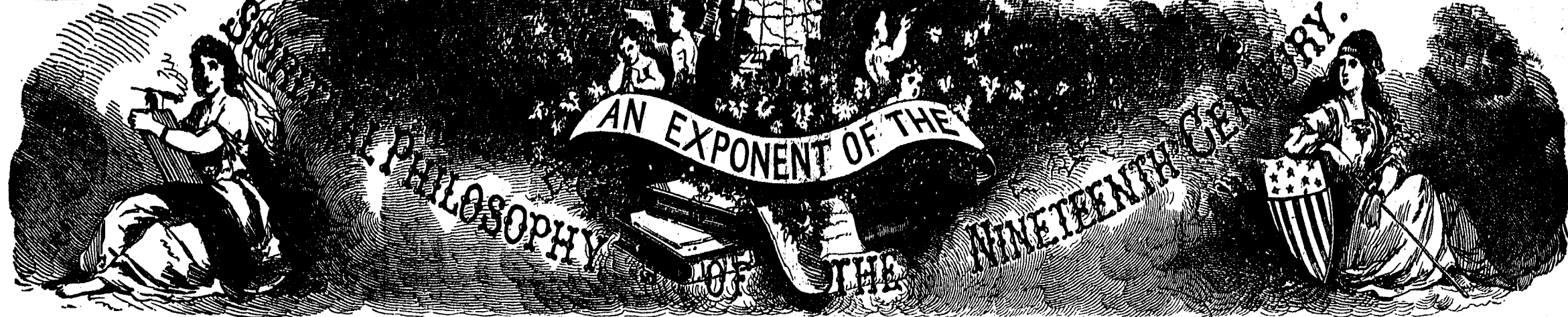


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NO. 7.

DAFFODILS.

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd—
A host of golden Daffodils
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the Milky Way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I, at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced, but they
Outdied the sparkling waves in glee;
A poet could not but be gay
In such a jocund company:
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the Daffodils.

—William Wordsworth.

The Spiritual Outlook.

General Observations From a Recent Trip South.

BY E. W. GOULD.

To practical people it is always interesting to know the situation and condition of friends at a distance, especially if they are engaged in the same philanthropic work we are. By a careful inquiry and close observation, through several States of the South, my conclusions are about as follows:

Commencing at Atlanta, Ga., I was glad to find a good, harmonious spiritual society there, numbering some forty members, under the watchful care and teaching of Mrs. Loe F. Prior, who has been devoting nearly three seasons to missionary work, in this city of orthodoxy which is of the most radical character. By her untiring efforts she has succeeded in building up and educating in spiritual theories, all the various phases taught in any of the oldest societies at the North. She holds regularly Sunday services, at which she lectures, and gives tests at the close of each service, which meetings are largely attended. She holds one meeting each week, devoted entirely to tests, and one each week for social entertainment. She has succeeded in forming a Ladies' Aid Society, also a society which meets one evening each week for spiritual development or mediumship, and gives sittings to all who apply each day.

In addition to this phenomenal amount of work, I found she was visiting several sick patients each day, members of her society, who all seem very naturally devoted to Mrs. Prior, the evidence of which is apparent from the general attendance at all her meetings. A few more such valuable workers as Mrs. Prior has shown herself to be in the Southern States would produce quite a different result from what present appearances indicate.

I am informed there is at Chattanooga, Tenn., a flourishing Spiritual Society, consisting of some sixty members. This society, too, was organized by Mrs. Prior soon after she was engaged to go South by the National Spiritualists' Association as a missionary, some three years ago. She also revived an old society in Nashville about the same time, which had gone to decay, and enlisted some forty active members, giving promise of a useful society. But unfortunately it soon relapsed into a state of inactivity, although retaining the charter it secured from the N. S. A. This seems to be about the extent of the practical work done by the National Association in this part of the South, although efforts have been made at some other points, but with no permanent results.

It is fair to presume, however, that if the N. S. A. had the means to employ a corps of such hard-working, conscientious missionary laborers as Sister Prior, a very different result would have been accomplished. "The harvest is great, but the laborers few." I learned upon inquiry why it is so difficult to secure membership to spiritual societies, when the attendance is so large at all public meetings, when the speakers are known to be popular or attractive.

The reason given was, not that the people at the South were more orthodox or religious than at the North, but that the great majority of the people here were more superstitious and ignorant of all religious teachings except what is taught in the orthodox churches; and while the great majority are not members of any church, they are so dominated by church theories they appear to be afraid to investigate any liberal thought or proposition. Hence, as a rule, if from curiosity or any other reason, they are induced to attend a spiritual meeting, it is to be amused, rather than instructed; and this is not peculiar to the South alone, perhaps, but may be applied to other parts of the country. It is a lack of moral courage that prevents very many persons from accepting or declaring their adherence to spiritual teachings.

In passing from Georgia into Florida, I found even less interest manifested in the Cause of Spiritualism. Where there has once been active and organized effort, it has lapsed into inactivity, or dissolution, and there is not at the present time a single active spiritual society in Florida, unless the Lake Helen Camp-meeting Association be considered one. There is, however, at De Land a small society

still in existence under a charter from the N. S. A., but from the best information I could obtain, its meetings have been suspended. De Land is only six miles from the camp, and is a nice, pleasant town of some two thousand inhabitants. Some good hotels and the "Stetson University" are located there. The railroad from Jacksonville to Tampa passes through De Land. Why the camp was not located there I heard no good reason, and the only reason I heard for its being located where it is, was that it was selected by the spirit of an Indian in Wisconsin some twenty years ago, on account of a small fresh water spring there. The spring seems to be of no especial benefit, as water is easily obtained by boring anywhere, and no public use is made of the spring.

Notwithstanding the Indian's selection, to my mind the camp is unfortunately located. There are no Spiritualists to speak of in Florida, and the camp must be supported, if at all, from the North, and the expense is too great for Spiritualists to travel so far for what they can get at home. If the camp had been located near St. Augustine, or any other large town, or attractive watering-place, of which there are many in Florida, there would have been a probability of success. But this interior, isolated selection, among the scattered pines, on the barren sand-hills of Florida, with nothing but the climate to attract, does not present attractions sufficient, in my opinion, to warrant a successful camp. The parties interested, and who have put their money and their time into the enterprise, are entitled to great credit for their zeal and devotion to the cause of Spiritualism, and it is possible that through the efforts of Prof. Webster to establish a Sanitarium near the camp grounds, that a sufficient interest may be created to sustain, for a few weeks each year, a pleasant camping ground, which will justify those who have invested their money here, in keeping their buildings in order, and taking care of the grounds and the auditorium, which is a very good and valuable structure.

From the observation of those who have lived for several years in the immediate vicinity of the camp, it is claimed to be a very healthy location, and that is confirmed from the fact that Prof. Webster is erecting a fine Sanitarium building on his place, which joins the grounds belonging to the Camp Association. The land in this neighborhood is only adapted to the cultivation of the orange, and the severe frosts in the last few years, have rendered that crop so uncertain that but few are disposed to continue the effort to cultivate even the orange. Early vegetables can be raised by the use of a large outlay of fertilizers, but the expense of transportation to market renders the crop unprofitable.

The attendance at this camp this winter has been unusually small, and some engagements with lecturers have been cancelled from pecuniary considerations. It occurs to me that the expense of transportation must always militate against the success of this camp, although it is claimed that the meetings here have been very enjoyable, harmonious and profitable. In going south from Lake Helen along the east coast the country is so sparsely settled, except at the few watering places for a few weeks each winter, that one seldom looks for church organizations of any kind, and least of all, perhaps, that of Spiritualists. People who visit these popular resorts are more interested in sailing, fishing, bicycling, golf and base ball playing, carriage driving and dancing parties than they are in religious duties, and these places are certainly admirably adapted to such entertainments.

I understood there was at one time a local Spiritual society at Tampa, but the last evidence of it has disappeared, and for the last year military camps have absorbed the whole attention, I apprehend. From the best information I could secure, I concluded there is not one Spiritual society in the whole State of Alabama, and but a single one in Louisiana. The one at New Orleans has been in existence for many years, and has been in all stages of prosperity and relapse during that time, but, for some unexplained reason, has never built or purchased itself a church or place of meeting in all these years. Yet from my personal knowledge of the citizens of New Orleans, there is no city in America I would so soon appeal to for assistance to build a nice, commodious, attractive house for spiritual purposes as New Orleans. At the present time I understand it is about holding its own, with a society of some fifty paying members.

I have not visited Texas for several years, and know nothing of the situation there, or the prospects of our Cause in that Empire State. We have in the more northern part of the State our sister, Jennie Hagau-Jackson and Brother Brown, one of the Trustees of the National Spiritualists' Association in the southern part, both of whom are reliable, and quite able to report upon the status of our Cause in Texas, as well as many other able workers and writers who reside there, and from whom any information in regard to Spiritualism may be obtained. I was glad to meet a few old friends in my travels in Florida, with whom I could confer upon the subject of Spiritualism. Among them was Brother John T. Whitney of St. Augustine, who was interested in one of the first spiritual papers ever published in New York or in this country. He has lived in St. Augustine some twenty years, and has had fond expectations of building up at that point a sanitarium of great capacity and value, under the direct and especial care of spiritual instructors, but as yet it has not materialized. He is still hopeful, but says Spiritualism is at a low ebb in Florida.

I also met Bro. E. W. Bond of Willoughby, Ohio, who has had large pecuniary interests in Florida, and is still acting as the President of the Lake Helen Camp-Meeting Association. But I inferred from conversation with him that it was his purpose to close out his Florida interests soon, and return to Ohio. Whenever he does that, I think the Cause in Florida will meet with a great disaster which it is not well prepared to stand.

I also had the pleasure of calling upon Mrs. Helen Wilman at her home in Sea Breeze, a suburb of Daytona, one of the most attractive places for a permanent residence I have seen in Florida. Mrs. Wilman's residence is beautifully situated on the Atlantic coast, across an arm of the sea from Daytona, which is reached by a bridge of a mile in length. This is where her magazine, the *Sea Breeze*, is published weekly, and has a circulation of some eight thousand copies. She is a woman of something less than sixty, an avowed disciple of probably one hundred and eighty pounds, a bright florid complexion; says she is never sick and never expects to die; that no one need ever die and never would die if they thought they were not born to die; that all depends upon their education. She says she studied the Spiritual Philosophy thirty years, but finally gave it up and concluded there was nothing in it. Mr. Post, Mrs. Wilman's husband, I understood was interested with her in the publication of the magazine, but he is largely interested in mercantile and other pursuits, which leaves the magazine principally in her charge.

In conclusion, then, after a cursory survey, and the best authority I could obtain, I conclude we, as a sect, have much missionary work to do in the South before large results can be realized. At present the prospects are not encouraging. Evidently the Cause is waning, and it is better for us to recognize the fact.

The few reports that have been brought to us from time to time by those who have been induced to make hasty lecturing tours through that region, by the N. S. A., and from other sources, have been deceptive, and we have been induced to believe that it was only necessary for us to send a few missionaries into the field, when converts would swarm into the spiritual fold. My observation leads me to believe that such would perhaps be the case, if we could furnish a sufficient number of competent missionaries to send. But out of all that have raised the spiritual standard in Virginia, Tennessee, Georgia, Louisiana, Alabama or Florida, whether native or foreign teachers, the result has been about the same after four or five years' hard work. As I stated before, the society at Atlanta, under the phenomenal efforts of Mrs. Prior, is the only one I saw in a month's travel showing any adequate results, for three years' persistent effort. I heard of a corresponding result at one other place in Tennessee, Chattanooga.

The National Spiritualists' Association is the only source to which it is practical to look for adequate means to carry on this missionary work. Of course, it is legitimate, and philanthropic for any one, devoted to the cause of Spiritualism and humanity to embark in this field of missionary labor, and there is a possibility of their gaining a support from the people with whom they labor, as there are of course many sincere devoted Spiritualists in the South, but too much scattered for organization as at present situated. Until more adequate means have been provided for the maintenance of the National Association, I am unable to see how that organization can carry forward much missionary labor in any direction.

Washington, D. C.

The Clock Struck Eighty-Two.

BY WILLIAM FOSTER, JR.

This day, April 5, is my grand anniversary, one entirely personal, not ushered in by loud-mouthed cannon and reverberating drumbeats, silently observed by myself in recalling the past, meditating on what has been, what is, what may be—a wide field. At an early hour this morning I reached a way-mark on my mortal journey, when my life-clock struck eighty-two, marking the time elapsed since I entered what some good, pious people call a vale of tears. Strange that the more pious a man possesses, the gloomier he looks upon life; the sun to him being in an everlasting eclipse, all because he feeds on unwholesome meats. Such people breakfast on Adam's fall, lunch on the primal curse pronounced at Eden, dine on total depravity, sup on eternal damnation, closing the day with a verse of Watts' 238th hymn:

"When Adam sinned, through all his race
The dire contagion spread;
Sickness and death and deep disgrace
Sprang from our fallen head."

Thus prepared the devotee retires to woo Morpheus, dropping off to slumber with the wailing of the damned for a lullaby. No wonder piety with such pabulum is eternally croaking about the world being a vale of tears. But it is satisfying to know that such piety is being diluted, toned down, the sulphur gradually lessening, as reason and common sense, twin orbes, rise higher and higher toward the zenith. In due time they will do their work. Oh! wheels of time, roll swiftly round, and bring the auspicious day! The events, the changes of my more than eight decades, are a prophecy that "this old world is growing better," for the hand of progress has very perceptibly moved forward on the world's great dial. The heralds exclaim,

'Tis coming now, the glorious time,
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory!
They passed, yet see the work they wrought,
And the crowned hopes of centuries blossom!
While the live lightning of their thought
And daring deeds doth pulse earth's bosom."

So I am hopeful, for progress is the law of the universe; its sweep is forceful, irresistible.

Religion, or, rather, Churchism, is no exception to this law of development. Very much that has and does pass for religion is only churchism, a system of dogmas, most of which are only varnished paganism. Go back to the Judean teacher, the man of Nazareth. Consult the scant records of his doings and sayings. They afford no warrant for the popular theology. That is of a later date. When Constantine, the phenomenal hypocrite and murderer of his day, professed to abjure the old faith, then began the eclipse of pure Christianity, which has never passed away. Theology was the spawn of de throne reason and the selfish ambition of ecclesiastical despots, which for centuries ruled with an iron rod. It became successful because its zealots became persecutors, its converting and repressing agencies being the dungeon, the rack, the thumb-screw and the fagot.

Rome has not been the sole persecutor; Protestantism has played a like role, and if its victims do not equal those of Rome, it is because it did not have equal opportunities.

The same spirit animated both; witness the burning of Savonarola by order of the Papacy, and that of Servetus by Calvin, who has been in high repute, notwithstanding this brutal murder. He formulated a creed which was widely accepted, a creed which has been the curse of the world, a dead weight on progress, the hot-bed of a persecuting spirit which is not wholly quiescent. In the fifteenth, sixteenth and seventeenth centuries, when the sun of science shed abroad its beams, all types of ecclesiasticism, warring Papists and Protestants, were profoundly stirred; the Vatican and Propaganda thundered; Protestant pulpits answered back. Churchianity manned its artillery and opened battle. Its guns were of too small calibre to be effective. Gradually the fire slackened on the Protestant side, for free-thought made inroads in the ecclesiastical camp. A few, the incarnation of bigotry, continued to growl and snarl, but they were as ineffective as Mrs. Partington with her mop. Not only natural science had free way, but theology itself felt a quickening power. Men of the stamp of Beecher not only pared it away, but squeezed the very soul out of it.

Only recently a Methodist divine, at a large Methodist ministers' meeting in New York City, seized the theological bull by the horns. Rev. S. P. Cadman read a paper the marrow of which was "that the inerrancy and infallibility of the Bible are no longer possible of belief among men." The paper throughout was intensely radical and probably will open a wide controversy. The logic made terrible havoc with sundry accepted Bible stories. This is one of the notable signs of the times, showing the trend of modern thought. The other day in Providence at a Methodist ministers' meeting, after a paper on the subject of "Jonah and the Whale," there was quite a general discussion. It was plainly seen that literally the story was too big a pill to easily slip down, and the only reasonable way to get over the story was that God possibly for that particular exigency created a Jonah, also a whale, eliminating the three days within the whale's belly.

Though the trend of thought is in a rational direction, it is not time to rest supinely and let things drift. The Papacy is still insistent. Rome has an ingeniously devised machinery for propagating the faith. She aspires to control the education of all peoples, and by education she means her creed and dogmas. With arithmetic, geometry and all else there must be that papal leaven which will make the pupil a stanch Catholic, a stanch defender of Mother Church. In the United States the Pope hopes by a hobnobbing with the politicians to enter some wedges and open crevices wide enough to effect permanent lodgment. Our public schools are declared to be Godless, and the Hierarchy are lusting to divert the public funds to their own use in some form or other. To meet all ecclesiasticism's efforts in this direction, our only safe course is to make our governments, both State and National, purely secular—have an absolute divorce of Church and State. I know not why church property or school property, when used for sectarian purposes, should be exempt from taxation. Such exemption as is now permitted is by so much a contribution to sectarianism. Chaplains, wherever they are, are a farce; fast and thanksgiving days shams. Away with all the trappings and frippery of Churchianity. Secularize the government; let equity and justice prevail in all its departments. Then we may expect to see a true religion, a genuine democratic rule, universal prosperity, a state of affairs when right shall prevail and wrong be reduced to a minimum. I could say more, but space is limited, and I must not encroach too far on the good-will of the BANNER.

On my natal anniversary heretofore I have, in my communications with the readers of THE BANNER, pursued a train of Spiritualistic thought. I have not done so now, though there are many things I would like to say; for I believe that Spiritualism is to be the grand salient factor of progress in the future. The world has outgrown its old modes of thought, its musty creeds, the senseless dogmas which have been the tools of bigots and hierarchs, to delude the people and chain them to the car

of a false religion. There is to be the Religion of Humanity, which will not soar away to an unknown region in the heavens to find God, but be satisfied with that much of God which is palpable to the senses, resident in the earth, to know whom is to know truth, justice, and the significance of mortal life.

Spiritualism is, because there is a necessity for it. It has an uplifting mission; the way is wide open. It has caused to roll away the clouds of superstition, that the sunlight may flow over the world. The past focussed itself at Hydesville in 1848; in those tiny raps were lured the potentialities of reform, regeneration and knowledge coming of a closer inter-blending of the world of sense and the world of spirit. Thus I read the revelations of to-day, and await grander ones to come. But, perhaps before I hear or see them, I shall have passed to the Beyond, to traverse the sunny fields of the summer land, where I shall find father, mother, wife and friends long departed. As I look back there is a wide void; I am almost alone, the playmates of my boyhood all gone; the associates of my school days all gone, and most of the later generation. There is only one link that holds me to the mortal, the desire to make the world better. I never had an ambition to become popular, by bringing to power or hiding my opinions. With Terence I could ever say since I entered upon the stage of active life, "I am a man, and nothing can be indifferent to me which affects humanity."

I wish I could have a hearty handshake with all the SAINTS. I am in good spirits, enjoy three meals a day, eyesight and hearing perfect, only some rheumatic twinges in the back. I have posted over the door of my rural retreat: "*Otium cum dignitate*."

Independent Writing in Colours.

BY QUESTOR VITE.

Being told that independent slate-writing in colours was obtainable through Mr. Evans, 103 West 42d street, New York, I decided to verify for myself what basis of fact there was to substantiate this statement.

Mr. Evans gave me a séance at 11 A.M. He sat down at one side of a plain wooden table, about a yard wide, I sitting opposite to him. There was no table-cloth. We sat near to a window in full daylight. He presented four new slates for my inspection, after cleaning them with a piece of cloth. Between two of these slates he placed a few crumbs of broken slate-pencil, fastening them then together by a rubber band. These two slates were then laid on the table in front of me, and I was requested to place my fingers on their frames. I did so and did not withdraw my hands till I was told that the writing was finished and I could unfasten and open them. Consequently these slates never left my hands till I opened them and found one of them covered with writing on its inner surface; the other was blank.

After giving me the above two slates to hold, Mr. Evans took one of the others I had inspected, and which still lay on the table, and wrote a big "J." on it, in chalk. He spread a little pencil dust on the table and laid this slate over the dust, so that it lay flat on the table and close to those I was holding. He then placed a few more scraps of pencil on the table, and covered these with the fourth slate. All the four slates thus lay quite close to me, I holding two of them myself, the others lying close to these. Mr. Evans did not touch the slates again from this point.

We then conversed during twenty minutes, when a signal was given by raps on the table that the work was finished. On unfastening and opening the slates I had held, I found the inner surface of one of them covered with writing. The message so constituted was continued on the under surface of one of the other slates that had lain on the table close to my hands. The communication reads as follows:

My Dear Son—With the kind aid of other spirit friends I am able to send you a few lines of greeting. I am glad to see you desirous of sustaining the truth of this phenomenon, for I can assure you, when properly presented, it is capable of doing much good for humanity; by giving to them the tangible evidence of an independent spirit existence. May God help you to do right in my earnest wish. Conditions are not favorable for further manifestations to-day,* so with love to all I remain your loving father in spirit.

James.

The name at the foot of the message is that of my father. The handwriting does not resemble his.

On lifting up the third slate I found its inner surface covered with lines of coloured writing in thick heavy characters quite different from the writing on the other slates, each line being written in different colours. The context reads as follows:

Dear Friend—Your Spirit Father informs me that you are desirous of receiving a message written in various colours, to carry home with you as a tangible evidence of spirit return and communion. I take pleasure in presenting you herewith this color phenomenon of direct writing, and trust that it will prove a pleasing and convincing memento of this grand truth. Guide

John Gray.

There were no colours placed below or above the slate; only some grey pencil dust. Nor were any colours on the table. So it is impossible that it was a wet day.

(Continued on size 1/4 page)

Written for the Banner of Light. BETWEEN THE LIGHTS.

BY HARRY MCDONALD BIRLOW.

Beneath the sunset's ruddy glow
And the hour when stars arise,
Labor doth slip away so slow,
And shadows veil the eyes.
A little pause from occupations
While daylight yet shall last,
To pray and offer supplications
And dream of days long past.

A little pause—to think and listen
While all is soft and still,
As dew drops on the roses glisten—
Their souls with love to fill.
While sunset's last descending ray
Throws silver on the flowers
Day kneels upon the cliffs to pray
With the rosary of the hours.

He counts his last beat and then goes
Farther toward the west,
Leaving with us the tips of rose
And evening's hour of rest.
A little pause between the lights
To breathe the old perfume sweet—
As evening creeps across the heights
With tender, noiseless feet.

A little pause, while life shall linger,
To dream of those once dear,
Ere Morpheus comes with unfeeling anger
To brush away a tear
And seal our eyes in death-like slumber,
For to-morrow's work renewed,
While angels guard us without number
To feel us heaven's food.

Between the lights there comes to me
Soft voices from the past—
Which zephyrs send across Life's sea
And through my window cast,
And one there comes from Life's dead years
Whose soul was sweet as musk—
I long once more to kiss their tears
Between the daylight and the dusk.

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The Purpose of Life:

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

BY C. G. OYSTON.

CHAPTER VI.

The Human Soul and Its Possibilities.

(Continued.)

These beacon lights all radiant with divine love beckon the dust clad pilgrim to gird up his loins, and press onward to purer joys and sweeter scenes. That sad, distressed and undeveloped spirit, cramped and impeded in its progress by the incubus of earthly attraction, hearkens to that welcome messenger; he beholds the dawn of a summer morn and recognizes these sympathetic visitors as harbingers of spiritual hope and peace. The bright souls of a purer life send forth birds emblematic of happiness and love. They hover over the less fortunate on joyous wing, and give expression to sweetest songs of harmony and love, making melody in the dark and gloomy brakes of the spiritual life. Have you never, at the hallowing midnight hour, when not a sighing zephyr has stirred the trees—have you never heard the rich music of the nightingale, as it swelled on the still night air, breathing symphonies of a higher and a better world? Has it not awakened responsive echoes in your grateful soul, and caused every nerve and fibre to thrill with holy joy? Then if you have ever heard this you may have some faint idea of the beneficent mission of these thought forms to the dwellers on the threshold of the spiritual world. They awaken the slumbering faculties of appreciation, and a desire for purer conditions and higher joys is the result of such spiritual attention.

Every moment of their lives these holy spirits are engaged in some philanthropic enterprise. The vast systems of worlds bespangling the dome of heaven receive a portion of their care and loving regard. Yes, those silvery orbs receive continual attention from those powerful and benevolent beings. There is not an humble soul, no matter how low and degraded he may be, that escapes their omniscient eyes. There is not an angel singing the sweet song of the Summer Land but it affects their internal being. There is not a sigh emanates from the meanest child of earth but receives a response in their mighty God-like breasts. No matter how far removed from light and glory he may be, that darkened soul receives a measurable degree of their boundless love. It would truly be a Herculean task to enumerate all their modes of enjoyment—to describe their knowledge and stupendous power, and to define the compass of their intellectual and spiritual possibilities; but how noble the thought, how magnificent the conception, that the meanest wretch on earth to-day will eventually display these indescribable powers. You here have latent within you the possibilities of those great souls to whom we have referred, and whom you would fall down and worship could you behold them as they are. But even those lofty souls have dwelt in gloomy conditions of undevelopment. They have passed through all the various grades of experience, and having practically encountered all the sorrows, pains and anxieties of human life, their sympathies can be unfolded for the benefit of those who are travelling upward by the same route they have come. Then does it not behoove the inhabitants of earth to do their duty spiritually in order that they may attain to these beatitudes of bliss?

The Spiritualist, imbued with the elevating conception that he is a very demi-god in disguise, should take the foremost stand in every reformatory movement, and on all occasions assist his fellow men to unfold these mighty possibilities. True, some may say this is too sublime for everyday life, but when man becomes assured of his God-like qualities and of his future destiny as a creator to those on a lower plane of being—will it not give him a powerful incentive to resist evil and to purify himself—to live as befits his condition as an embryo God? Yes, he will thus feel himself above the petty annoyances of material life, and he will rise superior to all selfish motives and desires. When man knows that he possesses within himself all the possibilities of the archangel, then, and not till then, will he stand up in his majesty and native strength of soul, then will he assert his dignity over everything beneath him. Man has been taught hitherto that he was worthless and insignificant indeed; but when he is told that he is really and truly one of the gods of the universe, he will scorn to have meaner companions than is consistent with his dignity, he will clasp hands with the angel world, and claim kindred with the ruling powers in the spiritual realm. Then he will expand and grow, until he can grasp and comprehend spiritual things—his tastes and aspirations will be purer and nobler, and he will reflect the God attributes even on earth. Then let your enjoyment be like those angels, ever striving to confer blessings upon your fellows, ever seeking to cast roses of sympathy on the rugged pathway of life, and the sweet messenger of charity will smile upon you in every daily sacrifice of your lives. Remember that these august rulers have not attained to their present stupendous heights of development without much suffering, without many a lone and weary toil. You will have to tread the pathway of difficulty and trial before you can reach that eminence of enlightenment and progress. "Then look upward, ye sons of earth! Let your countenance of angelhood be the pole-star of your life. Keep your minds fixed upon purity, goodness, virtue and sympathy. Let every thought and every action give you an impetus forward to your grand destiny in the far future. Crucify selfishness, banish inferior and grosser considerations, live for the uplifting of your fellows from mean pursuits, then when you enter the brighter world all will be well."

But how can the human soul manifest the attributes of Omnipotence, Omniscience and Omnipresence? Let us see by reasoning from analogy.

True, while encased in flesh man is comparatively weak and feeble, but what has he not already accomplished? He has made the most potent forces of nature subservient to his will. Water has been made an obedient factor and useful servant. The air has been compelled to unfold its secrets and minister to man's requirements. Steam has assisted in annihilating time and space, and electricity has been made the errand boy of mankind. By placing these most powerful agents of nature under his control he can by the exercise of thought use these mighty instruments in the promotion of his comfort and progress. Thus he becomes a spiritual ruler in a limited degree. Man thinks, forms and plans, and that thought is clothed upon, or in other words becomes materialized. The poet reaches out in thought into the spiritual world, disengages the loveliest

gems of description and beauty, presents them to his fellow-men in physical life, and humanity becomes inspired thereby.

Man has spanned the broadest rivers by his genius; he has harnessed the mightiest anatarct; he has removed barriers insurmountable to all save human thought and power; he has promised possibilities infinite even in the mortal form.

But where, you ask, is his creative power demonstrated? He has certainly improved upon nature, but does he display powers akin to what we popularly ascribe to the Infinite Personal God? What is that power which builds up atom on atom of the earthly body from the cradle to the grave? How does that internal consciousness operate, control, mold and form unknown to the consciousness external? How does that embodied intelligence discriminate and so nicely adjust the various elements in harmonious order? How does that weak, feeble, puny, helpless babe—more dependent on its guardians than other forms of animal life—build up the most mysterious, complicated and marvelous machine in the whole universe, and manifest such symmetry and beauty? Surely no one will maintain that a personal God is ever devoting all attention to the building up of infant forms and promoting their activity. Is it not more reasonable to maintain that the soul within, operating through the medium of law, can accept and reject intuitively by means of which we are externally profoundly ignorant?

Omniscience and omnipresence are manifested and exemplified in degrees even on earth. The most enlightened nations select representative minds worthy of public confidence and esteem to promote the greatest good of the greatest number. These legislators meet in council, and by their combined wisdom introduce means whereby not only is their will, desire and demand received and obeyed by the people, but these very means employed for communicating intelligence to the people are in turn adopted by the people to apprise their rulers of what is imperative for their present and ultimate good. This community of minds makes its knowledge known through the forces of nature. By air, steam, thought materialized in correspondence, and electricity, the remotest region of the land is quickly apprised of its demands, and by similar means the knowledge of the people is made known to the counsellors assembled. This is omniscience in degree.

Omnipresence is shown in limited form by the rulers of a nation utilizing their civil, military and governmental officials to become present, potent and real to the people subservient to their will. Let us now carry our deductions into the world of spirit. There spiritual beings who are ever dwelling in the earth's atmosphere, who have not sufficient refinement to ascend to the spirit world on their own, become conversant with the subtle powers on the metaphysical plane of being as to produce the remarkable phenomena that usually take place at spiritual seances. They can cause the particles of matter to pass through each other, dissipate solid objects, or etherealize substances the most dense and compact in physical existence. They can collect elements from the atmosphere to render themselves visible to mortals. They can disperse those atoms, and prophesy possibilities astounding to the spiritual philosopher. Yet these are spirits in a comparatively low degree of progress.

What, then, must be the power of those very Gods of the spiritual universe already referred to? In the Sphere of Harmony a community of minds is deputed to watch over, superintend and control the mighty worlds revolving in space. Although a number of minds thus cooperate to promote the progress of each material world, perfect harmony characterizes their deliberations and proceedings. Having passed through every phase of human experience in mortal form, these mighty minds, by virtue of their practical knowledge, are specially adaptable for the work assigned them. Their great philanthropic souls are full of divine love, which is copiously diffused on the spiritual atmosphere. Many a tired, weary, exhausted spiritual traveler feels this breathing of heavenly love, and he becomes strong in spirit, hopeful in aspiration, and tells on to glorious beatitudes of spiritual progress. These tutelary Deities of each particular plane can change conditions or surroundings by a thought. The vibrations of their souls extend far and wide, producing music, beauty, hope, aspiration, love and joy.

They are omnipotent as rulers of the particular planet that secures their regard. They are omniscient in sensing spiritually every requirement of the toiling millions who are under their watchful care. They are omnipresent by being with every soul in sympathy in response to the appeal from the particular world with which they are associated spiritually. These, then, are human souls, who have ascended to these lofty heights of thought and power. Away and beyond in the far distance of the illimitable spiritual universe are human spirits as far beyond these as they are beyond the lowliest developed soul on earth.

Man's spiritual being is infinite in its possibilities. He is ever an enigma to himself, and there can be no reason assigned why there should or could be a greater individuality throughout the whole realm of infinite existence. The origin of the soul of man will of course ever remain an impenetrable mystery. Possibly it was a unit before it became diffused throughout the external universe. The wise controlling intelligence of Medium Simon De Main very reasonably uses the metaphor of a mountain, and expresses himself thus: "Let us take you mountain as an illustration. There it stands, with its head high up in the clouds. Its foundations are firm, and may be termed eternal in duration. It is solid and substantial, and looking at it you call it a mighty mountain. So it is; but set man to work with his intelligence and mechanical appliances. He begins to cut away one portion after another, until the whole of that mountain is removed, and ejected into dwellings for the inhabitants of earth. You would then say that the mountain was gone, but you would not presume to assert that the mountain had removed itself, but by the operation of the intelligence of man, it had become deprived of its stability and solidity. This illustration gives you a comprehensible idea of the reasonable nature of our position. If we may be allowed to use the term, we say that man would be an aggregation of spiritual power, when looked upon in the bosom of the Infinite, but as soon as he becomes separated into units, even as that mountain becomes disintegrated and separated into parts, so does Deity become diffused and dispersed throughout the vast universe of existence. Man, in his highest phase of development, is capable of manifesting all the attributes ascribed to Deity, and could you but behold him in his most advanced aspect, he would far exceed the most intelligent conception you can possibly form of the Great God of the illimitable universe."

[To be continued.]

Ten Great Questions

Propounded by the Editor of the Banner of Light

Answered through the Mediumship of

W. J. COLVILLE.

"WHY?"

1. Why is it that the arisen statesmen, orators and scholars show so little progress in many of their so-called communications with the people of earth?
2. Why is it that they appear to have retrograded in their knowledge of grammar, rhetoric, public affairs, and memory of striking events in history?
3. Why is it that returning spirits make use of the same sentences, repeat the same stories, and express the same platitudes at their every appearance in the seance-room?
4. Why is it that the Daisies, the Maudies, the Floras, the Mabels, etc., even after thirty or forty years in spirit-life, continue to appear as little children, showing no intellectual and spiritual advancement that long period of time?
5. Why is it that many spirits couch their messages in such general terms as to make it possible to apply their words with equal truth to a dozen individuals of widely different natures?
6. Why is it that they can say no more than "We are happy!" "We love you!" "God bless you!" "Good-bye!" when we would hold the breath of our souls to hear something of their life in spirit-land, and receive some advice that would enable us to live better here?
7. Why is it that so many of them manifest little or no interest in human progress, and are so ominously silent with regard to all questions relating to man's moral, spiritual and educational advancement?
8. Why is it that they lay so little stress upon duty in relation to Spiritualists, and fall to say one word in behalf of Spiritualism as the one factor of value in humanizing and civilizing the race?
9. Why is it that they have advised large gifts to Universalist, Roman Catholic and Orthodox churches, and not urged the wealthy Spiritualists to erect temples, schools and colleges in the name of Spiritualism?
10. Why is it that after fifty years Spiritualists can show no establishments, schools, no endowed colleges nor charitable associations, as monuments erected by Spiritualism?

Ans. 1.—The word "so-called" is in many respects quite well-timed, as it has frequently occurred, and is occurring still, that sensitives who are in no way dishonest, or impure in their ambitions, are nevertheless particularly desirous to pose as mediums, through whom the specially great, noble and illustrious of ancient and recent times communicate. What is now generally styled *Auto suggestion*, aided by a suggestive influence furnished by near friends and sympathetic sitters, continually acts to produce an over-statement with regard to the source whence messages proceed. The following proposition will throw much light on a perplexing problem.

Bare falsehood rarely exists in connection with automatic writing, trance-speaking or any mental phase of alleged spiritual communion, but exaggerated statements are not at all uncommon, and these are frequently due to

the fact that desire and expectancy united, serve to bring a sensitive nature into some degree of psycho-intercourse with the object, sphere or individual toward which aspiration, coupled with expectation, is steadily directed; there is, therefore, some degree of influx from the state in spirit-life represented by the name of the poet, philosopher, statesman, or whoever else may be specially designated as the source whence the message flows.

Many years ago in London, before our work in America commenced, we were introduced to a musical medium at the Spiritual Institute in High Holborn, sustained for many years under direction of the well known James Burns, founder and editor of the *Medium and Daybreak*, a paper at that time circulating widely all over the world wherever interest in Spiritualism had been exerted. The musical seances, which were given in the Institute, were announced in the newspapers, and the public invited to hear a lady play under inspiration of Mozart. Not unnaturally the listeners expected something of a musical treat, but the performance was entirely amateurish, and generally far below the average renditions of a progressive school girl in her early teens.

The writer of this article saw clairvoyantly, and heard clairaudiently much that threw clear light on the unsatisfactory episode. Mozart was represented in a vision to the writer as the chief of a musical colony in the spirit-world, while it was declared by a spirit-voice that he while on earth, in earliest childhood, was the recipient of inspiration from a musical sphere which found in him while yet a tiny boy exactly the instrument needed to articulate some of the utterances of the members of that sphere who wished to lead the world below into higher avenues of musical expression. The lady in London, whose mediocre strummings produced a frequent laugh among the musicians present, who ridiculed the idea of Mozart influencing a woman to produce such utterly inane musical platitudes, was being automatically influenced (not mentally inspired) by one of the members of the Mozart school in spirit-life who was a special friend of hers, and greatly attached to her husband's family, and as she was very much delighted with the idea of receiving messages from so illustrious a composer as Mozart she took it for granted (and positively resented any other interpretation) that Mozart in *propria persona* was at her wrist or elbow directly moving her fingers across the keyboard of the piano.

That is but one out of hundreds of similar facts which have come under our immediate notice, and it is surely well for old Spiritualists and young inquirers alike to consider the great need of distrusting mere claims, and trusting to a foolish, false dignity attached to a meagre utterance, because it is said to emanate from some highly exalted personage. As to progress in spirit-life, that is a subject which must be treated in an essay by itself; but even when direct communion is enjoyed with some truly wise and philanthropic spirit, the question of oratory, or even polite diction, depends largely upon the oratorical capacity of the earthly instrument employed. The higher intelligences are specially interested in communicating ideas which they must often communicate under serious difficulties through the only available sensitives in certain times and places; we would therefore urge that more attention be paid to the underlying quality of a message, and less to its external garb, when evidences are sought as to the source from which it emanates.

A. 2.—This question is partly answered in the reply to the foregoing; it only needs to be reiterated, that when one uses a machine other than the one especially constructed by his own soul for its individual expression, he works at considerable disadvantage. Again and again we are compelled to call attention to the need of granting quiet, well-harmonized conditions in which young sensitives can unfold their spiritual gifts apart from the distractions of the public hall or miscellaneous circle.

In order to extract from the guiding intelligences, when such are of an advanced order, the information much desired, it is essential that the brain of the medium should be so sensitized that it is easy for the spirit to flash words and scenes directly upon the prepared screen or in other and more automatic instances, to so guide the vocal organs that they directly respond to the wish of the directing guide. There is yet a higher means of direct communion with the exalted intelligences, and that is through the use of the Sibley type, which secures this method it is absolutely essential that some few specially adapted sensitives should be set apart for their work, and devoted, as in ancient times, entirely to the temple service. It is impossible to get the most precise results, and meet the exacting requirements of honest, scientific students of phenomena, unless some provision is made for the harmonic sequestration of a few seers of to-day, so that in specially-prepared shrines they may exercise a degree of mediumship incompatible with ordinary business and domestic life.

Mediumship intelligently cultivated does not tend to neurotic disorders, but it does call for an unusually sensitive temperament and general condition, and we are bold to say that if people cry out for what they can only obtain through special methods of culture, and they will have none of those methods, their cry must continue to be in vain.

A. 3.—The particular occurrences referred to in this question have reference chiefly to those public seances and miscellaneous gatherings where conditions only permit of a very limited display of inspiration. It may be asked why do actors constantly present the same plays, elocutionists recite the same pieces, singers sing the same songs, instrumental musicians render the same compositions, and popular speakers deliver the same set orations constantly? And certainly when we enter the realm of story-telling we find that with humorists, and after-dinner entertainers are usually given to the extent of the antology if one follows them around and listens to the staple of their conversation. The unseen speakers through average mediums at popular circles are not the wisest of the wise; they are not phenomenally original or versatile, and the sensitives through whom they manifest are generally incapable, at least in mixed and crude circumstances, of affording conditions for any new or striking originality.

A. 4.—Though a truthful answer to this question may ruthlessly dispel some popularly cherished illusions, it is necessary to remark that all assertion to the contrary the great majority of people one meets in ordinary society on earth make very little progress intellectually or otherwise, even during so long a period as thirty, forty, or more years. There are certainly many notable instances where persons make solid, substantial and even wonderful progress during very much shorter periods, but the average adult "Flora," "Mabel," or any one else you choose to instance, remains very stationary during the major portion of an ear ly lifetime.

Progress of a palpable sort in an appreciable length of time results either from special impulse from within, or stimulus from without, or both combined. It is quite true that wherever there is strong desire to make advancement in any direction means are at hand, but whether on earth or in immediately adjacent spirit states, there is temporary satisfaction felt with a certain limited condition of attainment, that condition becomes temporarily, though it cannot be eternally, fixed. If a certain kind of work is called for on earth, and many people are satisfied to do it during a prolonged period, this can take place on either side the veil.

The "Maudies" and others, who frequent public seances and also attend upon mediums who give private sittings, are engrossed in a certain kind of ministrations congenial to them, and satisfying to the bulk of those who seek to interview them. All these influences who display such limited intelligence are educable, and should the medium through whom they manifest truly desire a higher and more dignified, intellectual phenomenon, she would either attract other influences, or stimulate her present familiars to advance in the direction most desired. Time is not so arbitrary in spirit-life as it is and must be on earth, but it is always true that where there is strong, persistent desire for progress, progress will ensue, but it is impossible so long as complete satisfaction is felt with an existing condition.

A. 5.—The messages referred to in this connection are of a vague, general character, for two reasons. In the first place, there are many communicating spirits who have no definite, like perfect knowledge concerning the law of thought transference or the automatic control of the vocal organs of a medium, therefore the transmitted thought is necessarily imperfect or lacking in distinct and detailed outline.

In the second place there are many sensitives who receive some degree of impression from spirit helpers who are by no means so fully developed that these intelligences could impress them with all such particular information as would render a message convincing and startlingly accurate. It is also often the case that timidity and undue self-consciousness on the part of a sensitive appearing before the public, or even one who is working in private, is such that the sensitive's own mind works suggestively to the detriment of any direct result from inspiration. Again, we are compelled to insist that certain sibylline conditions are essential to direct individual messages, and it is needful for the sibyl to live above fear of losing reputation as a psychic and also above the need of giving satisfaction to sitters as a means of livelihood.

A great many mediumistic persons are thoroughly honest and conscientious in the extreme, but they are very anxious to give satisfaction to their sitters and nervously afraid of failures. Such overwrought or apprehensive mental states are detrimental, and in some instances detrimental conditions are observed, the most exact information is frequently given, but it is crowded, hazy or hurried private sittings, or wherever nervousness and indifference prevails, satisfactory results can never be forthcoming.

A. 6.—Though it is certainly a fact that many communications given to earnest people are very unsatisfactory when such people apply to sensitives who devote their time and energies almost entirely to public seances or to ordinary conventional sittings of the stereotyped variety, all who are ready to "hold the breath of their souls" to catch words of instruction from the realm of spirit, need

not remain destitute of the knowledge they crave, for there are multitudes who can successfully and most profitably practice the habit of concentration without having recourse to public mediumship, and receive in the direct manner possible communications from the spirit friends who are truly nearest to them in loving sympathy. Very frequently we hear complaints that no definite descriptions of spirit-life are given; our venerable friend, Capt. Gould, is one who has voiced that complaint in no uncertain tones through the BANNER OF LIGHT. While we do not find any fault with such an outcry, we must say that a great deal of definite information is often given.

In 1885, when we were working in England, we were specially privileged to enjoy opportunities for private mediumship of a delightfully entertaining and most instructive character. Through the present writer, and through other sensitives, hundreds of direct answers were given to the most searching catechetical inquiries concerning life and work in the spirit-spheres. Select meetings were held in London and in Manchester, at which questions were put consecutively by several highly-educated literary and professional men and women, and the bulk of the information gathered reserved for publication. In an old issue of the *Medium and Daybreak* will be found the first instalment of a book announced but never published. Should the public demand such a work as a contribution to the literature of Spiritualism, we are prepared to furnish it, though much of the original manuscript was destroyed by fire at the time the plates of some of our books were burned in London. Private circles can be organized anywhere where sincere inquirers are ready to devote themselves to patient investigation and much priceless matter may soon be accumulated in the archives of any private seance.

A. 7.—Painful though it may be to tell the truth at all times, we cannot keep silent when such questions as to relate that "progressive Spiritualists" as a class are just as bigotedly devoted to the old monopolistic, conservative regime as the most hide-bound members of strictly orthodox or materialistic fraternities. Though there is always a "great public" who will listen gladly to the exposition of truly advanced and enlightened views of human progress, Spiritualists as a people are no more and no less willing than any other set of individuals to hear an outspoken presentation of inspired philosophy. Prof. Loveland's recent letter to the *Progressive Thinker* of Chicago (March 18, 1899) is thoroughly timely, and deserves serious and prompt attention.

To answer the question why many spirits show little or no interest in the most vital matters pertaining to human progress, it is necessary to give a two-fold reply: 1st. These spirits who are specially attracted to persons who are thoroughly satisfied with existing conditions are themselves unawakened as yet to anything beyond. 2d. When ever enlightened attention is given to great reformatory measures the inspiring intelligences are dubbed "cranks," and much worse by the very "progressive" Spiritualists who measure everything by the one-fold rule of their own prejudices.

Henry George, Edward Bellamy, and many other noble spirits who have recently passed to spirit-life are ready to communicate, but if Single Tax is a "fad," and a true theory of industrial cooperation is a "delusion," it would not be wise or practical to give teachings to people who would contemptuously spurn them. Spiritualists are themselves to blame for all the limitations in philosophy which they are now demanding, and it is a cause for sincere congratulation that there is a spirit of enquiry and unrest at present rampant, as it promises well for much higher revelations in the near future.

People can get what they demand, and as their inmost thoughts and desires are read by guardian spirits ministrations can and will be made in accordance with the aspirations now awakening. Too many people will hearken only to whatever flatters their own vanity and endorses their preconceived opinions, and there are many spirits near the earth who honestly share the opinions of those with whom they communicate, and as some light can be thrown on spirit-life even through such limited ministrations, the poorest of messages and the slenderest evidence may be used as a stepping-stone to higher communications in future.

A. 8.—The word *DUTY* is a somewhat arbitrary one, and though if the word be employed in the widest conceivable sense, Spiritualism is "the one factor of value in humanizing and civilizing the race," we cannot join with those shortsighted ones who confine the idea of Spiritualism within the narrow limits of an ostensible spiritualistic movement. When the estimate of ten million Spiritualists in the United States was made many years ago, such an estimate of course included multitudes who were in no way nominally identified with any special organizations.

The "Cause" is furthered through inspiration in many places where the name of Spiritualism is unknown, and there are many, many people all over the world who are working under the noblest spiritual direction, who have a keen sense of duty, and indeed a sense of privilege which is much higher. Clairvoyance and other spiritual powers are very necessary to discern the real working of the unseen human life, and though we hope and believe that nominal and professed Spiritualists are many of them waking to a sense of imperative duty in these regards, we unhesitatingly predict a very great accession to the ranks of Spiritualism within the present year, and the next succeeding year, and many of these new but no longer *raw* recruits will be found to be people whose sense of solemn obligation with regard to human welfare will be seen to be profound. Regret not the passing but welcome the coming day is our sincerest counsel to all who ask this question.

A. 9.—Three causes may be assigned for the above predicament; the first and commonest is that there are many spirits who are still attached to institutions as well as to persons whom they highly regarded when on earth, and as entrance into spirit-life does not at once radically change the affections of humanity, there are many spirits who are still working in the interests of the institutions they supported while on earth. A second reason is that actual good philanthropic work is often done through ecclesiastical machinery, and though liberal theologians may object to many "Orthodox" doctrines, there is no essential disagreement between Universalism and Spiritualism, as both systems teach continuity of life, progress in the hereafter, and the ultimate salvation of the entire human family from all that is now called sin and error. A third reason is that many truly advanced spirits having outgrown all party lines and prejudices, are not interested in simply denominational propaganda; therefore they counsel those whom they can influence to contribute wherever they see good can be accomplished, and that is often entirely outside the pale of all sectarian or even public organizations.

Temples, schools and colleges, erected and sustained merely in the name of Spiritualism, would not necessarily carry a spiritualizing influence into the world. The author of the old recitation "No Sect in Heaven," had certainly grasped something of the feeling which prevails in the higher circles of spiritual existence, not in contact with the earth. Whenever and wherever real good can be done by building temples, etc., in the name of Spiritualism, such counsel will be given; and, pardon us for saying it, often has been given, and in many instances it has passed unheeded. We have often urged upon well-to-do Spiritualists the desirability of taking active steps toward opening and maintaining a Home and College on a very moderate scale for the nurture and development of psychic gifts and the study of psychic law, as well as for teaching along purely psychical lines; but hitherto no response has been forthcoming which would justify any one to do more than rent temporary premises. If good is being done by church organizations, it is better that they should flourish than that a pressing needs should be absolutely neglected, but it is a serious fact which ought to be considered by all conscientious and earnest Spiritualists that the present prevalence of questionable if not fraudulent manifestations, and the lamentable dearth of available unmistakably genuine phenomena are in many instances due to the lack of necessary places in which incipient mediumship can be developed and brought out gradually before the public.

We have no sympathy with the simple erection of a school or college labeled spiritualistic, in which only the same teaching can be obtained as is given in many other institutions with other labels. Our special interest is in a School Home for the development of psychic gifts or endowments, also in the erection and adequate, though simple, maintenance of a good plain, substantial and comparatively inexpensive hall or temple where public meetings as well as semi-private gatherings can be held. Possibly in Australia the way will open shortly for something definitely practical. Such simple, reasonable plans as we are prepared to lay before all interested are thoroughly feasible and can be carried out in every city of the United States as well as in many other countries, and there are workers ready and able to take charge of them.

A. 10.—Chiefly because during the past fifty years a large part of the work of Spiritualism has been necessarily desultory, itinerant and preparatory. But there is another side to the question of "charitable institutions" which is often overlooked. Orphanages, homes for the destitute, etc., etc., are all better than making no provision for the indigent and helpless; but we cannot refrain from reiterating our oft repeated word that homes are better than asylums, and to our positive knowledge large numbers of persons during the past twenty years have been led by direct spiritual guidance to adopt or otherwise care for many orphan children and to offer refuge to the needy of a kind far higher and more spiritual than institutionalized "charity."

If the special work of Spiritualism is to lighten for good the mass of humanity rather than to add one more vaunting sect to the many which now divide humanity, it is in vain to expect that old methods will be copied and the spirits everlastingly interested in urging a continuance of systems which in the light of higher perception and revelation cannot be pronounced false. Spiritualism is a race seed will sprout so vigorously and luxuriantly as to greatly surprise all our kind-hearted pessimists.

Children's Spiritualism.

THE DAFFODILS.

BY MRS. A. F. SAWTELL.

The daffodils are springing up,
The golden daffodils!
How brave they are this wintry day
To dare lift up a single cup.

Twenty I counted in the grass;
My heart just beat with joy;
Reaching above each tiny leaf
They clustered in one mass.

I passed to learn the lesson
Their life of beauty brings,
And my heart grew soft and tender
Toward every living thing.

A bird flew by with wing of blue
And dropped one note of love;
Is human life one half so bright—
One half so sweet and true?

No matter what the weather is,
You'll hear a song of gladness,
And the flowers burst above the sod,
Happy to break away the cloud.

March 25, 1899.

Uncle Philo Writes Again.

Dear Children of The Banner: I have read your letters every week, and have felt as if you were all speaking to me when you wrote them. I am glad you ask so many questions, and I know that Lotela, Winona, Sunbeam and Leona are all pleased to answer them. Keep on with your letters; it will do you good to write them, and the questions you ask make grown people shake their heads and wonder what they would say in reply, if you had asked them, instead of the spirits, to tell you what you want to know.

Now, I am going to ask you, boys and girls of THE BANNER, a very strange question. Are you kind to the little kittens, puppies, lambs, squirrels and other animals you see around you? I hope you are. You can hurt them all very much, and they have no means of telling you so. The spirit people want the earth-children to be kind and good to all living creatures, because life is sacred. Therefore, it is not right to throw stones at poor kitty just to see her run, nor to tie tin pins to doggie's tail to make him bark, nor to chase the lambs about the field, nor to rob birds' nests, nor to shoot squirrels and take away what they have to live upon. I hope none of the boys and girls of THE BANNER circle ever do these cruel things.

I once knew a boy who was very fond of beech nuts. He gathered all he could of them, but he wanted more. It seemed to him as if the squirrels got more than their share, so he thought he would rob one bright little squirrel who worked so fast to make him think the little animal must have ever so many beech nuts stored away in the ground. Just think of it! A big strong boy robbing a poor innocent little squirrel of everything he was to eat during the long months of winter! He didn't think of the squirrel at all, so he got a shovel and a hoe, and dug open the little squirrel's nest. He found many beech nuts, to be sure, but just as he had taken all of the nuts away, the squirrel came running up with his mouth full of nice plump nuts to add to his treasure in the ground.

When he saw that his nest had been torn open and robbed, he dropped the nuts out of his mouth, raised himself upon his hind feet, and made the most piteous cry you can imagine. The cry of the squirrel went to the big boy's heart, yet he did not give up the beech nuts. When he got home he told his mamma what he had done, and showed the nuts he had taken from the squirrel. His mamma was a Spiritualist, and she dearly loved her boy and wanted him to do right. She looked at him a moment, then her eyes filled, and she said: "Could my boy rob an innocent little squirrel of everything he had to eat? I am sorry to know it, if he did." This was too much even for the big boy. He threw himself upon the sofa, and cried himself to sleep. Every time he thought of the squirrel afterwards, he felt uncomfortable, and he never forgot the little animal's cry of distress. He saw what he had done; he had not only taken all of the squirrel's food, but he had destroyed the house in which the little fellow was to protect himself from the cold, cold winter. The boy said to himself that he would never rob another squirrel, and I am glad to tell you that he never did. He felt very badly all of his life long, because of what he did to that one squirrel. My advice to all of the children of THE BANNER is this: Be kind to all living creatures, as well as to your papas, mammas, sisters, brothers and little friends. If you love birds and animals, they will surely love you, and you can be happy by helping to make them happy.

Your affectionate Uncle PHILLO.

The Smile and The Frown.

BY SYLVANUS LYON.

"A heart full of sweetness, or a life full of bitterness, a pain or all pleasantness, a smile or a frown will bestow."
—Leo.

Once a Smile and a Frown dwelt in the same house with two persons. Overt and anon they strove to rule and conquer, and there were many witnesses.

The old Frown was dark, cold, and at times fierce and stormy, causing terror to many. The sweet Smile wooed and loved, and only ruled with gentle influences. The Frown soiled, at times fiercely, making maid and lady miserable. Oh! how the sweet Smile rejoiced little children, and gave happiness and hope to the weak, and like a merry sunburst, blessed many hearts.

I am like the tempest and furies, with anger and passion," said the Frown, "and make many hate—if obeying"—and "I," said the sweet Smile, "can only love to delight many." Then there was a trial effort for all the witnesses, and in the end the loving, happy Smile was most welcome. Even the cat and dog, and all the animals seemed to love Smile, for the dark Frown was hateful, and often with scolds and passion, sorrowed hearts and lives—and thus

THE VERDICT.

A wise one said: "A Smile will travel from heart to heart, from home to home, round the whole world, imparting hope and happiness." "Yes," answered a fair one, "I have known a Frown to wound, blight, and curse, and harm weak ones."

And then an innocent child whispered: "Mamma tells me Smiles give happiness all the day to every one, everywhere, but Frowns and Scolds, like thorns, pierce and wound."

THE SUMMING UP.

And it came to pass that all the witnesses—all the good and wise—of every place, voted the Smile the conqueror.

MORAL.

Little sunbeams melt great icebergs; thus Smiles cheer, bless and rejoice hearts. Peace, with content, is true riches; but Anger and Frowns only harm. Who can reckon the value of happiness—that comes of Smiles and Love with good—God?

Letters from the Children.

Dear Little Sunbeam: I read your nice letter you sent me, and was so glad to hear from you. I read the letters you write in the BANNER OF LIGHT, and am deeply interested in them. I would be very much pleased to join your "Sunday Club," so you may put my name down as one of your members, and I shall do all I can to help others. We are having a vacation from school now, and we are going back

EXTRAORDINARY INDEED!

This is Probably the Strongest Druggist's Testimonial on Record.

It Proves Dr. Greene's Nervura the Greatest Health Giver and Best of Spring Remedies.

E. G. Parsons, the well-known druggist of Onset, Mass., makes the following remarkable communication:



without charge or cost, either personally or by disease assured beyond doubt.

"Five years ago my wife was clear down completely prostrated by nervous debility. She hung wavering for a long time between life and death, until finally it turned in favor of life. She was as sick a person as I ever saw live. We gave her Dr. Greene's Nervura blood and nerve remedy, and it cured her. No doctor nor any other medicine she ever took did her half the good of Dr. Greene's Nervura. And now, whenever she feels herself going down a bit, she takes a few doses of Nervura, which settles the case at once in favor of restored health. I freely and decidedly say it is the king of all medicines, and I cannot say enough of its favor from my own experience and the report of others. I am aware that Dr. Greene is a regular physician, which adds to its value."

If this startling proof of the astonishing efficacy and wonderful power to cure of that most marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, will not influence all to seek health and strength through its use, we feel that no proof short of actually experiencing its great and grand curative powers will suffice. To our mind, the fact that Dr. Greene, of 34 Temple Place, Boston, Mass., its discoverer, who is a physician of widest experience, can be consulted by any one absolutely letter, makes the cure of the people afflicted by

Monday. I think you and your spirit friends have helped me in a good many ways, and I thank you so much. I read the poem in THE BANNER entitled "Our Heavenly Home," and thought it beautiful. I shall try and see what a nice home I can build there. I will sit up in the parlor evenings, and I wish you would see if you can come to me and bring your spirit friends with you. I think the letters which you and Leona, Lotela and Winona write are just lovely, and I am so glad my letter was the first one you ever had in spirit life, and am so glad I wrote it to you. Well, I guess I shall close for this time, as I have to practice, Sunbeam dear, and I shall write again some other time. Give my love to Winona, Leona, Lotela, and all the rest of the dear spirit-friends, and lots of love for you. LINNIE TOWLE.
P. S.—Please excuse me, Sunbeam, for not writing before.
21 Bartlett Street, April 7, 1899.

Literary Department.

JOURNAL OF OSTEOPATHY.—Have you read in the current issue "How an Iowa Man Came to be Thought Crazy Because Dr. Still Set His Hip"? He was preparing to go to Chicago to have his leg amputated, because eminent physicians informed him his trouble was sub-acute traumatic synovitis, and they could do nothing more for him. For some reason, instead of continuing his journey to Chicago, he changed cars and at length found himself in Dr. A. T. Still's office at Kirksville. Dr. Still did not discover any such malady as above described. He confined his work to the hip region, and within a few minutes said: "You can go now."

"Well, does it have to be amputated?"
"Of course not."
"Do you think you can really help me?"
"Your leg is now well—you can use it."

A dark look passed over the Iowa man's face. It was the terrible resentment and anger that men feel when they believe their fates are being trifled with.

"Do you think that I came 'way down here to be made a fool of, and to be told that there is nothing wrong with me? I'll have you to know"—and the Iowa man used words as strong as his feelings.

Abuse was not what Dr. Still was expecting in return for such a service as setting a hip, and he told the Iowa man in words as short as his own that if he did not like the job he could "clear out of there" as fast as his legs would carry him.

The patient had gained his feet during the arraignment, and to his amazement found he could stand erect and use that leg which had been so near the grave with its sub-acute traumatic synovitis. He found it worked like it used to. He could stand on it, raise it, turn it and wobble it like any good leg ought to. His anger suddenly turned to a delirium of joy, and without an apology to his benefactor, without any notice of him, without noticing anybody, without asking about fees, he sauntered into the hall, out a pigeon-wing down the corridor to the front door, continued his antics down the sidewalk like an urchin out of prison and danced on to the depot, where he wired his wife that he was cured and could walk as well as any one.

This dispatch produced consternation that day in a home in Iowa. It was said enough that the head of the house had gone to Chicago to have his leg cut off. This telegram was taken as conclusive proof that the patient had in addition to lameness gone insane, and wandered down into Missouri, and was now deluded with the idea that his leg had never had that terrible sub-acute traumatic synovitis. A trusty friend with muscles of iron was selected as warden, and sent by first train to Kirksville, to capture the crazy man and bring him back for confinement. His confirmatory telegram in due time, saying that the lame leg was indeed well—as the story goes—puzzled the friends to know if everybody who reached Kirksville went crazy. But the man was well, and shortly returned home with his warden to give evidence to his wife and friends of his miraculous recovery. He had been a sufferer from hip dislocation, and Dr. Still cured him. He never used crutches again. Kirksville, Mo.

THE RIGHTS OF WOMEN AND THE SEXUAL RELATIONS, from the German of Karl Heinzen, is now published in a complete English edition. Karl Heinzen "counted as his friends only the most enlightened men of his time, who could appreciate his quiet greatness." Among these friends are especially mentioned Wendell Phillips, William Lloyd Garrison and Charles Sumner.

Wendell Phillips said concerning him: "I never met him on the streets without a feeling of the highest respect, and this respect I paid the rare, almost unexampled courage of the man. Mr. Heinzen in this respect stands almost alone among the immigrants to these shores. His idea of human right had no limitation. His respect for the rights of a human being as such was not to be shaken."

He knew of no loftier ambition than obedience to his own teachings: "Learn to endure everything, only not slavery; learn to dispense with everything, only not self-respect; learn to lose everything, only not yourself. All else in life is worthless, delusive and fickle. Man's only sure support is in himself, in his individuality, resting in his own power and sovereignty."

The above is but a glimpse of the man who

slides in inward wrestling with the mental demon of uncharitable feeling. To wrestle with a bad feeling only pins our attention on it, and keeps it still fastened in the mind, whereas if we act as if from some better feeling, the old bad feeling soon folds its tent, like an Arab, and silently steals away."
Charles Scribner's Sons, New York.

FIGHTING IN CUBAN WATERS, OR UNDER SHELLEY ON THE BROOKLYN.—The "Old Glory Series" for young people, so well begun by "Under Dewey at Manila," the most widely-ordered juvenile of last season, and equally well-continued by "A Young Volunteer in Cuba," is now splendidly sustained by Mr. Stratmeyer's latest work.

In "Fighting in Cuban Waters," Walter Russell, brother to Larry and Ben, the respective heroes of the two preceding volumes of the series, finds his way to Boston, secures employment, enlists in the navy; and is assigned to the Brooklyn. Then follow intensely interesting chapters, telling of Commodore Schley, the idol of his men; the routine of the life of the "Jackies," and blockade and discovery of Cervera's fleet, followed by the memorable conflict of July 3. Walter has meanwhile met with all the adventures that the skillful author knows so well how to introduce, including an unexpected trip on the *Merrydale*, under Lieutenant Hobson, and a subsequent experience among Cuban patriots and Spanish soldiers, being rescued at Guantanamo in time to return and be at his post in the glorious victory. At the end the three brothers are united at the home of their formerly mean and miserly uncle, who has turned over a new leaf.

To many "Fighting in Cuban Waters" will be the strongest book of the three. Walter has the same winsome, manly qualities that distinguished his brothers, and meets with fully as thrilling experiences, which, however, are none too strong for parallel in unnumbered cases during the remarkable recent conflict. In point of information conveyed there is no superior among the boys' books of this generation. The order of rank in the navy, and man-of-war life in detail, are cleverly and accurately presented, while historically the volume might serve as a work of reference for most of the events in Cuban waters from the destruction of the "Maine" to the beaching of the Spanish fleet. All statements are substantiated with great care from reports and personal narratives. The boys will want this book and should have it. Price \$1.25.
Lee & Shepard, Boston. Order of Banner of Light Pub. Co.

THE DAHLIA.—More than a hundred years ago Baron Humboldt discovered the dahlia, a small, single flower, in Mexico. Could some prophetic vision have revealed to him the dahlia of to day, in its dazzling hues and varied forms, he might, perhaps, have been prouder of that discovery than of all his other scientific achievements. It was sent by him to the Botanical Gardens, Madrid, where it received the name of dahlia in honor of the botanist, Professor Andrew Dahl. The same year it was introduced into England, where it was cultivated under glass. For a few years it was lost to cultivation, then reintroduced into England. Cultivation soon developed the double form, and every color except blue. For many years the ideal dahlia of the cultivators was a perfectly double, ball shaped flower. Those who remember the compact flowers of thirty or forty years ago know how nearly that ideal was realized, and remember the deserved popularity of the dahlia of that day. But people soon tired of the regularity of that type, and for a few years it was neglected. Florists were giving time, labor and thought to the development of the rose, carnation, chrysanthemum, and other popular flowers. At last some far-seeing cultivator recognized the possibilities of the dahlia, and in new, improved and more beautiful shades of color it resumes its sway, and to-day greets us in so many varied and attractive forms that every taste may be suited.—From *Vick's Magazine* for April.
Vick Pub. Co., Rochester, N. Y.

A NEW BOOK, by Dr. Dutton.—The author of "Dutton's Illustrated Anatomy" and several other works has in manuscript, to be published May next, a large book of about six hundred pages octavo, to which he desires to call your attention. This work is the fruit of forty years' earnest and diligent search by the author for truth in medicine, and will introduce to the world an entirely new system of medical practice, having a new name, a new law of cure, and a new philosophy. It will be a fitting companion to the author's work on "Anatomy," which is considered the best in the English language and will tend to harmonize medical science with what may be properly called a scientific religion, and at the same time harmonize all the various conflicting schools of medicine. It explains physics (natural science) and metaphysics (mental and spiritual science) by a universal philosophy, called Ontology, which furnishes the key to all science and places a universal remedy for all forms of disease in the hands of every reader. It will contain the "New Physiology" as lately written by Dr. Dutton, and many new and startling truths that none can deny. This invaluable work both to the profession and to the people will be bound in cloth and gold, and sold at the price of \$5 net, after it is published; but to all subscribers who send postal or express money order, with name and address, prior to May 1, the book will be sent for \$3.25 by mail, postpaid, soon as published. We want to banish disease from the face of the earth.
Order through BANNER OF LIGHT Pub. Co.

THE COMING AGE.—The conversation by Joaquin Miller in the April number is thoroughly enjoyable. The poet discusses Imperialism, the Klondyke, Hawaii, and incidentally puts in a strong plea for simple Saxon words. His vivid description of the splendors and perils of the frozen North is perhaps the most attractive part of the conversation, which from first to last will hold the reader's attention. Mr. Miller is followed by the Hon. Samuel M. Jones of Toledo, who reflects the rising tide of progressive thought in regard to municipal ownership of public utilities, and Rev. George C. Lorimer, who talks at length on the practical program of the Evangelical Alliance. Among the leading essayists in this issue are Prof. John Uri Lloyd, Henry Wood, Prof. Jean du Bay, Ralph Waldo Trine, Charles Malloy and Imogene C. Fales. *The Coming Age* grows in interest and popularity. Its contents, though thoughtful and scholarly, are of so varied a character as to prove interesting to all classes of thinking men and women, and all members of the family circle.

The Coming Age Company, Copley Square, Boston.

SUGGESTER AND THINKER.—THE LILY AND THE ROSE.—Poem given by James Morrison, under hypnosis by Dr. Sheerin. Subject suggested:

The Lily and the Rose
Once in a garden grew.
The Lily a pure spotless white,
The Rose of deepest hue;
And either born to Beauty's cause
Its mission soon must find.
The Rose-bud, eager, longing—
The Lily, kind, resigning.
The Rose upon a virgin's breast
In dreams of passion slept;
The Lily in the hand of Death
Its silent vigil kept.
The Rose awoke to hear the roll
Of sensuous music sweet;
The Lily journeyed with the Soul
To kneel at Mercy's seat.

The Suggester and Thinker Publishing Co., 178 Summit Street, Cl. veland, Ohio.

Magazines Received.

The Reform Review, Reformer Publishing Co., Springfield, Ohio.
Our Fellow Creatures, Mrs. Fairchild Allen, Editor, 275 East Forty-Second Street, Chicago, Ill.

HOW STONE IN THE BLADDER

Was Removed Without a Surgical Operation.

This Case Was One of so Much Interest Because of its Severity that it Was Known for Miles Around.

Below Will be Found an Interesting History of the Case, Written by Mr. Bailey Himself.

A sense of profound gratitude and joy prompts me to write this letter. I had suffered for ten years with kidney and bladder trouble. Last August I was taken with terrible pain in my kidneys, which extended to the bladder. The urine that I passed, after standing a while, became thick and ropy, or muddy; left quantities of sediment in vessel, and gave me great agony to void it. Upon advice of my physician I finally consented to go to the Hospital at Raleigh. When I got there the chief surgeon examined me, and said it would be necessary to remove the stone from the bladder by a surgical operation. This he admitted was dangerous, owing to my age and feeble condition. I decided if I must die I would go home and die with my family. After I returned from the Hospital, in a despondent and almost hopeless state of mind, I took your certificate and pamphlet, sent with the sample bottle of Swamp-Root, and went to a kind and warm friend, and we read the circulars, and discussed my symptoms and the chances of my recovery should I submit to an operation. We decided to try your medicine, and if no relief after a thorough trial, to risk the knife. After taking the sample bottle, I bought six large bottles of your Swamp-Root and used it according to directions. And about Feb. 6, to my great delight, the stone seemed to crumble; I began to pass small particles of gravel stone, and on that night I passed the one enclosed, about the size of a large pea. I continued to pass these particles and to improve until to-day, under God's providence through your Swamp-Root treatment, my life has been spared. Had I chosen the knife treatment I fear I would have been in my grave, or at the best lingering in the Hospital. I regard your Swamp-Root as the most wonderful medicine for bladder and kidney troubles in the universe, and wish I could tell all who suffer as I did, the relief and happiness it has brought me. I expect to continue its use occasionally to keep my kidneys and bladder all right, and shall tell all I see in the condition I was, how easy they can find relief by using Dr. Kilmer's Swamp-Root. What I have written can be substantiated by prominent people of this place. I will answer letters of inquiry if stamps are enclosed for reply.
JAS. R. BAILEY.
Feb. 8, 1899. AUBURN, N. C.

Swamp Root brings sunshine and gladness in every home it enters. It is the new discovery of Dr. Kilmer, the great kidney and bladder specialist. It is not recommended for everything, but if you have kidney or bladder trouble it will be found just the medicine you need.

Success Through Knowledge, Nina Vera Hughes, 815 G street, N. W., Washington, D. C.

Spirit Mothers, Olivia F. Shepard, Editor, Los Angeles, Calif.

The Spirit of Truth, Thomas Cook, Editor, Hot Springs, Arkansas.

The Young Friends Review, Henry W. Wilbur, Editor, Ontario, Canada.

Our Dumb Animals, Boston, Mass.

Nature's Finer Forces Library, by Swami Myoananda, New Orleans.

The Altruist, Alexander Longley, Editor, 2819 Olive street, St. Louis, Mo.

The Liberator, 9 Water street, Boston, Mass.

The Independent Pulpit, J. D. Shaw, Editor, Waco, Tex.

Passed to Spirit-Life.

From his home in New York, March 13, of consumption, FREDERICK MAYER, aged 35 years and 3 months.

Mr. Mayer was born in Germany in 1859, and was highly educated there. He came to America, and enlisted in the Union Army in 1861, re-enlisted in 8th Regiment New York Volunteers in 1862, and was discharged April, 1863. Soon after he became a convert to Spiritualism, met and married Mrs. Bonnet, a medium of Chattanooga, Tenn. They persevered in sitting five years for the development of independent mediums. Mrs. Mayer was successful. He moved to New York in 1888, and have done a noble work for the cause of Modern Spiritualism.

Mr. Mayer was a member of the Peter Cooper Lodge, Knights of Honor, John A. Dix Post G. A. R., also Shiner Lodge K. P., and Mission Ridge Post 45 G. A. R. of Chattanooga. His remains were forwarded to them for interment in the National Cemetery. Being well known in Chattanooga, a funeral there was well attended by citizens and members of the G. A. R. Services were conducted by the Rev. Marion Hahn of the Unitarian church.

TITUS MERRITT.

From her late home on Longwood Avenue, Onset, Mass., March 12, 1899, Mrs. HETTIE CLARK, aged 67 years.

Mrs. Clark has been long and favorably known as a public lecturer and test medium on the spiritual rostrum throughout New England and Washington. She has been a permanent resident of Onset for the past seven or eight years. Another of the early pioneer workers gone beyond the cloud-rift to enjoy the fruition of many years of toil and weary strife, amid doubt and negrative opposition.

Funeral services were conducted by Rev. S. L. Beal of Brockton. Her remains taken to East Harwich for interment March 16.

From her home in North Adams, Feb. 11, JULIA A. SHERWIS, passed to a joyful reunion with her loved ones in spirit-life.

Mrs. Sherwis showed her loyalty to Spiritualism by leaving to the La. e. Pleasant Spiritualist Association \$1000. Mrs. Helen Brigham officiated at her funeral services.
M. M. SHERIDON.

From his home in Augusta, N. Y., Feb. 20, DANIEL FAIRCHILD, aged 82 years 5 months and 15 days.

He was a fearless advocate of the truths of Spiritualism. He knew he was going to meet the loved ones gone before. He leaves one daughter, Mrs. Sophronia Rundell of Hubbardville, N. Y.

*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.

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" " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essenian?

Modern Spiritualism.

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Anniversaries

In Boston, and other Localities of the United States.

Ladies' Aid Society, Boston.

The Fifty-first Anniversary of Modern Spiritualism was celebrated by the First Spiritualist Ladies' Aid Society at their hall, 241 Tremont street, Friday, March 31, 1899. The hall was beautifully decorated with flags and flowers. The exercises were opened by the President, Mrs. Mattie E. A. Allen, at 11 A.M. Mrs. Alice Waterhouse welcomed all in behalf of the Ladies' Aid Society. She spoke briefly, and urged all to listen to the voice of the spirit and to resolve to do more in the coming year to promote harmony in our ranks. Mrs. Kenyon read an Anniversary Poem. She spoke in regard to the work accomplished during the past fifty-one years, and felt that we should shout with joy for the victory gained. She gave some spirit messages, which were much enjoyed by all.

Mr. Thomas Beals of Portland spoke at length in an impressive manner. He said the 31st of March was his Easter, and he thought every one who was interested in Spiritualism should leave his business one day in the year to rejoice and celebrate this grand truth. He referred to sermons delivered by Lyman Abbott, Heber Newton, and Minot J. Savage, closing by saying we had the greatest religion on earth, because we have science to demonstrate the fact that we do live and can return. Miss Amanda Bailey favored the audience with one of her sweet songs. Mrs. Effie L. Webster said she was pleased to be with us; but as she was expected to allow her guides to come and give communications, she would not take up the time by talking. She gave many messages, which were all recognized. Dr. Huot spoke briefly; he said he thought all had been said during the morning that could well be digested, and he would therefore merely say he agreed with what had been said. He gave a few messages. Mr. J. W. Kenyon closed the morning session with a benediction.

The afternoon meeting opened at 2:30 P.M. with singing by Miss Amanda Bailey. Mrs. C. Fannie Allen, the first speaker, said in part: We celebrate to-day the Fifty-first Anniversary of Modern Spiritualism; death used to seem a burden, but it has proved to be a blessing, and you can realize the happiness and freedom we experienced when we knew for a fact that death did not end all, that the deformed morally and physically had an opportunity to grow into something better after the trials of this life were over. One thing I like about Spiritualism; it has so many sides, no one can tell it all. I believe our spirit friends can and do return, and I when they cannot communicate with us they send out their love and blessing to guide us. Our deeds are benedictions. Dr. Richardson responded to the call of the President as one of the pioneers. He spoke of the work in the early days of Spiritualism, and how pleased he was to have lived to see the rapid strides it had made in the last fifty-one years.

Mr. A. P. Blinn, one of the youngest speakers on the platform, spoke as follows: "I feel doubly honored at the privilege of following Dr. Richardson, one of the pioneer workers, who have made the pathway so easy for those younger in years, who are just stepping out into the work. Spiritualism teaches us there is no death. When our friends leave us we realize they are lifted into higher thoughts, and they are better off, but we miss them; we do not mourn for them, but for ourselves; that we cannot see the material, and be able to talk and caress them, for the earth life is the preparatory life, the after life the real. Just one word in regard to Lyceum work. I am never ashamed to speak upon this subject. I owe much to the Lyceum, for it gave me courage to step out and present my thoughts; we must teach the children in regard to spirit-return, we must teach them morality, and what the evils of intemperance are, before they have an opportunity to experience them.

Mrs. Carrie E. Loring said: "We meet again to celebrate a Principle, a Truth and a Knowledge that has brought more comfort to the mind of man than anything else has ever done. Do we realize how much good we have received from these Truths? I am interested in the young workers. I am interested in whatever appeals to the intellect of mankind. I believe in education, and I believe the better educated we are the better fitted we are to receive the cultivated spirit. I believe we are responsible ourselves for that which is manifested through us. I believe we know some thing ourselves, and by cultivating our own powers and reaching up for the highest thought we will be able to present a better Spiritualism to humanity." Mrs. Loring spoke at length upon Lyceum work.

Mrs. Nettie Holt Harding said: I never shrink from duty, and I wish to say right here I stand for Lyceum work. Every honest Spiritualist endorses Lyceum work. Spiritualism has saved the soul of many men and women, it teaches nothing but good; it has taught me I must build my own castle. I will try to voice some messages from the higher life; let us remember that messages should be as sacred to mortals as the sunshine is to the flowers. She then gave many tests that were recognized.

Mrs. Hattie C. Mason said: "I am a little different from some who have preceded me, as I am obliged to depend upon the spirits; they lead me, and I am willing to follow. I am glad to be here to add my testimony to the truths of Spiritualism, and to celebrate with you." "Sunshine" came for a few moments, and pleased all.

Mrs. J. Willis spoke as follows: "After the rich joys that have been placed before you, we do not know as there is anything more to say. Many of you know that the lady who stands before you never speaks unless controlled by some spirit-intelligence, and therefore we wish to say we do not believe in education, but we know what we have done for this instrument. Mediums are born, not made, and we would invite all to follow in the path of the instrument we control. Morally, socially and spiritually, we consider she has no peer in the spiritual ranks. If Spiritualists seek after truth, they can find it. Life and light and immortality have been demonstrated to man. We shall still continue to teach the truth of Spiritualism as we see it."

Miss Amanda Bailey favored us with a vocal selection. Mrs. Jennie K. D. Conant spoke in regard to education, and of the fact that the spirits can help educate the mediums, if they are willing to be assisted. She gave many readings, which were all well received. Mrs. Annie Cunningham closed the session with a benediction.

The evening service opened with music. Dr. Dean Clarke spoke briefly, and read an original poem for the occasion. Mr. J. B. Hatch, Sr., said: "Every good business man takes account of stock at least once a year, and I wonder if the Spiritualists have taken account of stock. Have we done our duty the past year?" He spoke upon the Lyceum question, and how proud he felt of the young workers in the field.

Mr. Edgar W. Emerson was then introduced. He said: "I am always glad to be present at the Ladies' Aid Society. I feel the love and harmony here, and that is what makes it possible for us to meet life's battles. Spiritualism is growing. I love my Spiritualism, and I never allow its white banner to be trailed in the dust." Mr. Emerson gave many messages that were recognized.

A telegram was received at this point from Mr. D. Barrett sending greetings. A vocal duet by Miss Gertrude Laidlaw and E. W. Hatch was well received. Mrs. Annie E. Cunningham said it seemed to her she had enjoyed this Anniversary better than any other; it seemed to touch her soul more. She was a

Spiritualist, and would ever be one. "As you all seem to be reaching out for some loving message from the loved ones. I will not talk, but allow the guides to come." She gave many messages that were recognized.

Mrs. Sarah A. Byrnes said in part: "Mrs. President and Friends: I have not had the pleasure of attending any other celebration this year. It is forty-one years this month since I became a medium, and I am proud of my mediumship. At this, the fifty-first anniversary, it is well to stop and consider what we are doing. Spiritualism at large is not comprehended as it should be. I want Spiritualism placed on a pedestal so pure that a finger cannot be pointed at it. I believe some spirits need as much teaching as mortals do. I owe all I am to the spirit-world, and I revere the Indian, but I do not desire to be led contrary to my own convictions. If we study Spiritualism it will teach us the duties of this life. Spiritualism is fifty-one years old, and see where we are! We are disintegrating, because we are catering to the sensational instead of the real. Our Spiritualism is built upon the rock of knowledge, not upon sand."

Mrs. S. C. Cunningham was controlled, and gave very interesting readings. Miss Lucette Webster gave a choice reading. Mr. C. L. C. Hatch played a violin solo. Mr. Arthur Wallis gave a reading, and was recalled. Mrs. Waterhouse closed the evening meeting with a very earnest plea for all to rally around Mr. Barrett, editor of the BANNER OF LIGHT, to sustain him in the good work he is undertaking, and to subscribe for the BANNER OF LIGHT so the managers would know our resolves meant something.

Thanks are extended to Mr. Hayward and Mrs. A. F. Butterfield for flowers, and to all who took part in the Anniversary exercises. C. L. H., Sec'y.

Anniversary in Brockton.

March 22 was a gala day for the Spiritualists of Brockton. Grand Army Hall was tastefully decorated with choice flowers and potted plants, while excellent vocal music was furnished by a male quartet secured for this special occasion. They were frequently encored throughout the day.

President Nutting called the assembly to order at 2:15 P.M. in a few well-chosen words, after which Ella Wheeler Wilcox's exquisite poem, "The Creed To Be," was read by one of the speakers of the day. Mrs. C. Fannie Allen was then introduced, and gave an eloquent and instructive address of about twenty minutes. She was practical, sympathetic, and decidedly spiritual in all of her utterances. Her earnest words went home to the hearts of all her hearers.

The President then introduced Mr. H. D. Barrett, of the BANNER OF LIGHT. He followed the lines hinted at by the former speaker, and introduced new issues for the consideration of the people. One of the Brockton papers stated that his address did not have a dull point nor a dull argument in it, but that it would apply with equal force to all denominations. He was kindly received.

Mrs. J. W. Kenyon followed with a few excellent remarks, and gave a number of comforting messages from spirit-friends who were present.

Mrs. Nettie Holt-Harding was next introduced, and received an ovation as she rose to speak. She urged practical work, honest mediumship, true Spiritualism, and spiritual enlightenment for all of the people. She concluded her excellent address with a number of clear cut spirit delineations, accompanied by messages in several instances.

Evening exercises opened with song by the quartet, poem by Mrs. J. W. Kenyon, followed by the introduction of Miss Harlow, who delivered a fine inspirational address. Mrs. J. W. Kenyon and Mrs. E. D. Butler then gave spirit-messages, all of which were recognized. Mrs. Harding followed with an address; her subject, "The Lyceum," was ably handled. Song by quartet and benediction by Miss Lizzie Harlow closed the exercises.

The Children's Progressive Lyceum, auxiliary to the People's Progressive Spiritual Association, held its first anniversary in Good Templars' Hall, Sunday, March 26, at 1:30 o'clock. The exercises were opened by singing, followed by an invocation by Miss Blanche Brainerd of Lowell, Mass., led by the orchestra. The grand march was very effective. George W. Nutting, Conductor of the Lyceum, made a few remarks, and afterward introduced the following talent: Recitations by Etta May Shean, Alice Merrill; three little children, Florence Cooley, Mildred Pierce, May Fisher; song by Maud Minzy. An excellent vocal selection was given under the direction of Miss Maud Minzy. A particularly interesting anniversary exercise, arranged through the inspiration of Susie R. Bicknell, was rendered by twelve members of the Lyceum. After remarks from Miss Blanche Brainerd and the Conductor, the exercises concluded with the target march. An orchestra of five pieces was provided for the occasion through the generosity of Susie R. Bicknell, Guardian of the Lyceum. Mrs. GEORGE E. MORSE, Corres. Sec.

Springfield Anniversary.

The First Spiritualists' Ladies' Aid Society of Springfield, Mass., celebrated the Fifty-first Anniversary of Modern Spiritualism, on Wednesday, March 29, 1899, in Rad Men's Wigwam, corner of Main and Stockbridge streets. The hall was beautifully decorated with palms, potted plants and cut flowers. A large audience assembled, filling every seat long before the time of opening the afternoon session at 2 o'clock. The exercises were opened with a piano solo by Miss Edith Snell, followed by an anthem by the quartet. Mrs. Hortense G. Holcomb, President of the Ladies' Aid Society of Springfield, delivered the opening address in her usual pleasing manner, welcoming all visitors and friends. Miss Lizzie Harlow, of Haydensville, Mass., gave a brief but very interesting talk. Miss Mabel Kelsey rendered the vocal solo, "The Angel Guarded Gates." Harrison D. Barrett delivered a very stirring Anniversary address, which was listened to attentively and warmly applauded. Mrs. May S. Pepper followed the speakers with tests, none of which failed to be recognized. Her work is highly appreciated in Springfield, and her coming bespeaks large audiences. The afternoon exercises closed at 4 o'clock with a selection by the quartet. An hour was spent in pleasant interchanges of greetings by old friends and the making of new ones.

At five o'clock supper was served in Ladies' Aid Hall. Covers were laid for one hundred and thirty guests; these were inadequate to accommodate all of the friends. The tables fairly groaned under the weight of good things contributed by members and friends.

The evening service commenced at 7:30 with a piano solo by Mrs. Kaseh. Harrison D. Barrett gave a recitation which was listened to with breathless interest, so realistic was its rendering. Miss Lizzie Harlow again addressed the large audience. Harrison D. Barrett spoke briefly, but to the point, on some of the pressing needs of the hour. Miss Mabel Kelsey sang the "Angel Serenade" in a very pleasing manner. Mrs. May S. Pepper again entertained and instructed her hearers by unmistakable proofs of the inter-communion of the two worlds.

This celebration marks another milestone in the onward march of progress. The meetings were both largely attended, and greatly encouraged the faithful to press on in the good work. The society has had a very successful year, presenting from their platform some of the best talent to be had in the line of spiritualistic work, and it has been liberally supported. Mrs. Carrie Loring of Braintree, Mass., occupied the platform on April 9.

At Worcester.

The Fifty-First Anniversary of Modern Spiritualism was duly observed by the Worcester Association of Spiritualists in G. A. H. Hall, 35 Pearl street, Sunday, April 2. The day being an auspicious one, many took advantage of the occasion, coming out in good numbers to commemorate the natal day of Modern Spiritualism.

The afternoon services were opened by appropriate and eloquent remarks by our worthy President, Woodbury C. Smith, followed by Mrs. D. M. Lowe, Mrs. S. A. Bryant, Mrs. Wilkins, Mr. Lewis Van Winkle and Mrs. Spaulding; Mrs. Sarah A. Byrnes, speaker for the day, making the concluding remarks, which were exceedingly interesting and inspiring.

The exercises of the evening were opened with an invocation by Mrs. Byrnes, followed by several musical selections finely rendered by Mrs. E. H. Plaisted, Mrs. Harrington and Mr. Lewis Van Winkle; Mrs. Byrnes gave a very able address on "The Day We Celebrate." Flowers graced the occasion, and although we made no elaborate preparation for the Anniversary, we feel that it was highly appreciated by all.

Harrison D. Barrett of Boston is to be our speaker for Sundays April 16, 23, Mrs. May S. Pepper April 30.

The Woman's Auxiliary celebrated the Fifty-First Anniversary of Modern Spiritualism on Friday afternoon and evening, March 31, with appropriate exercises. Mrs. Hattie Hildreth, the President, made the opening remarks, with concluding poem, "We Can See the Angel Friends," followed by short speeches, readings and music, both vocal and instrumental, in all, a marked reference being made to the day and occasion. A substantial supper was served at the usual hour. The Auxiliary has done efficient work this season by keeping up the interest in the Cause and calling out new investigators.

Mrs. D. M. LOWE, Cor. Sec'y.

Norwich, Conn.

The First Spiritual Union of this city observed the Fifty First Anniversary of the Advent of Modern Spiritualism Sunday, April 2, Mr. J. Clegg Wright of Ohio was speaker for the occasion. The afternoon lecture dealt with "The Gospel of Modern Spiritualism." Mr. Wright affirmed that this system of thought was not a religion according to the popular use of the term. That the work of Modern Spiritualism was educational and not ministerial.

He said: "This is an age of science. The greatest men of the age are outside of the church." He referred to Charles Darwin as one of the greatest men of the century, because he demonstrated the theory of evolution. He maintained that the mission of Modern Spiritualism was to prove the immortality of the soul of man, and not to establish a religion. "Faith can never demonstrate a truth. Science is knowledge. Faith is ignorance. Modern Spiritualism is a study that is the beginning of a science."

The subject for the evening lecture, "I have Found It," took up the facts and philosophy of Modern Spiritualism from 1848, showing some things that had been accomplished along the lines of religious, social and political advancement. Both lectures were received with great enthusiasm. A fine picture of Joseph D. Stiles was presented the society by Mrs. Almyra Schofield, and rested upon an easel entwined with flowers and green vines. Mr. Wright accepted the picture in behalf of the Spiritual Union with fitting words of appreciation for the life-work of Mr. Stiles and the kindness of the donor.

Sunday, April 9, Mr. Wright delivered two thrilling addresses. Topics, "A Half Century of Progress," and "My Life—How Shall I Live It?" Mrs. J. A. CHAPMAN, Sec'y.

At Minneapolis.

The Fifty-First Anniversary of Modern Spiritualism was celebrated here on Sunday, April 2, by the Washington Union Association of Spiritualists, in their hall, Masonic Temple. Special services, led by Dr. N. F. Ravlin of California were opened at 1:30 P.M., with an entertainment by the Lyceum children, consisting of recitation, vocal and instrumental music. At 2:45 P.M., Dr. N. F. Ravlin addressed the audience on "Spiritualism and the Resurrection," after which the meeting was thrown open for conference. Mrs. C. D. Pruden and Mrs. H. E. Lepper made short and appropriate addresses. 7:30 P.M. Dr. N. F. Ravlin gladdened and enthused the audience with the thrilling and telling theme of "Love and Marriage in the New Dispensation." The frequent applause spoke more than tongue can tell how Dr. Ravlin's address was appreciated.

The celebration was a perfect success, and it did Spiritualists' hearts good to behold the large and intelligent audiences at both of the meetings. After each service test séances were given by our local mediums. The tests were recognized. Mrs. C. D. Pruden gave some very fine tests from the platform. Excellent music was furnished by the following artists: Miss Grace Janger, piano solo; Miss Willard, cornet solo; Miss Clough, solo, "The Swallows"; Miss Harrington, violin solo; the Will Sisters and many other well-known artists assisted in making the harmony delightful. Lunch was served by the ladies from 5 to 7 P.M.

We expect Dr. Ravlin will be with us until after June, and we intend to make this a season of real revival among the Spiritualists of the Northwest, and when Spiritualists everywhere read this report, let them take up the shout, and shout "Spiritualistic Revival is here!" Let us keep it with us. God and our good spirit-friends help us progress. C. M. E. RIDGE, Sec'y.

Stone Bluff, Ind.

The Association of Spiritualists of Stone Bluff, Ind., celebrated the Fifty-First Anniversary of Modern Spiritualism Friday, Saturday and Sunday, March 31, April 1 and 2, at their church. At 7:30 P.M. on the 31st of March meeting was called to order, and opened with music and invocation; after which Dr. H. C. Andrews of Danville, Ill., gave the address upon the "Utility and Growth of Spiritualism." The lecture was a masterpiece of eloquence. Services closed with improvisations upon "Love," and "The Future of America."

Saturday evening, April 1, meeting was called to order at 7:30 with the usual opening exercises. Dr. Andrews gave the address of the evening upon a subject taken from his audience, "Our Nation's Needs," and never have we listened to a stronger appeal for liberty to do right than was given in that eloquent lecture. Dr. Andrews spoke with an earnestness and fearlessness that marked the Revolutionary age, from which he received his inspiration. He closed with improvisations upon "The Spiritual Ideal," "Liberty and the American Flag," together with a number of platform tests, which were nearly all recognized.

On Sunday morning, April 2, at 10 o'clock, Dr. Andrews lectured upon the subjects furnished by the audience, "Home," "Mental Science," "Reincarnation." The lecture was good, and appreciated by the crowd who listened to catch every thought uttered, and were held spellbound for more than an hour by this inspired teacher in our Cause. He closed with improvisations upon "Life and Harmony." MARY E. WILSON.

The Yonkers' Spiritualist Society Celebrated the Fifty-first Anniversary of the Advent of Modern Spiritualism Friday evening, March 31. Mrs. Helen T. Brigham, the indefatigable worker and able advocate of our glorious Cause, was present and made appropriate remarks for the occasion in her usual pleasing and significant manner. Addresses from Prof. A. Andrews and Vice President James H. Fletcher, stating that his ancestors a few generations back lived near the John Wesley family in Sheffield, Eng. History and tradition have established the fact that the celebrated family, founders of the Methodist Society, had spiritual manifestations at that

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time. What is the object of that society denying it to-day? Verily, consistency is a rare jewel.

Since my last report we have had the assistance of Mr. W. W. Sargent of Brooklyn, and Mr. Fred B. Hawkins of New York City, who gave a rational display of his hypnotic powers. TITUS MERRITT, Sec'y I. S. S. Yonkers; April 2 1899.

Toledo, Ohio.

The Fifty-first Anniversary of Modern Spiritualism was celebrated in this city Sunday, April 2, at Pythian Castle, under the auspices of the Progressive Thought Society. The hall was packed to its utmost capacity. The music, being in charge of Mrs. Grandy and Miss Julia Curran, was most satisfactory. Mrs. Carrie Firth Curran delivered an instructive and practical lecture, subject, "Ancient and Modern Spiritualism." She held the attention of the large audience to the end. Mrs. Dr. Caird followed the speaker with tests. The members then convened, and voted to have President Barrett here for a grand mass meeting to be held the last Sunday of April with a view toward working with the National Spiritualists' Association. Mrs. H. DOUGLASS, Sec'y.

For the first time in its history, the federal government has gone down South to try a lynching case, and the true bill found by the grand jury of the United States Circuit Court there against thirteen men accused of the killing of the colored postmaster of Lake City, S. C., furnishes ground for hope that the case will be prosecuted without fear or favor. The fact that two members of the mob have turned State's evidence would seem to indicate that there will be no difficulty in establishing the guilt of the mob, in which case there is a good chance that one of the blackest crimes ever committed in South Carolina will be adequately punished.—Boston Herald.

Let us hope that lynching, both North and South, may soon be dealt with under the law, without fear or favor.

Our readers in Western New York and Pennsylvania should not forget the grand Mass Meeting to be held in Buffalo, N. Y., April 19, 20 and 21. Read the notice in another column, and then attend the meeting.

SPECIAL NOTICES.

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(Continued from first page.)

ble to say where they came from. The letters look more as if done in "gouache" than in crayon, the colours lying thick in body yet loose in grain, and bearing no appearance of friction. Every line except the lowest, crosses over the big "J" written in chalk on the slate before it was laid on the table. The colors are superposed over the white chalk, showing that they have been laid on after the "J" was written.

The content of the messages cannot be attributed to telepathy on my part or auto-suggestion on the part of Mr. Evans, as during the time of their production both my and his active volitional self-consciousness was engaged in conversation on other matters. Mr. Evans was not entranced, and if his sub-consciousness was used as a relay by the invisible operator, then there was simultaneous dual functioning of his active and passive consciousness, without a secondary state having been produced as the pre-condition of that phenomenon, and apart from the action of any visible operator.† But the origin of the intelligent content of the message is of minor importance in this case, as compared with the physical element in the phenomenon.

The exteriorisation of sensibility and motoricity, as produced by Dr. Luys, M. de Rochas, Prof. Boirac, and Dr. P. Joire, has evidently an important bearing in this consideration. These experimentalists have demonstrated that action at a distance may be determined; by exteriorising the subject's nervous energy; that the energy that determines the movements of the body when circulating in its nervous system, may be made by exteriorisation to execute similar movements at a distance beyond the body. It has been shown that this energy traverses solid substances, as the vibrations that produce light traverse glass. Prof. Boirac and Dr. Joire have determined movements of their subject's body by mental suggestion acting through the relation established by mesmeric passes. Dr. Moutin, the author of "Le Diagnostic de la Suggestibilité," has been able, by determining his subject's exteriorized motoricity by means of suggestion, to actually effect the realization of the suggestion at a distance from the subject, entailing the movement of objects.

The invisible operator who claims to produce the phenomenon above described calls himself John Gray. He affirms that the writing is done by him on an invisible and to us intangible slate, and is reproduced on the visible slates by a process of wireless telegraphy, transmitted through the medium who serves as a relay.

The colour-writing, he claims, is effected by precipitating fine powdered colors (brought from outside) on to the slate and reproducing the message from a prepared invisible original, by a system of transfer somewhat similar to photography. This explanation of the process as a system of wireless telegraphy, in which the medium is used as a relay, finds confirmatory support in the recent discoveries of Dr. Ed. Branly of Paris, who has shown that man's nervous system is analogous to the discontinuous conductor used in wireless telegraphy.

The similarity subsisting between our nervous energy and electricity has been recognized in the adoption of the terms nervous current and nerve-conductors. It was supposed that man's nervous energy could be compared to the electric current flowing along telegraph wires. But it has now been shown by Golgi, Ramon, Cajal, Pupin and others that our nerve-cells are really isolated from each other; they are contiguous but not continuous. They are endowed with ramifications which elongate or contract, making and breaking contact in this manner; entailing transmission or disconnection.

They elongate and make contact and close the circuit, under the effect of a stimulus of a vibratory character, similar in nature to the induced energy used in the transmission of wireless telegraphy. The cessation of the stimulus entails the contraction of the nerve cells and consequent insulation and non-transmission. Valuable therapeutic effects have been induced by applying a stimulus of this character, thus confirming the theory by practical demonstration.†

It may consequently be possible that the invisible operator is able to apply and use a force of this character, and reproduce writing at a distance by its means. I must state, in this respect, that the slate on which the coloured writing was produced was so charged with electricity when I first touched it, that it made my fingers tingle as if I was holding wires from a battery. This lasted nearly a minute.

It should also be noticed that Mr. Evans states that he feels a current flowing from the base of his brain down his spine and to the solar plexus while the writing is taking place. That the solar plexus, i. e., sympathetic system, should be used in the production of a substantial force, stands to reason, as it is the energy pertaining to that system that builds up and renews our physical organism. Certain schools of magic (i. e., the art of active self-suggestion, as contrasted with the suggestioning of a passive subject by an operator), affirm that the volitional exteriorisation of the psychic double, or so-called astral form, is effected by volitional action exerted through that plexus.

It is in no wise assumed that these considerations with regard to the process by which the phenomenon is produced present a solution of the problem. What further light may be thrown on this question will undoubtedly come from such experimental investigation as has been pursued by Prof. Boirac, M. de Rochas, Dr. Joire, Dr. Moutin, Dr. Ferroul, etc. The results achieved by these experimentalists go to show that many of the phenomena produced through mediums may be reproduced in a subordinate manner through hypnotized or mesmerized subjects, which fact indisputably demonstrates underlying unity of nature in the processes by which these several orders of phenomena are produced.

As Prof. Boirac (head of the Grenoble University) has recently stated: It is rather by actual experimentation that we will come to understand these questions than by the method pursued by the Society for Psychical Research, of recording accounts of spontaneously occurring cases of telepathy, etc. And in this respect one fails to understand why the American branch of that society has not investigated this most interesting phenomenon.

* That phenomenon has only been produced by Prof. Jancsó in post-hypnotic realisation.

† The insulation and disconnection induced in this manner, entailing inhibition of transmissibility on the sensor circuit, is now advanced by Durr, Pupin and others as the explanation of the psycho-physiological processes of sleep, whether natural or artificially induced. Its morbid production in local areas explains hysterical amnesia, etc. It may also explain the production of layers or slices of personality, such as are presented in the case of Mollie Fancher, etc.

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 Consulting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane plane 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 31, 1899.

Spirit Invocation.

Spirit divine, we open the door so that spirit and mortal can commune together, holding ourselves in sympathy with thy divine messenger, desiring words of love and comfort, which bring much good and joy. How beautiful it is when the grave is robbed of its terror, when we realize that as we step out of one body we are clothed with one more comfortable and more becoming, that in changing from one sphere to the other it is only the outer coat that is transformed, and not the individual!

Oh! how blessed will be when all can stand by the bedside and observe the spirit leave the body—see it taking on its immortal body—and the joy that often goes with the liberation. We realize there is not the shadow and sorrow with the spirit who dwells with those in earth-life when the spirit has left the body, and if mortals could see and understand the beauty and happiness, contentment and rest that the spirit gets after leaving the physical body, they would rejoice at the passing out. They should thank God that their loved ones have gone to rest—yes, and to work with the spirit of love. Then the veil is lifted, and behold they return again to lift those dark shadows and doubts from the material brain and give the heart joy and the body strength to study and investigate, and know there is no death. We know that will carry the glad tidings of immortal joy to all spheres through eternity. Amen.

INDIVIDUAL MESSAGES.

Franklin F. Wilcox.

I, being the first to be permitted to enter this morning and send forth what information I am capable of giving to the world at large, I will say I am anxious to become more familiar, not only with the workings of the spirit on the spirit-side, but with the methods of using the physical body on the physical side.

I passed away in Arkansas, but I was formerly a New England man, my home being in Norwich, Ct. I was in different parts of the West for many years, and my Eastern friends seem to be scattered; but I have relatives with whom I would like to come in contact. I observe, also, that some of them are interested in the spiritual spheres, hence I hope to be able, through their magnetic force and assistance to waken an interest in others, especially the ones who were related to me. I left a wife and four children when I went to spirit-life, but my wife has since joined me. The children are still scattered around on the earth-plane, and I presume each one is doing his best to work out his life as it is given to him; yet I sometimes feel we might assist them better if we could come in contact with them personally. I hardly know how to word my message so they will understand me, and so I will leave an impression upon William and Frank, for they are not in sympathy with Spiritualism, but George and Fannie are. If the others would allow themselves to broaden and develop their own spirits, they would realize there is more in life than they have received, and a good deal more to be accomplished, if they would investigate and be guided by the spirit-power. I find I cannot collect my thoughts this morning, any more than I did previous to leaving the body, as my mind was partially affected before I passed away, being caused by an accident occurring sometime before. I merely speak of these things for the purpose of helping to identify myself as Franklin F. Wilcox, Hot Springs, Arkansas.

Matilda Welsh.

My name is Matilda Welsh, and I am here to say to my friends that I am very much surprised at the way things have gone on since I left the body. I passed away after being sick a long time with cancer of the bowels—that is what the doctors called it. I want Michael, my husband, to know I can yet come in sympathy with him, and I wish all to realize that I am not dead and that it is true that we can return. I hear my husband pray many times, and I try to reciprocate with prayer, so that we will yet meet in the great land above. I have two boys with whom I should like to communicate. John is a brave boy, but he is not a good Catholic, for he wants to go everywhere, and I was very much tried when in the body about his soul. I never could get him to go to church and attend school as I desired him to, but now I see that he is all right. There are many things we see after we are dead, as the world speaks of it, that we don't see in earth-life. The church is all right. It tells us many good things. It assists us in many ways, but it does not tell all. We have to find out much ourselves.

I cannot tell how my message will read, or whether my friends will take any interest in it or not, but I have been so anxious to let them know that I am all right and can help them and can come where they are, that I have taken this way to tell them. I have also a sister who lives in Providence, R. I.—that is where my home was—who is very much interested in mediums, etc., and through this message I hope to meet with Margaret. I will have to say good-bye for this time, and when they want me again let them seek me and they shall find me.

James Gordon.

I find it is impossible to lose much time, for every minute counts. It counts as much in spirit as in mortal, and we find the mortal life is always very busy, that is, for those who have any desire "to get along," as the world calls it. I find spirit-life is similar to earth-life; if we let golden opportunities pass, we regret it. Now here is an opportunity that was offered me this morning, and I am more than delighted to have the privilege, and I shall try and make good use of it, as far as the little time that is given me will permit.

I was somewhat familiar with the philosophy of Spiritualism previous to going out. I had studied some of the laws that govern spirit, and had become familiar with spirit phenomena; I realize that there are few who have not had some experience in the phenomena of

spirit-power. Often strange happenings were not attributed to spirit-phenomena, but as we progress and become more enlightened, we look back and understand the cause of all those strange warnings, etc. I have not returned this morning to deliver a sermon, but for the purpose of doing good to others. That is our mission here; unless we can assist others we never can progress. I have those very near and dear to me still in earth-life, with whom I should like to open communication. I find them very sensitive, and I feel that I could assist them if they were not afraid. I have used this organism to reach them, to give them confidence in themselves. "Mabel, worry not; neither must you fret over your physical conditions, for they are caused more from other influences than disease. You are a sensitive, and you are affected by both those in and out of the body."

"When you seek to unfold your powers, and when you do as God and the angels direct you, your health, your strength and your womanhood will be made better. Do not fear the evil that seems to be around in human life, or listen to it. You say there is evil in the manifestation of spirit power. True, there may be evil ones, but we shall only get what we attract. If you will attract good spirits, as your tendency leads you to, you need not fear evil ones. George, Emeline and mother are with me this morning. They all join in sending their best thoughts, and are anxious that you should bring yourself to a consciousness of what is surrounding you."

"You have asked us to manifest through THE BANNER, and in doing so you shall be perfectly satisfied if you will do as we direct you. Now the directions are simply these: Be true to yourself, and the angels will be true to you. Be not influenced by those who surround you in earth-life. You are surrounded by those who love you, and those who will do anything for you, yet their advice is sometimes not for your ultimate good. That is why we seek so diligently to waken a consciousness to the reality of spirit return." James Gordon, Prince Edward's Island.

Mary Ann Armstrong.

Well, this is pleasant. I suppose it is pleasant for those in earth-life to receive messages from those who are gone, but I think it is as much pleasure to send ones as to receive ones, and we sometimes help ourselves as much in sending a message as they get help from receiving it. I might say I am an entire stranger to both the philosophy and phenomena, for I did not know anything about Spiritualism, and I don't know as many of my own family do, but I have intimate friends who are very much interested, and I hope to reach my own family through them.

Many of my family are on the spirit-side—mother, father and sister Mary are with me, but I have brothers in earth-life, and a sister with whom I think I would like to communicate, for sometimes in earth-life with its adversities we like to have some one to talk and advise with. Hence we can be of assistance to them by letting them know that while we have passed out of the body we do not pass into unconsciousness, we become more alive or more conscious of ourselves and others than we did when in the form. I will not delay you longer this morning, for I want to see how they will accept this before I carry it any further. Mary Ann Armstrong of Thomaston, Me.

Capt. Henry B. Gilman.

Well, well, another is anxious to send out a letter of inquiry. We are liable to send ahead to see if our course is clear and our entry into the great harbor of life is safe. I should like to meet my friends in Newburyport, Mass., and also in New York and around the New England coast, as I was known in many parts as Capt. Henry B. Gilman. I have not been out of the body so very long—perhaps a dozen years or so; it looks like yesterday to me. I would like to come closer to those who are still laboring in earth-life, for my companion who is yet on earth is not very well; and I know when our physical conditions become bad we are more apt to miss the assisting hand and companionship than at any other time, and I believe I can still be the craft and pilot to tow her over and make her feel we are waiting for her and that all is well.

"Only complete your work, dear, be willing to go, and the dear children reconciled to have you go, then you will hear the voice say 'Come,' and you will obey, for the transition of the spirit from the body is pleasant. It is like going to sleep. You will drift away from the old form and find yourself in a more comfortable one—one that becomes you well, for I know you have done your duty—have done what you could for our children. I am glad to see things as well as they are, and I have no fault to find nor regrets to bring back, but joy and hope that seems to illuminate our spirits this morning in bringing you greetings from our home on high, with the evidence that the body is destroyed but not the soul." Oh, that I could send forth on the wings of love the gratitude that I feel this morning at having this privilege! Oh, blessed are they who conceived the idea of opening the door between the two spheres! We need to have a view of the mortal world once in a while. It reminds us of how poorly some of us spent our earth lives. It is the discipline of earth conditions that makes us better soldiers and sailors in the spirit.

I think I will not delay you longer. I thank you very kindly, and will bid you adieu.

Oliver Woodman.

My name is Oliver Woodman, and my home Kennebunk, Me. Most of my people are still there. I was a Spiritualist when in earth-life, although I did not identify myself with any particular crowd; I had studied some of the natural laws, and I never could see for the life of me the consistency in the word God that represents one person who reigns supreme over everything and holds power in his hands to either kill or cure. Hence you see I was not very much interested in orthodoxy. I loved to study nature. I used to watch the cattle in the fields and see them quarrel among themselves. I found the same characteristics in human life; we all love our beliefs and dislikes; but no matter what I was, I am to-day the same individual I was then—as village people would say, "the same old man."

I am anxious to fulfill my promise that I made to one of our neighbors, that if the spirit could come back, I should come back to my home and family. I have tried it several times, and to some extent I believe they think I have; but they are not positive of it yet, so I have taken this way to prove it to them, that the spirit of man can return if they desire it to; but spirits will not return if they are not

desired, and that is why so many have not made themselves known, for they don't care anything about it themselves, and those they left in the earth-life care less. I want my folks to know that if they desire any one to come to see them, and are truly honest in their investigation, they will have their desire gratified sooner or later. I was informed, when I came in, that I must not remain too long because the influence was very strong and peculiar this morning, although just adapted to me; so just inform my friends in the State of Maine, and all those who are interested in life's progress, that I am still following my studies, and will give what information I can from my experience either to the spirit or mortal when it is sought. Thank you very kindly. I will bid you good-morning.

Messages to be Published.

April 7.—Daniel R. Ray; Thomas Watson; Annie Orvis; William J. Harris; Mary Mosher; Mrs. Enfield Leach.

A Letter from Abby A. Judson.

NUMBER SIXTY-FIVE.

To the Editor of the Banner of Light:

As some Spiritualists think they have discovered that those who have left the fleshly body no longer remember the events that took place while they were in the flesh, unless they recall them by the aid of some mortal cognizant of those events, with whom they come in rapport, and also that while communicating they cannot remember about their life in the spirit-world, the object of this letter is to show that this assumption is not grounded on the facts in the case.

Those who are interested in this series of letters may have noted that the points in Number Thirty on the simple basis of a true philosophy, and in Number Thirty-one on three ways to communicate with spirits, are founded on the fact that the Soul, or real Ego, expresses itself here and now through two bodies—the fleshly one and the spiritual one. This natural fact forms the basis of mediumship and of all psychical experiences. And owing to this fact we can commune with the disembodied—directly, by soul reaching soul; indirectly, by soul expressing itself to soul through the spiritual body; and very indirectly by soul expressing itself to soul through the physical body.

This same natural fact formed the groundwork of my article in the series printed in the New York Recorder under the auspices of Henry J. Newton, which was published May 12, 1895, under the caption, "The Basis of Spiritual Philosophy." My spirit-guides showed me the truth of this natural and scientific fact soon after I became a Spiritualist. Everything I have since learned harmonizes with it. This key has unlocked every closed door, and with this key we shall proceed to show why the disembodied can and do remember what took place while they tenanted a fleshly body, and why they can and do remember what they have learned and experienced in spirit-life, and can express the same to mortals, provided they can get into rapport with the medium or with the person with whom they commune.

Those who advocate the theory that disembodied spirits do not remember what took place while yet in the flesh, base it on the fact that memory is an attribute of form, and is not transferable from one form to another. That it is an attribute of form, and that it is not thus transferable, is absolutely true. The flaw in their reasoning lies in their losing sight of the fact that the soul, or ego, embodied in a form of flesh has at the same time a spiritual or psychical body, which he uses, and through which he expresses himself as well as through the form of flesh.

The old church doctrine was that mortals now have a fleshly body, and that after death they then have, instead of a fleshly form, the spiritual body of which Paul wrote in his First Letter to the Corinthians. But the revelations of Modern Spiritualism show that Paul told the exact truth, and that the soul here and now expresses itself through the form of flesh and through a more ethereal form, which responds to a higher scale of vibration than the grosser one can.

The body, more especially the brain, has a certain amount of plastic power, which enables it to receive impressions made on it by passing events. We may use this power economically, but we cannot increase it; and it diminishes as old age advances. Early impressions are the most vivid, though special circumstances may conspire to make a late impression as vivid as the earlier ones; and the impressions are made in the order that they arrive. For instance, if we recall the memory of some one, we are apt to remember the last time we saw him, the last letter we received, then the one before that, and so on. This is so, unless some extraordinary incident connected with him made so deep an impression on the plastic brain that he is first remembered in that special environment. When the brain is no longer plastic, as sometimes occurs in extreme old age, or comes as the result of disease or an injury, the person remembers no longer what arrives to him.

In accordance with these natural facts, a person deprived of his fleshly body would of course remember nothing of what occurred while he inhabited it, provided he consisted while here of soul and fleshly body alone. If at death he were provided with another form, instead of the fleshly one, then of course the impressions made on the physical brain and nervous system could not be transferred to a new form, which did not exist before; or, if it did exist before, was not at any rate used. But experience and observation show that this is not the case.

The two bodies and the soul are not related to one another like the layers of an onion. On the contrary, the soul permeates both bodies, and the spiritual body permeates the fleshly one. And the main point to be here considered is that the soul, the ego, the indestructible one, uses the inner or psychical body here and now, just as really as it uses the fleshly body. The materialist is cognizant of and believes in only the body of flesh. But he who has become spiritually developed to some degree well knows the reality of the inner form, and is conscious of using it. That many have left the earth form for a time, have looked down upon it, and have gone elsewhere on a visit in their spirit body, is well known, not only to Spiritualists, but to occult students of many schools. In fact, the special object of spiritual development is to become more conscious of the psychical body, and to use it with more freedom and independence while we are still dwellers in the clay.

These being facts that are susceptible of proof, it follows that all that occurs to us is recorded not only on the physical brain and nervous system, but also, and simultaneously,

on the corresponding parts of the spiritual body. So when the earth form disintegrates, and the brain, with its record of what has happened, melts into the elements, the soul passes on into more spiritual life, clothed in the same spirit form that it wore when fettered in the clay, and bearing with it the record of all that occurred while in earth-life.

The question to be considered next is whether the record on the spiritual sensorium is exactly like that made on the physical brain. To this we say "Yes and No." It is exactly like it, just as the glorified, ethereal form which the clairvoyant sees at the transition of one who has lived a good and loving life is like the abandoned form of clay. It is so like it, that the spirit is at once recognized by those who were familiar with him when they walked the earth together. And yet this form, so ethereal, so responsive to the rapid vibrations and currents of spirit existence, and both invisible and impalpable to the organs of sense in the body of earth, is different from the one of flesh.

And just as the spirit-body resembles, and yet differs from the form of clay, so do the memories arising from the records made on the spirit-body resemble and yet differ somewhat from those recorded on the physical brain. Just as we shall have there the spiritualized essence of the roses and morning-glories we love so dearly here, and just as we shall clasp our loved ones in their spirit form, who will be alive and warm to our own spirit embrace, so shall we have really and truly the memory of what took place here. And just as scenes, places, thoughts, emotions, anything and everything that makes our life here, are recorded on the brain, so is the essence, the real thing of which these earth appearances are only the expression, recorded as they pass on the tablets of the spiritual sensorium, to be reviewed with eagerness and interest by the soul as the records of the dear old days on mother earth.

For instance, when my father dwelt on the earth he was known as Adoniram Judson, Junior, because he bore his father's name. This was recorded on the brain of earth. The corresponding record on the spiritual brain made prominent the fact that he was named for his dear father because he was his dear and first-born son. The letters making up his name in the English language are unimportant in spirit life. But the filial and the parental love thus expressed are imperishable.

Nothing is so arbitrary as a name. There are, perhaps, millions of John Smiths in the spirit-world. Each one is different from every other one. There, each John Smith has a name that expresses his character, his individuality. But when he comes back to earth he must explain which one he was, or else he is "not recognized."

Why is one thing called a soap-dish and the other a towel? Why is not the towel called the soap-dish, and vice versa? Ralph Waldo Emerson retained his mind to his last breath, but he lost much of his verbal memory. Once he started for a walk, but soon returned. He wanted something, but could not think of its name. At last he said: "I want that thing that everybody borrows, and never brings back again." His daughter laughed, and ran and got him an umbrella.

No, no; the memory of what happens here is not lost because the fleshly brain evanesces. The essence is faithfully recorded. We shall know each other there because to spiritual vision we shall look as we used to look. We shall review the experiences and the joys of the past, and memory, beloved identifier of the soul, whether embodied in both the bodies or in the more ethereal one, will hold her own; and one of the sweetest pleasures of the disembodied state will be in contrasting present joy with past pain, and in knowing that the dear eyes which shed so many tears on earth weep no more, and beam with the inner rejoicing that is full of glory.

Yours for humanity and for spirituality,

ABBY A. JUDSON.

Arlington, N. J., March 30, 1899.

That History of Spiritualism.

To the Editor of the Banner of Light:

I appreciate the high compliment of Dr. Peebles' proposition, as well as your flattering endorsement; for I realize that the qualifications requisite for such a work must be more than commonplace. I may not be up to the ideal implied and expressed. But I think one of the most vital essentials I may fairly accept as within my mental endowments. I could, I think, write a truthful history, so far as my knowledge would allow, without permitting personal prejudice or predilections to distort or exaggerate, or give any false coloring to the facts and experiences in my possession.

The first great question that confronts me is—Can I write a history worthy of the Cause, and one that will meet the approval of the reading public, and especially of those who engage my services? I do not know. All I can promise is to try. If the way should be made for me to enter upon the work I will use the little talent I possess to the best advantage I can in the endeavor to faithfully present the vital facts and experiences of the first fifty years of Modern Spiritualism, and their logical relations to this world and the one to which we are all hastening.

But I realize it is no play spell. It will take time, study and hard work, all of which I shall be glad to contribute, if the conditions are made for me, and my qualifications for the undertaking be satisfactory.

Some one ought to attempt this work, before the witnesses have all gone beyond the reach of mortal questionings. That I am as well fitted for the work as any, I do not for a moment presume; but the number who are qualified are growing less every year, and soon the last one will be out of reach as a witness. I leave the subject in the hands of those interested, to decide what shall be done.

Very truly yours, LYMAN C. HOWE.

Buffalo Mass-Meeting.

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

Subscribe now for the BANNER OF LIGHT.

A Warning.

The Multiplication of Trusts.

BY GEORGE A. HADON.

Because of its overshadowing danger to the people, and to the very life of the republic, a halt is called to the combinations, organized solely from mercenary motives, dealing directly with the necessities of life, with the products of the soil and sea, with manufactures and all forms of industry.

The press makes daily record of some fresh conspiracy whereby, under the guise of law, the rights and welfare of the people are ignored. No thoughtful observer of men or student of history can fail to see the evil results which inherently follow such a system of economic warfare. As indicating the alarming growth of these trusts, we give what the press of the country has declared within the past few days. The Associated Press of only last week said:

Combinations Accumulate.

Here are some of the combinations which Wall Street heard of to-day: A consolidation of the peanut factories of Virginia and North Carolina, to be known as the American Edible Nut Company, capital \$5,000,000; a consolidation of stove manufacturers, capital \$75,000,000; a consolidation of the firms making decorated glass, china, and metal lamps, and a price pool of the large tool-works of the country, to advance the price of manufactured articles from 7 to 9 per cent, the original move to form a consolidation having been abandoned.

Manufacturers of Chicago, Cincinnati, Louisville, and other cities have been asked to go into the projected combination of vinegar-makers. The combination of plover manufacturers, it is now reported, will have a capital stock of \$80,000,000. The combination of the biscuit factories on the Pacific Coast will be incorporated with \$10,000,000 capital stock, and will be called the Pacific Coast Biscuit Company, and its business will be done west of the Rockies and will not conflict with the National Biscuit Company, which controls the field east of the Rockies.

Weakness in the stock of the Continental Tobacco Company on the Stock Exchange to-day was ascribed to the formation of an Anti-Trust Tobacco League of the independent wholesale manufacturers, who have been joined by many of the large retailers in this city. It was announced that the American Tobacco Company has acquired the Banner Tobacco Company of Detroit.

The United States Cast Iron Pipe and Foundry Company has arranged to acquire the Wisconsin Steel Company of West Superior.

The National Bicycle Trust, in process of formation, is stated to have received an option on the plant of the Acme Company of Reading.

For the first time since the Standard Oil Company commenced operations in Kansas it is confronted with a formidable rival, and one which will be able to successfully meet its strong competition. At Independence to-day a company was organized with a capital of \$250,000, with Maj. Graham, a former officer in the English army, and a capitalist, at its head. The company claims to have secured leases on one hundred thousand acres of land in the Cherokee Nation, in the northeastern part of the Indian Territory, where the rich petroleum fields have recently been discovered. The new company is independent of the Standard Company, and expects to compete with it not only in America, but in Europe. Tank line steamers, of seven thousand tons burden, have been built, and are in the hands of the company. They will run from Gulf ports to European countries. It is claimed that these steamers will be running within a few months.

The clerk in charge was busy all day (March 28) filing certificates of incorporation in the office of the Secretary of State. Among the larger concerns were the following: The National Cash Register Company, capital stock \$5,000,000, 20 per cent of the amount being 7 per cent, cumulative preferred stock. The company takes over the National Cash Register Company at Dayton, O., and several other similar establishments. The Indo-Egyptian Compress Company filed articles. The company will manufacture, operate and sell machinery for compressing cotton and other fibrous materials. The capital stock is \$15,000,000, and the incorporators are Charles P. Howland and Hugh A. Bayne, of New York, and George Welwood Murray of Montreal.

The Globe Furniture Company of Northville has sold its plant and business to the American School Furniture Company, New York, a recently organized corporation with a capital of \$10,000,000. Sixteen other concerns manufacturing the same lines of goods are also members. The Globe Company is the oldest firm of the kind in the United States. It is said that change in ownership will not affect the local management.

Lately we have read of combines to control shoes, mica, ice and milk in the East. Why should the energetic discoverers hesitate? There are left so many useful articles that our people could go on enumerating them for the next twenty-four hours.

The above will suffice for a sample. What does the honest reader think of it? If he or she is a struggling member of the great army of workers, whose constant burden of existence is to toil for the means of daily life, what reflections arise on reading such instances, where those in place and power substitute the principles of the spoilsman for those of human brotherhood; where men of influence, social standing and commanding position—Christian men, surrounded with every comfort that wealth can give, greedily ignoring human interests, the happiness of the many, the well-being of all, and who do their utmost to divorce human relations instead of fostering them?

Amid this delirium of selfishness there is one ray of hope—the independent press—which should be as a unit, be as an impregnable wall of protection against the further encroachments of the rights of the people. In all these combines, where does the freedom of the consumer come in? It is swallowed up in the unscrupulous maw of the monopoly. When bad men combine against their fellows, the people should unite to protect themselves.

It is pleasant to note that a portion of the press throughout the country has spoken in no uncertain manner. But the times are ripe for more united demonstration on the part of those who shape public opinion. We give with pleasure the pith of what has fallen under our eye from several prominent journals:

"The plain facts are," says the St. Paul Pioneer Press, "that most, or many, of these trusts are organized primarily not with any views of sharing with the consumer the increased profits of more economical methods of production, but expressly and mainly to do away with competition in prices. All concerns in the same line of business are swallowed up in these mammoth monopolies, whose purpose and practice it is to regulate the quantity and quality of the output, and dictate prices. They constitute a monstrous oligarchy of monopolies, entrenched behind stupendous aggregations of capital, dominating the whole field of industrial life and activity within the United States, stifling individual enterprise, wiping out all minor local centers of thrift and industry, and carrying blight and desolation to every once prosperous town or village over which their evil shadow has passed."

Another journal, under the head of "All Pretense," says: "The men who organize trusts are prompted by a desire to save money, but they want to save it for themselves. The consumer cuts no figure in their calculations. If the trust people think it expedient, they will admit him to some participation in their gain, but the matter is entirely in their own hands—assuming, of course, that the trust is successful in accomplishing its great purpose, namely, the killing off of competition. . . . They save money, of course, but that does not mean that the consumer gets the benefit of the saving. And it is always a dangerous business to legislate so as to make one class prosperous in the expectation that the benefited class will share its prosperity with others."

And still another journal, the Omaha Bee, says: "It is reported that the newly formed Smelter Trust will advance the price of silver 10 per cent. The effort to raise the price of a product which depends on the world for a market, and for which there is scarcely a demand for the amount produced, will be watched with interest. If it can be done, it will do more to hasten the passage of legislation to effectually deal with these great combinations than any other event which could have happened. This is not because the people object to an increase in the value of the product, but because it will be such a striking exhibition of the power of these great combinations. If a trust can advance and maintain the increase in price of a product which is of world-wide production, not a necessity, nor protected by favorable

legislation, there is practically no limit to the power of combined capital."

This article is already too long to say anything as to the means of remedying the evils growing out of these trust usurpations. But omniscience is not omniscience.

Washington, D. C., March 27, 1899.

Los Angeles, Cal.

The Harmonical Spiritualists' Association of this city held its Fourth Annual Meeting March 5. From the reports read, it must be acknowledged that this society is in a flourishing condition. The well-known lecturer and medium, Mrs. Maude L. von Freitag, has been doing effective service for the society during the last year, and from present outlook will remain another year. The Treasurer's account of the moneys received and disbursed was as follows, summarized:

RECEIPTS.	
Stated Collections.....	\$1,475.25
Membership Fees.....	30.00
Special Subscriptions.....	47.50
Occasional Collections.....	85.48
Rents of Harmonical Hall.....	276.00
Ladies' Harmonical Workers and Special Materials.....	
ment.....	557.40
Total.....	\$2,461.63
DISBURSEMENTS.	
Salaries of Lecturers and Mediums.....	\$1,055.00
Rent of Hall.....	630.00
Misc.....	200.00
Printing and Advertising.....	200.00
Furniture and Miscellaneous.....	98.00
ment.....	459.23
Total.....	\$2,442.23

The Association rents a large hall, with all its appurtenances, and sublets to various other clubs and societies. A thriving Lyceum is now running, and is well patronized. The Ladies' Harmonical Workers look after the social part of the Association, and a new society for benevolent purposes is now organized, and it is expected greater results will be accomplished the coming year. Officers of the Association for ensuing year: President, E. A. Humphrey; Sec'y, J. D. Griffith; Treasurer, Mrs. Nettie Howell.

The Truth Seeker Society is another flourishing society in Los Angeles presided over by Mrs. Browning. Not having a permanent supply it affords opportunity to hear many lecturers, both resident and itinerant—of the latter, Spiritualists have an abundance, both good and indifferent.

The Medium, under the editorship of Bro. E. D. Lunt, has been sold to a Mr. Carlson, who intends to make several changes in its general make-up, but it will be difficult to make it more pronounced in favor of clean Spiritualism than under the management of Bro. Lunt. We understand Mr. Lunt will be connected with the well-known author, A. P. Miller, formerly of Minnesota, in conducting the East Side News, a weekly newspaper in East Los Angeles.

Dr. Peebles of San Diego officiated for the Harmonials in February, and gave excellent satisfaction. The doctor is as chirpy as a bird, and is full of projects, and expects to travel around the world once again. May he live long to serve the people. Prof. Carlyle Peter is the organizer for the Harmonials. He will be remembered back there in Boston as being way up in his profession before he became the famous author of "Mary Ann Carew," "Oceanides," etc., etc.

I shall close this hasty scribble with mentioning only one more noted Spiritualist of the place, Hamilton C. O'Brien, the quiet, unassuming, dignified scholar, essayist and poet, perhaps better known to the newspaper world twenty years ago, when he dwelt in Des Moines, Iowa. On special occasions, anniversaries, jubilees, etc., Mr. O'Brien is brought forth from his quiet home on Montreal street to read a thoughtful poem or essay commemorative of past events in the history of Spiritualism. It is expected that Mr. O'Brien will ere long see his way clear to publish in book form some of his beautiful sonnets, poems and essays—historical and biographical—sketches of the old pioneers, editors, lecturers and mediums; or nearly all he has passed his accurate measuring rod. I enclose one of Mr. O'Brien's poems for publication, "The New America," which your humble servant thinks is very, very good, worthy to be sung from every spiritualistic platform.

J. EMLYN DAVIS.

For Over Fifty Years

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

Special Request.

As I am making all arrangements for a positively farewell lecture tour in America previous to starting for Australia, I especially request that the many managers of camp-meetings and other summer resorts who have written to me already concerning work for them during the coming summer, as well as all others who may desire my services, will kindly communicate with me at ONCE, so as to settle agreements definitely before I close out my house to start on my farewell lecturing journey. I have definitely arranged to be at several places during the coming summer, but other engagements are pending, and for the convenience of all concerned I respectfully request immediate letters from all who desire my services, as I have very few open dates. My farewell appearance in Brooklyn will and must be previous to the end of April.

Very respectfully, W. J. COLVILLE.

497 Franklin Ave., Brooklyn, N. Y., Mar. 20.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Author of "Arcana of Nature," "Origin and Development of Man," etc.

Dedication. Analysis.

Chap. I.—Introduction to the Science of the World and the Doctrine of Evolution.

Chap. II.—Scientific Methods of the Study of Man, and its Physical Constitution.

Chap. III.—What is the Sensitive State?

Chap. IV.—Sensitive State: Its Division into Mesmeric, Somnambulic and Clairvoyant.

Chap. V.—Sensitiveness Produced by Psychology.

Chap. VI.—Sensitiveness During Sleep.

Chap. VII.—Dreams.

Chap. VIII.—Sensitiveness Induced by Disease.

Chap. IX.—Thought Transference.

Chap. X.—Intimations of an Intelligent Force.

Chap. XI.—Effects of Physical Influences on the Sensitive.

Chap. XII.—Unconscious Sensitiveness.

Chap. XIII.—Prayer in the Light of Sensitiveness and Thought-Waves.

Chap. XIV.—Christian Science, Mind-Cure, Faith-Cure—their Principles and Practice.

Chap. XV.—What the Immortal State Must Be.

Chap. XVI.—Personal Experience—Intelligence from the Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so; and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

The book contains 250 pages, 12mo, is well printed, and neatly bound in cloth. Price 30 cents, postage free.

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An Authentic Statement of Facts in the Life of Mary J. Fancher, the Psychologist of the Nineteenth Century.

Judge Daley has proved himself a most competent biographer, and has done a deed of great value in presenting to the public, in book-form, the principal events in the life of Miss Fancher. The work is a most readable and interesting object, he has couched his narrative in such attractive terms that it is a most readable compilation of rich and enduring thoughts as well.

The proceeds of the book are given to Miss Fancher, and an appreciative public can do no better service to her than by buying liberally, and by spreading this most interesting record of a marked character in the world's history.

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Catarrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease, Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. J. C. HENRIET & CO., Props., Toledo, O. Sold by druggists, price 75c.

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Mar. 25. 4w

A FAST DYE FREE!

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April 1 6c



National Spiritualists' Association

INCORPORATED 1883. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing members (\$1.00 a year) can proceed immediately by sending fee to 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.

For the Report of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to 75 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. 11c Feb. 20.

JUBILEE MEMORIAL TRIESTE.

FOR THE FIRST TIME in the history of the Spiritualist movement that anything like a compilation of the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc., has ever been attempted, appears in the Address of GEORGE A. BACON, The Passing of the Grand Army of Spiritualists, published at the request of the Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the cause in the years gone. All Spiritualists should have a copy. Price 5 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Mrs. A. B. Severance

IS NOT A FORTUNE TELLER; but gives psychometrical, 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.

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

April 1 13w

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Mediums in Boston.

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April 1.

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April 15 4w

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MRS. THAXTER,

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April 1.

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April 1.

Mrs. Fannie A. Dodd,

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

April 15

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT.

175 Tremont street, Evans House, from 10 to 4.

Banner of Light.

TUESDAY, SATURDAY, APRIL 15, 1899.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Appleton Hall, 94 Appleton Street. Maine Memorial Building, side entrance. The Gospel of Spirit Return Society, 124 1/2 N. Main, Pastor, will hold services every Sunday at 10 and 7 1/2 P. M.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley Street. Every Sunday at 10 and 7 1/2 P. M. E. L. Allen, President; J. H. Hatch, Jr., Secretary; 74 Sidney St., Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every 8 days at 1 o'clock. J. Brown Hatch, Conductor; A. Clark Armstrong, Clerk; 17 Leroy Street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday at 8 o'clock. Supper at 6 o'clock. Entertainment at 7 1/2. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

State Spiritualist Meetings, Odd Ladies' Hall, 416 Tremont Street. Mrs. Guitierrez, President. Services Sundays at 10 1/2 A. M., 2 1/2 and 7 P. M., and Wednesdays at 7 1/2 P. M.

Boston Children's Conference, 18 Huntington Ave. L. Whitlock, President. Sundays, 2 1/2 P. M.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 214 Tremont Street, at 10 1/2 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Eagle Hall, 616 Washington Street. Sundays at 11 A. M. and 7 1/2 P. M. Dr. E. Gilliland, Conductor.

Echo Hall—1 Johnson Avenue, Charlestown. Dr. J. Peak, Conductor. Meetings on Wednesday and Friday evenings. Mrs. E. J. Peak, Conductor.

First Spiritualist Church, 730 Washington St. M. Adeline Wilson, Pastor. Sundays, 11 A. M., and 7 P. M. Thursday, 7 P. M.

Harmony Hall, 724 Washington Street.—10 1/2 A. M., and 7 1/2 P. M. Tuesday and Thursday afternoons at 2 1/2. N. P. Smith, Conductor.

Holla Hall, 789 Washington St.—Services Sunday, 10 1/2 A. M., 2 1/2 and 7 1/2 P. M. George B. Cutter, Chairman.

Spiritual Fraternity.—At First Spiritual Temple, Berkeley Hall, 4 Berkeley Street, Sunday at 10 1/2 and 7 1/2 P. M. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

The Coptic Mystic Circle meets Sunday at 7 1/2 P. M. Room 6, Huntington Avenue. The Metaphysical School, Mondays 3 P. M., Fridays at 11 A. M., class for advanced thinkers on the inner mysteries and occult forces of life. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P. M.—at 21 Tremont Street, near Elliot Street. Mrs. Mattie E. A. Allen, President; Carrie L. Hatch, Sec'y, 74 Sidney Street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Light Hall, 21 Tremont Street. Supper at 6 1/2 P. M. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary.

The Ladies' Spiritualist Industrial Society meets at 214 1/2 Tremont Street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President.

The Spiritual Science Church, Lower Audubon Room, First Spiritual Temple, corner of Newbury and Essex Streets, Sundays at 7 1/2 P. M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings on the third Thursday of each month in Dwight Hall, 514 Tremont Street, at 7 1/2 P. M. All are invited. Christopher O. Shaw, President; J. H. Hatch, Jr., Sec'y, 74 Sidney Street, North Cambridge.

CAMBRIDGE.

The Spirit of Truth Society, 327 Massachusetts Avenue, Cambridge, holds meetings Sunday at 2 1/2 and 7 1/2 P. M., and Thursdays at 7 1/2 P. M. Dr. A. J. Banks, President.

The Cambridge Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall, 311 Massachusetts Ave., Mrs. J. S. Soper, President; Mrs. L. E. Keith, Clerk.

MALDEN.

Malden Progressive Spiritualists' Society, Mason Building, 76 Pleasant Street. Sundays at 7 P. M. William M. Barber, President; Mrs. Rebecca Morton, Sec'y, H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test medium.

BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 1/2, at the hall, Walsh's Academy, 423 Nassau Avenue, between Lexington Avenue and Quincy Street. Mrs. E. F. Kurth, President.

The Advance Spiritualist Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seat free. All welcome. Mr. C. DeLores, President; J. Alice Ashley, Secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison Street, at 7 1/2 P. M. Mrs. L. J. Welles, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritualist Missionaries every Sunday, at 4, at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and facts from our volunteer workers. W. W. Hunter, Conductor.

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

Fraternity Hall, 860 Bedford Avenue, every Sunday evening, 8 o'clock. Shows by Miss Chapin, blind medium. Weekly meetings 30 Tompkins Avenue, Friday evening and Wednesday at noon.

People's Mission, Columbia Hall, 1810 Fulton Street.—Sundays at 8 P. M. Mrs. M. C. McElhenny, medium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at 8 P. M. Wednesday at 8 P. M. Mrs. L. A. O'Connell, Conductor.

630 Myrtle Avenue.—Mrs. B. R. Plun conducts a meeting every Sunday at 3 and 8 P. M.

CHICAGO.

The First Society of Rosicrucians meets every Sunday in Stewich Hall, 716 North Lake Street. Van Buren St., near Michigan Ave. 10 1/2 and 7 1/2 P. M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grunblum, lecturer.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2 1/2 and 7 1/2 P. M. Georgia Gossy Conley, Pastor.

Englewood Spiritual Church, 623 West 63d Street, Sundays, 2 1/2 and 7 1/2. Lyceum 1 P. M. Lora Holton, pastor.

CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7 1/2 P. M. St. Omer-Briggs, pastor.

MILWAUKEE, WIS.

Unity Spiritual Society meets at the Auditorium, 458 Jefferson Avenue, Sunday at 7 1/2 P. M., and Thursdays at 8 P. M. Flora S. Jackson, President.

NEWARK, N. J.

The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad Streets at 8 P. M. Mrs. G. A. Dorn, President.

NEW YORK CITY.

International Brotherhood of Magic, 144 Lexington Avenue, one door above 19th Street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Christian Spiritual Union meets in Lytle Hall, Sixth Avenue, near 42d Street, Sundays, 3 P. M. Dr. Harlow Davis, medium for April.

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

The Tuxedo Spiritual Society holds its meetings every Friday at 8 P. M., Sundays 3 1/2 P. M., and Children's Lyceum at 2 1/2 P. M.

PHILADELPHIA.

The First Association of Spiritualists founded 1852 meets at 13th Street and Girard Avenue. President, Capt. F. J. Koffer, Secretary, Frank H. Morrill, Lyceum 2 P. M., Service 3 and 7 1/2 P. M., Lecturer, W. J. Colville.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden Streets, every Sunday at 2 1/2 and 7 1/2. Lyceum at 2 1/2. Seance every Friday evening. President, Hon. Thomas M. Locke, Secretary, Chas. L. Geffroyer, 1235 S. 15th Street.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Berkeley Hall, Sunday, April 9.—Dr. Geo. A. Fuller, the speaker for the month, gave two fine lectures (both new) to good sized audiences. Prof. Geo. E. Schaller, pianist, Miss Gertrude C. Laidlaw, soprano, and Chas. L. C. Hatch, violinist, rendered select music. Dr. Fuller will occupy this platform next Sunday morning and evening.

Sunday, April 23, Mrs. Mary E. Lease will give her noted lecture in the evening entitled "The Legal Status of Women." Don't fail to hear her.

Monday evening, in Union Hall, 48 Boylston Street, Mrs. Mary E. Lease will give her famous lecture entitled "Ireland—Her Poets, Warriors and Statesmen." This is one of Mrs. Lease's best lectures, and every one should hear it.

Mrs. Lease stands at the head of the foremost rank of lady orators.—Dayton Enquirer.

Mrs. Lease is one of the world's greatest orators.—The Clinton Free Press, Johnsonburg, Pa.

Her tall form gave her a chance to send her powerful voice to the farthest rim of the crowd. She spoke with a majestic force which enthralled the crowd.—Boston Globe.

Remember the dates—April 23 in Berkeley Hall, April 24 in Union Hall.

The BANNER OF LIGHT contains the reports of all the Anniversary meetings throughout the country. Order it and read it, and you will be pleased. It is for sale at this hall.

Boston Spiritual Lyceum, A. C. Armstrong, Clerk. Sunday afternoon, April 9, was an interesting hour. "What Season do we Love Best?" and "What is Liberalism?" were the questions discussed by Harry G. Greene, Esther Mabel Botts, Dr. Dan Clarke, Elmer Packard, Mesdames Hattie C. Mason, M. J. Butler, A. S. Waterhouse. Questions for April 16. "Why do we Love the American Flag?" "What is Lacking Among Spiritualists?"

Red Men's Hall. Spiritual meetings conducted by Mrs. Maggie J. Butler, C. B. Yeaton, Sec'y. Regular services Sunday, April 9, at 7:30. J. Frank Baxter lectured. Subject, "The Triumph of Spiritualism." He also gave many convincing tests. Music by choir under the leadership of Mr. George Cleveland; solos, Miss Edith Hatch, Mr. Harold Leslie; reading, Marguerite Curtis. Sunday, April 16, J. Frank Baxter, and other mediums, will occupy the platform.

Children's Progressive Lyceum, No. 1, C. B. Yeaton, Sec'y.—April 9 the lesson subject was "Spiritual Growth"; little people's subject, "Love." Songs and recitations by Effie Hope Lane, Harry Green, Mabel Emmons, Annie Ratzel, Esther Botts, remarks by Mr. P. B. F. James, Dr. Hunt, Mrs. H. Webster and Mrs. M. J. Butler; readings by Mrs. Lambert, Mr. Albert Blinn, Mrs. M. A. Brown. All old and new Lyceum workers are invited to meet in Red Men's Hall, May 21, to hold a grand Lyceum reunion. Business meeting is held the second Tuesday of each month at 175 Tremont Street.

Commercial Hall, Mrs. Nutter, Conductor.—Services Sunday well attended. Those taking part in morning session, Mesdames McLean, Burrell, Nutter and others; afternoon, Messrs. Nelke, Graham, Hilling, Holland, Jackson, Mesdames Knowles, Nutter, Burrell, Gough, Millan and others; good music. Evening, song service, scripture reading and prayer. Those taking part, Mesdames Wheeler, Millan, Gough, Burrell, Nutter, and other good talent. Meetings all day Sunday and Thursday afternoon. L. A. Cameron, pianist. Instead of the Indian Peace Council being held the 28th, as advertised, it will be held on Friday evening, April 21.

The Boston Psychic Conference, 18 Huntington Ave., L. L. Whitlock President. Sunday, April 9, 3 P. M., Mrs. F. J. Miller lectured, subject, "An Analysis of the Different Schools of Mental Healing." The address was clear and instructive. Students and teachers of every cult took part in the discussion at the close of the lecture.

First Spiritualist church, Mrs. M. A. Wilkinson, pastor, held regular services Sunday, April 9. Addresses and messages, Messrs. Newhall, Hill, Bailey, Marston, Morse, Falkenberg, Clark, Turner, Cowan, Baker, Wines; Mesdames Sears, Emmons, Reed, Fisk, Wines and Wilkinson. Next Sunday evening "Walker's Diorama" will be presented.

Odd Ladies' Hall, 446 Tremont Street, Mrs. A. P. Guitierrez, President, assisted by Mrs. Lewis. Usual services Sunday, April 9, made interesting by Mesdames McKenna, Davis, Putnam, Burrell, Carbee, Gough, Messrs. Nelke, Pyle, Haynes, Quimby, Hersey, Woods. Meetings every Wednesday afternoon at 2:30.

The Helping Hand Society, Mrs. Grace Cobb Crawford, Sec'y, met at Gould Hall Wednesday, April 8. The speakers of the evening were Mrs. Waterhouse, Madam Haven, Mr. Packard, President E. L. Allen; recitations by E. W. Hatch. The exercises of the evening were interspersed with songs by a chorus of young people. Next Wednesday, April 12, Mrs. F. F. Fannie Allen will give a magazine party. Wednesday, April 13, stereopticon views and illustrative songs will be given, also pictures of prominent Spiritualists.

Friday, April 7, the regular meeting of the F. S. L. A. S., 21 Tremont Street, was held as usual. The following talent took part: Mesdames Hattie C. Mason, Waterhouse, Jackson, Miss Lucette Webster, Mr. Frank Woodbury, and Mr. Hatch. Sr. Next Friday a good time is expected. Friday, April 21, will be mediums' night. Circle in the afternoon.

CARRIE L. HATCH, Sec'y.

Massachusetts.

The Arthur Hodges Spiritual Society, Lynn.—T. H. B. James, Pres.—held regular services Sunday, April 9. Those taking part in afternoon meeting were: Mesdames Chase, Butler, Matson, Quaid, Sherwin, Lefavour, Mr. Harwood, Capt. Balcom, Drs. Warren, Furubush, Pierce and others. Music by Misses Lena and Elsie Burns. In the evening appropriate services were held in memory of Dr. Arthur Hodges. On the desk a large Grecian lyre of pinks and roses, in the vacant chair a bouquet of Easter and calla lilies comprised the decorations; eulogistic remarks and spirit messages by Mesdames Holden, Butler, Matson. Letters were read from Dr. Charles F. Faulkner and Mrs. C. Fannie Allen.

Cadet Hall, Lynn Spiritualist Association, A. A. Averill, Sec'y. Mrs. L. W. Kayner served this Society on April 9, and gave most excellent satisfaction with lectures and communications. The largest audience of the season was present at 7:30 to witness the wonderful fire test, which was performed to the complete satisfaction of the committee and audience. She will serve the Society again next Sunday.

A very pleasant episode in the social life of the Marlboro Spiritual Society occurred last Thursday evening in the form of a birthday surprise upon our Treasurer, Mrs. Benjamin Belcher. The affair proved a double surprise, as Mr. Belcher had invited Mrs. Annie E. Cunningham of Boston, to meet the friends here. In behalf of the company Mr. George H. Morse, President, presented Mrs. Belcher with a beautiful chair. Remarks were also made by the controls of Mesdames Cunningham and Belcher. Refreshments of cake and fruit were served. Miss Emily A. Davis, and Mrs. Mary E. Foster of Lowell, National officers of the Daughters of Liberty, were guests of Mrs. Belcher during the day.

Lawrence.—John H. Feungill, Sec'y, writes: On Sundays, March 19 and 26, we had Mr. Emerson, of Manchester, N. H., as our speaker. He was assisted on the latter Sunday by Mr. Victor Wyldes, of England, and Mrs. Benford, a local medium. On Saturday, March 25, Mr. Emerson held a circle for the benefit of our society, which was largely attended. On Sundays, April 2 and 9, Mrs. Prentiss, of Lynn, occupied our platform. [The above report should have been published before, but it was unintentionally mislaid. We trust the mistake will not occur again.—Ed.]

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning Block, N. B. P. writes: Mrs. Abby N. Burnham of Malden was our speaker and medium Sunday, April 9. She delivered two addresses, which were listened to very attentively by a large audience, and many were the praises bestowed upon her for the grand work she is doing. She gave a number of tests, which were recognized. Sunday, April 16, Mrs. Nettie Holt Harding of East Somerville, lecturer and excellent test medium.

First Spiritualist Society, Lowell, John Banks, Sec'y. Had two large audiences to listen to the good words of Mrs. Whitlock of Providence, Sunday, April 9. Afternoon subject, "Unfoldment of Mediumship," which was set forth in a good practical way. Evening, "Spiritualism, its Attitude with Other Doctrines," followed with good clairvoyant tests. Next Sunday, April 16, we have Mrs. Elsie Webster of Lynn.

Plummer Hall, Hyde Park, Mrs. F. E. Bird, President.—This hall was opened April 9, with three meetings, which were very fairly attended for the opening Sunday. Miss Annie E. Sloan gave fine vocal selections; Mr. Bird, recitations; Mr. Arnold, remarks. There being no mediums present, Mrs. Bird was obliged to occupy the platform during each session.

Kitchburg, Dr. C. L. Fox, President.—April 9 a full house greeted Mrs. Annie E. Cunningham of Boston, speaker for the First Spiritualist Society. The two able addresses were listened to with close attention, followed by messages fully recognized. Piano selections by Miss Howe were finely rendered. Mrs. L. M. Prentiss of Lynn, test medium, speaks for the society next Sunday.

H. H. Warner, Cor. Sec'y, writes: The Malden Progressive Spiritualists dedicated their new hall in Masonic Block, Sunday evening, April 9, with very interesting music, addresses and messages by Mesdames Barber, Fagan and H. S. Hall and Messrs. Barber, Ryder and Warner. Our audience was large and is constantly increasing.

New York.

The First Society of Spiritualists, New York, M. J. Fitzmaurice, Sec'y. Sunday, April 9, Miss Gaule was at her best. Commencing with next Sunday there will be afternoon and evening meetings throughout the month, at which Miss Gaule will officiate. Unusually good music is expected next Sunday, April 16.

The Christian Spiritual Union, R. J. Plunkett, Sec'y, met Sunday, April 9, 3 P. M., at Lyric Hall, Sixth Avenue, near 42d Street, New York City. A large and appreciative audience attended. Mrs. J. D. Farslow and Mr. Sorenson gave fine vocal and instrumental music. Dr. Harlow Davis gave most convincing tests. All mediums are invited to take part.

G. W. Kates and wife held successful meetings in Hinesdale, N. Y., Monday and Tuesday evenings, April 3 and 4. They are the only spiritual speakers who ever held meetings here, and the Cause has received an impetus morally and intellectually. I hope to occasionally be able to secure a representative speaker.

JOHN H. TITUS.

The Church of the Fraternity of Divine Communion—Anna M. Tuttle, Sec'y—held its usual service Sunday, April 9, at Aurora Grata Cathedral. Violin solos, Mr. Whitelaw; vocal solos, Miss Estelle Richardson, Mr. Courlis; poem, Bible talk, communications, Mr. Courlis.

Brooklyn.—Mrs. Tillie Evans, Sec'y.—The Advance Conference met at Single Tax Hall, April 8. Address on "Humanitarianism" by correspondent, followed with song by Mrs. Gomaz. Dr. Frank gave readings, and Mr. Dorn of Newark communications. Harmony prevails here.

Other States.

Fifty First Anniversary of Modern Spiritualism was celebrated in Chosen Friends Hall, Galveston, Texas, March 31 and April 1. March 31, for the benefit of the "Temple Fund," an entertainment, termed "A Price for Beauty," was given by the Progressive Lyceum. April 1, a "Bazaar" was held for the sale of fancy and useful articles. Tea, coffee and chocolate were served by ladies. Success crowned their efforts.

Providence Spiritualist Association, L. F. Bufum, Sec'y, writes: J. S. Soarlett lectured and gave tests for our society April 9. He will be with us again April 16. Dr. C. W. Hadden, of Newburyport, will lecture each Sunday in May.

Portland, Me., Mrs. M. A. Brackett, Sec'y. Sunday, April 9, the Fifty first Anniversary was celebrated in Orient Hall. Mrs. C. M. Woodward, the speaker of the day, did especially good work. The hall was prettily decorated with flags and cut flowers.

PAINT TALKS—XV.

A Novel Paint Theory.

Quite recently a very interesting theory has been promulgated regarding paint. The authors of this theory claim that a paint should crumble off gradually in order to provide a good surface for repainting, and that unless this happens the coating will eventually become too thick. They say that pure white lead, being the only paint that fulfills this condition to perfection, is the only desirable paint.

This theory may be all very well from the point of view of the lead corrodor or of the painter—those whose profit lies in the sale and application of paint; but from the point of view of the man who pays the bills and whose property is well or ill protected according to the permanence of the material with which it is painted, the theory is not attractive.

Let those who have to buy paint and pay for its application remember that the fewer pounds of paint at a given price it requires to paint their buildings, and the longer the paint selected will keep these buildings protected from the weather, the better are their interests served.

Pure lead paints certainly chalk off rapidly enough and become porous still more rapidly, so that water is admitted through the coating of paint long before the paint is gone. Another defect is that these paints darken, and white lead destroys the color of many brilliant pigments with which it is tinted.

Combination paints, based on zinc white, on the other hand, do not chalk off, do not become porous, do not darken, and do not affect the color of other pigments combined with them. I have known a building painted with such a combination to stand without repainting for sixteen years, and at the end of that time it actually had not needed repainting. If repainting had been desired, however, the surface was in excellent condition for it.

Paint is intended to stay on and not to come off, and the wise house owner will select the "stay-on" kind, regarding his own interests rather than those of the manufacturer or of the painter, whose profits lie in frequent repainting.

STANTON DUDLEY.

Maine Mass Meetings.

The Maine State Spiritualist Association will hold Mass Meetings with A. J. Weaver, President of the Association, as speaker, and Edgar W. Emerson to give proofs of spirit-life as follows:

In Union Hall, Augusta, Sunday, April 9, at 2:30 and 7:30 P. M.; G. A. R. Hall, Rockland, Sunday, April 16, at 2:30 and 7:30 P. M.; Reception Hall, City Building, Portland, Sunday, April 23, at 2:30 and 7:30 P. M.; Porter's Hall, Old Orchard, Sunday, May 7, at 2:30 and 7:30 P. M. Admission free to all the sessions.

Let Spiritualists in the above places who read this, circulate the news that all may be present, and fill the halls to overflowing, and thereby show our strength.

VIOLA A. B. RAND, Sec'y.

A. J. WEAVER, Pres. M. S. S. A.

Announcement.

The Helping Hand will hold a Spiritual Feast April 22 and 23, in G. A. R. Hall, Saginaw Street, Flint, Mich. An excellent program has been prepared. Music will be in charge of Mrs. Pleama Brotherton and Mrs. Effie Post. Speakers will be entertained free of charge; also visitors as far as possible.

Lyceum Reunion.

It is proposed to hold at Red Men's Hall, Boston, Mass., May 21, 1899, a reunion of Lyceum officers and members. Will all persons interested please communicate at once with Mrs. M. J. Butler, 175 Tremont Street, Boston, Mass.

Jubilee Deficit.

Previously acknowledged, \$1,229.95; Mr. and Mrs. Milton Ratburn, \$10.00; Geo. M. Maddox, \$1. Total, \$1,240.95.

Enameline is the Modern Stove Polish, which means UP-TO-DATE; that is, labor-saving, brilliant in effect, no dust and no odor. It makes a rusty old stove look as good as new in a minute. Put up in paste, cake or liquid form. J. L. PRESCOTT & CO., New York.

What Is Spiritualism?

BY FRED DEBOS.

On reading THE BANNER OF MARCH 18, I was very much interested in the article copied from Public Opinion, as, to my mind, it contains more truth than poetry; your fearless editorial gave me much pleasure, and your article, "What Is Spiritualism?" is a strong, clear definition of that which I have been seeking, but in vain, thus far.

Being considered a Christian Spiritualist, some good friends, desiring doubtlessly to help me, have told me that I had yet too much Christianity, that I would yet cease to believe in a personal God; and on asking them what is Christianity, the general answer is: Church, theology, etc., etc.; they are wide of the mark; to me Christianity has always been and is contained in one great little word of four letters, LOVE. Dogmas, ologies, etc., are only the body of Christianity, and ordinances, forms, are the clothing which men put on that body according to their taste. Unfortunately the many, perhaps even a majority, are more attracted by the body, or even by the garments, than by the spirit of Christianity, Love, and thus they put weapons in the hands of the adversary to assail what they believe to be Christianity. Fire away, friends! all your blows may tear the garments and hurt the body, but they cannot kill the Spirit of Love which is the only true Christianity.

When I hear men ranting against this or that church of which their sainted mother was perhaps a devout member, they show very poor taste and put me in mind of a few deformed cranks standing at a street corner, and unconscious of their own deformity, trying to criticise the persons passing by; one is bow-legged, one stoops, another lumps, and so on, looking only to the body as if it was the whole man; and thus the critics of Christianity, having not love in their own souls, fail to look beyond the body which they see.

As you well say that our souls come from the great Over-Soul, and that great Over-Soul, God, is immanent in the universe, then we must be brothers, and surely that relationship must at least imply, if it does not demand love, and thus, as a natural consequence, we must love our Father and our brothers, for the two cannot be separated, then it seems to me that true Christianity and true Spiritualism are one, and rest on the same foundation, and spring from the same source, Love.

What Is Love?

The dictionary says: Love is a strong feeling of affection, combined with gratitude and reverence; a devoted attachment. This strong feeling must produce some outward manifestation, and the stronger it is inwardly, the more will it be seen externally, and it will grow deeper, stronger and purer, so that the man will joyfully sacrifice self; and that is true love—that complete abnegation of self for the good of others. This abnegation may seem a sacrifice to the mere on-looker, but it is no sacrifice to the one who loves; it is his joy, his happiness, it is his very life; and what a grand life, so full, so glorious! It is like a mighty flood overwhelming all obstacles, yet, like the river Nile, carrying peace and joy wherever it flows. Oh! that men would try to love one another, for, as God is immanent in us, in loving our brother we must love the Father.

Some who read this may say that this is a visionary's talk, and that such love does not exist in the world, well, I believe that there are men and women now living a life of pure, disinterested love; they may be few, but they are the salt of the earth to preserve the whole lump, and were it not so, this world would not be a fit place to live in, and why could not such a love exist? Is the eternal spirit God becoming powerless? He is love! Was not Christ the personification of love? and what our elder brother was, we can be if we only will, but the trouble with us is that it would hinder us in our mad race after wealth.

I think that Spiritualism has made a mistake in bringing too prominently forward individuality, and so we meet many who forget that if the individuality is broken, then love is banished, and selfishness takes its place, and there can be no organization, no union, and consequently no strength; a lump of coal alone cannot give heat and light; it is on blackens and dies, but put other lumps with it, and it fills the room with cheerfulness and comfort, yet each lump of coal keeps its individuality while co-working with the others for the well being of men. Now I see no reason why men should lose their individuality by uniting to help to spread the gospel of love which is to transform the world, and as the work to be done presents many phases, so each individual may easily find his sphere of work, and thus we shall all cooperate in the building of that spiritual temple where Love will forever abide. May God speed the day!

MEDICAL ADVICE BY MAIL.

If doctors do you no good, and medicine is ineffective, it is not reasonable to conclude that you are incurable. Your better judgment tells you that your case has not been properly treated. Do not give up hope. Consult Dr. Greene, the leading specialist in curing nervous and chronic diseases, and find out the cause of your trouble. Dr. Greene makes no charge for consultation and advice. If he cannot cure you, he will tell you so. If you cannot conveniently call on him (Box 34 Temple Place, Boston, Mass.), write him a letter. Sit down and write all about your case, and Dr. Greene will tell you exactly what the matter is. If the answer is not satisfactory, you are under no obligation to write again, and you have been put to no expense.

Movements of Platform Lecturers.

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

Mrs. Jennie Hagan-Jackson and Mrs. Mary Arnold Wilson, an excellent Spiritualistic worker from Fort Worth, Texas, will soon take a tour through the north, middle and eastern States. Societies desiring their services, address A. A. Kunkle, 716 Florence Street, Fort Worth, Texas.

G. W. Kates and wife will be in Philadelphia, Pa., at 174 N. 2nd Street, April 5 to 20; at 225 W. Jefferson Street, Springfield, Ill., April 23 to 30; at 182 Gold Street, Grand Rapids, Mich., May 1 to July 12. They desire engagements for