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AFTER EASTER.

BY LILIAN WHITING.

Dearest, my Easter greeting comes too late,
You tell me? frown the hours and set the Easter
sun?

Ah, you must know I count another date,—
Mine is but just begun!

From all the Festival I turned away:
From gladness, glory, incense of the flowers:
To feel, O love! so far remote from you
Made desolate the hours.

For distance is not measured by the space
Upon the day;—not leagues of sea or land
Can separate or bar, when heart to heart
May meet and understand.

But now,—why, all my roses are aglow;
I sit in sunshine (though the rain falls fast);
My Easter lilies shine in silver sheen,
Nor chill of wintry blast

Can touch me: charmed the spell that lies
Upon the day; to word, and touch, and glance
All Paradise replies, and holds me steeped
In ecstasy of trance.

And e'en her grave—one memory with us both—
I see not; but a face upon the air
Smiles on me with the glad light as of old,
And Love is everywhere!

The Significance of Spiritualism: An Easter Sermon.

BY MINOT J. SAVAGE.

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I take as my text from the fifteenth chapter
of the First Epistle to the churches in Corinth
the fourteenth verse,—“If Christ be not risen,
then is our preaching vain, and your faith is
also vain.”

Of course, from the point of view that Paul
occupied, if Jesus had not come up from the
underworld and been seen alive, then their
faith, that Christians were to be delivered from
death, was vain, and their preaching without
any adequate foundation. As most of you
doubtless know, the Easter hope and the Easter
celebration, under some name, in some form,
are thousands of years older than Christianity.
But the significance of our Christian Easter
lies in this one fact, to which I call your special
attention. The whole meaning of it is here,—
the belief that a man, whatever else or more
he may have been, after he had passed through
the experience called death, had been seen,
had communicated with his friends, and so
demonstrated that death was not the end of
conscious existence. This is the significance
of Easter; and this precisely is the significance
that is claimed for Spiritualism.

The believers in this great faith tell us that
they, too, have had communications from those
who have passed through the experience called
death, that they have been seen, that their
voices have been heard. Mark you, for the
present I am saying nothing whatever as to the
truth of this claim. I wish to call your attention
emphatically to the fact that the significance
of the Easter claim and the claim of
Spiritualism are precisely the same; and, if
they are true, they demonstrate the same
great truth and fill the human heart with the
same great hope.

A Spiritualist would very likely tell you that
the advantage was on his side, because the
evidence, whatever it may be, which is offered
to us for the fact eighteen or nineteen hundred
years ago, is old,—the witnesses cannot be
cross-questioned; it must be taken on faith.
While the advocates of Spiritualism will tell
you that their facts are present, happening
almost every day in the year, accessible to any-
body; and they offer them to you only on the
basis of the scientific claim that evidence can
be shown. This is their claim; and it is a
claim that we shall find of great significance
as we pass on to the development of our morn-
ing's theme.

I have been showing you for some weeks past
how the almost universal belief in life beyond
death has been held, and has grown, in all re-
ligions, among all people. I have shown you,
especially, during the last two or three Sun-
days, how this belief has come to overshadow
the world, so that the common lives of common
men have been lives of other-worldliness, so to
speak,—the present life has been diminished
and belittled in the comparison, until it has
seemed of almost no account. I have shown
you how this over-belief, that offered very lit-
tle in the way of scientific evidence, that
offered no present or modern facts in its sup-
port, has been reacted against by the spirit of
inquiry, of question, of modern science, until
there is at the present time on the part of the
more intelligent classes of the people, and
those who have come to accept the method of
science, as I hold it to be, as the one and only
method of knowledge, very serious doubts con-
cerning these dear, precious things of the
human heart that cannot as yet be demon-
strated,—so far as the general opinion is con-
cerned.

I want you to note that we are to deal this
morning with a reaction against a reaction.
Though it has been proved to the satisfaction
of those who have been dealing with the great,
material facts of the universe that the exist-
ence of the soul and its continuance after
death are incapable of proof, the great masses
of the people—who love, and to whom human
life is as nothing without love—have refused
to accept the verdicts of science,—have refused
to believe that these men who have said, “I
do not know,” have proved the matter to the
bottom. They have said, We cannot give up
the trust and the hope; and though we admit
in a general way, and with regard to all other

themes, the supremacy of the scientific meth-
od, yet we must believe here or we cannot
live. And so, in spite of the methods and the
claims of science, the great majority of the
common people have clung to the hope, and
believed that somehow and sometime it would
be vindicated as a rational hope.

It is interesting to notice the attitude of the
poets as indicating this great common belief
and trust. For instance, the first stanza of
this hymn of Whittier's that we have just
sung:

“Oh! sometimes comes to soul and sense
A feeling which is evidence
That very near about us lies
The realm of spirit mysteries.”

I have had the pleasure of talking this whole
matter over with Mr. Whittier, and know that
he believed the essence, the substance, of what
is called Spiritualism, though he did not give
much of his time to what is called investiga-
tion of the facts. But he cries out, you re-
member, showing how close it was to his heart:

“Alas for him who never sees
The stars shine through his cypress-trees,
Who hath not learned in hours of faith
That life is ever Lord of death,
And love can never lose its own.”

And then you are familiar with those sweet
words of Longfellow's:

“There is no death! What seems so is transition.
This life of mortal breath
Is but the suburb of the life Elysian
Whose portal we call death.”

I could quote to you passages from hundreds
of poets—from Sili, who has written so finely,
under the title of “A Morning Thought,” to
Browning, who believed with his whole soul,
so that he defied death and said that he was
not one to be afraid when death came; he did
not wish to be delivered from any of the pic-
tured horrors, who did not shrink from feeling
the fog in his throat, who did not fear to face
him in any form, and who, under the title of
“Apparent Failure,” another poem, asserts
his great eternal hope for the poor wrecks of
humanity, washed by the waves of crime to
horrible strand of the Paris morgue. Brown-
ing is not very orthodox in his faith, but he
believes in God and the human soul to such an
extent that he thinks they never can be finally
separated.

And then there is Tennyson's lovely “Cross-
ing the Bar,” closing with the words:

“For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.”

Then there is a beautiful little poem by
Aldrich, written after the death of his inti-
mate friend, Bayard Taylor. I must give you
just a line or two:

“When the soft
Spring gales are blowing over Cedarcroft,
Whitening the hawthorn; when the violets bloom
Along the Brandywine, and overhead
The sky is blue as Italy's—he will come,
Aye, he will come! I cannot make him dead.”

And I would like to repeat to you two pas-
sages from Walt Whitman, but there is not
time; so I will quote one brief one, though I
have quoted it here before. Do you know I
love to say it in all presences in his honor,
since he was a man so misunderstood. I do
not know of more than two other men in the
history of this world like him in this respect—
and one of those is Jesus, and the other Socra-
tes—who so magnificently, so calmly, so con-
queringly met death. I know of nothing in all
literature to match the sweet, grand things
which Whitman has written about death.
This one you can place beside Tennyson's
“Crossing the Bar.”

“Joy, shipmate, joy!
(Pleased to my soul at death I cry.)
Our life is closed, our life begins;
The long, long anchorage we leave,
The ship is clear at last, she leaps!
She swiftly courses from the shore;
Joy! shipmate, joy!”

That was Whitman's welcome to death.
Note also the grand challenge of Holmes:

“Is this the whole sad story of creation,
Told by its breathing myriads o'er and o'er—
One glimpse of day, then black annihilation,
A sunlit passage to a sunless shore?”

Give back our faith, ye mystery-solving lynxes,
Robe us once more in heaven-aspiring creeds!
Better was dreaming Egypt with her sphinxes,
The stony convent with its cross and beads.”

The poets, then, I say, who have, almost uni-
versally—with exceptions like Omar Khayyam,
the author of the Rubaiyat, and Byron—
touched the human heart, have sung of hope
and life, not of despair and death. And yet—
and here is the meaning of the point I sug-
gested a moment ago—these men, and all mod-
ern men, have felt the touch of this great ques-
tion that has swept over modern life, that has
challenged them to bring their proofs or else
surrender their beliefs. And the one wonder-
ful thing about Spiritualism, without any refer-
ence to its truth or its falsity, is what I
called your attention to a moment ago, that it
does not ask your blind belief. It says, Come
and see, and do not believe a word beyond
what you can see or hear or feel of reality that
carries with it this great conviction.

Now let us look at a few of the characteris-
tics of Spiritualism. It has filled libraries of
discussion; but can receive only the briefest
possible touch at the present time. What is
called Modern Spiritualism, as I suppose all of
you know, began in Hydesville, a little town in
this State, in 1848. It had been preceded, how-
ever, in the modern world by other facts, which
were given a similar interpretation. The fam-
ily of the Wesleys, of which John and Charles
were the most distinguished members, was
turned topsy-turvy by what were supposed to

be visitations from the unseen world, though
they were not accepted as from above, but
rather taken to be devices of devils. Perhaps
the most of you know that the home of old Dr.
Phelps in Connecticut was haunted by similar
happenings. Professor Phelps of Andover, the
son of the old doctor, held the belief firmly to
the last hour of his life that they had a spiri-
tual origin, though his orthodoxy prevented
him from consenting to any but a demonic ex-
planation of the visitations. Professor Phelps,
as you know, is the father of Mrs. Elizabeth
Stuart Phelps Ward, who has written so many
books dealing with themes of this character.
This preceded the outbreak at Hydesville.
What did that consist of? Of rappings, of
movement of physical objects, of all sorts of
communications. I am now taking the theory
of the believer, so as to save the trouble of
circumlocution. It accounted for all sorts of
happenings for which they could find no ex-
planation but a spiritual one. Of course, the
cry of fraud was raised, of devil's work; but
here and there were found some to accept the
belief that these things were genuine commu-
nications from the other life.

I wish to consider the attitude of the ordi-
nary church toward this movement, and simi-
lar ones.

It has always seemed to me a little curious
that the average minister will tell you you are
a very wicked person if you doubt immortality;
and he will tell you, with equal emphasis, that
you are a very wicked person if you undertake
to prove it. He wants you to accept it as an
article of faith. And this for a moment must
be a reminiscent time for me. I understand
the attitude of these men, because I have lived
through it. Long before I attempted to study
the matter at all, I knew all about it. I preached
against it. I demolished the entire movement
conclusively. I believed that it was false, fool-
ish, wicked. I proved everything, just as a
young minister is apt to do before he has stud-
ied matters. I demolished Theodore Parker in
the same way before I had read one of his
books. I have noticed generally that the thor-
oughness with which any one of these causes
is demolished coincides with the ignorance of
the demolisher. The people who know it all
are generally the ones who know absolutely
nothing about it at all way. That has been the
result of my research and experience.

At any rate, the ministers opposed it. And
yet it has always been a wonder to me that
they should not have welcomed it. The Catho-
lic church has been wiser. It has admitted
that there have been what are commonly called
“miracles” all the way down, accepts them to-
day, and has said to the Protestants—and the
Protestants have had no answer—It is very
strange that God should appear to teach and
guide his people in one age of the world, and
should leave them without any teaching or
guidance ever after.

I have wondered why ministers should not
welcome demonstration, at least for the sake
of those who without demonstration could not
accept this central principle of Christianity.
But I have wondered whether the truth might
not be hinted at by certain experiences which
I have had myself. I have had what purported
to be hundreds of messages from the other side;
and I have never had a single one that was
soundly orthodox. Wherever Spiritualism has
gone, whatever else it may have done, it has
liberalized the thought of the people who have
accepted it both in regard to God's dealing with
this world, and also as to his doings in the next.

But now one thing no church can afford to
overlook. There has never been a religion on
the face of the earth that did not start with
precisely the same kind of happenings that
Spiritualists claim are taking place to-day—
never one. Christianity started with what?
Appearances of people from the other side;
voices out of the unseen; apparitions, strange
happenings—precisely the same kind of hap-
penings that Spiritualists claim are taking
place to-day. Judaism was born out of the
same kind of atmosphere, and supposed occur-
rences. So was Buddhism, so was Mohammed-
ism, so has been every religion that I have been
able to study in all my long life of research.
All religions claim to have had at their begin-
ning visions and voices, appearances, teachings,
coming out of the unseen. Only it is immen-
sely to the advantage of Spiritualism, let me
repeat again, that the happenings are supposed
to take place to-day, the witnesses are alive,
can be cross-examined. You can find out
whether they are honest men, or whether they
are dishonest, whether they have been deluded
or whether they have really found out some-
thing of value. You can find out these facts
to-day; while concerning the basis of all the
other religions you must simply take the ques-
tions at issue on faith, because they are no
longer capable of investigation. In regard to
most of them there is not a single first-hand
witness to any of these strange occurrences.
The only first-hand witness that we have to
the seeing of Jesus after his death is Paul; and
Paul does not claim to have seen him in the
body which was buried in the tomb. He saw
him in a vision on the road to Damascus.

Now I wish, because I find myself contin-
ually misunderstood and misrepresented, to
state one or two things concerning my own
personal attitude. I read a paper some years
ago at Saratoga before the National Confer-
ence on “Immortality and Modern Thought.”
I was not a little interested and amused after
the meeting to find that a lot of my good
friends, who hated Spiritualism, had gone
out saying, “Savage had lost his head, and
gone over to the Spiritualists.” And there
were a lot of Spiritualists there who went out
of the meeting angry and disgusted because I
was not a believer, or at any rate did not dare

to say so. On one side they were angry be-
cause I had seemed to be for it, and on the
other side because my attitude seemed against
it. My conclusion was that probably I had
hit the middle path of truth and soberness.

I have never called myself a Spiritualist. I
have been charged with, being a coward and
time-server for not doing so. I believe that at
the heart of Spiritualism there is a great truth,
perhaps not yet clearly outlined, understood
or demonstrated; but I have never been able
to call myself a Spiritualist, because, as that
word is used popularly in the newspapers, it
would utterly misrepresent me. There are so
many things connected with the movement
that I not only do not believe, but with which
I am disgusted beyond words, that I am not
willing yet to wear the name. I hardly need say
that it is no cowardice. If I have never proved
anything else in the last thirty years, I think I
have proved to those who are acquainted with
me that I am not afraid to wear any label
which belongs to me.

Spiritualism as organized has been its own
worst enemy. There have been a large class
among them who are so credulous that, no
matter what sort of a story you tell them, they
will simply ask for a bigger one. I was telling
you the other day that Tertullian, the old
Church Father, said he believed “because it
was impossible.” This comes very near the
attitude of a great many Spiritualists I have
met. They will believe anything, no matter
what, that is told them, without investigating
or asking for evidence.

Another thing that has been against them—
not with me, however, I take pride in saying—
is that the movement started with the poor
and the meek and lowly ones of earth; but
there is a striking parallelism right in there
with early Christianity. You know people
went around then, not asking whether Jesus
was a real prophet or whether what he said
was true, but how many of the scribes or the
Pharisees believed on him. Men commonly
wait for a popular movement before they
join.

Spiritualism started in this same way; and I
have met a great many people who have con-
fessed to me privately that they believed, but
would not say so because it was not popular.
One famous English scientific man told me in
private conversation that he had been experi-
menting for years, and knew that Spiritualism
was true; but, he added, I don't talk with people
about it, because I used to call every man who
had anything to do with it a fool, and I don't
enjoy being called a fool. So he kept still.
This is the attitude people have taken in regard
to it; and to-day you can never get at the num-
ber of Spiritualists by the census. I venture to
believe that you cannot take a stand on any
spot on Manhattan Island and sling a stone
without there being somewhere within the
radius of its fall one or more families who are
studying Spiritualism privately in their own
houses, and who are believers, but dare not let
their next door neighbors know it for fear of
ridicule. I have had people, when I was trav-
elling, sit down beside me, and evidently feel
their way. They would ask a question or make
a statement just to try me, to see whether I
was going to shut them up. The moment they
found I was sympathetic, they would tell me
wonderful things within the range of their
own experience. So the country is full of peo-
ple who have had strange things happen to
them, and who believe, or at least wonder, if
there is not something in it.

One of the worst enemies of Spiritualism is
the dishonest practitioner, the fake medium,
or the people who cover him up through any
personal favor, or, as they mistakenly think,
for the honor of the Cause and to save it from
disgrace. If there is any man on the face of
this earth meaner, more utterly contemptible
than any other man, it is he who will take
money coined from the broken hearts, from the
hopeless tears of those who long to know
whether their dead are alive; and take it, not
even for what they believe to be a genuine
message from the other side, but simply for
the sake of the money. When a person will
do that, I do not believe there is anything on
the face of the wide earth too mean for him
to do.

These are some of the obstacles that have
stood in the way of the progress of the move-
ment called Spiritualism.

Now one word in its favor, so far as it goes.
I have said I do not call myself a Spiritualist.
I shall announce to you frankly, later on,
what I believe and where I stand. There are
certain things that ought to be said in defence
of Spiritualism. The other day all the news-
papers in New York had long articles as to the
belief of the Rev. Dr. Abbott of Plymouth
Church; and they were coupled with an ac-
count concerning the belief of Dr. Hillis, his
successor, both of whom believed, according
to their own statements, all that is essential
to Spiritualism, only they were both very
careful and most anxious to guard themselves
against the possible suspicion of belief in such
vulgar things as a rap on a table or a move-
ment of a physical object. For the life of me
I can never understand what there is so fool-
ish or degrading in a rap. Suppose you were
in one room of a hotel and I in another, and I
should want to call on you. If I am courteous
and half-polite, I do not open the door, and
rush in without finding out whether you want
to see me or not. I tap on the door to an-
nounce myself. Suppose I have a friend in
the Unseen, close by me, who wishes to com-
municate something to me, and finds he can
call my attention by a tap. Is there anything
so very silly about it? If there is, I am too
dull to discover it.

And then as to this question of the move-

ment of physical bodies. Did you ever think
—please stop and consider this, for it is the
essence of the whole matter—if there is a
power in the universe that is capable of lifting
a grain of wheat or a hair without the use of
any muscular or physical effort, then he who
has discovered this has crossed the Rubicon
and has answered the question as to whether
this universe is material or spiritual. If a
particle of matter can be moved without mus-
cular contact or physical force, in the ordinary
sense in which those words are used, then it is
demonstrated to all the world that there is
unseen spiritual power at work there; and if
these movements indicate intelligence, then
the power that moves is an intelligent power.

And yet people talk about these things as
though they had no significance at all. This
is the shallowest way of dealing with the
matter. I have had it said to me a thousand
times that whatever claims to come from the
other side is always silly and foolish, nothing
dignified, nothing worthy. That again shows
that the person who makes the statement is
not acquainted with the facts. I have had
what purported to be hundreds of messages
come from the other side, and many have
asked me what kind of messages they were. I
have frequently replied that they were very
much on the level of my daily mail. I get
some very silly things every morning in my
mail, some malicious things, some stupid
things. I get some things tender and noble
and sweet, some things full of intelligence.
And if we could once get our heads free from
the nonsense inherited from the old and dis-
carded ideas of the past—such as the idea that
the moment a man dies he is either a devil or
an angel—this is just what we should expect.
If I should die on this platform this morning,
and come to consciousness in five minutes, I
should expect to be neither more foolish nor
more wise than I am now. Why should I be?
And if I should send you a message, why
should it not be on the average of my present
intelligence?

The very silliest thing on the face of the
earth, it seems to me, that people do is to go to
mediums for advice, particularly in regard to
financial matters. I am fairly up in arithme-
tic; but I should hope nobody of sense would
come to me, if they could, after I was dead,
about stocks on Wall Street. I do not know
why I should be supposed to know so much
about a thousand things because I am dead.
Fools die every moment; and I suppose they
are as big fools five minutes afterwards as they
were before. If I wanted advice in financial
matters, I would rather have a word from Pier-
pont Morgan than from a congress of a thou-
sand spirits, although I knew the message
genuine.

This by way of a hint that you can elaborate
in a hundred directions, and see how silly it is
to go to “business mediums,” as they advertise
themselves.

To recur to this question of intelligence that
purports to come from the other side, let me
say to you, find out whether the people who
make this claim know what they are talking
about. There is no end of trash that purports
to come as communicated from the other
world. At the same time there is a whole
library of the noblest morals and spiritual
teaching that I am acquainted with. I know
one book, for example, the author of which
was an Oxford graduate, and who during a
large part of his life was connected with the
School Board of the city of London, a member
of the Church of England when he began, and
afterwards a clergyman in that church, who
became a Spiritualist and a medium both. His
book was written automatically, as he tells us,
through his own hand. Sometimes in order to
divert his thoughts from what he was writing,
he would sit and read Plato in the original
Greek, while his hand was at work on his own
account. And this book, contrary to what
people ordinarily believe, went squarely against
his own religious creeds, and converted him
before he got through; and it contains some of
the noblest ethical and spiritual teachings to
be found in any Bible in all the world.

So do not trust the first squib that you come
across in the newspapers in regard to the char-
acter of the communications or what happens
on these occasions: just do a little inquiring
on your own account. The newspapers are not
always infallible in regard to all these matters.

The ethics of Spiritualism as published by
its best representatives are as high and fine as
you can find connected with any religion on
the face of the earth. This does not prove its
peculiar claims at all; but it does prove that it
is not a movement to be treated with utter
scorn and contempt or as being connected with
the offscouring of the earth. Early Christian-
ity, you will remember, if you will read over
the writings of Paul, was made up of the peo-
ple that the respectable did not have anything
to do with. Spiritualism has until modern
times been made up of much the same class of
people. But now such names as Mrs. Eliza-
beth Barrett Browning, Lloyd Garrison, and
others by the score, are associated with it; and
some of the noblest, most intelligent people
with whose names you are familiar were open
and avowed adherents of Spiritualism.

Remember, then, that this is a great and, in
the main, genuine, sincere movement, and
that, whether its claims or any part of them
shall ever be found true or not, it stands for
the same great hope that makes the glory of
our Easter morning.

Dear Father, we thank Thee that hope
springs eternal in the human breast, that it will
not down, and that, if requiring proof, it will
seek for proof until it finds it, that this is one
of those questions that the human mind will
never tire of investigating until it is discov-
ered and proved. For this we thank Thee,
and in this trust we take heart and courage.
Amen.

Written for the Banner of Light.
THE SOUL TO THE BODY,
At the Parting of Their Ways.

Farewell, my old friend, my kind gaoler and slave,
I now leave you to rest alone in the grave.
The earth ties that bound us in years that have passed
During life's journey here are severed at last.

Your home is the earth, and within her dark breast
From labor and toll you can there find a rest;
But if in the future you sigh for a change,
And wish on the surface in sunlight to range,

Arise with the grasses, the lilies and flowers,
Again live in sunshine or in shady bowers;
If farther you wish to embody again
The thoughts and spirit of an organized man,

Nature's laws are in force; the ox eats the grass
To fatten his body; to it you may pass;
A step farther on, and you come to the goal;
Again you're the body, and man is the soul.

This cycle is one where you'll always be found
So long as this earth in its orbit goes round,
Whenever a spirit receives a new birth,
The body alone finds its home in the earth.

So a final farewell! now and forever!
Earth ties can no longer hold us together.
I go with the spirits to mansions above,
The home of the soul, where the sunlight is love.

And now just a word to the friends present here:
As you look on the form that rests on that bier,
Do not say, "He is dead!" 'Tis only a birth,
For my body alone now returns to the earth.

My spirit still lives and is present to-day.
I can see what you do and hear what you say.
For man is but part of an Infinite Whole,
Whose body is nature, and God is the soul.

Since we are all made in His image, 'Tis said,
Eternity measures the pathway we tread;
In life's journey here, then, let this be your aim,
A constant increase of His likeness to gain,

And if now in this world of change it be found
That long-cherished creeds and beliefs are unsound,
Both reason and conscience are given to you,
Reject what is false and embrace what is true.

We look in the grand book of nature and find
The wisdom and justice of the Infinite Mind.
This God is your Father, man is your brother;
Be this, then, your motto: "Love one another."

Many thanks, good friends, for your kindness to-day,
But loved ones are calling, I hasten away.
I go with them gladly to brighter homes above,
In sweet Death-land, always radiant with love.

221 Gates avenue, Brooklyn, N. Y. B. M. LUDDEN.

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The Purpose of Life:

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

BY C. G. OYSTON

CHAPTER VII.—Continued.

Thought, and its Embodiment.

So nicely attuned to the soul's more perfect expression is everything external that thought which could have escaped the mortal vision on earth is visible, tangible, powerful and suggestive in its symbolic influence, and a true index of man's condition of spiritual advancement. The very atmosphere becomes the substratum for the crystallization of human thought. Allow me to call to requisition the following description of spirit life and its conditions as communicated by the spirits themselves through the medial instrumentality of Mr. De Main: "You may drink up all the vice and corruption which is so prevalent in this your world—you may drink up the staler waters of sin that are so sweet to the individual on earth—you may wipe your mouth before your fellows, as though innocence alone had its abode within your breast—but when the flesh is rent from the spirit you will then perceive that every act of moral degradation will certainly leave its darkened stains upon your spirit-body. It is by the spiritual body your standard is known. As, when you stand before a mirror and see your image reflected therein, so when you stand upon the shores of spirit-life your thoughts and actions here will mark your individuality. The spirit-body varies in hue from a sallow blackness to a brilliancy so bright and luminous as to resemble the sun at noonday. According to the development of each individual will his garments assume an indication of his advancement. The spirit-body is so nicely adapted for its purpose that if man be swayed by any great emotion it reflects the inner action externally. If the aspirations be earthly, the garments will assume a darker hue; but if the desires be pure and holy he will appear more beautiful in consequence. If your garments are dark as a raven's wing, you must by slow and painful process seek to render them more beautiful. You may appear sanctimonious here, and enjoy a season of prosperity, but when you step from the material body all will be revealed. If you would hide and long for a cloak to cover the blemishes of your spiritual body, it will be all in vain. In the presence of purer spiritual beings you will not dare to look up. Oh, then live purely if you would avoid this horrible experience. Let no word, like a poisoned arrow, sink into the bosoms of your fellows, but strive to purify the spirit-body or your deformity will be exposed to the gaze of the whole spiritual world. When you visit the ale house and the gin palace you breathe an atmosphere that is attracted to the spirit body. You may not perceive evil resulting therefrom, but it would strike you with terror were you thoroughly cognizant of the pernicious influences that pervade these dens of iniquity. How often steady, well-meaning men, who have bid fair to become useful members of society, have been utterly ruined and the fair promises of their lives become blasted by spiritual contamination.

However the soul principle, or inner spiritual essence, is not injured by this contamination. Let you plunge into whatever vice you may—let you evoke tears of sorrow and woe from a widow or orphan's heart—you may shed rivers of blood, yet you cannot possibly dim the lustre of the fair form of love and purity within. The only tarnish the soul can receive is expressed on the external covering, or spirit-body. As an illustration of our meaning we will take a lamp. The light or flame of that lamp represents the soul principle of man, and the transparent globular covering encircling it represents the spirit body. If you shut up the rays of light by covering the globe with some dark substance, so that the rays cannot be unfolded, the inner flame becomes obscured, but it is none the less brilliant, although it cannot penetrate through the thick covering by which it is surrounded. If you want to see the brilliancy of the light within you must tear aside the external covering of darkness. The spiritual light is smothered—the undeveloped being is dwelling continually in darkness and gloom, and the soul is incapable of emitting one solitary ray, but as man advances, and the spiritual within exercises its influence, the darkness gradually vanishes, the light beams forth in all its transcendent splendor, and the pathway becomes illuminated with the radiance and dazzling beauty of the spirit. These same spirits on another occasion expressed themselves thus: "When a spirit vacates the body, and enters the spirit realm, the life that was and the life that is are connected, and the two experiences thus make one. It is life without break or intermission, from the first dawn of intelligence to your then present condition of advancement. In the endeavor to make his thoughts and surroundings blend harmoniously man experiences sensations painful in the extreme. Perhaps he has made enemies while on earth by his wayward conduct—maybe he has sent forth fiery darts like barbed arrows which have seriously wounded the spiritual susceptibilities of his fellows. He must, therefore, minister to the spiritual requirements of those whom he has injured on earth, and you know how hard it is to go to an individual who is your enemy with this purpose in view. Then if it be such a severe trial on earth, when the finer susceptibilities are blinded by material conditions, what must be the fearful ordeal when he has become divested of the physical, and his inner being quivers with spiritual emotion? But he must do this, and overcome that individual's hatred by kindly deeds and spiritual sympathy, or he cannot hope to better his condition, or take one step forward on the round of progression."

When man steps forth from the material tenement he finds thought absolutely necessary for his continued existence. The digestive apparatus which promoted the assimilation of material food is there utilized for the assimilation of thought, which is the sustenance of the spirit.

The human spirit when freed from its earthly chains gravitates to the condition exactly adapted for its manifestations according to its state of development. Then what can be more rational than to suppose that the thoughts which have been previously evolved by that particular spirit should surround him and claim the assimilation of their primal centre. By the volitional stimulus imparted while on earth the spirit has caused the objective reflex of himself to form a habitation suitable for the parent soul. If, therefore, thought being spiritual, can impart beauty, happiness, peace, and facilitate the progress of mankind, surely its influence must be amplified in its native condition in the spiritual world. Independent of soul activity the physical world would be a sterile, arid waste; nay, without disembodied soul expression no material universe could exist: then by analogical reasoning, we may safely affirm that there is nothing in the whole economy of being but thought, and the soul of man—that individualized mystery of existence—is nothing more or less than the embodiment of thought.

Oh! what inexpressible beauty was portrayed in the Grecian embodiments of thought—those statues whose symmetrical harmony and life-like representation have been a theme for all humanity subsequent to their creation. Wondrous soul of art! Thy creative power even on earth is measurably perfect, except the ability to infuse the life-principle into the inanimate clay. However, this desirable acquisition is a property of the spirit, and surely in the higher life animation and activity will be imparted to external things by the creative power within.

The transcendent loveliness of the Madonna was originally a thought in the mind of Raphael. That thought was expressed, and humanity is richly blessed thereby. The St. Peter's of Michael Angelo was once latent in the mind of that inspired architect, and now in the spiritual realm that thought is expressed, and it is "a thing of beauty which is a joy forever." In visiting our galleries of art for spiritual education we are simply holding sweet converse with the thoughts of our fellow men. The most magnificent city that ever adorned the bosom of earth was originally thought communicated to embodied man. The sweet, silvery strains of heavenly melody bequeathed to us by the poet's genius—those delicious songs of a supernatural land which exercise such a refining and spiritualizing influence upon us lesser developed beings inhabiting the mortal form are simply objective expressions of divine thought. Spiritual in its essence, changeable in its characteristics, potential in its energy, and eternal in its destiny, what then is the nature of its existence in the spiritual world?

Though the Pyramids of Egypt may crumble to the dust—though the gorgeous expressions of Eastern architecture may be no longer visible to the material eye—though the hanging gardens of Babylon may be no more on this physical domain—though the splendid beauty of Grecian sculpture may mingle with the clouds of the valley—the primal thought that gave them being will remain as long as the soul of man shall survive. The thought of man is breathed in the sighing of the wind, the ripple of the streams, the song of birds, the hum of bees—in sweet music's rich, enrapturing sound, and the glad voices of happy childhood; in the dazzling light and the mellow glow, the eloquence of the silence, the suffusing perfume evolved from loveliest flowers, the grand anthems of vocal praise ascending from hearts happy in their native joy; where broods no pain or care, and where an eternal baptism of love is imparted to the soul by the attendant angels of Hope and Peace.

[To be continued.]

Written for the Banner of Light.

Spiritualism Weighed in the Balance.

BY PROF. J. S. LOVELAND.

Weighing, in its most literal meaning, is to ascertain the number of pounds, ounces or grains contained in a given substance. To weigh a moral, or intellectual proposition, is to calmly consider it in order to find out its truth or importance as bearing upon the welfare of humanity. When we weigh a movement or organization of people, we have to submit it to a most thorough scrutiny or examination.

1. The first thing is to ascertain what it teaches and what it does.

In searching for the teachings or the principles of Spiritualism we are met with this most significant fact: there is no authoritative teacher—there are no books of revelation from which we may quote. Spiritualism comes to us in concrete form. There is substance and phenomena, but no divine expounder. Just as in the case of astronomy—there was the cosmos and its phenomena. Man had to evolve the truth himself, and for himself. When the gods attempted the task, in Bibles and holy books, they taught falsehood and demonstrated their ignorance of the worlds they claimed to have made. It took man many thousands of years to find out the truth. Spiritualism teaches by the same method. It presents phenomena and substance, and leaves it to man to find out the law and the truth embodied therein. Newton, in the fall of an apple, saw the law which governs the conditions and motions of universal nature. Apples had fallen for thousands of years, and thousands of men had seen them fall, but no one had seen the law, or force of gravitation, until Newton. So also for thousands of years, the raps and other forms of spirit-manifestation had been transpiring, and men had witnessed them, but to one had seen the law of their production. Awe-struck, they had regarded them as acts of the gods independent of all natural laws. But when the little girl at Hydesville discovered the human intelligence in the rappings, the problem of the ages was solved. Another Newton had arisen, and the spectre of miracle vanished, and the beautiful angel of naturalism took its place in the human consciousness. No more ghosts—no more devils to terrify the slaves of ignorance and the dupes of superstition. But Spiritualism did not come with verbal explication of miracle; but, on the contrary, presented the same phenomena which for ages had been termed miraculous, but the progressed intelligence of this age saw that they were all in accord with natural law. We need no Discovery! In the ages to come it will rank as high as those of Copernicus, La Place, Galileo or Newton. In some respects it was greater. The interpretation of the law of the raps solves a mystery of more potent importance to man than that of gravitation. The solution of gravitation explains in part the wonders of the material universe; but the solution of the rap unlocks the covered arcana of eternal life. We may say with truth, that it throws open the gates of immortality to man.

Spiritualism, in its multifarious phenomena, is a grand symposium of the nature, possibilities and external destiny of humanity. It covers the vast field of human relations, rights and duties. It, therefore, solves the long-contested problems of philosophy, morality and religion. Its postulate of spiritual naturalism is the open sesame to all the chambers of mystery. The veil of Isis is lifted. The riddle of the Sphinx is read. The Gordian knot is untied. The Mystery of the Ages, which was not revealed by Christ, is revealed by Spiritualism. It is the Naturalism of Spirit Phenomena, which Christ and all preceding teachers had declared to be supernatural.

Hence the truths taught by Spiritualism are the truths of Nature; the principles which it submits are the demonstrations of science. It presents no sectarian, partisan teachings—no imperfect, flickering candle or lamp-light guide. It is a full-orbed sun, pouring its undimmed radiance upon every seeking soul. Its principles unfold the entire humanity in the warm embrace of universal love. Its teachings point along the path of mutual helpfulness of each for all and all for each—one great family of accordant members. The truths of Spiritualism are, as we must see, universal. There is no narrow partialism, no ignorant superstition, no slavish deference to an effete miracle, no blind worship of a buried past, and no cringing subservience to an imaginary God. Equality, Liberty and Progress are its watchwords. As to its truths, well, we have weighed Spiritualism in the balance and it is not found wanting! We may explore the entire field of human faculties, each one having a hunger of its own, and on the table spread by Spiritualism will be found the food perfectly adapted to meet the demand. No other religion, no other philosophy, has ever done or can do this. The mortification or destruction of some portions of our nature is demanded by Christianity as requisite to salvation. In other words, it mutilates us, saving only a part of our being. Spiritualism saves the entire man, without mutilation or destruction. It demands no crucifixion as a prerequisite to the kingdom of heaven.

If, having weighed Spiritualism as a system of truth and principles, it becomes necessary to weigh it, or rather to weigh its adherents, and ascertain whether they harmonize with the teachings and principles of their system. In other words, we wish to ascertain if the teachings are incorporated in the lives of its adherents. Perhaps, it will be alleged that devotees of other religions are not as good as their principles. So far as Christianity is concerned, its adherents are better, on the whole, than their teachings or doctrines. Christians are much better than they would be if they followed the example of Christ, and obeyed his teachings. Should any one attempt to live, as Christ is represented as living in the New Testament, at the present time, he would be arrested as a vagrant, and if he taught the precepts ascribed to him he would be hooted at by church and world alike. Who would countenance a teacher who commanded to take no thought for food or raiment; and that you must sell all you had, and give it to the beggars? Christians do not give to all who ask of them, nor bestow their cloaks on those who have taken their coats. They repudiate Jesus on those, and many other points. And they do it wisely. Perhaps they fail in some things which are right and good, but in the main they are far in advance of him whom they profess to worship.

Let us come back to the teachings of Spiritualism, and

their observance by those who profess to be Spiritualists. As before said, one of the far-reaching principles is human brotherhood. Out of this, issue the teachings of equality, justice and love. Mutualism is one of the primary teachings—"one for all, and all for one." All religions, all governments, all social systems which do not accord with, and secure to each and every person equal opportunity to the use of all natural means for life and happiness are wrong and robbery. Present religions, governments and social customs prevent by force the majority of the people from the use of natural wealth, which belongs to all human beings alike. They secure, by force, the possession and use, by the few, of special privileges. The methods by which the people are robbed are enacted into laws by the government, sanctioned by the creeds of the churches, and fostered by the social customs of the age. The platforms of political parties endorse the modes of robbery, and seek to perpetuate the Constitutions and laws which uphold them.

What are Spiritualists doing about this vast system of legal robbery? As a body, have they condemned it? Have they withdrawn from the churches and parties which uphold the robbing system? Have they unitedly sought to correct these palpable violations of justice? Have they demanded the abrogation of these monstrous forms of iniquity? We are sorry to be compelled to answer in the negative. We are grieved over the fact that the great body of believers are more concerned over the production of some common phenomena than they are in the great principles taught in their philosophy. They are more interested in attending meetings for trinket reading than in seeking to right the giant wrongs that are crushing into poverty and despair millions of their brothers and sisters. Great gatherings of the Spiritualists, State and National, will leave no stone unturned to secure some great display of mere phenomenalism, and leave entirely to private initiative any mention of the agony and despair of the suffering victims of the intensified wrongs of the ages. Mere personal, selfish satisfactions in tests and messages from the unseen, and the gratification of a credulous curiosity outweigh all sense of the tremendous duty involved in a profession of Spiritualism. The "mint and cummin" are rigidly attended to, while the "weightier matters" of human redemption are passed by with careless indifference. Fulsome eulogies of Spiritualism, boastful repetitions of great names who have embraced it, constitute the pressing wants of the present. We are in the midst of a fearful crisis in human affairs. Unrest and commotion in all departments of thought and action show the oncoming of change, and yet we seem to be resting under a soporific influence, which renders us oblivious to the menace which overshadows the present order of things with the pall of doom. The prescient wisdom of the higher life foresees this coming storm, and has sought to prevent or to modify its fury by unfolding the truths we have mentioned above, and by educating a people in the principles on which the future civilization must rest. But we have been utterly heedless of the warnings from the spirit side, or, if we have bestowed a transitory attention, it has only been to throw off all personal responsibility, and impose it upon the spirit-world. The spirit world will perform its own duties, do its own work, but will not, cannot do ours. To combine and cooperate is our work, not to shirk in any degree.

We are weighed in the balance, and we are found sadly wanting. We are not required to go on a warfare alone. We have the pledged support of the invisible realm of life. We have a tireless, sleepless assistant in the conflict, and are assured of victory if we combat valiantly. Let us remain in ignominious ease. The ocean sounds the alarm, but we are deaf as the adder to the call. The noise of cannon floods around us, and we disport ourselves as though on a picnic excursion. The groans of the dying, the wails of the wounded vibrate the air, and we are as indifferent as though it was the gabbling of geese. Our brothers are clad in tattered rags, their children's faces pinched with hunger, but we turn away with the Cain-like question, "Am I my brother's keeper?" The warning voice rings out through all the land, "Behold! their tears and hear their cries," but we close our eyes and ears, and sing, "In the Sweet Bye-and-Bye." Weighed in the balance, and found wanting. Blessed as no people ever were blessed before, occupying a position never possessed by man since time began, possessed with powers unknown to all the ages past, armed with the most potent motives to sway the human heart—with means of demonstration no movement has ever had, and yet we are found wanting! We are not required to fast or maim ourselves, to sacrifice our possessions, or afflict our souls in doing our duty, and still we are wanting. Most emphatically are we illustrating the Bible saying that "the children of this world are wiser in their generation than the children of light." We are forced to the unwelcome conclusion that, while Spiritualism is the embodiment of principles which, carried out in human institutions, would rectify the imperfections and wrongs of existent despotism, and establish the kingdom of heaven here on the earth, the receptors of that sublime truth are sustaining the old wrongs, and opposing the very thing they profess to embrace. They are amusing themselves with the externalities—the surface facts of phenomena, and warring against the very principles on which those phenomena rest. Rouse up, my brothers and sisters! Rest no longer on the aches of this great revelation from the heavens. Go on to perfection. Master the profound philosophy of life. Know that Spiritualism embraces all the relations, duties and experiences of man as an individual, as a social unit of the human wholeness, and an heir of immortality. This do, and soon the judgment "found wanting" shall be blotted out forever.

Features of Spirit-life.

In connection with F. A. Wiggins' pastoral work in Brooklyn, N. Y., during the past season, interesting class lectures have been given on Monday evenings in the parlors of Mrs. Kurth. Subjects treated have included the various phases of mediumship, prophecy, evolution and involution, with the answering of varied questions on philosophical and scientific themes. On a recent occasion, by request, the controlling intelligence related some experiences of spirit-life which seemed of sufficient interest to warrant their presentation to a wider audience.

"I have been asked, said the spirit, to give my experience since coming to this sphere of consciousness known as the super-mundane, or spiritual world. I do not know of anything in the days that are gone more unwelcome to me than to be compelled to listen for a half-hour to the experiences of any individual in whom I was not particularly interested. I think it is frequently better to keep our experiences to enrich our own souls with than to use them in the attempt to enrich the life of another. Therefore I will not confine myself entirely to my own experience here, but will perhaps relate experiences as I observe them in the spirit-world.

I doubt if there is any one on earth who can remember the day he was born into this world of human expression. There are likewise many on the spiritual side of life who cannot remember the day of their birth into this, the spirit-land.

I shuffled off the "mortal coil" very much after the manner of many men, and I found myself freed from many things thereby. The first thing that seemed to excite thought-activity was the relief from burdens I had dropped—for I left behind some very unpleasant features. I felt otherwise very much the same as I did in earth life.

There is always one most pleasant feature in passing into the spirit world. It is the same experience when you go away from your earthly homes for awhile and return; you know very well the reception you will receive, which is likely to be one continual ovation, and a source of deep pleasure, as you meet your loved ones. This is a feature of the pleasure there is in coming into the spirit-world. Perhaps this is the best in the consciousness of a new-born spirit. There are many other things, friends, that I cannot speak of, because you can know nothing of them until you have tasted them for yourselves. You cannot comprehend them. If I were to bring from some other planet some fruit that was entirely unlike anything ever seen or tasted here, I could not tell you by any process what the fruit was like until you had tasted it yourselves, because there is nothing grown on earth with which I could compare it. This is true of some of the experiences in the spirit-world which I could not elucidate or explain in any sense that you could comprehend; it would be impossible.

The degree of progress in spiritual development which any spirit has made decides how much it can appreciate surrounding conditions when born into the spiritual state of consciousness. Human memory of a certain kind is not enduring, while there is another kind that is everlasting. You retain in the spirit world the memory of that which has impressed itself on your spiritual consciousness while yet in the material state. A contract is often made between two friends, that if one dies and he finds that he can come back, he will make it known, a certain sign being agreed upon by which he can be recognized. Now if the spiritual consciousness of the deceased grasped the contract completely, he will be able to fulfill it, because he will remember it. On the other hand, if there is only physical speech, a mental contract, which made no impression upon the spiritual consciousness, he will not be able to remember it and keep the agreement, though he may often return. Many spirits who remember the names by which they were known in earth-life, are not able to give them. The machinery of communion between the two worlds of consciousness is very delicate, not easily comprehended.

Before possessing a spiritual consciousness before entering the spirit-world, you begin life there with an appreciation of its realities and its beauties in all its departments,

at once. If your physical relations have not been spiritually employed, if the spiritual department of your mind is not unfolded when you enter upon your career in the spirit-world, you will understand about as much of what you see as a child born into a palace would comprehend of wealth and luxury.

Love-relations are always retained, that is, if your love has been a power in your life and not a mere fancy. Love is something very deep and difficult to comprehend in its true significance. You may think you do, but to the degree which you love will form a part of the beauty of the spirit-world. True love is experienced nowhere else save in the spiritual consciousness, and according to the manner in which love has been exercised here, will you enter into the enjoyment of that love over there as a connecting link to the love you have left behind, in love's relations. The love extending from spirits to you is far in excess of what you know and feel as love. Love is a power which holds domains—one that the process of time can never rust or dull.

You may be interested to know what we do in the spirit-world, and here let me say that your world is ours; you are in the spirit world this minute, although it is not consciously your world yet, but it is to be yours. When will you mortals get the idea firmly established in your minds that the worlds of which I am speaking are only related or disrelated to each other by relative degrees of consciousness? To use a homely illustration, the dog is in your world and you are in his, and yet the dog does not appreciate many features of life that you do. And why not? Because he is in a different world of consciousness. He knows many things, but not all that you know. He may see a flower, but you recognize in that flower a spiritual essence, a relation of yours. You might call the lily a sister and not be far from truth.

So we are employed right here with you; we work not with our hands but with yours. The reason why we use your hands no better is because of your unwillingness to let us; but we build into your consciousness. You have not projected an invention from the earliest history of man; you have not corrected one condition or modified one imperfection in your mortal life without the help of the spirit-world—not one single thing. Now you may ask, "Have you builded our palace cars for us? What reason have you, as spirits, to be interested in railroad cars?" We have every reason to be thus interested. What did you build freight cars for, and equip them with troughs for water and food, then refrigerator cars to transport beef after it is killed? Because you saw the necessity thereof, or, rather, the spirit-world saw it for you, and helped you to build them, because former methods were inhuman and cruel, so we started humanitarian ideas in your minds. Then we made you see the necessity for better accommodations for you human animals. Many people who live only for pleasure and comfort would not travel at all otherwise, and by tempting them to cross the continent, and coaxing the people of California toward the middle West, they come in touch with each other, and thus get more civilized. Civilization is the great educator and develops the race. Bye-and-bye you will not touch the earth at all when you travel, but go as the spirit goes—float, if not fly.

In the domain of medicine, the spirit-world has led the doctors up to vivisection for a purpose. The practice of vivisection has been so cruel and revolting to the sensitive mind that it has aroused a protest which has drawn attention more closely to the work of the medicine man. He will go on until humanity will stand it no longer, till every man and woman will become their own physician, by growing into a knowledge of how to maintain health. Later on, the surgeons will have to go with the medicine man, when the machinery of the earth runs so smoothly that there will be no more accidents.

Mortals think the world grows slowly, but when God wants a text he preaches Patience. Some of the most progressive spirits in the spirit-world hold the conservative preacher to the old hell-fire idea. Higher teachings are of no value until the people grow to demand and appreciate higher truth. All of the conditions in which you find yourselves are temporary. A spirit looks upon eternity in considering growth; you upon time. It is necessary that you suffer the prick of disappointment, the sharp sword of injustice and sorrow. You loved ones, watching near, welcome the visitation, knowing the result. Your spirit friends would not have you escape it.

Are spirits out here certain of immortality? Strange as it may seem, there are those here who have no realization that they ever lived in the mundane sphere. Their spiritual consciousness was not sufficiently aroused while here, although many of them had a life expression of seventy-five or eighty years. Others have very little remembrance as if their life here was but a day—so little of their spiritual consciousness was aroused.

Now we hold séances here (though if you were a spirit you would see that this is not exactly the right word), similar to those you hold, by which we get communications from a higher degree of consciousness; and there are spirits here who look upon us as being foolish for doing this, just as they do with you, those who are not in the same realm of vibratory consciousness.

You may ask "Have you seen Jesus?" I never have seen him. "Do you not believe that he once existed?" I do believe it with my whole soul. It is to me a knowledge. I know that he is in the spirit world, but on a different plane of conscious spiritual vibration than your humble servant. He might be here in this room and I not know it, just as one hundred people are here, besides yourselves, of whom you are not conscious. We have spirits here who vibrate to the thought-world on a higher plane. I have heard from spirits from the third sphere higher than the one I am in.

There is no necessity for any mortal to fear the process which you call death. If you do not take your own life, or it is not taken from you, it is never painful. I seemed to be borne away in the arms of friends, and felt the arms of their love about me, for love in the spirit world is something tangible. You can take hold of it, as you would here grasp a chair, and say "this is love."

How do spirits pass into higher states of consciousness? Is there death connected with it? No, and the time will come in human life when no such thing as death will be recognized. It may be a million years first, it may be five thousand years. It all depends on the development of your spiritual consciousness. Death is dreaded simply because of ignorance.

The spirit-world bends toward you, yearning to lift you into a higher plane of vibration. It calls to you "come up, come up higher," and you, instead of making effort to meet these spirit-helpers in their realm of consciousness, persistently reply "come down, come down, give us another proof that you can come down," and so you grovel on the material plane of phenomena, giving small attention to growth in spiritual realization, to the unfolding of soul possibilities.

Lift up the gates of your spiritual consciousness, and be ye lifted up by everlastingly doors, and let the spiritual essence of life flow in.

"The White Man's Burden."

BY MRS. A. B. SEVERANCE.

Who has not read that remarkable poem, "The White Man's Burden," by Rudyard Kipling; and having once read it felt so charmed with its grand, majestic movement as to feel impelled to re-read it to get a full sense of its rather obscure meaning? This at least was my experience.

But as regards what should be the white man's burden in its highest and noblest sense, I could not feel quite satisfied with Mr. Kipling's plane of thought, as revealed in or between his lines; and all day long I kept saying to myself: I do wish he had expressed thoughts more in keeping with the greatest needs of humanity.

Then my invisible helpers said to me: "Cease thinking about it, and at a right time we will try to help you out of your emergency as well as your rather unpoetical brain will enable us to." So the next morning, as the gray dawn was changing to its rosy hue, I awoke under a strong spirit-influence, and the following lines were impressed upon my brain, which I wrote out directly afterwards as well as my memory enabled me to do:

"Take up the white man's burden,"
Apply the golden rule
That no unjust proportion
Shall blind his heart and soul.

"Take up the white man's burden,"
Proclaim the best yet known
Present your soul's best offering
That Truth and Right shall grow.

"Take up the white man's burden,"
With steady heart and hand
Instruct your struggling brother
How Truth can bless mankind.

"Take up the white man's burden,"
O ye who lead the van,
G. F. and found just systems,
True to the rights of man.

"Take up the white man's burden,"
No selfish course pursue,
With brain and brawn work bravely,
To nobly build the new.

"Take up the white man's burden"
For all, and not the few,
Ply Love and Truth and Justice,
And bid past wrongs adieu.

"Take up the white man's burden,"
Ne'er yield to greed's command;
The bread and salt of millions
O'er food their just demand.

1300 Main street, White Water, Wis.

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SPECIAL NOTICE.

✻ E. W. Wallis, the efficient editor of *Two Worlds*, Manchester, Eng., on April 1, gave an address in St. James' Hall, London upon the subject, "Spiritualism in America." Our esteemed contemporary, *Light*, publishes the address in full in its issue of April 16. It contains much valuable matter, and is of interest to all Spiritualists in the United States. We shall refer to it at length in a subsequent issue.

Commendations of Dr. Peebles' "Christ Question Settled."

I am more than delighted with that valuable book, the "Christ Question Settled." All sides are represented. The Doctor's style is clear and strong. It is a very valuable volume. DR. FRED L. H. WILLIS.

It was given Dr. Peebles to do one of the most important and effective pieces of work that has ever been performed for true Spiritualism. ANNY A. JONSON, Arlington, N. J.

The "Christ Question Settled" is the right thing at the right time in the right place, and is bound to fill a great need if read and studied. It is admirable. I like it. F. A. WIGGIN, Brooklyn, N. Y.

The book on the Christ question, by Dr. Peebles, ought to be a clincher as to whether Jesus existed or not. DR. E. D. BABBITT, Los Angeles, Calif.

I have read the writings of Dr. Peebles for over thirty years, and if he had never written another book, this one, the "Christ Question Settled," would have made him immortal. His keen review of Col. Ingersoll is the only one that ever satisfied me. JUDGE A. PARKER, Montgomery, Ala.

This volume, "Jesus, Man, Medium, Martyr," is above all price. The arguments in proof of the personality of Jesus cannot be overthrown. It is a great addition to our Spiritualist literature. G. F. PERKINS, Dubuque, Iowa.

This handsomely bound book, the "Christ Question Settled," will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. DR. GEO. A. FULLER, Worcester, Mass.

I have just finished the "Christ Question Settled." It is a masterly work, and must put a very important check upon the wholesale slaughter of history by the hitherto over-confident and bold materialists given to unjustifiable destruction. The historical part is well done. No iconoclastic negation can meet your evidences. You had an able compeer in W. E. Coleman. PROF. E. WHIFFLE, Lakeside, Calif.

This elegantly-bound book, the "Christ Question Settled," written in the interests of truth, is done with skill, strength and a most admirable persuasive power. Like a wise general, Dr. Peebles called to his help forces near at hand, and he had a mighty backing in our scholarly friend, W. E. Coleman and a host of others. They just demolished their opponents. They are like elephants trampling the cornbrakes. Coleman and Peebles are very giants in war, and deal blows with a sledge-hammer on the crass statements of ignorance. Spiritualism should stand for learning, and a wise rationalism should ever have way. WM. BRUNTON, Malden, Mass.

An omnivorous reader, an indefatigable writer, Dr. Peebles has added another bay to his well-earned laurels in his book, "Jesus, Man, Medium, Martyr." The work is a symposium in which prominent Spiritualists, Rabbi I. M. Wise, Col. Ingersoll, Dr. Buchanan and others, with varied views, take a hand. Dr. Peebles' own part of the work is trenchant and vigorous, and full of that rugged eloquence for which he is so famous. All free-thinking Spiritualists and free-thinking agnostics should possess a copy. J. J. MORSE, London.

While admiring your last three books, considering them very important, I have no hesitancy in saying that the symposium, "Jesus, Man, Medium, Martyr," is the most important book of the day. ERNEST S. GREEN, San Francisco, Calif.

Reviewing the book, "Did Jesus Ever Exist—The Christ Question Settled," Prof. A. R. Wallace says: "It seems to us that the attempt to rule Jesus out of existence as an historical personage has failed, just as the efforts to prove that Bacon wrote Shakespeare's plays have failed." E. W. WALLIS, Manchester, Eng.

It is easy to see that some all-powerful motive is behind the push and energy which have produced this book, the "Christ Question Settled." Dr. Peebles is no ordinary man; for over fifty years he has been a vital living force in the world of liberal thought. He is no bigot. He is no hypocrite. He is intensely candid and a thoroughly believes in himself and his message. Such men are the criers in the wilderness. WILLARD J. HULL, Columbus, Ohio.

This book, "The Christ Question Settled," by Dr. Peebles, is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. The spirit messages in the volume are such as Dr. Peebles' scientific and literary standing regard as worthy to be presented to the world as evidence. It deserves a very distinguished place of honor in every well-stocked library. We hope its sale will reach to hundreds of thousands of copies. W. J. COLVILLE, Brooklyn, N. Y.

This is a great book, "Jesus, Man, Medium, Martyr." It should be in the hands of every Spiritualist, every preacher and Sunday school teacher in the land. Never before has been brought together such a mass of evidence on the Jesus Christ question. D. W. HULL, Norton, Kan.

Your book, "The Christ Question Settled," is scholarly, able, needed; and should be widely circulated and read. It is a book of great merit—and let me bear testimony to the growing worth and value of your work in the past—a ripening and wealth of thought that comes from well spent years. GILES B. STEDDINS, Detroit, Mich.

The evidences presented in this great symposium, "The Christ Question Settled," leave nothing to be desired. To me they seem complete and overwhelming, and practically and permanently settle the question. Jesus of Nazareth, of whom Paul wrote so freely, was a reality. He did and does live. I am so glad this book has been published. LYMAN C. HOWE.

Spiritual Libraries.

I have been thinking a great deal lately about the reading matter, or lack of it, at our Spiritual Lyceums. Every Sunday school that is connected with an Orthodox denomination has a library well supplied with literature that would incline the young mind toward the church, and yet our Lyceum and its workers pay little attention to such literature as would be a help in its work.

I have just finished reading "The Sixth Sense," by Mary E. Buell, and I was particularly impressed with the idea that it would be a good book, not only for Lyceum teachers, but Lyceum scholars to read, teaching as it does the philosophical truths of Spiritualism in the form of a story. And there are so many books that do this in an interesting way. It is an old story that the press molds the minds and opinions of the multitude. Let us use efforts in molding the minds of our children with good spiritual literature, as well as by talk, in our Lyceums. ALBERT P. BLINN.

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Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for "Crisp-Cross" brand. Sample offer mailed free. FAKWELL & RHINES, Watertown, N. Y. U. S. A.

Previously acknowledged, \$1.274.96. Collected by the late Fred Pickler, Jr., \$25.00. F. Foster, \$1; Mrs. Barstow, \$1. Total, \$1,285.96.

Important Matters for the N. S. A.

The National Spiritualists' Association, its officers and its constituents, send fraternal greetings of love and good-will to the readers of the good old BANNER, and trust that all is well with them. Our work at this office proceeds with but a very small percentage of annoyance or friction, and we feel that the good angels are surely helping us in the discharge of duty and the fulfillment of their plans. Many thanks, too, are due to all the good friends on the mortal side for their expressions of encouragement and sympathy, for these have been of the utmost value to us in our work.

It was no light and easy task for us to give up our beautiful home and sweet associations in Southern California, to come to this city to work here at the behest of our spirit-counselors, and I for one was by no means reconciled to the change. But since entering upon our labors here we have been so kindly dealt with by spirits and mortals I feel that I owe this acknowledgement of courtesy and sympathy to all who have extended the same to us from either side of life.

To take up unaccustomed duties, and to enter an office that presents many difficulties in the way of adjusting affairs, and of bringing order out of disorder, is not altogether pleasing to sensitives, but at this writing I am glad to report that all is going well here, and were it not for the scarcity of money that the N. S. A. has to contend with, all would be well.

Now that I am on the question of the finances of the N. S. A., allow me to kindly call the attention of the mediums and speakers who were at the Convention here in October last to the fact that I have received no report from them in regard to the pledges they personally made at that time to give one lecture, or one circle, or some donation, each month, for the benefit of this Association. The receipts of such would be very helpful to the N. S. A. One worker in Buffalo sent receipts from an entertainment given in her city in January, but I have heard from no others on this important matter. Will the friends kindly recall their promises and do their best to redeem them? The N. S. A. will be exceedingly grateful for the same.

The earnest thanks of the N. S. A. are extended to Daniel W. Hull, of Norton, Kan., for a donation of fifty copies of his valuable work, "Christianity," and the same of "Needs of the Hour." These are to be sold at this office at fifteen cents per copy of "Christianity," and five cents each for "Needs of the Hour." Three cents postage for the two. Kindly send your orders for the same at once.

A number of our best authors—such as Peterless, Colville, Lillian Whiting, Susie C. Clark and Bach—have recently donated copies of their valuable works to the N. S. A. library, and the most sincere thanks of this Association are extended to them. Just now I have received by mail, from Dr. E. D. Babbitt, three cloth-bound volumes of his "Human Culture and Cure," works that are filled with instruction for the student in school or home, and which should be read by every intelligent mind, and a copy of his equally valuable spiritual book, "Religion." This is a most important acquisition to our library, which already contains a copy of the Doctor's wonderful work, "Principles of Light and Color." A number of years ago it was my privilege to review Dr. Babbitt's book, "Religion," for the Voice of Angels, then published in Boston, and I remember with what pleasure I reviewed the work. Since then the author has issued revised editions, with supplementary matter, which, of course, adds to its instructive value.

Last winter Dr. J. M. Peebles donated a copy of his grand new work on "Jesus" to this library, and already quite a number of thinking minds have perused that volume, and derived much food for thought therefrom.

Spiritualists are beginning to learn more of the N. S. A. than ever; they see its aims and purposes, and are getting into sympathy with its desire to practically help mediums in their struggles to aid in weeding out fraud, to send out missionaries, to circulate spiritual tracts, and to do many things for the advancement of our Cause that it is now doing on a small scale, but which it desires to do in a more extended way.

Therefore, we expect that the work and the needs of a National Association will be canvassed at the camps this summer, and heralded abroad in such a manner as will bring new strength to it from every direction. We would like to enroll every Spiritualist in the country, who believes in organization, or in the strength to be found in unity, in our list of contributing members, and on the receipt of one dollar for that purpose, the Secretary of the N. S. A. will be happy to send you a fine certificate of such membership, and the report of the N. S. A. The amount is a fraction less than two cents a week, which most every one can afford, and it will do a great deal of good to a worthy cause.

A dear old German lady came into this office a few weeks ago. She was neatly and plainly clad in her gown of print, but it covered a good and beautiful spirit, her presence was a benediction greater than some bring who come clad in garments of velvet and lace. Her errand was soon told. She had seen a notice of the N. S. A. in Lichtstrahlen, calling for contributing members to this Association, and as she unrolled her little stock of dimes, she stated that she wanted to do some good for the Cause, and so she had come in to become a contributing member, and to pay her dollar with a cheerful heart, apologizing as she did so that she must pay in dimes. It was evident that these had been carefully saved for the purpose that brought her here, and who shall doubt that more good will come from those ten dimes, and their influence, than from as many dollars given from a full purse and a grudging spirit?

May the angels bless all who thus seek to do their best.

MARY T. LONGLEY, Sec'y N. S. A., 600 Penn. Avenue, S. E., Washington, D. C., April 20, 1899.

Southern Cassadaga Camp at Lake Helen, Fla.

I have just been reading Capt. E. W. Gould's "General Observations from a Recent Trip to the South."

As Capt. Gould seems to hold such extreme pessimistic views regarding the work of Spiritualism generally, and of our Camp in particular, I feel that a reply is necessary, lest such a vibration of gloom and distrust have a tendency to create a harmful impression upon those who have never visited this (to me) beautiful spot.

I do not think it was the gentleman's intention to do this, even though he seems to have such a poor opinion of the stability of the institution that he is hardly willing to accord it the title of "Spiritual Society."

In the first place, he criticises the location, conceding its healthfulness, but wonders why it was not located at DeLand, St. Augustine, or some other large town or "attractive water ing place." I think the "Indians' selection was unfortunate," etc., etc.

Doubtless the Indian to which he refers is the spirit "Seneca," guide of Mr. George P. Colby, who was (as has often been reported) led to this place as being a proper location for a spiritual centre; not on account of a "small fresh-water spring," however, but because of the perfect healthfulness of the location, the natural beauty and the occult adaptation to a spiritual work, explaining the psychic currents in different parts of the earth, and why some places were better endowed by nature to forward a spiritual work, a favorite expression being "The Great Spirit put his moccasin on this ground"; his explanations of the natural

occult forces existing in different climates and latitudes are something like those of the Hindu monks, who have one of their most important monasteries situated on the heights of the Himalayan Mountains, and almost inaccessible to the outside world.

The statements of Seneca have often been verified by other mediums and sensitives who have visited this place, among them W. J. Colville, whose spiritual inspirations are second to none in their scope of knowledge and universal perception. Mr. Colville's guides perceived the natural conditions for a great psychic centre, saw the spirits who were concentrating their forces for an educational institution, which he claimed was destined to be of international importance, and many other prophecies not necessary to be spoken of now. I do not know of a medium whose controls are of a high order, who ever saw anything but success for this place, and to this date the prophecies have been marvelously verified; each one, however, has predicted hard struggles, and said that honest, earnest effort would be needed to surmount many obstacles that would naturally intrude.

It is a notable fact that the same criticism has been made in the early career of two of the most prominent camps in the North, Cassadaga and Onset. Many who were not spiritually enlightened inquired why was Cassadaga Camp not located on Chautauqua Lake, that great summer resort of society and orthodoxy, instead of an obscure "out-of-the-way" place on a "one horse" railroad at Lily Dale? The spirit who located this camp spoke through the inspired lips of a very modest old man, Dr. Carter, and for similar psychic reasons given by Seneca and others, for locating here, selected that sequestered spot, entirely protected from the material and commercial influences of the world; but the magnet was in the institution itself, and the combination of spirits and mortals who understood and were inspired by its purpose until from quite an insignificant centre as the Lake Helen Camp it has been a spiritual school for thousands. A similar story might be repeated of Onset, which was also located by a spirit through the mediumship of Dr. Storor. The obstacles that were present seemed at first almost unmountable, I am told, but by persistent effort they were overcome and the result is apparent.

Note the different camps that have been located near large commercial centers, and their short duration. The methods of conducting a spiritual work are not entirely material and worldly; they are original, and to be successful must be sanctioned by the spirits who cooperate in the work. As well might Christianity be without its Christ as Spiritualism without its spirit workers and advisors. It is true that the attendance at the Lake Helen Camp was unusually small the past season, and one engaged speaker was reluctantly given up. As I have before written, the reasons are obvious, some of them material, and others spiritual, but not at all menacing as far as the future is concerned. Let me assure Bro. Gould, and the readers of THE BANNER, that the obstacles will be overcome, and that this Camp does not depend upon any one person, however capable, for its success, nor upon any sanitarian adjacent. It holds the vital power within itself, and will attract the workers from time to time as needed. The underlying humanitarian purpose is the magnet. It is broad, high and beneficent, and will never be defeated. Spiritualism as a general movement is undergoing a metamorphosis, its projecting methods will doubtless change. Every society in the world is feeling the effects of the great transition, and the Southern Camp near Lake Helen is not exempt. The slow work is changing to the bright-hued, swift-winged butterfly let us hope.

The wondrous demonstrations of spirit have been counterfeited, the elements of falsity are contending with the powers of truth, hence the effervescence, but the Southern Camp Association is not discouraged; never was the demand for honesty and pure spiritual truth greater than at the present hour. The perfect answer to this heart-hunger is hovering in the air. EMMA J. HUFF, Cor. Sec'y of the Southern Camp.

Three Points in Re-Vaccination.

BY THOMAS H. B. COTTON.

We have this towering argument against this disgusting practice: all the best physicians of 1899 declare there is not an atom of benefit in it; also that it is always attended with more or less harm.

It has been my privilege to live some six weeks in the home of a rigid vegetarian. I believe that one of his habits could live among small-pox patients for years with perfect impunity. We have a perfect roof over us in dry weather as well as in wet; but the emergency in the case is in the rainy season. So, by following the dictates of sober second thought in our daily habits, and especially regarding diet, we will always be in such perfect health that we may with serenity contemplate the approach of all epidemics, small-pox included. It will never hurt us!

Herein is the wisdom of right living: Without regard to any contagious diseases, we are sure to be happier, and live longer. The above is an extract from a letter to my daughter, which I wrote on the night of Feb. 15. She had written to me from her home in Los Angeles, where small-pox was raging, and asked me what I thought about vaccination. I also sent her a clipping from the BANNER OF LIGHT, containing certain statistics, showing clearly why wise people of our day oppose vaccination.

Immediately after finishing this letter I retired, then

THE ANGEL LIGHT

(which visits me every night) came as promptly as usual. This time the light at first was one large disc, growing brighter every moment. I gazed at it with increasing wonder as the light still increased in volume, till it filled the entire room! At the extreme right the brilliancy was the greatest, and streamed from a central focus, a veritable blaze of glory! Then came the feature which distinguished that occasion from all others.

TWO OTHER CENTERS

or foci were plainly seen in the same quarter of the room, making thus a compound illumination! Though I could discern no feature of eye or face, I feel sure that it was the visible presence of my mother, wife and daughter, all equally interested with me in the subject-matter of that letter, whose invisible presence inspired me during the writing, and whose angelic brightness so cheered and encouraged me in my loneliness afterward.

Reader, what, suppose you, is

MY MOTIVE

for thus often describing these blessed visitations? They are just as wonderful to me today as they would be to you the first time, supposing you have never had the experience. I cannot help feeling that such a divine blessing belongs not to me alone. It is because I desire my friends to rejoice with me that I write this message. It is as if I said to you: "This joy seems greater than I can bear. My friends, please share it with me!" It is also because I would instill within you a healthy emulation to have the same experience yourself, for then your sympathy would be far more complete.

Human sympathy—when all else is said—is the essence of genuine Spiritualism. It is the touchstone of the highest civilization that is yet to bless the earth. Who is to put forth the mighty energy that shall arouse it from its sleeping slumber into passing ages, and bring its latent power into thorough activity? When this power of human sympathy is thus set in motion, it will do its own work speedily and with few mistakes. It will move with "a vigor that shall startle the world along!"

Still further, it is because, by sitting for development in general, in this particular phase is not for you, then another phase than mine, better suited to you, and hence more useful to the world, will be the sure result. Groin Mine, Calaveras Co., Calif.

Jubilee Deficit.

Previously acknowledged, \$1,274.96. Collected by the late Fred Pickler, Jr., \$25.00. F. Foster, \$1; Mrs. Barstow, \$1. Total, \$1,285.96.

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Apr. 15

The Women's Auxiliary connected with T. E. Allen's Spiritual Science Church, will give a supper, to be followed by an entertainment, at the residence of Mrs. E. C. Davy, 168 Huntington Avenue, Suite 3, at 6:30 P. M., on Tuesday, May 2. All are cordially invited. Ladies who would like to become members will please present themselves at 3 o'clock P. M.

T. E. Allen's subject for Sunday, April 30, will be "An Examination of Hudson's Theory of Psychic Phenomena, with Reasons for Believing in the Truth of the Spiritualistic Hypothesis." He will continue the consideration of this interesting topic through the month of May.

People who propose impossible things are cranks; after they have done the impossible things they are geniuses. If it had not been for cranks, the human race to day would be living in caves, wearing the skin of beasts for clothing and eating raw meat for dinner. The crank is the advance agent of civilization. —The Coming Nation.

Mrs. Alice B. Allen, a prominent member of the Malden Spiritualist Society, and daughter of Mrs. Clara L. Fagan of that city, passed to spirit-life last week. Obituary notice will appear in our next issue.

Lyceum Reunion.

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

Movements of Platform Lecturers.

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

Henry H. Warner, lecturer and medium, will answer calls in New England for week-days, evenings or Sundays, and would like to engage some southern dates for next winter.

Mr. J. Frank Baxter, 181 Walnut street, Chelsea, Mass., obliged to remain home from now till the summer, and having arranged his pre-arranged appointments away, to meet that necessity, would like to fill his Sundays in May, June and July in New England, and under the circumstances would meet the prevailing terms of any society. He is open for next season anywhere through his time till March, 1900, excepting September, 1899, is probably assured. However, the first to call will be the first served.

Moses and Mattie Hull have just been engaged for the second year by the First Spiritual Church Society of Buffalo, N. Y.

Mrs. Annie E. Cunningham, test and business medium, would like to make engagements for May, also for camp-meetings. Address 12 Dartmouth street, Boston, Mass.

Mrs. Amanda A. Cate has lectured in Temple, N.H., in Milford, Fall River, Mass., at Portland, Me., also at Mendon, Mass. Is open for engagements with societies and camps. Address 13 Fourth avenue, Haverhill, Mass.

Mrs. Ida P. A. Whitlock has open dates in May and June, and would like to fill them in New England. Societies desiring her services this season or for the next, may address her at 27 Atlantic avenue, Providence, R. I.

Passed to Spirit-Life.

From Brooklyn, N. Y., on April 6, ROBERT L. MYERS, aged 37 years.

Mr. Myers had just returned from an exhaustive trip in the South, where he had gone in search of health. He was an earnest worker, always voicing his efforts in sweetest song, which drew him very closely to his friends. We shall all miss his genial presence and happy smile. May his soul rest in peace! New York, April 20, 1899.

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

SPECIAL NOTICES.

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

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

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

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. Inclose stamp for particulars. M. B. L. MOLESWORTH, 116 Citymer St., Brooklyn, N. Y.

G. LESTER LANE,

Psychic Healer, cures all forms of

Obsession.

By occult power. Wonderful success. Highest references. 78 Berkeley street, Suite 3, Boston. 25¢ Apr. 29.

Dr. Abbie K. M. Heath

Gives sittings by mail for Clairvoyant Diagnosis and general advice upon BUSINESS, HEALTH, WEALTH, LOVE, CROSSSES, and the POWER to rise above FATE. Send lock of hair, date of birth, full name, and \$1.00. Medicines and Magnetized Remedies, with directions for Soul Unfoldment, \$3.00 per month. Address Hotel Dover, 71 Dover street, Boston, Mass. Office hours 1 to 9 P. M. Apr. 29.

R. I. F. A. N. O. Ten for five cents at drugists. They bank and pay. One gives relief. No matter what's the matter will you good! Mw Mar 18

Rose Leaf Balm.

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

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two " 35 cts. Four oz., 50 cts., mailed free of charge.

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., 31 Bedford Street, Boston, Mass. Endorsed by Editor and Management of BANNER OF LIGHT. Feb. 25

Dr. Fellows,

Vineland, N. J.

will send his Private Counsellor for 10 cents. Treating on Nervous Debility, Weakness and Losses. Cured by an Outward Application in 60 days. No failure. Hundreds of cases restored. The booklet explains all. State your case. Address as above. 15¢ Feb. 11.

HENRY SCHARFETTER,

300 So. Collington Ave., Baltimore, Md.

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

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

FLORIDA!

mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

RUPTURES CURED FOR LIFE—By the Electro Galvanic System and the Storage Battery Pad, the latest invention by Dr. S. S. Carpenter. Patients treated at their homes. Agents wanted. Through offices trusted. Hours, 1 to 7 P. M. Consultation free. No. 80 Berkeley street, Boston, Mass. 1w April 2.

Willard L. Lathrop,

STATE-WRITING. Hours 10 to 7 daily. 90 Berkeley street, suite 1, Boston. 1w Apr. 29.

MADAME MARCO gives 1-1/2 readings. Send birth-date and sex. 10 cents coin. 1108 Fulton street, Brooklyn, N. Y. 2w Apr. 29.

JUST ISSUED.

SATAN'S HOOF

And the Two Witches.

A very remarkable, weird and fascinating story, by

DR. EUGENIE ELISOU of New York.

Dr. Elisou is a Roumanian by birth, a deep student from childhood of occult lore as well as medicine, and one who knows well whereof he writes when he undertakes to describe in graphic and intensely picturesque manner the awful and mysterious rites and practices connected with the various sorts of magic which are yet practised in many of the most remote corners of the globe. It is not solely, or even chiefly, on account of the witcheries introduced into the tale that this latest addition to the library of Occultism deserves a world-wide circulation. It is the astounding though by no means incredible scientific theories advanced by the cultured author who is incessantly engaged in adding fresh material to his already unusually large stock of useful and entertaining knowledge. Printed in large type, on good paper, and tastefully bound. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Helps to Right Living

BY KATHERINE H. NEWCOMB.

This book contains certain principles of the higher spiritual philosophy adapted to the uses of life, its purpose being to

SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive up to date the put forth by spirits in those 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 receive 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 14, 1899.

Spirit Invocation.

Thou divine spirit, giver of every good and perfect gift, we come this morning ready to receive a baptism of thy power. We wish to hold sweet communion with the disembodied, and bring their loving messages to the earth—aphare, given, as it were, through the gateways of heaven, open unto all who may come and unite in the effort of uplifting humanity to a higher consciousness of life. We desire strength while in the physical form to rise superior to the environments and conditions that may surround us. Help us to recognize that all things are good; that what is, is right. Help us to assist others to comprehend the true sense of spirit guidance and control, and prepare them selves to hear the spirit speak unto them as it speaks to us this morning. Help those who may manifest to send forth their messages on the wings of love, that they may penetrate the dark walls of superstition. We seek liberty, liberty in thought and in action, for without liberty there is nothing accomplished. Guide us in everything, help us where it is needed, and we shall wait the result and see it well demonstrated in the years to come. Amen.

INDIVIDUAL MESSAGES.

William C. McClain.

Well, sir, this morning I feel, I suppose, as many do when they enter this channel, and try to take control of the physical organism of others. For it is hard to know how to commence or what to say when we step to think how many are going to look this message over, and how many will not understand whether it is right or wrong; it arouses curiosity within them, and looks very unnatural just because they have not become conscious of the possibilities. I am here this morning to send forth a few thoughts to those who are left in earth-life, and I presume you will think it strange, but it is true just the same. I left a wife and two children, also an aged mother and two sisters within whom I believe if I can arouse a feeling that father, and James and myself are together, although each was separated from the body in different parts of the globe, it would influence them, to be happy, especially mother, as she questions many times her own heart, and even her true Christian ideas—for truly she has lived up to the faith—yet she wonders if when she gets to the spirit-life she will know her own. "Yes, mother, you will not only know your own, but your own are waiting for you, and there is much to be learned and understood by the cooperation of spirit and mortal, and the sweet communication that lies between us both." I shall be remembered more in New York, perhaps, as I worked there, having been an engineer, doing work along the docks.

Mother and sister are in Philadelphia, Penn., and my wife in the West, hence I cannot give you any special location, as they are all scattered, but I think by what I have said it will help to identify myself to the friends of earth-life. Put me down as William C. McClain, and Brooklyn, N. Y., my home.

George Rogers.

Report, my friend, this morning that George Rogers of Minneapolis, Minn., is here and would like to communicate with his friends in the West. Would like them to open the channel for the spirit to return to let them know there is some truth in Spiritualism. Would say understood something about spirit manifestation and had learned a great deal from the study of psychic powers while in the body, yet I never did identify myself, in one sense of the word, as a Spiritualist, for I have been out of the body a long time, and at that time it was almost worth a man's life to express his independent thoughts beyond the customs and habits of his associates and neighbors, and especially from a political standpoint; but I am thankful this morning that even in my silent search for truth and in my study of what life and death mean, I am not disappointed, even if others were in me.

I have returned not only interested in life's progress, but still a student. I find that those who are closely connected with me now are getting along in years and not as able to look out for themselves as formerly. They need a few seeds of kindness thrown around to sustain them so they may finish their earthly work. I have a sister Sophia and also two brothers in Southern California, and I have a son in the West.

My wife is in spirit-life with me, and so are the other two children. I have thrown out the life-line here this morning, and I hope that some of my friends and neighbors will make good use of the privileges that are thrown around them by seeking for truth and not superstition. That will do this morning. Thank you very kindly.

Mabel Whiting.

My name is Mabel Whiting, and my home Baltimore, Md. I left a mother and father and three brothers. I was the only daughter. I passed away with what the physician called quick consumption in my nineteenth year. I have been out of the body a long time, and I find many changes since then. I see now more of the beauty of earth-life, because we comprehend it better from the spirit. Mother has become interested in spirit return since I passed away, and grandma has joined me since, and so has aunt Mary. It is when the earth-one loses friend after friend that it begins to waken and question, "where are they; what are they doing; I wonder how they feel; what are the laws that govern spirit-control?" A desire to know is quickened within, and in seeking they find knowledge, even if they are not always quite satisfied. I have been requested to come to your séance room to send forth a few words of comfort and consolation, not only for the benefit of mother, but also to give confidence to others. I see, also, that mother is not as well as she has been. I find her often mentally depressed, feeling that she will not be able to complete her duties with

others as she wants to, and I will say this morning—"Fear not; God and the angels around you will sustain and uphold you. The young will grow until all are able to wait upon themselves, and you will see them on their road to success."

This is my message this morning, and I sent it as an Easter offering and a token of love. Thank you.

Mary S. Wentworth.

I am Mary S. Wentworth, and I shall be remembered in Liberty, Maine. The thought that brought me in this morning was the impression that the "one" who preceded me gave—her Easter offering. The symbol of Easter is given to the spirit as it was to the mortal. It brings the glad tidings of immortal joy and good-will on earth to man. It seeks to throw a little gleam of sunshine and a crumb of comfort into the dark hearts that are only watching and waiting for the voices to say, "Come." True, the mortal life is looked upon as tedious and sometimes hardly worth living; yet, Oh my dear children, if mother could only give you an impression of the value of earth-life as a school or education, and tell you how many times even in the darkest hour you are never forsaken, even if you do not know that the individual spirit returns. I have lived generation after generation with the thought and promise that was left, "I will come again unto thee, I, the Holy Spirit." Hence I wish to say to the loved ones that the same spirit manifests now as eighteen hundred years ago. I am pleased at this privilege, and I hope it will unite those in the bonds of love and sympathy who are working day after day for humanity and trying to scatter the seeds of kindness. This is grandma's thought this morning to her children of earth.

Fanny Nicholson.

Well, well, I will not allow the precious moments to be lost, for golden opportunities are not always offered, and it is a grand thought in the great evolution of life—whether the spirit is cast in clay, or whether the spirit is free to roam where desire calls it—to be able to learn how to utilize the golden opportunities of life. I shall seize this opportunity afforded me to place myself in touch with the loved ones in physical life, who have many times wished to receive some message from those on this side of life. The cry from those in earth-life rises even from the unconscious heart, "where art thou?" I have been able to lead you, Frank, William, Sarah and Fannie, more from the unconscious side of yourself, for I have seen the circumstances that surround you, and have been able to do more by the unconscious guidance than I could have done by direct communication. I have only come in this morning to identify myself, and accept the opportunity that is offered me to give you hope, and establish confidence in the existence of spirit-return. No doubt you may say there is lots of comfort in the phenomena of spirit-return, no doubt you have received very little satisfaction at times, but remember the strongest of us can make mistakes, and we must not judge, because there are so many conditions it is hard to know who is to blame. I know you will know and recognize my words, even if I do not make them plain. I come for the good of all, and for the elevation and success of those in material life. I have learned by my investigation in spirit that if we can build our heaven while in earth-life, and learn the laws of contentment we are very apt to find it in spirit, so I wish to assist all. That was my mission in earth life, and it is my mission this morning, Fannie Nicholson, Denver, Col.

George Alfred King.

Well, I will not delay you long. My name is George Alfred King, and my home right here in Boston, where my friends are, although some of them live in the suburbs. I was not familiar with Spiritualism; in fact, I was opposed to it while in earth-life. There are members of my family, though, who are very much interested. Uncle George always was. I see now that the mistakes of my life have been many, and I would like to understand things better. I have been out of the body quite a number of years, but have never been able to thoroughly manage the controlling of the physical organism of mediums; hence I have not been able to give my friends as much comfort as I would like to. I found when I woke up on the spirit-side I had been unconscious of the earth-life condition for a great many years, being what the world calls insane, passing away in the institution for that disease, and I recognized the fact that when I separated from the body I could comprehend things as I had not before. When I return too close to the earth-life conditions my mind wanders, and I forget a great many things that in spirit are very clear and distinct; but as I say, when I come in contact with matter it goes away from me, and the spirit-teachers in the spirit-life have advised me to come here and control this medium, to do the best I can, as it will help me to get back to those I love and want to come in contact with. By doing so I shall gradually grow out of the earthly conditions and will be able to return in my own clear way, so I think this is enough this morning. I do not wish to say more than will be understood, as I will try it again if this helps me.

Messages to be Published.

April 21.—Amos Adams; Samuel Russell; Lucy Wolcott; Delila Archer; Henry G. Gordon; Mrs. Ira Hayes.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF
W. J. COLVILLE.

QUEST.—[By M. A. Parsons.] Our minister here in our church has varied with his wife because she took to Christian Science, and would go out lecturing on that subject, and he was trying all the time to preach the gospel of Jesus. Now did she do right to leave him and the church, to which they both belonged, and go off after another belief?

ANS.—Though this question is of altogether too personal a nature to be answered decisively in these columns, we are not averse to giving it consideration because of its wide-reaching suggestiveness. Though we teach the sanctity of the marriage bond, and invariably our influence to bring peace and harmony into disturbed homes whenever our advice is asked, we cannot see that in the instance mentioned by our present questioner the woman is the one chiefly to blame. If a preacher of some special sectarian form of Christianity so far departs from the plain letter of the gospel as to divorce his wife for exercising her own right of free thought and free speech which is the birthright of all American citizens, when divorce is sanctioned by Jesus only in consequence of adultery, we utterly fail to see how

the husband can pose as a martyr in the eyes of a fair-minded community.

If two persons cannot live amicably together they have a right to separate if their reason and conscience so dictate, but it is nothing but a relic of old-time tyranny which advocates suppression of honest conviction on the part of a woman, while a man is supposed to possess the right to advocate his convictions fearlessly. It seems utterly incredible that reasonable people should advocate hypocrisy in the name of religion, and it is nothing short of the basest hypocrisy for any man or woman to profess to believe the very opposite of what he or she honestly feels to be the truth.

There are many liberal churches or congregations within the pale of most denominations to day, where a man and woman could work together in happy married life, even though one of them cannot exactly endorse all the theories propounded by the other. Christian Science is a term that ought not to prove offensive to the ears of such as wish to listen to the gospel of Jesus; and though we are not advocates of Eddyism, and we cannot ask our readers to become members of the Church of Christ (Scientists) of which Mrs. Mary Baker G. Eddy is the acknowledged founder and chief pastor, we cannot honestly join with those members of still narrower phases of theology, who teach doctrines far less helpful to humanity than those advocated in "Science and Health, with Key to the Scriptures." The New Testament may teach that disease comes from Satan, and that when unclean spirits have been cast out invalids become well, but we challenge any advocate of the miserable doctrine that God is the author of human sickness to prove it by the gospel of Jesus.

If a man is trying to preach that gospel, then he is in reason bound to teach in substantial conformity with its unmistakable inculcations, one of which is that wherever the Master went he cast out unclean spirits and thereby healed diseases, and instructed and commissioned his disciples to do the same. We hope that all such cases as the one referred to by our interrogator will get thorough newspaper ventilation, as two most important points need to be raised in the discussion—First, is honesty respectable, or is a man or woman (a woman in particular) doing right when suppressing honest conviction and playing the part of hypocrite? Second, is it not in full accord with the words attributed to Jesus by the four evangelists to go out on a teaching and healing mission if one feels led to do so by the indwelling conscience? Of course there are pros and cons of all family matters, and the utmost regard should be paid to home duties and responsibilities, especially to the rearing of children, but to tamper with honest conviction is the worst kind of disloyalty to divinity within; therefore every one must be judge and sentence-passer in his or her particular case. We decline to decide in place of another's conscience, but we do teach, and that most emphatically, that every noble cause finds its honest and most useful adherents in those who refuse to be insincere and who would rather endure the bitterest results of conscientious action than live at ease and creature comfort while sinning against supreme conviction.

A Letter from Abby A. Judson.

NUMBER SIXTY-SEVEN.

To the Editor of the Banner of Light:

If any of our readers be as old-fashioned as I am, and as well indoctrinated into the religious literature of fifty years ago, they will remember Leigh Richmond's tract about the "Shepherd of Salisbury Plain." He found him and his large family of children contentedly eating their dinner, which consisted of nothing but boiled potatoes. On wondering that they could relish a fare so plain, one of the children pointed out the fact that they had said that day to eat with their potatoes, of which they were sometimes deprived, and the whole family were thankful to the good Lord for giving them salt.

I never forgot this little tract, nor Mr. Richmond's other brochures, "The Dairyman's Daughter" and "The African Servant." The latter was a slave, but was welcomed by the good minister like a brother, because he could sing with him of "redeeming love." In a little churchyard on the Isle of Wight, his mortal part lies, not waiting to rise on the resurrection morn, but long since arisen in the grass and flowers which make that island so lovely. And the dairyman's daughter, so peaceful and resigned in spite of poverty and the pain of a lingering illness, was laid, if I be not mistaken, not far from the earth-form of her pastor.

"So, I think, God hides some souls away, Sweetly to surprise us in heaven's day."

This line of thought regarding a thankful spirit was suggested to me at the breakfast table by something told me by a dear friend with whom I am spending a few days in Philadelphia. Room-mates at boarding-school forty-eight years ago, we have in late years brightened up the links in friendship's chain, and enjoyed our reminiscences of our old associates, many of whom have preceded us to the spirit-land.

This valued friend was telling me of a sermon she heard her pastor preach on a thankful spirit. He illustrated his point in the following way: A father gave his son a beautiful home. The floors were tastefully carpeted, the walls were adorned with choice pictures, there were many windows to let in the sunlight. One day he thought he would go to see his son, and take pleasure in his enjoyment of the beautiful home he had provided for him. To his surprise he found that all the windows had been turned, presenting the wrong side and the seams, and that the pictures had all been turned with their faces to the wall. He could not find his son at first. He at last found him hidden away in the cellar. In reply to his father's expostulations, the son declared that he was a worthless creature, and that the cellar was the only place fit for one like him. He had turned everything lovely away from his sight, and had chosen the most gloomy spot he could find in order to nurture the discontent of his soul.

It is not necessary to preach a sermon to our readers on the text furnished by this apt and instructive illustration. We all of us at different times shut our eyes to the good we have about us, and hide away in the gloomiest place we can find, hugging to our soul the one thing that is dark and painful. Just as we have seen the moon's disc creeping over the face of the sun, turning the brightness of day into "dissolving twilight," at some great total eclipse, so do we in moments like these allow one deprivation, one grief, one pain, to totally eclipse from our view all the blessings that remain.

We see only great, knobby, coarse potatoes, and we see not a particle of salt anywhere.

It may please you to hear of one of my almsy times, and how the disembodied came and lightened the gloom. I had gone quite alone to a western camp, and knew not one person there. A number of *Religio Philosophical Journals* had been sent to me for distribution. This was in 1893, when this paper was in very bad odor with many, because it had severely attacked fraud mediumship. About all our Spiritualist papers do that now, but as this journal at that time stood alone in that regard it was cordially hated. Still I thought there could be no harm in giving away my copies.

It was a beautiful Sunday morning. I saw several gentlemen standing together. I selected the oldest, a white-haired and fine-looking man, and most courteously offered him a *Journal*. As soon as he saw what it was he burst into a violent tirade against it, and berated me for offering it. I took it quietly, and had the "nerve," as the newspapers say, to offer one to another member of the group. He recoiled in the same rude and violent way. Greatly hurt, I went away into the woods to hide my woes among the forest trees.

After dinner I went to my little room. Drawing down the shade of the one window and securely locking the door, I lay down on the bed and abandoned myself to tears in a very human and feminine way. I felt that I was all alone at that camp. I forgot that Mrs. Lillie was coming in a day or two. I forgot that I had spirit-friends who loved me. All the brightness and sweetness of the universe were hidden from my gaze, were totally eclipsed by one black object—that knot of brother Spiritualists and their rude words and conduct.

Suddenly two gentle hands were tenderly caressing my face. Greatly startled at first, I found in a moment that it was my mother. She lovingly soothed my grief, stroking my face, and wiping away my tears. Then my father laid a powerful hand on the top of my head. All worriment left me. I was not alone after all. The best for me in all the universe, except the all-pervasive, all-loving and Infinite One, were with me, and cared for me. The spiritual sun shone, every cloud had rolled away. I left my room, went out among my fellows, got acquainted with Lyman C. Howe, and was a happy woman again.

I will tell you a little secret, Mr. Editor. My sight has been so poor always, with congenital near-sightedness, that I have ever found it difficult to recognize persons. I suppose during my visit at that camp I met those gentlemen every day. But, owing to that visual defect, and natural stupidity, I could never distinguish their features from those of others, and I have never known who they were. Near-sighted persons are often thought to be haughty by those who have no trouble with their own eyes. They cannot recognize persons, and it looks as if they choose not to know again those whom they have met before. I hope all who have accused me in heart for neglect of this kind, will believe that I did not intentionally neglect to recognize any person that I have seen or met.

In regard to my parents reaching me so sensibly on the above occasion, no doubt I was out a little way from the physical body, and it was the hands of their spirit persons which I felt. I have many times had similar experiences, and am thankful for the degree of development which enables me to thus go to them half way, instead of leaving them to do all the work, and to reach me by the very indirect method of materializing a hand from my own organism, or vocal cords to speak to me through a trumpet medium; or what is most indirect of all, by "full-form materialization" through yet another phase of the earth plane.

To return to the main thought, it is quite natural for us in certain moods, to fix our attention on something lacking in us, with which we see another person "provided." That makes us feel unhappy at once. If we cannot fix our attention on some good that we possess, we shall rejoice at that; and shall not be dismayed by the possibility of losing it, because there will still and always be something else that is good that we shall have remaining.

It is but sorry comfort when in pain or loss to have some friend suggest that something else would be worse. But if we can persistently fix the mind on some real good that remains, a sense of calm comes into the soul, and we suffer less from the real privations that come into the lot of all. Some who will read this lie upon beds of pain, and during the long hours of darkness long, like Robert Burdette's wife, to have the night "wear away." Surely in cases like this there is no comfort equal to that of knowing that unseen helpers are close at hand, and sympathize with the pain. Some are not so fortunate as to be able to sense their presence; but, dear reader, if you be not thus psychically endowed, you may yet be perfectly sure that dear invisibles are present with their love by the following consideration.

Supposing that one you dearly love who has gone to the spirit-world had not really left the body, and that it was you who had gone instead, and that your friend was solitary and suffering on the earth. In that case, could you repose in the joys of spirit existence, and make no effort to aid the one you love? You well know that you would, on the contrary, embrace every opportunity to come to the suffering one to lighten his pain. If he were sad and lonely, you would implant a comforting thought into his soul. If he were in physical anguish, you would, with the aid of other spirits whom you would call upon to help you, pour quieting, magnetic currents upon his tortured frame. If he were sleepless, you would suggest the thought of sleep to him, and slide him gently down the plane till he rested in the embrace of "tired nature's sweet restorer." You know well that you would try to do all these things for one you love who was still confined to earth while you were a spirit being. And what you would gladly do for him or her, he or she would gladly do for you.

But it is necessary that you make it possible for them to reach you by cooperating in their efforts. If you do not believe that they will or can aid you, your unbelief paralyzes their efforts. Be gently passive, trust their love, and thus open the door between your world and theirs. And what we say now particularly to the solitary and suffering, we say to all who need aid from the upper mansions where the glorified dwell. Love binds the spheres together, and no one need feel bereft of sympathy and companionship now that the gates are daily swinging more widely open between the seen and the unseen; and now that those who have better opportunities to find out than they have often with us, when we think they are far away.

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

Deeds--Not Beliefs.

BY SPIRIT JOHN PIERPOINT
Through the Mediumship of Lida B.

In a thriving western town there once lived a man who was looked upon as rather by his fellow townsmen. His ideas were at variance with those of his neighbors, and he delighted in getting into arguments about the Bible. He believed in life, and the ability to return and communicate with his friends when he should have the mortal. Much of his time was spent at a little table, which he could make tip touching his fingers to it, and knocks heard on any article of furniture, or walls at his command. He felt that in direct communication with the spirit world was above those less favored, and so he honored and looked up to. He became egotistical, and his former friend elsewhere for comradeship. But what else could talk with the spirits! So he himself, and spent hours at his little table. Some of his neighbors tried to get him into enterprises that would uphold some reform or organization, but no, "himself," was his motto. He delighted in individualistic. He carried this idea to extreme that he relied upon his own ing in preference to subscribing for actual paper, and reading the thoughts of others or buying books on the advanced topics. "If he wished any information of fact all he had to do was to consult the he said.

As time passed on he became more and more denied his own family the loving attention that was theirs by right. In making right uses of his gift he turned to his detriment, but believed at the time was exalting himself by thus associating the spirits, whom he looked upon as a far ahead of mortals, no matter what been their earth careers. Also that he would not count against him, as he was the chosen ones. So he followed out an nation of his mind, and lived a careless life.

His earth career was suddenly brought close by an accident, and he found himself in a strange land alone. He wondered who was at first, and more so when he beheld Jones, an old neighbor, approaching, had been in many a controversy year and had never been friends, as the of life were at variance. Mr. Jones, a church member, but a kind, loving ready to relieve those in sickness, was foremost in all charities, forms, neither used tobacco nor drank, and was a most respected man by a knew him. "I have come to ask your forgiveness for any harsh words I may have given years ago" were his words of welcome. "Certainly, certainly," was the reply; "but am I? Am I dead? If so, where are angel bands to take me on high? Whom white robes? I am a Spiritualist, want to see my friends if I have passed river of death."

"I am one of your friends," replied Jones, "and as we disputed so in earth was permitted that I come to greet you can be forgiven and progress onward." As they were talking a beautiful lady to them and laid her hand gently on his "Do you know me, Brother Robert?" said. "Yes, yes, it is n't Amanda cried. "Well, I am rejoiced; but where father and mother?" "I cannot take them now," she replied; "but they will to you later on."

With gentleness she made him understand some of the errors of his earth-life; he selfishness in caring only for his own work had kept his soul in darkness; how the knowledge of a future life without any ing deeds counted for naught; how Mr. was far ahead of him in progression if he been in error of belief while on earth, now regretted that he had not acted on best he knew, had not procured proper literature to improve his mind, had not up for all reforms that would help man and had better personal habits, thus purifying the body in which his soul dwelt.

Many such souls are constantly coming this side of life, who believe, not in ill deeds in high positions, and find their mistake too late to undo wrong actions and are retarded in their progression. The good thoughts and deeds that pass as over here.

Lincoln's Religion.

The claim is made by some that the "Emancipator" was a Christian and regarded Christ as a superior natural being. This statement was forwarded to Prof. Remsburg, able and scholarly writer and lecturer, and following reply was received from Atch Kansas:

"If Washington, Lincoln or Grant acknowledged the divinity of Christ, it ought to be a matter to prove it. As an incentive make the following offers:

1. I will give \$100 for a sentence in Washington's writings or speeches acknowledging divinity of Christ.
 2. I will give \$100 for a sentence in Lincoln's writings or speeches acknowledging the divinity of Christ.
 3. I will give \$100 for a sentence in Grant's writings acknowledging the divinity of Christ.
 4. I will give \$100 if the name of Jesus Christ can be found in the writings or speeches of either Washington, Lincoln or Grant."
- In the early days of Lincoln's political career he was a candidate for Congress, and opponent was a noted preacher, Rev. P. Cartwright, who endeavored to discredit Lincoln by stating he was a deist. This unkind attack, however, did not avail the unsocial Peter, as he was defeated. The fact that Christ taught Deism or Theism was not known in Rev. Cartwright's day, and even now the fact is ignored by a large percentage of the people. As evidence of the theistic teachings of the Nazarene, this interview with lawyer is in point: The latter was directed "keep the law" to be saved, and the "young man" was also told to keep the commandments, and also informed that none were good but One Good. The young man had addressed Christ as "Good Master." Thinking perhaps, however, rapidly discarding the old theology and recognizing character, not creed the great essential, and that the short compact declaration—"Love the Good and be good," is broad enough for all aspirant souls.

QUAKE

A Notable Gathering in Washington, D. C., March 31, 1890.

On the evening of March 31 a small gathering of representative Spiritualists of Washington, D. C., at the headquarters of the National Spiritualists' Association paid tribute to the Fifty-first Anniversary of Modern Spiritualism in the spirit of social harmony, and in a service of music, song, addresses and poetical impressions that filled the atmosphere with a spiritual aroma of sweetness and love. Among the friends present on that happy occasion, beside the host and hostess, Prof. C. P., and Mrs. M. T. Longley, were H. D. Barrett, T. J. Mayer, Mr. and Mrs. J. C. Evans, Mr. and Mrs. Milan Edson, Miss Anna Wink, A. E. Tisdale, Mrs. Lewis and Mr. F. A. Wood, not to speak of an innumerable host of spirit-intelligences, many of whom made their presence delightfully known.

The occasion, besides being that of the Anniversary of Spiritualism, was also that of the mortal birthday of the ardent mother of Mrs. Longley, as well as the twenty-first anniversary of the coming to that lady (Mrs. L.) of Loteta, the Indian maiden, who for all these years, has proved a faithful messenger and friend to her medium and to hosts of human beings. It was fitting, therefore, that a portion of the evening should be devoted to receiving good words from the spirit side of life, which were given in choice language by Spirit John Pierpont and by Loteta, and which came as a benediction to the earthly friends who were gathered there.

A beautiful pot of white hyacinths, draped in white and festooned with violet colored ribbons, upon the table, bore a card inscribed to the ardent mother, whose mortal birthday was not forgotten on that occasion.

During the earlier exercises much good and practical thought was voiced by the various friends assembled, and fitting vocal and original selections were sweetly rendered by Prof. Longley and Mr. Tisdale.

At a later hour the guests were marshalled to the dining-room, where a dainty collation only whetted their mental appetites for the further good things which were to follow, and which began with the reading by Mr. J. C. Evans of an original poem that he had composed for the occasion, and a large portion of which he had improvised after the meeting had convened. This poem was descriptive of the talents, work and ability of each one present, fitting each by name and nature so accurately that the mention of each in the reading elicited shouts of approval and delight from the company, and interpreted the occupation that each would find in purgatory while progressing on to the highest spiritual estate.

Then came Nannie, the little six-year-old messenger spirit, Loteta's little six-year-old Loteta has written in the Children's Column of the BANNER. Nannie is a favorite with all who know her, and her poetical improvisations are a wonder and comfort to those who receive them. On this occasion it was suggested that Nannie give a poem to the friends, and the little spirit consented, requesting the Editor of the BANNER OF LIGHT to give her subject, which he did, as "Our Spiritual New Year." The poem, which was stenographically reported by Miss Wink, we give below:

OUR SPIRITUAL NEW YEAR.

By Spirit Nannie Gibson, Six Years of Age, from Subject Given by H. D. Barrett, President of the N. S. A. and Editor of the Banner of Light.

The New Year comes with sweet acclaim
From out the bending skies.
And lo! a flashing holy flame
From yonder paradise.
I now the herald of the birth
Of High, Exalted Power,
Brought here unto this lovely earth
To bless the New Year's hour.

From the realms of endless light
There comes a ringing tone
From angel choristers in white,
With music all its own.
It stings of happy days to come,
Of gladness and of power,
And bells of holiness and home,
Here in the New Year's hour.

O! friends of earth, so long have ye
Been travelling on your way,
With hopes of time that's yet to be,
All through the lonely night,
With courage high and strength well born,
With help from angels, too,
Ye now shall greet the rising morn,
For they have come to you.

To sing their songs and give their light,
And flash this holy fire
Upon your pathway day and night,
For thus the New Year came
To bless you with its holy work;
Nor are you left alone.
O! labor on; no duty shirk,
The New Year is your own.

It is indeed a holy year—
So spiritual and true;
O! may you see its light appear;
It shines, dear friends, for you;
For each one has a work to do,
A duty to fulfill.
For now I trust I tell to you—
To do the Father's will.

Work on, dear friends; the new-born year
Is freighted full of love.
It still shall bring you hope and cheer
And point to realms above;
And though the burdens sometimes prove
Both hard and heavy, too,
All through the dark star of love
Will light you on to view.

The wondrous regions of the blest,
Where happiness is rife,
Where after labor cometh rest,
And all is sweet with life,
Go on, dear friends; remember now
That angels with you blend,
They lead you on and on, and how
The path at last shall end.

You need not ask, for this you know,
The year is full of power,
It shines with heaven's eternal glow,
And every passing hour
Is one of beauty and of life—
Is one of sweetness, too;
"T will bear you on through storm and strife,
And bring success to you,
March 31, 1890.

Go on, dear friends; the new-born year
Is freighted full of love.
It still shall bring you hope and cheer
And point to realms above;
And though the burdens sometimes prove
Both hard and heavy, too,
All through the dark star of love
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Is one of sweetness, too;
"T will bear you on through storm and strife,
And bring success to you,
March 31, 1890.

From Council Bluffs.

COUNCIL BLUFFS, IA., April 11.

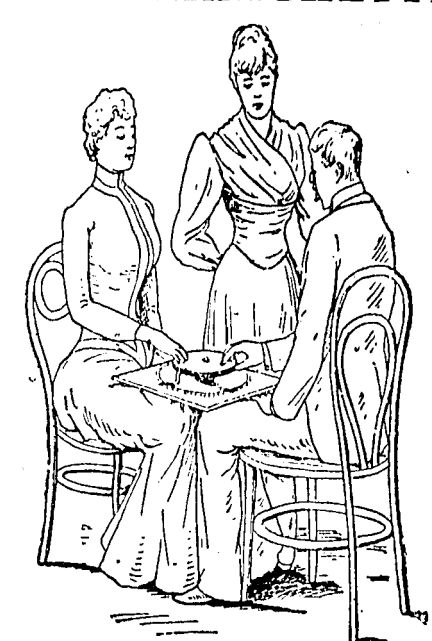
We have had no public presentation of spirit presence here for the last eight months. The city contains thirty thousand people, with scarcely an empty house, and a new railroad is grading its way into our midst, casting up an immense embankment. This would be a good average field for a platform speaker and test medium. Among our local mediums are Mrs. Mary Bridges, Mr. Witty and Mr. Kempster. A developing circle for new mediums is necessary. The Theosophists have a branch here, and are expecting a professional (fady) teacher this week, who will ask no remuneration for her services. I am charmed with Madame Blavatsky's "Isis Unveiled." In this work, volume first, the author defends that secret manifestation which followed all ancient religions, and fully explains spirit manifestation in our own day, though she declares that there are deceptive nature spirits. She adds that pure spirits find it difficult to penetrate our atmosphere, and that they but seldom do so. She tries to persuade man to become his own priest and pathfinder, and to give no unqualified endorsement to anything that has ever been said or written.

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