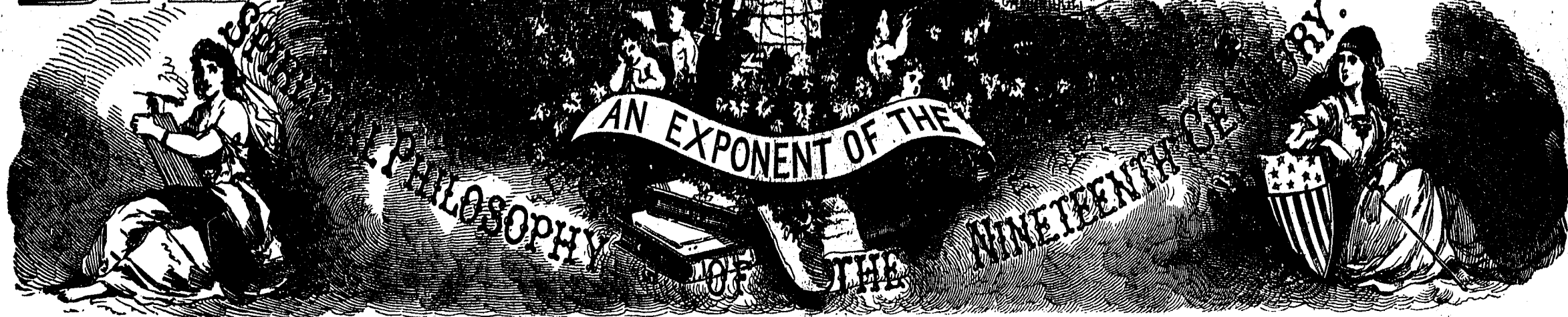


BANNER OF LIGHT.



VOL. 85.

Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, APRIL 22, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 8.

(All rights reserved.)
OH! TELL ME NOT I'M DREAMING.

BY GEO. H. RYDELL.

On my brow a gentle hand,
As a zephyr seems to rest,
While a form from angel-land,
From the land of spirits blest,
Seems to hover ever near:
Oh! tell me not I'm dreaming.

In the vague and shadowy mist,
Seems to rise a dear loved form,
And so eagerly I list
For the old familiar tone
Of a voice I knew so well.
Oh! tell me not I'm dreaming.

Yet the seeming is so blest,
That I love to feel it near;
And it fills my soul with rest,
And dispels all thoughts of fear;
For it seems so very true—
Oh! tell me not I'm dreaming.

Comes the thought so oft to me,
That the dear ones linger near;
And my spirit seems to see
Heavenly visions sweet and clear,
Of the loved ones gone before.
Oh! tell me not I'm dreaming.

"Why?"

BY J. M. PEEBLES, M. D.

The ten queries recently voiced by the editor of the BANNER OF LIGHT have for years been fermenting in the minds of tens of thousands of Spiritualists, and it is fitting he has made the occasion for the long pent up perplexity to find sort of expression. My answers will clearly enough suggest the inquiries under the heading, "Why?"

It is undeniable that the major portion of so-called spiritual phenomena embraces the crudest and most heterogeneous collection of facts and fancies that the general field of science was ever confronted with. The "Society for Psychical Research," organized in 1882, and embracing in its membership the ablest scientists in this country and Europe, has accomplished much toward placing spiritual phenomena upon a scientific basis. They have accomplished much, likewise, in eliminating from the phenomena a mass of crude materials which have long passed current with thousands of Spiritualists as genuine spiritual phenomena. The sifting was indispensable. But in prosecuting the work, Spiritualists have not always cheerfully cooperated, nor have they always gracefully submitted to the "pruning process." Hence the occasion for the "ten queries." These queries I will now attempt to answer.

1st. (Why.) There are many reasons for concluding that the occasions are extremely rare where statesmen, orators, and scholars, and especially sages of the older civilizations, give messages to mortals over their own names. They return to us only on those occasions when they have something of grave and pressing import to communicate. And when it is incumbent they do come, and provide instrumentalities commensurate with the occasion. They do not make failures, nor plead the imperfection of the brain or hand they have attempted to employ. They think, reflect, before they act. What they then give in no sense compromises the names they bore on earth. Moreover, they are always modest, half veiling their personality; and are delicately discreet about revealing their names. After passing the ordinary physical phenomena through the filter of "human testimony," "telepathy," "hypnotism," "subliminal consciousness," and the crucible of conscientious criticism, the residue that remains, as the real agency of disembodied spirits, has little or no connection, I submit, with the great and wise statesmen, seers and sages who once lived and wrought on earth.

2d. They appear to have "retrograded" because they are largely brazen pretenders, without knowledge; and like all self-inflated ignoramus—which they are—they blow on brass trumpets, and strut in borrowed sandals and head-gear, amusing children and a few gullible old cronies, while the real characters, whose names they assume, are quietly setting in motion the great world-movements that make turning points in the destinies of nations. Neither noise nor names constitute wisdom.

3d. Because the rank and file of returning spirits are idlers, spirit-tramps, and pleasure-seekers, same as they were on earth from whence they went forth, half-fledged to spirit-life. Dying does not make fools philosophers, nor savages savants. They are not the students and sturdy self-denying toilers who submit to patient and heroic service under the trained and wise sages of the Christ-Heavens; but isolated and undisciplined units, impatient of restraint, wandering about in quest of some silly group of wonder-seekers on earth, or some dark-circle "show," whereby they may "kill time" by dispensing senseless twaddle in the name of Socrates and Hermes!

4th. The "Daisies," and "Maudies," and "Effies" usually give the schoolhouse a wide berth, and they are able to maintain their quasi-material aspect and quality of playful childhood, by securely nestling within the magnetic and vital auras of their mediums, and also at the vital, magnetic and mental expense of those who assemble to be entertained with their sickly nonsense. Some of the "Daisies" were doubtless old hags and slum-patrons when they left the body, and now like fleas cling to and subsist upon the aural emanations of the living. They were and are of the earth—earthly. Clowns are not necessities in any sense.

5th. They cough their messages in general terms because, in multitudes of instances, the real friend or relative is not present, while those present have an imperfect knowledge or

no knowledge of the matter inquired into. In other cases there is no intelligent spirit communicating. The mind of the medium, together with other factors, is involved in what is given. Here Dr. Hodgson's and Mr. Frank Podmore's "Studies in Psychical Research" would be of immense service to us. Now, as of old, there should be established schools of the prophets. Education and discipline are pressing necessities.

6th. Because "God bless you," "we are happy," "we love you," are no tests of identity. They neither "give away" the controlling powers, nor commit them on the "main question." The most of séance-sitters are not in search of truth, or philosophy, but tests or amusement. Such often get reflections of themselves.

"I lost a brother in the year 1856. Thereafter he seemed never to lose an opportunity to 'manifest,' showering upon me the usual platitudes. Finally in 1881, twenty-five years after his decease, he came to me in a manner that left no room for doubt regarding his identity. He then informed me that that was the first and last time he should speak to me while I tarried in the earth garments. On that one occasion he had a distinct and imperative mission to fill. That brother was a twin soul. Our two lives were knit together with unusually strong sympathies, yet his uses on the 'other side' demanded a labor of greater import than is embraced in seemingly idle lingering in my immediate physical environment."

7th. Because the great majority of those who linger in the earth-atmosphere, in close contact with mortals, and always anxious to "manifest," take no real interest in human progress, while the wise moralists and sages who long since passed to their higher labors, are quietly preparing the field for a future millennial fulfillment on earth. Their labors are under the organized supervision of mighty Master Builders—builders whose hairs have become white as the snows during long cycles of humane service. "Seed-time and Harvest" is the motto emblazoned on their banner, and with them the harvest is not hastened ere the grain is yellow and ready for the sickle. When the brass trumpeters have had their time and passed out of the earth airs, and when a great calm has fallen upon the world—after the impending revolution has removed the lower forces not needed—then the Builders will come forth and begin to lay the corner-stones of structures on earth that will henceforth stand the shocks of time.

8th. Because the average intelligences manifesting in the public and private circle are not angels of excellence, are not governed by a high standard of duty in their own lines, nor are they able to recognize Spiritualism as the one grand moralizing and spiritualizing factor of value in humanizing and civilizing and redeeming the race.

9th. First, because they have a slender stake in Spiritualism, and nowhere find any enduring foundations upon which it can build in permanence; and second, because like the average voter and ward politician on earth, their suffrages have a "commercial value," and so they work for the party which offers them the strongest inducement.

10th. Now we come to the core and gist of this series of questions. Spiritualism, rather *Spiritism*, after fifty years can point to no enduring monuments, because it had no personal soul-centre whose statement and whose life strike the keynote to which the twentieth century race-genius is now rapidly becoming attuned. It contains no rallying cry sufficient to neutralize individual antagonisms, prompt mutual sacrifices, and inspire large numbers to labor unitedly for a common end. Moreover, the declaration that "our kindred survive the mortal body, and intelligently report to us from their new condition and location," does not constitute a rally-cry sufficient to move the foundations of man's deepest interior life, since it makes its appeal far more to the domestic and instinctively selfish ties of familiarity than to that deeper religious sentiment that will make the new affirmation of immortality and universality the magnet around which the liberal forces of the new time will rally in one united and harmonious host. The age demands such a Christ-overshadowed leader. Such a leader will come—aye, such *saviors* will come, and the higher movement, which will spring up from their words of love, their lives of purity, will bear little or no resemblance to that which has taken the name of phenomenal Spiritualism, with tests, semi-tests and frauds, that tend to make skeptics of good, solid, substantial Spiritualists.

It is common knowledge that the various attempts to organize during the last fifty years by Spiritualists—whether national, State or local organization—have generally been, I regret to say, signal failures. They have not been able to find any common ground whereon to cement their differences and work in harmony, but rather these differences have augmented and multiplied, and are multiplying to-day with constantly accelerating speed. Our "Harmonial philosophers," so-called, are harmonial only in name, not in fact, especially in their collectivity. In any large city in this country, twenty or more places for spiritualistic gatherings are advertised every Sunday, when one or two places would suffice and become ten times more effective if they were spontaneously drawn and could enthusiastically work together. The divisions, crudities and mutual animosities among Spiritualists everywhere are a matter of daily comment. From year to year greater numbers of the intelligent and influential are withdrawing from

active participation in the Spiritualist propaganda, and are identifying themselves with older and more cultured organizations. It is useless to deny the fact. They no longer find a sufficient motive to build temples, establish lyceums, cultivate music and endow colleges in the name of Spiritualism. Thus, year by year, the ranks are being sifted, until the personnel of the collective body now most actively identified with the movement presents not a very favorable contrast in the line of self-sacrifice and enthusiasm to that which characterized it thirty years ago.

What are we, hence, entitled to conclude? My own conclusion is that the modern spiritualistic movement—as a force in society—has, besides demonstrating a future existence, only a provisional office to perform, marking a transition from an old and effete society state to a new and nascent state, wherein all things will become more spiritual, harmonial, and vitally organic. The involuntary and inevitable drift of the movement has of late been toward individualism, division and disintegration. Its mission has largely been the resolution of society into its constituent units—so far as the old institutions are concerned—preliminary to a new, and, I trust, righteous organic unity. It destroys the old, but has not, seemingly *cannot*, as yet build the new. Its sun already hangs low in the west.

Spiritualism came into the world to prove a future existence, to release the world from the old bonds of superstition, to demolish sectarian idols, to set man on his feet once more and turn his face to greet the golden morning, but cannot itself, as it is, enter the "promised land" of beatific vision, and make for humanity, here and now, a heaven. Why longer look for an enduring edifice in the midst of falling timbers? Understand me! Messages from the exalted souls that people the Elysian fields of the blest will ever be required because pure love is abiding and memory immortal. Genuine spirit-phenomena for high and noble purposes are, and ever will be, as buds, sweet scented blossoms, and shimmering sunbeams from above to cheer the despondent, strengthen faith, perfect character, and, brightening, beautify and glorify our common humanity. Spiritual truths, as conceived in heaven and inflowed to the receptive minds of earth, will constitute the final philosophy, the ultimate religion of the incoming cycle, which cycle, by the way, is at our doors. The builders are with us. Their own know them not. Awake! Let every veteran, every soldier, girl on his armor anew!

The long series of upheavals which have shaken modern society began in the sixteenth century, first manifesting their stimulating, then disintegrating, forces in the church, and from the church they entered the domain of government, philosophy and science.

When Spiritualism came with its heaven of inspirational revolt, the disintegrating process was accelerated an hundred fold, until the old ecclesiasticism, monarchical government, crude philosophy, and some once popular scientific theories are well on the road toward final chaos.

Incidentally the wise and great from summer lands have participated in this modern movement, and they have given many prophetic and impressive messages through medial channels to prepare the way for the advent of higher heavenly forces when this cycle shall be fulfilled and the appointed hour strikes; but they have thus far by no means been conspicuously identified with it, remaining for the most part in the background, while the procession of lower, atmospheric spirits were given free rein to do their iconoclastic work of demolishing effete institutions, arraying kings for conflict, multiplying factions, and setting all opposing forces one against another in battle array!

The time is not distant, however, when this army of unclean, undeveloped spirits will pass out of the earth airs. Their judgment has come. They are on the way. Then will begin the rebuilding. The churches in the meantime will have been liberalized and spiritualized, and a new rallying cry will be sounded again by angel hosts; and the wise, and good, and glorified of the elder ages—the sages, prophets, and inspired law givers who were persecuted in times past for proclaiming great uplifting home-truths will emerge from their long retirement, and stand out in conscious, vital relations as heralds of the new cycle with a more ripened, if not regenerated earthly race. Then the "word" will indeed "be made flesh," brotherhood will be actualized, and seers will be commissioned to again speak with tongues of flame to the hearts and understanding of assembled millions from all nations—and especially to such as had long traversed thorn piercing paths under heavy crosses, and fasted for the living bread, and prayed for the pure crystal waters, and lived divine lives. This will constitute a heaven on earth, the millenium of the poet, the Republic of God!

Written for the Banner of Light.
WISDOM REIGNS SUPREME.

Tune—"St. Thomas."

Wisdom doth reign supreme,
In earth, and sea, and sky;
She guides with love the sons of men
Till they are called to die.

Fear not, but do thy best
Each new-born day of life;
Obey with joy God's high behest,
Nor yield to sin and strife.

His care leads to thee,
Oh! brother of the earth,
And ne'er will fall till death shall call
Thy soul to higher birth.

STEPHEN H. BARNESDALE.

Practical Suggestions for the Esoteric Student.

Third Paper.

BY PAUL AVENEL.

To an esotericist, mind is an absorbing study, and all that pertains to its functional action in the human brain is of consuming interest. In a previous article* we have delineated the technical construction of mind *per se*, and have described, as accurately as it is possible to describe the impalpable, its specific operations upon intelligence. Mind is not intelligence; it is that upon which intelligence acts through the mechanism of the brain; intelligence has its seat in the soul; esoterically speaking, it is soul. In an occult sense intellect and soul are synonymous, and the terms may be used interchangeably when treating esoteric questions.

This assumption will be challenged by those who consider intellect an attribute of soul; we are prepared for the controversy, and, in anticipation of it, will note the occult distinctions involved in the statement. Soul is the immortal part of man, or, more literally, man is a mortal part of soul, through whose carnal organism, by means of the brain, the intellect operates, sustaining the activity of the soul. Here at the outset an apparent contradiction appears; to reconcile the paradox it must be understood that intellect is the conscious aspect of soul, that feature of it which impresses the brain coherently, producing what is called understanding in the individual; reason, which is an attribute of soul, ratifies these impressions by a logic of her own, rendering them assimilable by the human being; eliminate reason, and the soul is void of coherent cerebral expression.

It will naturally be asked in this connection, has the soul no other manifestation than intellect? To this we reply it has, but only one. As soul speaks an articulate language through the brain to the mind in thought, so through the heart it speaks an inarticulate language in emotion. But by ethical analysis, thought and emotion are identical and dual, i. e., they are counterparts; every thought has its corresponding subjective emotion, and every emotion its corresponding subjective thought; there is perfect reciprocity between thought and emotion, as there is between brain and heart.

It is a known scientific fact that the heart is a secondary brain; this being true the utterances of the heart are secondary thoughts, but as the heart differs in its functions from the brain, so emotion differs from thought *per se*. Here again a very pertinent query arises, viz.: What is thought, that is, of what is it structurally composed? All metaphysicians agree that thought is formed of a subliminal substance. Whence then comes this subliminal substance, and what is its inherent nature? In order to answer these questions lucidly, it will first be necessary to comprehend just what the brain is in its organic construction. Primarily the brain is molecular, it is compounded of infinitesimal atoms, each of which is endowed with a cohesive quality and also with a sex attribute; these atoms cohere in sex affiliation to build the mechanism of the brain; they form its cellular walls and all the intricate network of its tissues; they are organized sexually, that is positively and negatively in pairs, to engender in it organic activity; they are colonized so to speak, in sectional groups, and as these groups vary in nature so the brain varies in sectional character. In and of themselves individually and collectively, these atoms are inert so far as the creation of thought is concerned, they possess no independent volition or power; it is the impact of the virile energy outflowing from the soul that animates their latent qualities and stimulates in them definite sex action; when this action is lively the brain palpitates and a thermal condition is induced varying in degree according to the intensity and persistence of the virile flux; this thermal condition is the gauge of individual thought power, and by it a radiation is produced whose vibrations carry outward to the mind (aura), a substance as impalpable as ether; this is thought-substance, and it is given off by the convulsive action of the brain-atoms much as smoke is given off by fire; it is a vaporous cerebral effluence and resembles the pollen of flowers in that it can volatilize and impregnate other minds with its own characteristics.

The thought-building or thinking region lies immediately around the head, and extends with uniformly decreasing virility to the feet, and each section of the brain governs its juxtaposing mental territory; thinking is never carried on in the brain. Thought, because it is organic, is ephemeral, but it leaves an indelible impression upon the mind which eternity can never efface; it is these images photographed upon the mind that are immortal.

The virile energy is essentially electric, both as to its inherent constituency, and as to its mode of operation; it is also highly nutritive as a hygienic element, and is assimilated by heart and brain in direct ratio to the intellectual status of the individual. From birth to death the virile energy stimulates the life-functions, and at all times there is a gentle transmission of the vital currents to every atom in the body; this is a fundamental requisite to stabilize the processes of growth; when these currents are adapted in mathematical proportion to the various parts of the body, health is normal; if they are interrupted, or disproportioned, derangement of function and disease ensue.

Technically, what is the virile energy? It is

cosmic electricity, pure and simple, and in no sense whatever indigenous to the soul; soul is a natural conductor of the cosmic fluid, and upon its own plane of being is as automatic as is the physical organism upon its corresponding plane. Just as the human mechanism transmits the virile currents to every portion of the body, so the atmosphere transmits the cosmic currents, no less virile, to the soul.

Verily man has little to arrogate to himself as an individual, his life is a differentiation of the Absolute; he is a bud grafted upon an immortal tree, and knows neither his origin nor his destiny.

The Influence of Intuition Over Matter.

BY HARRY McDONALD BIGELOW.

It is becoming more popular every day of the year for human minds to seek enlightenment. In the past ages one or several would grasp some new mode of thinking on religious subjects, and then strive with might and main to force his or their ideas upon multitudes of unthinking minds. The world, in its progress, begins to see its needs, and hence is awakening to the fact that each individual must reach out to grasp his own light, and not accept all the old creeds and dogmas which some narrow-minded person would, in his ignorance, like to push upon him.

To a thinking mind (and there are many thinking minds in the present day), the thought so often occurs: "What shall I believe, and how shall I live?" I dislike a narrow-minded person, and yet one can become so broad in his ideas, that he will stop somewhere on life's road and ask himself what to believe out of all the creeds and dogmas he has studied. He has studied Christian Science, has learned many beautiful things theosophy teaches, has investigated Spiritualism, all of which teach us to broaden our minds, and not hang our faith upon the narrowness of one poor creed. He has penetrated into occult science of both the Orient and Occident; has read Marie Corelli's books, informed himself of the things the great Buddha taught, and then—where is he? He cannot accept them all. He cannot then fall back into his old orthodox way of thinking, for it would be too tame! too tame! It would be as foolish for him to do that as for me to believe in the many gods and goddesses which the ancient Greeks and Romans held as such true existences.

Too long, too long, have men leaned upon a tortured Christ. Let us open up the new channel of thought, and instead of casting so many of our burdens upon the Christ-spirit and our spirit-friends, let us find the needed help deep within our own souls. In the centre of the physical existence of man lies the germ of the All-good.

But this germ must be watched and nourished with the highest thought-food, before it can advise the minds of humanity which road to take, what course to pursue, or what act to perform. I believe in seeking aid from our spirit-friends, but I think we often annoy them with such trivial matters that really amount to nothing, or as some do—"to have their fortunes told." If we would just sit in the silence a few moments, allowing our minds to become perfectly passive, our soul's electric telegrams would fly as swiftly from heart to brain, and advise and teach us just as true as would the control of any medium to whom we might go.

Would it not be more noble in us to depend more upon our intuition, and thus lighten the Christ of a few of the many burdens the great masses of civilized beings pour upon him to carry? I am sorry for him. His life's career on earth was full of hardships; he died a miserable death upon the cross, and yet we cannot seem to allow his soul to float peacefully into Nirvana, but we must, in our ignorance, still cast upon his burdened shoulders all our worries and cares, expecting immediate relief. It is the old story—a kind, good soul always attracts imposition. By that very thought of trying to lift the cross from the Master-spirit, and carry more of it upon our own shoulders, a holy radiance will fall across our lives, and an unasked-for strength will meet us and grasp us firmly by the hand.

Earthly perfection is to my mind an impossibility. I believe all things of the earth to be imperfect, and perfection to be only one of the wondrous beauties of the after life; but we can make our lives more like perfection than we ever yet have done, by keeping our higher self in a purer channel of thought, thus allowing it to administer unto our grosser selves the right way of living. Ralph Waldo Trine has said, that "To be conscious of the divinity within us is the best thing ever known." But it is one thing to know of our inner being's divine existence, and another to come into consciousness of the power it has over matter. It will do us no good to lie dormant in us—we must learn its powers and use them.

I am tired of hearing of the ships that cross the dashing waves bearing on their decks the hundreds of missionaries who each year go into heathen lands to convert some poor barbarian into the old orthodox beliefs and ideas, while right in our own land, perhaps in our neighbor's home, there are little, suffering souls cold and hungry, where our pennies and our dimes might do a great deal more good. But he who does little kindly acts among his town's people and neighbors gets little if any renown; but let him cross the seas as a missionary and even the rocks will reecho the praises sent forth from countless human lips.

So much has the voice of Intuition done for me. It has taught me that if I have made just one poor soul's existence brighter by some little song that I have sung, some word of kindness my lips have dropped, or some small gift I may have given; in the sight of the Supreme Good it is a more noble and holy act than to neglect suffering ones at home in order to convert nations into Christianity. Hence, there are no such questions come to me as, "How shall I live and what shall I believe?" I believe in the divine guidance of intuition, and find it so true that I live my life by following in the path it points out to me with its shining, radiant finger of pure light.

*Published April 3, 1897.

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

The Purpose of Life:

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

BY C. G. OYSTON.

(Continued.)

CHAPTER VII.

Thought, and its Embodiment.

"I hold it true that thoughts are things,
Endowed with being, breath and wings;
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speaks to the earth's remotest spot,
And leaves its blessings on its woe,
Like tracks behind it as it goes.

It is God's law. Remember it
In your still chamber as you sit,
With thoughts you would not dare have known,
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by-and-by,
Like one marsh breeze whose poisoned breath
Bears into homes its fevered death.

And after you have quite forgot,
Or all outgrown some vanished thought,
Back to your mind it makes its home,
A dove or raven it will come.

Then let your secret thoughts be fair;
They live a vital part and share
In shaping words and molding fate—
God's system is so intricate.

Thought, that incomprehensible substance which has ever been so vaguely mysterious in its significance previous to the advent of our beautiful philosophy—that mighty power which is the great factor of human progression, although we are now more thoroughly conversant with its operations—how miserably we fail to furnish a definite idea of its nature. The most divinely illuminated being who may have flashed athwart the intellectual horizon, and departed in the brightest blaze of glory—the most profound reasoning philosopher who may have dissected the deepest abstruse problems that have ever come within the province of mental power—the most pure and spiritualized woman whose intuitions sensitive as harp strings to the passing breeze—whose perceptions are so fully attuned to the spiritual world record the most valuable impressions of wisest minds—all attempt to define this subtle power in vain, for we can only comprehend thought by its outward manifestation.

To-day we point with pride and admiration to the evidences of mechanical genius, we congratulate ourselves upon controlling the elements, and we glorify in their cooperation in our progress on earth. We were eloquent in describing man's supremacy over the external, of his power to utilize the imponderable air, to harness with iron bands the mighty promoter of civilization called steam, of his audacity and daring in making the lightning the minister of his intelligence, but mightier by far than these vassals of the will of man is that indefinable, subtle, silent, creative substance, classified under the appellation of thought. That wonderful essence expressed from the human soul, ethereal and invisible, and yet all-potent to control the destinies of nations—a power possible of appropriation by the circumscribed mentality of the human brain, but when unfolded or discharged therefrom capable of overthrowing kingdoms, and establishing empires, of subduing armies, perpetuating embodiments of beauty, and controlling worlds, of "teaching the young idea how to shoot," and causing a revolution in the world of mind. That silent mental visitor who may shed radiance and glory in his pathway, or cause death and destruction to follow in his train—an element that may seek association with all that is divine, or a wild beast that may turn round and rend to pieces the unconscious parent who gave it birth. Thought, under the control of human will, may be harmless as the charmed serpent of the Indian fable, but indiscreetly treated "fast to the doomed of older still it coils," and stings.

The leaders of educated and refined society on earth form a charmed circle which no one is permitted to enter except those presenting acceptable credentials. Should an unworthy person, by subterfuge, or stratagem, or false representation obtain admission, opprobrium is not heaped so much upon the intruder as the host or hostess, whose prestige as a respectable citizen is thus invalidated. No excuse of ignorance can be entertained or tolerated. The sensitive heart of society is outraged by the indignity, and severe reprisals are bestowed upon the offender. Friendly societies with jealous care guard the sacred sanctuary of their deliberations. The person applying for admission must give bona-fide evidence of his sincerity and integrity, or he cannot possibly trespass upon such forbidden ground. It is well that this should be so for obvious reasons. The application of this rule to the thoughts that continually plead for admission into the sacred temple of the soul will be instrumental in making the individual spiritually-minded and superior to all gross allures and desires.

The artist may soar upward on the pinions of aspiration, and while his spiritual being is inhaling the invigorating breeze of a purer realm of life and activity, his soul becomes inspired by a divine thought which he exultantly entertains with the deepest gratitude. In its ethereal and native loveliness it broods over and eventually nestles in the sensorium of his refined brain, waiting for suitable conditions to enable it to be born into material life. The glad recipient of this celestial favor collects together the necessary elements in order that this messenger of the spirit-world may be presented to earth under the most favorable auspices possible. The palette is introduced, the brushes are prepared, the canvas is placed in position, and eventually after much anxiety and mental labor a lovely thought is materialized; an idea is embodied, and humanity is accorded a spiritual treasure. Every individual, no matter what may be his particular phase of perception and refinement, is benefited by examining that crystallized creation of the soul; the attention is directed to things spiritual, an object lesson is given, and spiritual education is measurably promoted by its influence.

However, a thought born in an atmosphere permeated with vice and immorality, solicited and encouraged by the grossest emotions of the artist, becomes an instrument for ill of the vilest and most pernicious character. The individual who caused the embodiment of that thought may be an intellectual genius, consequently the excellence of the manipulation becomes more attractive, susceptible youth is allured by its suggestiveness, and "the last state of that man is worse than the first." The author and the poet influence humanity immeasurably for weal or woe. Their thoughts are embodied, and suggest others in sympathetic association therewith. The human family is assisted or retarded in development by such true instruction.

The author draws closer and closer the sweet bonds of fraternity by his loving soul. The poet awakens man to a perception of the beautiful, and the sculptor or architect with his crystallized music becomes a benefactor or curse.

Oh, could these mighty human factors in soul-unfoldment but realize their awful responsibility, surely they would sacredly guard the portals of thought, allowing no visitor to enter the holy of holies of the soul but those whose credentials were spiritual and divine. The creators in the republic of letters too often pander to popular taste to secure a smile of approval from Mrs. Grundy or the god Mammon, but they will experience a terrible awakening by-and-by. Such promoters of mental activity and reflection will fastidiously protect their own family circle from undesirable visitors, and yet they will introduce vile and injurious thoughts into the family circle of the world, where spiritual poison is more universally diffused, and where exist less powers of resistance than in the narrow compass of the individual's home, because of less culture and true refinement. Noble, disinterested and philanthropic efforts are continually made to eradicate the foul, loathsome diseases that are corrupting the body of civilized society to-day, but these moral nostrums applied by well meaning people only tend to aggravate instead of palliate the evil. The blotches on the skin may be healed by desperate efforts, but the disease breaks out in other portions of the organism, making the moral physician reticent, abashed, disconcerted and appalled. The temperance movement is instituted in order to "rescue the fallen and to save others from falling," but these efforts are comparatively futile.

The social evil, as it is termed, is not modified by the salutary influences of orthodox Christian teaching. City councilors may drive to and fro the poor unfortunate victims of man's duplicity and sensual designs; they may ostracize and cruelly treat those who barter their virtue for gold, but moral disease, like a hideous vampire, will still suck the life-blood from the community. Why is this, and what is the remedy?

This deplorable condition of things obtains because man does not discriminate and regulate his quality of thought. Shakespeare wrote wiser than he knew when he said, "There is nothing either good or bad but thinking makes it so." Man opens the avenues of the mind to sensual thoughts with which the whole spiritual atmosphere impinging on the earth is charged. One thought attracts its fellow until the citadel of the mind becomes besieged and subdued. These dangerous attendants run riot over the sacred sanctuary. They are reinforced by the individual spirits who breathe them forth, and are absorbed by the spirit on earth as psychological poison.

Thus the obsessions of mind continually entertain a similarity of thought; day by day he bids such dangerous travails, a hearty welcome, his vilest passions are aroused, and he becomes a slave and victim of his own thoughts. An individual susceptible to external impression enters a saloon or gambling hell, where the atmosphere is literally alive with sordid, mean, grovelling and degrading thought. He is psychically seized by his surroundings, which are rendered oppressive and poisonous by the spiritual beings who find all vital association there. These spirits while on earth found congenial companionship in this vile condition—the attraction still exists, though they are divested of the material form. Thoughts saturated with impurity hold them spell bound, and they seek gratification for their appetites through the desires of those still on earth.

Now if man would be determined to be master of his own thoughts, and when injurious suggestions arise he would say, "Get thee behind me, Satan," by diverting attention from sensual considerations, he would of course subdue carnal desires; the saloon, gambling hell and brothel would become things of the past, because, patronage being withheld from such prevailing evils, those who had sacrificed all that was noblest and best in human nature would be obliged to seek "fresh woods and pastures new." Their occupation would be gone.

Man can subdue his baser passions by entertaining proper thoughts. By doing so his moral integrity will erect an impregnable fortress round his spiritual being, and he will be able to smile at all efforts to take his position by storm. The baser thoughts of youth accomplish their circuitous pilgrimage, and eventually in maturer years return with a crown of thorns for the guilty man who sent them forth. This law of compensation is merciless and exacting, for truly "whatsoever a man soweth that shall he also reap."

Material darkness is not a substance. It is simply a condition produced by the absence of light. When the dazzling rays of the morning sun disperse the midnight shades, what a commotion is instituted. The hideous forms of life that perpetuate their existence in darkness are unable to bear the piercing gaze of the great orb of day. They are sensitive to that overwhelming power, and fly precipitately from its powerful influence.

Man on earth is acutely sensitive to positive thought. Let a pure-minded woman enter the slums of our large cities with a single eye to spread light, wisdom and sympathy among the walls of the world, and she will command their respect and courteous attention; they will feel the harmony of her conduct, and some remorse will usually characterize their personal experience. Then, if the majority in a certain community resolve to entertain nothing but the purest and best thoughts, the continued association with such spiritual influences will succeed in chasing away the depraved conditions which previously received their approval or toleration. Even as the repulsive reactions of earthly darkness find no congenial association in the rays of sunlight, so those panders to sensual appetites and desires, besieged and menaced by the fiery barbed arrows of the mind, will behold their spiritual deformity, and awake to a realization of their true relationship to humankind. Then they will forsake "the fleshpots of Egypt," and enter the promised land of purest thought and holiest desire. The architect taxes every attribute of his nature to present to his fellows an embodiment of thought worthy of their approval. The art connoisseur gazes with rapture upon this materialized thought, and it is a blessing to the man who is such a benefactor to mankind. Man loves to clothe himself in garments that indicate neatness of design, harmony of association and qualities of beauty. Desirous of wresting all the sweetness possible from such presentation he sometimes overstep the bounds of prudence, and what would otherwise have been deemed an artistic taste becomes a malformation of perception and a travesty on discretion. His home associations must be in harmony with his conceptions of refinement. The orderly arrangement of every material object will be characterized by taste and respectability and desire, for his outward conditions are the reflection of his spiritual thoughts and ideas. Narrow, contracted, conservative or meagre views of spiritual things will be indicated in the externalized thought sphere even on earth. His adornments will exactly harmonize with the quality of thought absorbed and entertained; his cramped aspirations and perceptions will modify considerably his comprehensive expansion of vision, and his little world will of course be an embodiment of his highest ideal. The man with a soul full of divine love unfolds from the internal being refreshing showers of spiritual life. The animals or pets that he may desire to exist in his thought-sphere become more intelligent, happier, intenser in expressions of gratitude and more refined in their exterior; yes, even the very plants and flowers smile and beam with sweetness and delight, reciprocal and appreciative of the kindly attentions of their master, man. If he frowns they pine and shrink, responsive to the moods of his soul; but when he thinks lovingly and gratefully they merely rejoice, and adorn themselves with additional loveliness for his special joy. Nature is a grand external symbol of the characteristics of mankind. The outer world is but a crystallization of human thought. All moods of violence, distress and inharmonious are but indications that man is inharmonious in his development. While intense passion, excitement and daily unrest characterize man's progress in life, external nature must necessarily reflect these conditions, because she is sympathetically related to all souls in being, and her great heart beats in unison with man's efforts to harmonize his environment. As long as the sons of men become a prey to uncontrollable emotions—as long as the whirlwind of rage and the storms of hatred and vindictive feeling are manifested by the dwellers on earth, we shall be periodically visited by cyclones, thunderstorms, earthquakes, and intense disturbances in the domain of physical life.

The vegetable and animal worlds have in times past been faithful indicators of man's advancement. The vegetation of to-day is much more lovely and refined than in the early stages of man's progress. The animal world keeps pace with man. Side by side they proceed up the hill of progress, the brute reflecting the intelligence of his human master, and becoming more beautiful by virtue of association with man's intelligence and power. The domestic dog is superior to development to the wild wolf of the forest; the horse, which is the daily servant of civilized humanity, is superior to the wild beasts of the hills and prairies, and why? Because human thought continually centres upon them exercises improvement and refinement, and renders the brute creation more reflective of that inner essence imparted to it by the individual soul.

To the unphilosophical, nature is a powerful giant, before whom the most mighty men of earth must succumb, when in fact she can be compelled to recognize in intellect and spiritual will the future dictators of her particular course of manifestation. When she is writhing in the throes of convulsion she is not vindictive. She is swayed and lashed into fury by a power outside herself—a power which will eventually be so regulated as to produce results beneficial and not disastrous, as so generally prevails to-day.

The physical body is analogous to nature. It is an epitome of the material universe, even as the spiritual nature is the concentration of all spiritual possibilities. We lash the elements composing that body into fury by violent temper and excitable thoughts. So pronounced becomes the disorganization in certain instances that the atoms are displaced, and almost dispersed by the action of the spirit within. Then as that body is composed of exactly the same elements as nature, we have here a forcible exemplification of why inharmonious is manifested in our surroundings. Our thoughts are spiritual substance. They ascend upon the spiritual atmosphere. If they are gross and unrefined they settle down near the earth. The vegetable and animal kingdoms absorb the substance of which they are composed, and thus display a degree of development commensurate with the quality of food and progressive impulse imparted by human thought.

Every phase of animal life is an exact representation of the spiritual qualities displayed by man. There are men who display the characteristics of the lion, the tiger, the bear, the wolf, the fox, the beaver, the horse, the cow, the pig, the sheep, the dog, etc. Then may not these animals be but human thought embodied, life being infused into them by the higher spiritual powers in the thought-world to subserve man's purpose in his onward march? Possibly when he shall no longer require them in his thought-sphere, they will become extinct, or absorbed in the great ocean of unindividualized substance in the spiritual world. It has been demonstrated by material science that the earth and man have progressed side by side. There was a time when man could not exist on this material world, but when conditions would allow the experiment he appropriated to himself a physical body composed of the best elements at his disposal and commenced his earthly pilgrimage in the crudest and grossest mode of expression possible. From that period to the present he has struggled mightily to subdue the antagonistic conditions surrounding him, and how marvelous has been his success! Let the nineteenth century with its God-like wisdom compared with the past abundantly testify.

Primitive man was rocked to sleep on nature's bosom by violent storms and raging whirlwinds. Self-protection from wild beasts and deadly reptiles secured his daily attention. Nature was rugged, wild and forbidding in aspect, in bold contrast with the refined conditions that prevail to-day. Man has now made the surface of the earth a beautiful garden. He has taken the wild rose, and by careful thought and loving sympathy improved upon nature, and presented a superior possibility of perfection than ever obtained before. He has changed the climatic conditions wherever his intelligence has found expression. He has compelled the laws operating in external life to minister to his comfort, happiness and delight, and he prophesies on earth the possibility that man will reign supreme over everything in the outward world.

These ideas, which are more suggestive than elaborate, have been introduced to prepare the reader for further investigations in the spiritual world. We will, therefore,

once more bid adieu to earth, and enter the ethereal realm of the spirit.

The first question that naturally arises is "Why is it that the spirit world assumes an appearance somewhat similar to our earth?" Briefly stated, it is because the substance of which the earth is composed being resolvable into its original elements, it is reasonable to suppose that before the planet upon which we dwell was made objective for the purpose of man's education and progress, it was in an ethereal condition, or in other words it was part and parcel of the spirit-world proper. It became condensed by the will of spiritual beings of a high order, and is consequently really and truly spirit substance crystallized or materialized. The materialization of spirit forms is suggestive of the fact. The individualized spirit being by the exercise of his will condenses round his spirit body a material shell which is kept in equilibrium and equilibrium by his intelligence. These atoms are appropiated to a condition invisible to mortal sight, but by instituting a centripetal, or attractive force, the invisible becomes visible, and solid substantial conditions exist that were previously ethereal and intangible. If our own physical bodies are continually dematerializing and passing off into the atmosphere (as even material science affirms) surely the particles of spirit substance derived from our food will enter that atmosphere, and seek association with the finer elements of nature. Therefore we may safely maintain that the earth being composed of similar properties will be subject to the same law, and can be operated upon in that way. Let us now examine the conditions that obtain in the spiritual world. There existence is more refined and ethereal.

[To be continued.]

The Christ Question Settled.

BY ALEXANDER WILDER, M.D.

D.ctor Peebles has added another to the numerous publications upon a controverted subject. The volume is rich with argument and evidence that has been diligently collected. We have no occasion to pay a tribute to the ability of the author; that question is already "settled" beyond dispute. As the champion of his convictions, the successful contestant of unconstitutional medical laws, and more recently a vigorous adversary of the enforcing of vaccination, he has made his mark for intrepidity, for all which I am eager to do him full honor. In the volume under notice, I must acknowledge at the outset that however much I may disagree with some of his positions, it is by no means an easy undertaking to balance his arguments by others of equal force and pertinence.

The sub-title better expresses the author's conception: "Jesus—A Symposium by W. E. Coleman, J. R. Buchanan, J. S. Laveland, B. H. Hutcheon, R. L. M. Wise, Moses Hull and Colonel Ingersoll, and what the spirits say about it." These writers, whose arguments he has thus selected for his purpose, are perhaps the ablest representatives of their respective views. Readers will find among them those whom they prefer, and it is not prudent to contend with them unless the contestant is very sure of his own position. Space is too limited, however, to notice them fully, or even to make a synopsis of what they say.

In this settling of the Christ-question, our author does not bind us at all to the current dogmas of orthodox Christendom. There is no such point insisted upon or endorsed as the Divinity of Christ, or a Second Person in the Godhead, even in the sense of personification as the term originally signified. Nowhere is the notion, "Very God of Very God," presented which the Athenian Ctesias propounds with the sacrilegious exclamation upon the dissenter: "Let him be anathema." We are called upon only to consider whether there was such an individual as Jesus, and to contemplate the characters which he sustained.

On the contrary, Dr. Peebles relegates this dogma, with its fellow absurdities, original sin, total depravity, vicarious atonement, imputed righteousness, justification by faith, endless punishment, and other soul sterilizing doctrines to the background and to be overlooked and forgotten. "No," he declares, "Jesus was not the founder of our-time Christianity, but simply the central figure around which the first twelve gospel records revolved." He rejects the Johannine Gospel, which is of another age and region. Then to substantiate his position he quotes Jewish writers: Rabbi Wise, Emanuel Deutsch, Herzfeld and Graetz, with Roman authors of the first two centuries, who treat of Christians and Christianity—and triumphantly asks: Was Christianity born of nothing, and without a founder?

He also cites and refers to spirit-communications. Of these I will waive the considering. They are no more reliable than the other evidence. Besides, there is often a tendency in these communications to conform to the cherished beliefs, and to the mental and moral condition of the person to whom they are made. Emanuel Swedenborg has explained this proclivity—that when the individual imagines the spirit to be the spirit of some particular person then the spirit becomes also impressed with the same belief that it is that very person. Thus the spirit may be regarded as mesmerized by the individual, and its consciousness of its own identity suspended, as in the case of the witness patent. Thus, then, such a seer may be simply the witness of "a vision of his own heart." (Compare Jeremiah xxiii:16.) do not deny the verity of communications, but when I am crossing a swamp I am more careful to make sure of my footing.

Some years ago, the late Dr. J. P. Cowles of Hartford called my attention to the works of Elihu Johnson of London, assuring me that they proved the untruthfulness and recentness of Christianity. I procured a copy of the work, "The Rise of Christendom," and gave it a careful examination. Its intimations were somewhat incoherent, but they were startling. It made Gibbon of no account, and gave preference to the Koran over the Bible, as being the source from which the latter was compiled. Judaism was set forth as an offshoot from the more recent religion in Spain in the tenth century, and Christianity as emerging from Judaism afterward, yet it mentioned the Samaritans as more genuine than the Jews.

Mr. Johnson's later publications took even more radical ground. The Koran was represented as a forgery of the Moslem priests in the Ninth Century, and Mohammed himself declared to be a myth, their ideal creation. The Jews, it was set forth, made their first appearance in Spain in the Eleventh Century, where they fabricated the Hebrew language from the Arabic, took the traditions of Mani, the Persian Gnostic, and Solomon, and with them framed the Old Testament; also forging the Talmud and Rabbinic traditions.

At this period, we are told, Rome and Europe were still Pagan. But in the Twelfth Century, certain monks of the orders of Basil and Benedict determined to found a new religion as rival to the Mohammedan, and to forge a new literature. Mr. Coleman tersely expresses it as follows: "From the Old Testament and the legends of the Mohammedans about Jesus (Isa) and the apostles they fabricated the New Testament, and also a vast literature in which was embodied a spurious history of the Church from the alleged days of Jesus to their own times, and a spurious history of the world in which the history of Christianity was involved, including the history of the Popes of Rome, none of whom had ever lived."

In this way all history prior to the period of the discovery of America is effectually disposed of as fraudulent; and the explorations in Assyria and Egypt, the cuneiform and hieroglyphic inscriptions, now the delight of scholars in both hemispheres, are relegated to the domain of fiction, if not of imposture.

It may here be remarked that Mr. Johnson was a former Non-Confederal minister and teacher, in London. His utterances are said to have been inspired from a study of the writings of Pere Hardouin, a Jesuit priest of France in the last century.

Mr. Hudson Tuttle, to a certain extent, seems to accept these views, and Mr. Coleman combats them with energy and severity.

Dr. Peebles also bestows much attention upon them, declaring that Mr. Johnson has no recognition as a scholar among the learned men of England, and that his works and notions are repudiated by the leading free thinkers.

Prof. Joseph R. Buchanan takes direct hold of the question at issue. He calls attention to the fact that the personal existence and remarkable career of Jesus Christ have not been matters of debate and discussion among the well educated, especially among historians and philosophers. He follows by an argument against the assumption of J. M. Roberts, that Apollonius of Tyana was the actual person set forth as Jesus Christ.

Some years ago I was asked to examine and give my sanction to a manuscript, which was an attempt to identify the wonderful Kappadokian as the apostle Paul. As he lived near Tarsus, and had been a student and resident there, this might be thought plausible. I managed to evade the matter, having a repugnance to controversy which is rather to maintain a hokey than to elicit truth. Besides, although I am pretty credulous, and eager for a faith, I

*I remember well when it required a soldier's courage for a man to question, as Channing did, the truth of this dogma. That time happened when men were liable in this country to be hanged for "denying the Trinity." Some, however, are still as cautious as the Dutchman in the anecdote, who only believed that "Christ would be God when his father died," or they accepted the latter's theory, that the Old Man is Jesus. We would hardly be willing, like Tertullian, to "believe it because it is impossible." Such faith would meet the schoolboy's definition: "Faith is believing a thing that is not so."

†Dr. Peebles, I notice, adopts the last usage of Orientalists, spelling this word *Qur'an*, and the name of the Arabian Apostle, *Muhammad*. In the Arabic originals, these terms are spelled without vowels, leaving the reader or speaker to sound them for himself. You see it is just bold word, it will be seen: the vowels are nothing and the consonants very little. I am unwilling to adopt the Q; it is an abomination. I wish that letter and U were eliminated from the alphabet. The other spelling is well enough.

am hardly in the category with those who believe everything but the Bible. Since that time several have propounded the notion to me that Apollonius was the real Jesus of the Gospels, bringing the affirmations of spiritual evidence; but it would be a far easier matter for me to disbelieve that the Tyanean himself had ever existed.

Prof. J. S. Laveland takes unequivocally the position that the whole story of Jesus was a myth. He refers to the fact that the Gospels do not agree among themselves, and that they fall short of being a biography. "The indisputable fact," he affirms to be "that we have before us in the Gospels a myth, pure and simple." He explains the conditions which brought it into existence. "It should not be forgotten," says he, "that at the time of the Christian era a new religion was inevitable. The conquests of Rome had struck with death the old polytheism. None of the gods had been able to save their people. Jehovah had been as powerless as Zeus and Odin. 'The people demanded a different God and a different religion, and yet it must be something like the old ones they were discarding.' Christianity met the necessity. . . . The Gospels are a tissue of impossible miracles, and we know that all miraculism is an absurd fabrication. Hence, whether these mythical stories are foisted onto a real man, or a man has been invented to wear the myths, is of no consequence, as in either case the Jesus of Christianity is a mythical character, and therefore Christianity itself is a system of fables."

Here the issue is presented without circumlocution. I do not care to examine the remarks of Col. Ingersoll, which, in fact, are often addressed to the populace rather than to thinkers. The points made by Prof. Laveland constitute the genuine scope of the book, and Dr. Peebles has very properly given them serious attention. Yet it seems to me that both he and Mr. Coleman agreed to the principal positions that are taken. They waive the evidences offered in the Gospels, and place a greater dependence on the writings of Paul. "All these," they remark, however, "contain much that is mythical and untrustworthy." Mr. Coleman distinctly avers that "Paul called Jesus a man born of the seed of David, but he quoted the man into a demigod."

Among the writers who are quoted is the learned Rabbi Wise of Cincinnati. He presents a sketch of Jesus which he has compiled from the Talmud, which is certainly more coherent, more complete and more plausible, than those of the New Testament. In this account Jesus is described as having spent some years in Egypt with the Rabbi Joshua; and it declares that if the healing miracles credited to him are based on any facts he must have learned the art of Horus and Serapis, as practiced by the priests, and come back a physician. He became a disciple of John the Baptist, but afterward arose above that narrow standpoint and embraced the views of the Hillelites. As a result, he disregarded the laws of Levitical cleanliness, ate with objectionable persons, let disreputable individuals come about him, regarded the whole Levitical Institute as no longer necessary, abandoned asceticism, was cheerful with the cheerful, and sympathetic with the suffering, loved the company of women, and became popular with the common people. But after the arrest of John he became more careful, keeping out of the dominions of Herod, and never appearing again in the populous centres of Galilee, but wandering like a fugitive. He was no Essene, did not allegorize the Scriptures, had no intent on to establish a new religion, or even to oppose the followers of Hillel. He was too young to see his mistake in season, to realize that a nation cannot go back a thousand years to reinstate a form of government that had outlived itself. Being completely in the hands of enthusiasts, he follows them to various points, performing feats of thaumaturgy, with death constantly before his eyes, and inevitable. The proclaiming of him as the Messiah forced him to his doom. "His martyrdom, like his teachings, was greatly exaggerated."

To this evidence, which, indeed, appears to be abundantly confirmed by other writers, a candid reader must give great weight. Except we adopt the notion of Mr. Johnson that the classic works now in our possession were forged, as well as the Egyptian hieroglyphic inscriptions and the Assyrian Tablets, we must acknowledge that a great religious movement was in operation in the first century of the present era, which deepened and widened extensively, and it must also be confessed, became greatly, not to say vitally, modified in later centuries. This is not an exceptional occurrence, but the common experience of the world in every mode of thought. Judaism is not the same to-day as it is depicted in the Bible, or as it was in the Hasmonaean period, when the Hebrew Bible was finally arranged. Parsism is not the "pure speech" of Zoroaster Spitman; Buddhism, whether of the lesser or greater vehicle, is greatly at variance with the teachings and example of the "Enlightened One." The religion of Turkey is not the same as was taught by Mohammed. Indeed, if such a man as Jesus is described to have been, in the Gospels, should appear now, he would be denounced all over Christendom, and persecuted by the doctors for healing patients in violation of the medical statutes. In short, in every movement, religious, political, reformatory, or medical, the succeeding generations do not adhere to the views and procedures of their predecessors, except to inherit their wealth and surnames.

It may be presuming too much to assume that a structure or form of belief like Christianity should come into existence without a founder, except it be the stone in the dream of King Nebuchadnezzar, which was cut out of the mountain without hands. But it is not necessary that the founder should be a person historically recorded. Indeed, I conceive that most of the reputed founders of new religions were not the real originators, but that they had learned them from some obscure or unknown individual. I cannot, however, accept Mr. Johnson's hypothesis that the structure of Christianity, with the accompanying literature, was fabricated in the twelfth century, and that the accounts by monks. It would be as a child, beguiling its father, and the theory is a bigger bolus than the one which the prophet Daniel is fabled to have compounded for the Great Dragon of Babylon by permission of King Cyrus.

It would be easier to adopt the statement of Augustus that "the thing itself which is now called the Christian religion really was known to the ancients, and that it was not wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the True Religion which had previously existed began to be called Christian; and this in our day is the Christian religion, not as, having been wanting in former times, but as having in later times received this name."

In regard to the designation Christos, I may be in error; but it appears to me to have been the one originally used. It would certainly be more applicable to Jesus as our theologians represent him. It means good, excellent, serviceable; and as a title it also signifies a prophet, a diviner, the oracle-god of Greece, and I have seen it upon statues of divinities in the Metropolitan Museum of Art in New York. It is appropriate for a demigod. The other terms from the same root-word, *chrēterion* signifies an oracle, and *chrēstas* an oracular response. In the first Epistle of Peter the phrase occurs: *hōti Christos ho Kurios*—"the Lord is Christos, or Christos is the Lord." Tacitus names "one Christus" as a leader of Jews in Rome. It may be that he mistook the nominal chief for an actual person. In the Catacombs, also, there is a tomb having upon it for a device a cross and anchor in one, with the mystic *ankh* at the upper extremity, and the circle at the bottom, with the legend in Coptic letters: "IHCOYC XPECTOC"—Issus Christos. It may be "Gnostic," but in the time of Clement of Alexandria, Christians, or rather Christians, were all called Gnostics. The other term, *Christos*, or anointed, is applied in the Greek text of the Old Testament to the High Priest and also to King Saul.

If I may venture a guess, the term Christas or Christ belonged to the King or chief priest as *basileus*; and the better word *Christos* was a title to designate a person of rank, one eminently good, a prophet or inspired person, a divine personage or son of a god. Justin Martyr writing in the second century states that his fellow-religionists were called *Christians*, showing that the designation was then in use. As in later days, Jesus was described as a begotten son of God, like Apollo, Heracles and others, he would be styled as they were, *Christos*, as being a demigod and prophet.

Some twenty years ago a little treatise was published in London and republished by the Putnam in New York, entitled, "Keys of the creeds." It purported to be a translation of a work written by a French Catholic priest whose name was not given. It declared that the whole account of Jesus in the Gospels was a myth respecting a personification of the sun; that the Catholic priests knew this, and were aware that the Protestants in worshipping him were dupes of their own superstition and ignorance.

In this statement there is much that is plausible. Astrology was intimately interwoven with the ancient faiths, perhaps as an integral part, and served a mnemonic purpose to remind the common people of the requirements of worship. We have the word of Rönin that the whole paraphernalia of Christian ceremonial was so much baggage brought from the Pagan camp. An examination of the mythologies and religious observances of ancient Egypt, Syria, Persia and Rome would appear to be sufficient to convince anybody. The Isis and Horus now transformed into the Madonna and Child, the cross and circle, the red nap, the sacerdotal robing, the burning candles, the "dim religious light" of the Caves of Mitras, the Mother of the Gods replied by the Mother of God, the Pontifex Maximus now become the Supreme Pontiff and successor of Peter—not the apostle, but the hierophant of the Mystical Rites, all seem to indicate that the former and later religions were intrinsically the same, the one being the continuation as much as a superseding of the other.

We may ask, Why has the Sabbath, the day of Sabaoth, the Sun-god of the world of departed souls, been changed to the Sun-Day sacred to Mithras, the "Invincible Sun"? Why was the twenty-fifth of December, the birthday of Sol Invictus, the day on which the days begin to lengthen,

Continued on seventh page.

Children's Spiritualism.

AT SUNSET.

What do you see, my liddle,
When the summer sun hangs low,
And the sky is all in white ships,
Pass steadily a slow?
Do you see the soft of the golden sails
As the breeze a soft caress?
Do you see the foam at the bow
As the cloud-waves round it press?

What do you see, my liddle,
When the stars begin to peep
And watch the earth with twinkling eyes
As she lies below asleep?
Do they seem to you like angels' eyes
That look from the blue above,
Guarding the rest of the three ones
With constant care and love?

Just what you see, my liddle,
When the night comes over the sky,
I have seen, too, when a little lass
In the happy days gone by,
For the angels love the children
With a love that is true and deep,
And when they are old and wear sleep,
They hush them in long sweet sleep.

—G. Y. A., in *Everywhere*

Letters from the Children.

Dear Banner of Light: I thank you much for printing my letter in your good paper. There was a very nice old gentleman seventy-six years old who read my letter that you printed, and then he wrote me a beautiful letter, and sent me also a copy of a letter written by his little boy who lives in the spirit-home. I was very happy, and thank all the good people, and especially the editor, for grandma says he is the one who allows the children a space in his noble paper. I expect soon to go away to live in Parkman, but I shall coax papa and mamma to take THE BANNER, so I can still hear the good things from the little children and the spirit-home. I want Lotela, Leona, Winona, and all the rest to come and see me and help me to be a real good boy, for mamma says when I am good she is happy. Please remember me. Good-bye, with love to all,
ELHANAN D. COY.
Monson, Me., April 10.

Dear Banner of Light: I sit just as still every week, when you come into auntie's home, and listen to all the nice things you tell us. I think the spirit-land must be a beautiful place, and once I said, "Oh, goody, won't I be glad when I die," but auntie said it is better to live out a full life here on earth and then we shall be all ready for the beautiful home. I am glad I am going to my own home soon and be with my dear mamma and papa, but I want THE BANNER and all the good spirits to come and visit us every week. The angels help mamma lots and she says she loves them very much because they lead her in the path of right. I want Lotela to tell us some more about her home. Good-bye, with love to the good editor of THE BANNER and all the rest.
CHARLIE M. COY.
Monson, Me., April 9, 1899.

Dear Banner of Light: I want to thank you again for the beautiful lessons you teach us in your nice paper. I am so glad to hear all the nice stories ever week. My grandma thinks the paper nicer than ever before, and says she shall try hard to take it another year. I want to ask Leona and Lotela, if they won't please bring some little spirit-children (boys and girls both) to play with me in my home, for my three little cousins, who have been here nearly a year, are going away soon to their own home, and I shall be very lonely unless some of your dear children come and play with me. My mamma loves children very much; so does papa, so they will be glad for me to have lots of playmates. I hope you will surely bring them, for I shall watch for them, and perhaps I can see them. With love to all who write such nice pieces in THE BANNER, I will close.
Monson, Me., April 9. HAROLD R. JENNE.

Dear Banner of Light: I love you all very much for the nice and beautiful lessons you give us each week. I am soon going away to live in our new home in Parkman, but mamma says she will try to take THE BANNER, so I can still have the nice stories and letters to read. I hope she will. Leona and Lotela, will you please come and see me in my new home? I wish that Mary Saunders would write to me. I like her letters. I love to go to the little spiritual meetings; we call them circles. I saved my money and bought papa a book; it was "A Happy Year," by Abby Judson; it was the very much pleased; auntie says it is the most beautiful book she ever read. I send my love to all.
ETHEL RUBY COY.
Monson, Me., April 9.

Letter from the Editor.

Dear Banner Children: I am always glad to publish your letters in the children's column, for it shows that you want to know something about Spiritualism. Last week Linnie Towle sent a nice letter to Spirit Sublime, and I believe that it made that loving spirit very happy to hear from her friend Linnie in earth-life. Spirit loves their dear ones whom they leave on earth just as much as they would had they staid in the body. I have written several letters to my spirit loved ones, and left them in my room for several days before I burned them. I always felt that by writing to them I brought them very close to me, and gained much comfort from that thought. They afterward told me that it did bring them to me, and that they were glad to have me with them.

It is just the same with all of the children of THE BANNER. If Harold Jenne and his cousins, Ethel, Charlie and Elhanan Coy, will sit down and write a letter to some spirit-friend, with an earnest wish for that spirit to come to them, I am sure the dear one will hasten to come. I never knew a loving mortal or a loving spirit to refuse to do something to make good children happy. When Ethel, Charlie and Elhanan go to their new home in Parkman, every one who reads the children's column will want to hear from them, and I know that the loving angels will go with them there to make them as happy as they can be.

Now Harold, if you want the spirit children to come to your home to play with you, just call some of them by name, quietly and kindly, and give them a loving invitation to make you a good visit. I tell you what would be real nice, too. Suppose you take one evening, or one afternoon, when you can sit all alone by yourself, and ask the dear spirit children to let you see them. You have been told that a clairvoyant is a person who is a clear seer—one who has the power to see without using such eyes as you and I naturally have. It is possible that you may be a clairvoyant, and be able to see with your soul-eyes the dear little spirit playmates who may visit you. Won't that be nice? I think it is one of the nicest and most blessed things in the world to be a clairvoyant, for you can not only see your own loved spirit-friends but you can also see the spirit-friends of others who you cannot see for themselves. It makes people very, very happy to be told of the presence of their spirit loved ones, and helps to make them better men and women, as well as better boys and girls. But a clairvoyant ought to be a real good boy, or girl, or man or woman, so that he will bring only good spirits to the friends on earth. I hope, therefore, that all of THE BANNER children will try to be good and kind, so that they may have good spirits for friends and playmates.

I am glad, Ethel, that you spoke of Mary Saunders. When she sees your good letter, I believe she will write to you at once. I think it would be real nice for THE BANNER children not only to write letters to the paper, but also to one another. They can learn ever so much by doing so, and be made more kind and loving through trying to help one another. I am glad you gave your papa that nice book by Miss Judson, Ethel. It makes every one happy who receives it, and when you are older you will be

just as happy as your papa is to read it your- self. Miss Judson is a noble woman, and I hope all THE BANNER girls will become just as good as she is. I know they will, if they are true Spiritualists.

Your Auntie is right, Charlie. Spirit-land is a nice place only for those who have been good boys and girls and men and women on earth. So if you want a nice home in heaven, you will have to earn it first, right here on earth, by being a good brave boy all of the time. Do something for auntie, papa, mamma, sister, brother, cousin, and other friends that will make them happy, and you will be ever so much happier yourself. If mamma wants the wood-box filled, or a drink of cool water, or an errand to be done, just jump right up and do it without waiting for her to tell you so. I believe, Charlie, that you and Elhanan are boys who do those very things, hence you are now helping to build your home in spirit-life. I am sure that good spirits will come to boys who love their papas and mammas and try to help them. Lotela will have something to say about her spirit-home when she comes again.

So you heard from a nice gentleman who was pleased with your letter, did you? Elhanan? It was real good of him to send you that message from the dear little boy in spirit-life. Do you know that if we only tried to be good, we could get oh! ever and ever so many more messages from the spirit-world? If we only told the spirits we want to hear from them, if we would try to be like the angels in character, kind, true and good. I believe that lots of the angels would come to us whenever we gave them the chance. I am sure that the angels will go with Elhanan to his new home, for he must be a good boy to be able to write such a nice letter. I am very, very glad you enjoy the children's column so much, and want to tell you that you are just as welcome to it as you can be. Winona, Lotela, Sunbeam and Leona, will have something to say in the near future.

With love to all, I am

THE EDITOR OF THE BANNER.

Dear Children: Please make the following words read right by properly punctuating them.

"That that is is that that is not is not."

CHILDHOOD.

A sweet, new blossom of Humanity,
Fresh-fallen from God's own home to flower on earth.
—Gerald Massey, in *Everywhere*.

Literary Department.

THE BALLAD OF READING GAOL, by C. 3. 3 (Oscar Wilde), is a pathetic story told in verse of a trooper in the Royal Horse Guards, who was condemned to death for murdering his wife. The days preceding his execution were spent in Reading Gaol, and the effect of his impending doom upon himself and those who watched him is graphically described by another "soul in pain," whose pain could not be felt in the presence of a greater woe. There are a few who can look into a soul in pain and see all that is there written; can see that the dumb, expressionless features are paralyzed by concentrated agony. Each word of this oft-repeated tragedy, so simply told, reveals the slow, torturing anguish of never-ending pain—that ache, that horrible ache—

Note the words of C. 3. 3:

"I only knew that hunched thought

Quickened his step, and why

He looked upon the garish day

With such a wistful eye;

The man had killed the thing he loved,

And so he had to die.

"Yet each man kills the thing he loves,

By each let sleep be dead;

Some do it with a bitter look,

Some with a flattering word,

The coward does it with a kiss,

The brave man with a sword!"

Follow this being day after day—never alone, a ways watched, no chance to drop the mask and pray or weep unseen by the awful vigilance of that unerring eye, afraid lest the galls be robbed of their prey.

"So with curious eyes and sick surmise

We watched him day by day

And wondered if each one of us

Would end the selfsame way

For none can tell to what red Hell

His slightest soul may stray."

The whole fearful thing, prison life, prison-keepers, the souls in pain, the galleys, the solitary soul forced out alone, alone, pass like a panorama before us as we read this little tale of pent-up agony. What suffering for watched and watcher on that last terrible night!

But there is no sleep when men must weep

Who never yet have wept:

So we—the fool, the fraud, the knave—

That endless vigil kept

And through each brain on hands of pain

Another's terror crept.

"The gray cock crew, the red cock crew,

But never came the day;

And crooked shapes of Terror crouched

In corners where we lay;

And each evil spirit that walks by night

Before us seemed to play."

And then, the next day, those sad, wistful-eyed men, out under their "little tent of blue,"

"Silently went round and round,

The jittery ashen yard

Silently went round and round

And no man spoke a word.

"Silently went round and round,

And through each hollow mind

The Memory of dreadful things

Rushed like a dreadful wind,

And Horror stalked before each man,

And Terror crept behind."

Have men the right to decree a man must die? [Price 10 cents]

Benj. R. Tucker, Publisher, New York. Or-

der of Banner of Light Pub. Co.

THE ARENA.—Paul Tyner writes about "Bellamy Colonies" in the April issue, and as usual he writes well. "Every once in a while the daily press gives currency to extended reports of the failure of some community alleged to have been organized and conducted on the plan of Bellamy's 'Looking Backward.' Such failures are held up as demonstration of the fallacy of the entire socialistic idea, and especially of the Bellamy brand of socialism. One such recent failure, of which very much is made in the press, is that of a cooperative society that settled in Hastings, British Columbia, about three years ago, and which, through neglect and mismanagement, met with financial disaster. The *Boston Transcript's* account of this failure goes so far as to assert that 'soon after the colony was founded the brainy men ceased to think—the necessity did not exist. There was no spur to ambition, no competition.' As the fallacy of this idea that thinking and working depend entirely on the incentive of the struggle for bread and butter, is demonstrated every day in the year, even by the fact that all the really fine and beautiful work in literature, art and science is done by men who, like Prof. Agassiz, are 'too busy to make money,' it would seem about time to try something new. Any one who has read 'Looking Backward,' or 'Equality,' the books in which Edward Bellamy's ideas of an ideal society are clearly set forth, knows perfectly well that he nowhere advocates the establishment of isolated communities or colonies: that everywhere he insists that the new order can only be established by the collective and concerted action of all the people of the nation. All these attempts at colonization should stand or fall on their own merits. To call them 'Bellamy' colonies is misleading. They may be cooperative colonies, but they cannot be Bellamy colonies. Bellamy called for the establishment of cooperation, not in small and separate efforts in the midst of a competitive system, but on a national scale, and as a complete substitute for competition in the production and distribution of wealth. All argument, therefore, as to the feasibility of socialism drawn from the failure of these colonies, is unwarranted."

Marco Tienpo gives us a peep at Lillian Whiting at home:

"Suddenly a door opens, and I find myself in the workshop of the author of 'The World Beautiful.' It might be a workshop in fairy-land. The little lady in fleecy drapery of canary-colored tulle (I think it is called tulle, but it might be spun sublimity), who flutters toward me from her writing-table near the window, and welcomes me in a well-bred musical murmur, seems a veritable Queen Mab. The sun breaking through the clouds at the instant, I note a suggestion of Florence the Beautiful in the graceful church tower that rises against the sky, with the calm waters of the Charles river beyond, filling the window view, and furnishing background for the figure of this 'fairy Lillian.' Next moment I find myself seated at ease, and in strangely sympathetic and deeply interested chat with the wee woman ensconced in a low rocker opposite me. 'Here is a soul who lives in the spiritual' is my distinct impression: a woman who, in patience and confidence, has held her ideals and reached the heights where the ideal is the actual, expressed and embodied in powers, in surroundings, in results,—in that conquest of the soul over condition, by which all things are transformed—even the struggle and difficulty becoming occasion and opportunity for the unfoldment of the stuff that soul is made of,—its grace and beauty, sweetness and light."

The Arena Publishing Co., Copley Square, Boston, Mass.

FATE OR LAW? The Story of an Optimist. By Warren A. Rodman.

In this book is presented the triumph of mind and will over the obstacles that would in the ordinary conventional way be regarded as insurmountable. Henry Vaughan, sickly and deformed through prenatal influence, becomes expert in a mechanical way, but is likely to pay the penalty naturally exacted for the possession of an intensely active mind in a frail body. His apparently hopeless love for a young woman, beautiful in both body and soul, who has come beneath his mother's roof, well nigh completes his despair. How he is enabled to secure in a great measure the mastery over his physical ills, and in time win the noble girl who has all along recognized the grandeur of his nature, forms the story, the interest of which is sustained to the end.

This is no ordinary work of fiction, and the author, who is well known as the Secretary of the International Metaphysical League, has shown his capacity for entertaining those not interested in the "new thought" equally with those who are.

The style is smooth, the characters live and move, and the plot is strong and natural. The human life portrayed is strong and real. A grasp of spiritual things appears, but not in the abstract; on the contrary, it is concretely and practically applied to evolution and development from the hideous, the base and the sordid, to the beautiful, the noble and the altruistic. Love triumphs, not passionately, but grandly in the full-summed powers of manhood and womanhood.

The book deals sympathetically and sanely with a problem which is to-day attracting world-wide interest, and deals with it from the standpoint of a large experience and clear judgment. It is not a series of essays strung on a tenuous thread of fiction; it is a lively story based on actual experiences, and pulsating with human feeling. It is free from the morbid and abnormal, abounds in beauty of description, is not without a lively play of humor, and sounds a clear note of high hopefulness which stimulates courage and gives to life a richer meaning. (Price \$1.00)

Lee & Shepard. Order of Banner of Light Pub. Co.

THE METAPHYSICAL MAGAZINE invites our attention to such articles as "The Cerebellum or Subjective Brain," by Alexander Wilder, M. D., who says: "The cerebellum represents what is superior in us, what is beneficial, what is right. It is an unpretentious organism, the embodiment of that charity which is long-suffering, and neither envious, arrogant, vain, nor presumptuous. Quietly and in silence it does its work, and when it concurs with the will and understanding, it is content to seem to be their servant. Thus it contains and maintains the humanity of our nature; the purpose which makes freedom our right; the foresight which transcends the common prudence and circumspection."

"In the eloquent language of a sage of this century, man is in the leading-strings of God and Nature, and what is greater than himself, to the end of his career; he is as a little child, whether he benefit by it or not; and the sovereignty of the things above him is represented by an organ or envoy from the Everlasting, planted in his own head, and which, as has been sufficiently said, is the cerebellum. Like the gaseous system, its offices have been little understood. People worship the cerebrum because it is the biggest, unthinking that the little things are what confound the mighty."

"The Gerges of a Greater Religion" are discussed by B. Fay Mills, who, with Theodore Parker, believes "There is but one religion, as there is but one ocean." "But there are epochs of religion, as there have been epochs of scientific and philosophic thought. The earth revolved upon its axis before Copernicus and Galileo lived, and gravitation had held the stars in their places for centuries before Sir Isaac Newton. But these men, by their discoveries of some of the great laws of nature, marked epochs in the world's history and development. Now it is in a sense similar to this that I speak of a greater religion. I simply mean a new expression of religion: Religion is a practical philosophy of the universe. It struggles with the great questions, What is God, and what is man, and if there be anything beside God and man, what are the relations of God and man, and if there be anything beside, what is the relation of man to this?"

To have the above points elucidated you must read the rest of the lecture. It is a splendid production.

"Is the Devil Dead?" I don't believe you will think so if you read what H. E. Oront says concerning his Satanic Majesty. Mr. Oront imbues every line with interest, which can only be appreciated by the reader.

The Metaphysical Pub. Co., 465 Fifth Avenue, New York.

DR. MACK'S BENZOIN EMULSION

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

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

TESTIMONIALS. BOSTON, Nov. 11, 1897. DEAR SIR—I have used "Dr. Mack's Benzoine Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchitis troubles. Very truly, GEO. M. STARNES.

BOSTON, MASS., Nov. 12, 1897. DEAR SIR—Permit me to add my testimony to the great medicinal value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption, which renders it invaluable in all diseases of the Respiratory Organs, not only for Adults, but also for INFANTS AND CHILDREN. Price 50 and 75 cents per bottle. No refund on receipt of price by BANNER OF LIGHT PUBLISHING CO.

WILLIAM A. HALE, M. D.

THE FAMILY DOCTOR.

Thousands of Families Have One in the House at All Times.

The Same Exceptional Opportunity Offered Here to All Readers of This Paper.

A prominent citizen remarked recently to the editor of the BANNER OF LIGHT: "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and many a man and woman who walk the streets to-day in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact, diseases arising from any wrong condition of the blood, liver, bladder or kidneys, are promptly overcome by Dr. Kilmer's famous discovery, Swamp-Root.

None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they become

clogged up poison runs riot, and disease has full sway. Just as a clogged sewer breeds pestilence in a city, so a weak and unhealthy kidney breeds disease in the human body.

Swamp-Root cures out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless, too poor to purchase a relief, and has proved so successful that a special arrangement has been made by which all readers of the BANNER OF LIGHT, who have not already tried it, may have a free sample bottle of Swamp-Root, and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer, and write for a free sample bottle be sure and mention the BOSTON BANNER OF LIGHT when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

THE COMMANDMENTS

ANALYZED

BY W. H. BACH.

AUTHOR OF
BIG BIBLE STORIES
AND OTHER WORKS

A great demand for "BIG BIBLE STORIES" has induced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the true moral guide, and to give the exact meaning of the Bible upon all moral and religious topics which is not the case. THE BIBLE gives them in two different forms and in three different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book takes up each commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite.

Paper, 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with Rite Obligato. Sweet Summer-Land. Rosalie Kinsch and Loving Hearts. Four Zealings. Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glad That We're Living Here to-day. Ever I'll Remember Thee. Love's Home of the Soul. Come in thy Beauty, Angel of Light. I am Going to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Open. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Over There. We're Coming, Sister Mary, Gathering Flowers in Heaven. Who Sings My Child to Sleep? Oh! Come, for my Four Heavens is Breathing. Once it was Only Soft Blue Eyes.

The above songs are in Sheet Music. Sing a couple 25 cents; 5 copies for \$1.00. We'll All Meet Again in the Morning Land (with Twelve other songs) in a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price 25 cents, postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," 35 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE VOICES.

BY WARREN SUMNER BARLOW.

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

THE VOICE OF A PEOPLE delineates the individuality of Matter and Mind, Fraternity, Charity and Love. THE VOICE OF SUPREMACY takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

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

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price 25 cents, postage 10 cents.

Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," 35 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,

Founder of the BANNER OF LIGHT, from the pen of his co-worker for many years, JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Four Zealings are given, in a closely packed and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in the work of the ablest thinkers in her offering.

The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Barry (co-founder of the BANNER OF LIGHT); also views of the Fox College, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

Price 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

Wedding Chimes.

BY DELPHA P. HUGHES.

This fine little brochure is designed to furnish a set marriage service to be used by Spiritualists at weddings, as well as appropriate quotations for funeral occasions and other special services. This work is certainly an excellent one, and will be read with the keenest interest by all Spiritualists. The author has culled her quotations with a careful hand, and presents some of the choicest thoughts of the world's ablest thinkers in her offering.

cloth covers, white and gold. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

A CASE OF Partial Dematerialization

OF THE Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex Prime Minister of Russia.

Translated from the French by TRAOR GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Esperance at Helsinki, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerial

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Howarth Street (from 98 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by full and exact cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, APRIL 22, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

Issued by
BANNER OF LIGHT PUBLISHING COMPANY,

Isaac B. Rich, President.
Fred. G. Tottle, Treasurer.
Harriet D. Barrett, Editor-in-Chief.

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

ADVERTISING RATES.

25 cents per Aque Line.
DISCOUNTS.
8 months " " " " 10 percent.
12 " " " " " " 25 " " "
18 " " " " " " 40 " " "
OR,
200 lines to be used in one year..... 10 percent.
500 " " " " " " " " 25 " " "
1,000 " " " " " " " " 40 " " "
50 percent. extra for special position.
Special Notices forty cents per line, Minton,
each insertion.
Notices in the editorial columns, large type,
leading matter, fifty cents per line.
No extra charge for cuts or double columns.
Width of column 2-16 inches.

Advertisements to be renewed at continued
rates must be left at our Office before 12 M., on
Saturday, a week in advance of the date wherein
they are to appear.

THE BANNER OF LIGHT cannot well undertake to touch for
the honesty of its many advertisers. Advertisements which
appear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once withdrawn.
We request patronage to be given to us only by those who
in our columns advertisements of parties whom they have
proved to be dishonorable or unworthy of confidence.

TWO DOLLARS PER YEAR.

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

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

Lottie Fowler.

The story of Lottie Fowler, the noted me-
dium of other days, is one of the most striking
object lessons of the heartlessness of Spiritu-
alists that has ever been given to the world.
We are aware that this is a sweeping state-
ment, yet we cannot conscientiously modify
it. In other days she was a marvelously ac-
curate prophetic medium as well as a gifted seer.
Her prophecies were such as to excite the
wonder of the world. She was called a witch,
was arrested as a soothsayer, was confined in
prison, was driven out of a certain city be-
cause one of her predictions came to pass and
so aroused the fears of the superstitious
masses that she was in league with Satan, that
the city officials warned her to leave town
within a certain number of hours or take the
consequences. She went from place to place,
voicing such messages as her guides saw fit
to give, to those who sought her presence. She
proved the fact of spirit-return, and gave com-
fort to thousands of sorrowing hearts.

She converted many people to Spiritualism,
yet her patrons, and all of her spiritualistic
brethren, gave no heed to her moral, spiritual
and intellectual needs. They sought her solely
for the selfish purpose of receiving some-
thing for themselves; they felt that they had
discharged their obligation in full when they
paid her the dollar for the sitting she gave them.
Never once did they realize that there was a
deeper relationship between them and her than
that of employer and employe, as well as a
higher obligation than that of money. Human-
itarian instincts alone should have revealed
that fact to them. But they neither saw nor
felt anything of the kind. They sought her to
learn of the future, to obtain advice in busi-
ness, and to hear from spirit friends. They
took from her her strength—they depleted her
nervous system—they exhausted her physical
and mental powers—and expected a dollar or
five dollars to cancel their debt!

In view of the foregoing, is it any wonder
that she was impelled to resort to artificial
means to restore her waning forces? Is it any
wonder that she sought the sympathy from

those who would give it, that was denied her
by those who selfishly refused it? She resorted
to stimulants, and stimulants soon brought
her into association with those who were all
too familiar with the contents of the flowing
bowl. Her course was rapidly downward from
this time forward, until to-day she is within
the walls of an insane asylum. The Spiritu-
alists did nothing to save her, nothing to protect
her, nothing to shelter her. They refused to
organize for practical work; they endowed no
homes for mediums; they erected no Psychical
Institutes in which this modern sibyl and her
like could be properly cared for, and pro-
tected. They contented themselves with quar-
reling about their occupations in spirit-life,
with disputing about the existence of Jesus
Christ, with rhapsodizing about the "Sum-
merland," with learnedly discrediting about their
various incarnations, and with abusing one
another over the idea of God in the world.
These disputations were of more consequence
than the well being of many psychics—than
the salvation and progress of thousands of
immortal souls! Verily, then, is not the case
of Lottie Fowler an object-lesson? Shall the
twentieth century dawn with these errors un-
corrected? Shall history ever repeat itself?

Ingersoll Again.

The eloquent oration of Col. R. G. Ingersoll
at the bier of his friend Isaac H. Bailey is an-
other evidence of the great agnostic's wonder-
ful power to use the right words at the right
time. The address is a prose poem from first
to last, as the brief extract published here-
with amply proves. The chief interest in this
masterful oration to Spiritualists lies in the
speaker's references to immortality. He says,
"The future holds the fruit of joy; the present
keeps us from the feast, and so, with hurrying
feet we climb the heights, and upward look
with eager eyes."

He thus acknowledges that mortals look for-
ward with hope to life beyond the grave, yet
affirms that none can see beyond the tomb.
"We listen, but from the lips of mystery there
comes no word. . . . And yet because we love,
we hope." Here, in two great sentences, we
note the fact that even the eloquent Ingersoll
does not hesitate to almost contradict him-
self when discoursing upon death. "No word
comes, yet we have hope," says he; this is the
position of the average Christian, yet the great
doubter would decline to be counted among the
Christians. He says that the idea of Im-
mortality was not born of any book or creed,
but of affection.

How much more comforting would have
been his pathetically eloquent words had they
been based upon knowledge, and not born of
doubt, or even of hope! He could not lose
sight of hope, even in the midst of his doubts,
and says that it will continue to ebb and flow
beneath the mists and clouds of doubt and dark-
ness, as long as "Love kisses the lips of death."
This mixing of hope with doubt is an indica-
tion that the fearless iconoclast, Ingersoll,
does not despise even a gossamer bridge, when
he is brought face to face with the mystery of
all mysteries. "Hope sees a star, and listening
Love hears the rustle of a wing." Potent
words these, yet they could be made much
stronger, if they did but spring from the
knowledge revealed by the open eye and ear.
Spiritualism only has this knowledge for man-
kind, and invites skeptic and believer, Jew
and Gentile, Heathen and Christian, to its
bountiful tables to be fed upon the bread that
shall never perish. Hope on, Col. Ingersoll;
your hope will become knowledge when your
love for your beloved departed calls loudly
enough for its own, to cause you to look to see
if you may not behold them, and to listen, that
perchance you may hear the sweet music of
their voices.

A Plain Duty.

The case of Lottie Fowler, to which exten-
ded reference is made in another column, re-
veals a plain, unmistakable duty to the Spiritu-
alists of America. That duty is to take care
of their mediums! They can do it very easily
if they will but make the effort. If they will
endow their State and National Associations
with sufficient means, these organic bodies
will be able to provide homes and shelter for
all psychics, who, like Lottie Fowler, took the
downward road through lack of sympathy, as
well as for those whose advanced years render
it impossible for them to continue their labors.
If a fund could be established under the care
of the above-named Associations, pensions
could be paid to our superannuated workers that
would place them above want, and give them
the ordinary comforts of life. The Waverly
Home is a praiseworthy ideal, and should com-
mend itself to every philanthropist in our
ranks. Our mediums and speakers are very
sensitive, and strenuously object to becoming
objects of charity by entering any Home for
the Aged or Infirm, even if it be ever so at-
tractive and under the care of Spiritualists.
Pensions would meet the requirements of such
cases, and enable them to board with such
families as they might elect.

The time has come for Spiritualists to prac-
titalize some of their ideals. They should
cease to talk Home, and set to work to provide
one. If they will but place in the hands of the
Associations above named funds enough to
enable their officers to work, homes and pen-
sions would soon be forthcoming. It remains
with Spiritualists themselves to say whether
our gifted psychics shall go downward over the
road to ruin in company with Lottie Fowler,
or upward over the path of progress, to a con-
dition where they can be of service to their
fellow-men. The money that is annually
wasted in frivolity, or in the pursuit of bogus
phenomena could be (and ought to be) turned
into channels of usefulness in behalf of the
needy ones among the Spiritualists. Let
us therefore endow our State and National
Associations, and instruct the officers of the
same to act at once in this important matter.

Trouble in Samoa.

The ambushing of the British and American
sailors in Samoa, on the plantation of a Ger-
man resident, resulted in the death of several
officers and men, and the wounding of a num-
ber of others by the rebellious natives. It
now remains for the aggrieved nations to fix
the responsibility of the disaster. If Ger-
many's agents connived at it, as is hinted,
it may lead to international complications not
pleasant to reflect upon. It is to be hoped
that the difficulty may be settled without
further bloodshed. A war with England and
America on the one side, and Germany on the
other, is a fearful thing to contemplate.

The latest BANNER OF LIGHT should
always lie on the table in your reception-
room.

A Travesty Upon Justice.

The arrest of Mrs. Mary Taylor-Moulton, of
Milwaukee, Wis., the well known medium, for
fortune-telling, is another indication of the
necessity of proving to the world that true
mediumship and fortune-telling have nothing
in common. Mrs. Moulton gave sittings to
Spiritualists and Investigators who sought her
ministrations that they might receive messages
from the other side of life. What she gave
them was prompted by her guides, and revealed
certain facts that were unknown alike to her
patrons and herself.

The Court held that if she told the future by
any means, even if it were truthful in all par-
ticulars, it did not matter whether it were su-
pernatural or not, it was fortune-telling. The
presiding judge also ruled out all testimony
that would have proved the psychic powers of
Mrs. Moulton. This threw out nearly all of
the evidence for the defence, and made it very
easy for the District Attorney to secure the
conviction of the accused. Mrs. Moulton's at-
torney attempted to show that spirit messages
and fortune-telling were entirely distinct, but
was promptly suppressed by the court upon an
objection from the Prosecuting Attorney.

At this distance it would appear to an un-
prejudiced mind that Mrs. Moulton was en-
titled to present evidence to substantiate her
claims to supernatural or psychic powers. If
she could and did do what she claimed to do,
then she was not a fortune-teller, but a reve-
lator of facts, a truth-teller, a genuine psychic.
She took money for her work, and, without
doubt, gave value received to those who sought
her aid. The ruling out of all evidence to prove
her statements true left the jury no alternative
but to return a verdict of guilty. The court
imposed a fine of five dollars and costs, where-
upon the attorney for the defense gave notice
of an appeal to a higher court. It is the inten-
tion of Mrs. Moulton and her friends to carry
this case to the highest tribunal in the land, if
necessary, for final adjudication. This case
should be watched with interest by all Spiritu-
alists, as it involves their right to enjoy their
religion and to practice the same according to
the dictates of their consciences. We trust
that Mrs. Moulton will be triumphant in her
every attempt to defend right and justice.

Mrs. Mary E. Lease.

Our readers should not forget the two lec-
tures by this eminent speaker on the 23d and
24th of this month. The lecture on Sunday
evening, April 23, will be given in Berkeley
Hall, upon the subject "The Legal Status of
Women," while the Monday evening address
will be given in Union Hall, 48 Boylston street,
the subject being "Ireland; her Poets, War-
riors and Statesmen." These lectures are con-
sidered Mrs. Lease's ablest efforts, but they
must be heard to be appreciated. She has few
equals, and no superiors among the women
orators of the day. A rich treat is in store for
all who are privileged to listen to her earnest
words. Standing room should be at a premium
on both occasions. Make an effort to hear her
and induce others to do likewise, is our advice
to all.

Simeon Snow.

Who has long been prominently connected
with spiritualistic work in Boston and vicinity,
took leave of earth, from his residence in
Cambridge, April 13. Mr. Snow was for many
years one of the Directors of Berkeley Hall, a
regular attendant at Onset, a delegate to the
National Convention in Washington, D. C., for
several years, a warm friend to, and a liberal
patron of mediums, and an enthusiastic sup-
porter of the Cause in all respects. To him,
Spiritualism was the all of truth, and he never
was so happy as when in attendance upon a
séance or a lecture. He was sincere in his be-
liefs, and positive in his knowledge of spirit-
return. He will be much missed in all circles
in which he moved, and many people will
mourn the loss of a true, kind friend. Our sin-
cere sympathy is extended to all the members
of his family who have been called upon to
part with the one so near and dear to them.
The funeral services were held on Saturday,
April 15, at his late residence, Mrs. Sarah A.
Byrnes officiating.

A Joint Debate.

between Rev. T. Ernest Allen and Mr. J. Clegg
Wright took place in Dwight Hall Thursday
evening, April 20, upon the subject, "What is
the best method of dealing with the fraud
question?" Mr. Allen is one of the ablest
logicians in the spiritualistic ranks, hence
drew his conclusions from the premises of
what to him were established facts. Mr.
Wright is a trance and inspirational speaker
of great ability, and leans much to the philo-
sophical (plus the emotional) lines of thought.
His conclusions were drawn from inferences
peculiarly his own, and were stated in his
usual emphatic manner. Both gentlemen gave
the people much food for thought, and ably
presented their respective arguments.

Congratulatory.

We extend our felicitations to our esteemed
contemporary, *The Truth-Seeker*, upon its dis-
charge from all pecuniary liabilities that have
so long menaced its progress and disturbed the
peace of mind of its editors. We are glad to
learn of *The Truth-Seeker's* prosperity, and
heartily congratulate its faithful backers upon
their emancipation from debt and difficulty.
We wish our valued co-laborer in the cause of
rationalism a goodly increase of prosperity,
and many, many years of useful service in be-
half of humanity.

The acts of Gospel Christianity done
by the moral man, such as the Divine Master
commended the Samaritan for doing, brings
man nearer to the kingdom of heaven, or
rather brings heaven nearer him, than the
works of one who relies on salvation by having
his mind nursed into the right theological
focus; and then wraps himself in his sombre
robe of self-righteousness, and, like the priest
and Levite of old, passes the wounded man on
the other side.—D. Mead.

"Prof." O. J. Blumhori, Jr., an occult-
ist, is in trouble, and has gone to the Elmira
reformatory, we trust, for an extended term.
The wily professor claimed to be a palmist
and astrologer, as well as an occult physician,
through which he asserted that he could do al-
most everything. He did succeed in robbing
a blind man, and has gone to prison to pay for
it. We wish that many other crooks were
keeping him company.

The Anniversary celebration in Atlanta,
Ga., to which reference was recently made in
these columns, was under the auspices of the
Church of Spiritual Unfoldment, Drs. Gustave
and Mary A. Gebauer, pastors.

Malpractice.

So many cases of malpractice have been re-
ported during the past year on the part of the
"regular" physcians, that a complete record
of the same attested by proper evidence, would
be a valuable aid in defending the people from
the assaults of medical monopolists. If our
readers are in possession of any well-attested
facts with respect to malpractice, it would be
well to have them duly sworn to, or affirmed,
and filed either with the "Independent Medical
College," or at this office, for future use. It is
quite well known that malpractice is far too
common an occurrence at the present day. It is
also known that the practitioners of the old
schools stand by each other, through "profes-
sional courtesy," by endeavoring to conceal all
evidences of false diagnoses, poor surgery, over-
doses of medicine, mistakes in mixing medi-
cines, etc. This fact accounts for the few
cases of malpractice in our courts to day. If
the law against this iniquitous and barbarous
custom could be properly enforced, the people
would have all the medical protection they
need. As it is, they are at the mercy of a body
of men who follow a system of empiricism, who
strive by every possible means to conceal their
egregious blunders for the sake of their exalted
profession. We believe in education, but not
in educated stupidity and blind prejudice. Let
the facts with regard to malpractice be made
known.

Maine Spiritualists' Directory.

Mr. Fred Hall, an enterprising, progressive
Spiritualist of Bangor, Me., has recently pub-
lished a tasteful little work bearing the above
title. It contains the names and locations of
all Spiritualist societies in the State of Maine,
as well as the addresses of all individual Spiritu-
alists that were obtainable. Mr. Hall's
work is an excellent one, and if his example
were to be followed in every State in the
Union, it would not be difficult to determine
the exact number of Spiritualists in the United
States. Single copies of this work can be ob-
tained through this office.

Individualism.

The individualism peculiar to Spiritualists is
singularly marked in the columns of the secu-
lar press in all large American cities. From
fifteen to sixty spiritualistic meetings or sé-
ances are advertised for each successive Sun-
day, while twenty-five to one hundred persons
exploit their claims as palmists, astrologers,
outriders, mediums, clairvoyants, medical
healers, fortune tellers, etc., in the name of
Spiritualism. With such striking object-
lessons before the people, it is a great wonder that
Spiritualism has any standing whatever among
thinking people.

Rev. M. J. Savage.

Look out for this eminent gentleman's great
sermon on Easter Sunday, "The Significance
of Spiritualism," in the next issue of the BAN-
NER OF LIGHT. Order extra copies of the pa-
per at once, and induce your friends to do like-
wise. It is, without doubt, Mr. Savage's ablest
effort, and should be in the hands of every pro-
gressive thinker on both continents. Send in
your orders for extra copies of THE BANNER
OF LIGHT. Now is the time to act.

Golden Rule Lyceum.

of Toledo, O., was recently organized by Mrs.
Elizabeth Schauss, 1037 Orchard street, with a
membership of one hundred and four. Mayor
Jones, he of the "Golden Rule," donates the
use of his hall for the meetings of this Lyceum.
Surely the good Mayor is living up to the rule
he has adopted as his political, social and re-
ligious platform. He is evidently unprejudiced
in matters of religion. Good for Mayor Jones!

Mrs. M. Wright.

The Grand Rapids, Mich., *Evening Press* of
April 7 contains an extended sketch of the
above-named lady, who for nearly twenty
years graced the histrionic boards in charac-
ters ranging from Topsy to Cleopatra. Mrs.
Wright is the wife of our well-known contrib-
utor, M. Wright, and is much beloved by all
who know her. She and her husband both left
the stage in 1868, and settled in the West, to
grow up with the country. They now reside
in Grand Rapids, where they are held in high
esteem by all classes of people.

F. A. Wiggin.

Completes his pastorate over the Woman's
Progressive Union of Brooklyn, N. Y., June 1.
He will soon speak to the Spiritualists in
their own spheres, cubically measured to suit
their understandings. For further informa-
tion inquire at the office of the BANNER OF
LIGHT. It is a topic in which every reader
of these lines should be interested, hence no one
should fail to inquire about it.

Slander Recipe.

Take half an ounce of Truth, add to it five
ounces of Malice, five of Distrust, ten of Idle
Talk, ten of Exaggeration, ten of Careless-
ness, fifteen of Love of Excitement, fifteen of
Self-satisfaction, twenty-five of Indifference;
stir ad infinitum, and you will have a fine
SLANDER. This can be used at all seasons,
and the atmosphere does not affect it.—Ex
change.

We are in receipt of a clipping from a
secular paper in Alabama containing an ac-
count of the sad ending of the earth-life of
Countess Milewsk of Warsaw. The Countess
was a devoted Spiritualist, but, it is alleged,
was duped by a number of tricksters who were
desirous of obtaining possession of her great
wealth. So great was the influence of these
pretenders, she the secular press, that the
Countess refused to call a physician when her
last illness came upon her, but relied upon the
spirits to effect her cure. She passed away
after months of suffering, and now the police
are endeavoring to hold her mediumistic asso-
ciates responsible for her death, as they were
beneficiaries under her will. The story may or
may not be true, yet it is not improbable that
a party of unprincipled knaves deliberately
deceived the Countess for the purpose of gain-
ing possession of her money. This is done not
only under Spiritualism, but also under the
cloak of all religious denominations.

We call attention to the poem by Prof.
Geo. H. Ryder, published on the first page of
this number. The words will soon be set to
music, and issued in sheet form. Copies of this
choice selection may be ordered through the
BANNER OF LIGHT Publishing Co.

An Extract

From Ingersoll's Funeral Oration Over
the Remains of Isaac H. Bailey.

Col. Robert G. Ingersoll, a friend of the dead
man, delivered an eloquent eulogy, in the
course of which he said:

When one whom we hold dear has reached
the end of life and laid his burden down, it is
but natural for us, his friends, to pay the
tribute of respect and love; to tell his virtues,
to express our sense of loss and speak above
the sculptured clay some word of hope.

Our friend, about whose bier we stand, was
in the highest, noblest sense a man. He was
not born to wealth—he was his own provid-
ence, his own teacher. With him, work was
worship, and labor was his only prayer. He
depended on himself, and was as independent
as it is possible for man to be. He hated debt,
and obligation was a chain that scarred his
flesh. He lived a long and useful life. In age
he reaped with joy what he had sown in youth.
He did not linger "until his flame lacked oil,"
but with his senses keen, his mind undimmed,
and with his arms filled with gathered sheaves,
in an instant, painlessly, unconsciously, he
passed from happiness and health to the realm
of perfect peace. We need not mourn for him,
but for ourselves, for those he loved.

He was an absolutely honest man—a man
who kept his word, who fulfilled his contracts,
gave heap and rounded measure, and dis-
charged all obligations with the fabled chivalry
of ancient knights. He was absolutely honest,
not only with others, but with himself. To his
last moment his soul was stainless. He was
true to his ideal—true to his thought, and what
his brain conceived his lips expressed.

He refused to pretend. He knew that to be-
lieve without evidence was impossible to the
sound and sane, and that to say you believed
when you did not was possible only to the hypo-
crite or coward. He did not believe in the su-
pernatural. He was a natural man, and lived
a natural life. He had no fear of friends. He
cared nothing for the guesses of inspired sav-
ages; nothing for the threats or promises of
the sainted and insane.

He enjoyed this life—the good things of this
world—the clasp and smile of friendship, the
exchange of generous deeds, the reasonable
gratification of the senses—the wants of the
body and mind. He was neither an insane as-
cetic, nor a fool of pleasure, but walked the
golden path along the strip of verdure that lies
between the deserts of extremes.

With him to do right was not simply a duty,
it was a pleasure. He had philosophy enough
to know that the quality of actions depends
upon their consequences and that these conse-
quences are the rewards and punishments that
no God can give, inflict, withhold or pardon.

The Genius of Friendship.

He loved his country, he was proud of the
heroic past, dissatisfied with the present, and
confident of the future. He stood on the rock
of principle. With him the wisest policy was
to do right. He would not compromise with
wrenz. He had no respect for political fail-
ures who became reformers and decorated
fraud with the pretence of philanthropy or
sought to gain some private end in the name
of public good. He despised time-servers,
trimmers, fawners, and all sorts and kinds of
pretenders.

He believed in liberty, and liberty for all.
He pitied the slave and hated the master; that
is to say, he was an honest man. In the dark
days of the rebellion he stood for the right.
He loved Lincoln with all his heart—loved him
for his genius, his courage and his godness.
He loved Conkling—loved him for his inde-
pendence and his manhood, for his unwaver-
ing courage, and because he would not bow or
bead—loved him because he accepted defeat
with the pride of a victor. He loved Grant,
and in the temple of his heart, over the altar,
in the highest niche, stood the great soldier.

Nature was kind to our friend. She gave
him the blessed gift of humor. This filled his
days with the climate of autumn, so that to
him even disaster had its sunny side. On ac-
count of his humor he appreciated and enjoyed
the great literature of the world. He loved
Shakespeare, his clowns and heroes. He ap-
preciated and enjoyed Dickens. The charac-
ters of this great novelist were his acquain-
tances. He knew them all; some were his
friends and some he dearly loved. He had wit
of the keenest and quickest. The instant the
steel of his logic smote the flint of absurdity
the spark glittered. And yet his wit was al-
ways kind. The flower went with the thorn.
The targets of his wit were not made enemies,
but admirers.

He was social, and after the feast of serious
conversation he loved the wine of wit—the
dessert of a good story that blossomed into
mirth. He enjoyed games—was delighted by
the relations of chance—the curious combina-
tions of accident. He had the genius of friend-
ship. In his nature there was no suspicion.
He could not be poisoned against a friend.
The arrows of slander never pierced the shield
of his confidence. He demanded demon-
stration. He defended a friend as he defended
himself. Against all comers he stood firm, and
he never deserted the field until the friend had
fled. I have known many, many friends—have
clasped the hands of many that I loved, but in
the journey of my life I have never grasped the
hand of a better, truer, more unselfish friend
than he who lies before us clothed in the per-
fect peace of death. He loved me living, and I
love him now.

Idea of Immortality.

In youth we front the sun; we live in light
without a fear, without a thought of dusk or
night. We glory in excess. There is no dread
of loss when all is growth and gain. With reck-
less hands we spend and waste and hide the
flying hours for loitering by the way.

The future holds the fruit of joy; the present
keeps us from the feast, and so, with hurrying
feet we climb the heights and upward look
with eager eyes. But when the sun begins to
sink and shadows fall in front, and lengthen
on the path, then falls upon the heart a sense
of loss and then we hear the shreds and crumbs
and vainly long for what was cast away. And
then with miser's care we save and spread thin
hands before December's half-fed flickering
flames, while through the glass of time we moan
watch the few remaining grains of sand that
hasten to their end. In the gathering gloom the
fires slowly die, while memory dreams of youth,
and hope sometimes mistakes the glow of ashes
for the coming of another morn.

But our friend was an exception. He lived
in the present; he enjoyed the sunshine of to-
day. Although his feet had touched the limit
of fourscore, he had not reached the time

to stop, to turn and think about the traveled road. He was still full of life and hope, and had the interest of youth in all the affairs of man.

He had no fear of the future—no dread. He was ready for the end. I have often heard him repeat the words of Epiphany: "Why should I fear death? If I am, death is not. If death is, I am not. Why should I fear that which cannot exist when I do?"

If there is beyond the veil, beyond the night called death, another world in which men carry all the failures and the triumphs of this life, if above and over all there be a God who loves the right, an honest man has naught to fear. And if there be another world in which sincerity is a virtue, in which fidelity is loved and courage honored, then all is well with the dear friend whom we have lost.

But if the grave ends all, if all that was our friend is dead, the world is better for the life he lived. Beyond the tomb we cannot see. We listen, but from the lips of mystery there comes no word. Darkness and silence brood over all. And yet because we love, we hope. Farewell! And yet again, Farewell!

And will there sometime be another world? We have our dream. The idea that immortality, that like a sea has ebbed and flowed in the human heart, beating with its countless waves against the sands and rocks of time and fate, was not born of any book or creed. It was born of affection. And it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.—Bangor, Me., Commercial.

We would call attention to the advertisement of Dr. Abbie K. M. Heath, whom the BANNER OF LIGHT has frequently mentioned as a clairvoyant. We quote from a letter of the Rev. H. P. Osgood in the issue of Aug. 17, 1889. "She has been especially fortunate in hunting up lost persons and property, and locating, describing and treating disease. A portion of her time is allotted to the answering of letters, for which her early literary education has peculiarly fitted her. Coupled with a remarkable psychometric power she has no difficulty in unravelling the knotty problems presented." The sick and the sorrowing will do well to consult her, feeling assured she will assist them to reach that Power that will raise them above FATE.

Verification of Spirit Message.

To the Editor of the Banner of Light:

I am directed to acknowledge the genuineness of the messages from Mrs. Emma Richardson and Mrs. Harriet Gove, that appeared in THE BANNER OF LIGHT of April 1. Both communications were very characteristic of the parties from whom they came, and could not have been more like them had they been in the physical form and spoken their words in person to their friends. It gives me much pleasure to verify these messages in the interest of truth, and for the sake of true Spiritualism.

Very truly yours, R. HONGSON.
Stoneham, Mass.

Fatner Sherman says that Porto Rico is a Catholic country without religion. If it were a country without Catholicism in any form, it would progress much more rapidly, and would be a far more desirable possession for this nation. Too much priestcraft is as bad as too much kingcraft for any nation.

Jesus, Man, Medium, Martyr

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES,

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

J. S. Loveland, J. R. Buchanan,

Hudson Tuttle, B. B. Hill, Moses Hull,

Rabbi I. M. Wise, Col. R. G. Ingersoll,

W. E. Coleman and Others, upon Religious Subjects.

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

"Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp, treats of,

Existence of Jesus and Mahomet, pro and con.

Of What Talmud Says About Jesus.

Origin of the Gospel.

Ingersoll and Spiritualism.

Christianity and Spiritualism Compared.

Prof. Buchanan on "Antiquity Unveiled."

Alfred James's Exposure.

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

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

Hindu Superstitions.

Child-Marriage in India.

Christianity and Paganism Compared.

The Gnostics.

Jesus and Contemporary Jews.

Edwin Johnson, the Rash, Reckless Asserionist.

The Koran and its Teachings.

The Continuity of History.

Recent Explorations in Babylon.

Assyria and Egypt.

Rabbi Wise on Jesus.

Decline of the Christian Religion.

Spiritualism and Christianity.

What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley,

Mrs. Everett, Mrs. Jennie Hagan-Jackson, J. J. Morse, Stainton Moses (M. A. Oton),

And Many Others, say about the Existence of Jesus.

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

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

Price 1.25, postage 12 cents.

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

The Logic of the "Fraud in Your Heart" Doctrine.

BY REV. T. E. ALLEN.

As the doctrine, "If you go to a medium with fraud in your heart, you will get fraud every time," is still held and expressed by some mediums and Spiritualists, it will be well to examine this alleged rule, to discover whether it is true or false.

In the first place I affirm, and the claim cannot be successfully refuted, that when the most kindly, conscientious and unbiased man, if he be a man of intelligence, begins to investigate psychical phenomena, the very nature of the investigation compels him to regard fraud upon the part of the medium as the probable, or, at least, a possible explanation of the phenomena which he is about to observe. He does not believe that spirits can manifest. Why should he, when he has never had any evidence? A respected friend assures him that spirits do return, however, and he is willing to investigate. He has found some dishonest men in his business experience; he has been cheated. It does not occur to him to inter that merely because a person is, or claims to be a medium, he is therefore necessarily incapable of dishonesty and fraud, and the inference would be false if he did draw it.

In addition to his knowledge of the moral imperfection of his fellowmen, he finds that he cannot realize that it can be true that spirits can reveal themselves, in any manner, to mortals. He is extremely skeptical; he is made that way, and he is not responsible for the existence of this characteristic. He says to himself, then, "The most probable explanation of the wonders alleged to occur in the presence of this medium is trickery. When I find that that theory will not explain what I see, then I will consider other explanations." Notice here, first, that he naturally tries to assimilate his new experience with past observations by bringing it under the operation of a cause already known to him, and second, that he recognizes that he has no right to appeal to spirits as the cause until he is positive that the theory of fraud is inadequate.

No honest skeptic, whose opinion was worth anything, ever did go to mediums to investigate the claims of Spiritualism, then, without "fraud in his heart." In his "Appeal," of August 1, 1883, Judge Edmonds says: "I went into the investigation originally thinking it a deception and intending to make public my exposure of it." Judge Edmonds had "fraud in his heart"! Did that prevent him from finding the truth? No. He not only found the truth, but became one of the best mediums of the century.

There was a time when W. Stainton Moses took no interest in Spiritualism, and believed that its phenomena were due to fraud and trickery. He had "fraud in his heart," yet this did not prevent him from becoming a remarkable medium himself—one of the ablest advocates of Spiritualism has had—and from giving the world through his own mediumship some of the most impressive evidences of spirit return to be found in our literature!

I assert and will maintain against all comers that the "fraud-in-your-heart" doctrine is false and pernicious, and that it finds supporters solely amongst those who are either ignorant of the literature of Spiritualism, or those who are dishonest and who use it to condemn fraud or to throw dust in the eyes of investigators! It is a very serviceable doctrine for fraudulent mediums. The medium says to the sinner: "If you completely blot out of your mind the idea of fraud, and you get some phenomena, you will then be satisfied that I did not do the things myself, and that therefore the phenomena are genuine!" Very remarkable, truly! If phenomena must be fraudulent or not-fraudulent, and you suppress the idea that they do not belong to the fraudulent class, then, if you are not an idiot, you will conclude that they belong to the not-fraudulent class!

There is other evidence that the doctrine is false. Dr. R. Hodgson, who has conceded the spirit-origin of at least some of the communications received through Mrs. Piper, conducted some interesting experiments in slate writing. A Mr. Davey produced slate-writing by trickery, and Dr. Hodgson knew exactly how he did it. Sittings were given to some Spiritualists who declared the phenomena genuine spirit-manifestations!

The purpose of the doctrine we are discussing is to protect mediums against even the suspicion of fraud; therefore, to get at the whole truth implied by it, we must add that if one receives fraudulent phenomena, he has fraud in his heart. Were this premise false, then it would follow that one might receive fraudulent phenomena whether he had fraud in his heart or not. Therefore the doctrine, if true, necessarily involves the truth of the premise. But in this case it follows logically that one who goes to a medium without fraud in his heart must receive genuine phenomena (if he receives any). But the Spiritualists in Dr. Hodgson's experiments went without fraud in their hearts, and did not receive genuine phenomena, hence it follows that the doctrine is false.

Let us carry our analysis still further by distinguishing between phenomena fraudulent in fact, and phenomena fraudulent in the opinion of the observer, two very different things. With this in mind, the doctrine will read something like this: "If you go to a medium with fraud in your heart, all of the phenomena you observe will appear fraudulent to you." So stated, the doctrine involves two other premises: first, that there are, in fact, no fraudulent phenomena—and this is precisely what the advocates of the doctrine in the first form wish us to believe—and second, that if phenomena appear fraudulent to us, it shows that we have fraud in our hearts. So stated, with our belief concerning phenomena determined by what is in the "heart," and not at all by what actually occurs in the external world, this doctrine makes investigation, and any discrimination between genuine and false phenomena, impossible to the skeptic!

The fact, too, that, according to the doctrine, the "heart" and not the actual phenomena, governs belief, leads logically to the conclusion that one who visits a medium without fraud in his "heart" will necessarily believe that he is witnessing genuine phenomena, if he observes anything. Under this theory of the origin of our beliefs, the testimony of the skeptic is worthless, since he can know nothing about what really occurs, and further, he must always remain a skeptic. And the testimony of the believer is also worthless, or, if possible, more worthless than that of the skeptic, since at least a degree of belief, sufficient to extricate that odious "fraud in his heart," has arisen in him without any evidence whatever, and the testimony of those who believe without evidence has no value.

It is behind such a doctrine that the fools, or knaves, or both try to hide when the seekers for the truth unmask the murderous assaults of fraud upon Spiritualism which would long ago, were such a thing possible, have let out the last drop of her heart's blood.

The Thirteenth Annual Convention Of the Connecticut State Spiritualist Association will convene in Unity Hall, Pratt street Hartford, Saturday and Sunday, May 6th and 7th, 1899. Talent secured for the occasion are Mrs. Helen Palmer Russeque of Hartford; Dr. George A. Fuller of Worcester, Mass.; test medium, Mrs. Marian Carpenter of Detroit, Mich. Music for the occasion will be rendered by the Schubert Quartet of Boston, Mass., who were listened to with so much pleasure last year.

Business meeting May 6th, 10:30 A. M. 2 P. M. welcome by the President, Mr. A. A. Gustine, lecture by Mrs. Helen P. Russeque 7:30 P. M. lecture by Dr. George A. Fuller, Sunday May 7th; 10:30 A. M. conference meeting at Odd Fellows' Hall, Main street; 2 P. M. Unity Hall, lecture by Dr. George A. Fuller; 7:30 P. M. lecture by Mrs. Helen P. Russeque. Mrs. Marian Carpenter will follow each lecture with delineations. Secretaries of societies or individuals conducting meetings in the state are invited to send reports of the year's work.

Mrs. J. E. B. DILLON, Sec'y.

A Woman's Reply.

J. Marion Gale:—Your "open letter" in BANNER OF LIGHT of April 1st is at hand. Allow me to thank you that you preceded your criticism of the Declaration of Principles (sent out in pamphlet form, proclaiming the existence, on earth, of the NATIONAL ANTI-CHRISTIAN SPIRITUALIST ORDER, and making the claim therein that wise minds in spirit-life have—through my mediumship—proclaimed a need of this reform movement, and their desire and ability to be directors thereof, this by aid of my mediumship also) by a few kind words.

You concede my honesty, but doubt my judgment. Allow me to again thank you that you have decided I am an honest woman. If an honest woman, why am I not an honest medium? And why have I dishonest guides? Or, if my guides are honest, how is my judgment wrong? I have either put out a rank lie, all my own work, or am basely deceived by my guides, or I am an earnest medium, brave to do the labor that trusted guides require of me.

And that part of the Declaration of Principles which you have read—is either a truth or a falsehood, wherein the claim reads: "Hereunto do we—leaders in this great reform movement on the spirit side of life—aided by many hundreds in our efforts to instruct in truths, now, by our power over the medium's brain, affix our names, etc.; and to which is signed the names, Charles R. Darwin, Christopher Columbus, Thomas Paine, George Washington, Abraham Lincoln, Benjamin Franklin, as directors of the N. A. C. S. O."

Allow me to affirm that I have had much evidence to prove to me the honesty of these guides. And you concede my own honesty! In what way has my judgment been at fault?

You assert that you have been a printer, and declare that the "fact of your booklet being erupted all over with italics and caps does not add one whit to its logic to me." Very few have been printers, comparatively speaking, and if this is the point where you suppose my judgment to have been in error, let me remind you, "there are others." But to set myself right, in your estimation of me, I affirm that I prepared the MSS. for publication, as directed. This may seem evidence, to you, that the guides have not the wisdom of printers.

Your next paragraph may have been intended to convey to me the points on which my judgment seemed to you to be at fault. You say therein: "I have no objection to interfere with your sale of trinkets any more than I would to interfere with the Catholic church in its trade in relics."

I must say to this remark: "That is the unkindest cut of all." My dear sir, the N. A. C. S. O. (as I have heard the guides affirm) is "a new order of things." It is to be run without any begging or charges at all. Do you object to this? The badge, portraits, etc., which you class as "trinkets" have not been "blessed" as are Catholicism's "relics," but they may prove to have been blessed in their mission, because an honest, earnest man—O. G. Hursen—offered one-half their sale's price as aid to the ORDER—a fund.

Perhaps you thought me over-brave when I conceded the honesty and wisdom of the guides, and placed myself as a target to opposers of a reform that is here "in opposition to all churches and the marriage institutions of all civilized nations." In defense of my bravery I will assure you it is no less honest than myself. I can be honest and brave because I labor for HUMANITY—to teach truths. And if I had five million dollars, I would not hesitate to aid you (provided you had that sum to do with as you have claimed in *Light of Truth* you would do) in establishing a school of free thought. There is nothing the world so needs as freedom to think. And with the overthrow of fear this freedom will be gained.

The N. A. C. S. O. is here to destroy fear and teach truths. As you have set out to think, I feel hopeful that you will grow to a point where you can be enrolled for earnest action in the ORDER. If our friend the editor will agree to publish talks from the guides of the ORDER—running in italics and caps (as I hope he will as herein placed)—I will trouble to copy some of these for your careful perusal, and others would find truths therein. If not, I shall issue these in book form when funds are in hand, and the books will become a part of the collection of "trinkets." Meanwhile, if any one cares to forward me name and full address, copy of D. of P. commented on by yourself, I will be pleased to have them peruse and pass opinion thereon. And, in all sincerity I remain, yours fraternally,

ALLIE LINDSAY LYNCH.

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

Dr. Geo. A. Fuller has the following open dates previous to the commencement of next season's work: May 28 and June 18. Would like to engage them in New England. He is also making engagements for another season, and has been rebuffed by the Berkeley Hall Society, Boston, for two months' work. Address, 42 Alvarado Ave., Worcester, Mass.

Mr. J. Frank Baxter, obliged by urgent necessity this spring and much of the summer to be in and about Boston, has released himself by compromise from distant engagements, and will be glad to lecture for societies within easy access of Boston just now and on. Parties, secretaries of societies and camps at once address him at 181 Walnut Street, Chelsea, Mass. Under a special contract, for five Sundays this season in Salem, he will give his closing lectures of the same Sunday, April 30. Afternoon, "Materialization," evening, "The Practical Utility of Modern Spiritualism."

Dr. G. C. Beckwith-Ewell will accept a limited number of engagements during the coming winter. Dates in the South preferred. Address, Shelton, Conn.

Jubilee Deficit.

Previously acknowledged, \$1,274.93; Mrs. Ellen E. Buffum, \$1; Ella Royal Williams, from sales of plates, \$2; Mrs. Maria Prescott et al., \$1. Total, \$1,274.93.

Passed to Spirit-Life.

From his home in South Orleans, Mass., Feb. 5, 1899, CLARENCE SNOW ROGERS, aged 18 years and 2 months.

Clarence was a sterling young man, beloved by all who knew him. He was the help and comfort of his parents, and they had begun to look upon him as a staff to lean on in their declining years. He was stricken suddenly with that dread disease, pneumonia, and though every thing was done to keep him on the earth-side, he was called, and had to go. When first taken he said to his mother, "How pretty the other side looks!" And again he said: "Mama, the boys have come after me, and I want to go." By the boys he meant his five brothers who had passed to spirit-life, and his father's side and said: "Papa, I don't want to leave you behind, I want to go to you with me." His father answered: "My dear boy, I will go with you just as fast as I can." Mrs. ELIZA T. ROGERS.

From Pomona, California, March 28, 1899, WARREN LIBBY, a native of Maine, aged 71 years and 10 months.

Mr. Libby was a patient, cheerful invalid for many years, having ruined his health in his country's cause during the civil war. For seventeen years he had known of the truth of spirit communication, but had been skeptical until his persistent adherence and his blanching life. Both he and his companion, who survives him, were loved and respected wherever known for their exemplary lives. The funeral services were held at the family residence, March 31, and were conducted by the writer.

ELLA WILSON MARCHANT.

From her home in Skowhegan, Me. April 6, Mrs. FRANK HESELTON. Mrs. Heselton was a Spiritualist, and a member of the Maine Camp Association of Somerset County, Maine; also a member of the Osgood Ladies Aid Association, and devoted her life to making our camp members' lives better. Her death our camp has lost one of its best and most intelligent members. But I believe she will still assist us in our work in trying to make our camp a grand success. She suffered from cancer, and her death was a relief to her. She will reap the reward that she so justly deserves. A. BAKER.

From his residence in Grand Rapids, Mich., Monday, April 4, SAMUEL A. MOREY, aged 78 years.

Mr. Morey's wife, Elizabeth Morey, left the physical life about six weeks before. She had been subscribers to the BANNER OF LIGHT and other spiritual papers for many years. F. Corbin White of Lily Dale, N. Y., officiated.

From North Clarendon, Vt., Feb. 6, 1899, ORRIS E. BILINGS, widow of Dr. E. B. Holden.

"Ordinary 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."

THE NEWEST OF NEW WOMEN. A Boston incident. By W. J. COLVILLE, author of "One Man's Temptation," "Dashed Against the Rock," "With One Accord," etc., etc. Pamphlet, pp. 34. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

A REMARKABLE OFFER.

For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM,"—a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood; and

"WOMAN,"—a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated, and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address

Drs. Peebles & Burroughs, BATTLE CREEK, MICH.

Lake Pleasant, Mass.

The arrangements for a most successful season, to commence Sunday, July 30, and continue for thirty successive days, are being rapidly completed by the directors of the New England Spiritualists' Camp-Meeting Association. The speakers and mediums already engaged are Mrs. Mary E. Lease, who will speak Sunday afternoons, Aug. 20 and 27, and Aug. 23, Hon. A. H. Daley, Rev. F. E. Mason of Brooklyn, Mrs. Helen Temple Brigham, Prof. W. M. Lockwood, Mrs. T. O. Reynolds, Mrs. Carrie Twing, J. Clegg Wright, Miss Lizzie Harlow, Mrs. May S. Pepper and Mr. John Slater.

The management of the Lake Pleasant Hotel last year was a disappointment to the guests and to the Association, and this year the Committee on Privileges has taken great care in its selection of a manager. The hotel will be under the management of Mr. S. B. Harvey of Boston, who is also a cottage-owner at the Lake, and we can assure the public of an excellent table, prompt attention and good accommodations.

The summer program will be ready for distribution by May 15, but preliminary circulars have been printed, and will be forwarded to all who send for them.

ALBERT P. BLINN, Clerk.

603 Tremont Street, Boston.

Testimonial to Miss Laidlaw.

One of the finest concerts that has been held in Berkeley Hall this season was the testimonial given to Miss Gertrude C. Laidlaw on the evening of April 4. It was the occasion of her twenty-first birthday, and will be one long to be remembered by Miss Laidlaw. There were some twenty-seven numbers on the program, and it was hard to select the best for special mention. Miss Laidlaw received a beautiful basket of choice flowers, and was given, among other things as memento of the day, a beautiful gold watch and a very handsome ring. We wish Miss Laidlaw many returns of the day, and hope the concert will be repeated each year.

SPECIAL NOTICES.

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

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

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

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

FAT FOLKS.

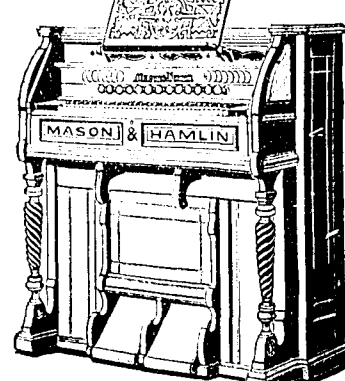
TWO years ago I reduced my weight 47 lbs., by following the suggestions of departed friends; no gain, no starving—nothing to sell. In case stamp for particulars.

MRS. R. H. MALKIN WORTH, 116 Clymer St., Brooklyn, N. Y.

MEDIUMSHIP.

PARTIALLY developed mediums or those desiring to be developed without charge, can apply at 505 Massachusetts Ave., one flight. Please apply early. Limited number.

ADVICE BY LETTER on health, wealth, losses, crosses, and the POWER to rise above FATE. Send box of hair, date of birth, whether married or single, with full name, and 25 cts. to DR. HETHE K. MATH, 71 Dover street, Boston.



SANKEY MODEL, STYLE 431.

Made in our factory before this instrument was perfected. It is the result of great experience in making organs for all purposes for everybody.

The missionary's tent in the jungles and West-minster Abbey, the humble cottage and the king's palace contain a Mason & Hamlin Organ. The self-taught amateur and Franz Liszt, Saint-Saens, Theo. Thomas, George V. Chadwick, Emil Paur and scores of great musicians have written words of praise for Mason & Hamlin Organs.

The Sankey Model (so called because it was designed for and is used by Ira D. Sankey) is suitable for churches, lodges, schools and homes. Cash with order price, \$150.00. Other organs \$27.00 to \$2,400.00.

We have accumulated organ information for 45 years. Write us about organs if you are interested.

Mason & Hamlin Co.

BOSTON, MASS.

Mar 11 6:00 P. M. R. F. A. N. S. Ten for five cents at drugists. 1000 useful and prolong life. One gives relief. No matter what's the matter one will do you good! 57w Mar 18

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR,

The Prophetic Messenger and Weather Guide, FOR 1899.

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

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

CONTENTS.

Seventy-Eighth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro-Meteorological Table. Table of the Moon's Signs in 1899. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Table, etc. Farmers and Gardeners' Tables. Building and Income Tables. Measure and Weather Tables, etc. A Calendar for 30 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Where the Money Goes, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Annulments, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Field of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Legacy Duties, Price of Wheat, etc. Where to Find a Will. Friendly Societies, Foreigners in England, etc. The Annual Peace of Europe, Church of England, etc. Agricultural Statistics. Slavery Terms for Money, and other Tables. How an Intestate's Property is Distributed. Education Statistics. Principal Newspaper Offices in London. Postal Information. Eclipses during 1899. Best Periods during 1899 for observing the Planets. Periods in 1899 for gathering Medicinal Herbs. General Predictions. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1899. Fulfilled Predictions in 1898. Hints to Farmers. Hints to charlatans. Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers Abroad, etc.

Price 35 cents, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

Rose Leaf Balm.

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES

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

Report of Séance held April 7, 1899.

Spirit Invocation.

How sweet is the hour of prayer when we can throw off all the material care, for the time being, and place ourselves in sweet communion with the spirit-world, seeking their assistance and direction and helping them likewise to prove to the world the immortal joy of life continued. How blessed it is that we can set an hour apart to commune with those who have had experiences that we have not. Those who have passed through the change called death, and have become conscious that we can feel and understand, how beautiful it is to have the real knowledge, the true divine consciousness within, where all doubts have been destroyed and all fears have fled.

We thank these privileges are given both mortal and spirit, that the way is open, and we can extend our ideas and help the great wheel of progress along. It may turn slowly, but the great wheel of progress along. It may not see the advancement truth has made over error; may not see that evil is subdued by the power of good. Externally we may not realize what is going on in the universe, yet to some extent we grasp it from the spiritual conditions and know there is much gained and much more accomplished than is recognized by those who have sown the good seed and have not seen the ripened harvest. Oh! help us to be patient in all our undertakings; may we have charity and strength enough to assist all. Oh! how little we know when we condemn or pass judgment upon others. We seek to be students this morning; we seek to be instructed, and not to direct as teachers, for all that we can teach others is that which has become knowledge to ourselves. Direct us in our work this morning, sustain us in all our undertakings, and help each one who is putting forth an effort for the benefit and elevation of others. We know the great work will progress, and the spirit will rise superior to all matter and cling to the Soul of Life now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Daniel R. Ray.

I am glad of this privilege this morning, and although I may be a stranger in your location, I don't feel I am a stranger to your message department, for I had read and comprehended considerable when in earth life, and realized that when we entered spirit-life we would be able to return to friends on earth. I realized all I expected to. I found many friends, and also found there were no strangers in spirit; that we had not forgotten each other, neither had we lived a long distance apart. Still I find it effects me peculiarly when I return through a strange organism or go into a different atmosphere from that which I am familiar with, and it makes it harder for me to demonstrate under those conditions, but I think my friends will realize the effort was made in good faith, that I have done the best I could under the circumstances. While mortals are celebrating their anniversary of Modern Spiritualism, the spirits are celebrating in a similar manner, and we can look back and see the progress that Spiritualism has made inside of the last fifteen years. Many of our workers may be discouraged sometimes and think their friends are often unappreciative, but I would say to all: "Go ahead, onward and upward, for as we sow the good seed so shall it be reaped again, and if you do not thoroughly see the appreciation of it others will."

I am Daniel R. Ray. I shall be remembered especially at McFellin's Corner, Penn., where I left the physical body.

Thomas Watson.

Memory is sweet and memorial days are grand. I was very much interested listening to the spirit who preceded me, giving his experience in connection with earth-life and the progress Spiritualism has made; especially as those sweet memorial days or milestones on the great road of life, tell us of what has been done and what has not been done.

When the last of March or first of April comes it reminds us of spring; everything is preparing to take on its new coat of life and vitality, and so it was with me. My old body was snapped so quickly from the clutches of the spirit that it seemed an impossibility to think that death had arrived, yet it had no terror for me. I too had learned to realize that our friends lived and I knew because they lived I should also. I had been convinced that when we laid the body aside we only passed on to another and more active sphere, and I would like to say to my co-workers and friends who are still struggling to hold their old associates together, not to be discouraged even if there are only a few to work, for the spirit will reward the small efforts as well as the great. Also, when we work in unison with the spirit, and work for the benefit of the society we belong to, then it will get on well.

I would like them to realize in Erie, Penn., that while they laid my physical form aside I am still active with them in the good work, and will sustain them as long as I can under the circumstances. I should also like to say, to my wife and children, for them to obey the voice of the spirit, and while I know I am missed physically, yet I have the consciousness that they realize my presence around them. I thought if I could send them a letter through your general post office it would bring more comfort, give more strength and some consolation. Lately I have been a little bit worried, as the world would call it, over the physical condition of my companion, but I wish to say to her—"Both physically and financially things will work out better for you than you think, so cheer up, for you are not without the assistance of those in spirit, because we are still with you." Say to both my children, "be good to mother, for you know not what a day or hour may bring forth."

Anna Orvis.

Well, I too, am here not only to accept the privilege that is allotted to me, but to perform a duty I owe my fellowmen, co-workers, and friends of the spiritual cause. I am here to mingle my voice and thoughts with those in mortal, and raise my voice in behalf of humanity to lift them out of the slums of superstition

and evil doctrines. I realize how little the spirit can do, except where it can find a strong healthy organism to use, to reach the hearts of men and women, and tell them to flee from the wrath to come. I felt, and many times have said, I did not think my work was complete when my physical body gave out, but I found that I could take it up on the spiritual side, and minister unto others as others ministered unto me. This is a glorious opening for the spring season, and the day seems to be in sympathy with our feelings.

I have been drawn here by the great magnetic cord that centers here; it radiates in all directions, hence, is felt the world over. I should like to say to Bro. Barrett, and many of the noble workers in Spiritualism, to stand firm by their post, for the work will yet be accomplished, and the tares will be sifted from the wheat.

Since entering spirit-life I look back with regret at not knowing the laws that governed mortal conditions and the power of the spirit as it works through feeble organisms. If ever in earth-life I erred, it was because I did not thoroughly comprehend the situation. To-day I return with love and gratitude, and am willing that the spirits of the higher spheres should assist me that I may labor with those in the lower spheres, for the elevation and growth of our glorious religion. I have not returned this morning to lecture, but there is a strong inspiration that would carry me back to the scenes of life, and seemingly would like to take up my earthly work again provided I had the physical organism to do with. I wish to be remembered to my friends in California who were so kind to me when I passed away, or I might say during my illness. I wish also to be remembered by my friends in Chicago, and relatives through the West in many places, as the spirit used my organism to send forth their messages of love and comfort while in the body. I am still in the harness, and will continue until all my work is complete. My name is Anna Orvis, and I passed out in Santa Cruz, Calif. Thank you very kindly.

William J. Harris.

We have had lots of believers this morning, and a lot that seem to have been perfectly satisfied with their condition and perfectly satisfied that they received their reward. I don't know whether I can say that or not. I suppose some would say I ought to be thankful, as I, perhaps, got all I deserved; but that was a small amount. Being, I suppose, born with a discontented mind, and never satisfied with myself or anything in earth-life, I did not suppose I would find much when I got to the other side; in fact, I looked for annihilation, for I could not see any beauty in living and struggling as we had to in earth-life, and for that reason had very little use for it, but I find I was not entirely in darkness. I find, also, I was not the student I might have been, or there are some conditions I might have understood that I do now. I don't think I ever realized what a serious thing it is for the human family to bring into the mortal world souls clothed with the body when they are not wanted, and it is on that mission I am here this morning, for I left behind me a family of seven children. My wife, also, is in earth-life, but to be honest and truthful, I don't know where she is, because of circumstances previous to my leaving the body. But I am not going to advertise our faults and failings; we all have enough to contend with. I am very anxious to come in contact with my children, especially my sons Frank and Fred. They are interested in Spiritualism, and Frank is a medium, although he doesn't make public use of it. There is so much I would like to say if I could only get control of him or some one else, and much I would like to undo. Perhaps I cannot undo, but I will try and substitute what will benefit others even if I cannot benefit those whom I desire to.

I return this morning for light, strength and assistance. The spirit friends in earth-life have been more than good to me; they have taught me much; but I need still more experience, and must get it by coming in contact with the physical world.

Now I feel my boys will understand me, and will send forth a welcome, and will help me to work out the great work, to show that every human soul is responsible for others, and to teach the world in the small things of life, for they make happiness or discord.

My name is William J. Harris. I think they will remember me in Burlington, Ohio, but my home in early days was right here in Massachusetts. My daughter is in New York. This is all I can say, and I hope they will help me.

Mary Mosher.

Time is precious, and this rare opportunity is more so, for oh! how long I have waited and watched for this opportunity to come, that I might reach my loving friends and touch their hearts, that they may listen and hear the still, small voice within saying, "Mother is here." Truly, a mother's love never dies, never changes, is always the same, seeking to follow the loved ones in silent prayer—those who are members of our household, who need our care and assistance—and I know that God and the angel-friends always sustain us when we do as well as we understand.

I cannot say I was a Spiritualist in the sense that the word is used, but I knew that my Redeemer lived, knew that I should live also, knew that it was the deeds of the body that built our home on high, knew that when we were in trouble or the soul perplexed, the messenger of love returned and ministered to us and helped to lift our hearts in rejoicing that there is no death. I wish to say to Emeline, Mary, Mabel, Johnnie and Willie—all my dear children—and my husband Henry, "While mother has been taken away, and not able to minister to you physically, yet through the guidance of the good angels they have given me strength to return to you in spirit, and there is much I should like to say to comfort and help you. I wish also to be remembered to my sisters and all friends. I am still active and will wait and watch for them to come. Mary Mosher, Philadelphia, Penn.

Mrs. Enfield Leach.

Good morning. I hope I will not exhaust the medium's patience in trying to send forth a few words of consolation to my friends in earth-life and those who are near and dear to me. It seems just as if we were at home again, there seems to be so little difference between the spiritual and mortal world. The wish has been expressed so many times that I would try to identify myself through the BANNER OF LIGHT, to give my boys and companion and all friends consolation, and yet I realize how close we are one to the other. Others have joined me since I have been out of the body,

and others will join me soon; and so we go, one by one, waiting for each other on that happy, shining shore, where all shadows and disappointments will pass away and we will behold things as they are. I am more especially interested in my boys, for they too have a work to perform. They have duties and responsibilities resting upon them, and I know they sometimes feel that they have all they can attend to without turning to much that does not seem to be near them at the present time; yet, dear ones, the spirit can assist you physically and financially if you will listen to your impressions and follow out your own ideas.

I am glad to be here this morning, but I am not yet familiar with this organism and feel exhausted, therefore will not stay long. Mrs. Enfield Leach, of Randolph, N. Y.

Messages to be Published.

April 14.—William McCall; George Rogers; Mahol Whitney; Mary S. Wentworth; Fannie Nicholson; George Alfred King.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

QUEST.—[By Ferdinand Dreer, Philadelphia.] What do you suppose is the unpardonable sin mentioned in the Bible, sinning against the Holy Ghost?

ANS.—We have always understood by the unpardonable sin nothing other than wilful rejection of known truth, and by this we do not mean any doctrines or dogmas formulated by ecclesiastical councils and set forth in creeds or articles of religion, but what the individual feels inwardly to be truth and righteousness, no matter whether his conviction or sense of right agrees or not with any known theological standard.

The gospel story relates that Jesus by divine power cast out unclean spirits or possessing demons, and, through ridding the minds and bodies of the afflicted of these obsessing influences, mental and physical sanity was induced or restored. Certain jealous people—probably exorcists of the black magician's type—endeavored to put a stop to the good work of healing the distressed by stirring up the people to condemn Jesus as one who worked under control of Beelzebub, the chief of devils. What object other than a most unrighteous one can people ever have in seeking to interrupt a beneficent work carried on solely in the interests of human welfare?

Jesus taught that by the fruits the tree must be judged; he asked his opponents the searching question, Can a devil open the eyes of the blind? And they were speechless. Then, proceeding to discriminate between innocent error and wilful sin, the Great Teacher describes the difference between pardonable mistakes and unpardonable maliciousness. It must be borne in mind that motive gives quality to action, and, as one man cannot fully read another's motive, it is impious to judge and condemn one's neighbors. Every one is his own judge; the moral sense within must either acquit or condemn; the judgment-seat is within the human soul, and before the unerring tribunal every one must stand, whether in this aion (age or world) or in the world or age to come. The nature of an unpardonable sin is clearly defined as a transgression committed against the indwelling Spirit of Truth, the Holy Ghost; no one is justified in believing that any one has committed such a sin because no one is at liberty to judge a neighbor, but truth is told and warning given in the plain words of the gospel, that whosoever, with malice aforethought, deliberately sets to work to serve selfish ends by putting obstacles in the way of human elevation or benefit is guilty of an unpardonable offense. There is no implication that the penalty following upon the transgression endures forever, for, though penalty is *atonement* (everlasting), it is so in this sense only, that the relation between cause and effect is a changeless relation unaffected by time or place.

A reasonable exposition of this doctrine of an unpardonable sin serves as a much-needed corrective for the loose, idle, misleading belief or foundationless hope, entertained by many shallow-minded people, that as soon as they are done with this world, and have dropped their material shapes, all will be well with them because according to their phantasies directly we get rid of the flesh we are all in heaven, or at least in the bright summerland. A true and ennobling spiritual philosophy teaches far otherwise, for though it can be truly maintained that Universalists are nearer right than any other Christian denomination, the final elevation of the entire human family does not imply escape from necessary penalties consequent upon misdoing either here or hereafter. All penalties are reformatory, but as the Gospel teaches no one can make an end or suffering except by giving up its cause. Consider in this connection two well-known passages: "Thou shalt not come forth until thou hast paid the uttermost farthing," and "Sin no more lest a worse thing come upon thee."

The recent agitation over Capital Punishment, a mode of penalty which ought certainly to be finally abolished in all civilized communities—has opened afresh the continually recurring question as to what ought to be done with criminals, and all who are in any pronounced degree dangerous to the social state. To simply pardon offenders is not to act in accordance with the highest interests of mankind, and though such eminent men as Lombroso, Max Nordau, and many expert criminologists all over the world, often mercifully seek to establish a plea of insanity to mitigate the sentence of some acknowledged homicide prevailing sentiment will neither in Europe nor America consent to a revision of legal penalty, because the prevailing idea is that the safety of the people at large is at stake.

The New Testament does teach the unpardonableness of wilful sin, and it does say that there is no escape from the consequences of deliberate transgression, but when reasonably translated, and intelligently interpreted, it does not sanction the cruel and stupid doctrine of everlasting torment for the individual wrongdoer. The unpardonable sin is only a sin which is differentiated from that class of ignorant offenses mentioned by Jesus in the first of the seven sentences from the cross, "Father, forgive them, for they know not what they do." Many people do wrong deeds ignorantly, and these, when they pass into spirit-life are unshaded morally because they did as well as they knew. There are those on the other hand who are plainly weighted with darkness, loneliness and remorse because their own consciences accuse them of having sinned against truth or light.

No one has any right to even think that any other individual than himself does wrong wilfully, because no one has a right to judge another, but the enforcement of penalty when all penalty has been made humane instead of

barbaric, will serve to illustrate on earth the harmonious order of the universe. It is an egregious blunder to suppose that because consequences in the nature of necessary penalties follow the spirit into the state beyond the grave that therefore such penalties are either revengeful or unending. There is only one sense in which it is ever legitimate to speak of unending punishment, and that is in the purely philosophic sense of the term which has reference only to the relation between cause and effect. A cause which produces sorrow in this world or age can never bring joy or peace in any other world or period. Sins unforgiven can be atoned for and outgrown.

A Letter from Abby A. Judson.

NUMBER SIXTY-SIX.

To the Editor of the Banner of Light:

Many who hear of Spiritualism seem to think they would confer a great favor on it by accepting it as true. They are like the little fish in a pond who finds his sustenance and home therein, who thinks he is honoring the pond by having his abiding place there. This class of persons say they would certainly believe in Spiritualism if one spirit they fix on should come by some special phase, and give the particular test that they have planned. They go to different mediums, and because they do not receive the exact thing they have determined on, they decide that it cannot be true.

While spirits who linger near the earth-plane having not yet acquired the wish, nor learned the method of progressing to a more spiritual realm, are very glad to take opportunities of communicating with mortals, it seems to me that this is the very class who are unable to give us anything of importance. How can they tell us of the brighter regions beyond the purities of earth, when they have never been there? Clinging to earth, interested in the same sensual or business pursuits that engaged them while in the earth-body, they approach those who take pleasure in the same, and what they have to say of the environment and the doings of progressing spirits is mere guesswork on their part. Making their home in the lower part of the atmosphere, they gather together for immediate use some sort of makeshift of a body adapted to earthly conditions, and linger long, deluding with their erroneous statements mortals who think that everything that comes from a spirit must be true.

Some who pass out of the body go at once to a more ethereal realm. Their love and purity here may have made it very easy for them to go beyond, or they may have developed their psychic powers to such an extent that they can use their spiritual body with ease, as soon as they are free from the body of clay. Some have learned to commune while here with pure spirits of the upper realms, and are prepared to join them very soon, being assisted to do so by their immortal helpers whom they followed and whose philanthropic efforts they seconded while here below.

No one will claim that learning to talk, to read or to write, while here, makes one more spiritual. It is the use of what we make of these abilities that affects one's soul-growth. In the same way, being a medium, a sensitive or a psychic has no bearing on the true development of the soul. It is the class of spirits that are drawn to us that will make them our helpers in spiritual progress. And the class of spirits we draw is regulated by the nature of the motives that lead us to seek communication with them. It is, in fact, deleterious and even dangerous to foster one's psychic development unless he be himself on a sure foundation of moral purity, and seek it only for his own spiritual advancement and that of others.

A letter just received from a lady in the northwest asks me to aid her to develop her psychic powers. She enquires whether clairvoyance is to be acquired or is a gift of nature, and whether one can learn to project one's astral. I could only recommend to her those of my books that give instruction on development, and remind her that the nature of the motives that impel her quest regulates the sort of spirits that would come to her aid.

Caution is a part of wisdom; yet multitudes rush into the development of their occult powers, making that, instead of moral purity and strength, their goal. For me, all my prayers and aspirations for myself are simply that I may be good. I ask other things with that for those who are dear to me, but for myself it is only "I want to be good; help me to be good." With that aspiration fulfilled, all else is of transitory and trifling importance. But for those whom we devotedly love, we long to have obstacles removed from the path they desire to walk, to have all physical discomfort taken away, to have what they desire given to them in abundant measure. For those I love I pray, "Comfort them, strengthen them, guide them."

Those who enter on the path of mediumship or psychic development, making the satisfaction of that ambition, or worldly gain, or the acquisition of power, their main object are setting up serious obstacles to their progression after leaving earth life. The unworthy objects they have placed before themselves draw the disembodied men or women who desire the same. They learn to commune with them here, and the same spirits stay close to them after the psychic has also become disembodied. And what is still worse, those who have controlled them by psychologizing them, continue to do so after they have left the house of clay. When the time comes that they would fair rise and cast off these who beset them, they beat down their wings of aspiration and confine them still to the gloomy regions of the disembodied state that they themselves inhabit.

Sometimes a sensitive here is controlled by low and vicious spirits, not because he had such tendencies himself, but on account of the disorganized relation between the physical and the spiritual body caused by brain disease. These spirits see that they are susceptible of being controlled, and they relentlessly take possession of them and hold them just as long as possible. This was the case with my beloved brother, so long an inmate of insane hospitals through having received a sunstroke in youth.

How the influences brought to bear on him in my own home his last year in earth-life, and some of the methods employed by me through spirit aid, and the happy results on his condition are presented in some of the letters in "A Happy Year," and I need not repeat them here.

In my brother's case, as he abhorred by nature what is low and vicious, and as his parents' and other advanced spirits took his spirit in loving charge as soon as he was freed from the clay, they bore him to a heavenly region far beyond the haunts of those controlling spirits, until he should become strong enough to en-

gage in the labors of humanity and love in which he would engage at a later period.

These earth-lettered spirits who had troubled him so long, and with whom I had many a contest during that year, still lingered in the same rooms where he used to lie on his bed of pain. They had not yet found another sufferer whom they could control in the same way, and they felt resentment that I had interfered with them and broken their power. I left these rooms after my brother's earth-form had been returned to the elements at the crematory.

A few days after I spent the day there, cleaning and renovating the rooms. I was still in a very exhausted condition and was entirely alone in the house. As I was working in my brother's room I felt their presence, but also felt strong enough to resist them. But as I closed the door of the room and knelt on the floor to go on with my work, they tried to jump on me and to control me. I rose to my feet and called on my mother to help me. That broke the spell they were trying to throw on me, and I have known nothing of them from that day to this. And "where he is thither they cannot come." In the new home to which I had removed I saw my brother's face nine days after he had ceased to breathe.

Some of the BANNER readers will remember my faithful little Fido, a homeless waif dog, whom I rescued from the streets of Newark. On the night of February 3, I had one of those psychic visions by which my angels direct me what to do, instruct me, or warn me of something that is going to happen. This vision was a prophetic one. My mother told me that Fido would have some kind of a sudden accident, resulting in his death. In reply to my inquiries I learned that he would suffer, but that he would not suffer long. I recorded the vision, with the date.

On March 21, Fido got a piece of bone embedded in the lower part of the oesophagus in such a way that it could not be dislodged without cutting open the passage, all the means he confidently let me try being of no avail. I would not let him live days in increasing torment, to die at last in agony; so before his sufferings became very severe, I freed him painlessly from the form of clay. He had fourteen happy months with me, and his body was buried in a deep and wide grave close by my morning-glories.

Nearly three days after he ceased to breathe, I saw Fido and two other little dogs going in and out of his own little door. They seemed to be practising. The door is a small square opening in the back entrance, and has a nicely fitting shield that swings either way. I think those who had been longer in spirit-life were teaching the new-comer how to get about. Five days after that, I saw my little brown Fido standing on the floor close to my feet. After he died, I felt a certain anxiety about his getting wonted to the mode of going about in spirit. But since seeing him twice, I know he is all right, and am sure he will remain close to me whom he loves so faithfully, and the home for which he was always so grateful, and that he can never suffer any more. How glad I am that I took him home Jan. 25, 1898!

May all the readers of the BANNER OF LIGHT take in many a homeless one, whether human or animal, and lessen the suffering of "the whole creation which groaneth and travaileth in pain together!" May they not content themselves with pitying them, but may they actually do something; and remember that every inconvenience they endure and all the work they do for the helpless, links them more closely to those immortal helpers who deny themselves and leave their bright home above and enter the grosser conditions of earth, so that they may comfort, strengthen and guide those who open the door to their tender ministrations.

Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., April 5, 1899.

AN ACORN.

An acorn dropped beside the road
May rise a mighty tree;
A thought of ours may be the road
To immortality.

So let our thoughts be sweet and pure,
And all the world shall bow
In homage, and they must endure
Ten thousand years from now.

—Henry Coyle.

That History.

As one who for forty-seven years has ever been closely connected with Spiritualism, I desire to enter my protest against throwing aside the able and exhaustive work by Emma Hardinge Britten. It seems to me that whoever may write the book, that there will be a great loss to the public if this compilation by the world's very best spiritualistic writers be not utilized; and I can see no reason why it should not form that portion of the history covered by this earlier period, as so well suggested by Bro. Colville.

H. W. BOOZER.

Grand Rapids, Mich.

To the Editor of the Banner of Light:

As the "History of Modern Spiritualism" is a question of the greatest importance and of utmost value to this and coming generations, I presume that suggestions as to the most eminently fitted person, best qualified to fill the responsible and important position as historian are in place, I would suggest the name of Dr. F. L. H. Willis, one of the most capable and oldest workers in the Cause.

HENRY SCHARFFETTER.

Do you know
Why the snow
Is hurrying through the garden so?
Just to spread
A nice soft bed
For the sleepy little flowers' head;
To cuddle up the baby ferns and smooth the lily's
sheet,
And tuck a warm white blanket down around the
roses' feet.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out], strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Banner of Light.

BOSTON, SATURDAY, APRIL 22, 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, 95 Appleton Street—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Mrs. M. L. Scott, Pastor, will hold services every Sunday at 10 and 7 1/2 p.m.

Boston Spiritual Temple meets in Berkeley Hall, Berkeley Street. Every Sunday at 10 and 7 1/2 p.m. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 14 Sidney St., Dorchester, Mass.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 o'clock. J. Brown Hatch, Conductor; A. Clarion Armstrong, Clerk, 17 Leroy Street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 5 Boylston Place, at 4 o'clock. Supper at 6 o'clock. Entertainment at 7 1/2. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Bible Spiritualist Meetings, Odd Ladies' Hall, 44 Tremont Street.—Mrs. G. M. Gurnea, 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 Psychic Conference, 18 Huntington Av.—L. L. Whitlock, President. Sundays, 2 1/2 p.m.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 54 Tremont Street, at 10 1/2 a.m. All are welcome. Mrs. M. A. Brown, Superintendent.

Engle Hall, 610 Washington Street.—Sundays at 11 a.m., and 7 1/2 p.m. Mrs. M. E. Gilliland, Conductor.

Rebo Hall—1 Johnson Avenue, Charlestown, Mass.—Sundays, Wednesdays and Friday evenings. Mrs. E. J. P. Oak, Chairman.

First Spiritualist Club, 730 Washington St.—M. Adeline Wilkinson, Pastor. Sundays, 11 a.m.; and 8 p.m. Thursday, 8 p.m.

Harmony Hall, 724 Washington Street.—10 1/2 a.m., 2 1/2 and 7 1/2 p.m. Tuesday and Thursday afternoons at 2 1/2 p.m. N. P. Smith, Chairman.

Halls 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 and Newbury Streets, Sundays 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 Copley Mystic Circle meets Sundays at 7 1/2 p.m., Room 6, Huntington Avenue. The Metaphysical School, Mondays, 3 p.m.; Fridays at 4 a.m.; class for advanced thinkers on the inner mystic and occult forces of life. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p.m.—at 241 Tremont Street, near Eliot Street. Mrs. Mattie E. A. Allen, President; Carrie L. Hatch, Sec'y, 14 Sidney Street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont Street. Supper at 6 p.m. Mrs. Maggie J. Butler, President; Mrs. Sadie French, Secretary.

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

The Spiritual Science Church, Lower Audiance 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 third Thursday of each month in Dwight Hall, 514 Tremont Street, at 7 1/2 p.m. All are invited. Christopher C. Shaw, President; J. B. Hatch, Sec'y, 14 Sidney Avenue, North Cambridge.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2 1/2 and 7 1/2 p.m. and Thursdays at 7 1/2 p.m. Mrs. A. J. Banks, President.

The Cambridge Industrial Spiritualist Society holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall, 61 Massachusetts Av., Mrs. J. S. Boper, President; Mrs. L. E. Keith, Clerk.

MALDEN.

Malden Progressive Spiritualists Society, Nassau Building, 7 Pleasant Street. Sundays at 7 p.m. Mrs. William M. Barber, President; Mrs. Rebecca Morton, Sec'y. H. H. Warner, permanent speaker. Mrs. Clara L. Pagan, 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, Wald's Academy, 423 Nassau Avenue. President, Leona Avenue and Quincy Street. Mrs. E. F. Kurtz, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delore, President; Mrs. 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, every Sunday at 8 p.m. Mrs. L. J. Welles, President. Mrs. L. J. Welles, President.

Meeting of Associate Spiritualist Missionaries every Sunday, at 3 p.m., at Evolutionist office, 169 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. W. Adams, President; Mrs. M. A. Brown, Secretary.

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, 809 Bedford Avenue, every Sunday evening, 8 p.m. Short lecture and tests by Miss Chas. Whitney, medium. Weekly meetings 308 Tompkins Avenue, Friday evening and Wednesday at noon.

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

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

680 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 Selwyn Hall, (7th floor, Take Elevator.) Van Buren St., near Michigan Ave., at 10 1/2 a.m. White Rose Auxiliary, 12 p.m. Seats free. J. C. P. Grumbine, lecturer.

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

Englewood Spiritual Church, 328 West 63rd Street, Sundays, 2 1/2 and 7 1/2 p.m. Lora Holton, pastor.

Society of Spiritualists, Washington Park Hall, 1222 Race St., Sundays, 7 1/2 p.m. St. Omel-Briggs, pastor.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 338 Jefferson Street, every Sunday at 7 1/2 p.m., and Thursday at 8 p.m. Flora S. Nelson, 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 Conservatory of Music, 74 Lexington Avenue, one door above 5th Street.—The Spiritual and Ethical Science hosts meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Christian Spiritual Union meets in Lyric Hall, Sixth Avenue, near 64th Street, Sundays, 3 p.m. Dr. Harlow Davis, medium for April.

First Society of Spiritualists meets at the "Tuxedo," 67 Madison Avenue, corner of Madison Avenue, and holds services at 3 p.m.

The Fortuna Spiritual Society holds its meetings every Friday at 8 p.m., Sundays at 2 1/2 p.m., and Children's Lyceum at 2 1/2 p.m.

PHILADELPHIA.

The First Association of Spiritualists, founded 1893, meets at 13th Street and Girard Avenue. President, Capt. F. J. Koffer, Secretary, Frank A. Merrill. Lyceum 12 p.m. Services 10 1/2 a.m. Lecturer, W. J. Colville.

The Philadelphia Spiritualist Society meets at Handel and Rayn Hall, 6th and Spring Garden Streets, every Sunday at 7 1/2 p.m. Lyceum at 2 1/2. Seance every Friday evening. President, Thomas M. Locke; Secretary, Chas. L. G. Froter, 1225 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 * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Berkeley Hall, Sunday, April 16.—Dr. George A. Fuller, President Massachusetts State Association, occupied the platform to-day for this society, and gave two new lectures that were of the standard quality usually given by Dr. Fuller. Both lectures were well received. Intelligent audiences were in attendance at both meetings. His subject in the morning was "Spiritualism the Highest Type of Religion"; evening, "Speak to the things which become sound doctrine." Professor Schaller and Miss Laidlaw gave fine selections. The music of this Society is always the best. On Sunday morning next Dr. Fuller will

take for his subject "Some of the Saviors of the World." In the evening Mary E. Leave will give her celebrated lecture, entitled, "The Legal Status of Women." Do not fail to hear Mrs. Leave in this lecture. It is entirely different from the last lecture delivered here in Boston. This will be the last opportunity to hear Mrs. Leave in Boston on Sunday this season. She will speak on Monday evening in Union Hall, 48 Boylston Street, her subject being, "Ireland, her Poets, Warriors and Statesmen." This will be her last engagement in Boston, as she leaves on the 26th for a tour through Canada. Be sure and hear her. Mrs. Leave can be engaged to speak on Tuesday evening, April 15, anywhere near Boston, by applying to J. B. Hatch, Jr., 74 Sydney Street, Dorchester, Mass. Write for terms.

Boston Spiritual Lyceum, A. C. Armstrong, Clerk.—Questions considered April 16: "Why Do We Love the American Flag?" "What is Lacking Among Spiritualists?" Taking part in the literary exercises were Mr. A. P. Bihn, Esther Mabel Botts, Harry Gilmore Greene, Mrs. Ada L. Pratt, Mr. Howard. Questions for April 23: "What Birds Have the Gift of Speech?" "Is Clairvoyance a Natural Gift or a Phase of Mediumship?" All members of this Lyceum are invited to hear Mrs. Mary E. Leave lecture April 23.

Red Men's Hall, 514 Tremont Street, meeting conducted by Maggie J. Butler. A correspondent writes: Sunday evening, April 16, a large audience was present to listen to J. Frank Baxter, who took for the subject of his lecture "Spirituality of Spiritualism." Mr. Baxter was at his best. Miss Bertha Packard gave a reading, which was much appreciated, and Mr. Harold Leslie sang "Where is My Boy To-night?" after which Mr. Baxter gave messages, all of which were readily responded to. Sunday, April 23, Mr. J. Frank Baxter will occupy the platform.

The Children's Progressive Lyceum, No. 1, C. B. Yeaton, Sec'y, held its usual session on April 16, commencing at 11 a.m. The lesson for the day was a "Treatise on Spiritualism." The little people's subject was "Kindness." The following members rendered songs and recitations after dismission: Baby Weaver, Lillian Riches, Ethel Weaver, Harry Gray, Esther Botts, Iona Stallings, Blanche and Lucy Smith, Fern Foster, Baby Lamont, Ida Austin, Baby Clifford, Francis Mackenzie, Floyd Stiles, Ella Felman, Mr. Arthur Wallis, Mrs. Light. Remarks by Mr. Weaver and Mr. E. Leslie. On May 21 all new and old Lyceum workers are cordially invited to attend a grand reunion in Red Men's Hall, 514 Tremont Street.

First Spiritualist Church, M. Adeline Wilkinson, pastor, regular services April 16th. Those taking part were Messrs. Newhall, Hill, Bailey, Marston, Proctor, Raymond, Baker, Cowan, Sawin; Mesdames Sears, Wood, Edmunds, Reed, Woodward, Bird, Fish and Wilkinson. The pictures illustrating songs and readings in the evening were very fine. Meeting Thursday afternoon at 3 p.m.

Odd Ladies' Hall, 446 Tremont Street, Mrs. A. P. Gutterer, assisted by Mrs. M. P. Lewis. Circle well attended. Afternoon and evening meeting opened by Mr. Haynes. Tests and remarks. Messrs. Hall, Graham, Pye, Wright, Demby, Huot, Turner, Woods, Nelke, Cohen, Mesdames Dade, Woodward, Burrell, Gough. Music by Prof. Tyler and wife. Meetings every Wednesday afternoon at 2:30.

Commercial Hall, Sunday, April 16.—Services well attended. The workers morning, afternoon and evening: Mesdames Nutter, McLean, Branch, Hilling, Millan, Butler of Lynn, Burrell, Gough, Knowles, Putnam, Messrs. Bailey, Cowan, Baker, Arnaud.

The Helping Hand Society, Mrs. Grace Cobb Crawford, Sec'y, met at Gould Hall, Wednesday evening. Supper 6:15. Mrs. C. Fanny Allyn gave an informal magazine party. She certainly is a host in herself. Twenty ladies and gentlemen represented different magazines and papers, and each contributed poems from their several representations. Prizes were awarded to Mrs. Jahnke, Mrs. C. L. Hatch, (who represented THE BANNER) having made herself a dress of BANNERS. April 26 a whist party will be given.

The Ladies' Spiritualist Industrial Society held their regular meeting in Dwight Hall Thursday, April 13. Supper served at 6:30. A delightful entertainment—"An Old Folks' Concert"—was given in the evening as a benefit by Mrs. M. J. Butler. The exercises included songs, recitations and fancy dancing. Special mention is due the efforts of the "little folks," who did remarkably well. Dancing followed the entertainment. The evening was declared the success of the season. Regular monthly dance—line orchestra—next Thursday evening, April 20.

The regular meeting of the First Spiritualist Ladies' Aid Society—Mrs. Mattie E. Albee, President, Carrie L. Hatch, Secretary—was held Friday, April 14. Remarks were made by Mesdames Butler, Lambert, Cunningham, Waterhouse, Weston, Messrs. E. L. Allen, J. B. Hatch, Jr., Albert Swin; music by Miss Gertrude Laidlaw, Edward and C. L. Hatch. Next Friday afternoon, public circle at 3:30; evening, mediums' night. Friday, April 23, whist party. Don't forget mediums' night, tue 21st.

Massachusetts.

Greenwich.—Juliette Yeaw writes: The morning service, April 9, at the Independent Liberal Church was conducted by the writer, assisted by Mr. George Cutter of Boston, who most beautifully and artistically rendered two solos, "The Model Church" and "The Holy City," and who, after the discourse, which was followed by a solo by Mrs. E. J. Von Mindon, gave several very striking spirit-delineations, which were recognized. The ministrations of Dr. George A. Fuller for five Sundays of the present season have been highly appreciated.

The Arthur Hodges Spiritual Society, Lynn.—T. H. B. James, Sec'y.—Services Sunday, April 16. The workers of the day were: Musicians, Misses Lena and Elsie Burns; speakers, Mesdames Lena and Elsie Burns; speakers, Mesdames Lena and Elsie Burns; speakers, Mesdames Lena and Elsie Burns. Mrs. Dr. M. C. Chase gave an able lecture on the "Advancement of Humanity, or the Unfolding of Man Through Spiritualism." Next Sunday the same, and Mrs. Sawyer in the evening.

A. A. Averill, Sec'y, writes: Mrs. Isa Wilson Kayner served the Lynn spiritualists' Association, Cadet Hall, on April 16 with short address, readings and tests. Next Sunday Mrs. Sarah Byrnes.

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning Block, N. B. P. writes: Sunday, April 16, Mrs. Nettie Holard Harding was our speaker and her lecture was delivered with a fullness of good thoughts for all investigators. She is a very reliable medium, and the spirit delineations given by her were many and very accurate, and a majority of them were recognized. Sunday, April 23, Dr. Chas. W. Hidden of Newburyport will be our speaker and medium, his first appearance in our city.

The Malden Progressive Spiritualist Society held regular services at hall, 76 Pleasant Street, Sunday, April 16. Those taking part a couple, addresses and messages were Mr. Geo. Wm. Barber, Mrs. Hattie C. Mason, Prof. G. H. Ryder, H. H. Warner, and Mrs. Clara L. Fagan. We have opened the hall for meetings of a social and spiritual character on Wednesday evenings, as well as Sunday.

Mrs. L. A. Prentiss of Lynn, spoke for the First Spiritualist Society, Fitchburg, Mass., April 16. The two interesting addresses of the day were followed by many spirit messages; fully recognized. Plans selections by Mrs. Howe were pleasingly rendered. Next Sunday Mrs. Effie Webster of Lynn speaks for the society. Dr. C. Fox, President.

First Spiritualist Society, Lowell, Mass.—John Banks, Sec'y.—Mrs. Webster served the society Sunday, April 16. Communications good; audiences interested. Mrs. Abbie Burnham of Malden speaks next Sunday.

Brookton, Mrs. G. E. Morse, Sec'y, April 16, 1899, Mrs. Nellie F. Burbeck served our society on this date. April 23 and 30 we shall have with us, C. Fannie Allyn of Stoneham, Mass.

New York.

The Church of the Fraternity of Divine Communion—Anna M. Tuttle, Sec'y—held its usual service Sunday evening, April 16, at Aurora Grata Cathedral, Brooklyn. Miss Hochmeyer was the soloist, and Prof. Whitelaw rendered two of his beautiful violin solos. Mr. Corliss gave a short talk and many spirit-messages.

The Christian Spiritual Union held services as usual at 3 p.m., April 16, in Lyric Hall, corner of Forty-second Street and Sixth Avenue. Miss Lizzie Jones sang very sweetly, accompanied by Mrs. Parslow. Mr. Dorn of Newark and Mr. Stryker being present, accepted an invitation to give tests, and were quite successful. The meeting closed with platform tests by our regular medium, Dr. Harlow Davis. Fine music next Sunday. R. J. P.

Other States.

The many friends of Mrs. M. E. Cadwallader, Vice-President of First Association of Spiritualists, will be very pleased to learn that, though suffering from the effects of a protracted attack of inflammatory rheumatism, she is now well enough to participate again in the work of the Lyceum and Young People's Union, in which she has always been an active and devoted helper. It was with very great sorrow to herself and disappointment to her many friends that she was compelled to remain at home in bed on the occasion of the recent highly-successful anniversary exercises; she now confidently expects to take her accustomed prominent part in the annual memorial services of the First Association, which will be announced shortly. The society is still flourishing, and its membership is steadily increasing. W. J. Colville lectures under its auspices in Casino Hall, 18th Street and Girard Avenue, every Sunday, at 3 and 7 1/2 p.m., and conducts class in Psychic Science on Mondays at 3 and 8 p.m., till May 28 and 29 inclusive.

Maine.—A new society has been organized, named "The Fairfield and Waterville First Spiritualist Society. Officers: Mr. Benjamin Bradbury, President; Mrs. Matia Prescott and W. A. Gray, Vice-Presidents; Miss Lillian Hunter, Secretary; Mrs. Emily Gray, Treasurer; Mrs. Amos Leonard, Mr. Fuller and Mrs. Lucy Harriman, Trustees; all good Spiritualists with undoubted success ahead of them. THE BANNER is regarded by the circle as a valuable assistant. SADIE JORDAN CLIFFORD.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

Anniversaries

Spiritualism in Pittsburgh.

Spiritualism in this Smoky City certainly receives its share of attention from the believer and the skeptic. It has been my privilege to serve the First Spiritual Church several times during the past ten years, and this time during the month of March found some of them who greeted me upon my first visit, as actively and earnestly working for the furtherance of our Cause now as then. The seekers for the light are as numerous as ever, evidenced by the large audiences in attendance at the services, especially in the evening. Many young faces may be seen, both men and women, and all anxious to know more of Spiritualism.

Anniversary exercises were held March 30, the afternoon session being under the auspices of the Ladies' Aid Society connected with the Church. Mrs. A. W. President. Services were interesting, and many added their testimony and strengthened beliefs in Spiritualism. The meeting was informal but full of good words and encouragement. A Red and Green supper was served at the close of the afternoon meeting, and here many came in close touch with the workers and decided to join hands with them and work too.

At 8 o'clock Mr. Stevens, President of the Church Association, called the meeting to order, and after making a few remarks pertinent to the day, introduced the speakers for the evening, Mr. McElroy, Mr. Greyburn, Mr. Knight, Mr. Murray, Mrs. Criley and myself. The day was harmonious and pleasant, one long to be remembered.

Prof. Lockwood commenced a month's engagement April 2, which bids fair to be one of encouragement and success to the Professor and to the Church. Is our religion dying out? Is sometimes, yes, often asked. No! The outlook is encouraging, in spite of all that may be said or done. Changes must come, and these are upon us now; but if we have patience, and work while we wait, we will see that the clouds have a silver lining, and that the work has not been in vain. Let us, then, become students of the great laws which are all about us that will lead us into a truer and better understanding of spiritual truth.

Mrs. IDA P. A. WHITLOCK.

Chicago, Ill.

The Fifty-first Anniversary of Modern Spiritualism was celebrated at Englewood Spiritual Church, 328 West 63d Street. The hall was profusely decorated with testoons of red, white and blue garlands made of paper by two enthusiastic workers of the Lyceum, Misses Matel Allingham and Jennie Maynard, while the choicest flowers and palms adorned the platform. Conference was held in the forenoon, and Lyceum at 1 p.m., at which a fine program was rendered by its members. Although but four weeks old, it has a membership of forty-five, and was tendered the use of guides, banners, library, books, etc., by Mrs. Babcock, a former Lyceum worker, over which much joy was expressed, as the gift was much needed.

After lunch, which the ladies served in an adjoining hall, the address of the day by the Pastor, Mrs. Lora Holton, was listened to by a large and attentive audience; subject, "The Field Reviewed," followed by musical spirit-messages and tests on the piano and autoharp, during which many received demonstrations of the continuity of life. The subject was well handled and the tests good. Mr. Herbert Cross also gave some good tests, and the choir aided materially with stirring songs. After supper a fine musical and literary entertainment was rendered, with tests by Mr. Cross, Mrs. Holton and others; a recitation by Mrs. C. H. Horne and Miss Mabel Cyphers; a solo, Dr. L. H. Freedman; piano duet, Miss Massey and Mrs. Holton; and a violin and piano duet by Miss Allington and Mrs. Holton; poem, Mrs. M. Schiller ("A Mother in Israel for Spiritualism"). The organist, Miss L. Gordon, and President, D. B. Russell, were in their happiest mood, and all concurred in the grand success ever held in Englewood for our glorious Cause. Cor.

New York City.

The Fifty First Anniversary of the Advent of Modern Spiritualism was celebrated by the First Association of Spiritualists, New York City, in the Banquet Hall of the Tuxedo, Madison Avenue and 59th Street, on Sunday afternoon, April 2. The hall was lavishly decorated with palms, hemlock, blooming plants and cut flowers. Mrs. E. E. Wallace delivered a most spiritual invocation. Mrs. Mary Elizabeth Lease, the inspired orator from Kansas, gave a soul-stirring address. Mr. and Mrs. Edmund Severe, Mr. Karl Krill, Mr. J. G. Withers, and Mrs. Adele Stone rendered excellent music, while Miss Margaret Gaulle, and Mrs. May S. Pepper gave many remarkable spirit messages. Hon. Luther R. Marsh, whose name appeared on our program, was prevented from appearing by illness, but sent the Association a printed copy of his address, a portion of which was read by Mrs. Newton. As there were but one hundred copies it was impossible to supply the demand, for nearly all who composed the large audience were most anxious to obtain one of the pretty Easter offerings.

Mrs. Marguerite C. Barrett was invited to

greet the assemblage, and responded with a few remarks on the subject of "Organization." Miss Gaulle will be with the Association during April. M. J. FITZ MAURICE, Sec'y.

The Spiritual and Ethical Society of New York celebrated the Fifty-First Anniversary of the Advent of Modern Spiritualism at its regular place of meeting, International Conservatory of Music, 744 Lexington Avenue, on the afternoon of Sunday, April 9. The audience was large and appreciative, and the talent, musical, literary, etc., was of the highest order. The President, Miss B. V. Cushman, and Vice-President, Mr. Chas. J. Rose, made most excellent addresses, which received enthusiastic applause, and Mrs. Helen Temple Brigham, who made the closing address, received the same marks of approval. Miss J. H. Tuttle, who sings for us every Sunday, sang two beautiful songs—the words were of her own composition. Following were recitations by Prof. Throokmorton and Mrs. Anna Raddall Diehl; flute music, Mr. J. G. Withers; songs and piano solo, Mr. Richard Hatford; Miss Lunelschloss and Dr. Francis J. Oswald; the Mozart Trio and Mrs. B. Kettner also delighted the audience with violin, cello and piano. It seems fitting thus to bring to the celebration of the glad tidings of demonstrated immortality, the best we have in everything.

Philadelphia.

Anniversary exercises were held at 6th Street and Girard Avenue on April 2. The hall was beautifully decorated with flags, bunting, palms and flowers. Meetings conducted by Mrs. Faust every Sunday night, assisted by local mediums. Order of exercises: Singing by congregation; addresses by Dr. Bates on "Spiritualism and the Good It Has Done;" jubilee singers followed: "Freedom for Spiritualists and Flag and Country" by Mrs. C. Cannon; recitation, May Snyder; "Uccle Sam," by three little girls dressed in patriotic colors; recitation, Miss Fannie Reed; piano and violin solo by Miss Paulina Buz and Mr. Ratz; solo, Victor Buz; recitation by the Meyer children; song, Mary Wolf; recitation, Ethel Caboon; song, Linnie Wachter, followed by tests by some of our mediums: Mrs. Thomas, Mrs. Taylor, Mrs. Snyder, Mrs. Buz and Mrs. Faust; closing remarks by Dr. Bates and Mrs. Caboon; jubilee singers singing "Time to Go Home," which we did after thanking Mrs. Faust for the pleasant and profitable evening spent. She has been a faithful worker before the public for thirty five years. May she live long and do much good work in the field of Truth and Justice. MRS. ESTHER M. CAHOON.

Dexter, Me.

The Fifty-First Anniversary of Modern Spiritualism was observed by the Progressive Union of Dexter at the home of Mrs. Georgia Field on the evening of March 31. The room was beautifully decorated with potted palms and flowering plants, among which were several Easter lilies. A framed picture of the home of John Fox and family, the birthplace of Modern Spiritualism, stood upon the piano. A fine program was listened to, consisting of readings, vocal and instrumental music and inspirational speaking. A history of the Rochester rappings and experiences of the Fox family was given by our President, Edwin Bunker. The society started last fall and consists of about thirty members. Meetings are held every Sunday evening, and we hope to soon be able to enjoy hearing a good speaker. Mrs. L. A. PHINNEY, Sec'y.

Newark Anniversary.

The Fifty-first Anniversary was celebrated in Mr. Geo. Clark's parlors, which were tastefully decorated. Mr. Washington Walker presided at the piano; excellent singing by quartet. Invocation, short address, spirit messages, by Mrs. E. Cutler. Spirit delineations by Mr. Geo. Clark. Audience large.

Mrs. TILLIE WILLIAMS.

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:

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.

WHERE ARE YOU GOING FOR YOUR VACATION?

The American Institute of Instruction will meet in Bar Harbor, Maine, July 6-10, 1899. Are you going?

The meeting promises to be very large and enthusiastic, and characterized by good speakers. Among those who have accepted are Governor Powers of Maine, Hon. W. W. Stetson, State Superintendent of Maine, Mrs. Florence Collins Porter, President of Maine Federation of Women's Clubs, President Charles W. Eliot, Harvard University, Miss Sarah E. Hunt, Regent of Massachusetts Daughters of the Revolution, Prof. John Tyler Amist College, author of "Remarkable Lectures before the Twentieth Century Club, Dr. R. J. Greene Huling, Headmaster English High School, Cambridge, Mass., Mrs. Mabel Emery, author of "How to Enjoy Pictures," Boston, Henry Chas., agent of Watch and Ward Society, Boston, Rev. A. E. Winship, Editor of Journal of Education, Mr. James I. Stone, Boston, Mr. H. J. Smith, President of New England School Book Men, Miss Annie E. Logan, Principal of Training School, Cincinnati, Ohio, Prof. J. Liberty Cud, Principal Public Industrial Art School, Philadelphia. Hon. Thomas B. Reed, President National Butler College University, Hon. Charles F. Smith, State Superintendent of New Hampshire, Bishop William Lawrence, Hon. Horace G. Wadsworth, Chief of Bureau of Statistics of Labor, are also expected, and the famous Temple Quartet of Boston.

BAR HARBOR.

Mr. Deser, on which Bar Harbor is located, is the largest island on the New England coast. Its mountains can be seen sixty miles from sea, and are remarkable as being the first landmark for seamen. In many respects it is unequalled by any collection of natural views on the North Atlantic coast. In 100 square miles of territory are 13 mountain peaks, 17 ponds and lakes, with gorge, gorges, promontories, and harbors of unusual beauty.

The hotel accommodation is ample, the cottages are spacious and beautiful, and form altogether the fashionable summer resort of Maine. Bar Harbor owes its popularity to its pure, bracing air, its romantic and extended drives, enchanting ocean views and grand mountain scenery. One familiar with the history and legends of the island, as he stands upon a rocky eminence and overlooks the islands, creeks and rivers, can easily imagine that a savage is about to emerge from some glen, or that the rude boat of two centuries ago is rising at anchor in the waters below.

ACCOMMODATIONS.

Hotels, railroads and carriages offer generous reduction in rates. A rate of \$7.00 for the round trip from Boston has been secured, and rates from other places will be in proportion. For particular information as to program, railroad and hotel rates, excursions and other interesting particulars