wish fraud and rascality exposed. They claim it is censorship to tell the truth about a counterfeiter caught in his shameful crime of deceiving the people with pretended spiritual phenomena. The counterfeiter and his associates are called "our best mediums," and those who exposed them are denounced as "Jesuits," "wolves in sheep's clothing," "spies," "fraud-hunters," and other euphonious names! We ask, in all sincerity, if this is true Spiritualism? Is a man a fraud hunter who captures a burglar in the act of rifling his money-drawer? Is a man a Jesuit who exposes the awful crime of murder? Is a man a spy because he makes good use of honest eyes, and refuses to say that masks and cheese cloth are materialized (?) spirit forms? If so, then let the criminals take the reins of government in all departments, and relegate all lovers of truth and honesty to prison pens to expiate their sins of well-doing and noble living.

But we cannot believe that the great majority of Spiritualists wish to immolate the truth-tellers, that the criminals may be exalted. The people are ever honest at heart, taken as a whole, but they are sometimes misled by those whose palms are itching for money, regardless of the methods by which it is obtained. President Lincoln well said: "You can fool all of the people some of the time; you can fool some of the people all of the time; but you cannot fool all of the people all of the time." We believe his words will hold good with respect to Spiritualists. All of them, under the spell of a seemingly marvelous phenomenon, may for a time be misled; some of them, trained to believe everything told them by their lawyer or doctor or minister, are ready and even anxious to believe that Jonah swallowed the whale, because the "dear spirits" said so; others refuse to accept any statement whatever concerning any question, unless evidence as to its truth accompanies it.

Those of the first class will, when undeceived, honestly avow their mistake, and continue their search for truth. The second class

will accept as genuine evidence of the presence of spirits, the masks, the cheese-cloth, the wigs, the onion and whisky-laden breaths, malodorous perspiration, the prepared slates, the made up tests, and the bogus message without question, and will ferociously and bitterly denounce those who honestly disavow fraud. The third class will accept only that which is positively demonstrated, and seeks to establish Spiritualism upon the broad basis of scientific fact. We have earnest words of encouragement for the first class, tender pity for the second, and hearty congratulations for the third. In the present discussion it does not matter which one of these three divisions is the most numerous. The second seems to be making the most noise just now by crying out "Censorship!" "Popery!" fearing that they may perchance be deprived of an opportunity to be humbugged!

As an example of extreme credulity, take the following instance: In a certain Western city, a medium of rare (?) gifts took up his abode temporarily. He could find diamonds, wives, husbands, mines and mediumship—it mattered not which—provided he was paid for it. A well-to-do Spiritualist wanted to be a medium, and was willing to pay for his "development." The medium told him he had a method that would speedily develop his powers, if he would faithfully follow directions. The gentleman promised, and the "developer" presented the candidate with a pot of earth, taken from a graveyard, for which he charged the modest fee of twenty-three dollars! He told his victim that that earth was sacred, and possessed great psychic properties, that he could absorb and obtain for his own if he devoted himself to his "developing sittings." He instructed his victim further, that he must hold that pot of earth under his nose twenty minutes each day, until he found himself in possession of his mediumship! The candidate obeyed orders implicitly, but found no mediumship, even after a daily séance of smelling for an extended number of days.

The "medium" disappeared; his victim publicly acknowledged that he had been duped, and warned people to be on their guard against the impostor. Some Spiritualists there are who will claim even now that "evil spirits" caused the man to deceive his victim, and that that dear, good medium ought to be "protected (!)"! Because there are men and women of common sense and honesty who wish this class of fakirs exposed, the cry of censorship is raised, and the defenders of pure Spiritualism are the ones condemned! No Spiritualist journal will ever open its columns to the defense of such "mediums" as the one mentioned. Yet there are some so-called Spiritualists who rush into print in defense of others equally guilty, even after their guilt has been clearly proved. One erudite (?) Spiritualist has been known to waste several columns (narrow measure) of space in the holy work of defending a known fraud, and he was present when the earth smelling, would-be medium made his confession, and knew all the facts in the case! He did not defend the man who did the graveyard trick at that time, though no doubt he "sympathized" with him, and felt that the "horrible Jesuits" ought to be punished for getting such a pure, good medium into trouble! In conclusion—is it not time that something was done to do away with earth smelling, bogus materialization, pretended inspiration, and other damnable abominations now practiced in the name of Spiritualism?

## The Bible in Public Schools.

New Rochelle, N. Y., is endeavoring to secure a city charter from the State Legislature, with some assurances of success. The draft of the proposed charter prohibits any school wherein religious instruction is given, from receiving money from the public treasury. So far all is well; but it also provides that "the Board of Education shall not be authorized to exclude the Holy Scriptures without note or comment, or any selection therefrom, from any of the schools." The Board is authorized to determine what version of the Bible, if any, shall be used. The Protestants, of course, are in favor of the version that favors their interests, while the Catholics are opposing the use of the Bible in any form.

The Catholics argue that religious instruction should be kept out of secular schools, on the ground that the State cannot teach religion. But they urge in lieu thereof that the State shall make appropriations to sectarian schools, in which the young can receive instruction in religious matters. Our esteemed contemporary, *The Truth-Seeker*, presents a strong argument against the position taken by the Catholics, and shows that the one assumed by the Protestants is even more reprehensible. The only just position is that which declares against religious instruction in any form being given in our public schools. The State should also be prohibited by legal enactment from appropriating public money to religious institutions.

An eminent American patriot once said: "To tax any man to support any religion in which he does not believe is tyranny." We believe that statement to be absolute truth. If money is appropriated by legislation to Spiritualist, Unitarian or Methodist schools, Episcopalians, Presbyterians and Baptists are compelled to support religious systems in which they can see no good whatever. Church and State should be forever separated. In their divorcement lies our chief hope for religious and political freedom. To force a Protestant Bible upon Catholic children is persecution, and it would arouse a terrible cry of tyranny were the Catholics to attempt to force their version of the Bible upon the children of Protestants. To remove all controversy, and to keep the public schools free and untrammeled in all directions, let Bible reading and all forms of religious worship be prohibited by law hence forth.

We shall devote a goodly portion of our space next week to the reports of the special Anniversary exercises held by State and local societies. We wish the officers of these organizations would appreciate THE BANNER's efforts in this direction, by ordering a large number of extra copies. All orders must be sent to our business manager, Mr. Fred G. Tuttle, by Saturday, April 1.

Have you noticed the column headed "Children's Spiritualism," on our third page? If so, will you kindly manifest an interest in the same by calling the attention of the children to it? Will you not also encourage the management of the BANNER OF LIGHT by sending us some subscriptions? Righteously is the true law of life, and we would be glad to see it established among Spiritualists.

## Scientific Spiritualism.

In stating that the BANNER OF LIGHT stands for pure, unadulterated Spiritualism, without prefix or suffix, we merely reaffirm our former endorsement of a Spiritualism based upon scientific evidence of fact. We disapprove in toto of all adjectives that make Spiritualism specifically Christian, materialistic, theosophic, or solely phenomenalistic. The world to-day is seeking evidence, and that evidence must rest upon the rock of fact, otherwise it should be rejected as worthless. True Spiritualism is based upon such evidence, and asks its followers to give it an opportunity to prove its claims by demonstrating the reliability of its premises.

Spiritualism is naturalism brought within the range of man's comprehension. As such it has phenomena, co-related to the phenomena of so-called matter, that need careful analysis and proper classification. The study of these phenomena proves that the soul of man survives the change called death, and leads man to a better understanding of the real purpose of life on earth. The evidences offered by these phenomena, when properly tested, extend the realm of science from the objective world, where material things solely are considered, to the subjective world, where causation originates and mentality has predominance. Here are phenomena that cannot be explained by any rule now known to chemistry, hence must be considered, not apart from that science, but in such intimate relationship with it as to reveal the connecting link between the realm of effects (matter) and that of causation (soul).

It is therefore necessary that spiritualistic phenomena should be tested, in order that their component parts may be made known. The crucible into which they should be cast is the mentality of unprejudiced men and women, who are capable of forming unbiased judgments as to matters of fact. One phenomenon challenges attention, another of the same order leads to wonder as to its cause, while a third shows that its recurrence is due to something more than mere coincidence. When a multitude of witnesses unite in testifying to one and the same thing, their statements are accepted as proof positive of the facts in the case. When multitudes of phenomena constantly recur, they establish the fact that the same cause lies back of them. When the phenomena of Spiritualism are analyzed, it is proved that intelligent human beings live outside of the realm of the physical.

As soon as this fact is established, it is at once seen that Spiritualism is not a special divine revelation, nor a theologic afflatus from the airy mid-regions of space, but is rather an expression of natural law, in harmony with demonstrative science. In other words, it is a Spiritualism that rests upon scientific evidence. We protest against the use of terms that apply only to material things, unless said terms are thoroughly explained, and given an interpretation that will reveal their relationship to the causative realm of the soul. Such a Spiritualism needs no suffix nor affix to limit or qualify its meaning. It will be known as the demonstrator of the continuity of all life, and the revelator of the fact of eternal progression. Such a Spiritualism will be a religious science, and a scientific religion, that goes directly to the root of things by dealing with the real and permanent, the forces of the soul, instead of evanescent matter, and its crude manifestations.

## Pro Bono Publico.

The Boston Board of Health has recently issued a most salutary order prohibiting expectoration in railroad trains and stations, public buildings, halls, churches, theaters, markets and sidewalks immediately connected with such places. This is a most timely order, and will commend itself to all fair-minded people as also a progressive one. Expectoration on all sidewalks and streets ought to have been included in the ordinance in question. There is no greater nuisance extant to-day in civilized communities than indiscriminate expectoration at all times and in all places.

In the spatum of the consumptive lurk the germs that will carry disease and death to perhaps a score of people wholly ignorant of the cause of their slow, tortuous murder. The same is true with regard to many other diseases, while the filth often thrown out by the tobacco-chewers has ruined far too many elegant costumes, and caused too many annoyances to require recounting here. Nothing is more disgusting than the condition of railroad cars, depots and sidewalks after they have been visited by a number of men with mouths full of tobacco, and it is enough to bring the blush of shame to the cheek of every self-respecting man to see refined women laboriously making their way over such reeking walks, trying to avoid contamination, and to save their costumes at one and the same time.

We applaud the Board of Health for this sanitary measure. We hope it will be followed by an order to all conductors of street and steam cars, to arrest every person found polluting the car-floors, as well as to every policeman, to take into custody those who thus abuse the privileges of railroad stations, waiting rooms, public halls, etc. If this is not sufficient, then let the citizens be authorized to enter complaint against these offenders, to the end that this fearful nuisance may be speedily abated. The present order, as applied to street-cars, is of but little use, as slight effort only is made to carry it into effect. Now that it has been made more general, let us have vigorous action in the way of honest enforcement, and we shall soon have a cleaner, more wholesome city, and a happier and stronger people.

The Secretary of War does not want government officials detailed for special services unless he approves of the work such officers are to perform. He does not care to have too much light thrown upon chemicalized beef and the conduct of recalcitrant officials connected with its distribution. Is war a blessing that soldiers may be killed with impunity?

Rudyard Kipling experienced a slight setback last week through attempting to work before his strength warranted him in so doing. His complete recovery is now considered certain, and the reading public will, we trust, be privileged to be instructed by him for many years to come.

The osteopathic bill, against which the regular physicians waged such a vigorous warfare, has been referred to the next Legislature. It postpones a big contest for one year, but we shall then be privileged to witness the renewal of the struggle.

Subscribe now for the BANNER OF LIGHT.

## Gen. Nelson A. Miles.

This gallant patriot son of Massachusetts was given a hearty welcome to his old home last week by his loyal friends in the Bay State, who were proud to do him honor. His reception rivalled that accorded Pres. McKinley in fervor, and must have been highly gratifying to the great citizen-soldier, who returns to his public duties with the proud consciousness that the citizens of his native State repress the fullest confidence in him as a man and as a soldier. During his entire visit, he made no reference whatever to the famous beef controversy, but bore himself at all of the crowded receptions awarded him, in a manner befitting the dignity of the office of the ranking General of the Army of the greatest nation on earth. Massachusetts is justly proud of her patriotic son, and has confidence in his honor and integrity. Despite the antagonisms of high officials, he has stoutly maintained his noble defense of the common soldier, and to the dismay of his opponents, is being sustained by evidence that even his detractors can neither gainsay nor explain away. We believe in giving honor to whom honor is due, and unite with all citizens of Massachusetts in extending a cordial welcome to the greatest soldier of the age, Gen. Nelson A. Miles.

## Prof. W. M. Lockwood.

is an original thinker, a man of ideas, whose expression from the rostrum, or through his pen, always commands the respectful attention of the advanced thinkers of the age, even though they do not agree with his particular views. He makes people think for themselves, hence is a teacher in the best sense of that word. He is deeply in earnest, is honest and sincere in purpose, and is endeavoring to lead, as well as to point the way to a higher civilization for his fellowmen. It is not necessary to refer to his special views in this connection. They may or may not be correctly premised; they may or may not be grounded upon the rock of scientific fact; people must answer these questions for themselves, but in so doing they should give him the credit due him as an exponent of spiritual truth. While we may not all arrive at the same conclusions he does, we can yet assure him of the fact that he is appreciated by his fellow Spiritualists, and given to understand that he is recognized as a thought-provoker, a reason-stimulator, and a fact-constructer in the temple of Spiritualism.

## Mrs. Cora L. V. Richmond,

as will be seen in our Chicago letter in another column, has returned to the metropolis of the West, to resume her work as pastor of the Church of the Soul. Her Washington pastorate has covered a period of two years, during the course of which the people of Chicago have been planning for her return to them. Washington's loss is Chicago's gain, and the people of the latter city confidently expect her long pastorate of more than twenty years to be followed by one of active, progressive work of many years' duration. We congratulate our Chicago brethren upon the reopening of their work, and Mrs. Richmond upon the renewed evidence of the confidence and love of her people.

## "Up-to-Date Spiritualism."

Our readers will make use of these words as soon as they have perused Mr. Slocum's report of Will C. Hodge's lecture given in Los Angeles, Calif., last November. We recommend Bro. Hodge's ringing words to the thoughtful attention of all progressive Spiritualists, especially those who love truth, and are desirous of advancing the interests of the Cause. Spiritualism needs a large number of such fearless truth-tellers as Bro. Hodge in every State in the Union. Is it because Spiritualists do not want to hear the truth, that our bravest and most trustworthy workers so often are without employment?

## Dr. N. F. Ravlin.

We learn that this distinguished representative of Spiritualism has been engaged to speak for the Spiritualists of Minneapolis until July 1, prox. Dr. Ravlin is one of the ablest and most eloquent speakers upon the Spiritualist platform at the present time. He should be kept constantly employed, and given an opportunity to present the truth to the people. He is abreast with the times, and presents a living spiritual gospel to those who listen to his inspiring words.

## Mrs. A. H. Dailey.

It is with deep regret that we learn that this estimable lady, wife of the Hon. A. H. Dailey, is seriously ill at her home in Brooklyn, N. Y., with an attack of spinal meningitis. At last accounts she was improving slowly, with good prospects of recovery. She has the sincerest sympathy and best wishes of her many friends throughout the nation in her affliction. May she be speedily restored to perfect health and strength is our most earnest prayer.

Will the report of the Beef Investigating Commission cause the members of the Army Inquiry Commission to change the coat of whitewash they gave so freely to the guilty parties whom they were instructed to investigate? Let us hope that the whole truth will be given to the people, and the responsibility for the loss of so many of our soldiers placed where it properly belongs. Gen. Miles is indeed being vindicated, but what is to be done with the criminals who have so cruelly injured our soldiers? Will they go to Congress or to prison?

The new Librarian of Congress is Mr. Herbert Putnam of Massachusetts. He is the present Librarian of the Boston Public Library, a thorough business man, and a firm believer in business methods in the management of library work. We believe he is well qualified for the important position, and consider his appointment an excellent one.

It would not be out of place to read the weighty words of Mrs. A. B. Severance on our first page upon the all-important question of "Home Circles." The home circle is the one place where Spiritualism has full opportunity to prove its value to the world. Let us then establish and cherish the home circle.

Mrs. Lois Walsbroke, one of the few pioneer workers yet in the form, is now located at Santa Ana, Cal. Mrs. Walsbroke has rendered valiant service in the field of reform, and deserves a rich reward for her unselfish labors.

The ashes of the late Mrs. Susie Beecher-Ewell were interred, with appropriate services, in Mt. Hope Cemetery, Worcester, Mass., on Wednesday, March 29.

## Legislation Not Necessary.

Such is the decision of the committee on Public Health with regard to the proposed stringent amendments to the medical restriction law. For one year longer the people will content themselves with enjoying the little freedom they now possess. But the medical question is by no means settled for all time. It will come up again and again, until the people, worn out from long continued fighting, become inactive, and then a drastic measure will be placed upon the statute books. There should be no false steps taken in this matter. A Defense League should be formed, duly incorporated, endowed with funds, and set to work. Through such an organization, not only can the people defend their rights, but they can also assume the offensive by asking either for the repeal of the present law or for such legislation as will prevent the doctors from taking an undue advantage of them. It would be a good thing to pass a law prohibiting all physicians from taking pay for their professional services unless they cure their patients.

## The Anniversary.

Boston Spiritual Temple---Mrs. C. Fanny Allyn, Mrs. Mary E. Lease, Dr. Dean Clarke, A. P. Blinn, Mrs. Jennie K. D. Conant, and Miss Elizabeth Ewer.

Despite the heavy storm, a large audience assembled in Odd Fellows Hall March 26 to celebrate the fifty-first anniversary of the advent of Modern Spiritualism. "Old Glory" was much in evidence among the many tasteful decorations, while choice flowers graced the rostrum to give inspiration to the talented speakers who had been specially engaged for the occasion.

The morning meeting was called to order promptly at 10:30 by President E. L. Allen. Prof. Geo. E. Schaller rendered a piano solo, Miss Gertrude C. Laidlaw a choice vocal selection, after which President Allen introduced Mrs. C. Fannie Allyn of Stoneham, Mass., who said in part:

"It has been my habit for many years to take my subjects from the audience, but to-day, as the time is limited, I shall merely touch upon a few points of interest, then give way to those who are to follow." She prefaced her address with a poem of great beauty, then proceeded to review the progress and present standing of Spiritualism. "We are bound to progress; we formerly thought Spiritualism was the coming religion, and that we had nothing to do. We now know that the invisible world is as much here on earth as it is on the spirit side."

"When we were in the church we took Jesus as our only model, while, in fifty-one years, we have some of us at least, simply placed Jesus, the spirit-world where the Christians place Jesus. But a few of us now see the necessity of doing something for ourselves, and depend no longer upon Jesus nor upon spirits to redeem us from sin. (Applause.) We should, if we want angels with us, so live that they can afford to stay with us. Spiritualism is a scientific religion—not a materialistic science, but a proper understanding of Natural Law as applied to spiritual things. Spiritualism has no boundary lines—it means the communion of soul with soul, and reveals the true meaning of psychology, while it introduces psychometry as the science that makes it possible for accurate soul-measuring to take place. Matthew, Mark, Luke and John are not the only recorders of spiritual truth. No one knows what they really did write, for the authorship of the so-called Gospels cannot, with any degree of truth, be ascribed to them. Spiritualism has added to the scientific knowledge of the world."

Mrs. Allyn's address was replete with practical solid sense, and was most cordially received by all of the people present. She was frequently interrupted by hearty applause. Her humorous references aroused much enthusiasm, while her views with respect to a creed for Spiritualism met with decided marks of approval. Her ringing words with regard to the neglect of the Lyceum, and the failings of those who are ashamed of their Spiritualism as manifested by them in employing old school doctors to minister to them in sickness, and orthodox priests to attend their funerals, should have been heard by every Spiritualist in New England. She urged her hearers to be true to their Spiritualism, and to set good examples to all classes of people. She asked them to teach their children that which they will not have to unlearn in years to come. I could not help wondering why it is that such a worker as Mrs. Allyn could not be given an opportunity to present her golden message of truth in every town and hamlet in the nation. Can it be that Spiritualists do not wish to listen to the truth? It would seem so in view of the fact that the ablest spiritualistic workers are out of employment, while sensationalism and trickery apparently receive the loaves and fishes, and are most desired by so many people.

An excellent vocal selection was then rendered in a very effective manner by Mr. E. Warren Hatch, after which President Allen introduced that matchless orator, Mrs. Mary Elizabeth Lease of Kansas, who said in part: "I am glad to be able to meet you for even a few moments. To-day, signs are not wanting that the world is moving on. Man must explore unknown shores. Ships flying the flag of truth are sailing into every sea. Old traditions, myths and superstitions are being swept away. Man now wants to know the truth. No volume is now too sacred to give evidence in the witness box. A theological revolution is apparent everywhere. Sensational methods, sensational words from the pulpits, cake-walks and dancing-schools are now the means resorted to, to attract the people into the churches. Our religious teachers can no longer induce people to believe that which they do not believe themselves. A new era is before us. The grossly material age is almost past. All scientific instruction now shows that man has reached the summit of material development and is now face to face with the era of the soul. The most potent factor that is bringing about this soul change is Spiritualism."

"All of the great poets, thinkers and philosophers have accepted Spiritualism as the true road to God. Spiritualism is a demonstration of science, but it is also a religion; and religion, if it is anything, must be spiritual. Spiritualism solves the problem of immortality and answers the question, 'If a man die, shall he live again?' It teaches us that heaven and hell are conditions that we create for ourselves, and that there is absolutely no forgiveness for sin. We must work out our own salvation. Vicarious atonement and regeneration are twin curses of the world. I have no use for blood or money redemption. There was a time when men walked and talked with angels—the Indians do so now—but we have fallen far below primitive man, not only below the Indians, but also below the common brute of the field, through our exaltation of the god of gold, in lieu of the gospel of Jesus Christ. Men are cheaper than money. These conditions must be changed, and it is the work of Spiritualism to affect this change. It will, in the new era, be impossible to electrocute a poor, grey-headed, trembling, demented woman for a single murder, and yet reward a man who has killed hundreds of our brave soldiers with embalmment." (Loud and continued applause.)

President Allen then gave the usual notices, after which Miss Laidlaw rendered an extensive vocal solo, with violin obligato by Master C. L. C. Hatch. Miss Elizabeth Ewer of Exeter, N. H., was then introduced, who gave a few words of greeting, followed by a number of delineations of the presence of spirits. The weather cleared between the morning and afternoon sessions, and the sun shone out brightly, in promise of the sunshine of the



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spirit that was to be made manifest through  
the inspiring exercises of the remainder of the  
day. President Allen called the meeting to  
order at 2 o'clock, and introduced Prof. George  
E. Schaller, who rendered a piano solo, fol-  
lowed by a vocal selection by Miss Gertrude  
Laidlaw. Dr. Dean Clarke then addressed the  
audience, taking for his subject "The Child-  
ren's Progressive Lyceum—its Usefulness and  
Importance." Dr. Clarke's paper will be pub-  
lished in full in another issue of THE BANNER.  
Master Willie Sheldon gave a recitation, fol-  
lowed by the introduction of Mr. A. P. Blinn,  
one of the coming orators of Spiritualism.  
Mr. Blinn reviewed Spiritualism from the  
"Rochester Knockings," spoke of the narrow-  
ness of the leaders of the early days, compelling  
people to follow a prescribed path which  
eventually led to materialism. But although  
materialism ruled, thought still moved on—  
struggling toward freedom.

In spite of the evils of materialism, tend-  
ing, as it does to an absorption in self, oblivious  
to the rights of others, Modern Spiritualism re-  
deemed man from his earth-bound condition.  
Whom this new religion was introduced into  
the world it demonstrated that the spiritual  
man was the man of the future. Each man is  
the arbiter of his own fate, responsible for his  
every thought, and no one can relieve him of  
the destiny he creates.

Mr. Blinn paid a tribute to the Lyceum, and  
the grand outcome of its teachings, which lead  
the youth to realize that self control is the  
essence of true growth. He further said, "No  
man can become a Spiritualist without becom-  
ing a better man. It is the regenerating re-  
ligion of the world. This regeneration depends  
upon each one who must develop his own self-  
force through his own efforts aided, as all are  
who seek, by the angel world."

After a solo by Mr. E. W. Hatch, Mr. Harrison  
D. Barrett presented some pertinent thoughts  
on the past growth of Spiritualism, and on  
ways and means that might aid its future  
growth, if consistently followed.

Mrs. J. K. D. Conant closed the afternoon  
session with excellent work in spirit delineation  
and psychometric readings. She also gave  
some practical and very wholesome advice to  
Spiritualists and investigators, which if fol-  
lowed, could not but redound to the good of  
the Cause.

In the evening, Odd Fellows' Hall was  
crowded to the doors by an eager, expectant  
audience, to listen to the famous and foremost  
woman orator of the world, Mrs. Mary E.  
Lease, of Kansas. The exercises opened with  
musical selections from Prof. Schaller, Miss  
Laidlaw and Mr. C. L. C. Hatch, followed by  
a very fine reading by Miss Lucette Webster.

President Allen then introduced Mrs. Lease as  
"the Wendell Phillips of modern times." She  
was received with great enthusiasm, and soon  
had the vast audience under the sway of her  
wonderful eloquence. No brief résumé can do  
justice to her lecture. Wit, humor, pathos,  
depth of feeling and electrifying eloquence  
were manifested by the gifted speaker, and her  
burning words awakened storms of applause  
as well as many a fervent "That's so! God  
bless you!" I hope to see some of her spark-  
ling sentences in the columns of the BANNER  
in the near future. Mrs. Lease won the hearts  
of the people, and did a good work for Spiritu-  
alism as well as for the cause of reform that  
she so ably represents.

REPORTER.

#### A Card.

The many friends of William A. Hale will  
be grieved to learn that he has had a relapse,  
and is now quite ill with pneumonia. How-  
ever, his recovery is expected because of his  
determination and the excellent care of his  
physician and wife, but it will doubtless be  
many months ere he will regain his usual  
strength. He has been obliged to cancel all  
engagements.

#### A Card.

The Campbell Brothers held their last séance  
at Howard's Hall on March 27. From St. Louis  
to Chicago where they held a séance at the hall  
77 1/2 street, then a séance at Masonic Cathed-  
ral, Columbus, then engagements at Pitts-  
burg and Titusville, Pa., after which they will  
go home to Lilly Dale, N. Y., where they can  
be addressed after May 1. They have been highly  
successful in their work wherever they have  
labored.

#### A Card.

Seven food products—present  
and relieve diabetes, dyspep-  
sia, indigestion, etc. Ask dealer  
for criss-cross lines. Look for  
criss-cross lines. Sample offer  
and sample offer mail.

FARWELL & REINES, Watertown, N. Y., U.S.A.  
omit Ma-Ju-Jy-Aug-Sept.

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vina, undoubtedly the most marvelous blood  
builder and nerve strengthener the world has  
ever known; but what the people possibly do  
not know and understand is the astonishingly  
successful treatment for diseases by means of  
the most remarkable system of Harmless Vege-  
table Remedies, which the great specialist, by  
years of investigation and research, has brought  
to the highest state of perfection—so perfect,  
indeed, that assurance can now be given to all  
that a cure is absolutely sure, restoration to  
health positively certain, by the use of these  
harmless, yet remarkably potent and truly  
wonderful health-producing vegetable reme-  
dies.

These medicines offer the sick and suffering  
an absolute assurance of cure, a cure in har-  
mony with Nature's laws, a restoration to  
health in the shortest possible time. These  
cleansing, purifying, strengthening, vitalizing  
and invigorating medicines, fresh from the  
woods and fields, in which laboratory of Nature  
Dr. Greene has discovered remedies for each  
and every phase of disease, are mild, yet effi-  
cacious; they are harmless but sure to cure;  
they can be taken by the weakest child or in-  
valid with positive assurance of cure; they in-  
variably and always make the sick well.

Why not consult Dr. Greene about your case?  
If you cannot call at his office, why not write  
him a description of your case, and get his ad-  
vice and counsel? It will cost you nothing, for  
Dr. Greene in all cases gives consultation and  
advice absolutely free to all who are out of  
health whether you call or write. His vast ex-  
perience in treating and curing thousands of  
cases, many doubtless just like yours, will en-  
able him to give you a perfect understanding of  
your disease, and information and advice which  
will lead to your immediate cure. By far the  
greater number of wonderful cures which Dr.  
Greene has performed, by his marvelous medi-  
cines have been effected through letter corre-  
spondence and treatment. This shows the re-  
markable accuracy and success of his system of  
treatment through letter correspondence which  
he has developed and perfected, and demon-  
strates beyond all doubt that his Harmless  
Vegetable Remedies always cure.

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absolutely free of charge, whether you call at  
Dr. Greene's office, 31 Temple Place, Boston,  
Mass., or write about your case. Do not hesi-  
tate to take advantage of this sure means of re-  
storing your health, but write at once about  
your case.

#### Who Shall Write the History of Spiritualism?

Dear Mr. Editor: The subject of having some  
one of our good pioneers and brainy workers in  
the cause of Spiritualism write up the history of  
this grand movement for the world, has been  
mooted several times of late, through the press  
and otherwise. It has been suggested, and  
rightly, that after half a century of work and  
growth of Spiritualism, it is fitting to present  
its historical achievements and teachings in  
concise yet definite form, and in choice lan-  
guage to the world. Several of our earnest  
workers who have for many years labored in  
the vineyard, and who have kept informed as  
to the mighty work of Spiritualism, have been  
mentioned as worthy and fitted to write up  
the history of our Cause, and there is no doubt  
but each of these good brothers is eminently  
adapted to the task.

The choice of such an historian should not be  
lightly settled upon. Where there are several  
candidates there should be deliberation in  
selection, and the one, perhaps, who will be  
the best fitted for the work, should be selected  
by the voice of the majority, without personal  
favoritism and without prejudice on any side.

Among the names of candidates that have  
been mentioned in this vicinity is that of Dr.  
Dean Clarke. Prominent Spiritualists have  
requested me to put his name before the  
readers of THE BANNER in this connection.  
It is conceded that Dr. Clarke will make a con-  
cise yet definite, a conscientious, accurate and  
intelligent historian. He has the time and  
necessary mentality to devote to the work, and  
in view of the claims presented to me in his  
favor, by intelligent and active Spiritualists, I  
take pleasure in presenting the name of Dr.  
Dean Clarke as that of a candidate for the  
office of historian of Spiritualism up to date.  
The views of active Spiritualists on this sub-  
ject would be in order and well received.

Washington, D. C. M. T. LONGLEY.

#### Buffalo Mass-Meeting.

The New York State Spiritualist Association  
will hold a grand three three-days' mass-meet-  
ing in Buffalo, N. Y., April 19, 20, 21. Eminent  
speakers and mediums, among whom may be  
mentioned Moses and Mattie Hall, Mrs.  
Carrie E. S. Twing and Mrs. A. L. Gillsipie,  
will be in attendance. Good music will be a  
feature of the convention, and no pains will be  
spared to make this gathering one of the  
most instructive and helpful conventions ever  
held in the United States. Our New York  
readers should keep this date well in mind,  
and plan to be present on that occasion. For  
further particulars address Frank Walker,  
President, Hamburg, N. Y.

#### A Testimonial Concert

will be tendered Miss Gertrude C. Laidlaw of  
this city by her many Boston friends in Berke-  
ley Hall, Tuesday evening, April 4. Miss Laid-  
law is a talented vocalist, an outspoken Spiritu-  
alist, ready and willing to do for the "Good  
Cause," whenever called upon. She deserves  
well at the hands of the Spiritualists, and we  
trust that the concert will be largely attended.

#### Mrs. W. P. Thaxter,

After an absence of one week from her office  
in the Banner of Light Building, through ill-  
ness, has so far regained her health as to be  
able to return to her work. Those who had  
engagements with her during the period of her  
illness can now renew their appointments.

#### "Live Questions."

Our readers will do well to notice the adver-  
tisement of this famous work by Ex-Gov.  
John P. Altgeld of Illinois, in another column  
of this number. It is a work that all should  
read with care, from the fact that the talented  
writer deals first hand with the living issues of  
the day without fear or favor.

#### A Card.

The Campbell Brothers held their last séance  
at Howard's Hall on March 27. From St. Louis  
to Chicago where they held a séance at the hall  
77 1/2 street, then a séance at Masonic Cathed-  
ral, Columbus, then engagements at Pitts-  
burg and Titusville, Pa., after which they will  
go home to Lilly Dale, N. Y., where they can  
be addressed after May 1. They have been highly  
successful in their work wherever they have  
labored.

#### A Card.

Seven food products—present  
and relieve diabetes, dyspep-  
sia, indigestion, etc. Ask dealer  
for criss-cross lines. Look for  
criss-cross lines. Sample offer  
and sample offer mail.

FARWELL & REINES, Watertown, N. Y., U.S.A.  
omit Ma-Ju-Jy-Aug-Sept.

omit Ma-Ju-Jy-Aug-Sept.

omit Ma-Ju-Jy-Aug-Sept.

omit Ma-Ju-Jy-Aug-Sept.

omit Ma-Ju-Jy-Aug-Sept.

### Jubilee Deficit.

Previously acknowledged, \$1,210.26. J. H. Ewell,  
\$500; Mrs. E. O. Page, \$100; Mrs. S. P. Thayer,  
\$100; Mrs. Leah Hendricks, \$50 cents; Mrs. H. E.  
Beach, 10 cents; B. Lane, 10 cents; Geo. Cropsey, 10  
cents; Mrs. Katherine Lee, 10 cents; Mrs. Henry  
King, 10 cents. Total, \$1,267.26.

The donations of Mrs. Page, Mrs. Lee and Mr.  
Lane were received in October, but were accident-  
ally overlooked in publishing acknowledgments of  
receipts.

### SPECIAL NOTICES.

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

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

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

To Foreign Subscribers the subscrip-  
tion price of the BANNER OF LIGHT is \$2.50  
per year, or \$1.25 per six months, to any for-  
eign country embraced in the Universal Postal  
Union. To countries outside of the Union the  
price will be \$3.00 per year, or \$1.50 for six  
months. 60W

### "LIVE QUESTIONS"

BY  
EX-GOV. JOHN P. ALTGELD.

#### A BOOK FOR THE PEOPLE

CONTAINS ALL THE FAMOUS SPEECHES, LETTERS,  
MESSAGES AND ESSAYS OF THE AUTHOR.  
EVERY ISSUE OF NATIONAL IMPORTANCE AND  
POPULAR INTEREST EARNESTLY CONSIDERED.

TRUSTS, MONOPOLIES, GOVERNMENT  
OWNERSHIP, CIVIL SERVICE, TAXATION,  
MONEY QUESTION, TARIFF, EDUCATION,  
ELECTION FRAUDS, STRIKES, LABOR  
ORGANIZATIONS, IMPERIALISM AND A  
HUNDRED OTHER TOPICS DISCUSSED.

HANDSOME LIBRARY EDITION, 1,000 PAGES.  
SUBSTANTIAL CLOTH, POSTPAID, \$2.50

Geo. S. Bowen & Son, Unity Bldg., Chicago.

Agents wanted everywhere. Write for terms.

April 1 2w

### Rose Leaf Balm.

A NEW and wonderfully healing lotion 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 cts.  
Two " " Size, 35 cts. Four oz., 50 cts., 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. Russegue, Connecti-  
cut; Dr. C. W. Hildon, Newburyport; C. Fannie Allen,  
Stonham; Mrs. N. J. Willis, Cambridgeport; Mrs. H. G.  
Holmes, Springfield; Mrs. A. E. Stiles, Boston; A. J.  
Weaver, President Maine State Association; Dr. E. A.  
Smith, President Vermont State Association; Mr. A. G.  
Guthrie, President Connecticut State Association; Frank  
B. Woodbury, Fred DeRosier, Mrs. Nettie Harding, Mr. Albert  
Savin, Mr. A. P. Blinn, Mrs. Josephine Webster.

Mrs. Isa Wilson Kaynor, Fire Test: F. A. Wiggia, Bal-  
lot Tests; Edgar W. Emerson, Spirit Messages.

MUSIC.

Prof. Willis Milligan, Pianist; Madame Bartoli, 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 gifts of handling fire, and Mr. Wright, the  
noted orator, from Ohio, with other Speakers and Mediums.

F. D. EDWARDS,  
J. S. SO. JR.,  
JAMES H. LEWIS,  
N. P. SMITH,  
N. B. PERKINS,

Mar. 18.

DEADLY DISEASES  
WILD  
CUCUMBER  
PILLS  
TRADE MARK

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New  
York City, and FULLER & FULLER CO., Chicago, Ill.

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## Wonders of Psychic Healing.

Progress is the order of the Age. In no one branch of science or knowledge has there been  
the rapid advance that has taken place in the practice of medicine in the last fifty years. The  
country is flooded with fads. Some of these could hardly be dignified with the appellation of a  
new days' wonder. Some have been proven to be of inestimable value. The tendency is to  
fewer medicines, milder doses, and closer attention to hygiene, diet, and the finer forces, such  
as magnetism and psychic forces. The successful physician of to-day must understand his pa-  
tient's condition. There are still physicians who visit their patient, feel the pulse, look at the  
tongue, ask a few questions, leave a cipher dispatch to the druggist, and present his bill at the  
end of the month. But such practitioners are becoming curiosities, and our veneration for  
old-time ideas and institutions form the only excuse for their toleration. In this advancement  
of medical science, the competent, reliable psychic physician has come to be regarded as the  
safest and most successful. Not only does he possess the experience and education of his  
brother practitioner, but his psychic gifts give him advantages which they cannot possess. If  
the competent practitioner thoroughly understands the case he has under treatment, a cure  
would be an easy matter with the proper conditions, but it is the correct diagnosis, which lies  
at the foundation of successful treatment, that proves the stumbling block in their pathway.  
For years we have put forth the claim of an absolutely correct diagnosis. In law, in science,  
and in the world generally, the statement that has been proven true is admitted to be a fact,  
and we have submitted thousands of testimonials, voluntarily given, of the accuracy of our  
statement.

#### FROM ONE DAY'S MAIL.

A correct diagnosis is the foundation for suc-  
cessful treatment, and we are enabled to cure  
many chronic diseases which the ordinary  
medical practitioner utterly fails to relieve.  
We take pleasure in printing the following  
extracts from recent letters. Space forbids  
our printing more.

Dear Sirs—I received your diagnosis of my case some  
time since, and I wish to thank you for your kind attention.  
Not only specialists and physicians have described my case  
before, but from my own judgment I think your diagnosis  
is the first correct one I ever had. Very truly yours,  
MRS. FRANK JOHNSON, Walsburg, Wash.

Dear Friends—I wish to thank you for your diagnosis,  
which was very correct. Thanking you for your interest in  
my case and wishing you success in your work for  
humanity, I remain as ever, for truth and liberty, respect-  
fully yours,  
MRS. IDA MILLER, St. Auburn, Me.

Gentlemen—We received your kind letter and also your  
diagnosis of my wife's case of sickness, which, indeed, is  
correct in every detail. You are certainly wonderful men,  
and your letter is so kind that we would like to have your  
help and advice. With many thanks for your kindness, I am,  
yours very respectfully,  
M. ZILLES, Pittsburgh, Pa.

Dear Doctors—I have received your diagnosis of my case,  
and am more than pleased with the way you have explained  
it. I stand in great need of treatment, and with God's  
help, will send for it at the earliest possible date. I remain  
as ever, your true friend,  
GEORGE H. BRIGGS, Clarksburg, Pa.

Dear Sirs—Please accept my thanks for your diagnosis of  
my case, which was as nearly correct as anything could be.  
I have great faith in your treatment, and believe you can  
help me. Wishing you success in your treatment, and  
again thanking you, I am respectfully yours,  
MRS. MAMIE CORREAU, Wellington, Kans.

Send NAME, AGE, SEX, and ONE LEADING SYMPTOM, and receive an ABSOLUTELY  
CORRECT DIAGNOSIS, FREE. Address

## Drs. Peebles & Burroughs,

BATTLE CREEK, MICH.

April 1

### THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Con-  
gregation, and Social Circle. Combining "Golden Melodies"  
and "Spiritual Echoes," with the addition of thirty pages  
New Music. By S. W. TUCKER.

INDEX.



## Message Department.

### SPECIAL NOTICE.

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

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

### SPIRIT-MESSAGES

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

Report of Séance held March 17, 1899.

#### Spirit Invocation.

Oh! thou precious Spirit, thou who bringest light, comfort and strength to those who are in darkness, weak and discouraged; precious, because we know if we seek diligently, unselfishly, willing to be led, thy great overflowing spirit will reach us and sustain us in all things. Oh! what a blessing it is to realize there is no death, that all things pertaining to the body pass away, and behold all things are new. Oh! that the scales may fall from our eyes, and that we may not only be enlightened with the spirit of love and justice, but be clothed with it, that all may see our good work and glorify the angels who brought it. We thank thee for the many privileges that are given to mortals, but the majority turn to the world and listen not to the inner voice which is the true monitor. It is only when the body is wrapped in pain that the mortal seeks assistance; it is when all things look desolate, the eyes are dim and can see no light, then they will listen to the still voice that speaks within, and we know that there is no one turned away. Oh! thou great fatherhood of God and brotherhood of man, help each one to stand in his own allotted place; help him to stand for the right and help him to do it; for while the storms of criticism may surround us, and while we seem to be standing on the billows of destruction, yet like unto Christ as he walked upon the troubled waters and those around him became faint, yet knowing the power of the spirit, as a because of the faith he had in those around him, he merely requested peace and calmness, and all was still. We know if a law governs one it will govern others, but it is for us to seek diligently for ourselves, seek it unselfishly, seek it for good and not for worldly gain. We thank thee for the privilege of again opening the channel wherein the mortal and immortal can blend together, mingling their thoughts with thy thoughts and holding sweet communion. Oh! for a larger scope wherein the spirit can make itself thoughtfully known. Direct all things this morning, help us to do our part and help us to sustain and help others, and we leave it now with thee through thy help. Amen.

### INDIVIDUAL MESSAGES.

#### Charles L. Howard.

Good morning. I am pleased with this privilege this morning, although it seems somewhat strange to try and return through the physical organism of this medium to send forth words of comfort and consolation to the loved ones whom I have in earth-life, for I have not been out of the body so very long, and it may seem like ages to those who are left on earth; I not only left a beautiful home and loving companion and two beautiful children, but my brothers and friends whom I also loved. It is the change of circumstances that makes it even sadder than the word death; for, while I was not as you would term it, a Spiritualist, yet I recognized the light of progress, being very much interested in the Unitarian church, and feeling that all things must be gained through progress and life beyond, for it did not seem to me that the few years that are allotted to man in his pilgrimage in earth-life was all the great father intended us to accomplish. Often times have I been drawn back by the great magnetic cord that comes from every soul, especially to those whom I love. I have been unable to make them understand me as I am, and I have felt if I could only reach the mortal and come in communication with my companion I could lift some shadows off her mind that might be beneficial to her both in this life and the life beyond. I went out of the body under very sudden conditions and in peculiar circumstances, and few things have been explained. Many things have been surmised, but I do not wish to make any publication or explain through your paper; I am only sending out a few words of comfort, and will see if I have an opportunity to operate through another organism, for there are many things perhaps that can be explained.

I shall be well known in Maine, especially in Lewiston, where I was engaged in business, and where I passed out of the body. I would like to say many things about the conditions that surrounded business matters that I cannot here. I also feel the peculiar sensation I had when the spirit separated from the body, so I will not try and say too much this morning, but if they will open up an avenue and help me to return—I know the spirit can return and minister unto the loved ones—I will come again. I have many with me this morning, but will not stop to make any remarks concerning them, as I am very anxious regarding my own immediate surroundings now. My name is Charles L. Howard.

#### Mrs. Emma Richardson.

Well, I am here, and I am so happy at being able to contact the medium that I don't know whether I will be able to say much or not. When I was in the physical form I was thoroughly acquainted, and had strong evidence that my dear ones lived beyond, and that they helped me and sustained me in every time of need. I was well advanced in years before leaving the body, and had a wonderful experience. I attributed it to the spirit-world, for the spirits sustained me in prosperity and adversity.

I had stood by the casket of many of my loved ones; in fact, nearly all. I had seen them laid to rest, and I wondered sometimes who would be the one to smooth my brow; but I found again that they provided me with every comfort, every consolation and every kindness, both from friends and relatives. I return this morning, because years and years ago, when this Message Department was formed, and used to be run publicly, I loved to sit and listen to the messages. When I could not go to the hall, I loved to read them, and I often said to my friends, "When I get to spirit-life, you will hear from me through the old BANNER," and I have kept my word. I am not disappointed in this life beyond the grave. I found more on the spiritual side than I really thought I deserved.

My loved ones met me, and it seemed as if we were at home again. But because we are happy ourselves, we must not forget that others may be struggling as we have done in the past, for one crumb of comfort; and I know I have those who cannot see Spiritualism in the same light as I do, or did. I want to say to all, "Whatever you believe in, or whatever your church may be, it is not the church you go to,

nor the belief you have, that makes you a man or woman—it is how you live it, and how you influence others.

I am glad to be here this morning, and I want to thank the good friends of Stoneham, Mass., for their many kind words of encouragement to Aunt Emma; and while I have laid the old garment aside, and am now free to act with the spirit, I wish to thank each and every one for their last tribute—for I know every hand that scattered a flower, and those who spoke the kind words over the old worn form. Others will do likewise unto them. I have an old friend with me this morning—Mrs. Gove—but she will speak for herself, and I will just say good-bye to all, and God bless you, and let the angels guide and direct you, is the prayer of Mrs. Emma Richardson. My home was in Stoneham, Mass.

#### Harriet Gove.

Well, as Aunt Emma has said I would speak for myself, I will try, although I don't know whether I shall be successful as she has been, for I was interested more in the Universalist Church than in Spiritualism. I am anxious to reach my daughter Angeline, to give her to understand that mother is perfectly satisfied with what was done and the way things were carried on.

Father joins me in this communication this morning and many others whom you will hear from sometime if they get an opportunity. I had a long experience in earth-life, being over eighty-nine years old when I passed to the spirit-world, as I recollect it; but time does not seem to me so very long since I left the body, although there was some time, while the spirit was hovering between the mortal and spirit life, that I seem to have forgotten. I don't feel this morning that I can give a long message because I take on some of the influence that I felt when the spirit called me away. I wish to have my friends in Stoneham know (for that was my home) that the spirit can return, and if they will hold themselves sensitive, we will try to communicate with them. I seem to feel that my daughter is very sensitive, and I believe we can help her—her health is not very good—both physically and mentally. Tell her not to worry; all things will work out well. My name is Harriet Gove.

#### Mary Alice Dougherty.

My name is Mary Alice Dougherty, and my home in Glenburne, N. Y. I passed out of the body through the effect of brain fever. I was unconscious when the spirit left the body, or in other words, I was in spirit-life before I knew it, and that is why I would like to return and communicate with my friends. They don't know much about Spiritualism, yet they have heard a good deal, and my brother and sister sometimes go to spiritual meetings. They live in Chicago, Ill. I have, also, another sister in New York, but I know she would not go because she is interested in the Roman Catholic church, however, I would like to say to her, "Mary, your church is as near Spiritualism, nearer in one sense if it were understood, than any other denomination, for you know we are taught that the spirit does hover around us, that it can protect us and sustain us, only we must belong to the church, and be baptized, ere the spirit returns, but that is to keep us from traveling away from the doors of the church, to make us feel that outside of that one avenue no one ever returns. Oh! I see now that if our desire is strong enough, and our friends know it, they can assist us to come. I wish to say to my own family, for I left a husband and child, "It is well with my soul. I am satisfied with what has been done, but would be better satisfied if I could see you, Tom, more settled and more contented; but, in due season, all things will be well. I will do what I can, and wait patiently for strength to do more. I hope this will bring light to the hearts that are sad, and help them to think even if it does not make them act.

Thank you very kindly for this privilege. I feel my strength will not allow me to talk more. I will say good bye.

#### Jason Mason.

I don't seem to be so very far from home after all. I am thoroughly familiar with your city. I used to live in this city, and other parts of the States. I used to travel a good deal from one place to another contracting, but my late home was in Springfield, Mass. I know my friends are scattered, some have joined me in spirit since I passed on, others have changed from their orthodox ideas to more liberal views, some have become interested in the so-called Spiritualism, and so it goes. I also recognize the changes that have come to those who are in the body in whom I was interested. I have been out of the body a great many years, I should say from thirty to thirty-five years, so you see the earth-life has changed much, religiously and politically. The mortal is more sensitive, and more anxious to progress, and possesses a clearer view of evil. From my own standpoint it looks as if there had been great progress and advancement in many ways pertaining to the earth sphere. So this morning this opportunity was given me, and I thought I would like to come in, as I have those yet in the body who have hardly forgotten me; I have been trying to interest them of late, and to a certain extent I have been able to make them feel me, yet I have been unable to give them the satisfaction they seek. They requested me, if possible, to make myself known through THE BANNER, and that is why I am here this morning, but it looks to me, my friends, as if it were almost an impossibility; unless the spirit can enter into the soul of each, and make him feel and think for himself it is not satisfactory. Doubts will arise when thoughts are received through another's brain; hence my message may not give them satisfaction, but I do not care, for in due season all things will be made right, and we shall see and understand as we never did before. I think this will be sufficient this morning, and you can just put me down as Jason Mason.

#### Henry W. Woodbine.

I presume strangers are made welcome here as well as believers, for I notice over the entrance to the séance room "The Strangers' Home." That is a beautiful motto, a good one to encourage all that may come around and observe the attraction. My mortal friends may think it strange, my addressing them in this manner, and want to know if it is necessary to put up signs in the spirit-world the same as they do in earth-life, and I shall say "yes"; but they do not put up any sign in spirit unless it means what it indicates. A sign is not raised, as in earth-life, to attract people for the purpose of dealing unfairly

with them. I speak from experience because I was interested a long time with P. T. Barnum and many other such men who traveled the world over, exciting, amusing and interesting the minds of the people, whether educating or otherwise; but when we throw off the mortal coil and stand face to face with our Maker, it looks different; we see our mistakes, and I have seen mine. I have not returned this morning to make any confession or yet to take back anything I have actually done, but I return to help those who are still struggling with the environments of life in the great city of New York, sometimes surrounded by unfavorable conditions; and circumstances control much. I am strongly interested in a medium who is not a Spiritualist, but she takes your paper, for she likes to come in contact with others and learn what they have to say. She is now in private life, although doing some work in that line, and I thought if it were possible for me to make her feel me with a true sense of the spirit, I might be able to make her feel that her power is not degrading nor evil, but can be used for elevation and for a financial benefit. This is a strange message, but it is essential for me to word it as I have, so that those who know me will know by its sound it is I—my speech and characteristics. I am Henry W. Woodbine, and my body lies in Australia.

#### Messages to be Fulfilled.

Mar. 24—Polly S. White; Abigail B. Radford; Benjamin McEllen; Alfred Johnson; John Hatch; Fred John Smith.

#### Verification of Spirit Message.

To the Editor of the Banner of Light:

In the BANNER OF LIGHT for Feb. 18 last was a communication from one calling herself Mrs. LYDIA NELSON, wife of Moses Nelson, her home in Sutton, N. H. I write to say that a Sutton woman, now living there, informs me in answer to my letter of inquiry, that the message is true in every particular—names and everything else.

Yours, Mrs. A. H. WORTHEN.

#### A Letter from Abby A. Judson.

NUMBER SIXTY-THREE.

To the Editor of the Banner of Light:

About a year after I entered the joy of Spiritualism, I used to sit alone before tea in my sitting-room at Judson Institute. Sometimes I heard tiny raps. Then I feared it was steam in the walls, as the floors above were heated in that way. I would put my hands on the walls to feel where the heat was, and say: "I am afraid it was the steam." But I kept on sitting.

One afternoon I had hardly become composed in my mind when a very loud rap, or pound rather, came in a corner of the room where there were no pipes. I said: "Can that be my father?" While I was saying "father," it came very loudly again. I begged him to keep perfectly quiet till I could ask a question, and said: "If those raps are produced by my father, Adoniram Judson, the missionary, I beg him to rap in the same way three times." At once came three loud, sonorous raps in the same spot.

Greatly delighted, I began to ply him with questions, but not another sound did he make. The silence was absolute. Then, I was very sorry; now I am glad, and I will tell why in the course of this letter.

That same night, after I had gone to bed, there came loud raps on the footboard, and I remember saying aloud with great satisfaction: "And that is not the steam."

So determined was my father to show that he could manifest his presence to me without the aid of any mortal, that he made a marked effort, and produced the effect described above. He gathered the forces—doubtless other spirits combined with him—and he made out to give these loud raps at the exact instant required and to give the right number of them.

Why did he not go on and answer question after question? Now I know the reason. Supposing later I had asked a question that could be answered truthfully by three raps, and that he could make only one or two—perhaps none at all. I should then have thought the first raps were an accidental coincidence, and I should have sunk into uncertainty. But the course he took has made me morally certain from that day to this that my father rapped at that time in answer to my question.

Another result might have followed that would have had baneful effects upon my spiritual progress: I might have become a rapping medium; and, as it would have been out of the question for my father to hinder his own spiritual progression by being a rapping medium on the other side of life between mortals and the disembodied who cannot communicate, his place would have been taken by some unprogressive spirit, self-fettered to the earth-plane, like the spirits who generally "control" physical mediums, and sometimes lead them to take out the genuine with the semblance.

It seems to us unwise for mediums who possess the more spiritual gift of clairvoyance to seek to conjoin with it the purely physical manifestations. In their effort to produce the latter, they may fall into a grievous snare, as may be illustrated by certain incidents that have been related to me by those who witnessed them.

There is an American platform test medium, so much admired and trusted that the event of her presence is sufficient to attract a large audience in any city between the Atlantic and the Pacific coast. Her clairvoyance is singularly vivid and inclusive. If she confined her self to occasions where many are present, so that her guides could select those with whom they can come in rapport, she would always do well. But she makes the mistake of undertaking to give private sittings to single individuals. She does this in order to make more money. She cannot get into rapport with some of them, which gives rise to painful occurrences like the following:

Several years ago one of the noblest and most generous supporters of the Cause was in conversation with this medium. She saw the medium rap on the floor with her foot, and she then declared that the spirits endorsed what she said by their raps. The lady looked at the medium, said not a word, and walked away.

Lately the same medium was giving platform tests and private sittings in a city. A working girl whom I knew to be staunch and true, who is gentle and quiet in dress and manner, went to have a sitting. The medium could give nothing correct about her spirit friends. The sitter told me that she saw the medium rap on the round of the chair with her foot. She then tried to make the sitter believe that what she said was correct any way, because the spirits rapped to prove that it was true. The work

ing girl gave her two dollars for this unattractive and painful sitting.

If this letter should fall under the eyes of this medium, let me beg and entreat her never again to condescend to such methods, but to confine herself to what she can do honestly and truly. She cannot now regain the good opinion and the good word of the influential lady first mentioned; she cannot now return the two dollars to the poor working-girl. But she can avoid all such acts in time to come. Such deeds leak out more or less gradually; and, though crowds may come, many who have heard of them stay away and influence others to do so. But the most painful effect of all is on the medium's own character, on the soul garments that might be wholly white, but have the black and ugly spots here and there, which it will take long and painful efforts in spirit-life to remove.

I can well understand how easily a medium might begin to slip down, it not doubly fortified by earnest will, and by conscientious and high-minded guides, by incidents in my own experience. I will relate one:

When at Vicksburg Camp in 1893, one morning several ladies lingered with me at the breakfast table. They began to urge me to see for them in their tea-cups. To please them, and to see if I could, I read what I saw in the tea-cups for four or five, and felt delighted when they agreed they were the best "readings" they ever had.

But alas! there was one little "stain upon my soul." I knew before that one of the ladies had been affected in her brain. So when I saw a bar across her head I explained it in this way, and did not tell them that I knew it before. I do not know whether I saw it or remembered it, but I think—the latter. To be sure, I was not doing it for money. Still the principle was the same, and this experience showed me how easily a medium who does it as a business can slip down, down, by using what he knew beforehand as if it came to him from the spirit-side of life.

Another illustration drawn from my own experience will show that it is sometimes quite unwise for public test mediums to give promiscuous private sittings. Being in a great city on a visit, I heard of two famous mediums, and resolved to seek a sitting with each, for I knew neither had ever seen me, having been many hundred miles from me ever since I became a Spiritualist. One was Mrs. R. C. Simpson, so highly recommended by Mr. Bundy. My sitting with her was eminently satisfactory and useful. The other is a famous platform test medium, in great demand on the spiritualistic rostrum. Calling at his residence, he appointed an hour the next morning for a sitting. I went with perfect confidence, knowing his reputation, and that he could not possibly know who I was.

On passing into trance he began to speak most tenderly and feelingly to me, saying I had some ability, but that I had always been kept down, hampered, and prevented from expressing myself. Remembering my thirty years as a public teacher, and my three years as a platform lecturer, this seemed strange to me. But having entire confidence in him, I tried to think that what he said must in some way be true. Then he described a spirit who stood by my side, and put her arms lovingly around my neck, and said he heard the word "Mother." His description of the spirit was clear, and I felt surprised, for it fitted neither my own mother nor my step-mother. I told him so, and he said, "Oh! this spirit is not your mother, she is your daughter, and she calls you mother." I had nothing to say to this.

Then he delightfully described a most beautiful little girl who came running into the room, and said he heard her say, "Grandma! Grandma!" "Do you mean to say," I asked, "that this little spirit is my grandchild?"

"Yes," said the medium, "she calls you grandma, and she is your dear little grandchild."

"This was too much. "Mr. —," said I.

"I am not Mr. —, I am his control."

"Well, Mr. Control," said I, "there is some mistake; for I have never been married, nor have I ever had any children at all."

The medium came at once out of the trance condition, and said that he could not get into my atmosphere. He charged me nothing for the sitting, but asked me to make another appointment. I did not do so, and left the house deeply grieved, but have been careful not to injure his reputation by giving his name in connection with this unfortunate sitting. I met him later at two camp-meetings, where he won great praise for his platform delineations, and gave many private sittings.

That the disembodied go on living, and that they can sometimes communicate with mortals, has been scientifically proved. Rest on that, if you cannot get personal evidence. Develop your own spiritual powers by living a humane, just and loving life. Eat angels' food; feed not on husks and straw. To draw angels to one by becoming angelic here is better than fancied communion with the loved and lost through some medium with an earth-fettered "control."

"The stars come nightly to the sky,  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep thy own away from thee."

They come to you, whether you know it or not. Many a consoling thought do they give you in your darker musings, many a passionate feeling do they hush, many a wayward impulse do they check, many a longing do they satisfy, into many a restless heart do they breathe heaven's peace. So

"Serenely fold thy hands and wait,  
Nor care for wind, or tide, or sea;  
And rave no more 'gainst time or fate,  
For lo! thy own shall come to thee."

Yours for humanity and for spirituality,  
ABBY A. JUDSON  
Arlington, N. J., March 20, 1899.

#### Passed to Spirit-Life.

From his home in Fowler, Trumbull Co., O., Jan. 18, 1899, ESTER R. SIOLEK.

Mr. S. died spent his life in Fowler, and would have been 69 years old Jan. 25. He married Miss Hannah J. Horton Feb. 12, 1857, an able, virtuous woman, who lived with him until her death at the home, conducted by the Rev. O. P. Kellogg, was largely attended. For the first time in the history of the township the truths of Spiritualism were proclaimed in public; the discourse was most favorably commented upon. Many messages have been received from Mr. Siolek since his translation, and all in well with him. THE BANNER OF LIGHT has been a weekly visitor to their home for many years. MYRA KING PRITTON.

From his home near Avon, N. Y., Friday, March 3, Mr. L. O. PRESTON, in his 81st year. It was at the home of Mrs. Preston that the celebrated pianist case of suspended animation and preservation from decomposition after death by the spirit, occurred some years ago. Spirit phenomena of a startling character have occurred at the Preston residence for many years, and there many well known workers have enjoyed liberal hospitality. Services were conducted by G. W. Kates and wife.

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.

#### Dr. Babbitt and his Atoms.

BY LYMAN C. HOWE.

I confess to some surprise at the apparent interpretation that Dr. Babbitt applies to his comments upon his atomic theory in THE BANNER for Dec. 31, 1898.

He seems to regard my remarks as adverse criticism, and thinks "It would have been better" if I had "omitted the part that treats of atoms, and their chemical applications, and considered the rest of the work." I do not think a man is qualified to speak of a work that he has not read, and as the first half of a book is supposed to introduce matter that shares in the conclusions of the last half, for which it prepares the mind of the reader, and as "atoms and their chemical applications" appear to be important factors in the conclusions deduced, it seems to me that I would not be qualified to speak intelligently of the last half of the book until I had read the first half; and feeling somewhat enthused with what I had read, admiring the genius and intellectual grasp of the author, and the originality of his reasoning, not to say the unprecedented boldness of his style in scooping the whole scientific encyclopedia into his working hypothesis, I "rushed into print" before I was prepared to analyze the whole book, or judge the merits of his system and ultimate conclusions. As he seemed to attach a good deal of consequence to his atomic theory, that seemed the proper thing to read, if I intended to arrive at any very clear idea of his conclusions. But the doctor seems to think I antagonize his theory, for he says (speaking of the review of his book by Le Lotus), "I will translate a small passage of it which differs from friend Howe's opinion." But after reading the translation I find nothing in it that necessarily differs from what my notice in THE BANNER of Dec. 31 expressed.

The point which the Doctor seems to regard as differing from the other review is that "much must be taken on theory, not demonstrable, except by inference." It is admitted that none of the factors dealt with are visible or tangible to any of the physical senses. How, then, can their existence be demonstrated except by inference? Dr. Babbitt says he "was assisted by one of the highest influences that has ever come to a mortal mind—one who was so old and highly developed as to be able to see not only the larger atoms, but the smaller ones, that sweep through the channels of the larger ones in a way to embrace the electricities and heat forces that constitute the great energies of nature." But did Dr. Babbitt see these atoms and their complex activities himself? If not, by what means did the wonderful clairvoyance of this wise spirit become knowledge, or demonstration to him? It would seem probable that some high genius must have inspired and impressed the Doctor to work out such an original and seemingly consistent theory of "atoms and their chemical application" as he presents in this remarkable book. But however ingenious and plausible, I still insist that it is not demonstration, "except by inference." I agree with the Doctor that "human reason, aided by scientific discovery, can penetrate far beyond microscopes and telescopes." But are these penetrative researches of reason equivalent to demonstration? By them we may arrive at important conclusions, not apparent in the unclassified data; but if those conclusions are not subject to demonstrations by a system of experimentation, they remain theories, "not demonstrable except by inference." But the Doctor "concludes that this atomic theory is fundamentally correct, because it explains multitudines of mysteries not before understood, and harmonizes with or corrects all scientific facts or hypotheses, to which" he has "applied it." Quite likely it is fundamentally correct. I am not questioning that.

It appeals to my reason, and I like it as a working hypothesis. In fact the atomic theory of modern physicists seems to me to explain many things that would be difficult to understand without it. But they have not so far as I know—ventured to assume any theory of the ultimate form of atoms; but that they are constantly changing their forms seems to be the inevitable result of their vibratory activity. But Dr. Babbitt says: "If I should apply a key to a hundred doors in some temple, and it should unlock them all, I should say it was 'the correct key.' It might be that a dozen other keys would do the same thing. Would they then all be the correct key? A devout Swedenborgian once offered that same illustration to prove to me that Swedenborg's revelations of the 'inner sense of the Word,' and the divine significance and authority of the Bible, as interpreted by him, are reliable authority and infallibly true.

Bro. Babbitt would hardly endorse that conclusion, I think. By referring to Prof. Lockwood's theory, I did not think of impeaching Dr. Babbitt's atoms. But Prof. Lockwood is a student of nature, an extensive experimenter and an original thinker, and his ideas and theories are entitled to consideration. His molecular hypothesis is not based upon the old definition of molecule—"the smallest quantity of a compound capable of separate existence." He deals not with such molecules at all, if I have correctly understood him. But I will not attempt to present his views or defend them. He is able to do that for himself. But atoms, or no atoms, the universe is a reality, and the spiritual dynamics that inspire all things with potential life and progressive awakenings inhere in all matter. The delicate relations of mind and the physical counter-part of nature furnish inexhaustible data for study and experimentation, and every new fact, or class of facts, that leads to further discovery, and opens new areas for the utilization of our efforts for human weal, is a divine revelation.

I hail Dr. Babbitt's work as a spiritual benediction, and a great light on the path of human progress. His application of the "finer forces" to the "healing of the nations," is rich in promise and beautiful humanitarianism. His analysis of the theories and qualities of the Christian Science cult is fair, kindly and rational. The uplooking faith inspired by Spiritualism catches the foregleams of all new revelations in science, religion, and the aërona of Nature, physical and spiritual. Health warms and glows in the psychic radiations of all noble lives, and breathes a perpetual hymn in the atmosphere of human affections attuned to the rhythm of reason and the flow of feeling from soul to soul, from world to world, and from sphere to sphere. Dr. Babbitt is a benefactor whose life will leave the world the better for his living in it.

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1

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# Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1899.

## Spiritualist Societies.

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

### BOSTON AND VICINITY.

**Appleton Hall, 94 Appleton Street**—Palm Memorial Building, side entrance. The Gospel of Spirit Return 8 o'clock. M. L. Hinch, Jr., Secretary, 14 Hill street, Dorchester, Mass.

**Boston Spiritual Temple** meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10 and 12 1/2 p.m. E. L. Allen, President; M. L. Hinch, Jr., Secretary, 14 Hill street, Dorchester, Mass.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 10 o'clock. J. Brown, Secy., 14 Hill street, Dorchester, Mass.

**The Boston Spiritualist Society** meets every Wednesday at 8 o'clock. P. H. Hinch, Jr., Secretary, 14 Hill street, Dorchester, Mass.

**Bible Spiritualist Meetings, Old Ladies' Hall, 44 Tremont street**. Mrs. G. C. Hinch, Secy., 14 Hill street, Dorchester, Mass.

**Boston Psychical Conference, 18 Huntington Ave.** L. L. Whitlock, President, Sundays, 2 1/2 p.m.

**Children's Progressive Lyceum**—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 1/2 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

**Engle Hall, 610 Washington Street**—Sundays at 11 a.m., 2 1/2 and 7 1/2 p.m.; Wednesdays at 7 1/2 p.m. W. H. Allen, Secy., 14 Hill street, Dorchester, Mass.

**Echo Hall—1 Johnson Avenue, Charlestown Dist.**—Sundays, Wednesdays and Friday evenings. Mrs. E. J. Peak, Chairman.

**First Spiritualist Church, 730 Washington St.**—M. L. Hinch, Jr., Pastor. Sundays, 11 a.m.; 2 1/2 and 7 1/2 p.m. Thursdays, 7 p.m.

**Harmony Hall, 724 Washington Street**—10 1/2 a.m., 2 1/2 and 7 1/2 p.m. Tuesdays and Thursdays afternoons at 2 1/2 p.m. P. H. Hinch, Jr., Secretary, 14 Hill street, Dorchester, Mass.

**Holmes Hall, 780 Washington St.**—Services Sunday, 10 1/2 a.m., 2 1/2 and 7 1/2 p.m. George B. Cutter, Chairman.

**Spiritual Fraternity**—At First Spiritual Temple, 180 Newbury street, Sundays at 10 1/2 and 12 1/2 p.m. The community of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

**The Copley Music Circle** meets Sundays at 7 1/2 p.m. Room 4, Automatic Musical School, 100 Newbury street, Mondays, 3 p.m.; Fridays at 11 a.m., class for advanced thinkers on the inner mysteries and occult forces of life. Take elevator. Dr. F. J. Miller, President.

**The First Spiritualist Ladies' Aid Society** meets every Wednesday at 8 o'clock. 100 Bedford street, at 2 1/2 p.m. All are welcome. Mrs. M. A. Brown, President.

**The Ladies' Lyceum** meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6 1/2 p.m. Mrs. M. A. Brown, President.

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

**The Spiritual Science Church, Lower Audubon St.**—First Spiritual Temple, corner of Newbury and Essex streets, Sundays at 7 1/2 p.m. Preaching by Rev. T. E. Allen.

**The Veteran Spiritualists' Union** holds meetings third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 1/2 p.m. All are welcome. Dr. F. J. Miller, President.

### CAMBRIDGE.

**The Spirit of Truth Society, 327 Massachusetts Avenue, Cambridgeport**, holds meetings Sunday at 2 1/2 and 7 1/2 p.m. and Thursdays at 7 1/2 p.m. Mrs. A. B. Banks, President.

**The Cambridge Industrial Society of Spiritualists** holds meetings in the Cambridge Lower Hall, 531 Massachusetts Ave., Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secy.

### MALDEN.

**Malden Progressive Spiritualists' Society, De- liberative Hall, Bailey Building, 60 Pleasant street.**—Sundays at 7 1/2 p.m. Mrs. W. L. Warner, permanent speaker. Mrs. Clara L. Fagan, test medium.

### BROOKLYN.

**The Woman's Progressive Union** holds meetings every Sunday afternoon at 4, and evening at 8 o'clock. Lyceum at 8 o'clock. Supper at 6 1/2 p.m. Thursdays at 8 o'clock; supper at 6 1/2 p.m. at the hall, 100 Bedford street, between Lexington Avenue and Quincy street. Mrs. E. F. Kuth, President.

**The Advance Spiritual Conference** meets every Sunday evening in Single Hall, 100 Bedford street, at 8 o'clock. Supper at 6 1/2 p.m. Thursdays at 8 o'clock. All welcome. Mr. G. Delore, President; Mrs. Alice Ashley, Secretary.

**The Fraternity of Divine Communion, dedicated to "Spiritual Truth," on the Christ Principle,** holds its meetings at the Aurora Grange, Bedford Avenue and Madison street, every Sunday at 8 p.m. Mrs. L. J. Wel- ler, President. Ira M. Corliss, Medium.

**Meeting of Associate Spiritual Missionaries** every Sunday at 8 p.m. Mrs. M. C. McGibney, medium. Herbert L. Walden, Chairman. BANNER OF LIGHT always on sale.

**Fraternity Hall, 960 Bedford Avenue**, every Sunday evening 8 o'clock. Short lecture and tests by Miss Chaplin, medium. Weekly meetings 305 Tompkins Avenue, Friday evening and Wednesday at 8 o'clock.

**People's Mission, Columbia Hall, 1810 Fulton Street**—Sundays at 8 p.m. Mrs. M. C. McGibney, medium. Herbert L. Walden, Chairman.

**Jackson Hall, 515 Fulton Street**—Sundays at 8 p.m.; Wednesdays at 8 p.m. Mrs. L. A. Olmstead, Conductor.

**630 Myrtle Avenue**—Mrs. B. R. Plumb conducts a meeting every Sunday at 8 p.m.

### CHICAGO.

**The First Society of Reincarnations** meets every Sunday in Steinhilber Hall, 710 North Lake street. Van Buren st., near Michigan Ave., at 10 1/2 a.m. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumblin, lecturer.

**First Spiritual Church, South Side, 77 Thirty-First Street**—Sundays, 2 1/2 and 7 1/2 p.m. Georgia G. Conley, Pastor.

**Enlewood Spiritual Church, 528 West 53d street, Sundays, 2 1/2 and 7 1/2 p.m.** Lora Holton, pastor.

### CINCINNATI.

**Society of Spiritual Unity, Washington Park Hall, 1222 Race St.**—Sundays, 7 1/2 p.m. St. Clair-Bridges, pastor.

### MILWAUKEE, WIS.

**Unity Spiritual Society** meets at Ethical Auditorium, 538 Jefferson street, every Sunday at 7 1/2 p.m., and Thursday at 8 p.m. Flora B. Jackson, President.

### NEWARK, N. J.

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

### NEW YORK CITY.

**International Conservatory of Music, 74 Lexington Ave.** one door above 54th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. P. B. Brinkman, Secretary.

**Christian Spiritual Union** meets in Lyric Hall, 814 Avenue, near 42d street, Sundays, 3 p.m. Dr. Harlow Davis, medium for April.

**First Society of Spiritualists** meets at the "Tuxedo," 81 Madison Avenue, corner of Madison Avenue, and holds services at 3 p.m.

**The Pioneers Spiritualist Society** holds its meetings every Friday at 8 p.m.; Sundays 3 1/2 p.m., and Children's Lyceum at 12 1/2 p.m.

### PHILADELPHIA.

**The First Association of Spiritualists** founded 1852 meets at 13th street and Girard Avenue. President, Capt. F. J. Keith; Secretary, Frank H. Morrill. Lyceum 12 p.m. Services 7 and 7 1/2 p.m. Lecturer, W. J. Colville.

**The Philadelphia Spiritualist Society** meets at Handel and Haydn Hall, 5th and Spring Garden streets, every Sunday at 2 1/2 and 7 1/2 p.m. Seats free. Secretary, Chas. L. DeFreder, 1325 B. 15th street.

### Notice to Local Societies.

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

### Local Briefs.

#### BOSTON.

Red Men's Hall, 514 Tremont street, meetings conducted by Maggie J. Butler. A correspondent writes: Mrs. Mabel Witham was the test medium for the evening. A grand musical program was arranged with solos by Miss Hatch, Miss Burgess, Mr. Hatch and Mr. Leslie. Mrs. Butler, who has recovered from her recent illness, was present, and presided over the meeting. Next Sunday will be the Anniversary exercises, and Mr. Edgar W. Emerson will be the speaker and test medium for the

evening. Mrs. Witham will also be present. A cordial invitation is extended to all.

C. H. Yeaton, Secretary, announces the usual meeting of the Children's Progressive Lyceum No. 1, Sunday, March 20, Mrs. M. A. Brown, Conductor. Subject of the lesson was "Spiritualism." Little folks' subject, "Hope." Songs and recitations were rendered by Little Boy, Ely and Laura St. Andrews, Esther Bott, Harry C. Green, Floyd Sibbey, Clara Weston and Frank Lamont. Remarks by Mrs. C. Fannie Allyn, Mr. Benj. Austin; reading by Mrs. M. A. Brown.

Boston Psychical Conference.—Subject, Sunday, March 26, "The Origin of Psychical Phenomena as seen in Mesmerism, Spiritualism, Christian Science, and Other Forms of Mental Healing." The opening address was given by L. L. Whitlock. Representatives of these different schools were present and gave their views. At the close of nearly three hours many persons desired to speak, but did not get want of time. These meetings are free. They convene every Sunday at 3 p.m., at 18 Huntington avenue.

Odd Ladies' Hall, 446 Tremont street, Mrs. A. P. Gutierrez, President, assisted by Mrs. M. P. Lewis. Circle at 11 meeting at 2 30 opened by Mr. Haynes; messages, Mr. Hall, Dr. Brown; Medames McKenna, Stackpole, Hill, Dade, Ratzel, Putnam, Miss Annie Ratzel. Evening meeting opened by Mr. Haynes. Those taking part were Messrs. Quimby, Cohen, Woods; Medames Bird, Out, Knowles. Meetings every Wednesday afternoon at 2 30.

First Spiritualist Church, 730 Washington street, M. A. Wilkinson pastor. March 26, conference and test circle. Those taking part: Messrs. Newhall, Baker, Hill, Clark, Hammond, Emerson, Cowan, Martin; Medames Reed, Sears Wood, Althard and Haven. In the evening Dr. King gave a lecture on "Scientific Palms." With a few readings. Next Thursday Indian Peace Council.

At Commercial Hall, Sunday morning, afternoon and evening, Mrs. Nutter, conductor, the following speakers and mediums took part: Medames Nutter, Millan, Cutter, Branch, Knowles, Messrs. Hilling, Quimby, Amerige, Saunders and others. Music furnished by L. A. Cameron. Extra talent Sunday, April 2.

Anniversary exercises were held in Eagle Hall morning, afternoon and evening, Sunday, March 26. Those assisting in the exercises were Mrs. Madames Gilliland, President, Haven, Alphonse, Millan, Ratzel, Knowles, Messrs. Turner, Smith, Morse, Jackson, Hilling. Services next Sunday.

The Ladies' Lyceum Union met as usual in Dwight Hall, 514 Tremont street, Wednesday evening, March 22. After the usual business meeting supper was served, and the evening devoted to speaking and messages. Owing to the illness of our President, Mrs. Maggie J. Butler, Mrs. J. P. Weston, Vice-President, was in the chair. There were many mediums present, and those who took part were: Mrs. Bird, Mrs. Ratzel, Edgar Emerson, who gave messages; remarks by Frank Woodbury; readings by Mrs. Weston of Onset and Billy Arlington; Miss Hatch favored us with several songs, and Prof. Milligan presided at the piano. April 2, Fifty-first Anniversary Celebration in Red Men's Hall.

The Helping Hand Society held regular services in Gould Hall, Wednesday afternoon and evening, March 22. After supper the evening services, consisting of an experience meeting, were participated in by Medames Haven and Waterhouse, Messrs. Galloway, Boardman, E. L. Allen, Dean Clarke, Packard. Dr. and Mrs. G. Beckwith-Ewell of Connecticut were among the guests of the evening. Dr. Ewell spoke and recited an inspirational poem. Anniversary next Wednesday March 23.

The First Spiritualist Ladies' Aid Society met as usual at 241 Tremont street, Friday, March 24. Owing to the illness of Mrs. Albe, the President, the Vice President, Mrs. A. F. Butterfield, presided. In the evening Mrs. Waterhouse acted as chairman, and the following talent took part: Mrs. Hattie C. Mason, Mrs. A. E. Cunningham, Dr. Ewell, Mr. Jackson, Mr. Hatch, Mrs. Butler; music, Miss Gertrude Laidlaw. Next Friday we celebrate the Anniversary of Modern Spiritualism, morning, 10:30; afternoon, 2:30; evening, 7:30. Meals served at the hall.

### Massachusetts.

Worcester.—Mrs. D. M. Lowe, Sec'y, writes—Mr. Albert Savin spoke for the society Sunday, March 19. Mrs. Sarah A. Byrnes occupied our platform Sunday, March 26. Appropriate exercises commemorative of the Fifty-First Anniversary of Modern Spiritualism will be held in G. A. R. Hall, 35 Pearl street, Sunday, April 2, at 2 and 7:30. Home talent for the afternoon; evening lecture by Mrs. Byrnes. The Woman's Auxiliary will also hold special services in U. V. L. Hall, 531 Main street, Friday, March 31. H. D. Barrett, April 9, 16, 23.

The Home Culture Society of Worcester held its second Song Service on Sunday evening, March 26, at the Odd Fellows' Home. The singing of Gospel Hymns, other familiar songs, vocal solos and duets by Mrs. Harrington and Mr. Van Winkle, and a cornet solo by Mr. Van Winkle, constituted the exercises of the evening. The Home Culture Society is doing a good work among those who are unable to attend regular services.

Lynn Spiritualists' Association, Cadet Hall, March 26. Conference 2:30; exercises in mediumship by President Kelly, Messrs. Sargent, Russell of Middleton, W. A. Estes and L. D. Milliken. 7:30, address and communications by Mrs. Kate R. Stiles of Boston. April 2, Anniversary exercises, vocal and instrumental music; readings by Mrs. Alfa Jahoke of Stoneham; speaking and messages by Mrs. Abbie N. Burnham and many visiting and local mediums. Exercises by children from Lyceum. Supper in the hall.

The Arthur Hodges Spiritual Society, T. H. B. James, Sec'y, celebrated the Fifty-First Anniversary with appropriate exercises. Those who labored to make the day interesting were Medames Chase, Matson, Quid, Smith, Butler, Holden, Lefay, Mr. Dr. Warren and Furush, Mr. Fallington and Mr. Harwood of Beverly. Dr. M. C. Chase gave a very able address. The music was furnished by Prof. J. B. Tyler and wife and Mrs. Sam Lucas. Same talent for next Sunday.

Mrs. R. P. Morton, Secretary, writes that the Malden Progressive Spiritualist Society held an interesting meeting on Sunday evening, March 26, opening with song services, led by Mr. Barber. Barber pianist, Scripture reading and welcome, Mr. Barber; invocation, Prof. G. H. Ryder; speakers, Mrs. Emma F. Whittier, Prof. Ryder, J. W. Cowan and H. H. Warner; spirit messages, all recognized, by H. H. Warner, J. W. Cowan and Mrs. Clara L. Fagan. A special program has been arranged for next Sunday, April 2, at 7 o'clock.

Mrs. Anna M. Kelsey, Sec'y, writes: Miss Lizzie Harlow closed her recent engagement with the Springfield Society on Sunday, March 26. She will remain and take part in the Anniversary exercises, plans for which are all completed and a large attendance is expected. Mrs. Kate R. Stiles, of Boston, Mass., will be the speaker on April 2.

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning Block. Sunday, March 26, was Anniversary Day. J. Frank Baxter of Chelsea was our speaker and medium. Subjects, "Mediumship," "Easter and the Modern Advent," Sunday, April 2, Miss Blanche S. Brainerd of Lowell, Mass.; her first appearance in Salem.

The First Spiritualist Society of Fitchburg, Dr. C. L. Fox, President, held services March 26 in commemoration of the Fifty-First Anniversary of Modern Spiritualism. Mrs. J. W. Kenyon of Lynn gave an interesting address, and many messages. Music was furnished by Miss Howe. C. Fannie Allyn of Stoneham speaks for the society next Sunday.

The First Spiritualist Church of Fall River celebrated the Fifty-first Anniversary of Modern Spiritualism with a dance and social for the Lyceum children Saturday evening, Sun-

day, regular services were held morning, afternoon and evening. Talent employed, young mediums from the Lyceum. The Lyceum enrolls more than one hundred children.

Mr. A. W. Swin spoke in Lowell Sunday, March 20. Mrs. Nettie Holt Harding will speak for the society next Sunday.

### New York.

Rochester.—Mr. and Mrs. G. W. Kates resumed their work at home, Sunday, March 5. Subject of morning lecture by Mr. Kates, "What Can the Spirits do for us?" evening lecture by Mrs. Kates, "Breakers," followed by spirit descriptions. Successful meetings were held in Olean, N. Y., March 1 and 2; at Hildesdale the 3d. Mr. and Mrs. Kates will be glad of village as well as city calls, and have some week nights during the spring months that they would like to give to Michigan towns near Grand Rapids.

First Association of Spiritualists, The Tuxedo, Madison Ave. and 59th street, New York. Mrs. Pepper closed her engagement with this society March 26. Next Sunday the Fifty-first Anniversary will be celebrated, with an attractive program. Miss Margaret Gaule will occupy the platform during the month of April.

The Church of the Fraternity of Divine Communion—Anna M. Tuttle, Cor. Sec'y—held services as usual Sunday evening, March 26, at Aurora Grange Cathedral. The service consisted of Bible reading, invocation, two beautiful soprano solos by Miss Estelle Richardson, violin solos by Prof. Whitelaw; and Mr. Ira Moore Courlis spoke, sang and gave some specially fine communications.

The Christian Spiritual Union, New York, held services Sunday, March 26, at 3 p.m. in Lyric Hall, 723 Sixth Ave., near 42d street. Dr. Davis gave platform tests, with his usual good success. Next Sunday, same time and place, a mediums' meeting. All workers invited. Admission reduced to ten cents.

The Advance Spiritual Conference of Brooklyn met at the usual time, March 25. President Delore opened with an interesting address. Others who assisted in the services of the day were: Vice-President Walter Hayward, Mrs. Sawtell and Miss Gerry. Good attendance at all meetings.

### Other States.

Mrs. Flora E. Stoddard, Sec'y, writes: One year ago we formed a society here to be known as the Montpelier (Vt.) Spiritualist Association. We were few in numbers, and it required a good deal of courage to start, but we have all worked together harmoniously, and have gained quite a number of new members. We have had circles nearly every week at the different homes, and once in a while have hired the G. A. R. Hall, and had a speaker from abroad. We consider ourselves favored in having with us all the time as speaker Mrs. Eliza Turner, our President. At our annual meeting the old officers were nearly all elected to serve another year. We have just formed a Ladies' Union, auxiliary to the Association, and hope by that means to accomplish more in the coming year than we have in the past. At the annual meeting our treasurer reported a gain of nearly a hundred dollars after paying all expenses.

Ervin A. Rice, President, writes: On and after Easter Sunday, April 2, 1899, the Church of the East, Chicago, will hold regular services in Kimball Hall, 243 Wabash Avenue, at 11 a.m. Sunday School in the same place at 9:45 a.m. We have secured the return of our regular pastor, Mrs. Cora L. V. Richmond, and expect to retain her with us permanently hereafter. Our new location is a fine commodious hall containing four hundred comfortable opera chairs, a fine pipe organ, large room for Sunday School, and other desirable conveniences. We begin these meetings under Mrs. Richmond's ministrations, entirely free from debt, and with a small balance in our treasury. Under the auspicious circumstances we feel that the Church of the East should and will receive that generous support which will soon place it in the front rank among the down-town liberal churches of Chicago.

Robert Hayden, Athens, Me., writes: The Fifty-first Anniversary of Modern Spiritualism was celebrated at East Madison, March 20. The meeting was called to order by Robert Hayden, President of Madison Camp. Remarks were made by S. S. Woodman, D. B. Hobart, J. S. Hayden, H. Rowell, Mrs. Lincoln and Robert Hayden. Music was furnished by Mrs. Russell and Miss Bosworth. The ladies of East Madison furnished a very nice dinner.

Mrs. J. A. Chapman, Sec'y, Norwich, Conn., writes: Mrs. A. J. Pettigill occupied the rostrum in the Spiritual Academy, Park street, Sunday, March 26th, afternoon and evening, giving excellent satisfaction. Next Sunday we shall celebrate the Fifty-first Anniversary of the Advent of Modern Spiritualism. Mr. J. Clegg Wright has been secured as speaker for that occasion.

The Five Spiritualists of Minneapolis, Minn., have decided not to let Dr. Ravlin go. His services have been engaged till next July from the last Sunday in February. They are anxious for him to return the 1st of September and engage for a year. The Doctor holds this proposition under advisement. There are indications of a glorious spiritual revival in the Four City.

J. W. Dennis writes that the Buffalo Spiritual Society of the East Side has turned over a new leaf, and started in with E. J. Chace as President. Mrs. Arthur Brewer (a new speaker from Toronto) as lecturer, and Mrs. C. L. Chase as test medium. They have their little temple full of people twice each Sunday. The society is in a good condition now.

On Sunday, March 26, Anniversary services were held at Casino Hall, 13th street and Girard avenue, Philadelphia. Hall crowded all day. Very fine program. Splendid decorations. W. J. Colville gave three fine addresses. Full report next week.

Portland, Me., Mrs. M. A. Brackett, Sec'y, Mrs. Dr. Amanda A. Cate, Haverhill, Mass., spoke for the society Sunday, March 26. Her work was very satisfactory, and she will doubtless be called again.

### An Open Letter to Allie Lindsay Lynch.

Dear Sister: I have received your little brochure, alleged to be overshadowed by some lofty spirit intelligences, the central idea of which appears to me to be opposition to all churches, and the marriage institutions of all civilized nations. I concede your honesty, but doubt your judgment. I have no personal use for any of the churches, but do not feel it to be my duty to go about knocking the crutches from under cripples who may need them. I believe in the broadest charity for all, and frankly acknowledge that I do not know it all yet; and if I can learn from a Christian any humanitarian virtue I will accept it just as readily as from any one else.

I have been a printer for many years, and the fact of your booklet being erupted all over with italics and caps does not add one whit to its logic to me.

I have no object to interfere with your sale of trinkets any more than I would have to interfere with the Catholic church in its trade in relics. Yours fraternally, J. MARION GALE.

### If You Lack Energy

Take Horsford's Acid Phosphate. It vitalizes the nerves, helps digestion, feeds the brain, makes life worth living. It is a medicine, a food and a delicious beverage.

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## Anniversaries in Boston.

### Easter Sunday Celebration.

The Children's Progressive Lyceum No. 1 will hold a grand celebration of the Fifty-first Anniversary of Modern Spiritualism in Red Men's Hall, 514 Tremont street, on Easter Sunday, April 2.

The Lyceum will meet as usual, at 10:30, and the afternoon meeting at 2 o'clock, and the evening meeting at 7:30. A grand musical program has been arranged for this occasion. Among those who will take part might be mentioned: Mabel Witham, Edgar Emerson, Mrs. N. J. Willis, Miss Willie, Dr. C. W. Hildes, C. Fannie Allyn, Carrie Loring, Albert P. Billan, Hattie C. Mason, Frank Woodbury and Florence Rich White. Many others have signified their intention of being present. Among the soloists who will take part are Miss Hatch, Miss Burgess, Mr. Rogers, Mr. Hatch, Mr. Leslie and Mr. Frank Webb. Mr. Webb will give a rendition of the "Volunteer Organist," and also of Longfellow's beautiful poem, "King Robert of Sicily." The ladies have arranged to serve supper in Dwight Hall. A cordial invitation is extended to all.

MAGGIE J. BUTLER.

### The Ladies' Aid Society

will celebrate the Anniversary of Modern Spiritualism Friday, March 31. The following talent is expected: Mrs. Carrie F. Loring, Mr. A. P. Blinn, Dr. Dean Clarke, Mr. J. B. Hatch, Sr., Medames Alice Waterhouse, Kate R. Stiles, N. J. Willis, Sarah A. Byrnes; for recitations, Misses Lucretia Webster, Etta Willis, Mrs. M. A. Brown; mediums, Messrs. Albert Savin, Edgar W. Emerson, Medames Annie Cunningham, Hattie 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.

### Veteran Spiritualists' Union.

Mr. J. Clegg Wright, the celebrated orator of Ohio, will make the principal address in the evening at the Anniversary celebration in Horticultural Hall, March 31.

Mr. Wright comes to Boston specially at this time to present his views of Spiritualism based on membership in a Christianized Spiritualism. He will say his respects to the Unitarian contingent, theology, etc. It will be interesting. All stalwart Spiritualists should hear him.

Mrs. Isa Wilson Kaynor of Chicago, daughter of the late E. V. Waynor of the West will appear in Horticultural Hall at the Anniversary celebration Friday, March 31, and give her wonderful fire test séance. The medical fraternity is invited to be present, and examine her, to see that no chemicals are used, and attest to the genuineness of the phenomenon. It will be her only appearance in Boston that day.

### The Massachusetts State Association

celebrated the Fifty-first Anniversary of Modern Spiritualism on Thursday, March 30, in Union Hall, 48 Boylston street, Boston, Mass. Among those present were Mr. F. A. Wiggins, the celebrated medium, (his first appearance this season); H. D. Barrett, President of the N. S. A.; President Geo. A. Fuller, Second Vice President Mrs. Carrie F. Loring, Director Mrs. G. Holcomb; Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Alice Waterhouse, Hattie C. Mason, Mrs. Juliette Year, Mrs. N. the Holt Harding, Mrs. A. J. Pettigill, J. B. Hatch, Sr. Report will appear next week.

**Mason & Hamlin in Porto Rico.** With their usual enterprise and foresight, Mason & Hamlin have once more scored a business victory. Negotiations were opened up, shortly after the occupation of Porto Rico by United States troops, with a view to establishing an agency for pianos on the island.

As a result, choice examples of the Mason & Hamlin products have been ordered, shipped, and paid for. It will be remembered that the firm established an agency in Hawaii within a few days of its annexation.

### Announcement.

Mr. F. A. Wiggins, the celebrated ballot test medium, will be in Horticultural Hall Friday morning, March 31, to give an exhibition of mediumistic powers. Skeptics should be present to witness the wonderful phenomena.

### Movements of Platform Lecturers.

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

Sunday, April 2. Mrs. Mary E. Lease is to speak for the First Association of Spiritualists at the Tuxedo, Madison Avenue and 59th street, New York City.

Address G. W. Kates and wife during March at 156 Meigs street, Rochester, N. Y. After that as per route, to be given later. They will accept calls for services to lecture and give tests after summer months.