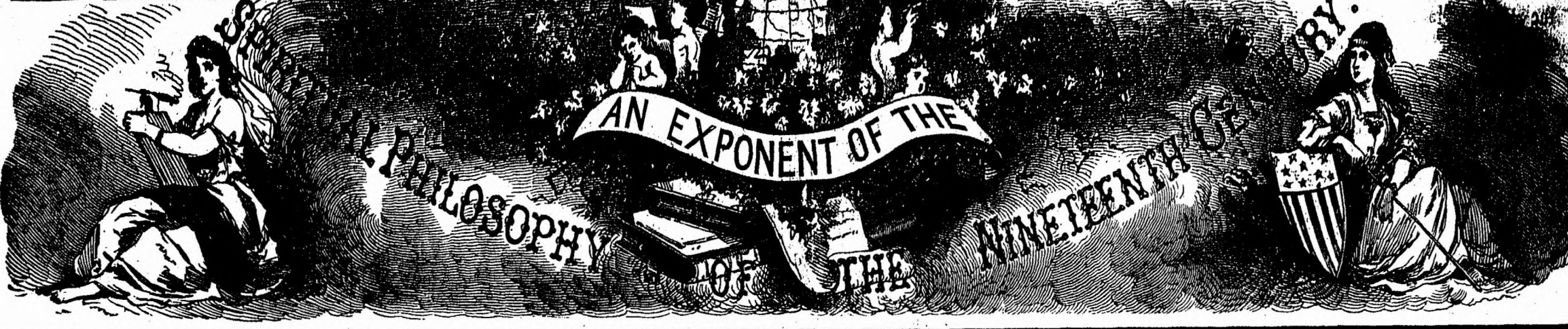


BANNER OF LIGHT.



VOL. 85.

{Banner of Light Publishing Co.,}
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, APRIL 8, 1899.

{\$2.00 Per Annum,}
Postage Free.

NO. 6.

Written for the Banner of Light.
MY DUTY.

I will not mourn o'er that which might have been;
I will not pine for that I cannot reach;
I will not curse the fate which placed me here;
I will not rail at God with bitter speech:

But rather will I strive to understand
His laws, and learn to cheerfully obey;
To do my duty in this humble sphere
That I to higher realms may pave the way.

God's world is everywhere, and so His work
Extends to low as well as high degree—
The monarch eagle soaring 'tward the sun,
The chirping sparrow in the hawthorn tree.

The grain of sand upon the ocean shore
Is sister to the shadowy mountain tall;
The tiny rill upon the green hillside
Is brother to the thunderous waterfall.

The root, which delves in darkness through the earth,
Is one in nature with the giant oak;
The letter of the children's alphabet
Is kinsman to the soul-entrancing book.

From Nature, then, I would my lesson learn,
And do my best while I continue here,
Then, when the law requires, I shall be fit
To take my place in more exalted sphere.

WILL PHILLIPS.

Boston, Notts, England.

The Lyceum Movement. Are We Doing Our Duty?

BY MATTIE E. HULL.

Within a few days, meetings have been held in hundreds of places in these United States, in honor of the advent of Modern Spiritualism. No pains was spared to make the meetings a success. The best of talent in the way of lecturers, test mediums and musicians, were secured for the entertainment of the throngs who attended those gatherings. Greetings of friends, congratulations for our Cause and social interchange assisted to make the occasion one to be long remembered. Those who attended returned to their homes filled with enthusiasm, and were rejoiced that Spiritualism is making such advancement in the world. Probably no one enjoyed the occasion of the Anniversary more than the writer of these lines; nevertheless, I do not forget the cold facts that confront me every day, and my ardent soul; I pause to inquire, though we have cause to rejoice, have we done all that has been required of us—all that is asked of us at the present time?

Our boast from the earliest dawn of Modern Spiritualism has been that we are a progressive people; we have claimed to love our Cause so much that we would follow wherever duty called; that we would leave no stone unturned to carry Spiritualism forward, that we would devote time and talent in its behalf, and honor the Cause in every possible way. Are we doing this while we remain indifferent to a movement in which the young people and the children of spiritualistic and liberal minded families should be enlisted and made interested?

When I note the effort, even in the small towns, made by our orthodox friends, to enlist the children in their ranks to swell the number of their Sunday schools, when I consider the time, strength and means invested to make their work a success, and contrast the attitude of the Spiritualists toward the Lyceum movement with that of the Christians toward their young people's organizations, I grow sorrowful, and wonder in my heart of hearts if our people realize the mistake they are making in all this.

With a few exceptions, most societies with which I have been associated seem to regard the Lyceum organization as a sort of "Kindergarten affair," especially for small children, instead of an institution for the spiritual training of the young and old.

The chief plea for the absence of adults from Lyceum sessions has been, "We cannot well attend three sessions on Sunday." Sometimes I have been bold enough to ask a society for the time being to dispense with the morning service and in its place institute a grand Sunday school where those of all ages may attend for the purpose of cultivating the spiritual nature and learn concerning "spiritual gifts." The answer has usually been: "Why, Mrs. Hull! We could not get out a corporal's guard at a Lyceum. Our society engages the lecturer for two services during the day. We cannot give way for the Lyceum." In consequence of such arrangement, it not infrequently occurs that the Lyceum is compelled to meet at an hour that is inconvenient for people to attend. Under such an arrangement a large attendance of adults is not expected, and if the older ones apparently take little or no interest in the work, the children necessarily grow lax and careless in the way of attendance.

Until within a few years, campmeeting managers have not regarded the Lyceum work of enough importance to give it proper recognition. There are numerous camp Lyceums at present, yet I know by experience that in some instances the time given to the children is at such hours as few can attend. For some reason, the work in this line is considered by many campmeeting committees to be of secondary importance.

It is well known that an effort was made in Washington last October to bring the Lyceum Movement into more prominence, to unite the workers in fraternal fellowship, and make conditions for more systematic work. To this end a National Organization was effected. Some of the most enthusiastic speakers on the subject, and of whose support we were assured, have not reported from that time to this, to the Secretary. Among the number were a few prominent Lyceum workers. They not only promised their sympathy, but assured us that the Lyceum they represented would apply for a charter, also tender a contribution. Up to date no message has reached the Secretary's office from those persons.

I have written many personal letters, and announced through the papers that the charters and certificates were ready to be granted on application. Less than a dozen applications have been sent, less than five dollars have been received in memberships and the matter of a donation has not once been mentioned.

Numerous letters have come to hand inquiring if the National Association has letters or cards containing appropriate songs, lessons, etc., for Lyceums. If so, are they for gratuitous distribution. I have in response to this made a statement that I will make here. After paying for charter certificates, the seal, and for printing a generous supply of Constitution and By-Laws, the fund in the Treasury

has been exhausted, and personally I have been compelled to advance a little means, and still we have not all the supplies we need. I would like all the Lyceums to consider the situation, and then decide if there is not a duty resting upon those who promised the National Spiritualists Lyceum Association their aid.

That the Lyceum movement is at present a comparative failure cannot be the wonder of any one who realizes the lack of cooperation between the Lyceums, as well as the lack of system in the work. If all the Lyceums were in good working order, and in full fellowship with each other through the National, there would be a concentrated, harmonious work from one end of the country to the other.

Spiritualists, are we doing our duty? Have we met the full requirements our Cause demands when we have opened our halls, secured and paid lecturers and mediums for their valuable services? Does the thought occur to you that the help found in Spiritualism may be as valuable to your children as they have been to you? Can you recall any time in your experience when, had it not been for the consolation found in Spiritualism, you would have fallen by the way, weary and discouraged? Do you remember the terrible desolation that filled your soul one day when a dear hand slipped from yours and all your light went out when the voice was silenced that had always been music to your ears? Do you recall the joy that was yours, after a period of heart-anguish, when you were made to know that love survived the grave—that Spiritualism was true? Then in the name of the dear ones who have given you this knowledge, and for the sake of those who are to take up the struggles of life where we lay them down, let us resolve that we will endeavor to overcome all personal, factional feeling, and work with a united will and sympathy to make it possible to bequeath to our children the grandest inheritance that has blessed any age, a knowledge of Modern Spiritualism.

The Anniversary.

Massachusetts State Association of Spiritualists Celebrate Fifty-First Anniversary of Modern Spiritualism.

The Anniversary Exercises of the Massachusetts State Association of Spiritualists was held in Union Hall, 48 Boylston street, Boston, Thursday, March 30. The hall was decorated with American flags and the rostrum with flowers.

President George A. Fuller presided at the meeting, and welcomed all in the name of the Massachusetts State Association. Mrs. Juliette Yeaw gave a soulful invocation.

The first speaker of the morning was that veteran worker, Dr. A. H. Richardson of Heniker. He spoke in regard to the spiritual work in which he was engaged several years ago, and said: "I am glad to see so many of the old familiar faces. I am always pleased to be at the anniversaries, and I love Spiritualism with its beautiful philosophy; it has been my life."

Mr. A. P. Blinn then spoke briefly. He said he always felt diffident to speak before the old workers. "I am glad to be able to testify my interest in Spiritualism, and to feel that although I am obliged to differ with many of the issues of Spiritualists, yet there is one potent fact that we can all agree upon, and that is that the dead live and do come back. We must cooperate with the spirits, and they will do all they can to better our condition."

Mr. F. A. Wiggins was the next speaker. He said: "It is always a pleasure to me to speak for the Spiritualists anywhere, but especially in Boston. I am a greater believer in Modern Spiritualism than I ever was before." He spoke at length upon the changes in the work for the past fifty-one years. "We must be careful not to throw out the thought of failure, as we will be sure to bring disaster. Spiritualism needs organizing, and we as Spiritualists must organize and come into line."

The next speaker was Rev. T. Ernest Allen: "We have assembled to commemorate the Fifty-first Anniversary of Modern Spiritualism. There is little need I should point out to you the power of religion—what it has done and what it has not done in regard to the building of beautiful temples. What I feel to say is this—that Spiritualism is the grandest religion in the course of its development from the lowliest to the highest of humanity. The basic principles of Spiritualism will be perpetuated to the very end of time on this earth. We must not wed Spiritualism to Christianity. We must acknowledge that Spiritualism is a science. In spite of the chaff there is what that can stand the most vigorous test. Spiritualism is the religion of humanity."

Mrs. A. J. Pettigill next spoke briefly and sweetly. "I think we need a revival in Spiritualism. I believe the Spiritualists of the United States need a revival. It is a privilege that the spirit-world has conferred upon us, and that we are able to listen to the noble minds we have heard from to-day. I was in New York, and heard two Spiritualists talking—one was a believer in materialization, and the other one was not. They almost came to blows, and I thought to myself it would be better to spiritualize one man, than to materialize one hundred spirits."

This closed the morning session.

Afternoon Session.

The afternoon session opened at 2:30, with a vocal selection by Miss Amanda Bailey, accompanied at the piano by Miss Laidlaw, and with the violin by C. L. C. Hatch. Mrs. Hattie C. Mason was the first speaker. She said the spiritual world and material world are one; there is no need to fear organization when nature itself is our teacher to that end. There is a good within which urges us to unite.

Recitation by Mr. A. P. Blinn, which was well received; address by Dr. Dean Clarke, which will appear in full in a later edition; vocal selection by Miss Gortude Laidlaw; Miss Etta Willis then gave a recitation, which was encored.

Mrs. Juliette Yeaw then spoke at length: I am glad to be present here, and I am glad every year when the Anniversary Day comes around. I still love to live in this life, it is to me a beautiful world, and nothing can take away the joy of living. Perhaps if I had not the knowledge of Spiritualism I could not make this confession. As I realize that for over fifty years Spiritualism has been an acknowledged fact, and realize the work it has accomplished in that short space of time, I know there can be no going backward, no standing still, but forever and ever it must advance onward and upward. Spiritualism tells us we shall live always.

She gave a beautiful description of a large audience, in which the old workers were described, and said the platform was filled with

the past workers in the field. We must work so faithfully and so well to let the spirit permeate our spirit that when we lay off the outer garments we will be ready to take up the work where we have laid it down. Mr. Wiggins spoke briefly and then gave some very interesting tests. All ballots were recognized.

Mrs. N. J. Willis spoke at length in regard to the Anniversary of Modern Spiritualism. She spoke in regard to the fraud element, and asked all to cooperate and organize. Mrs. J. K. D. Conant spoke briefly upon organization, and told some of her experiences. This closed the afternoon session.

Evening Session.

The evening session was called to order at 7:45 by the President, George A. Fuller, who introduced Miss Amanda Bailey for a vocal selection, which was enjoyed by all, after which he presented the Vice-President, J. B. Hatch, Jr., to preside for the remainder of the evening. The Chairman introduced the President, Geo. A. Fuller, for a short address. He said: "I had hoped to be able to bring some special message to present to you, but owing to illness I have been unable to prepare a paper. I come before you with the hope that I may impress upon you the needs of the hour, of the great importance of organization. Nothing is of so much importance as thoughts upon this line. We have listened to all that has been said to-day with pleasure and profit. Spiritualism is the educator and glory of the nineteenth century; it has come in answer to our prayers and the demands of our desires. We must learn not only to preach, but to live our principles. Spiritualism stands a free religion, built upon a basis of absolute certainty. Mediumship is the bed rock of Spiritualism. We may talk about frauds, but it does not take away the fact that spirits can manifest. We have frauds among merchants, among lawyers and doctors, and I have heard it rumored there has been fraud among the ministers. If there are frauds among these classes of men we must expect to find fraud among the Spiritualists. Let us be careful that we do not crush out the life of our religion."

Mr. F. A. Wiggins then spoke briefly upon the question of settled speakers. He thought there was need of preparation, both for the societies as well as the speakers for this line of work. A vocal selection was rendered by Mr. E. Warren Hatch, that was well received.

Mrs. Carrie F. Loring was the next speaker. She spoke eloquently and earnestly: "I can only reiterate what has already been said, and to repeat emphatically that I am interested in all organized effort. Fifty-one years have passed since our Spiritualism was brought to us, and if we have benefited by what we have received from the spirit world, we have grown wiser in regard to mortal life, as well as spirit life; we have learned how to live better; it has led us out of error into the light. This Association is trying to place before the public the best philosophy and the best demonstration of the phenomena, and I ask you all to come and cooperate with us so as to sustain the hands of the officers, and to make the Association the strongest in the country."

Mr. H. D. Barrett was the next speaker. "I am glad to be here to greet you. I hardly think I can add anything to the thoughts that have been given to you this evening, but I wish to once more announce my loyalty to Spiritualism. I believe in the Local, State and National Associations first, last, and always. This Association has done a good work, and although it may be uphill for a few, and a crown of thorns may press heavily upon the heads of the workers, yet, after all, in the great vista of time the reward will come of 'Well done, good and faithful servant.' Let us drop away from our lives all that has separated us from each other, and come together in harmony; let us adjust our differences, and try to practice what we preach. Spiritualism means growth; let us resolve to grow."

Mrs. Nettie Holt-Harding was the next speaker. She said she could not endorse what some of the speakers had said, because her Spiritualism was a religion of truth. It did not teach her to cover up fraud, and when she, as a Spiritualist, learned of a fraud, she would take pains to denounce the fraud. If we will unfurl the banner of truth, and try to keep the banner spotless, we will aid our religion and command the respect of the world.

J. Clegg Wright was then introduced, and was well received. He spoke in regard to religion, saying: "The more ignorant a man is, the more religion he needs; the more educated a man is, the less religion he needs. All the gods man has worshiped have been nurtured in a human brain; the gods are all dying—happy will be the time when they are all dead. I envy no man's religion; I envy no child's doll. There will come a time when it will be known that every doll is stuffed with sawdust; there will come a time when people will know every religion is stuffed with straw. I know of the existence of spirit-world because of certain phenomenal demonstrations. Mediumship is as essential to Modern Spiritualism as the heart is to material life."

Mrs. Waterhouse then spoke briefly: "I believe in organization, and I believe eternal vigilance is the price of peace, and I must urge all to cooperate with this Association. I am glad that the mantle of Luther Colby has fallen upon such a worthy successor as Harrison D. Barrett, and I want all the Spiritualists to come forward and support his efforts."

Mr. Francois Woodbury then spoke briefly in relation to the fraud element, and thought it would be well to take our dirty linen into the kitchen to wash, instead of before the public. "Let us be careful of mediums. Spiritualism is true, immortality is a fact."

Mr. Barrett spoke briefly for a few moments, and said he wished to testify for mediumship; he had been a medium for nineteen years, and his mediumship was the most sacred thing in his life to him, and he would ever support good mediumship and pure mediums. "I stand for mediumship pure and undefiled now and forever."

A vote of thanks was extended to Mr. Harding for flowers, and to all lecturers, mediums and musicians for courtesies bestowed upon the Massachusetts State Association which made it possible to make the Anniversary a success. Thanks were also extended to the BANNER OF LIGHT for courtesies given through the columns of the paper.

CARRIE L. HATCH, Sec'y.

The Veteran Spiritualists

Held Appropriate Services in Commemoration of the Fifty-First Anniversary of Modern Spiritualism.

Morning Session.

A large audience greeted the speakers on Friday, March 31, at Horticultural Hall, despite the gloomy weather. The platform was handsomely decorated with cut flowers and potted palms. Prof. Willis Milligan opened the meeting with an instrumental selection, after which the Chairman of the Committee of Arrangements, F. D. Edwards, called upon the guests of the occasion to come to the platform, and gave the welcome address, saying in part that there were no better purposes to assemble for than in the name of charity, and to celebrate the Fifty-First Anniversary. He spoke of the needs of the Veteran's Home at Waverley, Mass., and appealed for the united efforts of all in its behalf; he also spoke in behalf of mediumship as the foundation stone of the grand philosophy of Spiritualism, and referred touchingly to the veteran workers, Denton, H. C. Wright, Storer, Cobb, and Luther Colby.

Christopher C. Shaw, the President of the Veteran's Union, was introduced as the chairman of the day, and presented Dr. A. H. Richardson of New Hampshire as the first speaker, who said in part: That he was not there to make an extended speech, but to make a few remarks that might draw hearts closer together. He referred to the common brotherhood of all humanity and to the work for the Veterans' Home.

Dr. E. A. Smith, President Vermont State Association, was the next speaker. He said he had had an interest in this cause since early boyhood. No religion had made such strides or made so many homes happy as Modern Spiritualism. It has taken away the fear of death, nearly quenched the fires of the orthodox hell, and has modified the thought of many who formerly held Spiritualism and Spiritualists in scorn.

Prof. J. Jay Watson, and his daughter, Miss Annie Watson, favored the audience with a musical selection, violin and piano—a favorite piece of Ole Bull—which received a hearty encore.

The next speaker was Mr. A. P. Blinn, who spoke eloquently of Modern Spiritualism, as having grown from Primitive Christianity. Christian Science and Philosophical Spiritualism are differentiated only by the phenomena. The god within was the leading factor of the spiritualistic philosophy. The development of the highest selfhood was the foundation of the philosophy. The phenomena were precious to him, and mediumship was the basis of all knowledge in Spiritualism.

The next speaker was Mrs. Nettie Holt-Harding. She said in part that to her Spiritualism was one of the grandest thoughts of the age. Phenomena should be kept side by side with the philosophy. She gave a number of communications and descriptions which were clearly recognized. She closed with eloquent remarks upon the value of the home circle in the investigation of the phenomena of Modern Spiritualism.

Madame Barutio then gave a beautiful vocal selection, which was received with enthusiasm by the audience.

F. A. Wiggins was then introduced and gave a large number of ballot tests which were recognized. He made brief remarks preceding the tests, which were well received. He said that phenomena and labor were to be judged by results. When men ceased to be spiritually ignorant the word test would be eliminated.

Afternoon Session.

Opening remarks by President Shaw followed by musical selection by Prof. Willis Milligan. Mrs. M. L. Sanger then gave an inspirational poem; vocal selection by Mme. Barutio, rendered with much feeling and expression, followed by instrumental music by Prof. J. Jay Watson and daughter. Prof. Watson is master of his instrument (the violin), and his daughter accompanies him with much expression and taste. Prof. Watson said his instrument was an orthodox violin, the front and head being from the pulpit of the old Brattle street Church, and the back from a tree struck by lightning in the State of Maine. Miss Lizzie Harlow was the next speaker. She said in part: The musician who preceded me said that his violin was made from orthodox material, but he has proved to you that even orthodox can give forth melody and harmony, when touched by the intelligence of the nineteenth century. She referred to the pioneers of the Cause, Denton and Brittan, saying it required their intelligence and master power to utilize the wondrous unfoldment opened by the tiny raps at Hydesville. We should think for ourselves instead of waiting for mediums and the pulpit to think for us. We are called upon to think as never before. We are called upon to think deeply, consecutively and intelligently. Out of the past has come the Easter of intelligence, that we may rise to a higher conception of our relations one to another and to our philosophy. Let us hold fast to that which leads to intelligent living.

Mrs. H. L. Palmer-Russell said in part: We have not come to talk of the achievements of the past so much as to consult as to the best methods of building up our Spiritualism to a higher standard than the past. Spiritualism has grown beyond the bounds of fifty years. Mediumship came into the world for the purpose of, and will always be, the means of communication between the realm visible and the realm invisible. It has marked the pathway of progress all along the ages. To-day Spiritualism unfolds to the world something in the form of a necessity; something to inspire us to higher responsibilities. Spiritualism comes to the world to teach us how to live. Belief in personality matters not so long as we believe in the oneness of humanity. It is time to build now instead of destroying. Charity warms the hearts of humanity. Charity is not in bread alone, but in the spiritual uplift that can be brought by the unfoldment of the God—or good within. She made an eloquent appeal for the Waverley Home in closing, presenting the needs of that institution in a cogent manner.

Mme. Barutio sang "Sweet Home" with a feeling and expression that held her audience spellbound.

The next speaker, Dr. C. W. Hidden, then spoke of Home, and made an appeal for funds to raise the debt on the Waverley Home. He related several touching incidents that had come under his observation of cases of need among Spiritualists.

N. B. Perkins then announced the receipt of

a bequest of \$1,008 from the estate of Hiram Thomas, of Soham, N. Y. The total amount of cash and pledges received was in the neighborhood of \$2,000, not including the above bequest.

Prof. J. J. Watson and daughter then rendered a beautiful violin solo.

The next speaker was Dr. Dean Clarke, who spoke briefly of early experiences in organization work, and called upon his hearers to use reason and judgment in their dealings with their mediums and speakers and especially in the matter of compensation.

The next speaker was H. H. Warner, who spoke briefly on the "Duties of Investigators to Mediums."

Mrs. Kate R. Stiles spoke clearly and briefly upon Spiritualism and its mission, and of the value of Spiritualism in the hour of death. Spiritualism is an immutable principle, and can never die out. She had just come from the death bed of her mother—the one who had been a mother to her since her own mother had passed away.

Albert Sawin followed with eloquent remarks along the same line. Spiritualists judge itself, requires no dread judgment of awful power, but each soul for itself.

Edgar W. Emerson of Manchester, N. H. then followed with remarks and tests, which were recognized.

Evening Session.

The evening meeting opened with music by Prof. Willis Milligan, followed by a musical selection by Prof. J. Jay Watson and daughter, violin with piano accompaniment. Andrew Jackson Weaver, President of the Maine State Association, then addressed the audience. He said in part that we had gathered to build a spiritual temple and that each speaker would contribute a different portion of the building. The demand of the present age was for a religion based upon science. The trouble with the religions of the past was that they were mostly based upon dead men's ideas. The coming religion was to be based upon living issues and the basis of science, reason, judgment and experience. Spiritualism has its own foundation and is not an appendix to any other religion. He compared the virtues of Mahomedanism, Buddhism and Christianity.

Fred Debo was the next speaker. He spoke of Christianity and Love as synonymous. He spoke of the spirit that actuated the Congregationalists to give millions to missions, and asked where was the love among the Spiritualists when they allowed their speakers to go without sufficient salary, and left the home in Waverley with a mortgage.

Mrs. N. J. Willis then addressed the audience. She said that we had reason to rejoice in the freedom from the fear that churchianity had fastened upon the people. We can rejoice that love triumphs over error, and that progress has been made along lines of spiritual advancement. Do you love Spiritualism because it is the crowning glory of all religions, and dares to educate its children as no other religion has dared to educate, and because Spiritualism has proved not merely the continuity of life, but eternal progression?

Mme. Barutio then sang "The Ho' y City." The next on the program was the fire test, given by Mrs. Isa Wilson Kaynor, daughter of E. V. Wilson, the veteran worker. Mrs. Kaynor spoke of the way in which the power was given to her as a means of curing loved ones, and the good she was enabled to do by it in curing the sick. The committee appointed was Dr. E. A. Smith of Vermont, Ralph W. Ober, chemist, and Mr. Brooks of New York. The committee washed her hands and face in water that they brought from the faucet themselves, and one of the committee tasted the water to see that there was no chemical therein. She then handled the hot chimneys, talking to them in a strange tongue. She passed the chimneys to the members of the committee. They did not care to hold them long; one gentleman on the platform dropped the chimney, breaking it.

She took two one dollar bills and passed them through the flame, and also the lace in her collar, without injury. She took the necktie of J. Clegg Wright's neck and passed it through the flame of two of the lamps. One of the committee tried to pass his handkerchief through the flame with the result that it very quickly burned. A number of other experiments were tried, among them the medium carrying a lamp with the chimney against her cheek through the audience. The committee then reported—that pulse at beginning was 106, at end 107—money slightly discolored by smoke. Time consumed in passing through audience, 25 minutes, not removing the chimney from her face, and the entire committee expressed themselves as fully satisfied.

The chairman introduced J. Clegg Wright, who said in part: "The age of miracles passed away with the advance of knowledge, and the gods died with the decrease in ignorance. The more ignorant the man, the more gods he had. In the remote ages the priest and king dominated the man. With the rise of intellectual ideas, came a grander state of life for man; aspiration that led to the growth of man. Imagination was strong, and scientific powers were weak. He traced the growth of man from the lower forms to his present state, in eloquent words. In the depths of man's ignorance was the birthplace of all the religions of the earth."

The history of civilization is the history of the discarding of religious superstitions. When religion rules in man's mind, reason is dead. Elemental states of human nature linger long. It is natural for man to make religions. He said he would not turn a man's religion unless he could furnish him a better brain. What man was suffering from was not religious but lack of brains. What man needed was better marriages, better people and better conditions for men to live in here. He touched upon the fallacies of re-incarnation, and with keen analysis demolished its air castles.

The future world is not a punishment or a blessing, but a consequence. Science has raised the question of man's future existence out of the realms of metaphysics on to the plane of scientific investigation. Men should do their own thinking. The day should come when liberty means justice to every man, woman and child. He urged the giving of more attention to practical questions of reform rather than dwelling on questions of metaphysical and religious myths. Justice cannot be done in our limited space to his lecture.

Prof. J. J. Watson and daughter then favored the audience with a choice musical selection.

REPORTER.

Duty often calls mankind to tasks that are irksome and exceedingly difficult to perform. The most painful and exacting of all her mandates is the one that compels men and women to receive without resentment the scorn and contumely of their fellowmen for the sake of principle.

(All rights reserved. To be published in book form.)

The Purpose of Life:

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

BY C. G. OYNTON.

(Continued.)

CHAPTER VI.

The Human Soul and Its Possibilities.

"Man is not only master of the material universe, but he is also master of that vast (infinite) condition of spiritual existence which lies beyond the confines of the material world. There is no power, however potent it may be, there is no glory, however dazzling it may appear, there is no spiritual gem nor pearl, no matter how beautiful and lovely, no matter how much to be desired—that man cannot call his own, for he possesses that within him which can appropriate to itself everything necessary for his ultimate unfoldment. The greatness of man cannot possibly be overdrawn. Not a seraph's tongue can describe the majesty of his soul. Not a Raphael can impart richer coloring to that grand, sublime picture of the spirit's possibilities than is consistent with man's ultimate destiny. Nay, if all the spiritual hosts in the higher life were combined in one grand effort to sing the praises of this mysterious being, they would utterly fail to give adequate expression to the greatness, the grandeur, the glory and magnificence of the human soul."

Medium S. DeMain on "Evolution."

Conceived in the womb of mytho-ology, cradled in superstition and educated by ignorance, the personality of Deity has heretofore been unconditionally endorsed by the popular religious devotee, but in the light of recent revelations, scientific and spiritual, this idea must now be found utterly incompatible with the progressive characteristics of the Nineteenth century.

Seeing that we cannot recognize the possibility of pen and ink sketches of the Infinite will of a Supreme Personality being given through an undeveloped finite brain organism, seeing that we have impatiently dashed from us the credal fetters by which we have been so long enthralled, despite the awful anathemas of the churches we will examine the pathway we have come, and remove the obstructive debris that impedes our onward march. Instead of being servile menials—poor crawling reptiles, at the mercy of a despotic tyrant, who rules with a rod of iron, we can look up with heaven-erected face, and with the glorious light of progression illuminating our visage we can claim kindred spiritual with the highest archangel that shines like a blazing sun in the supernal world.

It may be urged that the ventilation of this matter is premature and unwise, that it is a mere speculation, only calculated to bewilder, and not to benefit the thoughtful mind. Ho, never, let us briefly glance at the position of civilized society to-day, and endeavor to ascertain how far the ideas receiving popular acceptance on the nature of Deity influence humanity either for weal or woe.

On the lofty pedestal of Fashion are seated "the powers that be," who, desirous of emulating the characteristics of that being of their imagination, viz.: the monarch of heaven—that being who is represented seated on a throne, his brow mantled by a crown, and with a stern, remorseless, exacting countenance demanding homage from his abject slaves, who, if they dare to look askance must receive a horrible punishment for their presumption—these earthly viceroyants of that anthropomorphic despotic endeavor to conform to this despicable formula, and wherever ignorance rears his repulsive head this fond gratification of imperial vanity receives perfect and unobstructed expression.

What philanthropic soul can look on complacently while that European potentate is dragging out the life-blood of his subjects to feed his insatiable pride? Who can behold the tyrannical policy pursued by the imperial ruler of Russia without feeling the blood rush to his cheeks, in obedience to the promptings of honest indignation? Who that has a soul sensitive to the bitter outflow of agonizing victims who are exiled to Siberia, can look up and admire a villain who is the prototype and *fac simile* of such heartless villainy? And yet, who can deny that this selfish man is working in conformity with the barbarous traditions which describe the characteristics of the monarch of heaven?

Oh! then let us away with such degrading conceptions, which retard the onward march of our fellowmen! Let us at once and forever cast out of our thought-sphere the cherished delusions of a bygone age! Let us no longer grovel in abject fear of an imaginary tyrant born of a barbaric ideal; but let us examine the soul of man, and see if we cannot discover more loveliness, beauty and sympathy within that mysterious receptacle than even the most considerate apologist can ascribe to the God of heaven.

From whence has the popular idea of a personal God proceeded, but the so-called sacred writings of the Jews? The compilers of that valued tome have had precedent for them the most elevated view of an august ruler that the barbarous nations existing anterior to the Hebrew race could supply. The writers of the Old Testament naturally invested this personality with characteristics and attributes exactly in accordance with that which the undeveloped, unsupernatural, fanatical devotee could understand. His thirst for blood, his passion for revenge, his selfish selection of the Jews as his "chosen people," furnishes a faithful reflection of the picture painted by the superstitious, unrefined denizens of that semi-barbaric age. True, as the race proceeded on the march of progress, this cruel, revengeful tyrant became habituated in the robes woven by virtue of a higher order of mental unfoldment.

The Hebrew bards and prophets finding that the ideas previously entertained were not in unison with their aspirations and desires, they therefore stripped him of certain barbaric adornments, and once more exhibited to the world a figure worthy of the adoration of the people existing at that time. Subsequently the great reformer, Jesus, appeared upon life's scene. His gentle, self-sacrificing devotion to truth—his potent spiritual power, and his strong psychological influence had such a pronounced effect upon his followers that the "man of sorrows" who was "made perfect through suffering" was placed on a pedestal of equality with his own person, an embodiment of all the excellencies that had previously been ascribed to Deity. Since that individual walked the fertile plains of Judea, the human race has generously accorded to him the highest virtues that can possibly adorn the soul; but let us not lose sight of the fact, as one writer reasonably declares, that "The Jesus of Nazareth, who is exalted as the ideal man, is not, we must remember, the simple Galilean, but a sublime figure made up of all we have learned to admire. It is Jesus *plus* all that has been gained since he lived. We fancy we are glorifying him, and we are celebrating the moral conquests of two thousand years."

If man be an eternally progressive being, there cannot be a "personal" God. Progression makes no provision for an arbitrary rule by one person in particular possessing the circumscribed attributes of individuality, and confined within the narrow limits of locality. Now what is the philosophy of spiritual progression? Briefly it may be stated thus: Intellectual and spiritual activities arouse the latent energies of the innermost soul. The continued application of these inner promptings succeeds in unfolding from within a spiritual substance which we term thought. This thought assumes form when outwardly expressed, and of course, in proportion to the amount of soul-power possessed by the individual, the necessary compass of expression must be adequate to the soul's requirements.

This subtle atmosphere is discharged from the bow of the will, the ethereal surroundings become charged therewith, and every emotion proclaims unmistakably the exact stage of development attained. The mightier the spirit the greater will be the expanse of ethereal surroundings necessary for a due and untrammelled unfoldment of eternal spiritual possibilities. Like a large stone thrown into a pond of water the greater the bulk and compass of the object the more powerful will be the wave-vibrations. Thus onward and upward human spirits in the higher world span the mighty ocean of infinite ether, ever breathing forth soul power, ever unfolding the creative powers from within.

Away and beyond in the far-off regions of spiritual beatitudes and transcendent beauty the human soul (we are informed) is all-sufficient to create the most exquisite happiness and afford abundant expression to all the aspirations for future joys. Now where shall we place a "personal" Deity? As an individual he must also be progressive, or man will become speedily perfectly cognizant of all his possibilities. Then of course he can no longer be a God, for man is unceasingly toiling upward; he is continually craving for more mental and spiritual food; therefore this personality must unfold from his individual soul sufficient spiritual vitality to supply the eternal necessities of countless millions of human beings. He must recede from man, as man proceeds onward, or he must ultimately be overcome by his subjects. Where will he obtain the spiritual substance to supply the waste exhaled from his own nature, or what course will he pursue when his fortress is besieged, and he possesses no more provisions for the intertidal travellers who are journeying on the highway to eternal perfection? Man can receive spiritual sustenance from his compeer souls in spirit-life, but how can the personal Deity be supplied with spiritual energy proportionate to the inestimable power which he must perpetually impart to his hungry children, who are more in number than the sand upon the sea shore?

The popular version of this matter is that the Primal Principle of created being is absolute Intelligence, Omnipotent, Omniscient and Omnipresent. Not the remotest corner of the universe is denied his Almighty power. From the tiniest atom to the mightiest world—from the poor degraded being who is just beginning to unfold the first breathings of intellectual consciousness to the most brilliant archangel who may have summured for ages in the

supernal elms—all feel the heart-thrills and spiritual pulsations of that Infinite Spirit. Then being infinite this Primal Cause cannot be localized. He must pervade the whole of immensity, and being Omnipresent he must take cognizance of every object in creation. Possessing all the intelligence that has been expressed in the past, and that will ever be unfolded in the future, that intelligence being absolute cannot be expressed through any one man's consciousness, no matter how far advanced he may be, for how can the finite comprehend the infinite, or how can a smaller vessel contain the possibilities of the larger?

If that absolute Intelligence could be expressed through the finite brain organism of man, of course the thought evolved would be sufficient to contribute to the spiritual sustenance of all humanity throughout the eternal ages of the future. The knowledge contributed direct by the Infinite mind could never be proved the veriest twaddle and childish nonsense by man in a comparatively undeveloped condition of advancement, and yet we find the Biblical record which is termed the only production and objective expression of the Divine will toward man as a spiritual being, has been regarded as being totally incompetent to supply mental and spiritual sustenance to the most advanced minds of the present scientific era. This narrow conception of the nature of Deity may be sufficient for conservative minds, who refuse to recognize the operation of the divine law of eternal progression, but radical and liberal thinkers must have a more adequate and rational solution of this great problem.

That great Iconoclast and Reformer, Modern Spiritualism, has established itself upon the broad basis of eternal progression. Eternal Progression! What a stupendous assumption! What a corrective of absurd ideas previously imbibed! What a disintegrator of old creeds and dogmas so ingeniously woven by those who sunk the life blood from the people. Perpetual progression! Who can comprehend in its entirety that significant appellation which is destined to revolutionize religious thought, and to diffuse more extensively the innate possibilities of the human soul. Farewell now to our childish musings born of priestly tuition, those enshrouding, cramping, impeding and curbing influences which forbid the spontaneous unfoldings of the infantile perception. Now we can discard the milk for babes, and strong meat for men can beautifully assimilate with our digestive powers. At this point let me more clearly define what is meant by progression.

Man as a spiritual being receives a powerful exemplification of the operation of those two principles which we term development and unfoldment. While clad in fleshly habiliments, he is continually attaching to himself new elements to supply the effete matter expressed, which has subserved its purpose. There is a continual process of development and unfoldment going on. The more ethereal particles of food become distilled through and charge the nerves with aura. This invisible emanation furnishes a medium to enable spirit to operate upon and control matter. The human body is also surrounded with this substance, which not only supplies requisite conditions for thought to be transmitted from the spiritual life to man's mental consciousness, not only does it permit the impartation of spiritual substance contributed in proportion to the exhalation of spiritual energy and power, but that ethereal medium conveys thought substance outwardly upon the spiritual atmosphere. This spirit substance co-operates with the rays of sunlight; it becomes infused into Nature; the external surroundings are refined and beautified in consonance with the quality of this expressed power, and thus the earth itself is compelled to advance and progress in harmony with the soul of man.

The scientific data of our time offers powerful support in this reasoning. Time was when neither vegetable, animal nor human life could exist on the surface of the earth by reason of the lack of necessary conditions. It was in his gross, crude and undeveloped state could not harmonize with his environment, from whence come the present superior conditions which enable such a high quality of mentality to be manifested on the earth-plane? The only logical deduction we can make from these premises is that progression has characterized the activity of the physical world and that progressive impetus has been imparted by the soul of man. The vegetable world of to-day possesses greater beauty and loveliness than in the past, and the animal world displays greater docility and intelligence than when man existed in savagery and barbarism. If the earth were not progressive—if the conditions of material existence did not change, refine and improve in obedience to the impulsion and influence of the human spirit—progression would be an impossibility to man while in association with matter. Man speaks of "mother" earth, when, in fact, he is the parent of these surroundings which assist him upward and onward.

Progression is the unfoldment from within of the soul's latent powers, for there is nothing permanent and real in existence except the human soul. Man has been evolving thought and soul substance for untold ages. As a consequence of this continued propulsion and activity the civilized has improved upon the thought of the barbarian, and the expressed soul-power has been instrumental in adequately supplying the spiritual and temporal wants of humanity proportionate to their development and progress they have proceeded on their onward march. For instance contrast the dug-out of the savage with the floating castle of the Nineteenth century; contrast the mud hut of primitive man with the gorgeous palace of to-day. Mark the distinction between the octave of sounds uttered by the human denizen of the forest and field, and the sublime, heavenly, soul-stirring and uplifting symphonies of a Beethoven, a Handel or a Mozart. Think of the hideous daub resulting from the effort of that undeveloped being to symbolize his crude thought on the rough bark of his native tree, and contemplate appreciatively the lovely embellishment, refinement, sweetness and beauty of the thought portrayed on the canvas of the modern artist. You may destroy the object which has embodied that thought, but the idea is indestructible, and must of necessity eternally survive.

When the first rays of intellectual light illuminated the mental consciousness of primitive man he would doubtless be intuitively apprized of the influence of attendant spiritual beings. When the forces of Nature were writing in the throes of convulsion, causing cataclysms, earthquakes, tornadoes, etc., by which means she asserts her equilibrium, in the desperation of abject terror man would suppose there were two powers arrayed in deadly conflict with each other. The blessings, beauties and favorable conditions imparted to him would attribute to the good God's generosity, but when the reverse obtained, he would suppose that he was under the malignant influence of the evil power. Here we have a rational view of the origin of a good and an evil principle. Wishing to conciliate the power of evil to induce him to be kind and considerate, man offered the sacrifice of the dearest and richest treasures he possessed—the fruits of the earth, animals, and in some cases human beings. We have even to-day a survival of this barbarous rite. The Romish Church burns incense to gratify the olfactory nerve of their personal anthropomorphic God. The early races of mankind imagined there were a variety of Gods, presiding over the different departments of nature. When the gentle zephyr rippled the surface of the stream, man supposed that the God who presided over the waters was pleased. They also had Gods presiding over their household, and embodied ideas of these Gods were rudely formed, before whom the fanatical devotee superstitiously bowed. To come down to the historic period. We are informed that the terms gods, lords, demons, angels, spirits, were used interchangeably by Egyptian, Phœnician, Persian and the more ancient Grecian writers.

In the Old Testament we read, "In the beginning Gods (Elohim, plural) created the heaven and the earth." "In the Book of Moses," says the learned church authority, Calmet, "the name of God is often given for angels. Princes, magistrates and great men are called gods. If a slave is desirous of continuing with his master, he shall be brought to the gods. The Lord, an exalted angel, is seated amidst the gods, and judges with them." We also read in Genesis that God said: "Let us make man in our image." The Lord appeared to Abraham in the form of three men, talked and partook of food with him. This was very singular. An Omnipresent being to become personified in three men, and walk the earth.

He also appeared face to face with Moses, Aaron, Nadab and Abihu, and seventy of the elders, who saw him bodily. This God hardened Pharaoh's heart, and then punished him for it with plagues. He commanded the Levites, through Moses, to "Put every man his sword by his side, and go in and out from gate to gate of the camp and slay every man his brother, and every man his companion, and every man his neighbor, and there fell of the people that day about three thousand men." He slew fourteen thousand seven hundred in a fit of passion, although he is a God "without body, parts or passions." He gave instruction for the Israelites to slay men, women and children of the enemy, except the young women whom they were to keep alive for themselves, and by his command Samuel, the prophet of the Lord, "hewed Agag in pieces before the Lord Gilgal."

Now by all the laws of reason and common sense we cannot recognize the God of the Bible as the Almighty. We can easily understand that when a spirit materialized, or appeared to the clairvoyant vision of the ancients, they would assume that they were the favored recipients of a visit from the great God of the universe, but surely in this enlightened age we cannot be expected to pin our faith to such childish conceptions and hearsay evidence. Man is a creator on earth, and he is a creator in the spiritual world. You cannot limit the possibilities of the human soul. God is simply a term man uses to conceal his own ignorance. It is somewhat difficult to avoid making positive assertions in dealing with such a speculative subject.

We have left the tangible objective plain of evidence where ocular or inferential demonstration could be made, so we cannot therefore apply the same analysis as was previously abundantly supplied. However we can still carry our inferential deductions into the higher planes of life and being, providing the reader will be disposed to concede the fact that the conditions obtaining in the spiritual world

are such as described by those higher spiritual intelligences who have communicated knowledge of that life through modern spiritual mediums. To dogmatize on this theme would be but to insult the reader.

To suggest thought and compare ideas will be most appropriate at this point in our dissertation, so with this purpose in view an effort will now be made to show that the human soul possesses all the attributes, and possibilities heretofore ascribed to Deity. We are assured that the spiritual world is the embodiment of thought, that the only personal intelligence ever discovered in that vast universe is man himself. There are grades of development from the lowly being with garments "dark as a raven's wing" to those mighty seraphs who are "brighter with ineffable glory than the brilliant sun at noonday"—beings whose dazzling splendor defies all description; and yet the declaration comes down through the spheres of light and beauty, musical as when an angel sings, that they recognize us as brethren; that these august rulers of the spiritual world have once struggled with the adverse conditions, the darkness, the sorrow, the misery, and the trials and difficulties experienced by the sons and daughters of earth. As surely as they have attained to that lofty height of spiritual unfoldment—as surely as they are beings of light and leading, powers and principalities in the thought realm, so will we, when the soul has experienced its baptism of fire—when every propensity passion and weakness shall have been overcome, gradually ascend to that degree of might, power and glory, and we will become creators indeed to those in a lower condition of spirituality and wisdom; angels commissioned with divine errands of love and mercy throughout every manifestation of life and thought in our celestial existence.

Let me here present a description of the powers and possibilities of these higher spirits as delivered through the instrumentality of the inspirational spirit medium, Mr. S. DeMain, in obedience to a subject suggested for discourse by the author of this volume. I quote extensively because the ideas are so suggestive of the greatness of man. He says: "They who have advanced to a certain plane of development experience pleasure in throwing out waves of thought which, when expressed from their inner natures, are controlled and directed whither they wish them to go. They are thus bringing out their God attributes, and strengthening their spiritual being. As they project forth these thought forms how they dance and quiver under the purple arches of the Summer Land. How they flit to and fro, and glitter in the beams of light and beauty in that lovely clime. How like sweet messengers of peace and good will they gently descend, and brood over some tired and exhausted traveler who is toiling on anxious to disperse the midnight shades surrounding him, and bask in the genial sunshine of a lovelier and a better day."

[To be continued.]

The Children's

Progressive Lyceum. Its Usefulness and Importance.

BY DEAN CLARKE.

No person, it seems to your speaker, of practical good sense and sound judgment, after once seeing "The Children's Progressive Lyceum" in practical operation, can fail to see its great utility and value as a means of education. The word Education, as you are aware, means the drawing out, or development, of our physical, mental and moral faculties and forces; therefore whatever method is best adapted to this end, must take precedence of all others in usefulness and importance.

Under the old regime, education was thought to be principally the acquisition of knowledge, or at least the learning of the thoughts and ideas of others, and hence a *stuffed* process was the principal method in vogue, both in secular and in Sunday schools. The Progressive Lyceum, on the contrary, being devised in the spirit-world by wiser minds than those of earth, to whom it was revealed by the great "Poughkeepsie Seer," Andrew Jackson Davis, seeks to make each child not a mere book worm, a parrot or an echo, but an original thinker, and a self-evolved independent actor in the drama of Life.

All sectarian Sunday schools, especially of the so-called orthodox sects, being regarded as "nurseries of the church," proceed on the old *stuffed* plan to indoctrinate the minds of youth with dogmas which stultify reason, and hamper the higher faculties of mind, preventing a normal, rational development.

The Lyceum, however, seeks to develop the god-like faculties *within*, and leaves reason, intuition and conscience free to grow as Nature designed them to, unbiassed by sectarian prejudice, and unperverted by false doctrines.

It acts upon the belief, or knowledge, that the child is not depraved by nature, and must be "regenerated" by a "change of heart," wrought by fear, or by the hypnotic magic of a "revival," but "is the depository of infinite possibilities" for growth in wisdom and in goodness, to be attained by normal evolution and proper culture—mostly self-culture.

Unlike St. Paul's plan, it seeks neither to conform nor to "transform" the child, already claimed to be created in the image of God into the likeness of Christ, or of any other being, but, on the contrary, to give the best possible unfoldment of its own divine nature, that it may thus become as god-like as any others "stamped with the divine image."

Acting upon the maxim of "a sound mind in a healthy body," its calisthenic exercises (not always taken, we are sorry to say) and its "Banner March" are intended to develop the body and its forces, so as to be a suitable agent or instrument of mind and soul. It regards exercise as nature's principal method of evolving all powers inherent in mind and body, therefore it aims to instruct children in all the laws of their being, so that they may exercise every power and faculty in harmony with her eternal edicts.

Lyceum Ethics

Teach the child and youth that good habits are essential to health, good morals and good character, and that cleanliness of body and mind is godliness; that pure thoughts are the indispensable source of virtuous acts and right living; and that evil thoughts lead to all vice, crime and depravity; it therefore inculcates purity, chastity, temperance, honesty, and all other ethical virtues.

Believing in "the plan of salvation" by "overcoming evil with good—the only possible way"—its ethical method is to counteract the selfish animal propensities by stimulating the moral and spiritual faculties into such activity that they shall dominate thought and action till goodness, so to speak, shall become "the ruling passion" or habit of life. Its motto ever is: "Do right because 'it is right.'"

Knowing that the capabilities of children and youth vary both in kind and degree, it classifies them accordingly into twelve groups, or as many as occasion requires, and adapts its questions and instructions thereto.

Thus it endeavors to conform to Nature's law of development, and aid in the gradual evolution of the latent abilities and energies of juvenile human nature. Believing in Eternal Progress, it uses no hot house method of forcing growth but endeavors to aid Nature's normal means by judicious instruction, and wise cultivation and training, which enable body, mind and soul, to act freely, harmoniously and powerfully.

Thus it may be seen from this meagre description and analysis, that the Progressive Lyceum is an institution for an "all-round" education, and if not yet a paragon of perfection, it is by far superior to old-fashioned sectarian Sunday schools, and is really one of the most practical and beneficent things which Modern Spiritualism has contributed to human progress. It ought to command the hearty appreciation of every Spiritualist, and to receive the ample support of every one who would promote the weal of the rising generation, and advance humanity more rapidly toward the attainment of its glorious possibilities of mental and spiritual evolution.

All honor to the distinguished Seer who transplanted it from heaven to earth, and may the blessing of angels and of mankind rest upon the few faithful and self-sacrificing officers and teachers who have hitherto maintained it, and are now the chief instrumentalities of its benefactions to humanity!

Our didactic Muse will sum up our meagre homily upon the Lyceum as follows:

The Children's Progressive Lyceum.

A wondrous Seer of things divine
A school for children did design,
Whose "working plan" is best, I ween,
That'er on earth has yet been seen.

Its plan of action was designed
To exercise all powers of mind,
And give unfoldment to these powers
As sunshine opens buds to flowers.

It aims to make the body strong
That it may serve its purpose long,
For it must needs be strong and whole
To do the work of mind and soul.

'T was wisely fashioned on the plan
To grow the inner—outer man.
To be in every part and feature
The model sought by Mother Nature.

With creeds it does not stuff the mind,
But leaves it free and unconfined,
Believing that 'tis best for youth
To look to Nature for the truth.

It tries, both in and out of season,
To get each child to use his reason,
And that this end its pupils reach,
Its teachers question more than teach.

It seeks through Love, and not by fear,
To make each child do duty here,
But shows him, if he does not do it,
That ever after he will rue it.

"As the twig is bent the tree's inclined,"
And thus it is, with youthful mind,
And hence it strives, with wise intent,
To keep each mind from being "bent."

It therefore blurs, by credal bias,
To make the children good and pious,
But points them to the higher light,
That they aspire, and grow upright.

A love of right, for its own sake,
In every child it seeks to make,
True virtue thus it doth inspire
By making it each child's desire.

The Lyceum, then, we well may call
Of Sunday Schools the best of all,
And when the people learn its worth,
'T will rank the highest one on earth!

Blessings of Tragedies.

BY R. E. FICHTHORNE.

Does Infinite Wisdom rule above and within the universe? Then war and all other means by which sudden changes are produced cannot be a curse but a blessing. The so-called tragic transitions from this visible plane are by no means limited to that of war, murder or suicide. The surface of the ocean of existence is so very turbulent, so continually swept by storms, that, look where you may, the sinking barks are in evidence. The number of wrecks far exceeds those that enter the harbor in safety.

To vacate the human temple gradually, by means that have been legalized and called natural (?) is no less tragic than that of a sudden removal by means of a bullet, sword or knife. We call the slow change natural or normal, because our conception of what a normal change would be falls far short of the truth. While death overcomes us instead of our coming over death, it is certainly tragic, no matter if it wears a guise of mildness.

Death is only natural to those who are ripe. There is nothing unnatural in the falling of the ripe apple, nor is any violence necessary to cause it to drop. Behold the tree when it puts forth its buds, and consider how many of those buds never reach the plane of ripened fruit. All that are left or disappear in the continual struggle from the bud stage to that of the ripe apple are severed by some violent means brought to bear, either from without or by some subtle invisible agency. This analogy may assist us to see how much of the fruit, or rather seed, of humanity disappears from the plane of our existence before it is mature. All such removals are tragic.

The severity of the picture of the results of war is lessened when we consider how many are removed by the more subtle, imperceptible agencies that are everywhere gnawing at the heart of human fruitage in all its stages of unfoldment. How many can we count who have stepped ahead just as naturally as a ripe apple drops, because they filled full the whole purpose of their mundane existence? Does the farmer do violence to his judgment when he expects that every seed sown, and every bud that comes forth should ultimately in ripened grain and fruit? Is it any more unreasonable to expect that every human bud that appears upon this plane should remain till ripe? To expect anything less of Infinite Wisdom is to displace it with infinite blundering. Thus we find that tragedies or changes in an unripe condition are much more universal than our superficial judgment suspected.

While we affirm that it is possible for us to manifest all of life due to be revealed upon this plane, still as we have mistaken our temples for ourselves, defeating the very end of our existence, the best thing, and a blessing under the circumstances, is that of removing the walls of limitations, and set the spirit free. In all such cases the end, not the means, is of paramount importance. Thus, if we have come to know that the removal of the house, by whatever means, does not change the tenant in the least, the fact of tragic changes loses much of its horror.

Who, however, or any one who looks about to study how he may be of help in the betterment of humanity, will be greatly relieved when he can truly say: "All is right with the world, there is nothing for me to condemn." The unfoldment of humankind is going on rapidly, and the means used are the very highest that it can appreciate in its infantile stage. True, the methods are not perfect, only expedients. It we can conceive of higher and more thorough modes, it is because we are ripe for the manifestation of those methods through us. The true reformer is always in advance of his age. We are inclined to think that war, it only as an expediency, is still a necessary factor in the evolution of man. One side of man is earthly, and war has to do with this phase: the human earth. The first man is of the earth earthly, the second man is the "Lord from heaven." This has no reference to two distinct entities, but is a true statement of the lower or earthly side, and the higher or heavenly of one and the same entity. The earthly is first, or the knowledge of the heavenly is preceded by that of the earthly, and the heavenly is called lord or ruler because destined to rule over the earthly. There is no doubt but what all weapons of warfare will be changed into implements of husbandry just as fast as the human earth reaches the plane where these milder means will suffice.

This prophecy of the ancient seer is no less true than it is inspiring. There is no room for discouragement, when we consider how much the human soul has changed for the better since the utterance of this inspiration. Consider the transformations of the literal earth. Was it not one molten mass at one time? So the human earth, at one time was a molten mass of uncontrolled passions. Think of our planet when its surface was yet all granite. How has it been transformed to such degree as to be wrought into a human temple? Certainly not by the peaceful methods of heat and light and force, still less ponderable as we know them to-day.

Who can rise to an adequate conception of the conflict of cosmic forces, the mighty warfare of the elements necessary to produce such a metamorphosis of the rocks sufficiently to become susceptible to these higher forces? What a continuous battle had to be fought between the cosmic and eruptive forces before there was laid a foundation for the organic kingdom. The great problem regarding the literal earth, still wider solution, is that of setting free its involved forces by this decomposition of the mineral kingdom. There cannot be a manifestation of plant life until there is prepared a media appropriate for such a revelation.

Now it is evident that gross, highly condensed earth, calls for the application of means equally gross in order to change them. It also follows that after the prison doors are thrown open, and the resident energies set at liberty, they are not at once subjected to the higher and brought under control.

Much of the granite selfishness of the human earth still remains to be decomposed and its stagnant energies set free. How can this be done except by means gross enough to be appreciated by conditions equally sensuous? Showers of humility nor even floods of sorrow are not sufficient to change the rocks of selfishness. There remain still much of the human passions at large, and just as nature's cosmic forces contend with its involved or eruptive forces, so this uncontrolled human powder and dynamite must be employed in blasting conditions of the human earth so solidified that they could not be influenced by any other means except by another flood (?) or the orthodox fire and brimstone. But as this oft predicted illumination has not arrived on time and is still out of sight, some means not so radical that they will give man an opportunity to take part in his own decomposition or lower stages of his salvation are in order. It is good to notice the absence of supernatural intervention. Forces are set against forces, man against man. No introduction of foreign agencies, but those close at hand are used. Thus there is a contention between the strong and the weak, or the active and the dormant forces in the human soul in order to lift it up to the plane where love in the light of wisdom can sufficiently influence it so as to use it for its own harmonious and organic or intelligent revelation.

No mild means are of any use as long as they cannot be appreciated. Only when humankind becomes susceptible to the natural, because eternal, influence of love and wisdom, will its changes be in accord with nature. Below this stage of progress all is tragedy. The first or earthly is not yet completely ruled by the light of wisdom and transformed as naturally as the sunlight grows the lily. There are still many stagnant systems as delectable as Gibraltar to any such peaceful means. The world at large in its ignorance still laughs at the potency of love and wisdom as the only effectual means for the organization of the scattered human elements and thereby converting all this cosmic uncontrolled energy into useful channels. Those however who have learned to submit to the peaceful yet life-giving power of these eternal principles have found the better way. Life is progress, and as there are still a large number who ignore this fact, and therefore stagnate, war or any other violent method that will cause an eruption of the imprisoned forces, although tragical, is nevertheless a blessing.

EASTER JINGLES.

I've hunted all around, about,
Among the garden rows;
I've looked in every corner,
But what do you suppose?
Though I've asked everybody,
Not anybody knows
In what part of the garden
The Easter egg plant grows.

Little hen, speckled hen,
Easter-egg has come again;
Do me a favor now, I beg,
Lay me a pretty Easter egg.

The little white rabbits, so they say,
Lay bright-colored eggs on Easter day;
Green and purple and red and blue,
I've seen the eggs, so I know 'tis true!
Harriet B. Sterling, in Youth's Companion.

A Letter from Sunbeam.

My Dear Little Friends: I wonder if it makes you as happy to read my letters as it makes me to write them. Since I have begun to write ever so many of my little spirit friends have asked me if they could not write too, and every week when THE BANNER comes we all gather around to see who has written the letter, and what it is about, and when there is a letter from one of you we feel as if we had been introduced, and that you had joined THE BANNER band. I know a boy in spirit-life named Dick Waterman, who used to be a newsboy in Chicago, and he wants me to tell you that he is going to write a letter some day. He says if he were a newsboy in Boston he would sell the papers for Mr. Barrett for nothing because he is so good to the children.

I guess by this time it seems to you that we live and study and grow about the same as you do; but I want to tell you how we spend our Sundays. We have no Sundays in the spirit-life, but those of us who are interested in people still living in earth-life know when Sunday comes, and so we make a special day of it and go visiting earthly homes in little companies and bands. There are a great many people who are so busy earning money all the week that they never find time to sit down and keep quiet so that we may help them with our loving thought, but when Sunday comes they try to rest, and that gives us a chance to work for them and many times to help them. Our teacher says if people took care of their spirits every day, just as they do their bodies, they wouldn't need any Sunday in earth-life any more than we do in spirit-life, for they would not have a chance to get tired, but would always be as fresh as flowers with dew drops on them. I guess if we keep telling you about it you will remember, and will never be tired or sick any more.

One Sunday I went with some other children to a beautiful house. I think the people had a great deal of money for there were lovely pictures and books, and chairs and rugs. We walked all around in all the rooms, for one of the little girls who was with us named Alice, used to live there, but we could not find any one. At last we came to a room all dark and quiet, and on a bed lay a lady, with a little boy beside her. She was sobbing and talking, and looked so unhappy that we all forgot that we could help her, and we began to cry too, but Alice walked over to her little brother, and kissed him, and he awoke and laughed when he saw her, for he saw her as plainly as he did his mamma. Then the lady cried harder, and said she did not believe she could live through the Sunday, for it was Easter Sunday, and on last Easter Alice was with them, and they all went to church together for the last time. Alice began to cry when she heard this, but the little boy clapped his hands, and cried, "Allie here! Allie here!" and he slid off the bed, and ran over where Alice was standing. Then we all began to move away, and the little boy followed. We went out into the bright, sunny rooms, and found a place where flowers were growing, and there we stayed till the mother came after her little boy, but he would not go away, and so she sat there, and we just covered her with spirit flowers until she stopped crying. We were so pleased that we had helped her that we thought we would do some work like that every Sunday, so we formed a Sunday club.

Perhaps some of you would like to join, and if you would and will tell me so, you can. After we learn our lessons on Sunday we start out to see what we can do to make some one happy. If you will join with us, we will find some one whom you know needs us, and will go with you and help you. You can call on some lady who has had some little one pass to spirit-life, or you can send her a flower or a letter or do anything you think would be nice, or you can sit at home and think of her with love in your hearts, and you may know that we will try and help the child to get to its mother, so you see we will be working together. You help the mamma and we will help the children.

Dear Bessie Robertson, I love you for writing such a nice letter to me. I found your little sister Agnes, and she wants to help in the Sunday Club, so I guess you will want to join. I know your lessons are hard, but I am sure if you ask your grandma she will be glad to help you. Don't you think it is lovely to know that everybody and everything lives on and on, and grows better all the time? Write and tell me if you want to help me in the new work. Good-bye. Love to you all.

Sunbeam, through her medium,
MINNIE M. SOULE.

P. S.—My love to Linnie Towle.
Tuesday, March 28, 1899.

Letters from the Children.

Dear Sunbeam: I read THE BANNER every week, and I do love to read the letters to the children. My name is Bessie Robertson. I am twelve years old, and live at 106 Dustin street, Allston. I have a baby sister in the spirit land. She is five years old next month. I would like to have a letter from you.

I am very impatient sometimes with my studies and home lessons. But I will try to be good and will you help me? I will write to you again. Please tell me more about spirit land. My sister's name is Agnes. I wish I could hear from her soon. I have a great many friends in spirit-land—both of my grandmas and grandpas, aunts, uncles and cousins.

Dear Sunbeam, when you find them out, please give them a great many kisses and my love. Good-bye, BESSIE ROBERTSON,
106 Dustin street, Allston.

Dear Editor: I have been reading the kind messages in the Children's Column, and I thought perhaps you would like to hear from a Springfield boy. I am eleven years old, and I am a Spiritualist. I am proud to write it. I go to the Lyceum held in the F. S. Ladies Aid Hall every Sunday afternoon. After the lecture we have a splendid lyceum of both children and adults. We have joined the National and have just received our charter, and we are very proud of it. I have had the pleasure of hearing Winona speaking through dear Mrs. Reynolds. She has talked with us from the platform.

They tell me I am a medium, and I begin to think I am, for I see landscapes and different colored lights. I feel sometimes like rising up, and at once come a tumbling down, and I know some spirit-friend helps me in my studies. I can almost feel them, and I hope when I grow to be a man I hope I may be able to do a little good, for I wish that all the children in this world were Spiritualists, and then there would not be much suffering. Excuse mistakes, it is my first attempt. Good-bye, from
RALPH MILLETT,
35 Eastern Ave., Springfield, Mass.

Answer to Puzzle in issue of March 18:
Improve school time.

REV. DR. TALMAGE CURED.

The Most Eminent Preacher in the World Recommends Dr. Greene's Nervura.

Dr. Talmage Finds Help in the Use of Dr. Greene's Nervura, and Advises the Weak, Sick and Suffering to Use It and be Cured.

The greatest living divine, Rev. T. De Witt Talmage, recommends the people to use the wonderful remedy by which he found help, Dr. Greene's Nervura blood and nerve remedy, undoubtedly the greatest health restorer and strength giver the world has ever known. At this season of the year when everybody needs and uses a spring medicine, Mr. Talmage's strong recommendation to take this best of all blood and nerve tonics and restoratives, Dr. Greene's Nervura, will undoubtedly influence and encourage the wide spread use of this grand remedy, which is purely vegetable, perfectly harmless, and of marvelous curative powers, among the people everywhere.

No other preacher is so widely known, no other clergyman is so distinguished throughout the world.

When such a man, a recognized leader and teacher of the people, testifies by his written testimonial that Dr. Greene's Nervura blood and nerve remedy has helped him, and that he recommends its use for invigoration after overwork, to restore the strength, energy, nerve-force and vitality of the system, when for any reason they are lost, weakened or impaired, those who are sick and suffering, who are weak, nervous, without strength, energy and ambition, who are discouraged and disheartened by repeated failures to be cured, in fact, all who have need of a strengthening and health restoring medicine, can take renewed hope from the words of this great preacher, that Dr. Greene's Nervura is the one remedy among all others to give them back the health and strength they have lost.

Rev. Dr. Talmage says:
"I commend Dr. Greene's Nervura blood and nerve remedy for invigoration after overwork. I have used the Nervura for that purpose.
1400 Mass. Ave., Washington, D. C."

Dr. Greene's Nervura blood and nerve remedy is a physician's prescription, the remedy of physicians for the cure of the people. Use it if you have need of a health and strength giving medicine, and consult Dr. Greene if you desire, which you can do without charge, either personally at his office, 34 Temple Place, Boston, Mass., or by writing him in regard to your case.



Literary Department.

WHY I AM A VEGETARIAN is a choice.

ly printed and published little volume devoted to a subject which is demanding serious attention from many of the most intelligent and humanitarian minds of this generation. Its author is J. Howard Moore, and its contents represent an address delivered by Mr. Moore before the Chicago Vegetarian Society. It is one of the most eloquent treatises on the subject that we have read. Though explaining that vegetable food is far better for humanity in a truly healthful sense, the plea of the book is for human practice of the Golden Rule toward the animals which we so ruthlessly kill for food. The following quotation illustrates the trend of the whole article:
"The belief that we can not have peach in our dimes and diamonds in our brains without dead bodies in our digestion, is a belief having no foundation except ignorance. Vegetal fibrin is identical with animal fibrin, and vegetal albumen is identical with animal albumen. Even in albuminoids, in the supply of which meat is supposed to be rather exclusive, there are vegetables, nuts and grains that far exceed chops and steaks. . . . The same spirit of sympathy and fraternity that broke the black man's manacles, and is to-day melting the white woman's chains, will to-morrow emancipate the workingman and the heifer, and as the ages bloom and the great wheels of the centuries grind on, the same spirit of heaven shall banish selfishness from the earth, and convert the planet finally into one unbroken and unparalleled spectacle of Peace, Justice and Solidarity."

The essay is nobly, practically written, and will appeal to many who have never taken the subject squarely in the face. Habit has made meat eating such an institution among the so-called civilized nations that it takes a good deal of urging before the modern conscience will awake to the realization of the enormities that are committed under the guise of "necessity." Mr. Moore's essay displays the repulsiveness of meat-eating in all the ways most effective to the heart and intelligence of a thinking and earnest man.

The author is thoroughly in earnest himself, withal a cultured writer, and a man of experience. His plea is a just one, and it will be widely listened to. His language is vitally expressive, and convincing sincerity rings in every word. His thought is pointed, and it will find the weak places in the armor of all meat-eaters who are really endeavoring to live honest lives. It declares itself a projectile, and such it is—a projectile with a sharp point, a broad base and a deep reach. The reflections of the philosopher mingle with the aggressions of the advocate of reform, and the two together constitute a power against which no one is invulnerable. This little book will therefore be read with interest even where its plea is not practically heeded. Vegetarianism is the coming practice for the intelligent and the sincere, and its inroads are already more rapid than is generally realized. "Why I Am a Vegetarian" is most tastefully printed on deckle-edged paper, and beautifully bound in pale green cover board, lettered in darker green, and firmly held together with a silk cord.

Chicago: Frances L. Dusenberry, McVicker's Theatre Building.—Boston Ideas.

THE CENTURY.—We found the following in the current issue:

"THE LADY WHO HAS JUST LEFT THE ROOM."

It is the customary defense of sensational newspapers that they only reflect the vixen of the time, simply giving greater publicity to what the world is saying and doing—raising its phenomena to the nth power, so to speak; that they do not pretend to be better than society; and that, in fact, they are not worse. How much truth there may be in this apology each reader will determine by the horizon of his experience; and happy are those who have learned that the serenity of life is to be preserved only by a diligent cultivation of the art of shutting one's eyes! Even the happiest are not so isolated in content as to be out of reach of "little birds" that bring them the doings of the wicked world. Yet one may be in the way of knowing much of evil without giving it hospitality or currency. Alas! the recklessness and cruelty of the sensational press—often without malice, it must be confessed—have their counterpart in the recklessness and cruelty of the speech of society.

"If we are not to speak of the lady who has just left the room," says Thackeray, what is to

become of conversation?" But he does not say "to speak evil." But yet who is so fortunate as not to know how easy it is, when the lady has just left the room, to slip from perfunctory compliment, or playful comment, or even legitimate fun at her expense, into pictures of innuendo, subtle detraction, or open scandal? To the yellow journalist, fashionable society, in its censoriousness, doubtless seems merely a newspaper of more limited circulation. There must be poignant moments of penance in the life of many a just intentioned person for careless words which, while contributing much to injure the reputation of a fellow-being, do even more to injure one's own spiritual self respect. The tongue is such an unruly member; the temptations of wit are so insidious; the current of detraction in others is so strong. The habit of evil speaking is, moreover, one that grows with frightful acceleration; once the levee is broken, it is a labor of Hercules to repair it so that the violence of the stream shall resume its former placidity. Meantime, what damage has been done! Innocence is calumniated, follies are exaggerated into crimes, scandal mongers are encouraged, and every participant is appreciably weaker in that habit of just and generous thought which gives dignity and sweetness to life."

The Century Co., Union Square, New York.

LADIES' HOME JOURNAL.—Edward Bok

in the April issue, answers a girl correspondent who inquires, "How can one learn other than at college and still realize the highest living?" "The inestimable value of mental training," he says, "is undeniable for girl or boy, man or woman. But mental training is not alone to be had at the college or university. It can be had more systematically there, perhaps, but not more effectively than anywhere else if the desire to learn and study is present in the heart. There is a mistaken idea present with many that we go to college to get a certain amount of information or a number of facts in our heads. The legitimate use of all colleges is mental discipline; in other words, the training of our faculties so that they will be of use to us as tools. The school, the college or the university is simply the beginning of our learning. It gives us not learning, but trains us how to learn in after years. For the life of a woman, like that of a man, begins after college has been left behind."

"Now mental discipline may be just as easily acquired at home as at college, provided a girl so wills. What developed the hundreds of thousands of women who never went to college, and yet who are to-day women of the very finest minds? Not one in five thousand girls in this country can or will ever go to college. That is possible only for the smallest minority. Yet the majority will not fail of the 'highest living' because the opportunity of an academic training was withheld from them. Self-development is far more lasting than mental training, because it calls for greater effort, and efforts well directed are of themselves the greatest means of development we have. What we find out ourselves we remember better and longer than what is taught or told us."

The Curtis Pub. Co., Philadelphia.

AMERICAN MONTHLY REVIEW OF RE-

VIEW.—From "The Progress of the World," in the current issue, we learn that as Mr. Putnam enters upon the work of administering our National Library, Dr. Richard Garnett lays down the work that he has carried on so well, of directing England's great National Library, which forms a part of the British Museum. When in 1861, forty-eight years ago, Richard Garnett joined the library staff (of which his father, the Rev. Richard Garnett, had long been a member), the number of volumes in the British Museum Library was about eight hundred thousand. Since that time it has increased to about two million.

While it is true that the best librarians do not like to have the growth in the number of volumes they control mentioned as if it were the only significant fact, it is none the less interesting to note the rapidity with which, in mere bulk, the world's greatest collections of books are nowadays growing. With a system making everything promptly available for use, it would seem scarcely possible that the library at Washington could become too large. It is said that our library at Washington has now more than eight hundred thousand volumes, and that it had scarcely twenty thousand at the time to which we have referred, when Dr. Garnett began his services in the British Museum. Printed books are multiplying so fast in our time, that it is easy to imagine that the Washington collection may reach the two million mark before Mr. Putnam has served half

as long as Dr. Garnett in Bloomsbury or Mr. Stifford in Washington.
13 Astor Place, New York.

ST. NICHOLAS.—The first chapter of a new serial by Amelia E. Barr is the leading feature of the April number. It is a story for girls, written in Mrs. Barr's most attractive manner, and bearing the pleasant and suggestive title, "Trinity Bells." The scene is laid in New York, and when the tale opens, "a young man named Napoleon Bonaparte is making the French behave themselves." The mascot of the *Revolute*, a fox-terrier belonging to the gunboat's captain, Commander J. Giles Katon, is the hero of "Prince" in the Battle of Santiago, and the dog's owner is the author of the sketch. This is followed by "The True Story of 'Cristobal Colon,'" a pet cat that was rescued from the destroyed cruiser of that name, and presented to Capt. Clark of the Oregon. "Lost in Russia" is a good story of a boy's adventures while canoeing on the German-Russian border, and Poutney Bigelow, who writes it, knows pretty much everything about canoeing and a good deal about Germany and Russia; he also knows how to write. "The Rabbit Woman," of whom George A. Williams tells the boys and girls, is a familiar figure in Broadway, New York, where she has followed her calling on the sidewalk near Twenty-third street for many years. The popular series of Mr. Henty, Miss Carolyn Wells and Mr. House, are continued, and as usual the magazine abounds in pictures and verse, including the amusing "Goops" of Gelett Burgess. The frontispiece, April, is a dainty drawing of a dancing child, by C. M. Relyea. The Century Co., Union Square, N. Y.

A METAPHYSICAL CALENDAR, compiled by E. R. Horton, has been claiming our attention to its merits for some time. It contains a spiritual help, an intellectual stimulus—contributed by great souls who labor for humanity—for every day in the year; for every human being.

These gems of thought are arranged under such appropriate headings as "God's Law is Not Changed by Man's Belief," "Truth Apparently Changes as We Progress," "Cause and Effect are Two Sides of One Fact," etc.

What mental and spiritual wealth one would possess at the close of a year if he memorized and assimilated one thought of wisdom a day. As this calendar will be as valuable in 1900 as to-day, a commencement can be made any day. April and here with its sunshine and tears—first one and then the other, at erratic intervals. As humanity is very apt to follow the moods and tenses of nature, there is no better tonic for a mental equilibrium, and in consequence physical health, than the following:

"Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer, but by my own faults."—St. Bernard.

"The regenerate man knows that mind is the supreme master, and matter the obedient servant."—Eleanor Kirk. Price, \$1.25. The Alliance Pub. Co., New York.

MESSAGE OF THE MYSTICS.—By Mary

Hanford Ford. Mrs. Ford is a master hand at interpreting the classics, in disclosing their symbolism and throwing light upon any hidden meanings they may contain. Mysticism under her inspired pen resolves itself into vivid pictures of the soul's experiences. Intuitively she lives in the very consciousness of the author, and with keen insight reads clearly the meanings of these profound and prophetic words.
"The Holy Grail" gives a history of the literature upon this subject, including the songs of the wandering minstrels of the eighth century, the Tale of Joseph of Arimathea, the Walter Map stories, Chretien De Troyes, as well as Tennyson and Wagner of our own time. In this outline of history Mrs. Ford has done a real service for the student of literature, and at the same time given a peculiar charm to the Grail stories, so that all will read them with new interest. Price \$1.00.
Alice B. Stockham & Co., 277 Madison street, Chicago.

Order of Banner of Light Pub. Co., Boston.

Written for the Banner of Light.

ONE TWAIN.

BY SARA ABBY DAVIS.

Dead! Dead! They say he is dead!
The word is made of murderous lead;
It strikes my heart—I make no cry
Though he be dead—for so am I.

A numbness falls across my brain,
I strive to think, and strive in vain;
I know there is a sundered tie,
For, though we're dead, both he and I.

Still must I walk a weary while
The earthly path where once his smile
Summed all the speeding hours of time,—
Whose death is saddest, his or mine?

The darkness shrouds and holds me fast,
Its blackness cannot always last.
Did Hope and Aspiration die,
As well as he, as well as I?

The question brings a ray of light,
Breathes deep, my soul, concentrate might;
Break all dividing bars there be
Which make this death for him and me.

A rosy flushing of the room,
A wreath of immortelles in bloom,
A radiant face—he did not die—
He lives! he lives! and so do I.

Passed to Spirit-Life.

On Tuesday, March 28, occurred the transition to higher life of Mrs. E. MILLS, President of the Beacon Light Ladies Aid, Brooklyn.

Mrs. Mills was one of the pioneer workers in the cause of Spiritualism. At her request, her body was laid away in a robe of white under beautiful flowers. Her spirit has gone to its heavenly home, created by the noble work on earth. Her family will miss her visible presence, but live in the promise of the return of her spiritual being to bring love and consolation. Funeral services were conducted by Ira Moore Couris.

From their home in Boston, March 29, ALFRED OWEN, only son of Mr. A. A. and Mrs. O. M. Hewitt, aged 10 months and 10 days.

The parents have the comforting knowledge that he is in the home of the angels, and will receive every ministrations that loving care can bestow. They know that he will return to comfort and bless them as they journey through this life. Although they cannot see him, he will be waiting to receive them in spirit-life with a son's love.
Music by Miss Hatch and Mr. Leslie. Funeral services by the writer. EDGAR W. EMERSON.

MR. CASBY B. TYLER left the mortal on the morning of Friday, March 24, at the age of 80 years.

He was a most estimable man, commanding the respect and esteem of every community in which he resided. He was born in Foster, R. I., in the troublous times of the "Dorr Rebellion." He served the State two years in the Senate. He was a busy life till some 10 years ago; as age began its inroads he began the collection of books and documents, many of them rare and valuable. He was a firm Spiritualist, never hiding his light under a bushel. He deceased at his home in Centerville village, Warwick, Warwick, R. I. WILLIAM FOSTER, JR.

(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.)

PSYCHOLOGY,

Hypnotism, Personal Magnetism, and Clairvoyance.

(Illustrated.)

BY WILLIAM A. BARNES.

The author in his preface says: "The object of this work is to give the reader a general and correct idea of the practical application and value of Psychology, hypnotism, personal magnetism and clairvoyance, as applied to education, morality, spirituality, medicine, surgery, business and development and exercise of personal magnetism as employed in society. Pamphlet. Price 25 cents."

For sale by BANNER OF LIGHT PUBLISHING CO.

Parsnip Complexion.

A majority of the ill-afflicted people to-day can be traced to kidney trouble. The nerves of all classes of society, in all climates, regardless of age, sex or condition.

The sorrowful-looking people you often meet are afflicted with "kidney complexion." Their kidneys are turning to a parsnip color, so is their complexion. They may suffer from indigestion, bloating, sleeplessness, uric acid, gravel, dropsy, rheumatism, catarrh of the bladder, or irregular heart. You may depend upon it the cause is weak, unhealthy kidneys.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same remedy. Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, will build up and strengthen weak and unhealthy kidneys, purify the diseased, kidney-poisoned blood, clear the complexion, and soon help the sufferer to better health.

The mild and extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases, such as weak kidneys, catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is sold by druggists in fifty-cent and dollar sizes. You may have a sample bottle by mail free, also pamphlet telling all about it. Address Dr. Kilmer & Co., Binghamton, N. Y.

When writing, please mention reading this generous offer in BOSTON BANNER OF LIGHT.

A Rare Chance

To Secure Valuable Books At Greatly Reduced Prices.

For a limited time we shall offer either of the following named Books, which have heretofore retailed at \$1.00 PER COPY,

For 25 Cents Each!

If purchased at the store, and 10 cents additional if sent by mail:

Life Line of the Lone One;

Or, Autobiography of Warren Chase. By the Author. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase.

Visions of the Beyond,

By a Seer of To-day;

Or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

A Galaxy of Progressive Poems

By John W. Day.

Each purchaser can have choice of either of above named books, and in addition five different pamphlets or magazines, from our slightly soil stock, will be given free with each book. This offer affords a grand opportunity every one to secure a fine collection of progressive literature for missionary purposes at a very small outlay.

Send in your orders at once to the BANNER OF LIGHT PUBLISHING CO.

The Psychograph, OR DIAL PLANCHETTE



This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumistic powers. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orléans, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Giles B. Stebbins writes: "Soon after the new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post-paid. Full directions.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS, and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are replete with solid thought and offer the

READING PUBLIC

A RARE OPPORTUNITY

to study these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The automatic writings through DR. DEXTER and many of JUDGE EDMONDS' sealed visions, as well as those of his daughter, are described in full. No thoughtful Spiritualist should be without both volumes.

Sold either in sets or singly. The first volume contains 801 octavo pages, with a fine portrait of Judge Edmonds. The second volume contains 446 pages with a fine sketch of a scene in the spirit-world.

Price per volume, \$3.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

Send for our Free Catalogue of Spiritual Books—It contains the finest assortment of spiritualistic works in the world.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 65 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for Books to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. 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 impartial free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK
ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)

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

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

Issued by
BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. 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.

Legal Holiday.

The 19th of April being a legal holiday, the BANNER OF LIGHT publication rooms and book-store will be closed on that day; therefore advertisers using the seventh page of the issue dated April 22, will please hand in their copy on Friday, April 14, and secretaries of societies and correspondents will have reports of meetings in this office by Monday, April 17, at 12 o'clock, as we go to press one day earlier for each side.

S. E. 52.

Another year has dropped into the eternity of the past in the history of Modern Spiritualism. Another step has been taken by our humanity in progression's upward march, and the fifty-first milestone has been placed in the name of the movement ushered in by the angels March 31, 1848. The history of the past year is not a record of startling achievements, nor does it show the richest possible harvest of good works in the name of Spiritualism. Still it does show progress in many directions, and leaves us at the threshold of the year of the Spiritual Era fifty-two with the rainbow of promise spanning the sky above, revealing many hopeful signs that point directly toward the city of Success. These signs should be noted at this hour in order that our workers may be inspired to labor the more earnestly to conquer the difficulties that are so painfully apparent to day.

One of the most encouraging signs that has arisen above the horizon of the spiritual sky is the awakening of the people to the existence and widespread influence of counterfeit mediumship. Spiritualists have begun to arouse themselves to the necessity of doing some thing to remove the fearful blot of fraud from the escutcheon of their religion. They are clamoring for quality rather than quantity of phenomena, and are everywhere urging that character be made the standard by which all teachings in the name of Spiritualism shall be judged. They are beginning to realize that one genuine test, even if it be seemingly insignificant, is worth more than thousands of startling manifestations that are questionable. They are supplementing their demand for the removal of fraud by a call for the reestablishment of the home circle, in which no incentive for fraud can possibly exist, and from which straightforward evidence of fact may be obtained. The emphasis laid upon these questions during the past year has had a good effect, and makes the work of the coming year much easier, provided the Spiritualists of this nation do their full duty in relation thereto.

Another sign of promise is to be found in the utterances of many of the leading clergymen of the nation with regard to the questions of Immortality and Spiritualism. While they disclaim the name Spiritualist, they have avowed themselves as believers in Spiritualism, which fact is a great lever in lifting mankind out of the mire of materialism. The words of these eminent clergymen may have been prompted by the bold utterances of Sir William Crookes, in his inaugural address as President of the British Association for the

Advancement of Science. Prof. John Tyndall, in 1873, declared, as President of the same Association, that science rested upon a material basis, and that he found in matter all of the promises and potencies of life. Prof. Crookes, in 1898, substantially reversed Prof. Tyndall's position, by declaring that he found in life all of the promises and potencies of matter. This statement predicates life as the foundation of science, and resolves all things into the realm of spirit for causation.

The above named indices should inspire the Spiritualists to action. They prove that the world needs Spiritualism, and as Spiritualists, they owe it to themselves to make their religion a potent factor for good among men. Our local, State and National Associations need strengthening, and no one can give the strength needed, excepting the Spiritualists themselves. Through cooperation they can assist in removing every form of fraud and make it possible for the scientific world to receive new demonstrations of fact. These demonstrations of fact can be augmented through the proposed Psychical Institute, which has been so freely offered as a help to place the facts of Spiritualism before the thinkers of to day. Men will spend thousands of dollars for the purpose of studying a new plant, or a strange bug, but have hitherto refused to even make inquiry concerning Spiritualism. This condition is changing, and Spiritualists can throw much light upon the subject if they will but act together.

The Society for Psychical Research has done much to place scientific evidence of spiritual truth before the world during the past twelve months. This work belongs to the Spiritualists, but they have hitherto strangely neglected their duty in this direction. The spirit-world, ever active and progressive, when its chosen people become unmindful of their duty, will turn to the Gentiles for instruments through which to demonstrate its claims to the children of men. It is not too late to remedy the error; through cooperation, and a sincere love for the Cause, the Spiritualists of America can establish institutions, employ genuine psychics, and present incontrovertible evidences of fact to the world of science. It is to the scientific world, rather than to the spiritualistic fraternity, that men and women of thought are looking for light upon the question of life after the change called death. The Spiritualists, through their phenomena, called the attention of thousands of people to the presence of spirits among men, but they have only seldom sited their evidence through scientific methods.

A change has taken place in this direction among the Spiritualists. They have been sensibly impressed by the constant questionings of careful investigators, and the results that they are placing their standard upon the higher vantage ground of absolute evidence. It can no longer be asserted that Spiritualism is a special divine revelation of a new religion to a few people, without evidence being given to substantiate that claim. It is now seen that Spiritualism is not the resultant of inoculation with the abstract essence of the Unknowable, but is rather the effect of natural causes with which science ought to deal. It is realized that guessing, theatrical performances, pseudo inspiration, pretended trance, etc., constitute no part of scientific evidence. The demand for their removal, and the call for the real facts that lie behind all true phenomena indicate that the Spiritualists intend to do their full duty as progressive men and women, by making psychic science the basis of all spiritual work. On the whole, the outlook for the year S. E. 52 is promising, and good results can be obtained if the Spiritualists will but work together for the purpose of making Spiritualism the reform worker, the science-revelator, and religious-instructor of the world.

A Fraudulent Suicide.

A Russian Count recently became converted to Spiritualism in New York City. He was a regular attendant upon the meetings, and a constant patron of the seance rooms. He was told that his soul-affinity in spirit was a beautiful Egyptian Princess, whose earth life terminated many thousands of years ago. He was made to believe that she was grieving terribly over his absence from her side, and that she wanted him in spirit-life at once. He had broken all earthly ties, and felt that, as he was alone in the world, he might as well go home to the land where his soul-mate lived. But he only knew her as a shadow; he was told that she was too spiritual to assume material form, hence he must only conceive of her as a most highly etherialized being.

His sincere belief in her presence and in her desire for him to come to her led him to believe that he really ought to go. He pondered over the matter long and earnestly, and finally decided to commit suicide. He purchased a revolver and made himself ready for the change. His innamorata was a phantom, a shadow, hence he must kill that within himself which corresponded to the shadowy form of his spirit loved one. Therefore he stood before a large mirror in his room, and fired several shots at his image reflected in the mirror. He threw down his revolver, and declared to the people who rushed into the room that he was dead—that his Princess was now his soul bride. The poor fellow was taken to the insane asylum, and at last accounts was reported as slowly recovering.

His was a most unique suicide, and a most convenient one. He only wanted to set the soul-shadow free from the shadow itself, therefore he shot his own shadow! Let us see; he went to all of the seances and spiritual meetings with "fraud in his heart," did n't he? Of course he did! He conjured up the story of the Egyptian Princess, and imagined she wanted him to die; to be sure he did! He wanted to be deceived, did n't he? Why, certainly, certainly he did, for he only received what he carried in his heart, you know! He carried fraud with him when he began to investigate Spiritualism, otherwise he would not have found it to be true! He carried fraud with him when he went to hear from his beloved relatives in spirit-life. He must have received what he carried with him, because—well—because, you know!

If he carried fraud within his heart when he prayerfully and tearfully sought to hear from his mother, then of course the medium was justified in giving him false messages in his mother's name. How clear that is! He was to blame. Oh! yes, he was the wrong-doer, because he wanted to hear from his mother, and the poor, abused medium, in order to protect himself, had to give the Count rank fraud! He could n't help it, (don't you see?) because the fraud was in the Russian's heart, you know! It was not certain that the Count ever had a mother; he said he had, but the me-

dium realized that the Count had fraud in his heart, hence knew that the Count never had a mother! How clear and beautiful is this truth! If the Count never had a mother, he never could have had any other spirit-friends, hence his going to mediums to hear from them was *prima facie* evidence of fraud, and ought to be met with fraud. To be sure it ought; such a man ought to be fooled; such a man's money ought to be taken away from him, and given to those without guile in their hearts. So they gave him fraud for fraud—this poor Russian—who was so full of fraud that he wanted to hear from a mother who never existed, and a number of other dear ones who likewise never existed! Of course, it was the only honest thing to do, and do it they must, and do it they did.

Whoever heard of an honest man going to mediums to hear from his mother and other spirit friends? The whole thing was too absurd for anything; he was a fraud from head to foot; with only fraud in his heart, hence he must receive fraud, or God's full measure of justice would not be meted out to him. So they told him of the Egyptian Princess (who, of course, being a fraud, must have been a fraud within his own heart before the medium told him of her) and said she wanted him to die. He paid for all these sittings in good money, not fraudulent—they wanted good money, you know, because, because they were so honest, you know! Then this poor fraud of a Russian, with so much guile in his heart, decided to go to the Princess (whom he had created out of his own fraudulent heart, you know) so he shot his own fraudulent shadow, you know, and went to the insane asylum—this poor fraud—because he had fraud in his head now, as well as in his heart! Such frauds as he always get their deserts, and the poor mediums whom he abused should and must be canonized as saints!

Mem.—Respectfully referred to those speakers and Spiritualists at their recent gatherings who practically asserted that there is no fraud practiced in the name of Spiritualism, and that nothing should ever be said about it.

Mediumship.

It is hardly necessary for the BANNER OF LIGHT to speak even briefly upon the subject of mediumship. For forty-two years it has been a loyal friend to every worthy medium, and never has it been more loyal, nor more devoted to honest, straightforward mediumship than in the past two years. Under its present management, appeal after appeal for honest mediumship has appeared in its columns, while words of the highest appreciation of true mediums have been given to the public through the same source. The present editor has been a medium in a quiet way for nineteen years, and has never been ashamed of his association with his spirit friends during all that time. He has never hesitated to acknowledge his mediumship, nor refused to give due credit to the spirit-world, from which the blessed knowledge of life after death has been given to mankind.

In view of these facts, it is not at all likely that the BANNER OF LIGHT would be other-wise than a true friend to mediums, and loyal to mediumship. No man lives who can find one word in the columns of this journal for the past two years, at least, against mediums or mediumship. We have spoken in strong terms against fraud and deception, against counterfeiting and chicanery, and have never hesitated to tell the truth as we have known it, on all occasions. This we shall continue to do, so long as we are continued by the spirit and mortal worlds in our present position. If mediumship means bogus tests, bogus materializations, false slate-writing, assumed inspiration, and pretended spirit control, then we have been mistaken in our conception of it. In our own life, it has stood for genuine tests, true materialization, genuine slate-writing, true inspiration, and real spirit control. We ask in all sincerity, are we to be censured for preferring genuine phenomena to those that are spurious?

We venture to restate our position at this point. We believe in genuine mediums and in honest mediumship, hence we shall continue to defend them on any and all occasions when necessary. This we shall do despite the repeated threats of assassination that have been made by counterfeit or pretended mediums and their allies on many occasions, despite all their attempts to bribe, intimidate and cajole us, so long as voice and pen can be used by us in behalf of honesty, decency, justice and truth. True mediums have nothing to fear from the management of the BANNER OF LIGHT. They know that THE BANNER is their friend, and will defend them whenever they need assistance. We do not assume the position of a judge, nor do we pose as detectives in this matter. We shall tell the truth as we prove it, and shall never call wrong, right, nor fraud honesty. Persecution is no part of the ethics of the BANNER OF LIGHT; it belongs to those only who object to the removal of trickery and injustice from the spiritualistic movement. In the words of Martin Luther: "Here stand we; God help us! We can do no other!"

A Familiar Spirit.

The St. Louis, Mo., Republican is responsible for the story of Broker A. E. Babcock's relationship with the unseen world, according to a recent issue of the Boston Globe. A young woman in spirit-life has been the confidential adviser and companion of Mr. and Mrs. Babcock for the past eight years. They know her as "Amelia," and seem to have implicit confidence in whatever their unseen visitor may say. "Amelia" claims to have fled from Boston, and says she passed away in 1876. She seems to be rather material in her make-up, for the Babcocks assert that they have to leave the window open, so that she can leave their house at night to return to spirit-land. She has told them many strange things about spirit-life, and has even gone so far as to claim that angels have no wings, and that spirits can only move as fast as do the fastest express trains on the railroads. There is nothing so very surprising about this story. "Amelia" is probably a real personage, whose limited understanding has led her to certain conclusions warranted by her own experiences. Returning spirits for the past fifty years have ridiculed the idea of angels having wings, but it will take more than the *ipse dixit* of one or a dozen spirits to prove that mind is as limited in its flight as mundane express trains.

Mrs. Clara Field Conant, and Mrs. C. Fannie Allyn recently addressed the citizens of Daytona, Florida, upon the subject of Spiritualism. Their addresses were listened to by a large number of people, and received favorable notice from the secular press.

Christian Science.

This peculiar doctrine of negations has received no little attention at the hands of the secular press during the past few weeks, owing to the fact that several people have died while they were under the care of Christian Science physicians. Thus far the up-heaval has not caused the incarceration of any of the scientists for murder or malpractice, but it has kept the general public very busy talking with regard to the merits of the system in question. This discussion has led a number of the disciples of the Christian Science school to publish lengthy definitions of their so-called philosophy, all of which, while containing a few grains of truth, nevertheless are largely composed of chaff.

It would take the rankest sophist that ever lived to prove that the teachings of Jesus were scientific in any sense. Christianity has many excellent moral precepts, but its founder never demonstrated one scientific fact while he sojourned on earth! Through his psychical powers, he proved the existence of a force outside of himself that was able to effect certain results, yet he did not scientifically demonstrate the fact of spirit return. Science, as such, owes none of its inspiration, progress and accomplishments to Jesus of Nazareth, nor to the system of religion that sprung from his teachings. It is, therefore, the acme of nonsense to assert that there is a Christian Science. Science proves all of its assertions through demonstration; Christianity offers mere belief, blind credulity, miscaused faith, and a half-despairing hope that certain things may be true, with no tangible evidence of fact. Such a system cannot be scientific, and has nothing in common with science.

The system called Christian Science has effected a number of excellent results, and is entitled to full credit for all the good it has done. If its present leader would confess the source from which she drew her inspiration, Dr. Quimby would be found to be the promoter of every important truth set forth in its name. It would also be found that everything of value in Christian Science has been almost wholly borrowed from the higher teachings of Modern Spiritualism. The plagiarism is concealed by the bewildering negations, and unwarranted assertions its advocates proclaim to the world, hoping to gain place and power for themselves at the expense of others. The "power" they claim to have, is, according to their theory, the direct gift of God to them, gratis; Mrs. Eddy and her especially endowed pupils turn about and sell this power to less favored mortals at several hundred dollars per head. The God of the Christian has been accused of almost everything, but the sale of his power, second or third or fourth hand, was not attempted until the closing days of the nineteenth century.

Patriotism.

Love of country is innate with every child born under the protecting folds of the American flag, provided his home surroundings are such as to enable him to understand the principles that flag represents. True patriotism prompts men to offer their lives as a free sacrifice, that the nation's honor may be maintained, and their country protected from its foes. Rich and poor alike are possessed of this genuine love of country, that induces them to give their all for their country's sake. The sacrifice of Hamilton Fish, the patrician, was no greater nor more honorable than was the sacrifice of that soldier who enlisted for the sake of the thirteen dollars per month, that his wife and children might have bread to eat, that he could earn in no other way. Both men lost their lives in their country's service, and a grateful nation honors their memories and waters their graves with the tears of its citizens.

We have only words of appreciation for all true patriots, for all of the brave and loyal defenders of the Republic. But what shall be said of that patrician, Capt. Carter, who, while holding a position of trust in his country's service, deliberately robbed that country of one million of dollars? To be sure, he was apprehended, tried, dismissed from service and sentenced to five years' imprisonment. This would seem to be a fitting and eminently just punishment, if it were carried out in full. Now, however, comes the news that Capt. Carter's wealthy and influential political friends have succeeded in securing his pardon, and a promise of the restoration of his rank and to his former position in the service of the Government. He may be a patriot, but we venture to assert that had a poor man been the offender, or a man without a political pull, the sentence would have been much more severe, and no pardon would have ever been granted. We hold that Capt. Carter should serve his entire sentence at hard labor. He is no better than the humblest citizen of the land, even if his relatives are plutocrats, with great political influence. If he is to be pardoned and restored to his official position, it will be one of the most outrageous violations of justice that has ever taken place in the history of this nation. Let us have patriots in all positions of trust—not thieves, bribe-givers and traitors.

Levi W. Rice,

A prominent citizen of Greenfield, Mass., passed to spirit life from his home in that city, Wednesday, March 1. Mr. Rice was every-where known as "the book binder," and during his long earth-life of seventy-seven years, was brought into intimate relations with his fellow-citizens through his especial line of work. He was a great student, and kept up with the times by means of his extensive reading. He was prominent in Odd Fellowship, and took great pride in the benevolent work of that order. He was universally respected, and his belief in Spiritualism did not turn the friendship of the people from him. He longed for the release that came to him only after a long illness, and went home rejoicing in the knowledge of immortality.

"Love is the fulfilling of the Law," yet man's law seldom is filled with Love. It is because of man's selfish interests in his own welfare that he forgets to fill the souls of his fellowmen with the elixir divine, the wine of love, by means of which their lives will be made joyous and happy.

Can a human soul ever sacrifice anything for the sake of Truth? Does not Truth reward her devoted followers by endowing them with soul qualities of a high order of excellence that they never could have gained save through faithful service of the Right?

Subscribe now for the BANNER OF LIGHT.

The Anniversary in Massachusetts.

The fifty-first anniversary of the advent of Modern Spiritualism was fittingly observed by all of the societies in this State. The exercises of the State Association and of the Veterans' Union were quite elaborate and of a helpful character. We have no doubt that the smaller societies also received new inspiration and help from the special services of the week just passed. It was a week filled with many tender recollections to the Spiritualists, and no one can blame them for making so much of the day, March 31, in view of the rich historic suggestions connected with it in relation to the great spiritual movement. It was no small matter to establish intelligent communion between the two worlds, and the observation of the day, now so general among Spiritualists, is a grateful recognition of the great blessing vouchsafed to mankind through spirit-return, by which it was proved that there is no such thing as death.

The fact that the thirty-first of March possesses so much of interest to all Spiritualists, emboldens us to venture a suggestion in connection with its observation. Why should the anniversary celebrations be held on that day or during that week? Why could they not be fixed a month or two later, when the weather would not be such as to jeopardize the lives of our aged veterans and the health of our younger workers? Why should men and women be asked to brave the storms and outting winds of March when balmy April and sunny May are sure to follow? Could not the sacred memories that cluster around that particular date be made as hallowed to all hearts two months later as they can on the day itself? In fact, why should not those memories be living inspirations on all days throughout the year? It is impossible for people in delicate health to face such weather as March of 1899, S. E. 51, gave the people of New England. We therefore believe it to be eminently proper that all celebrations should be held at a later date when the people would be better able to attend without endangering their very lives. This view is held by many progressive Spiritualists whose letters of disappointment at being unable to attend any of the celebrations on account of the weather have come to hand in large numbers during the past ten days. We therefore vote for all future celebrations to be held either the last of April or the first week in May.

Rev. Minot J. Savage

reaffirmed his belief in Spiritualism in his Easter sermon, but qualified his statements with the remark that he was not willing to call himself a Spiritualist because of much that is commonly associated with that term. His sermon has been the subject of remark in the secular press throughout the country, and will have a good effect upon all inquiring minds. There is much that is associated with Spiritualism that is decidedly objectionable. No rational, truth-loving Spiritualist denies this, but all progressive Spiritualists are now bending their energies in the direction of removing all objectionable features from spiritualistic work. They should be encouraged in their laudable efforts, and we are positive that they will be sustained. We believe Dr. Savage is acting from the sincerest of motives, and that his stand is a conscientious one. We wish, however, that he would take his stand with Spiritualism, and lend his powerful aid to the work of renovation and purification of the spiritualistic movement of which he speaks so considerably.

The Diss Debar.

The only original Diss Debar has married James Dutton Jackson, and announces that he and she propose to establish a new religious order in the United States. The name of the new cult will be "Fruitarianism," and the headquarters will be in Florida. The colony will be called "The Order of the Crystal Sea," and the members will subsist chiefly upon nuts and fruit. This devoted couple have succeeded in interesting several well-to-do Spiritualists of New Orleans in their schemes, and it is not improbable that they will have a goodly number of followers, who, in the end, will be much wiser, even if they do find themselves in possession of empty purses.

Announcement.

The Spiritual and Ethical Society of New York will celebrate the Fifty-First Anniversary, April 9, with an excellent musical and literary program. Exercises will commence promptly at 2:30 P. M. at the usual place of meeting, International Conservatory of Music, 744 Lexington Avenue and Fifty-Ninth Street.

"Live Questions."

Our readers will do well to notice the advertisement 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.

Thanks.

The BANNER OF LIGHT management extends its sincere thanks to the several speakers and mediums who spoke so earnestly and kindly of THE BANNER at the several Anniversary celebrations in this city.

The Anniversary exercises brought many prominent Spiritualists to the city, all of whom report that they had a good time. A goodly number of them remembered the BANNER OF LIGHT, and favored us with pleasant calls. Among them were Dr. A. H. Richardson of Henniker, N. H., Dr. F. S. Bigelow, Skowhegan, Me., Hon. E. A. Smith, M. D., Brandon, Vt., Rev. A. J. Weaver, Old Orchard, Me., and Dr. G. C. B. Ewell and wife of Hartford, Ct. Come again, friends.

The sorrows of life are diverse, but one of the keenest of all is that which is borne in upon the individual through the suffering of others, whose physical and mental agonies he is unable to remove.

March Immortality Just Out.

Copies of this quarterly can be had at the office of the BANNER OF LIGHT. The March number appeared on the 25th, and is devoted exclusively to "Psychometry." The editor's Tripod discusses the "Spirit-World" from a spiritualistic and theosophical standpoint; "The Dangers of the Silence," a valuable essay, and the "Conditions for the Development of Adeptship." Price 25 cents.

Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES,

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by

J. S. Loveland, J. R. Buchanan, Hudson Tuttle, B. B. Hill, Moses Hull, Rabbi I. M. Wise, Col. R. G. Ingersoll, W. E. Coleman and Others, upon Religious Subjects. The book was named by one of J. J. Morse's Spirit Controls,

"Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp, treats of

Existence of Jesus and Mahomet, pro and con. Of What Talmud Says About Jesus.

Origin of the Gospels. Ingersoll and Agnosticism. Ingersoll and Spiritualism. Christianity and Spiritualism Compared.

Prof. Buchanan on "Antiquity Unveiled." Alfred James's Exposure.

B. B. Hill's Scathing Review of Dr. Peebles's Pamphlet, "Did Jesus Christ Exist?" and

Dr. Peebles's Inclusive and Exhaustive Review of this Review.

Hindoo Superstitions. Child-Marriage in India. Christianity and Paganism Compared.

The Gnostics. Jesus and Contemporary Jews. Edwin Johnson, the Rash, Reckless Asserter.

The Koran and Its Teachings. The Continuity of History. Recent Explorations in Babylon.

Assyria and Egypt. Rabbi Wise on Jesus. Decline of the Christian Religion.

Spiritualism and Christianity. What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley, Mrs. Everett, Mrs. Jennie Hagan-Jackson, J. J. Morse, Stain, ton Moses (M. A. OXON),

And Many Others, say about the Existence of Jesus.

Harmony between Jesus's Mediumship and that of To-day.

What Scholarship of the World says of Jesus and His Influence upon the World.

Price 1.25, postage 12 cents.

For sale at BANNER OF LIGHT OFFICE, 9 Bosworth street, Boston, Mass.

The Hundred Year Club.

A very unique movement has been started in the city of New York under the name of the Hundred Year Club, which has for its object the study of longevity. The first meeting was held in the ball-room of the Waldorf Astoria, Thursday evening, March 23. The surroundings were certainly all that could be desired to make any study attractive; the brilliantly-lighted room, with walls and ceilings daintily frescoed; soft strains of music floating in from another part of the hotel; ladies with bare shoulders, tiny waists and long trains; gentlemen with immaculate shirt fronts and swallow-tailed coats;—who could not live a hundred years in one at such a place?

But it is believed the organizers of the Club really meant to be serious, and why not? Why should we regard life with supreme contempt and await death as if it were especially provided to relieve us from further contamination with this world? It is refreshing to know that there are still a goodly number of people who think life is something worth striving for. Indeed, so popular a chord has this new idea struck, that a thousand dollars has already been raised for its support.

The chairman, Walter S. Logan, gravely said in his opening address that this organization was for the purpose of offsetting the Suicide Clubs which were growing so numerous as to become a menace to society. In the course of his remarks he took care to assure them that he was not a crank, that he went to the Manhattan Club and Waldorf-Astoria very often, and thought a canvas-back duck and quart of champagne were quite the proper thing when taken at a seasonable hour.

It must be confessed that the schedule time allotted for the program—two hours and five minutes—was a libel on the object of the Club. Of course no one confined himself to time, so the unfortunate speakers who were on the latter half of the program had a small audience. Dr. H. W. Wiley, chemist, President of the Club, told some of the things chemistry has done for longevity in the past twenty-five years. He quoted a French philosopher who said there were two things the human family needed: first, bread; next, education. He was very sanguine; said he was not one of those pessimists who thought the people of the world were going to die of starvation; on the contrary, while the capacity of the mouth and stomach for consuming bread remained the same, the ability of the hands to make the bread constantly increased. (What do you think of that—your fifty thousand able-bodied men of Boston, who cannot get enough bread to eat? What is the matter with your hands?)

Dr. Wiley thought chemistry had done a very great deal toward purifying foods, medicines, etc., in the last twenty-five years, and promised that it would do much more. Inasmuch as nearly every article of food that is used to-day has been adulterated, more often in a manner injurious to health than otherwise, chemistry was turning on its search-light and compelling all things to wear a true label. He did not object to the sale of oleomargarine, as he considered it perfectly harmless, but he did object to having it labeled and sold as butter. Some one had said that a calf could be completely spoiled for a good milk cow in the first six months of its life, and Dr. Wiley saw no reason why a child could not be injured for certain lines of work. Indeed, he believed the day was not far distant when children would be fed in their infancy according to the trade or profession they were intended to follow. This

question of longevity Dr. Wiley considered a most important one. It takes at least twenty-five years to prepare a person for almost any kind of life-work, and then one should feel some obligation to the world for what it has given him, and should not consider that he has a right to deprive the world of his usefulness by death.

A recitation entitled "Clairvoyance" looked promising, but proved to be only "Seer's Things at Night." Evidently its only relation to the program was the information that if one eats two pieces of pie or cake before going to bed, he is liable to have undeniable double vision in the night. So those who wish to develop should take heed.

"How to Eat One Hundred Years" was the subject assigned Dr. J. H. Kellogg of the Battle Creek (Mich.) Sanitarium. He is a small man, with a long beard, bright eyes, and a jovial, conversational manner that quite won his hearers. He adroitly led them into a good humor before opening his medicine case, and giving them some real allopathic pills to swallow. In referring to his subject he said he was reminded of the small boy who was asked to tell his age. "Well, they say," replied the youngster, "that I am six years old, but according to the fun I've had I'm most a hundred." If the length of one's life were measured by his opportunities, it might be said by some, for instance, that five years at the Waldorf-Astoria were equal to "most a hundred" any where else. When one takes into consideration that suicides have increased in Germany alone three hundred per cent. in the last forty years, it would seem that a Hundred Year Club is quite a necessity, otherwise there will soon be more than two hundred suicides to one birth, and Dr. Wiley's statement that the end of the world would be caused by the cooling of the earth's surface rather than the starvation of its inhabitants, would not require any further consideration. It is a fact also that centenarians are constantly increasing, and there must be reason for it.

Dr. Kellogg began to warm up to his subject at this point, and proceeded to take the poetry out of the idea advanced by the Chairman, that we might be a *bon vivant* and still live a hundred years. Instead of showing them how to eat a hundred years, he felt it would be better to show them how they might be sustained a hundred years without eating all the time. Vegetables, fruit and nuts were suggested as the ideal diet, and the meat-eaters were seen to wince under his reference to scavengers, dead cows, dead sheep, dead hogs, dead chickens, etc., making a dining-room resemble a morgue or a dissecting table. The doctor quoted a reply given to a gentleman who asked why it was that the inspector in Chicago found only two per cent. of trichina in hogs, while in men there were six per cent. because there were more men who ate hogs, than there were hogs who ate men.

Mrs. Almon Hensley, in a graceful pearl-gray Grecian robe, with a bunch of nodding pink roses fastened to the side, read a paper on "Physical Extravagance." Her remarks were good, terse, and Emersonian in style. She was of the opinion that people ate too much; that we could not expect a sturdy, healthful race, from anemic, hollow-cheeked, waist-cramped mothers; that the present method of education was crowding the children's brains too much for the growth of the bodies, etc.

"Science and the Farmer," "Longevity of the Hebrews," "Discipline and Longevity," (by George M. Sternberg, Surgeon-General, U. S. A.), "The Philosophy of Rest," "Life Insurance as Bearing on Longevity," and "That Thy Days May Be Long," were further interesting topics discussed,—but there was too much for the people to digest. Our own Ella Wheeler Wilcox is a member of the Club. A poem of hers was set to music and sung on this occasion. Branch clubs are soon to be launched in the city of Boston and elsewhere, and, without doubt, they will bring to the attention of the people many important things concerning the art of living.

MARGUERITE C. BARRETT.

A Vision.

BY WILL C. HODGE.

It is a fact generally understood that I have never posed as a test medium, but it is a fact as well that on rare occasions the veil of materiality is lifted, permitting me to behold things of a spiritual character. This occurs only under exceptionally harmonious conditions, and such experiences always leave a lasting impression. This experience would not be mentioned did it not concern one of our most noble workers, who for many years has done valiant service for Spiritualism, one who hated tyranny and oppression, whether religious, social or political, one who loved the stripes and stars and the country it represents, and whose ringing voice was ever heard for freedom and the rights of mankind, and who has now thrown off the incubrances of the flesh and has joined the immortals. I refer to our ascended sister and worker, Mrs. Amelia Colby-Luther. On the evening of March 16, at the home of Major Bitters, Rochester, Ind., a few harmonious souls gathered for the purpose of hearing from our arisen friends. The keys of the organ were under the skillful touch of Mrs. Maggie Miller, and as the sweet vibrations of music died away the gates were opened and a goodly number of spirit friends presented themselves for recognition. These were seen by myself and Mrs. Major Bitters, who is developing beautiful gifts in mediumship.

Suddenly a new and beautiful silk banner bearing the stars and stripes, was unfolded in the center of the room, and floated as naturally as though thrown to the material breeze, then the halliards, and next the staff, which was about ten feet in height, and white as snow. While wondering what it all could mean suddenly Mrs. Luther stood close by the flag-staff, looking the personification of inspiration, power and patriotism combined. She brought a wonderful power, and more than one member of the circle was fairly baptized in the spiritual wave caused by the presentation. I am constrained to say that notwithstanding her splendid labors while in the physical form, her work has only begun, and she will be heard from in due time. Upon relating this occurrence to one of her warmest friends, the suggestion was made that it was of sufficient general interest to warrant its publication.

Jubilee Deficit.

Previously acknowledged, \$1,257.96; F. M. P., \$1; Mrs. Margaret S. Graves, \$1; Miss Libbie Clough, 50 cents; Mrs. Estelle Minges, 10 cents; Mrs. Phidella Parker, 10 cents. Total, \$1,259.96.

That History.

To the Editor of the Banner of Light:

I have read all that has been published in the BANNER OF LIGHT concerning the necessity of some one of the pioneer workers writing a history of the movement of Modern Spiritualism. I remember also when you first broached the subject at an annual meeting of the National Association of Spiritualists, that it was heartily endorsed by the same. It struck me at once as of the greatest importance. But I have never felt like writing anything upon the subject until I read this morning, in the BANNER OF LIGHT of April 1, the letter of our esteemed Secretary of the N. S. A., Mrs. M. T. Longley. I feel like saying "Amen" to all that she has written, for I feel that in Dr. Dean Clarke the right person has been found to write that history. Dr. Clarke has been intimately connected with the movement for a long term of years, and has known almost all of our pioneer workers and would do justice to them all. He cannot be called a sectional man, for he has lived in nearly all the great sections of our country, and belongs to the great West as much as to the East. It seems to me that in Dr. Clarke a candidate for the position of historian has been found upon whom the whole country could unite. The suggestion of Mrs. Longley is certainly a happy thought and one, I think, with which the Spiritualists of our country would concur.

Geo. A. FULLER, M. D.

42 Albarado avenue, Worcester, Mass.

Rich Spiritualists.

Why Do They Not Give and Leave Money to the Cause They Believe In?

BY SOLON LAUER.

In the *Religio Philosophical Journal* of March 23 appeared the following editorial:

"The Seventh Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. If some of our rich Spiritualists who pass to the Beyond would take the cue from this and leave some of their riches to be used in building up the cause, it would be far more to their credit than to leave money for other public improvements, as many of them do. Dr. John Allyn, of San Diego, has just left \$3,000 to be used in beautifying a park, but never thought enough of the Cause to build a hall or spiritual temple there."

This paragraph reflects the sentiment of thousands of Spiritualists. Comment of this character is often expressed in Spiritualist publications and by speakers of societies. Very often it takes the form of abuse and denunciation. What is the fundamental cause of this condition of things? Is the rich man who believes in the doctrine of spirit-communion to be always accused of cowardice, of indifference, of neglect, because he does not give his money freely to Spiritualist societies? Perhaps if we look deeply enough we may find something to justify his seeming neglect of duty.

In the first place, Spiritualism is a new movement, and still in a comparatively crude and undeveloped condition. The character of its meetings is often such as to repel refined and cultured persons. They are held usually in ill-ventilated, rented halls, too often in unpleasant locations. Cranks and frauds often gain access to the platform. People of wealth and social standing do not wish to be held responsible in the public mind for these things, hence they do not identify themselves with the movement. Another thing, Spiritualism is, for the most part, unorganized and chaotic, though commendable progress has recently been made. A man who has money to give to public causes wishes to bestow it where it will be a permanent source of good. He does not wish to give it to a society which, having no real, substantial, permanent existence, is likely at any time to be disintegrated by internal dissensions. When Spiritualists as a body desire permanent organization and permanent homes in substantial temples, and when they make greater efforts to establish themselves in a building of their own, there will be more of an inducement for rich Spiritualists to give and leave them money. "God helps those that help themselves," says an old proverb. When Spiritualists really make the effort to provide themselves with a material home, money will come to help them. Until then rich Spiritualists will probably continue to leave their money to other causes, such as liberal churches.

In the case of Dr. Allyn, above referred to, the editor was probably not aware that he left three thousand dollars to the Unitarian church of San Diego, of which the writer was until recently the pastor. This church, under the writer's leadership, became the spiritual home of all phases of advanced thought. The cause of rational psychical research was made prominent, and scores of Spiritualists, as well as mental scientists and Theosophists united with the Unitarians in the Sunday services. This, together with the fact that Mrs. Allyn has been for years a devoted Unitarian, perhaps led Dr. Allyn to make his generous bequest to that society. But Dr. Allyn had done very much in the past for the cause of Spiritualism. He had been an avowed Spiritualist since 1860. In the early days he had generously helped Todd and Manning's paper, the *Friend of Progress*, as well as J. J. Owen's paper, *The Golden Gate*. He gave four lots in Sumnerland to the society at that place. He at one time contemplated helping the Cause in San Diego, and made certain evertures to that end. From no fault of his own this plan was dropped. These facts should be known in justice to Dr. Allyn.

San Diego, Calif.

SPECIAL NOTICES.

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

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

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

ADVICE BY LETTER on health, wealth, losses, crosses, and the POWER to rise above FATE. Send lock of hair, date of birth, whether married or single, with full name, and \$1.00, to DR. ABIE K. M. HEATH, 71 Dover street, Boston. 1w* Apr. 8.

Rooms to Let.

HOTEL GLOVER, 335 Shawmut Avenue, Suite 3. Two front parlors, side room to let, modern. Reasonable. To suitable tenants. 1w Apr. 8.

HENRY SCHARFFETTER, 300 So. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualists, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

FLORIDA! for Homekeepers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to H. F. POSE, 1 Wabeno street, Roxbury, Mass. Jan. 4.

R. I. P. A. S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what is the matter one will do you good! 3w Mar. 18

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 such a patient's condition. There are still physicians who visit their patient, feel the pulse, look at the tongue, ask a few questions, leave a slip of paper to the druggist, and reënter his bill at the end of the month. But such practitioners are becoming minorities, 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 successful 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 few 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. Noted 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 grand work for humanity, I remain as ever, for truth and liberty, respectfully 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, Pittsburg, 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 very 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. MRS. COBEAT, Wellington, Kans.

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

IF YOU ARE A SUFFERER,

Do not further delay writing us. We will cheerfully send you a carefully prepared, absolutely correct diagnosis of your case, and we will do this free of charge. We will also send you valuable literature which will prove of inestimable benefit, regardless of your taking treatment.

Gentlemen—I have taken two months' treatment of you, and I believe you have saved my life. Yours respectfully, Mrs. L. H. CARVER, Chicago, Mich.

Dear Doctors—It is now nearly a month since I commenced to take your treatment, and I can truly say I am feeling like a new person. Yours respectfully, Mrs. S. P. ANGELO, Belgium, N. Y.

Gentlemen—I have had one month's treatment from you, and the medicines you sent have done me more good than anything I ever had before. Respectfully yours, Mrs. A. W. DEYON, Sr., Chicago, Ill.

Dear Doctors—I am happy to say I am getting along nicely. My appetite is very good, and I am gaining rapidly in health and strength. Gratefully yours, HARRIET BENSON, Watertown, Mass.

Dear Doctors—I have had one month's treatment and am gaining rapidly. I do not feel that I shall require more than the one month's medicines, though the weather is bad and there is much sickness in this neighborhood. Very respectfully, Mrs. M. A. PIERCE, Taunton, Mass.

Dear Doctors—Two years since you were treating my little daughter Marian, and very successfully. She is now strong and healthy. I wish to thank you for the help you gave her. Yours are ever, kindly, Mrs. A. W. DEYON, Kansas City, Mo.

Dear Friends—I feel a marked improvement in my case daily under your wise and superior treatment. It is very gratifying and a great relief. Yours very respectfully, A. W. COUGHRANE, Fort Clinton, Ohio.

Dear Doctors—I feel that I have been greatly helped by your treatment, and am feeling quite like myself once more. I thank you very much for your kind attention and assistance. Yours truly, GERTIE WOOSTER, Durand, Mich.

Drs. Peebles & Burroughs, BATTLE CREEK, MICH.

"LIVE QUESTIONS" BY EX-GOV. JOHN P. ALTGELD. A BOOK FOR THE PEOPLE

CONTAINS ALL THE FAMOUS SPEECHES, LETTERS, MEMORANDA 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.

Agents 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 ct. Two " Size, 35 ct. Four oz., 90 ct., mailed free of charge

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., 31 Bedford Street, Boston, Mass.

Endorsed by Editor and Management of BANNER OF LIGHT.

Feb 25

Dr. Fellows, Vineland, N. J.

will send his Private Counsellor for 10 cents. Treating on Nervous Debility, Weakness, and Losses. Cured by an Outward Application in 60 days. No failure. Hundreds of cases restored. The doctor explains all. State your case, addressed as above. 13w* Feb. 11.

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR, The Prophetic Messenger and Weather Guide, FOR 1899.

Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.

A LARGE HEREOGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century Seventy-Ninth Year, 1899.

CONTENTS.

Seventy-Eighth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1899. Symbols, Planets, Moons' Signs, etc. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Table, etc. Farmer and Gardener's Tables. Building and Income Tax Tables. Manure and Weather Tables, etc. A Calendar for 200 years.

Side Table for the Principal Ports. Where the Money Goes, etc. Sizes of Tanks, etc. Pawbrokers' Regulations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Value of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Legacy Duties, Price of Wheat, etc. Where to Find a Will. Friendly Societies, Foreigners in England, etc. The Armed Peace of Europe, Church of England, etc. Agricultural Statistics. Slave Trade for Money, and other Tables. How an Intestate's Property is Distributed. Education Statistics. Principal Newspaper Offices in London. Postal Information. Eclipses during 1899. Best Periods during 1899 for observing the Planets. Periods during 1899 for gathering Medicinal Herbs. General Predictions.

The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1899. Future Predictions in 1899. Hints to Gardeners. Hints to Farmers. Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc. Price 35 cents, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

Some Philosophy of the Hermetics.

CONTENTS.

Prologue; Hermetics; Philosophy; Faith; Concentration; Practice; Memory; Imagination; The Book of Revelation; Pride and Philosophy; Who Are the Cranks? One Day; Secret Grief; Cold Spirit; Beauty—Art—Power; Spirit and Devils; Death—What of It? Nature's Jest; Your Friend; The One Thing; The Devil; The Pair; Adona; Magic.

"Some Philosophy of the Hermetics," cloth, price \$1.25. "Some More Philosophy of the Hermetics," cloth, price \$1.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

Some More Philosophy of the Hermetics.

CONTENTS.

Prologue; The Absence of Thought; Thought; Science; Love; Woman; The Martyrs; Habit; The Famed Exile; Words; Silence; Inspiration; The False Prophet; "My Country," "It is of Thee"; Conventional Opinion; Hell; Nirvana; Ghosts Again; The Law of Rhythm; Philosophy of Other Cheek; The Preacher; The Outfit; The Pastor; How Men Argue; The "oet"; Religion; Illuminati; Alone; Joy; Future; The Unexpected; Prayer; The Alpha and Omega.

"Some Philosophy of the Hermetics," cloth, price \$1.25. "Some More Philosophy of the Hermetics," cloth, price \$1.50.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE DIVINE LAW OF CURE. BY W. F. EY.

L. A. N. S. This treatise is the result of six years of careful research, study and experience by the author, and makes its appearance at a time when the necessity of the science to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially it is applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe.

Price \$1.50, postage 10 cents.

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions 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 24, 1899.

Spirit Invocation.

Oh! thou divine Spirit, how beautiful it is for spirit and mortal to exchange thoughts. How greatly are we assisted through true spiritual union. In seeking wisdom, knowledge and truth, we obtain strength and blessings in the struggle, for without work there is nothing. We appreciate what we earn and enjoy. It is, indeed, a comforting thought that the earnest desire to accomplish a certain purpose, whether spiritual or material, if pursued with force and patience, will be rewarded with success.

If we seek in the realm of spirit we shall find. If we knock rightly, it will be opened unto us, for so it has been demonstrated many, many times. The gate stands ajar—matter and soul can be indissolubly united. How often do we picture in our mind the joy in meeting our friends who are over there, but still how much more blessed it is to realize that they visit us and we can visit them, that we are brothers, sisters and friends in soul and in body. It is beautiful to think we live in the memories of others even if we are not clothed with the physical form. We thank thee for all things; oh! thou spirit of great experience and those who have gone on still higher and higher, we know you will assist the weaker ones, for by experience has the knowledge and wisdom been given to you fitting you to assist others.

We come this morning not seeking the personality but seeking soul union; we will call no one individually, only universally. We wish to assist those who are weaker than ourselves, whether in the physical or spiritual body. We leave all to thee now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Polly Stubbs.

Good morning. I am delighted at this privilege this morning. I have been absent from the body a great many years and many changes have come to earth-life and friends in it. I can see the change in the spirit as well as in earth-life, for I was well-developed before I passed out of the body. When I saw the world developed I mean I was well-advanced in years. I was conscious of the beautiful spiritual philosophy, and was also conscious of my loved ones being around me and had no dread of leaving the body. Many have joined me since I passed out, for I should say, if I judged time as you do in earth-life, it must be twenty years or more since I passed away. I feel, though, I am not forgotten. There are many yet in Bucksport, Maine, who will remember me and my husband Reuben, also. He is with me this morning. I have been coming many times to the BANNER, but could rarely get control. They have been asking so many times, the friends of earth-life: "Why don't some of our friends ever manifest through the BANNER, being the only open door the public has to investigate?" In years gone by we used to call it the "spiritual postoffice," and I think it was well named. We come to send encouragement and love to all our old friends. Many changes have come, yet we are better because we have had them. To all, whether Spiritualists or not, we say, "It is well with us over here." It will be for them to find out what their home in spirit-life is made of. I want to say to Aunt Mary Stubbs, "Don't fear; all will come out well."

There are many of your friends here who would like to speak, and will if they ever have an opportunity to control the medium's brain. I guess this will do this morning, as I cannot send a long message. I am Polly Stubbs, and my home Bucksport, Maine.

Mrs. Abigail Redding.

Well, my friend, I think it is just fine to come back after one has been gone a good while, and renew old acquaintances. I know the returning of absent friends while we live in the body is usually pleasant, and I feel the returning of the spirit, even if it has been out of the body a long time, will not only renew old memories and pleasant associations that go with it, but purposes can be worked out by the renewing of these associations, and the spirit can help those in the body.

Now I, too, like the spirit who preceded me, was pretty nearly seventy two years old, and of course when persons get to be that age in life, we don't expect much from them. I have every reason to thank God and the angel friends for not only sustaining me in the body for so many years, but giving me the faculties to be a little useful occasionally to others, dropping a seed of kindness into the soul that was in trouble; for my spirit had awakened to consciousness many years before I left the physical form. Oh! how I missed my mother, father, husband, and so many who preceded me to the spirit-life. I do not think I could have held the spirit and body together if they had not returned and comforted me. We have been told that we must do likewise, and I have tried to work out my mission as it has been given me in spirit, as I did in earth-life. I have returned many times before, but now I return to help and encourage all. I will not be forgotten in Yarmouth, Mass., where many years ago my husband and I resided, and where I left the body. You can say Mrs. Abigail Redding is here, and the address just Yarmouth, Mass., for I think that is all that is necessary.

Benjamin McClellen.

Good-morning. It is pleasant to come back once more to the scenes of activity, even to mingle with the troubles and trials of earth-life, for I think that in bringing ourselves close to the earth-life conditions it sometimes makes more students in spirit anxious, as it were, to return to our fellowmen and seek to assist them to learn more of the spiritual knowledge and not clothe the spirit with superstition. I was more under British influence in my physical form, as my home was in Baltimore, Md., and naturally a great deal of egotism and superstition predominated all around. I was very active in the spirit work, for I loved to work with the children, and I shall be remembered in the Children's Progressive Lyceum, although they must go back some time;

I cannot say just how long, but it must be somewhere in the seventies. I have been in spirit-life a good while, and many have joined me since, yet I know I am not forgotten, and I have those who will be glad to hear I have returned once more to revive not only the memory, but to strengthen their confidence through our paper.

I always loved to work with children, and I felt if we could sow good seed among the young, we might in time progress so that our spiritual philosophy would have better conditions to demonstrate a wonderful philosophy of truth. I know we can be converted and often be conscious in our own souls of the beauty of progress, but we get into so many ruts and form so many habits in our early childhood, that it seems almost impossible to change as we older grow. Hence, brothers and sisters of Spiritualism, no wonder you have such a mixed lot, no wonder you have so many theories and ideas regarding religion. I am not familiar with this organism, and I feel I cannot hold it longer, but will try sometime again if I am successful in awakening the interest I desire to. Benj. McClellen, Baltimore, Md.

Alfred C. Johnson.

I think it is fine to be able to have an opportunity of saying things from one's own standpoint, and giving the facts of the case as it may seem to one's self, for certainly no one ought to know his condition as well as the individual himself. I did not have much to do with Spiritualism while in the body, and in fact, to be honest, I had very little confidence in anything when it comes down to real solid facts of what does a man believe; but there is one thing I am certain of, and that is, I knew I changed from the material body into another, and it seems to me I am more natural, and can comprehend things better now than I did in earth-life. It might be said, if I had known or understood earth-life I might have done better, but as I look on it now, what is the use in making any of those excuses, I did not know, and that is enough. If it was best for me not to know that is enough, and all I want to say this morning is, that I do not expect to force any one else to look at things as I do now. One thing is certain, I am alive and active, and can assist them now even more than I could while in the body. I want Sarah and Mabel both to know that father is not dead nor sleeping.

I found mother waiting here for me, and Fred and Mary, the babies who passed away so many years before us. Now what more do you want? I make this statement as any one would in giving evidence in a case. I know I was odd and peculiar, but I was born so, and could not change my nature. I do not know as I want to try. The same with all, they must live their own lives. I want to send this message out this morning because I think it may do some one some good, and you can just put me down as Alfred C. Johnson. I will be well known in Boston, as my daughter still lives here, although I passed away in West Virginia.

John Hatch.

When I attend these spiritual circles it always reminds me of an experience meeting, as each one seems to grasp the inspiration as they hear others, and it is both educational and beneficial to watch the different ones as they operate through the medium. I have watched it for oh, so long, and I have become quite a student in the phenomena of Spiritualism, in watching the different methods they take to control the medium; but this morning I have caught the inspiration, and desire to let my friends know in Massachusetts, especially in Worcester, that I am still on deck; I have not lost my interest in the spiritualistic progress, and I, and many others who have thrown off the physical garments, are working for the benefit of mankind. I know in the fifty-one years that Spiritualism has been liberated, as it were, to the world, it has done much. There have been mistakes made, but I should like to say from our spiritual side, the mistakes were useful. If we do not make mistakes, we do not make improvements; but it is well to know our mistakes, and profit by them. I wish I had the faculty and time to tell why Spiritualism is more abused than any other form of religion, and why there are so many who assume the cloak of deception; but I have not, so will simply say, I think the mortal is not just in many cases, not only in the condemnation of mediumship, but in the condemnation of crime. We find that justice is not always meted out to the criminal, for he is often the victim of adverse influences, both in and out of the physical form. Why, friends, thoughts are like the germs of disease. Now is it not time to sift these things down scientifically, and find a remedy to help these unfortunate ones. I wish to say to my earth-friends who will remember me, that I will do the best I can to assist them.

I am John Hatch, formerly of Worcester, and was well known there. The latter part of my life was passed in the West, and I passed out in Arkansas.

Fred John Smith.

Oh, I was so afraid I was to be disappointed again this morning that I became nervous, and I don't know but what I have made the medium feel so nervous that I shall not be able to do all I desire; but I will do what I can. I want the friends to remember in Burlington, Vt., that I am still here. I mean I am here manifesting through this medium, and I am anxious for them to open up an avenue, that I may be able not only to assist them, but to prove to them that the spirit returns. Oh, there are so many who seem to be looking for help, and there is so much that I could do for them if I could only make them understand their impressions and their own feelings. I was only a little over twenty-two years old when I went from the form, and I have not been out of the body so very long; my head feels just about as it did when I passed out. I seem to be looking around, waiting for some one, seeking for some one or expecting some one, and I don't seem to know whom I am looking for. I have those belonging to me who are great Spiritualists, and they thoroughly believe it. I have made myself known to them many times; but I have others who don't believe in it whom I would like to have not only believe, but know it; and I thought this would be a good way to open their eyes if it does not awaken their souls. I know when a man begins to think he will begin to act. I shall make my message short, for I have become more nervous. Fred John Smith, Burlington, Vt.

Messages to be Published.

Mar. 31.—Franklin F. Wilcox; Mattie Welsh; James Gordon; Mary Ann Armstrong; Henry B. Gilman; Oliver Woodman.

A Letter from Abby A. Judson.

NUMBER SIXTY-FOUR.

To the Editor of the Banner of Light:

I do not know enough about the Vedanta Philosophy to be able to say what would be valuable to those who have made it a study. But I will now write for those who know less than I do about it, and would like to have me tell them what I know.

Vedanta is not Brahminism nor Buddhism, but its followers claim that it embraces the truth that is in them and in all other religions. The word means literally the end of all wisdom, or rather its goal, for of course there can be no end to wisdom. It does not seek to make proselytes, but to explain the spiritual laws on which the various cults have been founded. It embraces all the Scriptures of the world, recognizes God in every soul, and shows how we can realize Christ's saying, "I and my Father are one." So far, it accords with my conception of what Spiritualism is designed to teach.

Vivekananda, who taught much in Chicago and New York after the World's Parliament of Religions, taught Vedanta; and his book, "Raja Yoga," is an exposition of one of the modes offered by this system for obtaining freedom and perfection—the mode of psychic self-control or concentration. Vivekananda says that when mind changes into will, the currents change into a motion like electricity, and the will becomes a gigantic battery. This liberation of the coiled-up energy makes the will absolute, and he who has attained this has complete control of himself.

So far, so good. But when the Swami (teacher) says isolation is the goal, that we are slaves when another can make us happy, that when there are two, there are danger, fear and strife, then we no longer accord with him. We feel that he has led us into the lonely den of Hindoo mysticism, and joyfully return to the freedom, the companionship, the devoted love of each for all and of all for each which are unfolded to us by true Spiritualism. God? Yes. The absolute? Yes. But in the absolute in which we live and move and have our individual being are many other conditioned beings, with whom we can walk, who can help us to climb or whom we can aid to climb toward the ever-receding goal which we shall not attain through all eternity. The full-fledged Vedantist will smile at these views, and will murmur under his breath, "She does not know yet." But these views are good enough for me, and I hope never to become isolated, alone, like the Peak of Teneriffe, in the formless absolute. There are purity and grandeur there, it may be, but it is too lonely far.

The present expounder of this Hindoo Philosophy in America is the Swami Abhinavendra, who has been lecturing before the Vedanta Society in New York during the five months that are just closing. They were so pleased with his teachings during the previous winter that they reengaged him, and hope to secure him for the winter 1899-1900.

I heard this pure-minded and gifted man speak on Sunday, March 9, on the subject, "What is perfection?" The preceding lecture, on March 15, was on "Evolution and Reincarnation." One can well believe that those who make isolation the goal of endeavor are not repelled by the Siberian chill of the doctrine of reincarnation. It reminds me of the selfish Goethe devoting himself to building the "pyramid of his being." He did not care how many girls he won to love him, to be discarded later, because each new victim gave him a different experience of what he called love, and enabled him to record it in a new and different love-poem, like impaling many different butterflies. He made Frederika, Lotte, Lili and many more supremely happy, and then exquisitely miserable; but he cared not, for he was adding layer on layer to the "pyramid of his being."

But to return to the Swami. The audience had assembled, and sat quietly awaiting his appearance. He came in, gentlemanly in tone, with the typical Hindoo face—Aryan in outline, metaphysical and introspective in expression. He wore a long sort of coat of dark red, and a turban of amber silk, draped artistically about his head, with one end hanging low down from his shoulder, a dress well suited to the Hindoo tint of complexion and eyes. He stood quietly, thinking two or three minutes, and then began to talk in excellent English, fine enunciation and a moderate and musical voice. He talked about an hour, and was listened to with close attention. No introduction, no invocation, no music. Just the mellifluous voice of the Swami.

He said man is susceptible of perfection, in short is inevitably bound for perfection, realizing it gradually through innumerable reincarnations into the physical. This perfection is characterized by entire abnegation of self, by absolute conquering of the physical and mental self, by complete superiority to each and every pleasure and pain by withdrawing more and more from every other soul by entering into its midst within the embrace of the formless absolute. According to this method one denies himself, not because he wishes to add to the happiness of another being, but by way of becoming superior to every sort of condition, and entering as soon as possible the waveless calm, where, all others forgotten, he can contemplate his own perfection before he melts unconsciously into the divine. He praised the great spiritual teachers of the past, illustrating his doctrines by the self-denial and the purity of Buddha and of Christ. But in speaking of the latter, he gave no prominence to the "enthusiasm for humanity" which the author of "Ecce Homo" declares to be the most extraordinary and distinguishing characteristic of the loving Nazarene.

After he closed I told the lady next me whose acquaintance I had formed that that beautiful amber silk turban he wore was mine. She thought that I meant it, that I perhaps lent it to him, and said: "Is that so? How lovely!" I explained by reminding her that he had said: "I own nothing, you own nothing. All I have is yours, all you have is mine." The lecture was high, pure, beautiful, but it was lacking in something necessary to give me complete satisfaction. And this feeling was shared by many who took advantage of his gracious permission to ask questions from the audience, which he would endeavor to answer. Many asked a question, usually beginning, "Swami, do you think," etc., and his answer led to earnest though temperate discussion of what was said by several more. Those who asked questions denoting opposition to his views, were, I think, all men, most of them elderly. Those who supported the positions of the speaker most eagerly and with full assurance of their truth, were all women. They looked rapt, devoted, happy. The male objectors looked dissatisfied and uncertain. For my

part I said nothing, but felt sweet satisfaction and a "waveless calm" in knowing the truth of pure, unadulterated Spiritualism.

I had noticed during the meeting a distinguished and lovely-looking woman in light gray, with plain white lace laid in ample folds over her breast. She looked like a Quakeress out in the world. Her expression was sweet; she listened attentively, and took a graceful part in the discussions. I learned that she was Sarah J. Farmer, the founder and supporter of the Summer Lectures at Greenacres on the Piscataqua, Elliot, Maine. Remembering that we had corresponded through her wish that I should give a lecture there on Spiritualism some years ago, which other work prevented me from accepting, I made myself known to her after the meeting. She urged me to go to Greenacres the coming summer. I do hope that I can do so, and combine with it a visit to some of our spiritual camps, from which I have been so long debarred.

In Miss Farmer's program for 1898, she enhanced its value by many choice thoughts from the most spiritual thinkers. I was particularly pleased with "My Symphony," by William Henry Channing. Our Spiritualist friend, Simeon Carter of Baldwinville, Mass., sent me two collections of his poems, entitled "Poems and Aphorisms" and "Autumn Leaves." His early poems betoken his spiritual kinship to Robert Burns, and the later ones reveal the spiritual thinker and philosopher.

I will close this letter by giving Mr. Channing's Symphony, followed by one of Mr. Carter's aphorisms, and his closing poem:

Symphony: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages with open heart; to bear all cheerfully, do all bravely, await occasion, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony."

Simeon Carter's aphorism: "To have all we want, we must give all we have."

His closing poem:

"With cheerful step, adown the western slope,
The grey-haired singer goes;
The sunset sky is flushed with rosy hope,
As earth-life nears its close.

"And through the portal of the 'Gates Ajar,'
Fair visions greet his sight;
He does not fear to cross 'The Harbor Bar'
Into the golden light."

Yours for humanity and for spirituality,
ABBY A. JUDSON
Arlington, N. J., March 24, 1899.

Some Random Thoughts Correlated.

BY WILLIAM TUCKER.

What thought remorseless time upon my face
Has carved disfiguring mark or trace?
He has an hungry grave for all our race,
And oblivious veil for that small space.

As the sun casts his declining beams in sweetest effulgence and splendor on the mountain tops, irradiating the surrounding atmosphere with beautifully blended colors flashing with iridescent loveliness, so to the thoughtful Spiritualist comes the knowledge that the inevitable end of man draws nigh. Happy, indeed, may be the man or woman who can view its approach without dread or fear of what shall follow.

"When we have shuffled off this mortal coil."

Perhaps there has been no one of whose history I have any knowledge who, judged from their writings, seems to have been more ready to receive the summons of AZRAEL, than the two sisters Alice and Phebe Cary. It may not be generally known, but both of these talented and lovely sisters were Spiritualists, though of the orthodox congregations that sing Phebe Cary's exquisite chant

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer my home to-day
Than ever I've been before."

but few knew that such was the case. Those of our faith who are interested in ascertaining that fact for themselves are referred to the writings of Robert Dale Owen, where they will find the necessary proof. Alice Cary, too, in her last poem, to be found in Whittier's "Songs of the Centuries," sings

"Earth with its dark and dreadful hills
Recedes and fades away;
Lift up your heads, ye heavenly hills,
Ye gates of Death give way!"

And Whittier himself also entertained the same faith, as indeed did Tennyson. It seems to me that this belief, nay, this knowledge, that a continued existence after death is demonstrable, should cause it to be eagerly hailed by the great multitude of mankind, all of whom are practically interested in a continued existence. However, some scientific writers who believe in continued existence, but who hold that it is not susceptible of proof, teach that continued existence will only be the heritage of those who long for it, expect it, believe it, and that the souls of all others will utterly perish. But that is not my faith. I only mention it en passant. One reason why we may not have a larger number of people interested in our faith is because of the trickery and deceit which has been practiced in the name of Spiritualism. Personally I know but little of that phase of the subject, being satisfied that I have not been greatly if at all deluded by any phenomena which I have witnessed, or by tests which I have received, the latter having been both numerous and varied. I note, however, in our publications, a general desire to reduce to smaller compass or entirely eliminate psychic phenomena which cannot be produced in the light—thus doing away with opportunities for misrepresentation and deceit. I see that Dr. Peebles in both the BANNER OF LIGHT and Progressive Thinker, has been speaking out in public his views regarding "materialization shows." One of the most extensively traveled and thoroughly educated Spiritualists that I have ever encountered told me three years ago, when I first became interested in Spiritualism, that while he believed materialism a possibility, he had never witnessed any manifestations that he felt were entirely satisfactory. Dr. Peebles, with still wider travel and much more extended observation, evidently believes that an honest materializing medium is an exceedingly rare commodity.

I could not help noting in Charles Dawbarn's article, appearing in the last Progressive Thinker (date March 3), how the writer manfully acknowledges some of the difficulties besetting the path of our belief—nay, not belief, knowledge. Dawbarn states that the most enthusiastic Spiritualists are those of least experience.

It is ever so much better to recognize the dangers and pitfalls that are in our path than to go blindly forward shouting out our battle cry and suddenly fall headlong into a morass to be engulfed forever from sight. Yet more wise and capable are the leaders who test each step and make sure of each foundation stone upon which their army is to follow. We are greatly indebted to our English brethren for words of counsel and encouragement, notably to Alfred Russel Wallace, D. C. L., LL. D., F. R. S., who seems to state most clearly of all our writers solid and substantial grounds for our faith—nay, facts. Wallace argues with sound common sense, and the least educated of men can readily follow his thought and get his meaning usually, and yet there is one point which Wallace denies, but which it seems to me our opponents completely prove. I am inclined to accept their facts, but would draw different conclusions from those of Wallace. It is in regard to the duality of the human mind, a theory which Wallace denies. Briefly, Hudson, Mason and others of kindred thought allege that we have two minds, the objective mind which writes this article, your objective mind which reads, accepts, criticizes or rejects at will. My subjective mind records indelibly each impression of every character that is ever made upon it, and your subjective mind once having read this article never forgets a word of it. So far Hudson, Mason, Myers and I travel one road in perfect accord and harmony. Now Professor Wallace denies in toto all that we accept as facts regarding the subjective mind (see his "Miracles and Modern Spiritualism," London, George Redway, edition 1896, page 261). In addition to the many reasons given by the scientists for accepting the theory of the duality of the human mind, my own experience, I think, specially qualifies me to speak.

During my life I have had an unusual number of hairbreadth escapes both "by flood and field." Three times death by drowning has confronted me, and on one occasion of which I write, and which was the most narrow escape, all the incidents of my life from the moment of greatest peril back to the earliest recollection of childhood passed through my mind with inconceivable rapidity of thought. Not one thing, not one single incident was omitted. All the evil, all the good was unrolled backward and passed with greater than lightning rapidity before my astonished and astounded mentality. So I know that latent in my mind, in my sub-conscious mind, is an indelible, ineffaceable and permanent record of every act performed or thought generated by the ego inhabiting my body. Hudson, Myers, Mason, et al., and I agree as to the existence of the sub-conscious soul which I have reason to believe can leave the body for longer or shorter terms and return again to the objective mind the stock of intelligence in whole or in part acquired while absent from the body.

If Wallace admits so much, and I can see good reasons why he should, we are not bound to accept the further dictum of Hudson and others that this subliminal self takes on the form and speech of our departed friends, a position that Wallace denies with great force and ability. It seems to me, however, that the cause of Spiritualism is strengthened by the theory of the duality of the human mind, as it is in accord with both Pauline theology and the latest teachings of psychology as I understand them.

A. E. Giles and the Doctors.

BY ALEXANDER WILDER, M.D.

I am delighted to observe how our friend Giles is "stirring up the animals." He gives it all around, and if any fears that it will fall unheeded, he may console himself with the Bible declaration: "My word shall not return unto me void." It will be held as in Edison's phonograph, till ears are ready to hear it.

Permit me to add some things in turn: The peril of burying alive is greater than many imagine. Like the late Judge Daniels of Buffalo I think a medical man's certificate is not to be implicitly depended upon. Many of the diseases set down as causes of death are but names devised for the occasion. In fact, a very large share of the diseases written about and enumerated in catalogues, are little else than names, and hide rather than reveal the actual evil. Think of this scandalous case in New York, in which it transpires that the physician called the cause of Barnett's death diphtheria, not so reporting it however, while it is now surmised to be poisoning.

A lady told me that her grandfather, when his body was carried off for interment, made a noise in the coffin; but this was not heeded, and some years afterward, upon its disinterment, the body had turned over, and torn the grave-clothes around it. She herself had been three times declared dead, and arrangements made for funeral, but recovered. We can guess that she does not contemplate dying with serenity.

There is a bill in the Assembly of New York to provide more certainly against such fearful risk. Yet I do not feel certain of its enactment. I drew such a bill in 1870, and procured its introduction into the Senate of New York, but it was smothered in committees. Both medical men and legislators seem to be repugnant to any multiplying of the safeguards against burying alive.

Even the publishers of books are unwilling to issue a treatise on that subject. Mr. Tebb's work has been offered to many houses in New York and returned. Some terrible thing must happen to wake people up.

I notice also by the papers that the United States authorities are now enforcing vaccination with all the madness of fiends. The soldiers at Manila have had to undergo a repetition, as if the infliction when they enlisted was not enough. Perhaps there are not enough sick to keep the surgeons busy, except they infect the healthy.

The Porto Ricans are catching it, too. They were said to have welcomed the Americans, but now they may want to sing another tune. The surgeons seem to be going among them indiscriminately; every one has to submit. What an exchange for the confessional, the rack and other appliances of the propaganda. The dethroning of King Log and the coronation of King Stork. Verily the tender mercies of the wicked are cruel.

Dr. Peebles at San Diego is making his calling and election sure. He appears to be leveling the foe on every side. I hope he will not let up till the snake is not only scotched, but killed.

Bills have been presented in the Legislature of California—one in the Senate making physicians liable for injuries inflicted under the vaccination act, and one in the Assembly to repeal the act altogether. Perhaps neither will

pass, though friends have asked them to be placed on the urgency file. Yet the introducing of them is not without its encouragement.

At Los Angeles the conflict is in full head. An Anti-Vaccination League is under way, holding frequent meetings, and two journals, the *Times* and the *Herald*, give them brave countenance. The *Herald* characterizes a resolution of the Board of Health a fit topic for discussion by a Dogberry Debating Society. It also reports cases of children seized with convulsions as the result of vaccination. Over ten thousand of the citizens are aroused on the matter, and they are resolved to be heard. Heaven grant them every success.

This course of childhood, this damnable rapping of the human body must be stopped, cost what it may. It is not enough to defend; it is time to be aggressive, and attack the strongholds. Prosecute for every person made sick by vaccination; and make the matter political. It is as much a duty to keep the body pure from disease, as a woman from the assault of a libertine.

I must acknowledge with diffidence the courtesy of our friends of the Los Angeles league, only wishing it had been better deserved. At its meeting February 10, at the Council of Labor Hall, great zeal and excitement prevailed. Numerous statements of disease from vaccination were made, extending from scrofula to cancer. "Dr. M. G. Young addressed the meeting at some length," says the report; "and the members present tendered a vote of thanks to Dr. Alexander Wilder. He was the first president of the first Anti-Vaccination Association in the United States, and the occasion of the vote was the receipt by this local league of a commendatory and advisory letter by him."

I remember well when a few men in Boston began the conflict against slavery, and the obloquy heaped upon them, I used to question almost to despair, whether we would see slavery overthrown. Now, will this medical bondage be broken? Will we live to see it? The world moves faster now; there is so much hope. The laity must protect, resist, save themselves and us by their own will and hand.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Philadelphia.

Anniversary Reports.

The Fifty-First Anniversary of Modern Spiritualism was celebrated by the First Association of Spiritualists of Philadelphia (founded 1852) in Casino Hall, 13th street and Girard Avenue, Sunday, March 26. Services were held 10:30 A. M., 2:30 and 7:35 P. M. Very fine music, under the direction of Profs. Bacon and Scott, and Mrs. E. L. Haslam, was rendered by the choir. Sopranos: Mrs. A. Benner, Mrs. A. North, Mrs. Sallie Spencer, Misses Blanche and Florence North, Annetta Hankinson, Blanche Bechtel, Myrtle Phillips, May McCahan, Katie Brown; contralto: Mrs. E. L. Haslam; tenors: Messrs. Geo. Scott, Arthur Groom, S. E. Stockton; basso, Frank Conley, Jr.; baritone, Mr. W. Mitchell. Rarely, if ever, has so fine a musical service been rendered in any hall occupied by this historic, enterprising and still flourishing Association. The floral decorations were elaborate, and singularly beautiful. Among the choicest of the set pieces was an exquisite floral and smilax gateway, containing the Roll of Honor.

The exercises at 10:30 A. M. consisted of congregational hymns, followed by a soprano solo, "Wandering Home," by Miss Blanche North; an Address of Welcome was then given by Capt. F. J. Kaffer (President); the choir sang, "We Meet Again," written by Mother Bacon; an Anniversary Address of great power was given by W. J. Colville, who spoke on "The Passover from Fear to Trust, and Ignorance to Knowledge"; a fine impromptu poem on subjects given by the audience followed the lecture; a sweet solo, "Departed Days," by Miss May McCahan; and a congregational hymn completed the services, at which there was a large attendance.

At 2:30 P. M., when the large hall was decidedly overcrowded, the Lyceum and Young Peoples' Spiritual Union—Conductor, Capt. F. J. Kaffer; Assistant-Conductor, Arthur Groom—rendered a delightful service of recitation and song. The program consisted of choruses, solos, singing, Golden Chain recitations, lessons in Spiritual Science, recitations, piano-forte selections, and Band of Mercy exercises. The following members participated: Fannie Read, Myrtle Phillips, May Snyder, Edith Ames, Miss Ineheliff, Viola Ingram, Esther Cahoon, Helen Stauffer, Blanche and Florence North, Lillie Garlick, Florence C. Clark, Mary Garlick, Wallace Garlick, Frank Clark, Bert Benner, Gustave Bien, Paul and Victor Bunn, Joseph Ingram.

At 4 o'clock the afternoon service of the Society was held, it followed instantly upon the preceding exercises. The order was as follows: Solo, "I Papa was only Ready," Mother Bacon; solo, "Consider the Lilies," W. J. Colville; choir, "We Hear the Voice of Reason," (congregation joined in the chorus); reading, "King Robert of Sicily," W. J. Colville; duet, Mrs. E. L. Haslam and Mrs. S. Jackson Spencer; tenor solo, Mr. S. E. Stockton; recitation, "St. Peter at the Heavenly Gate," John Foster; soprano solo, "Jerusalem," Miss Nettie Hankinson; address, "The Mission of Spiritualism to Youth," W. J. Colville; soprano solo, Miss Katharine Brown; choir, "When Peace Like a River," After the service numbers of friends lingered on the premises, and a delightful social season was enjoyed.

Evening service began at 7:45. The following was its order: Choir, hymn, "The Coming Day of Peace"; solo, "Palm Branches," W. J. Colville; congregational singing and President's remarks; invocation, W. J. Colville; basso solo, Frank Conley, Jr.; commemoration of departed members; soprano solo, "Star of My Heart," Miss Blanche Bechtel; choir, "Joy Cometh"; lecture, "Fundamentals of Spiritualism," W. J. Colville; basso solo, Mr. Frank Conley; impromptu poem, "A Floral Memory," W. J. Colville; "America," by choir and congregation. The weather was fine and many earnest friends of the old First Association of Philadelphia came from neighboring places, all of whom greatly enjoyed the day. The collections were unusually large.

The following "Declaration of Principles" constituted the basis of W. J. Colville's evening lecture:

1st. A Beneficent Power and Wise Intelligence pervades and controls the universe, sustaining toward all human beings the intimate relation of Parent, whose revelation is nature, whose interpreter is science and whose most acceptable worship is doing good to all.

2d. All truth is sacred and its authority absolute to the individual who apprehends it, but while one may add another in the perception of truth and duty, no one can determine for another what is truth and duty; hence each human being must believe and act upon individual responsibility.

3d. All action, according to its quality, results in suffering or in joy by the operation of inherent laws, physical and spiritual.

4th. All human beings are destined to a continued individual existence in a future state for which the experiences and attainments of the present life are preparatory, hence it is the duty of all to perfect themselves in knowledge, wisdom and love, by making a right use of all means obtainable for developing completeness and beauty of character, for aid in which divine inspiration, angelic ministrations and spiritual gifts are ever available to mankind.

5th. Realized communion with those who have gone before us to the spirit world is practicable under suitable conditions, and is a privilege of high value to all who use it wisely.

6th. The human race is one family or brotherhood, whose interests are forever inseparable, hence it is the duty of each individual not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious and the suffering of whatever race or condition.

7th. The achievement of true lives and a nobler civilization can better be attained by associative and co-operative than by merely individual action; we can well agree to unite our efforts for the practical application of these convictions.

Organization on broad, liberal comprehensive lines was shown to be entirely compatible with true individual liberty.

On Monday, March 27, Anniversary exercises were continued. W. J. Colville gave an interesting address on "Practical Psychology," and answered a number of important questions in the Floral Hall adjoining the main Auditorium at 3, and again at 8:15 P. M. At 6 P. M. a fine banquet was served in the large dining hall downstairs. Nearly three hundred persons sat at the tables between 6 and 9 o'clock. Dancing was enjoyed by young people of all ages till very nearly midnight.

Taken all in all, the Anniversary in Philadelphia has been most successfully as well as appropriately celebrated by the oldest organized Society of Spiritualists in the world. From all appearances, this venerable organization is taking on new life and vigor, as it is continually adding young people to its membership and enlarging the scope of its activities.

The Philadelphia Spiritualist Society has been entertained during the last two months by Prof. W. M. Lockwood, assisted in February by Mrs. May Pepper, and in March by Miss Margaret Gaule. Mrs. Pepper's efforts exceeded those of her previous engagement, and at her last seance, on Feb. 24, the hall would scarcely hold the people who came.

Our Anniversary exercises were held on March 26, opening in the morning at 10:30 with a conference. Pres. Thomas M. Locke made a few remarks, followed by Presidents of other local societies. Our blind friend, Mr. McDewitt, gave us some fine selections on the piano, and Miss Gaule gave a reading, and made some remarks appropriate to the occasion.

At two o'clock the Lyceum marched in charge of the Conductor, Miss Mary E. Carroll. The children entertained the audience for one hour with singing, recitations and calisthenics. Miss Miriam Snyder, three years old, sang "Kentucky Babe," and raised a flag presented to the Lyceum for the occasion; after which our Musical Director, Mrs. H. E. Snyder sang "Come to the Land of Rest." Prof. Lockwood answered questions proposed by the audience. At 4:30 Miss Gaule gave a seance.

The evening exercises commenced at 7, with a reading, "Outward Bound," by Vice-President Samuel Wheeler; duet, selection from "Maritana," Miss Annetta Hankinson and Mrs. H. E. Snyder; tenor solo, "Queen of the Earth," Mr. Chas. L. Gelforser; soprano solo, "For All Eternity," Miss Hankinson; Shakspearean reading, Miss Fannie B. Kilgore; piano and violin duet, Mrs. Snyder and Prof. B. F. Haldeman. Prof. Lockwood then made his appearance on the rostrum, almost hidden behind palms and flowers. His lecture, "Historical and Modern Aspects of the Spiritual Philosophy," was very interesting, and the large audience gave every evidence of appreciation. Mrs. Snyder sang "Happy Hours," accompanied by the violin and piano, and Miss Gaule closed with a seance.

Monday evening Miss Gaule closed her engagement here with a seance, which was largely attended, and in which she demonstrated remarkable ability as a psychometrist.

On Wednesday evening the 23th, Prof. Lockwood gave the last of his series of class lectures, preceded by a concert. Those who have been fortunate enough to attend these lectures have laid up treasures in heaven, and this society so appreciates his services it has engaged him for next season, which will make his fifth consecutive appearance before Philadelphia audiences.

Mrs. Marion Carpenter makes her first appearance here April 2. We wait to welcome her. Wednesday, April 12, Mr. F. A. Wiggin will give us another seance.

CHAS. L. GELFORSER, Sec'y.

Buffalo, N. Y.

The Woman's Progressive Union and the First Spiritual Church of Buffalo, N. Y., held their annual Fair and Bazaar March 22d to 25th inclusive. Opening remarks, Moses Hull. The entertainment consisted of vocal and instrumental music, recitations and speeches. Miss Nettie Matteson gave a recitation, which was very ably rendered; Miss Regina Adams very creditably assisted in the entertainment with solos. Every booth in the Bazaar was made very attractive by the elegant donations sent in by friends from near and far. Each one of the management seemed to vie with the other to see who should be the most successful in disposing of articles, and everything went along with energy, harmony and success. Mrs. Nellie Whitcombe was voted the most popular woman, receiving votes to the amount of \$82. The principal management was under the supervision of Mrs. Atcheson and Mrs. Nellie Whitcombe, both of whom received high encomium for their ability and faithfulness in the detail of management. Each evening brought good audiences, the last one being the crowning point of success both in line of entertainment and financially.

Mrs. Nellie Whitcombe, chairman, reported receipts of \$224.08; Mrs. Atcheson reported \$149. Net receipts were about \$400.

Mrs. Dr. J. B. R. Matteson was assisted with a handsome souvenir for her able presence in the success of the Fair. Mr. Beezing, Sec'y of the First Spiritual Church, also of the Young Peoples' Institute, donated a handsome phaeton for the benefit of the church, from which was realized \$75 extra, Miss Nettie Matteson selling over \$50 worth of the tickets for same. The success of the refreshment booth was due to the very efficient labors of Maggie Montague. Mrs. Nellie Whitcombe wishes to extend thanks to all who so liberally sent in donations, also to those who assisted so faithfully in each department of work, thus producing favorable results. I would also mention that the New York State Association of Spiritualists will hold a Convention in the First Spiritual Church, corner Jersey street and Prospect Avenue, April 19, 20 and 21. N. H. Eddy, 332 Niagara street, Buffalo, N. Y.

Rochester, N. Y.

The Fifty-first Anniversary of Modern Spiritualism was celebrated here in a modest manner. The First Spiritual Church could not afford this year to take the risk of an extensive celebration. Our pastors, G. W. Kates and wife, arranged for four evenings of meetings, and also for Sunday morning, March 26, 27, 28 and 29.

A large audience assembled Sunday morning and listened to an interesting address by the controls of Mrs. Kates upon "The Angel Kismet Me." It was a beautiful plea for harmonious cooperation of spirits and mortals. In the evening Mr. Kates spoke upon "Objections, Accomplishments and Promises of Spiritualism." It was eloquent and logical, winning much applause.

Mrs. Kates followed with spirit descriptions and messages. The hall was packed and many turned away. Resolutions of thanks and appreciation were offered to Mr. and Mrs. Kates, on the eve of their departure to other fields for a time, and the same were unanimously approved. We are about to lose these workers for a few months, but we hope to arrange for their return next fall and be better prepared for their able ministry.

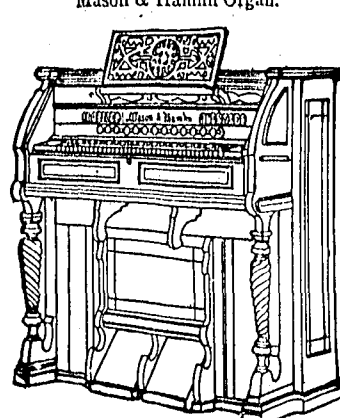
Monday evening was to have been pioneer's night, but these heroes now represented here by B. D. Jones, A. S. Clackner and Mrs. S. A. Burts were unable to attend, owing to physical weakness. The addresses were made by

Mrs. Parkhurst, Messrs. Kates, Cook, Phelps and Ferris, Mrs. Kates giving spirit messages. The Young Peoples' Spiritual Institute of Rochester had charge Tuesday evening, and presented an excellent musical program, with an address by Mr. E. E. Phillo, of Lockport, N. Y. He is a young medium of promise. Wednesday evening Mr. and Mrs. Kates had charge of the services, and another large audience assembled. Mrs. Kates obtained messages with flowers brought for spirit friends as the objective attraction.

All in all we had a good celebration this year.

FIELD

Mr. IRA D. SANKEY always uses Style 431 Mason & Hamlin Organ.



THE SANKEY MODEL

Having no top, presents no obstruction between the player and his audience, while its wonderful range of tone gives a most valuable instrument, and today it is sold by dealer (or delivered by us, freight prepaid) for \$180.

Our ORGAN CATALOGUE gives full particulars of "THE SANKEY" and a score of other models, from \$27 up.

Mason & Hamlin Co.

Boston, New York, and Chicago.

Intending purchasers should send for our Piano Catalogue describing our New Scale Pianos.

Mar. 11 6600w

WARRANTED SEED

As the original introducers of the Corn, Hubbard Squash, Hubbard Squash, Miller Melon, Dutch Pumpkin, All Seasons Cabbage, Danvers Cucumber, and over thirty other well-known vegetables, we solicit a share of the patronage of the public.

Prices low. Tested Novelties—some found in no other catalogue.

\$100.00 to seed purchasers for a name for our new squash. All our seed are warranted, as per page 1 of our catalogue.

J. J. H. GREGORY & SON,

Marblehead, Mass.

Jan. 14. 41 00m

FREE! FREE!

AN ASTONISHING OFFER

You can obtain this beautiful miniature CHROMOLITHED PARLOR SET of three pieces, absolutely FREE of all expense. This square, heavy, office, which means all we say. We do this to more effectively make ourselves known to the public, and introduce the best family medicine in the world. This beautiful miniature set consists of a sofa and two chairs. They are made of the finest material, and are of the most beautiful design. They are upholstered in the finest manner with beautiful plush (any color desired). Anyone is free to accept this generous offer if they will distribute our sample and simple code FREE. Agents wanted. We CUSHING & CO., Box 60, Fowcroft, Maine.

Mar. 25 4w

PERFECTION DYES!

A Turkey Red!

on Cotton East to SUN. AIR. SOAP. and ACHS is made with new "PERFECTION" Dyes. Twice the strength of other dyes. Simple, sure, no dull, dingy, or uneven effects. All Colors Guaranteed. A large package, to color 2 to 4 lbs. goods by mail, 10 cts.; 2 for 20 cts.; or for 10 lbs. goods, 20 cts. per package. New catalogue and sample code FREE. Agents wanted. W. CUSHING & CO., Box 60, Fowcroft, Maine.

April 1 6t 00c

National Spiritualists' Association

INCORPORATED 1888. Headquarters 800 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured indifferently by sending for the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98.

A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still in stock. Copies 10 to 37 25 cents each; '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

Mrs. MARY T. LONGLEY, Sec'y, Pennsylvania Avenue, S. E., Washington, D. C. Feb. 20

JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted. The names of the past are a part of our history, and it is our duty to preserve them. The names of the past are a part of our history, and it is our duty to preserve them. The names of the past are a part of our history, and it is our duty to preserve them.

For sale by BANNER OF LIGHT PUBLISHING CO.

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficacious and inexpensive, are prescribed.

First reading, \$1.00 and four second readings, Address 1230 Main street, White Water, Walworth Co., Wis.

Mention BANNER OF LIGHT. 26w Feb. 4

Hindoo Test Psychometer.

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

Feb. 11 13w HERBERT A. CO., Akron, Ohio.

FAT FOLKS.

TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain. Inclose stamp for particulars.

Mar. 15 4w

MAP OF ONSET I.O.C.

A 25c. Map will be sold at 10c. for advertising purposes, for 30 days only.

H. E. GIFFORD, Box 6, Onset, Mass.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. D. DOBSON-BARKER, San Jose, Cal.

April 1

Ladies' Schubert Society,

22 Milford Street, Boston. Funeral Music a Specialty.

Feb. 4 13w

PISO'S CURE FOR

CURES WHERE ALL ELSE FAILS.

Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

CONSUMPTION

Nov. 19 52w

Mediums in Boston.

J. K. D. Conant,

Trance and Business Psychometrist.

SITTINGS daily from 10 A. M. to 4 P. M. 84 Bowdoin street. Communicate Telephone 3006, Boston.

April 1

George T. Albro

ON and after November 1st will give a few hours each week for the development of Mediumship.

Consultation and advice gratis regarding mediumistic gifts. 51 Rutland street, Boston.

April 1

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,

Clairvoyant Business Sittings. Hours from 10 to 4 No. 53 Chandler street, Boston.

April 1

Miles L. Wilcox,

MAGNETIC Healer. Office and residence 89 Appleton street, Boston, Mass. Office hours 9 to 5. Will visit patients by appointment at residence. Chronic Diseases, Tumors, Pneumonia, and all nervous troubles, successfully treated. Consultation free. Magnetized Paper \$1 a package.

Mar. 18 4w

Ella Z. Dalton, Astrologer,

CHALDEAN and Egyptian Astrology. Life-readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bowdoin street, Boston.

April 1

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily, 9 to 12 A. M. and 2 to 5 P. M. Office hours 9 to 12 A. M. and 2 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package.

Mar. 18 4w

MRS. THAXTER,

Banner of Light Building, Boston, Mass.

April 1

Marshall O. Wilcox.

MAGNETIC Healer, 84 Bowdoin st., Room 6, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M. and 2 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package.

April 1

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont street, corner of Elliot street, Boston.

April 8

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT, 175 Tremont street, Evans House, Boston, from 10 to 4.

Mar. 25 13w

Miss J. M. Grant,

MEDIUM, 29 Worcester square, Boston. Take Washington Street Cars. Office hours 10 to 4.

Mar. 4

G. LESTER LANE, C. S. C.,

OBSESSION.

PSYCHIC HEALER and Specialist in all forms of Obsession. 78 Berkeley street, Suite 3, Boston.

April 1

Wm. H. Drake,

PSYCHIC, Men and Women Healer. Spiritual Class. 175 Tremont street, Boston. Office hours 9 to 5.

April 8

Miss Annie J. Webster,

TRANCE MEDIUM, 110 L Street, South Boston, Mass.

Mar. 18

Albert Sawin,

Medical Clairvoyant and Healer, 278 Columbus Avenue, Boston.

Apr. 1 4w

Willard L. Lathrop,

SLATE-WRITER. Hours 10 to 3 daily. 90 Berkeley street, Suite 1, Boston.

Apr. 8 1w

Mrs. Florence White,

Medium, and Scientific Palmist, 175 Tremont street, Boston.

Mar. 4

Mrs. Anna Lewis,

Natural Healer, 22 Milford street, Boston.

Feb. 4 13w

MRS. A. FORESTER, Trance and Business

Medium, 27 Union Park street, Suite 5, Boston. 10 to 5

Mar. 18 4w

College of Psychical Sciences.

THE only one in the world for the unfoldment of all Spiritual Powers, Psychometry, Clairvoyance, Inspiration, Healing, Humility. For terms, credentials, percentage of spiritual power, send a stamped address envelope to C. F. GRUMBINE, author and lecturer, 3560 Langley Avenue, Flat 3, Chicago.

"Clairvoyance: Its Nature and Law of Unfoldment." A new volume of 112 pages, 10 cts. per copy. The will of sense, to see spirits and unfold adepts. Cloth, price \$3.50. Send 25 cts. for sample copy, or \$1 for a year's subscription to "Immortality," the new and brilliant Quarterly Psychical Magazine, Address: C. F. GRUMBINE, Station 31, Chicago.

