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NO. 7

"IF A MAN DIE SHALL HE LIVE AGAIN?"

I ask that question of my heart,
Because it's love that wants to know;
It can the truth to me impart,
And give me knowledge if 'tis so:
But all the ages speak the word—
About the bliss beyond the now;
And so the soul to dreams is stirred,
And heart makes music, like a bird,
The blessed promise to avow:
That we shall live, comes low and sweet,
And spilling the message does repeat!

Did life break off and have an end—
Then like a string on which pearls hung—
It all its gems to dust doth send,
And lost is all that love hath sung;
God gave the splendor of our day,
As pledge and promise of the more,
And bids us hope in faith's own way,
That better things wait us before;
That is the truth, all dear and sweet,
The Easter tidings now repeat!

William Brunton.

The Search for Immortality.

WILLIAM BRUNTON.

We each of us are anxious to know for sure that we are immortal, and the live, thoughtful man is ever in search of hints, suggestions, and proofs of this great hope to make it a reality. But we are bound by our old superstitions from adventuring in the right direction. It took considerable courage for Columbus to persevere in his voyaging when all traditions said he would come to an evil end by such tempting of the Powers. Power was supposed to be unfriendly to the children of men, and it was not right to seek to know too much, and everything was too much which went beyond the safe lines of the church.

Many men are hindered today from seeking by wondering if God would not punish them in some dreadful way for wishing to be sure that death is only an incident in the course of their unfoldment. The wise man dismisses all such fear as part of the ignorance of the past.

It is open to us to know all we can of ourselves which will help us to be glad that we are in the world. It is open to us to seek in the lines of our hope and deep desire. The fact that we long to know is a sure proof that it is right for us to know; it is the seed after its rooting, reaching out for the light that is whispering to its darkness, and making it to aspire.

One of the grand achievements of our search in every direction is to find so much awaiting us, and so much enriching us on every hand. There is not a nook or corner or space where some good is not hidden for our finding. There is not a cranny of our mind but what is likewise full of treasure. Time has stored jewels and gold for us if we will only search.

"That is all right," says a friend, "but you don't know anything about another life. We shall none of us know till we get there, and then we can't come back and tell."

This is a very common way of looking at life, and it kills off all desire to seek. If it is an impossible thing to know, why that is the end of it. It is no use butting our heads against a stone wall.

And the remarkable thing about this attitude of despair or disbelief is that it ignores all testimony to the contrary. History that recounts the appearances of the so-called dead is scouted. The words of friends telling their experience of the unexplainable, saving on the ground of the actual intervention of spirits, are counted as nothing.

Now the awakening of the soul to the sense of its own senses, of its own powers, is the great gift of time. A man realizes that he is a man, a living soul. He has the grand evidence that the world loves him in giving him so much to love and to be thankful for.

As a soul he is unconscious of death. That is only an outside thing, and touches the body only as a visible fact. But the body has been removed many times in the course of half a century, of course little by little, and we enjoy the process of house-building. Why may not the final removal be the perfection of this process?

Then in the course of our living, we find that the mind is more to us. Surely the soul is asserting itself. It is a great discovery to find we have powers which demand hundreds of lives like these, in order to bring them to perfection. What is wanted surely must be given, or why is the want revealed to us?

I am always coming face to face with the friendliness of Nature, with her intelligence, and she makes me trust her when she promises by hope and the unfolding of my faculties. It does us good to get this assurance, for we are then dealing with the deathless, and may reasonably trust it to bring us out all right. It persuades us that immortality is native to us, and cannot be taken away from us.

The religion of this is the finest thing I know. It moves me as nothing else can. I have then prospect that is infinitely bewitching and inspiring. I am safe to dare and do for my realization all that a man can.

Then too, I have comfort that is equal to the trying occasion of parting with my dear ones. They are still themselves, and have only advanced a little before me, and yet are interested in every way that I can wish in me where I am.

And how do I know this? Well, I can reply truthfully that I do know it. It is a reality immediate and positive to myself. It comes in flashes of insight. It comes in the whole language of feeling of presence full of comfort and joy and guidance, and this as from my friends supposed to be silent. They convince me of their continuance, and so show me my own immortality. What my mother enjoys in the unseen, I ere long shall equally enjoy. The logic is complete and persuasive to any one open to the light.

A little door may open to a great room, and a small happening of experience in the line of thought suggestion from that realm of apparent silence is enough to let us know the great thing that presses upon us. For instance one is walking in the city by a great building in winter, and suddenly he is made to stand still, and down before him comes smashing a snow-slide. One step more and he would have been struck by it. This is one little event of the class of things that reveals to us immortality. To the individual it is a sure proof and positive as two and two are four.

The search for such fact gives it us in plenty, and every one can see that with this before him as drift-weed and flower from an unseen continent, he has the desired information, and immortality is brought to light. The flower of the present may fall, but it holds a seed that shall grow in another spring. Such is the gospel always being preached to the soul!

A Psychological Experiment.

BY EDWARD INCREASE MATHER.

(Concluded.)

And still that haunting, thrilling music went on. Wearied with the pleasures to which Venus allured him in the mountains, Tannhauser returns to the scenes of his earlier life. In the hall of the minstrels he meets Elizabeth. Fair and tall and stately, she stands with her white draperies falling about her, and the long, misty veil swept back from the falling hair; with one hand upraised toward heaven, she extends the other to the suppliant knight. In timid confusion she starts and entreates him:

Do not kneel. Leave me!
Here thus we should not meet!

Tannhauser detains her with imploring word and look:

We may! Oh, stay!
And let me kneel forever here!

With clinging, caressing grace, Elizabeth implores him:

I pray thee rise! 'Tis not for thee to kneel
When thou hast conquered; this hall is thy domain.

In every gesture and expression the Elizabeth of this opera seemed to rise to the heights of its interpretation that night. From the childlike, loving wisdom of her first impulse she perceives before her the destiny of spiritual martyrdom. That Tannhauser may be saved some one human soul must pay the price of his redemption. Yet before this doom is revealed to her they meet in an ecstasy of love.

Something of the sublime motive of this wonderful creation of Wagner was appealing to Helen and thrilled her back to a consciousness of the music. The light and the color, and the wave of orchestral accompaniment, all faded before her and she was alone with the very soul of this music-drama. And Tannhauser and Elizabeth were singing those rapturous lines:

O blessed hour of meeting, O blessed power of love,
At last I give thee greeting, no longer wilt thou rove.
Now life, renewed, awaketh the hope that once was mine,
The cloud of sorrow breaketh, I know but joy divine.
I know but joy divine.

The moment of parting comes. Tannhauser has left the balcony, and Elizabeth stands alone.

Helen was living through every spiritual pulsation of the story. She sat so near Lynde that he felt, as he never had before, the magnetism of her presence. The contrast between her subtle grace and delicate coloring and the brilliant blonde beauty of Miss Peyton was marked. Miss Peyton was in a superb opera toilet of white, with masses of Jacquemot roses at her belt, and a fan that repeated the same rich color. Helen's quiet costume, of the palest tint of peach-blossom, with white lilies falling negligently, and her only ornament was a mass of their snowy blossoms attached to her fan; and perhaps for the first time Mr. Mantell was conscious of what she wore. He had become this day conscious of her, and for the first time since their acquaintance began she had captivated

his imagination. It had needed a contrasting presence to bring her out. Her personality had before been shadowy and elusive to him. She had excited his interest; she had attracted him; but the supreme seal of fancy and of imaginative interest had been wanting. Now he saw her in a new light. He had passed a conscious date in life, behind which he would never return. And Helen? She had dropped the music again and was quietly regarding Miss Peyton. She liked her. Louise Peyton embodied to her a certain sense of supremacy that she admired, and would have coveted, could she have chosen the gifts of life. To the impressionable, mercurial Helen, Miss Peyton's calm poise and invincible will were at once a delight and a despair. How would it seem, she wondered, to be able to control circumstances rather than to be controlled by them? And would this brilliant woman be able to command that success and sway for which she seemed selected? Helen wondered.

"It is very strong. But don't you think Mme. Materna lacked something of flexible grace in that last scene? Still, she is very dramatic."

"I beg pardon," exclaimed Helen, half starting from her reverie. "You were speaking of Materna, Miss Peyton?"

"Yes, I have been watching her method," smiled Miss Peyton. "I have felt that, perhaps, more than the spirit of the opera."

"Surely," Helen thought to herself, "it is the method she would always care for most." But she did not say so. She was very sure in her heart that when Miss Peyton herself went on the stage she would make an apparent, if a superficial, success. Miss Peyton had the artist's eye rather than the artist's soul, and she would never feel a situation so deeply as to deprive her of the absolute consciousness of every fold of her drapery and every pose of her robe. Yes, on the whole, Helen mentally decided she would make a great success. And she was glad to see achievement in the world, though it existed not for her. She would rejoice in it for others, though her hands were forever empty of all they so eagerly sought. And a little weary with the lights, the crash of the orchestra, the excitement of the crowded house, she moved toward the back of the box and sat down in the shadow. And the wonderful pageantry of passion, and of ecstasy, and of transformation went on, and again she was absorbed in that music-drama.

Nor less the eternal bonds,
Of tendency distribute souls,
There need no vows to bind
Whom not each other seek, but find.

Many may come,
But one shall sing,
Two touch the string,
The harp is dumb.

Seek nothing. Fortune seeketh thee,
Nor mount, nor drive; all good things keep
The midway of the eternal deep.

—Emerson.

That night the subtle link between Lynde Mantell and Helen Vernon was wrought. Out of the light, the music, the ecstasy; out of the pain and passion and pathos of that music-drama, there came to each a revelation of what they could be, rather of what they must be, to each other. To Helen the perception was not that abandon of happiness of which she had dreamed. It brought weight rather than wings. Love called her not to some Elysium above all this work-a-day world, as she had fancied it must, but rather to a place and a part in the world. Can it be love, she questioned, that does not transfigure life and bring to it transferred sunshine to illumine it from within? It seemed to her less like love than like fate. The element of joyousness, of elasticity, was left out. She could only realize what Lynde was to her by measuring what life would be without him. His influence was one most complex. He stimulated her intellectuality, while he repressed her in fancy and feeling. Helen was a poet by temperament, but he gave no recognition because he had no perception of the latent music in her nature. His standard of performance was so high that its application gave her a sense of despair rather than an encouragement to achievement. Yet anything which redeemed the days from the dead level of mediocrity was welcome to her, and if it came not as aspiration and happiness, then would she accept in the guise of repression and pain. If he had been wholly practical by nature, recognizing no forces of life beyond the visible and the tangible, if she had not felt that underlying current of a wealth of ideality in his nature, and the absolute truth and fineness of his aesthetic standards, she would never have cared for him. It was this that held her, and formed at once the one interest, as it did the one pain in her life. She had not intended to entangle her life in the shadow of his. It was picturesque to her and she had been allured into venturing very near. His appeal to her had been the strongest that could have been made to a sympathetic woman.

"My life has not been much to me," he had said, "but you can make it what you will. It is nothing without you—it is everything with you. Yet I have not much to offer. Will you take it?"

The appeal was to her conscience, her sympathy, and to that vague instinct for achievement in some way, that pervaded her life, rather than to her love. But she did not know this. She had never known a stronger feeling than went out to him, and she put her two hands in his with a silent prayer in her heart that God would lead them upward together. The magnetism of his presence had controlled her, and if to be with him were not the happiness she had dreamed of as possible, yet life without him was intolerable. All in all, it was rather a singular engagement, and sometimes Helen could look at it objectively enough to see that it was singular, and she wondered that she could not have responded to that worship of devotion Harry Esmond had given to her. Abstractly he was everything that she most liked. She had not a taste or aspiration which he did not share, and with which he was not in sympathy. In all her work it was he who saw what she meant, rather than what she achieved, and recognized her ideal conception through her rather indifferent performance. Yet the tacit censure of Mr. Mantell was more to her than all the praises of Mr. Esmond. The nature that is always demanding appreciation is weak, she thought. They are the people who shout to hear the echo of their own voices. She struggled to put from her all craving for sympathy, encouragement or response; and while Lynde Mantell did not fulfill all her dreams of what love might be, she yet knew in her heart that she touched a deeper reality in that vague pain, and weight, and care, that his love brought to her. Anchorage is an essential quality in all true living, and Helen found hers in this irresistible attraction to her lover. It was what her restless temperament needed, and her instinct in this was truer than all the recognized demands of her nature. In the meantime an editorial position on a great daily journal had been offered to her and she had accepted it. The position offered her something more than her individual work; it offered a wide vista of life. There is no possible pursuit that is so far-reaching in its relations to humanity as that of the journalist, and in a certain sense it must be sympathetic, or it is nothing. The heart of the world beats in this daily record, and its outlook is as broad as the eternities. The ethics of journalism interested her, and she felt that in it were possibilities for women that had never been adequately tested. She deprecated the idea that woman's journalistic work should be in any sense relegated to the frigidities and trivialities of kaleidoscopic writing. While everything that touches life is properly within the scope of the journalist there should be a severer selection in values. The journalist should write up, rather than down, to the currents of the hour. No thought is too great, too high or too fine for the daily newspaper; and far from there being any fear of its contributions being too good, the fear should rather be that they shall be good enough for its pages. Why, she would question, should journalistic work, if undertaken by a man or woman of exceptional talent, not be considered in itself an end, rather than a means? Why should the newspaper be looked upon as merely a stepping-stone to the magazine? Why should the form of circulation seem to many people to pre-determine the quality of the thing circulated? The fact that an article was in magazine form, and another in the ephemeral columns of the newspaper, did not alter their relative excellence. She came to see, indeed, that much of the strongest writing of the day appeared in the daily press; that journalism was a great magnet drawing to it increasing numbers of those best fitted to express the intellectual life of the period. The tendency of the newspaper to subordinate all literary forces to itself was very apparent to Miss Vernon; and if those keen, trenchant, brilliant editorials she came to watch for in the leading journals lost anything from the inevitable haste of their production, they gained as much in another way by their breadth of view and their swift responsiveness to the needs of the hour. The journalistic world seemed to her a universe in itself where all humanity passed in imposing pageantry. Its limitations were individual, as are the limitations in law, medicine or theology; but itself was magnificent in expansion. The printed sheet came to possess to her a personal vitality and a very recognizable identity. "If my work is cheap it is because I am so," she had said one night to Mr. Mantell, "but it is not inherent in the nature of journalism. If there is any work that touches divine possibilities it is this. The relation of the press to humanity is one of the closest and most inseparable."

"That is very pretty idealism," replied Mr. Mantell, to whom she addressed her remark, "but it will not stand any test of every-day truth. I am disgusted with the realities of detail whenever I do any staff work. I am very well satisfied to furnish this series of special editorials to the Connorses, but I have strong prejudices in favor of being spared the revelations of human nature that the ordinary work in the office discloses. You know I took Welford's place as literary reviewer last month while he was off. I have preserved a few specimens of the things that

drifted under my observation. For instance," said he, taking out his memorandum book, "see this literary (?) note that came and comes from one of the best houses in New York, too. They were about to bring out the poems of one Ida L. Graves, whoever she may be, and this is the glowing effusion in which she is announced: 'In the beauty and grace of her verses Miss Graves is undoubtedly the Mrs. Browning of America.' What is the standard of literary criticism in America when a daily journal is asked to make so absurd an announcement as that?"

"I suppose there is no law that obliges you to publish it," responded Helen.

"And just listen to this," he continued, taking a letter from his pocket. "Here is a 'type,' as Henry James would say, of dozens that rained down on me:

"My Dear Mr. Mantell:—I send you a copy of my book just issued. I hope you will be able to say of it what will assist in its favorable introduction to the public. I shall regard it as a great personal favor, and will do anything for you in a literary way that is in my power."

"Ah, but there is a great deal in knowing how not to write a book," said Helen, "and your correspondent does not seem to have attained that knowledge. But if people choose to contribute to the waste-basket, let them do so. At best, it is hardly worth talking about, and all this has no more to do with journalism proper than quackery has to do with medicine."

"But I want you to promise me one thing, Helen," he said, crossing the room to her side, "I want you to give up your experiment in this line. I do not want my wife engaged in quite this close contact with the world."

"Your appellation is slightly premature, I should say," she replied, her cheeks flushing, "and I suppose that as God put us in the world we must continue to live in it. As for my work, I reverence it, and I only hope to be worthy of it; I have no fears that it is not honorable for me. If I insisted on producing and publishing crude novels and bad poetry to pamper a cheap vanity, to be termed 'literary,' you might well attempt to dissuade me," she said, "but if I merely aim to bring to a point of genuine excellence the kind of work which I do because I can't help doing it, and which I correct by a market value each day—a very practical kind of test—I do not think you need be under any apprehension about it. I want my work to be my art," she continued, "and not taken up or dropped according to outward circumstances. And more than that, Lynde, if I do anything well, I do it for you. I have never told you so, in so many words before," she added a little tremulously, "but it is only because I am so wholly yours that I want, too, to be something in myself. The woman who can think and feel with the man she loves is far nearer him than she who merely thinks and feels for him. You have taught me deeper truths of life, Lynde, than I ever dreamed of before, but I think you are not quite right in your feeling that women's lives should be so essentially secluded from the broad currents of action. I once heard Wendell Phillips say that such a feeling was merely going back to Constantinople. I want you to recognize that it is only the truest refinement of womanhood that can live in this close contact, as you call it, of the world. If a woman lacks delicacy, if she is outre, or eccentric, she holds no balance of power in this new renaissance of womanhood."

"I certainly recognize," he returned, "that our age is formulating a new system of social valuations; and that modern progress includes the spiritual as well as the mechanical. Yet just how practical life is to be adjusted to this basis I am at a loss to determine."

"I have very little sympathy," replied Helen, "with the tide of unrest among women that one hears so much about. And yet I can see it is a natural reaction, and we shall perhaps pay the penalty of too much individualism. But I think we shall have to accept it as a social truth that there will be in future less divergence of paths between men and women. The daughters inherit too much of the restless energy of the fathers to be satisfied with the lives their grandmothers led. The new education develops new faculties, and the evolution of womanhood will make its own right of way."

"The transitional woman has not been, I confess, an agreeable object of contemplation. She appeared to believe that some violent outer signs should attest her inner devotion to her 'cause.' I do not, myself, perceive the occult sympathies that exist between platform-speaking and the bloomer costume, or any other eccentricity of personal manner, and I think if a woman is in any way before the public she should be more scrupulously delicate and dainty in every detail than even in the privacy of home. But this is latter-day doctrine, and the women who are in any manner public not only believe it, but act upon it. The exceptions to it are very few, not more than is necessary to traditionally prove the rule. But I didn't intend to entertain you with a lecture," she said; "that is not my role in the least."

"Fortunately," he laughed. "Shall I read (Continued on page 4.)"

EASTER THOUGHTS.

ANNIE KNOWLTON HINMAN.

We hold more dear the loved who pass the veil
That hides the unseen world. Our griefs prevail.
Somewhat of joy shall yet be mixed with pain
In knowing that our loss is their sure gain.
Perhaps the glamor of our youthful days
Hath hid from us life's sweetest, holiest ways.
Ofttimes a thread of life is snapped in two
And gives to us of life a grander view.
If earth and heaven hath joined their hands
With thine,
Then art, and ever should be more divine.
Thy cup of sorrow shall be sanctified
To thee this glorious, waning Easter tide.
Sad thoughts shall heavenward fly; like winged dove
Shall swift return sweet peace and heaven
born love.
Untill from out the depths of thy despair
Thy soul shall rise a sacred lily, fair.

Mediums and Fraud.

E. A. BRACKETT.

CHAPTER II.

Whatever else may come to thee
Cling to the truth and thou wilt know
That all unreal things that flow
Around thee are the weird gleams
Of ghostly thoughts, unhalloved dreams
That mock our lives, the will-o'-wisp
That dance above the turbid streams
And drift and drop into the sea.

In my former chapter I pointed out the difference between a complete trance and a semi-mesmeric condition resulting in a crude mediumship in which the medium was subject to both spiritual and mundane influences; that, in this state the medium could not distinguish between the real and the unreal, and was given out under an outer head, whatever might occur, the unconscious medium could not be charged with intentional fraud. This is not theory or speculation, but a fact which every intelligent mesmerist understands.

Mediumship is a physical condition, belonging to a class of individuals who are more than ordinarily susceptible to mesmeric influence. It is not a more divine gift than any other faculty we possess. Its value as a means of spirit communication consists in the complete withdrawal of the personality of the medium from all external influences.

Sleep is a semi-mesmeric condition, possibly something more for what takes place in profound slumber we do not know, for it is only between sleeping and waking that the irresponsible mental activity which we call dreams, are recorded on the memory. All abnormal mesmeric effects result in more or less detaching the spirit of the subject from its outward body. It is not without reason that sleep has been called the twin brother of death.

In complete mesmeric trance, the pulse is lowered, the breathing somewhat retarded and the vitality of the system greatly reduced. The subject no longer controls its own body which is held by the mesmerist who can express himself through it as freely as if it were his own organization. That intermediate body that connects the spirit of the mesmerizer with his own body, permeates the body of his subject and the two organizations are under one control.

The spirit of his subject is more or less detached from its body and, consequently, is free to go where it is attracted and can communicate through other sensitives, expressing its own personality. There is not lacking evidence that persons still in this life, have appeared in both mental and physical manifestations. In all cases, where it has been possible to trace them, it has been found that these persons were either in a profound sleep, or in some state that rendered them unconscious of their outward surroundings. It is possible that telepathy may yet find its solution here rather than in the wireless telegraph of thought waves.

It is well to understand this, for on it rests the possibility of all spiritual communications purporting to come through trance mediums. The intelligent investigator knows that there is no essential difference between the medium and the mesmeric subject. The mesmerist can, after gaining complete control of his subject, transfer that control to an invisible, intelligent being on the other side of life.

The clearness and truthfulness of the communications must always rest on the mesmeric conditions and the strength of the control and not on the mental and moral character of the medium. The mingling of the personality of the medium with these communications, due to imperfect control, has led to a medley of spiritual and mundane expression, baffling to the investigator and deluding the public with false confusing theories. This simple explanation of the laws of spirit communication through mediums, relieves it from the folly and nonsense that have been so freely thrown around it. Whatever the phenomena, they must always be governed by the controls, and any attempt to interfere with spontaneity, should be strictly avoided.

The prevailing idea that one can be hypnotized into crime, I believe to be a myth, the old story of the temptation by the devil, a cowardly attempt to shift the responsibility of the individual action to some other class. In my long and varied experience, I have never known a case, where true mesmeric effect was possible, that the moral expression of the subject was not enhanced rather than lessened.

I do not propose here to enter into a description of the irregularities arising from crude mediumship, or the muscular contortions which sometimes occur, often the result of a mental reservation on the part of the medium against losing consciousness.

Complete trance is not the only condition through which spiritual impressions are received. Probably every one has, at times, been conscious of intuitive thoughts and ideas coming he knew not whence. This impressibility differs widely with different individuals. In some it is scarcely perceptible, in others so pronounced as to suggest the idea that they are living in two worlds at the same time. The difficulty in the outward expression of these intuitions is that they are so blended with latent ideas, existing in the mind of the individual through whom they are expressed, as to render it almost impossible to separate the two, compelling us, perhaps rightly, to depend on our own consciousness as to what is spiritual and what is not. If all inherent personalities could be eliminated from these manifestations, we should approach very near to the conditions of life in the other world.

The publicity given to mediums and the marvelous results of their mediumship, have created a desire among many to acquire for themselves the same power, and there is not wanting manifold directions for that purpose. There now lies before me a mass of this literature, much of which, so far as I can judge from my own experience, was written by persons who had no practical knowledge on the subject. One writer has added authority to his statements by claiming that they were given by spirit impressions, a fact that no one would have supposed, had he not stated it in the beginning of the book. The manifestations and weak sentimentalism led to the conclusion that he drew his impressions from some other source.

Not every one can become a medium. For those who think they can, the directions are few and simple. There are developing circles where any one may attend, sometimes with benefit, especially where the conductor is possessed of a strong magnetic force and knows how to use it. The home circle has its advantage in the nearness and harmony that usually exists between its members. These circles should consist of not more than six or eight persons, be held regularly at the same hour, in a subdued light, so low that surrounding objects may not attract attention, the sitters either holding each other's hands or laying their palms on the table around which they are sitting. Soft music will be found desirable in harmonizing the circle. The mental atmosphere should not be disturbed by anxiety or discussion.

It is hardly possible to continue these seances for any great length of time without some direct results and all will be more or less benefited. The greatest difficulty lies in selecting the right persons, harmonious and always willing to attend, for a break in the beginning is always harmful. Someone who has a knowledge of what is required, should be selected to preside over the seance. Never sit alone, for if you should become entranced, you will have no recollection when you awake, of what has transpired and no knowledge of the phase of mediumship that belongs to you and no one to correct any irregularities that may occur.

Circles do not always produce more than a semi-trance condition. The better way is to go to some good mesmerist. If after four or five sittings he does not produce the desired result, you might as well discontinue, as you are beyond his reach. Possibly another might be successful. If, however, you have been entranced, continue the sittings until he can, mentally, converse freely with you. Then, if you wish, he can turn you over to some invisible control who will care for and protect you in your seances.

There are some mediums before the public who would be greatly improved by such a course, thereby relieving themselves from the charge of fraud and their sitters from conflicting, unreliable communications.

Do not allow yourself to be led into the folly of trying hypnotic tricks, such as gazing for a long time at some bright object, or any of the things that tend to a cataleptic condition, hysteria or what is called obsession, due to physical disturbances.

Mesmeric control is not injurious to health, nor does it impair the mind, unless by too frequent sittings you exhaust the vitality of your system. Of this you must be your own judge, not forgetting that your control, from his point of view, does not consider your stay in this world of the same importance that you do.

When it is understood that a strong mesmerist can, by his will alone, demoralize a seance, it will be seen what effect a promiscuous, inharmonious circle with its conflicting mental currents, would have on the manifestations. Were it not for the fact that the phenomena step in and break this current, public seances would be failures. To a certain extent, the same conditions prevail in private circles, where a sifter forces his own individuality into the magnetic atmosphere of the medium.

If you cannot enter the seance room with that geniality so necessary to success, you had better keep away, you have no business there.

I have purposely avoided giving any directions for managing the seance. No two of them are alike and the control may, in all cases, be trusted to conduct their own work and all attempts to interfere with them will prove more or less fatal to the seance. Neither do I approve of test conditions, such as tying the medium, wire cages, locked doors, sealed windows, or any such arrangements demanded by those whose lack of spiritual perception blinds them to the fact that all such requirements interfere with true spiritual expression. Untrammelled by outward interference the strongest possible tests are found in the manifestations themselves.

Fraud hunters have no place in the seance room. No amount of tests can ever convince them. There is always some mental reservation, or they take shelter under the absurd delusion that they are pursuing a scientific investigation. They are never satisfied of the truth of the phenomena for the simple reason that their material makeup blinds them to the perception of any such refined experience.

If Spiritualists suppose that fraud hunters are all outside of their ranks, they make a mistake: there are plenty inside who have stolen the livery of Spiritualism, which only half covers their nakedness, and go about discovering imaginary facts and misrepresenting mediums, claiming that through their superior wisdom, they have found "a moiety of truth" in these manifestations and, by inference, this moiety of truth belongs to their own mediumship. They shift the responsibility of these statements by attributing them to their spirit controls. Looming up through the mist and fog of self conceit they see a "mountain of error" baffling and misleading to the honest investigator. If one-half of what they assert is true, Spiritualism is in a deplorable condition.

Those who enter upon the investigation of this subject, fully believing that it is all fraudulent, will find enough fraud in their own natures to satisfy them that they were right, for their poisonous atmosphere, permeates the whole seance. The fraud hunter is, first, last and always, the wolf in sheep's clothing. Friends are never made, on either side of life, by such detective work.

If I have repeated and dwelt upon the principal reasons which have led to the charges of fraud, it is because I know the importance of entering upon the investigation of this subject free from suspicion. Quite as much depends upon the sifter as on the medium. The more harmonious the seance, the better will be the manifestations.

The effect of deluging the world with records of crime, which most of the newspapers are now indulging in, must tell in the end. Familiarity with crime breeds crime. To know crime is the next thing to participating in it.

Those misguided persons who are throwing out denials, making in the refuse of crude mediumship and supposed fraud, feeding it out to a slander loving community, are to be pitied, for they are on the same plane with the unhealthy things they are dealing with.

Spiritualism is to be judged by its best, not by the irresponsible statements of those who are ignorant of its true character.

The rapid spread of Spiritualism is due to personal contact, to knowledge obtained through mediums, and its continued increase must depend upon this and not on theory.

The possibilities of spirit phenomena are unlimited and those whose self-conceit has crystallized into superior wisdom, who claim to have risen above these manifestations, are so many stumbling blocks in its progress. Spiritualism is not a philosophy any more than the swelling bud and opening flower. It is the natural flow and interblending of the inner and outward life. Should it ever be concentrated into a church or creed, it cannot expect to escape the fate that has followed all such organizations from the earliest history down to the present time; the utter perversion of its primitive origin. Its only hope lies in completely ignoring the follies and superstitions of sectarianism. Organization for social intercourse, for the spread of information and for the protection of mediums, is desirable. All else is of doubtful character.

If we glance over history, we find that with different nations, at various times, these manifestations have appeared, only to be crushed out by the tyranny of rulers or the still more despotic character of the prevailing

religions. Only in India has it retained a foothold, and there it has been more or less degraded into a system intended to keep in ignorance and to control the common people. In their temples, sacred from the gaze of vulgar eyes, it has retained somewhat of its primitive character. In this country and in Europe, where independent thought and action are struggling for existence, it again appeals for recognition. Its success depends upon our receptivity, the abnegation of self and the absolute non-interference with its spontaneity.

Of late the National Association of Spiritualists has been discussing the question of improved mediumship. Just what is meant is not very clear. If it means an educated, conventional mediumship, attached to a creed or church, depriving it of its spontaneity, or in any way placing it under a self constituted authority, it will fail. In this restless, independent age, the common people must be recognized and as Judge and Jury in the last analysis they will determine its future.

If Spiritualists would eliminate all morbid and unhealthy speculations and adhere to its simple truths, there need be no fear of opposition, for Spiritualism is grounded on unsavory facts that appeal to the intuitions and aspirations of all mankind. If by any possibility, its beautiful and simple truths be just to outward perception, it will be through its perversion by those who claim to be its friends.

Psychopathy or Healing by Universal Spiritual Power.

Lecture Delivered in New York Feb. 18, 1903, by W. J. Colville.

The word Psychopathy was prominently introduced to the American public many years ago through the publication of a work bearing that title by Mrs. Cora L. V. Richmond, whose remarkable series of lessons on spiritual healing is said to have been given under the spiritual direction of the celebrated physician, Dr. Benjamin Rush. In that excellent volume the terms Eclecticism and Magnipodes frequently occur, and in the illustrations with which that book abounds these are shown in colored plates printed in blue and red respectively. When the human organism is represented in a state of perfect health these Electropodes and Magnipodes are shown in harmonious mutual relationship, but when a state of disease is depicted they are shown in a state of bewildering confusion.

This general idea has been recently caught up by many magnetic and psychic healers and, with some variations, is often presented to the public as a new revelation in healing philosophy. Psychopaths claim two distinct sources whence that healing power is derived which restores the disturbed organism to a condition of equilibrium; first they insist that it is necessary to excite the patient's own vitality to harmonize internal action and in the next place they rely upon individual spirit-friends to aid in restoring lost equilibrium. But as they acknowledge the universal Divine Power which accomplishes all things, though through the mediumship of intermediary intelligent agencies, genuine Psychopaths do not mean directly essentially from any broad-headed Spiritualists who claim that healing-power is universally accessible.

The old Latin medical phrase *Via Medica* trix Naturae is only a term to express the idea of a universal vitalizing energy working good to all when not artificially impeded in its operation. Many a doctor of an old school, will tell you that people often get well when left to Nature, but the word Nature, signifying properly "that which is born," is a very inconclusive term unless we use it to signify the orderly operation of spiritual force throughout the universe. There are probably no miracles of healing in the old sense of that phrase, for what has long been called supernatural is simply spiritual and worked in the same changeless way in accordance with Omnipresent Divine Law as any of the phenomena of the external earth are seen to work.

We can accept every account of marvelous healing, whosoever and by whomsoever recorded, without imagining for a single instant that anything has taken place otherwise than in strict conformity with Universal Law or changeless Order. The expression "Nature of Things" is one often employed by agnostic philosophers; this is really the agnostic substitute for the theological concept of Divine Will. Whichever phrase we choose to employ will bind us equally to the conviction that we can only reasonably expect events to move in a regularly-appointed course, from which no deviation can be made in answer to even our most frantic appeals for alteration in the way of the universe. Wonderful cases of healing do occur in answer to prayer through the agency of faith and through the utterance of masterful words of pure white magical import, but these results follow in consequence of Universal Law.

We discover through a study of chemistry that acids and alkalis always counteract each others' action, therefore whenever we wish to set up a counteractive process in our laboratories we know how to do it, but no chemist or even alchemist can change the orderly flow of cause and effect resulting from any of his chemical or alchemical operations. The search for the Philosophers' Stone and for the Elixir of Life has been by no means abandoned though the modern phase of search is more purely metaphysical than that of the Middle Ages.

We are told today that without any drug, nostrum or physical elixir of any sort, we can, through the unassisted agency of the spiritual power in our own organisms, banish disease, indefinitely prolong youth and beauty, and finally triumph over death itself if we do but persistently keep in the tranquil path of interior harmony. Though the final disposition of the physical frame affords much room for ingenious speculation among mental scientists there is no reasonable room for doubt that so long as we are a work to do on earth we can preserve our bodies in such a condition that it will prove our continuous delight to do that work through their obedient instrumentality. We need not be ill nor can we suffer from accidents unless we lose control over the regulating force which supplies momentum to every portion of the physical structure.

Knowledge rather than ignorance of the perils in our path may reasonably be regarded as the greater safeguard provided we use the knowledge intelligently instead of letting it fill us with constant fears and gloomy apprehensions of coming danger. Knowledge is only a practical boon when we make good use of it; it can be a weariness to the flesh, and it often is so when accumulated but perverted.

The fascinating experiences of natural somnambulists who walk safely in dangerous places with closed or apparently unseeing eyes and the perfect immunity from accident of many children and hazardous young people who seem never to think where they are treading, all goes far to show that there is a subconscious or superconscious intelligence which safely directs the movements of the human organism. This intelligence ever operates in unsophisticated human beings as it universally operates throughout the animal kingdom below and around humanity.

The first great step to be taken toward perfect health is to lay firm hold upon the "Magic Staff" which Andrew Jackson Davis saw in spiritual vision nearly sixty years ago.

"In all things keep an even mind" is the wisest direction which can ever be given to youth, maturity or age. We never know what circumstances may environ us nor in what undertakings we may become perforce involved, but as serenity of mind can enable us to see our way even in thickest darkness and to hear a guiding spiritual voice in profoundest silence, and even above the roar of tempests, when we have attained to this most desirable state of imperturbable tranquillity we shall henceforward know no more fear and we shall walk securely even on the edge of the most awful precipices.

What do we mean by faith, trust or confidence in time of peril, and of what avail are our prayers in time of storm? We cannot change God by our changed conditions nor have we yet reached the point where we can compel the elements to cease their raging at our word; but though we may be able to control our control over surrounding natural upheavals we can and do by our own inward spiritual exercises so tranquillize the once tempestuous state of our own mental sea that we can now behold in its no longer agitated waters a clear reflection of those spiritual images which our angelic guardians show unto us in times of surrounding turmoil, images which we can rarely discern even faintly unless we are inwardly at rest.

There is a way through and thereby out of all distracting situations. We cannot go back, we cannot slip out, but we can go forward and by that means leave behind us the perplexing trials which have threatened to overwhelm us. There is only one Royal Way, that is the Forward and Upward path which leads through self-conquest to eventual victory over all surrounding complexities. There is no sharp dividing line to be drawn between auto-suggestive healing processes and the ministrations of those genial helpers in all worlds who have a single eye to our welfare and work to promote our interests to the utmost extent of their ability.

No soul can gain another soul's experience, and as each individual human spirit must tread the path of progress for itself alone, though never unaccompanied by celestial guardians, it is only up to a certain point that healing can be accomplished for you through any other agency than your own conscious and voluntary co-operation with the Divine eflux, communicated to you as influx, which is your perpetual sustenance. Healing is building, evolving, educating, regenerating; it is therefore a continuous process, like attaining unto proficiency in any art or science toward which height one may be greatly helped by the instructions of experienced professors who have gone over the road before, but no further can the professor help the student than to throw in that student's mind a moving picture of instruction which he must individually embrace and apply.

We are never placed in positions out of which we cannot rise, though we often find ourselves in situations out of which we do not rise quickly because of our own fear or chronic apathy. When we are in fearful or apathetic states of mind we allow disease-germs and all sorts of "weakening and disturbing influences" to enter unchallenged through the open gateways of our unprotected psychic economy. The very healthiest people may be the most extremely sensitive, but they are well regulated sensitives who do not yield to every breath or influence which blows their way, but deliberately choose what to embrace and what to reject out of all the influences which approach them, no matter from what quarters or through what avenues.

The psychopathic healer must be a singularly well-balanced man or woman, one whose own vibrations are well attuned to universal harmonies, for unless your inner state is well regulated you cannot officiate as a medium for the transference of healing energy, which is balancing power to another.

All who have studied the construction of the human brain and who have learned something of its connection with corresponding parts of the entire body will readily follow our teaching when we seek to explain that in every brain there are Force Centres which may be termed correctly Chord-settings. When any one of these is unusually active the more than ordinarily intense vibration of the atoms composing it causes it to throw out an unusually penetrating emanation; this emanation is the electro-magnetic force which people often feel operating upon a certain part of their anatomy when they come in contact with highly forceful people who are often both healers in their own right and also healing mediums, even though they may not know it.

Whenever you feel particularly stimulated in any moral, mental or physical direction when in the presence of a certain individual you are receiving a psychic or magnetic treatment whether you so consider it or not, and when any one feels a sense of pleasant exhilaration in your presence you are giving a treatment in the same manner. As it is quite natural and right for us to encourage and drink in whatever really benefits us, and therefore makes us the better fitted to discharge the duties of our state, and in turn to benefit our neighbors, such an one will be yielding to the influence of those whose effect upon us is distinctly beneficial, and it is our solemn duty to steadily refuse to become entangled with unhealthy and unholy exhalations though such are sometimes in our immediate vicinity.

The special training necessary for a practitioner of psychopathy largely varies among people of diverse temperaments. The unusually active, exhilarative person who is naturally cheerful and highly energetic should encourage such characteristic exuberance of disposition; such an one will generally find his particularly successful field of effort among those who are afflicted with rheumatic and gouty ailments or who suffer from sluggishness or who are prone to congestions. The naturally sedate, retiring, but quietly happy individual will find his most useful field of operation among the nervously disturbed and the feverishly disposed who need quiet, restful healing.

Natural temperament will also display itself even in the most pronounced cases of indisputable mediumship because the law of spiritual association works out universally in strict accordance with congenial rates of vibration between the parties at both ends of the communicating line. There must be some considerable psychic congeniality between Dr. Rush and Mrs. Richmond if the former can so influence the latter, with her own full consent, that a good outline of his system of healing can be given through her willing mediumship.

Clairvoyants frequently see some of the spirit-friends who are operating in concert with those very Christian Scientists and other metaphysical practitioners who repudiate and ignore all idea of such spiritual fellowship as they themselves unconsciously experience. So strong oftentimes is the force of a dominant idea that it entirely prevents its entertainer from realizing anything which does not accord with it, but such an opinion being merely an intellectual vagary it cannot bar out those spiritual influxes which take their rise in the affectional centres of those who partake of them. It is not by any means necessary that a successful healer should know all the ins and outs of spiritual association before he is enabled to do satisfactory work as a healer; any one who relies implicitly upon Divine guidance without troubling to inquire into the ministry of second causes has so much faith in the eternal First Cause that all secondary causes may be safely left to take care of themselves. When, however, any revelation pertaining to the domain of secondary causes is made plain to you, you should never turn from it with disdain but

gladly treasure such revelation as an added piece of useful information which at some time may assist you in more effectively reaching some afflicted friend who requires just that particular kind of information to console him when in sorrow or to tide him over some pressing difficulty.

As the word Psychopathy can be properly made to cover the entire field of spiritual healing ministrations there is no limit to the methods which can be employed by the consistent professing Psychopathist. Clairvoyance, clairaudience, psychometry, together with the most interior phases of illumination can all be employed successfully by the psychopathic practitioner who ought to be so far Eclectic or Polyphasic as to gladly embrace all remedial agencies suggested to him in moments of illumination. We have to meet people on many varied planes of development, we must therefore learn to so accommodate our methods to varied human needs that all who apply to us for succor may receive something adapted to their state.

Dr. Garth Wilkins, one of the most eminent of English Homeopathic physicians, a deep student of Swedenborg's philosophy and a profoundly spiritually-minded man, has endeavored to live up to the full spirit of the celebrated "Aesculapian Oath," which is commonly taken by medical students at the time of their graduation into full-fledged medical practitioners. The same remark applies to Dr. George Wyld, whose works on Christian Theosophy have conveyed much light to many troubled minds, also to the well-known American Doctor Holcombe, whose widely-read works on spiritual methods of healing have almost served to construct a bridge between the long widely separated schools of popular medicine and abstract Metaphysics. These and an ever-growing multitude of earnest, faithful men and women, in and out of the medical profession all over the world, are paving the way for the speedy establishment of a new Eclectic Psychopathic Healing University, whether any external institution shall dare that particular title or not.

The foolish outcry heard in some extravagant quarters against everything that bears the name of medicine is only a temporary shriek against long-continued bondage to grossly material modes of medication which are happily falling to complete disuse. The old "calomel doctors" have given place to the new operating surgeons who in their turn must make room for the healing prophets of the New Dispensation who will discard knives and drugs together. Count Mattel's famous Italian system known as "Electro-Homoeopathy" has led to much profitable discussion concerning the mysterious electric principle which "Matteists" declare inheres in the vegetable kingdom and which in some scientific manner can be "fixed" in specially prepared remedies. This "electric principle" is none other than the universal spiritual force which is the life principle of plants as well as animals.

We cannot separate altogether the idea of medicine from well regulated dietary codes because the vegetable realm contains, without dispute in the many fruits and vegetables, which form part of even the vegetarian's daily fare, numerous laxative and other medicinal properties which are necessary to the ordinary maintenance of physical health as much as fuel of some description is necessary to generate steam from an engine boiler. We eat and drink, let us seek to do so wisely. There can be no more objection locally taken to sugar, or coffee-cup, or any other simple vegetable growth sometimes called a medicine than to the common apple, which is rich in iron, or to the simple cabbage which contains a large amount of aperient medicine.

It is only a question, first of terminology then of modes of administration, how far the genuine Psychopathist can consistently turn to seemingly material sources for the means of regulating and invigorating the physical frame. We decidedly object to the giving of medicine in such a form as to suggest disease but simple decoctions of herbs poured from ordinary ten-pots into sugar-balls or coffee-cups may be better adapted as a beverage than chocolate or cocoa in some particular conditions of the body and can therefore be innocently and profitably substituted for the ordinary tea, coffee or lemonade.

The writer having had many remarkable clairvoyant experiences in connection with simple botanic remedies as well as in connection with the administration of electricity by means of batteries professes to know positively of many cases which entirely baffled the skill of the most highly trained physician. The clairvoyant discernment promptly discovered an efficient outward means for conveying an inward healing grace. Once, in California, a very eminent physician requested the author of these lessons to exercise clairvoyance, if possible, on behalf of a poor woman who was lying seriously ill with a complicated malady which had thus far obstinately refused to yield to all the remedies laid down in medical treatises. Complying with the good doctor's request we sat silently together in his private office for fully half an hour or a quiet summer afternoon. The only vision that came to me either of us was an immense profusion of camomile flowers, which filled the air and persistently remained in the astral atmosphere of the room until we entered the laboratory which the house contained, and proceeded to make a quantity of camomile tea, simply pouring boiling water over partially-dried natural camomile flowers. Having partaken of some of the tea ourselves, and greatly enjoyed its agreeable flavor, we carried it in covered pitchers to the house of the sufferer leaving word with her attendant that whenever she was thirsty she could freely partake of the contents of those pitchers; no restriction whatever was placed upon the amount to be taken nor was a word said concerning frequency of dose. The doctor simply insisted that his patient was to be kept quite quiet and allowed to drink freely of the tea whenever she felt thirsty. Within twenty-four hours there was a marked improvement in her condition; at the end of three days she was well enough to leave her bed and sit by an open parlor window fully dressed; a week later she was attending as usual to all her household duties.

We none of us understood how or why simple camomile tea operated so advantageously in that painful and embarrassing case of complicated internal distemper; the only hint at a solution of the problem which any of us received was a message written automatically through the hand of a private writing medium who often lunched with the physician and his family. The message ran as follows: "That woman's guardian spirit could only reach her through camomile; there is a direct psychic union between the Spiritual spheres which interpenetrate as well as surround this globe; the various vegetable products of the earth are all correspondent intimations of pure-psychic energy; healing and balsamic plants correspond with high and orderly spiritual societies; but poisonous drugs, like venomous reptiles, receive the influx which is their life from disorderly psychical societies."

As the above message coincides exactly with the universal teachings of occultism and corroborates the profound discoveries of the world's greatest mystical philosophers, and furthermore as it serves to elucidate the ever-present question of the origin of all Nature's productions, we leave it with our students as a suggestive note for them to crack in their own practical experience. When we acknowledge Universal Spiritual Power, confined by no earthly bonds and limited to no school of science or philosophy, we may well leave the question of specific modes of healing to the wise intelligence of

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all faithful seekers after heavenly light who are willing to be led by Heaven along any pathway which truly leads to the amelioration of human suffering and further on to the "Golden City" of perfect harmony, rest and peace which is none other than the New Jerusalem estate which undoubtedly signifies complete conformity of Earth with Heaven. Whenever and wherever Divine order is fulfilled not alone in man's interior conditions but also in his terrestrial state also the marriage of Earth with Heaven have been consummated.

ANNOUNCEMENT.

Several months ago the readers of a few selected papers were notified that a bottle of Vernal Saw Palmetto Berry Wine could be obtained free by writing to Vernal Remedy Company, 120 Seneca St., Buffalo, N. Y. Other publishers secured the same privilege for their readers. The results to those who ordered free bottles have been most remarkable and gratifying.

Any reader of the Banner of Light may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid if they need it and write for it.

One small dose of this remarkable remedy, once a day, quickly and perfectly cures indigestion and catarrh of the stomach, constipation, so that in less than a week you have no more trouble, clear the liver and kidneys of congestion so that vital organs become healthy and active.

Vernal Saw Palmetto Berry Wine takes all inflammation and catarrh from the bladder and all pain and trouble from prostate gland.

Psychic Society.

The interest created by the lectures recently delivered in Canton, Ohio, by Rev. Marguerite St. Omer Briggs, resulted in the formation of a church of Psychic Research with thirty-eight names enrolled.

The following officers were elected: Emanuel T. Bowman, president; John W. Link, vice president; J. William Briggs, secretary; Mrs. Susie Link, treasurer. The trustees are Edwin R. Kidd, Mrs. Sarah E. Forsyth, Thomas H. Reed, ladies' aid committee: Mrs. Elester G. Reed, Mrs. Margaret E. Fitzpatrick, Mrs. Irene R. Barrick, Mrs. Flora Kling and Mrs. Elizabeth Bowman.

Articles of incorporation were forwarded to Columbus. Several members will enroll soon.

For Over Sixty Years

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

Celebration in Manchester.

The Society of Progressive Spiritualists assembled in Knights of Honor Hall and celebrated the fifty-fifth anniversary of Modern Spiritualism. The attendance was unusually large, entirely filling the hall. The celebration consisted of a musical and literary program of the following nature: Voluntary, Mrs. A. W. Haynes; address, George Russell; dialogue, six little girls; selection, "Sing Unto the Lord," Cecilia Quartet; reading, "Story of Patsy," Miss Hazel Chandler; reading, "The Burning Ship," Mrs. Julia Levay; vocal solo, "The Lord is My Shepherd," Mrs. Haynes; reading, selection, Miss Leah Naglen; reading, selection, Miss Euphemia Durgin; selection, "Abide with Me," Cecilia Quartet; reading, Miss Naglen; reading, "As the Moon Rises," Miss Euphemia Durgin; selection, "Nearer, My God, to Thee," Cecilia Quartet.

The efforts of Misses Durgin and Chandler were particularly pleasing.

The hall was tastefully decorated in yellow and white (the Spiritualist colors), and potted plants furnished by Ingram the florist added to the effect.

The committee of arrangements was made up as follows: On music, Mrs. Nellie V. Hall; on reading, Mrs. Flora M. Francis; on decoration, Miss Abilina L. Warren.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East-Hampton, Conn. (the Clothier), says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell you.

A great soul is always earnest, sincere, tolerant and reverent.

Battle Creek, Mich.

It is with pleasure that I report the successful work that is being done by our society. During the entire month of March, Mr. Oscar A. Edgerly, of Boston, Mass., occupied our rostrum. He is a trance speaker of ability. His guides gave us, on each occasion, deeply instructive and eloquent discourses. It seems to be the general demand of our people to have Mr. Edgerly with us again at such time as his services can be secured.

Sunday, March 29, the society celebrated the fifty-fifth anniversary of Modern Spiritualism. The attendance was very large, demonstrating the general interest that is at present entertained for Spiritualism in this city. The society feels that it presented a symposium of good things from the rostrum on this occasion, the talent consisting of Mrs. N. M. Russell, test medium, of Grand Lodge, Oscar A. Edgerly, trance speaker and test medium of Massachusetts and Dr. P. T. Johnson, the grand old veteran worker of our own city. The work of all was pronounced by the audience as pre-eminently satisfactory. The hall and rostrum were beautifully and artistically decorated. The success of the whole affair was largely due to the indefatigable labors of the officers and members.

We have engaged Rev. Harry J. Moore, of Chicago, to lecture for our society for the month of April, and Mrs. McCoy of Marshalltown, Iowa, to give messages; we anticipate another intellectual feast. We had Mr. Moore with us on a former occasion, and know his work is of the highest order.

Mrs. T. W. Yale, Secretary of the First Spiritualist Church Society of Battle Creek, Mich.

Plan to Build Church.

Members of the First Church of Progressive Spiritualists are planning to erect a house of worship. Ever since the church was started there has been a rapid increase in attendance at the services and in the interest shown. The quarters in the American Mechanics' hall were outgrown several weeks ago and since then the meetings have been held in Pott's Hall on the corner of Main and State Streets. For the past two weeks it has been impossible to accommodate the large number who sought admission and as a consequence the church is seriously considering the advisability of building a home of its own.

To this end R. Chester, the leader and test medium, has been looking about for a suitable site that can be purchased at a reasonable figure, and if successful, it is his plan to buy and start work on the building this season so that the church can be completed as early as possible. Mr. Chester came to this country from Calcutta, India, and started to make a tour of the United States. He came to this city during the past winter and started a church in Eastern Ave., but later changed to the American Mechanics' Hall. He proposes to make his home in this city for some time, and will work for a new Spiritualist church as it is felt the field is ripe here for a church of this kind.—Springfield Union.

An excellent cabinet photo. of "The Poughkeepsie Seer" (A. J. Davis) for sale at this office. Price 35 cents.

Washington, D. C.

The First Association of Spiritualists observed the fifty-fifth anniversary in Masonic Temple 9th and F Streets N. W., Sunday, March 29, 7:45 p.m.: Hymn, congregation; invocation, inspirational, Dr. Fred L. H. Willis; song, choir; anniversary address, Miss Anita Trueman; hymn, congregation; address, practical and prophetic, Mrs. Mary T. Longley; "Soft Flowing River," choir; excellent messages, preceded by a brief but wonderfully fine inspirational address, reminiscent but uplifting, Mrs. Jennie L. Edson; hymn, congregation; benediction, Miss Anita Trueman. The occasion was one of deep and unusual interest. J. Clegg Wright is here during April.

Keep moving. Life is motion. It is not wise to be over-particular about the loss or gain of a number of dollars. Failure is just as important as Success—often more so. Failure not infrequently opens the way to a Larger Success. At the same time don't be reckless; look before you leap—only Leap!—Fred Barry.

Briefs.

Waltham Spiritualist Progressive Union Church held its annual business meeting for election of officers April 1. The following having been elected, will assume their duties after the May meeting, when they receive the oath of office: Past president, Mr. Geo. L. Clark; president, Mrs. M. J. Sanger; first vice president, Mrs. Martin Brown; second vice president, Mrs. Card Peabody; corresponding secretary, Mrs. Millie Guilford; financial secretary, Mr. Martin Brown; treasurer, Mr. Earle Guilford. The above officers, and Mr. E. Walker and Mrs. S. A. Kimball constitute the board of directors. The writer having been ill for a few weeks, has not been able to send any report from the society to the Banner of Light. All reports have been favorable in regard to the different speakers' work among us. The suppers of February and March were well attended and much enjoyed. Mr. A. Wheeler, D. R. sec.

The Church of the Spirit, Springfield, Mass., meet regularly from week to week. The interest continues and we are much encouraged by the harmony that prevails, and the earnest wish of those who attend is to again open our doors to the many who cannot find accommodations in a private house. This we shall certainly do by another season if the present outlook continues as favorable as it is now.—Louise E. Sackett, cor. sec.

Cambridge, Essex Hall, 40 Prospect St. Mrs. Akerman Johnson, conductor, writes: Sunday meetings March 29 were fine. The following mediums took part during two sessions: Mrs. Whall, Mr. Page, Mr. Hall, Sadie Rogers, Mrs. C. H. Wildes and Serita gave tests to many. Last Indian Peace Council was Monday evening, April 6. Meetings will continue until after April 19.

Pittsburg, March 29. The First Spiritualist Society held services appropriate to the fifty-fifth anniversary of Modern Spiritualism. Very large and appreciative audiences attended at both services. Rev. Juliette Teaw of Leominster was the speaker. Her subjects, "The Progress of Spiritualism" and "The Truths and Evidences of Modern Spiritualism" were presented in her usual able and eloquent manner. The piano and mandolin selections by Mrs. and Miss Whalley, soprano solos by Miss Plaskoski and piano selections by Miss Howe were finely rendered. Pythian Hall was tastefully decorated with floral and foliage potted plants.—Dr. C. L. Fox, pres.

On March 12 Mrs. May S. Pepper spoke for our "Ladies' Aid" to a crowded house. On March 26 Mr. Edgar Emerson was our speaker. He was well received by a large audience. On April 9 Madame Helene of Lynn served the society.—Mrs. J. L. Draper, sec., 15 Pomeworth St., Stoneham, Mass.

Brooklyn, N. Y., March 30. The Church of Living Truth held its usual Sunday evening service at 1256 Bedford Ave., cor. Fulton. A large audience was present. The president being absent, Mrs. Carrie S. Thomas took full charge of the meeting and gave some very interesting messages. The work this winter has been successful, as Mrs. Thomas has a wonderful gift and has been the means of calling many strangers to the meetings.—John C. Miller, sec., 241 Kingsland Ave.

The Ladies' Lyceum Union met in Dwight Hall, Wednesday, April 1. Whist party, as usual; business meeting called to order at 5 by the First Vice-President, Mrs. Ella A. Weston, in the absence of the president, Mrs. M. J. Butler. Supper was served at 6.30 to a large gathering of the members and friends. The evening session was called to order at 8 p.m., and presided over by Mrs. Weston. Although the president's absence was noted with regret, Mrs. Weston filled the position well, and the friends and mediums assisted her nobly in carrying out the evening program. Mrs. Alice S. Waterhouse opened the meeting with earnest, cheerful thoughts and was followed by Mrs. Belcher, Florence White and Mrs. Whittemore, with tests; remarks, Mr. Parris and Mr. Shaw. The meeting closed with a benediction by Mrs. Waterhouse. The next meeting will occur Wednesday, April 8. Whist as usual with prizes.—Laura F. Sloan, recording secretary.

March 29, a well-pleased audience filled the Spiritual Temple in Newport, N. Y., to listen to the anniversary services. Bro. Frank T. Ripley gave the address and messages, assisted by Mrs. Melony, Mrs. Meyers and Mrs. Vonderhagen. They gave satisfaction to all. Soprano solo, Madam Rawlings; Prof. Winston sang "One Step Nearer Home." The floral decorations were beautiful. The palms, blooming plants and cut flowers filled the Temple with their fragrance. Mr. Ripley has been re-engaged for April and May. His work is very satisfactory.—Secretary.

Commercial Hall, 694 Washington St. M. Adeline Wilkeson, conductor, Conference meeting at 11 well attended; subject, "Spiritualism as a Science." Sunday, during the day, the following speakers and mediums took part: Mr. Hill, Mr. de Bos, Dr. Frank Brown, Mr. Brewer, Dr. Combs, Mr. Clough, Mrs. Whittemore, Mrs. Kibbie, Mrs. Julia Davis, Mrs. Annie Burns, Mrs. Millen, Mr. Billings, Mr. Baxter, Miss Sears; soloist, Mrs. Rockwell; Mrs. Grover, organist. Tuesday afternoon, March 31, the healing circle was the largest ever held. Dr. Fowler of Salem, Mass., Dr. Johnson, Dr. Blackden, Dr. Brown, Miss Sears, Miss Elm, leaders present. Tuesday evening the fifty-fifth anniversary of Modern Spiritualism was observed; hall was crowded. Music by the blind musicians, Harry Welch, leader; duet, Mrs. Smith and daughter; recitation, Miss Dalton; remark, Mrs. Noyes and Miss Jennima Rhind; solos, Mr. Welch and Miss Smith; rhinophones selections; an Indian Peace Council and a good program made the entire evening interesting. Flowers were given to everyone entering the hall, and the platform was beautifully decorated for the occasion. Mrs. Wilkeson proposes to give an entertainment in aid of the "Waverley Home" for mediums, Tuesday evening, May 26, at 7.30. The door receipts will be given to the Home. Some of the best talent are offering their services. The hall rent will be paid by Mrs. Wilkeson and her personal friends.—Reporter.

The Brockton Children's Progressive Lyceum celebrated the fifty-fifth anniversary of Modern Spiritualism, Sunday, March 29, in Harmony Hall, Centre St. The hall was decorated in royal purple and white and potted plants by the Marguerite Club. The exercises were opened with the Banner March by the Lyceum; readings, Mr. Chas. Allen, Miss Florence Cooley, Miriam Tirrell, Eddie Tirrell, Miss Etta Shean, Maud Minzey, Mabel Whalesworth, Mary Fisher, Mildred Tirrell and Francis Tirrell; piano solo, Mildred Tirrell; song by chorus of voices; auto-harp solo, Miss Brown.

The Lynn Spiritualists' Association, Dr. Alex. Clark, president, celebrated the fifty-fifth anniversary in Cad Hall on Sunday, March 29. The exercises were participated in by nearly all of the usual "Cadet Hall Mediums," assisted by visiting speakers and mediums. Mr. Osgood Stiles and wife of Boston and Mrs. Ida Pye of Melrose gave communications; Mr. J. O. Allen, readings; vocal solos by Miss Josie Arnold, Miss Eva Manning and I. Warren Chase of Lynn. Mrs. Maude E. Bishop of Everett gave dramatic readings in her usual charming manner. The Lyceum children assisted with literary and musical exercises. Circles held by various mediums from 4 to 5, followed by supper in the banquet hall; song service and concert by Fitters' orchestra.—Sec.

Malden Spiritual Association.—The opening dedicatory service in the new Odd Fellows Hall, Malden Square, was a success. Mrs. Munroe, president, notwithstanding her serious accident, was at her post. She was

greeted with applause. The best talent that could be obtained was present and the large audience fully appreciated the ability of the many speakers, readers and singers. The meetings for the entire month have been successful and Mrs. Munroe, as soon as she gained her strength, did very creditable work. The month of March showed an increase in attendance, and many mediums have been present doing good work. It has been necessary to omit our regular monthly entertainment on account of Mrs. Munroe's sad accident. She is now steadily improving.

The Sunshine Club, Clara E. Strong, president, had charge of the services at Mrs. La Roche's Sunday, March 29. A large number were in attendance and as usual good work was done by the president, vice-president and secretary. Home circles Tuesday and Friday evenings, 20 Huntington Ave., Room 202.—A. M. Strong, sec.

The Children's Progressive Lyceum, No. 1, of Boston, held its regular session in Red Men's Hall, 514 Tremont St., Sunday, March 29. The subject for discussion was the word "Jesus." Mrs. Belcher and Mr. Long gave short addresses. After the march Mamie Phillips, Evelyn Knight, Harry Green and Iona Stillings gave readings; Blanche Collett, Josie Gerring, songs; Bertha Crockett and Mr. H. Leslie, Mrs. Stillings and Dr. Hale, duets. Dr. Smith of Prandon, Vt., was with us and told his experience of the last two years, which was very interesting. Mr. Frank Union, one of the old Lyceum conductors, said: "Whatever I am in this life is due to Spiritualism." He also gave the children some excellent advice. Mrs. J. D. E. Conant Henderson gave us words of encouragement and cheer. Mrs. M. J. Butler closed the session with one of her happy talks to the children.—Mrs. M. E. Stillings, sec.

The members of the Sunshine Club enjoyed another evening together; on March 25 they all went to the Castle Square Theatre.—A. M. Strong, sec.

Temple of Honor Hall, 591 Massachusetts Avenue, Cambridge, Mrs. J. Fredericks, president, Sunday, March 22, we had with us Mrs. Hattie Wheeler, of Boston, who gave a fine address which will be long remembered. She lectured again March 29. Many messages were given by her guide and our home mediums. We had an enjoyable anniversary, and I hope to see ere another anniversary an advancement in our work. Meetings every Sunday at 2.30 and 7.30 p. m.—Miss Wheeler.

The First Spiritualist Ladies' Aid Society met as usual in Appleton Hall, 9 Appleton St., on Friday, April 3. Supper was served at 6.30, and at 8 o'clock the evening services opened with congregational singing. Mrs. Nellie Kneeland presided at the piano. Remarks were made by Mrs. A. S. Waterhouse and communications from the spirit world were given by Mrs. B. W. Belcher, Mrs. Nellie Kneeland, Mrs. Hattie C. Mason, Mrs. Ranks Scott and Mrs. Horace C. Berry. Next Friday evening, April 10, Mrs. S. C. Cunningham, the well known test medium, will give the society a benefit test seance. Supper will be served at 6.30 as usual.—Esther H. Hinn, sec.

The Church of the Fraternity of Soul Communion held services in the Aurora Grata Cathedral, cor. Bedford Ave. and Madison St., Brooklyn, N. Y., Sunday evening, March 29 at 8 o'clock. An organ recital by Prof. Decker opened the service. After a selection by the Verdi quartet, Rev. I. M. Courlis, pastor, read a beautiful poem entitled, "A Father's Prayer to His Spirit Child," and delivered a short address. The quartet rendered the hymn entitled, "One Sweetly Solemn Thought." Mr. Courlis gave a seance; he presented with each message a flower as a token of love and greeting from spirit land. On Sunday eve, April 12, Church of the Fraternity of Soul Communion, I. M. Courlis, pastor, will hold special Easter services in conjunction with the anniversary of Spiritualism. The church will be beautifully decorated with flowers of the season. We will have the pleasure of hearing from our young and gifted friend, Miss Emma C. Resch, also Mr. Roy S. Thompson who will assist the pastor at this service.—Emma C. Resch, cor.

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Editorial Notes.

WHAT HAS SPIRITUALISM TAUGHT US DURING FIFTY FIVE YEARS?

Though it is impossible to fix an accurate date for the real first advent of a modern spiritual revelation, March 31 has been agreed upon by multitudes of Spiritualists the world over as a day to annually commemorate and celebrate. Whatever may be the true and complete history of the Fox Sisters and "Rochester Knockings," there can be no two opinions as to the enormous strides which Spiritualism has made in America and in many other countries, since March 31, 1848, when mysterious sounds provoked investigation into the origin of some extraordinary phenomena.

No popular "movement" could ever have made headway had there not been some readiness for its acceptance in the public mind, and no historian can doubt that fifty-five years ago there was a soil in this and other lands thoroughly prepared for the new seed which the pioneers of modern Spiritualism undertook to sow. Events are often epoch marking when they are not epoch making, and it is surely more reasonable to say that certain singular manifestations at Hydesville, N. Y., marked rather than constituted the opening of a new era in world-wide thought and feeling.

Students of standard spiritualistic literature can gain easy access to many works of excellence as well as interest, serving to show that spiritual communications have been vouchered for the wide world over from the dawn of history to the present time. "The History of the Supernatural," by William Howitt, is one of the best and most comprehensive treatises on this fascinating theme, and it furnishes the thoughtful reader not only with an immense array of evidence, seemingly incontestable to ancient spiritual appearances, but also with very rough food for profitable meditation upon the alleged sources whence the mysterious facts proceeded upon which that gifted and charming author dwells with so much grace and evident sincerity.

It is needless to remark that there is little if anything essentially new in any of the doctrines promulgated by present day Spiritualists, and in common fairness to their claims, one has to bear in memory that the continuity and universality of similar revelations in all countries and ages has been frequently put forward as one of the strongest proofs of the reasonableness and genuineness of the spiritualistic claim.

Emma Hardinge Britten's "Nineteenth Century Miracles" is in some respects the

most compendious epitome of the general claims of Spiritualism yet before the world, and from its instructive and highly entertaining pages the history of the first thirty-five years of the "Movement" may well be gathered. The past twenty years have been singularly eventful from whatever standpoint we may regard them, but it is to the earlier days in the history of modern Spiritualism that most Spiritualists are disposed to turn, much as the adherents of all cults are wont to glorify the period of their chosen cult's inception.

There are two causes for this widespread tendency. First: Novelty is always charming and there are multitudes in every period of human history eager to investigate a new sensation. Second: In the earliest days of the history of any new departure from fossilized religious standards much enthusiasm is awakened, relentless opposition has to be encountered and eventually overcome, in consequence of which conditions a halo of romance and even martyrdom surrounds the lives of those who courageously give tongue to their convictions, when to do so is often at their severest peril.

Fifty-five or fifty years ago, Spiritualism was not smiled upon and patronized as it is today; there were then no opportunities for presenting its claims after the manner of accepted religions, scientific or other established organizations, though promoters of the then highly unpopular and much unrepresented Cause had to struggle bravely onward despite the jeers and hisses of the fanatical masses who vainly imagined they were defending their own religion by stoutly refusing to show the slightest countenance to any practices or doctrines which had not received the sanction of so-called ecclesiastical authority.

Put the religious parties who denounced Spiritualism were by no means its only foes; the predecessors of men of science of the stamp of Prof. Ernest Haeckel of Germany and others of similar disposition of thought, refused to consider the claims of any system which offered to give proof of man's existence beyond death, because they had prejudged the whole matter adversely by stupidly declaring that there cannot possibly be any evidence of human immortality, because to admit of immortality at all is to run counter to their dogmatic materialistic creed, which whenever closely analyzed by impartial reasoners, proves to have no more foundation than the wildest vagaries of theologic superstition.

We cannot prove a negative, and in the wide fields of permissible and useful controversy, we must confine ourselves to a discussion of facts and to the careful weighing of evidence; a course of action particularly foreign to the methods of controversialists in general, who enter the arena of debate not to elicit fresh information, but to trample on a misnamed opponent who may be, in truth, only an honest seeker for more light on the always obscure problem of human origin and destiny.

Spiritualism as a philosophy is far more satisfying than materialism, and far more reasonable, seeing that it attempts an explanation of certain well-known facts of human experience, which materialism simply brushes aside with the contemptuous besom of unexamined denial. With simple, rational agnosticism Spiritualists should have no quarrel, as they have no occasion either for finding fault with an honest scepticism or a straightforward secularism which confines attention exclusively to the things of the material world and deems it inadvisable, if not impossible to peer into the mysteries of whatever may be beyond.

The mission of Spiritualism in any of its varied phases may not be needed by the entire population of any land or city. Some there may be everywhere who are lawfully so engrossed with exclusively mundane pursuits that they have neither time nor inclination to devote to psychical investigations; but such persons, if truly sane, are not opposed to Spiritualism even though they may appear indifferent to its message. Others again may be found who are so well contented with their present assurances of immortality and with the general doctrines of the church with which they are affiliated that they have no desire to wander outside their present fold in search of new pastures; such persons also, if truly sane, are in no way opposed to Spiritualism though they may show indifference toward it.

There are at least two great classes of people to whom nothing but some sort of Spiritualism of the phenomenal variety can successfully appeal; these are hard headed sceptics on the one hand and intensely emotional people on the other, and these two classes constitute together a very large percentage of every average community. Though spiritualistic phenomena may not appeal favorably to all classes of minds—for some there are who think it strips halo and romance from an ideal of spiritual existence which they devoutly cherish—nine out of every ten ordinary people today are so given to materialistic methods of examining into everything that they seemingly cannot accept any proposition which is not confirmed by some sort of sensuous demonstrations.

The statement—which has long been extremely hackneyed—that many phases of phenomena are ridiculously undignified will not bear the test of thoughtful scrutiny, because our own actions in a majority of instances are far from dignified in the aesthetic sense, and we are not given to aestheticizing every common act of daily life even though, in some few instances, we may be men and women of considerable influence and learning.

To carefully consider the evidences of Spiritualism it is necessary to bear in mind that scarcely any two distinctive types of intellect can be convinced in a precisely similar way; therefore the multiplicity of phenomena presented have all contributed something to the general fund of knowledge gained during the past fifty-five years, while the very variety of the manifestations produced have led to decided embarrassments in some directions.

THREE KINDS OF EVIDENCE.

Broadly speaking, the evidences adduced in proof of human immortality are of three distinct kinds. First: Evidences which reach the

reason through the senses. Second: Evidences of a philosophic order which appeal directly to rational understanding. Third: Evidences of an intuitive and interior character which satisfy the feeling heart more than they appeal to the reasoning intellect. From the continuance of these three sets of evidences and their constant appeal to varied human requirements, has grown up the three aspects of Spiritualism commonly called Scientific, Philosophic, and Religious. Spiritualism as a science, a philosophy and a religion has been descended upon times without number and though those three terms as generally employed are quite permissible, we think it would make matters somewhat clearer if speakers and writers said more about the scientific, religious and philosophic aspects of Spiritualism in preference to using the nouns science, philosophy and religion in this connection.

Spiritualism as one science out of many, one philosophy out of many or one religion out of many can only be a "broken light" and a "little system" which though temporarily of great use must of necessity in time retire and give place to a larger and worthier successor. Fractions cannot forever remain distinct from the integer of which they are incomplete expressions, therefore fears are entertained by many Spiritualists that their Cause is losing instead of gaining adherents and the complaint is not infrequently made that Spiritualists as organized societies have lost more than they have gained during the past twenty to thirty years in America, though in England the growth of organized Spiritualist societies within the same period has been phenomenally great and rapid.

Exclusiveness always tends to fossilization or disintegration, while inclusiveness tends ever to enlargement and increased vitality. The bigotry and narrow-mindedness of individuals may break up societies, but nothing can destroy the yearning in man himself for knowledge of the unseen universe. It is quite possible that thoroughly honest people may differ widely on many points of doctrine and practice while agreeing perfectly on many wide questions pertaining to universal human welfare. Societies which intend to prosper must stand for something definite, and Spiritualism is always definite to some extent unless the word applied is a misnomer, but definiteness does not mean intolerance or even lack of hearty sympathy with honest views and practices of brethren who do not see eye to eye with the majority in all things.

AGREE TO DIFFER BUT NEVER DISAGREE

To "agree to disagree" is so absurd a contradiction in terms that no one unless mentally befuddled can make use of such an expression unless altogether thoughtlessly, but to agree to differ is to live true to our distinctive instincts, and copy the example set by nature everywhere. Persons who were brought up in genial churches usually feel unwilling to depart from them altogether though they may add to their faith knowledge of spirit-communion, while those who have suffered from the irksome restraints and nightmare theology in their youth, which have made the very word religion detestable to the most afflicted in this respect, have turned from all ecclesiastical organizations with violent disgust.

Spiritualism has taken into its ample fold all sorts and conditions of people including a large percentage of the decidedly disgruntled, and it has been to that element that much of the ungracious conduct of some Spiritualists may fairly be attributed. Spiritualism by its very nature appeals to mixed multitudes and there is no cause for real anxiety because motley throngs of curious persons have sometimes assembled under its broad banner and fully represented their own peculiarities when they have seemingly misrepresented Spiritualism.

CAN SPIRITUALISTS SUCCESSFULLY ORGANIZE?

The only answer to the above oft-recurring question is that some can and others cannot. Let those who can get good and do good within an organic pale devote their best efforts to strengthening the N. S. A., and also the societies in the states and cities where they dwell. There must be liberality extended to many varieties of thought and modes of expression because diversity in unity or variety as unity's inevitable expression renders uniformity impossible. To be rigidly uniform would be soon to stagnate or else to bow in slavish sycophancy before some alleged divinely constituted hierarchy. The Churches of Rome, of Greece and of England can organize as Spiritualists cannot, as those churches have a central authority to which to appeal and many Protestant denominations can organize also around the focal center of a clearly defined dogmatic creed. Spiritualists are of necessity free-lancers. Spirit-communion comes often unsought to the private individual who knows nothing of any organized body of Spiritualists. Bearing these facts in mind, we must see the necessity of more than one camp. Scattered as well as organized forces there must be, and both in and without organic limits the work of Spiritualism can be well accomplished.

W. J. Colville.

For physical happiness obey the physical laws; for organic happiness, obey the organic laws; for moral happiness, obey the moral laws; but let it be remembered that one set of these laws cannot be violated without, to some extent, disturbing the peace of the economy of life. The moral law holds a superiority over every other law, and this is the most important principle for every man to obey.—A. J. Davis.

We read that "God is Light"—Does that mean much unless our minds are illuminated? We read that "God is Love." Does that mean much unless the love is shed abroad in our hearts? What we want is not merely a theism or belief in God, but an operative theism which takes effect in man and in ourselves. We want it for strength and cheer and comfort. We want it for deliverance from our selfishness.—Rev. Charles G. Ames.

A Psychological Experiment.

(Continued from page 1.)

to you?" he said. "I may even descend to Swinburne tonight, by way of counteracting our prosaic discussion."

"I wish you would," she replied. "There is something in the melody of rhythm in his poems that carries me out of myself, a tropical luxuriance that bears one on its tide so swiftly there is no time to analyze the sensation. Read his 'Triumph of Time,' please," she said.

Mr. Mantell opened the volume at this point, and read:

"Before our lives divide forever,
While time is with us, and lands are free,
Time, swift to fasten and slow to sever,
Hand in hand as we stand by the sea,
I will say no word that a man might say
Whose whole life's love goes down in a day,
For this could never have been, and never,
Though the years and the gods relent, shall be.

"Is it worth a tear, is it worth an hour,
To think of things that are well outworn?
Of fruitless husk and fugitive flower?
The deed undone, and the act foreborne?
There would no man do for your sake, I think,
What I would have done for the least word said.
I had wrung life dry for your lips to drink,
Broken it up for your daily bread."

To her dying day Helen would never forget that night. The April moonlight lay white over the little park on which the windows looked out. The marble figure of Hebe bearing a cup shone from out the shadows. Across the street there was music and she heard the last lines of a song as the sweet voice floated out through the open windows, in the lines:

But the tender grace of a day that is dead
Can never come back to me,
Can never come back, can never come back,
Can never come back to me,—
the refrain repeated.

Was it a voice of prophecy? In after years Helen remembered those words.

As one starting from a dream she heard again the stanza that Lynde was reading to her:

"We stand on either side the sea,
Touch hands, waft kisses, laugh and lean,
I toward you, you toward me—
Yet what hears either save the keen
Gray sea between."

"A year divides us, love from love,
Though I love now, though you loved then."

"Your selections make me shiver, Lynde," she said to him. "Why do you read that dismal thing?"

"Why should you tremble at anything when we are together?" he replied, enfolding her in one of his rare and unusual caresses. She clung to him as she had never done before. Some new influence seemed to have come over her tonight. White starry sprays of the cape jessamine were in her hair. Their faint fragrance floated before him. He bent and pressed his lips to hers. If the moment could only last, she thought. If she could but put her hand on time and stop its progress. If only he would always love her like this. In his tender moods he compelled her whole heart, and she loved him unreservedly. Then a cynical word, a careless look, would sweep her away from him and make a gulf between that she could not cross. He had the power of throwing her into a spiritual distance sometimes from whence she could no more return than she could seek the stars. But tonight she only lived for him.

"I want you to tell me tonight, Lynde," she said softly, "did you ever care for Miss Peyton? I mean—and the voice came hesitatingly—"as you care for me? I never intended asking you," she continued, "for I do not believe in forcing confidences. I do not ask it now,—only tell me what you care to."

"There is nothing I would not tell you, my darling," he replied, drawing her nearer to him till the starry blossoms in the dark hair almost touched his lips, "but there is almost nothing to tell. No, I never cared for her as I do for you. How could I? In the deepest sense, Helen, you are the only woman I have ever loved. I have had my fancies,—and so have you, dear?"

"No," she whispered softly, "I have really tried to have—don't laugh—but I never found anyone who went beyond the point of entertainment. I do not know whether I love you as I ought. There is the truest sense in which I could love you. But sometimes, Lynde, you put me away from you so."

"How, dear?" he rejoined. "Tell me all you mean."

"It is not quite easy," she replied. "It would not be hard for me, Lynde,—no, it would be only too easy to give myself up to your life in that perfect self-effacement and absorption that so many women experience. If I do not do so it is because I strive not to. I do not think that is the highest ideal of love. You would grow tired of an echo, a reflection. I must be more myself in order to be more fully yours. Do you understand me?"

"Yes," he replied, "although I do not fully agree with that theory. But it does not matter," he added, "you may believe anything you like if you will only believe you love me."

He took his departure soon after that, and Helen sat alone in the white moonlight. Would it always be like that? Would they always, even in their happiest hours, touch a jarring note? For an evening it could be borne, but for a lifetime would it not prove that little rift within the lute that would, by and by, make all their music mute? Helen had lived too much in dreams and in poetry not to be attuned to an impressionable state that was its misfortune, perhaps, rather than its happiness. To demand of life that it shall give ideal conditions is not the part of wisdom. But Helen's entire childhood and training were producing its natural results in her womanhood. Her enforced mingling in the world's life had to some extent corrected the one-sided culture of her whole education, and which was rendered still more potent by the bias of temperament; but its effects would never wholly be undone. She would never grow into a woman strong enough to

make conditions, nor would she lose her ideal nature sufficiently to accept those made for her. She loved Lynde Mantell, not enough, indeed, to risk all chances and mischances of life with him, yet too well to have life complete without him. She thought with a sadness not without its perception of amusement how she had encouraged this man's friendship as a study in human nature that interested her. Now the pain and the loss must be forever with her. Even though she became his wife, it would not be that perfect happiness of which she had dreamed. She had met him in a spiritual shadow and darkness. Now her own life was drawn into it, and it could never be the same again. It was, indeed, she thought a psychological experiment.

Irresolute and sad at heart Helen listened the next day to a sudden proposition of Mrs. Maynard's to accompany her to Europe. Business matters called Mr. Maynard abroad, and she had decided to go, and urged that Helen should avail herself of the opportunity. It was a dream of fairy-land, only that this same fairy-land was one of very substantial bolts and bars that opened but to golden keys, and Helen had not the wishing-cup of Fortunatus. There was only one way—that the great daily journal with which she had become connected should send her its correspondent. For once the fates proved propitious and the arrangement was made. Her sudden decision to go away—away from him—surprised Mr. Mantell out of all his usual serene, half-cynical acceptance of events. He could not comprehend the swift reactions of her moods.

"Either you love me or you do not, Helen," he said. "Tell me what it is, and what you mean. I have no clue to your labyrinth of mysticism. Your ideal womanhood would be more truly the ideal, my darling, if it could include a more comprehensive basis of action."

Helen felt the truth of his words, though she was too deeply pained by them to say anything. And yet, if a series of circumstances had not precipitated her movements she would, even then, have gone back to him in all trust and confidence. But Mr. Maynard felt it necessary to reach a steamer that was to sail from New York in three days, and almost breathlessly Mrs. Maynard drew Helen into the swift preparations.

A summer's silence fell between Helen and her lover. They were too much to each other to be merely friends. It must be all or nothing. So for that year it was nothing. Helen thought of him with a pain always that all the glories of Europe could not quite still. Miss Peyton she learned was in Paris, studying under the best masters in dramatic art.

The Maynards and Miss Vernon passed the season in London, and in the autumn they went up into the purple highlands of Scotland. In the winter they went to Italy, and in Paris in the early spring Lynde Mantell suddenly came to see them. The year abroad had done more for Helen than all her life had done before. She had learned to know Lynde Mantell in absence as she never could have done in actual presence. By some peculiarity of her nature her impressions of him were singularly vivid when she did not see him. His genuine nobility of character appealed to her, and her ideal theories of life had adjusted themselves to a finer, firmer basis.

In this year of silence she had drawn near to him in the invisible atmosphere of life. Through time and space she went out to him in spirit, and in all this absence of external impression or appeal she came to know the man she loved as years of actual living would not have taught her. She lived through a spiritual struggle and tragedy that fulfilled all that vague perception of trial that prefigured itself to her on her first meeting with Lynde Mantell. This, then, was what it meant.

Helen's nature was one that, by temperament, was magnetized toward the sunshine. She believed in happiness, and at last, after this discipline she had so needed, happiness came to her.

They were married one beautiful morning in the Church of the Madeleine. A few friends from the American colony were present. It was the most simple of quiet weddings, and as they left the church Lynde Mantell found himself repeating in thought,

"Homeward, serenely, she walked with God's benediction upon her."

Mr. and Mrs. Mantell sailed for New York at once, leaving the Maynards in Europe. Soon after their arrival the first appearance of a debutante was announced at Wallack's Theatre. It was Louise Peyton in a new play written expressly for her, called "An Experiment in Love."

Lynde Mantell was the author of the play. He had written may a drawing-room drama for private theatricals, but the deeper experience he had lived through in his acquaintance with Helen Vernon, and the impression that she made upon him with its happy termination in their marriage, had given a genuine force of expression to his dramatic talent. Their entire acquaintance, their year of separation, in which each had lived through a soul's tragedy, their blissful reunion, had given to him a fire of expression he had never felt before, and this play for Miss Peyton's debut was its result.

Mr. and Mrs. Mantell occupied a box, and watched the play with an undercurrent of interest that might have surprised the brilliant audience that filled the house that night. Miss Peyton's success was assured. The occasion was resplendent with triumph.

The new star received the congratulations of her old friends that night as they sought her in her dressing room after the performance was over. She was still flushed and excited from her triumphant evening, but was in superb health and spirit, and more beautiful and stately than ever. So far as one night could indicate her future seemed assured.

"On the whole, this was more exciting tonight than climbing Mauna Loa," she said laughingly to Lynde Mantell.

But the play was played out and the curtain rung down. The lights were out and Lynde and Helen stepped into the carriage that was to drive them to their hotel.

Leading Dealers sell them everywhere as the standard range.

SPRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular locality.

Report of Seances held March 26, 1903, S. E. 55.

Invocation.

Out of the limitations of the body into the free expression of the spirit we would be taken this morning, oh, spirit of Love and Truth, and would there see, understand, be made strong and helpful to men and women. No longer would we stand in the shadow, no longer would we stand in the valley, but on and up over the mountain into the very sunlight of truth itself we would climb. This wonderful truth of the continued love of our friends, this wonderful truth of the expression of life after death, is a staff in our hand as we journey, a shield and armor in the battle of life, is as drink from pure crystal springs as tired and weary we would our way over the seeming dreary desert of the earth existence. So strengthened, shielded, supported, and refreshed by the revelation of this truth from day to day, may we stand not still but ever go forward, ever upward with a song in our hearts and joy in our lives. We are so grateful for this expression of love. We love life so much, it is so full of opportunity, that we express our gratitude because of the knowledge that life still continues. To those who do not understand, we would send our greeting, our word of joy; to those who are seeking to understand, we would speak the message of love and truth, and from those who have learned the truth since passing out of the body we would send a message back to the yearning ones in darkened homes with distress in their lives. May the expression be so full, so free, so tender, that every heart to which it belongs may understand and give heed. Amen.

MESSAGES.

Charles Thompson, Butte, Mont.

There is a spirit comes to me this morning by the name of Charles Thompson. He is quite a tall man, has gray eyes, dark brown hair, a heavy mustache, and a very strong, earnest looking face. He says he passed out of the body after a lingering illness, some four or five months, and it was a relief to him to be free from physical suffering. He lived in Butte, Mont., and has living there a brother George, a sister Sarah, and a father who is an old gentleman. "I come," he says, "to bring my father word from this life and to tell him mother is with me. We often try to say something to him that he will understand, for we are anxious for him to get the light before he comes to us. It is so hard for him, now that he is so very well, to sit around and find himself of little use, but it won't be long, and so we reach out with our desire to have him feel he will come straight to us and be welcome when his spirit leaves the body. I was not a Spiritualist, hadn't any use for whatever you call it, philosophy, religion, or science, because I was so busy with the material conditions surrounding me, and even when I knew I had to die it didn't seem to me that it was much use to try to look into the future and see what it held for me, and I kept striving to get everything settled up before I came. Now I see the folly of many of my ways and I would gladly retrace my steps and live again my life if I could keep the knowledge that is mine now and act on it. I am very grateful to you people for letting me speak. It is quite a relief. Thank you."

Diana Gordon, Michigan City.

The spirit of a woman comes to me now. She is about forty-five years old, quite dark, with dark eyes, and hair which is a little gray. She is slender and seems very weak, as though she suffered and grew weak through the suffering. She says her name is Diana Gordon and she used to live in Michigan City. She puts her hands to her head with an air of distress; she seems to be trying to collect out of her past enough to make a definite message and to make herself understood. She says: "Send this word to Harvey. Tell him I am glad conditions have changed so he is not alone; it is an important change; I watched every movement in it and am pleased it has come out as it has. I have seen Nellie and I expect she will get the school she wants. She isn't aware of my presence but I can see her as plainly as if I were in the body and I know the effort she has made will enable her to carry out her plan. I wish you would say to Ella that I don't see any need of the proposed change, and it will be better for her to stay just as she is at present. I thank you."

George Gerrish, Portland, Me.

Here is a man about fifty years old who has a beard, brown hair, brown eyes, and wears glasses, or used to. He is about medium height and is very active, seems to have passed out right in the midst and in the most active and important expression of his life. He says: "My name is Gerrish, George Gerrish; I am a Portland man. It has not been so many years since I came over here and while it may seem strange to you that I take an interest in the old world which gets along without me since I have come over here, without much difficulty, yet I do find myself often and often returning to the old haunts and looking about the old familiar places to see how much they change. I always cling to places that had ever been my home and I suppose that makes it a little more natural for me to desire to see how things are getting on. I have Molly left. I would give anything it is possible for me to obtain, to speak to her face to face. She is meditative. I go near enough to her so she feels my presence but she is afraid, and is afraid in two ways—afraid of the contact of the spirit and afraid it will be wrong if she should be able to communicate. We had never talked this matter over at all, so I don't know why she should show any particular feeling against it except that it never was openly discussed by us. For my part, if she had gone first, I would have made great effort to find out where she went. I

send this word to you, dear, hoping you will understand I am doing all I can to take care of you and to help you in the burden that has fallen upon you since I came. I can do more than you think, but it isn't in a talkative way so you can measure it or taste it. I was at church with you last Sunday and saw the little shock that came to you when a certain person came in. That may help you to know I was there. Very many things I could say to you that might help you to understand my spirit is wandering side by side with yours. God bless you, dear, there has come no change in my love or my devotion but it is hard to wait for some token from you."

Fred Hathaway, Evanston, Ill.

I see the spirit of a boy about fourteen years old. He is fair and slender; his hair is reddish and he seems one of those dreamy, thinking boys that have the idea of books and study than they have of games and boys. His name is Fred Hathaway; he comes from Evanston, Ill. He says: "I want to go to my father Llewellyn. They don't expect I know anything about them, but I do and I know how much they miss me and while I can't do much to help them, I can tell them I love them and am about the house and in their midst very often. My things are all put away as though I had really passed out of life forever. Of course I can never see the things again, but I don't like to have them feel I am gone where they can never hear or see, or know anything more about me until they go to heaven. I don't know what heaven is like. I haven't heard anybody say much about it since I came here. All I know is I can see people I left and I can see people who came away before I did. The place is very much like places that are familiar to me, but I have no pain and no sorrow as I used to have. I have a little sister here, Alice, and she is just as sweet as she can be; she brings me flowers and together we bring them to you."

Katie Chase, Lowell, Mass.

A spirit from Lowell stands close beside me. Her name is Katie Chase and she was about twenty-five years old. She is rather a pretty woman about medium height. She has fair skin with dark eyes and dark hair, and she seems to have worked in a store because I see her always with a lot of people around her. She laughs and says: "Yes, I did." She went out from a rather hasty sickness. Nobody expected she was going to die, but she had this little illness and then slipped right away quickly. She says: "I am anxious to send word to my mother. She knows a little about Spiritualism and she would receive any word I could send her. She thinks if she could only get an opportunity I could speak to her about all things that are troubling her now, and I think I could. Tell her whether she speaks to me or not, or whether I give her any definite word or not, I am working and so is Pa. We are doing all we can and we expect to be able to make a better condition around the one over whom she is worried."

Charles Tuttle, Lowell, Mass.

Right after that lady is another Lowell spirit, a gentleman; his name is Charles Tuttle and he has been trying for a long time to send word to Annie. He says: "I don't want her to get so nervous and get so upset. When I was here in the body I tried to take care of her and to keep her from all the excitement and responsibility I could, but since I have come away it seems as if all the burdens have come right on to her shoulders. She has been just as brave as she could be and I want to say that much to her, that it is a satisfaction to me to see her so ably taking up the problems of life and settling them in the way she does, but I don't want her to feel that is the only interest I have. I am lonesome sometimes without her and I want her to know it. She very often gets so upset and feels as though if she could only drop the whole burden and come to me she would enjoy it, but I tell her not yet, she is needed in the place where she is still a little longer. Tell her I know too she is not always understood, but that has nothing to do with the case, and she must put her hand in mine and we will work along together as well as can be."

Robert Whitney, Chicago.

A spirit comes to me now by the name of Robert Whitney. He is a young man about thirty or thirty-two years old, very tall and very light. He is one of those debonaire, fashionable sort of young men that had no particular use for religion of any sort and would have laughed at the idea of Spiritualism. He says: "I am laughing now to think what a fool I was that I did not make use of it. When I was an atheist I can see him before the people and he seems to have had more or less of an idea of making a name for himself. He laughs and continues, 'Oh, I could sing a little bit and what I have come for now is to tell my friends I am still singing, not exactly in heaven, but among people who enjoy music and who don't listen just because it is fashionable. I lived in Chicago when I had time to stop to live and when I came over here it was rather a sudden exit. To tell the truth, I had no more idea of going to the spirit world than I had of going to the moon. I would like to have stayed. I had my career mapped out that I was going to accomplish something, but the end came—no, I am wrong there—it was not the end, for I no sooner got over here than by very inclination I drifted among people who had the same sort of idea I did, and we have a little company and are doing what we want to for the love of it, nothing more, nothing less. I would like to have my mother know I am sorry that after all these years of looking forward to what I would do, I was obliged to leave her. That is my greatest grief, but it is not anything I could help and I shall make a home for her over here that I had hoped to make for her in the earth life. I thank you very much for this opportunity."

James Harvey, Cleveland, Ohio, to Lena Clifford.

There is a spirit from Cleveland, Ohio, whose name is James Harvey. He tells me he has been trying for a long while to send a message to his people. There are Spiritualists in Cleveland, but he doesn't get a chance to say what he wants to. He wants to go to Lena Clifford; he desires her to understand he is trying to guide her. He says: "I am not the only one but am one of a band that is trying to unfold her and bring her to a consciousness of her power. Tell her she is not to be afraid when she sees spirits; we will do her no harm but great good if she will only sit for us to come. That is about all I have to say but it is important."

Anna Maria Mason, Lawrence, Mass.

The spirit of an old lady, about seventy years old comes to me now. Her hair is snowy white, her face is round, her hair is very thick in the back and she wears a comb in it; it was almost too heavy for her to feel comfortable. She says her name is Anna Maria Wilson and she lived in Lawrence, Mass. She had a good many interests there and would like to talk with Robert Mason and if it is possible she will answer his inquiries. He has been making an effort to get some word from the spirit and she says: "I am anxious to help him get the word and will do so."

"Man takes on a cheerful and happy tone when he begins to live in the Spirit."

SOUND THE GLAD TIDINGS.

Sound the glad tidings o'er land and o'er sea,
Spiritualism hath triumphed, her people are free,
Free from the terrible creeds of the past,
For the fires of Hell have burned out at last.

Sing, for the heavenly hosts are still coming,
Years fifty-five the glad tidings have rung,
Heaven have been touched by the heavenly chorus,
And angels have joined in the songs we have sung.

Then come angel hosts and break every fetter
That bind us so close in these prisons of clay,
May we be clothed in Truth's garment of splendor,
And rise to perfection in some future day.

Sweep on Mighty Truth and reach every nation,
Till creeds and isms are things of the past,
"Quicken our spirits 'till Love's brightest angel,
Bring universal religion to crown us at last."
Mrs. M. A. Stone.
Swampscott, Mass.

Mrs. Mary A. Fitts.

Passed to spirit life from Roxbury, Vt. March 15, Mrs. Mary A. Fitts, wife of A. E. Fitts, aged 64 years. Mrs. Fitts had enjoyed unusually good health all winter. Saturday evening, March 14, she spent with a very dear friend near by, and returning early to her family, seemed very happy. On arising Sunday morning she was suddenly stricken with cerebral hemorrhage and passed away early in the afternoon. Her earthly home had always been a home of harmony and peace. She dearly loved her family and her love was fully returned. She was a true and devoted Spiritualist, a willing worker in the local society near by and was a member of the State Association.

She was considered one of the dearest women at Queen City Park. For several years she and her husband have occupied the Briggs Cottage, where nearly all the lecturers and mediums and the singers made their home in the camp season. It was always a pleasant duty for her to make the home pleasant and agreeable to all who roomed in the cottage. She was a member of the Ladies' Aid and cheerfully assisted in every effort to make it a success. We shall deeply feel the loss of so good a woman. She is survived by a husband and two sons, W. L. G. Fitts of San Francisco, who was unable to be present, and W. R. Fitts, station agent at Roxbury, who, with his wife and two daughters resided with her parents. The wife and children were beloved as though they were her own children.

The entire community sympathize with the bereaved family, and especially with the husband, who so deeply feels the loss of so good a companion, but they are comforted with the knowledge of spirit communion, having received many messages through the mediumship of her who has gone. The floral offerings were very beautiful: A lovely pillow of white flowers with Mother in fine purple in the center, from the family; a crescent of artistically arranged white and green from a brother and sister of Mr. Fitts and a lovely basket bouquet from Mrs. Parsons and daughters, Jessie and Gertrude. Kind neighbors brought beautiful potted plants thus making the home as cheerful as possible. She was a dear friend of the writer who was called upon to give words of comfort as the religion of Spiritualism affords. Heaven is richer but we who are left upon this side of life feel a little poorer since this good woman has passed on before us to a brighter home.

Mrs. Abbie W. Crossett.

Dr. E. A. Pratt.

Passed to spirit life from Lake Helen, Florida, March 17, Dr. E. A. Pratt, aged 74 years.

The doctor was born in the town of Needham, Mass., but he resided many years in Providence, R. I., and also Boston, Mass., and about a year ago settled at So. Attleboro, where he was living at the time he went to Lake Helen, Florida, on account of failing health. For forty-four years he practiced healing under spirit direction. His mediumship was of a very positive character, and many of his patients he assisted spiritually as well as materially. The poor were never turned away from his door. His time and also his means were given freely to them. He has always been held in the greatest respect by all who have known him. His life was simple, unassuming, sweet and pure, and the influence he shed about him was one of peace and love.

Little children were specially beloved by him and they were always drawn toward him with the most genuine affection and confidence, and when asked to tell him as if they were certain that he could heal them. Could anything be more beautiful than the love and confidence of those likened by the Master unto the kingdom of Heaven? He also held a special place in the affections of those who were advanced in years, who needed the strong assurance of immortality he was able to give them. Many of these old-time friends have preceded him to the higher life and we doubt not that they have already greeted his enfranchised spirit in its new and beautiful home.

He never seemed to realize how much good he was doing in the world, and never or seldom mentioned the remarkable cures he made. All that he asked was that he might be successful in his work, not for his own benefit, but for the good of humanity. Certainly a great test of spirit power was evidenced in the large amount of work he was able to do every day in his life without ever taking a vacation as so many others are frequently forced to do.

He was deeply interested in the progress of Spiritualism throughout the world, and was always a staunch friend and ally of local, state, and national associations. In fact, Spiritualism was his religion, and he always took a great pride in assisting financially to carry forward the work.

In his last sickness the doctor was a great sufferer and he was fully conscious until the last, making all the arrangements for his funeral, requesting that Mr. Sperry of North Attleboro should take charge of the same and see that his remains were cremated. Many times he asked that he wanted Dr. Fuller to say the last words before his body was carried away from his old home.

The morning before he passed away he said to his wife, "I have seen them all," and when asked "Whom have you seen?" replied, "Mother, father and Eunice." This meant that he had seen his wife's mother and father and his own sister, for his own mother he never knew to remember. How fitting that those he loved the best on the spirit side of life should come to carry his tender and loving spirit home.

The funeral services were held at South Attleboro on Friday the 27th. It seemed almost as though the day was made for the occasion, for it was one of the loveliest of spring days, certainly a fitting one for his many friends to pay their last tribute to the memory of such a good and noble man. The floral decorations were very numerous and the selections by the Ladies' Scholastic quartet were all appropriate and most artistically rendered. The last words were spoken by the writer.

Dr. Pratt leaves a wife, Mrs. Carrie P.

Pratt, known far and wide as an earnest worker for Spiritualism, a daughter and a brother, also a great host of friends who needs must feel the too great loss of the outward presence even if they do have the blessed assurance of Spiritualism—"Not dead but gone before." A beautiful poem expressing this thought written by Mrs. Kate H. Stiles was read by the writer as a fitting close to the services.

The house seemed to be pervaded by his spiritual presence, and many felt that he was there striving to comfort and bless those that remained. May they all be comforted by the message of love that has been wafted back to earth from its spiritual home.

Geo. A. Fuller, M. D.

Onset, Mass., April 1, 1903.

Interesting Correspondence.

W. J. Colville has received for publication the following three letters from Mrs. Helen Neil Howard.

"Shouldn't acquaintance be forgot . . . and the days of auld lang syne?"

Long years have past since the wreck off Fire Island carried Margaret Fuller to her watery grave. Her prayer was "that Ossoli and Angelo and I may go together, and the anguish may be brief," and the prayer was mercifully answered.

Horace Greeley did a great thing for the cause of woman when he opened the columns of the "Tribune" to the "Woman's Letters," edited by Margaret Fuller, a novelty and a success, the entering wedge for other women to follow.

In the zenith of her popularity many women wrote private letters to Margaret Fuller, and I am in possession of one of her answers to a letter, my sister (now in spirit life) obtained from a lady in traveling between Niagara and Saratoga, which I am sure is worthy of publication, for it shows how advanced was Margaret Fuller's thought in harmony with the present day.

Helen Neil-Howard.

Skowhegan, Me.

LETTER FROM MARGARET FULLER FROM
MRS. NEIL-HOWARD'S SCRAPBOOK

New York, April 15, 1846.

I was born in Cambridge, Mass., and have generally lived in New England. My father was a lawyer and politician. He was a humane, benevolent man, with a high standard of moral and mental perfections. The chief benefit, however, that he conferred on me, was that he religiously regarded me as a spirit. He was severe in his exactions on my conduct, but he never punished or directly rebuked me. From my earliest childhood he stated to me what he thought best. His conscience thus appealed to generally answered at the time and constantly grew more alert as I grew in years. He also presented me early with the thought of great men; so that I never acquired a love for the frivolous.

I always felt it was the destiny of human beings to develop their faculties and aspire toward God. I saw myself and all human beings more in their permanent than their temporal relations. This generous treatment to my early years is the only important difference between the outward circumstances of my life and those of others. I have had no misdeeds except as I fashioned them for myself in conformity with the impulses thus early awakened. I have had many outward obstacles, many causes of annoyance and sorrow, but a firm faith in the immortal beauty of our destiny has enabled me in a great measure to transmute them into benefits. But I have regarded myself more as a spirit than as a woman. I do not mean as a cold intellect merely, but as a spirit to whom the intellect and affections are only modes of action. Thus I have a central life which the generality of men or women have not, because they have never sought it, or discovered the need of it.

As to what can be done, my plan is simple: Keep the mind aspiring and as free and open to new forms of truth as possible. He or she who can do this will secure to themselves an ever expanding and growing life. Most people do just the opposite. Many hasten to conclusions, bind themselves in relations, and prefer dead names to spiritual realities. I sail for Europe in August and subjects beckon and press on the way betwixt me and there. With best wishes that all good thoughts and wishes of your mind strike root deep, and rise to the light.

S. Margaret Fuller.

TESTIMONY OF EDGAR ALLAN POE TO SARAH MARGARET FULLER.

She is of the medium height; nothing remarkable about the figure; a profusion of lustrous, light hair; eyes a bluish grey, full of fire; capacious forehead; the mouth when in repose indicates profound sensibility—capacity for affection, for love; when moved by a slight smile, it becomes even beautiful in the intensity of this expression; but the upper lip, as if impelled by the action of involuntary muscles, habitually uplifts itself, conveying the impression of a sneer.

Imagine now a person of this description looking you at one moment earnestly in the face, and the next seeming to look only within her own spirit or at the wall; moving nervously every now and then in her chair; speaking in a high key, but musically, deliberately (not hurriedly or loudly) with a delicious distinctness of enunciation—imagine all this, and we have both the woman and the authoress before us.

Edgar A. Poe.

Such reminiscences of noble characters are surely richly worthy of thoughtful perusal by all who aspire to high and practical ideals.

"Christ is Risen."

So it is proclaimed in Christian communities around the Easter tide. But how many of its advocates take it up in the true spirit? Do they believe in all connection with the Christ they worship? Do they believe the phenomena occurring then and as recorded in the Old Testament?

Some perhaps do in a blind sort of faith, but do not understand it for want of experience; and which lack of experience makes it difficult for them to understand the Bible at all.

To take it literally from Genesis is a senseless faith, and to make it subserve a material science, as has been variously attempted, is equally absurd.

The Bible is undoubtedly allegorical from Adam to Noah; traditional from Moses to Christ; and philosophical or religious from thence on. How much of it is historical will depend upon future revelation to indite through the agency of Psychometry.

Its spiritual portion has already been verified in large measure through Modern Spiritualism. Its philosophy has been interpreted through sensitives or mediums. Its tradition will need the aid of psychometrists; and its allegorical beauties will need the combined agency of psychometry and inspiration.

That man as a whole or in sections has been nearer the spirit-world at one time than another may be believed; and apparently at periods of about 2,000 years apart—each constituting a "beginning," with forerunners and revivals in between.

Whether due to periodic changes in the solar system, which make conditions favorable for spiritual phenomena; or to regularly recurring astrological influences; or to human development, which requires a 2,000-year evolution.

lution or revolution for these effects, must be left to further consideration. Perhaps the suggestion offered may reveal it. But present facts warrant investigation into all ancient records of a spiritual nature and to deal with them as we would with personal articles of wear to find out something of the past. All records must have been individually—even though they be impostures. But that is as readily revealed in psychometric delineations as truths are; and where the influence of truth is found, lies our path.

In the Eden allegory is undoubtedly embodied many truths that may be styled metaphysical—additional to their figurative meaning—and can be applied to every-day life as it is.

In the flood we may have a record of facts only carried down traditionally, consequently meagre in detail and as an entirety. Who knows but that it involves a general discord of man at that period with nature, resulting in a general calamity that may have largely changed the surface of the earth—converting land into water and vice versa.

A psychometric analysis of this period may explain much now only inferred, together with much yet unknown, and thereby reveal a history of mankind antedating that, which might prove this to be a very ancient world, once having a civilization superior to our present one—spiritually if not scientifically—and destroyed through man's own folly by becoming universally corrupt and thus in universal discord with nature.

As an individual inherits punishment from nature for wrongs committed, a whole community may which is of one mind with the corrupt individual. Whole nations have suffered a downfall for general corruption. Without peace among humanity and good will towards one another, there can be no peace with nature—no harmoniously vibrating influence engendered. What can happen in a small way, can happen proportionately on a large scale. Now imagine the tremendous discord of nature reacting on a planet generally corrupt!

But verbum sat sapienti. The general reader can indulge a phantasy pleasing or unpleasing to himself as he feels inclined to follow up these speculations; and if he believes that a "Christ is risen," let him also ask: For what purpose? Whether for peace and harmony among mankind, or for war and dissension? Whether for the dissemination of truth and good feeling, or error and seeds of dissension? Whether for love or hate—charity or uncharity?

Arthur F. Milton.

Book Notes.

SCIENCE AND THE CHRISTIAN BIBLE.

John Maclean.

Austin Publishing Co., Toronto, Can. The author in his preface speaks of satan, and seems to lament that while he is universally condemned, no one speaks a good word for him. The writer should read "The Sorrows of Satan," by Marie Corelli, and I am sure that he will revise his preface.

Then follows a letter to the "Sermon" magazine, in which the press is commended, not as leading public opinion, but as following it, which is not always true, else men should not be so anxious to keep in touch with it, and when our senses are made instructive and the least shadow of deception shall have disappeared, the press as a rule will not sneer at our phenomena, but will proclaim the facts; already some of our best papers have abandoned their hostility to Spiritualism.

The chapter on Reason and Revelation is very interesting. Science is indeed the handmaid of revelation; it is a revelation of scientific facts, and nothing is supernatural; it seems so because we do not know the laws of nature. A sarcastic account of God at the close of creation to prove that it is opposed to reason, and he is right, as a so-called divine revelation should agree with reason, that divine gift to man.

The next chapter is an analysis of phenomena, and he shows the similarity of Old Testament phenomena, also some incidents found in Plutarch lives with the tests obtained through a Spiritualist medium, Miss Annie Eva Foy. The chapter is well worth reading.

Then follows the question: "What can we know about mind?" and I believe that this chapter is well worth the price of the whole book and I have read it three times with ever increasing pleasure. The author must have given much time and labor to the study of this important subject.

We have then three chapters against the Bible, the Roman Catholic and the Presbyterian churches. To my mind these chapters are the fly in the ointment. Sarcasm or ridicule are not arguments. To me the Bible is full of Spiritualism, because under the flesh of the letter I find the spirit that quickeneth; as to Romanism, while bitterly opposed to it, yet love enables me to see a little wheat in the midst of all the chaff. The Presbyterians are well pictured by the author, but we must not forget that the confession of faith and catechism were put forth by men who worked according to the light which they had. I read these chapters with sadness, because many earnest investigators who are of a sensitive mind will be repelled as they see the teachings received from a beloved mother ruthlessly thrown down, and I was surprised to see the author throwing down the Bible with one hand while with the other he takes Bible texts to prove the phenomena, forgetting that if the book is unreliable in so many passages, it cannot be referred to as an authority. The book, however, will please our iconoclast Spiritualists, and will doubtless do good to all who are like minded with the author.

Three other chapters, "What is Truth?" "The Verb to Be," "What is Spiritualism?" are very instructive and are well worth a careful study.

One more point in closing this review. The brother, while paying homage to the good which Protestantism has done, says that it will disappear before Catholicism, because it has taken its stand on the truthfulness and inspiration of the Bible. I do not think that it will be so, but if Protestantism disappears first, it will be because Protestants are on a higher intellectual plane than the vast majority of Catholics; they are more liberal, and their minds are not ruled by the will of the autocrat of Rome and his hierarchy. The definition of Spiritualism is grand. It is the science of life, that is, so understanding the conditions of this life as to make men fit themselves for the higher and fuller conditions of the next.

At the end of each chapter is an appropriate poem. Two are from the pen of Ella Wheeler Wilcox, but most of them are from our own H. W. Longfellow.

The book as a whole shows the writer to be prominent in former in re, but somewhat deficient in suavity in modo.

LINKED LIVES.

Isabella Ingles.

Occult Book Co., W. 45th St., New York. Many persons, of whom I am one, have asked: Why is one man a multi-millionaire while thousands are near starvation? Why are so many happy and others so miserable? Why is a man moral, earnest, capable of doing much good, kept in misery, notwithstanding all his efforts to rise while his prodigal, debauchee have all doors of usefulness open to them? The answer to these and other such whys is found in this book, a story filled with dramatic incidents. The characters are true to life, and their counterparts can be met every day in all the ranks of society.

The writer gives several instances of exteriorization in which the power of the spirit, while temporarily out of the body, is shown to be truly wonderful. The heroine, reared in wealth, is cast down from her social position and forced to seek employment. She has to struggle for years, misfortunes pour upon her, and at last she is rescued by a noble woman who shows her the connection between her present wretched condition and her wicked life in a previous existence five hundred years before. The story shows the danger of hypnotism in the hands of an unscrupulous, selfish scoundrel, and how our neglect to fight and conquer our evil passions will surely lead to fearful results as seen in the mother of the heroine.

The story is fascinating and will interest not only the metaphysician, but also all who are studying the occult sciences, as well as the progressive thinkers. While some of the incidents may seem improbable and mysterious to many readers, they are not strange to one who has scientifically investigated the grand phenomena of Spiritualism.

The facts of exteriorization are common enough not to be doubted, and as to re-embodiment or re-incarnation, a little study of the subject will soon convince the inquirer that the belief is as old as the hills, and is a kind provision of the Great Father to enable us the sooner to learn our lesson of life and reach perfection.

The book should be in the hands of all the unfortunate and the discouraged as it will throw some light on the dark problem of life and teach them that our thoughts are a force which will act for our good or our evil. As a man thinketh, so is he.

Fred de Bos.

THE WORLD WE LIVE IN.

Edward A. Brackett.

The genial dean of the artist guild in Boston, Walter M. Brackett, the painter of brooks and waterfalls and the fish that in them dwell, though eighty years, is much younger than his brother, the game and fish commissioner of the State, Edward A. Brackett, who has celebrated his approach to the eighty-five mark by the publication of a little book entitled, "The World We Live In." It is the ripened fruit of his meditations and speculations in the long hours of solitude and communion with nature in which a most remarkable life has been passed. It is daring in its deductions, from the data of natural science, in which the commissioner is well grounded. But the power of thinking and expression displayed make good the author's right to go very far. For instance, what expounder of the newest of the so-called "new thoughts" puts forth fresher or deeper truth than: "To be in close sympathy with nature; to see and realize her wonderful beauty; to be at one with her marvelous manifestations, is the highest possible attainment." "She stints nothing, scattering her favors everywhere with a beautiful hand, filling the earth with the glory of her presence?"

"Do you for the moment suppose it was intended by the Creator that there should be a conflict between the spirit and the body through which it expresses itself? Fortunately, our puny efforts to reform the world with no success. Nature has laws which neither judge nor jury. They execute themselves. There is nothing prosaic or commonplace in this world unless through our lack of appreciation. In the fullness and riches of our natures, in that receptivity of mind, which ought always to abide with us, we instinctively turn to the marvelous beauty of the world and the Divine Intelligence that everywhere pervades it. Freed from the baffling influences of intellectual disease, the inspiration of a true life comes to us as freely as the air we breathe." "Not every State boasts a commissioner of fisheries and game. Spasmodic efforts are made from time to time to suppress the manifold expressions of mediumship, but as the new city charter does not provide for cases of this kind, the authorities are unable to prevent the chosen instruments of the spirit world from exercising their spiritual gifts."

Baltimore, Md.

It has been some time since a report has reached you from this city of churches where the ministers are still trying to stem the inflowing tide of spiritual light and inspiration. Spasmodic efforts are made from time to time to suppress the manifold expressions of mediumship, but as the new city charter does not provide for cases of this kind, the authorities are unable to prevent the chosen instruments of the spirit world from exercising their spiritual gifts.

There is at present only one organized society in this city, the First Spiritual Church, which has labored constantly for over seven years to spread the glad tidings of great joy. A few faithful members have stood together through all these years under the leadership of the noble woman, the late Mrs. R. Walcott, who never missed a Sunday night on account of the inclemency of the weather, but was always ready to voice the thoughts of her inspirers.

Through the munificence of the late president, Mr. Fred. Fitch, Jr., the society is now in position to branch out and enlarge its usefulness. A good work has been done during the last five months of the present season. Numerous converts have been made, and the attendance has been excellent. Our good brother and indefatigable worker, W. J. Colville, opened the season and scored gratifying results. He was followed by our good friend, Edgar W. Emerson, whose excellent mediumship attracted many strangers and filled the hearts of the old timers with delight, because they do love a good test, with full names, dates, etc.

Miss Anita Trueman, the speaker for January, attracted quite another class of listeners, those who enjoyed the sunny philosophy of true living as taught by this girl philosopher (so named by one of our editors in this city). The student of true psychology could hardly find a more excellent teacher than this wonderfully gifted girl, barely out of her teens. A great future is before her, and her name will become renowned as a pioneer in the great cause of right living here and now.

The month of February was filled by that grand old soul (in years but not in spirit), Bro. N. F. Ravlin, who notwithstanding his three score and ten has more force, more vitality, more wit and humor, than many young men; he always keeps his audience in the best of humor and knows how to drive a truth home. His ministry was so successful that our good brother was engaged for April and May of this season, and for the entire next season of 1903 and 1904. His work will be felt in this community and the Cause will receive an impetus as never before in its history in this city.

The society was very fortunate in having secured for the month of March that gifted worker and scholar, Dr. B. F. Austin of Toronto, Canada. His varied experiences in his search for the light are revelations to the sceptic and investigator, and encouraging to those who fear to cast loose from the old moorings and venture out upon the great ocean of new thought and soul-freedom. Dr. Austin's ministry was eminently successful and he has left many admirers and staunch friends.

The fifty-fifth anniversary of Modern Spiritualism was celebrated by this society at Heptaphos Hall and proved to be a complete success. With the president, the Hon. Chas. B. Schirm in the chair, very fine instrumental and vocal music and Mrs. B. F. Austin and N. F. Ravlin as speakers, the large audience enjoyed this rare intellectual and spiritual

feast to the fullest extent; everybody seemed happy and loath to leave the beautiful hall. Dr. Austin left for home on the midnight train and took with him some beautiful floral tokens from his friends and admirers.

Henry Scharfetter.

Springfield, Mass.

The fifty-fifth anniversary of Modern Spiritualism was celebrated by The First Spiritualist Ladies' Aid Society of Springfield, Mass., in G. A. R. Memorial Hall, Thursday, March 26, Mrs. Lida K. Hart, presiding; services afternoon and evening. Very large audiences attended both sessions. Many friends from out of town were present. In the evening the hall was crowded; many had to be satisfied with standing room in the corridors.

The hall was attractively decorated with sunflowers, the emblematic flower of our glorious Cause. A large sunflower was suspended from the centre of the arch over the platform. On the arch was the motto, "Truth is Eternal." The dates 1848-1903 being prominently displayed typical of the fact that Modern Spiritualism has passed the experimental stage and is being accepted by all thinking men and women not as a belief but as a knowledge of the continuity of life.

These thoughts were beautifully woven into the grand addresses given by Miss Lizzie Harlow of Haydenville, Mass. We cannot pay too high a tribute to this noble worker and all look forward to the time when we can have her with us again. She was followed at each session by Miss Margaret Gaule of New York, who has certainly won warm place in the hearts of the Springfield people. Her manner of giving the messages was so kind and sympathetic and void of all sensationalism that even those who were not favored with a message were pleased to listen to the loving thoughts given to others. The Springfield Union says of her:

"Miss Gaule left the stage and went among the people in attendance, meeting with people who were perfect strangers to her, telling them of their own private affairs with a clearness that astonished them. She told of their family relations and many said they had received a conviction of Spiritualism such as they never had before."

We hope to have Miss Gaule with us again in the near future.

Supper was served in the banquet hall between the sessions, over two hundred enjoying the fine spread set for them.

Fine music was a special feature of the event. Solos were rendered by Miss Grace Nelson and Miss Kelsey, and selections by a quartet, including Edward Bullard, tenor; Miss Mabel Kelsey, soprano; Miss Helen Shibley, alto, and Frank Parmelee, bass.

A collection was taken up at both sessions and a large sum realized for the building fund that has been recently started. We hope the day is not far distant when we will have a home of our own. We trust all who are interested in our efforts will assist us in the good Cause.

Mrs. C. Fannie Allen of Stonelham occupied the platform on Sunday, March 29, giving two fine addresses from questions given her from the audience. She is a sincere worker for liberty and progress and fearlessly upholds the Cause of truth, even though she suffers by so doing. April 5 we welcomed Mrs. Katie M. Ham of Haverhill. She will occupy the platform the next two Sundays in April also. We would be pleased to correspond with speakers having open dates in May.

M. E. Proctor, cor. sec.

The Gentleman from Everywhere.

In these days when new books are nearly as numerous as the leaves of autumn, the average investor in literature, who wishes to place in his library only those volumes which will be of permanent interest, is bewildered by the calls of rival claimants. A good book is the "precious inspiration of a master spirit treasured up for the life beyond this life," and this is the only kind we should buy—others should be borrowed from libraries. In deciding what books to buy, we can be safely guided by the wisest of editors whose business it is to read all the works of the age and to sift out "the wheat from the chaff" for the benefit of the public. Judged by this reliable criterion, it is evidently wise for all to purchase that "fascinating and instructive book," entitled "The Gentleman from Everywhere," for which we are receiving numerous orders. In the publisher's handsome booklet, which we will gladly send free to all applicants, are printed commendatory reviews from about 100 of our leading authors and editors. The readers of this remarkably popular book seem to be unanimous in asserting that they "read and re-read 'The Gentleman from Everywhere' many times, and always find in its 320 pages much that amuses, instructs and inspires." Our world-renowned author and poet, Hezekiah Butterworth, writes: "In 'The Gentleman from Everywhere' the humorous and pathetic experiences of school-boy, emigrant, farmer, book agent, school master, preacher, club founder, town builder and tourist are portrayed by a master of vivid and thrilling description. The poetical and story telling in the book is both original and selected, and seems which all will cherish." Our poet, lecturer and librarian of international fame, Sam Walter Foss, writes: "I have read 'The Gentleman from Everywhere' with genuine delight. It will do any man, woman or child good to read it." The editors of our leading Spiritualist papers agree in their reviews that "this book has a special charm for readers old or young; childhood, youth and age are revealed to view as by a magician's wand by the master hand of the author, who has indeed lived near to nature's heart, it driven away the blues; is a good book from start to finish, and every one should read it." Commendations similar to the above come from our most eminent book-reviewers from Maine to Florida and from the Atlantic to the Pacific. For sale at the office of the Banner of Light, and mailed, postpaid, on receipt of price, \$1.50.

Do you ask what was the great principle in the depth of Christ's character, that on which his wonderful sympathy was founded and which endeared him to his high office of universal Savior? I answer, it was his conviction of the greatness of the human soul.—Channing.

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PARKER'S HAIR BALM
Cures itching scalp, dandruff, and keeps the hair clean and beautiful. It is the best hair dressing for men and women. It is sold by all druggists.

National Spiritualists' Association
Incorporated 1882. Headquarters 409 West 12th Street, New York City. D. O. All Spiritualists visiting Washington cordially invited to call. For a full copy of the Report of the Convention of 1902, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, 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The Ladies' Spiritualistic Industrial Society

celebrated the fifty-fifth anniversary of Modern Spiritualism at the hall, 9 Appleton St., Thursday, April 2. The meeting began at 2:30 p. m., the president, Mrs. Ida P. A. Whitlock, presiding. Piano solo, Miss Florence M. Grey; a beautiful invocation, Mrs. Shirley; the audience joined in singing, "Nearer, My God, to Thee." Mrs. Lovring at the piano. Mrs. Whitlock, touched by the inspiration of the hour, gave us many beautiful thoughts to remember. She said in part:

"Though it has been but a few years we have been celebrating these anniversaries, we are every year brought nearer the true heart and value of this beautiful religion of Spiritualism. The knowledge of the continuity of life, with Progress, the watchword, make us better men and women. The thinkers are the movers of the world," etc., etc.

Solo, Miss Grey, followed by Mrs. B. W. Belcher of Marlboro, who gave several communications, all of which were recognized. Mrs. N. J. Willis, always an earnest, powerful speaker, gave a short talk on the "Power of Spiritualism to Revolutionize the World," emphasizing the need of consecrating ourselves anew to the Cause of humanity. Mrs. H. B. Chapin spoke in the interest of crippled children. Mrs. Shirley, a beautiful inspirational poem; Miss Etta Willis, a reading entitled, "Seeing Things in the Night," responding to an encore gave "Pat and the Pig." Mrs. Kate Ham of Haverhill, remarks, relating several experiences, which closed the afternoon session.

Business meeting, 5:30 p. m.; an excellent supper served to a large number at 6:30 p. m. After a social hour, the evening session was called to order at 7:45 p. m. The audience joined in singing "America." A grand invocation by Mrs. N. J. Willis, followed by Mrs. C. Fannie Allyn, who said: "We had better think wrong sometimes than always in the same old rut." She believes we can be judged by actions better than by words. "We can say, we believe this, or that, or the other, but if we do not treat our mothers right we are not Spiritualists." Mrs. Katie Ham gave several spirit messages that were very satisfactory; a few words from Dr. Dean Clarke; piano solo, Mrs. Vanderlip; very interesting remarks, the Rev. F. A. Wiggin; reading, "The Burning of the Prairie," Miss Etta Willis; solo, Miss Annie Swartz, "As Fades the Day;" inspirational poem, Miss Dick; a song, little Gladys Howland, "Under the Bamboo Tree;" responding to an encore she sang a coon lullaby, "The Moonshine Man," with fine effect; remarks, Mr. Scarlett, Mrs. Wilkinson, Mr. Shaw, Mr. Simmons of Haverhill; song, Master Arthur Swartz; a few remarks from Mrs. Whitlock closed a most interesting session. Thursday, April 9, the evening will be devoted to a whist party, with four good prizes. A welcome to all. C. M. Mallard, sec.

An Easy Way to Make Money.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

News from the N. S. A. Home Office.

Dear Mr. Editor:

It gives me pleasure to acquaint you, and the readers of your valuable paper, with some of the work and the affairs of the N. S. A. which have transpired of late, knowing that you are all interested in whatever pertains to the good of Spiritualism.

A FREE GIFT TO THE N. S. A.

is that of a fine estate in New Jersey, consisting of nine acres of good land, containing a beautiful grove, and two acres of cultivated land, with fruit bearing orchard; a commodious house in best condition, of thirteen rooms, heated in winter by a furnace, with outer buildings, and all to make a comfortable Home. This estate is the gift of Mr. and Mrs. S., true and veteran Spiritualists, who will remain in their home during their stay on earth, but who have given a recorded deed of the entire property to the N. S. A., that no question of its disposal may arise after they have respectively passed from earth. With this estate there will be no contesting of a will, but this association will come into immediate possession at the proper time, without let or hindrance.

Mr. and Mrs. S. are not wealthy people; they have acquired their property by rigid economy on the part of both; the gentleman is a veteran in the "Civil war." He has been a hard working man all his life, a medium and a healer for many years, one who, for years, worked at his trade part of each day, and passed the other part in treating the sick, free of charge. He performed many cures, under the power of the spirit-world. In their own home this noble couple often receive tidings and messages from their loved ones, and they are happy with the knowledge that their family of loving spirit-children give them love and peace. Before long, these friends will observe the fiftieth anniversary of their marriage, and they feel that it will not be long, at most, ere they will be summoned higher, hence their desire to place the estate in the hands of the N. S. A. Trustees, before the end shall come. We have the recorded deed in our possession, and know whereof we speak. Such as these are true Spiritualists, the angels bless them, and mediums, worn and weary, seeking rest and shelter, in coming days, will call them Benefactors and Friends.

The matter of will making by Spiritualists is one that all should consider. For the last three years, the N. S. A. has had much to do in the expense of trying to defend wills and the sanity of their makers. In Kansas we lost the case and had heavy expense to pay, in Indiana we won, but the costs of litigation have been so much, that what should have been about two thousand clear for the N. S. A., after payment of our own lawyer, has dwindled to four hundred dollars. By the zeal and watchful help of lawyer Julius Lyons, in Los Angeles, the will of a Spiritualist was allowed by the Courts, to stand as made, and the N. S. A., also other spiritual institutions, were benefited with a few—but welcome—hundreds. Mr. Lyons gave his services gratuitously, for the sake of our Cause, and much valued time and attention were thus given by him in the case, for which he deserves the thanks of all Spiritualists. Is it not wise on the part of Spiritualists who have means they wish to go for the advancement of the Cause of Spiritualism, to do as our New Jersey friends have done, and attend to these matters while they are still in the mortal form?

MEDIUMS' HOME.

There is no mediums' home open for occupancy that we know of. The building at Reed City owned by the N. S. A. was burned last

TO WORKING GIRLS



FREE MEDICAL ADVICE
Every working girl who is not well is cordially invited to write to Mrs. Pinkham, Lynn, Mass., for advice; it is freely given, and has restored thousands to health.

Miss Paine's Experience.

"I want to thank you for what you have done for me, and recommend Lydia E. Pinkham's Vegetable Compound to all girls whose work keeps them standing on their feet in the store. The doctor said I must stop work; he did not seem to realize that a girl cannot afford to stop working. My back ached, my appetite was poor, I could not sleep, and menstruation was scanty and very painful. One day when suffering I commenced to take Lydia E. Pinkham's Vegetable Compound, and found that it helped me. I continued its use, and soon found that my menstrual periods were free from pain and natural; everyone is surprised at the change in me, and I am well, and cannot be too grateful for what you have done for me."—Miss JANET PAINE, 530 West 125th St., New York City. —\$5000 forfeit if original of above letter proving genuineness cannot be produced.

Take no substitute, for it is Lydia E. Pinkham's Vegetable Compound that cures.

winter, but insurance has been received and this association has not sustained loss. As is well known, instead of trying to open a mediums' home, we are now pensioning what aged and sick mediums we can and as our Mediums' Relief Fund increases, more will be added to the list, who will be cared for in their own homes, or by their friends. When our people see the real worth of this work of the N. S. A., realizing that disabled mediums are actually provided for by this association, we are sure they will contribute to our fund for that purpose and take pride and pleasure in doing so.

THE FOX MONUMENT.

The graves of Margaret and Katie Fox, in the La-Flume plot in a Brooklyn, N. Y., cemetery, have never been marked by stone or inscription; recently the N. S. A. Board has taken this matter in charge, and with the efficient and valued aid of Mr. Titus Merritt of New York, has ordered stone posts where needed at the plot, and also a granite headstone, with suitable inscription, commemorating the work of the Fox sisters, with their names and dates of birth and death; this is a duty that should long since have been discharged by Spiritualists and we are glad to report that it will be done this month.

Our veterans are passing on; each week is thinning the ranks on the mortal side, though we know the ascended ones still labor with us for the good of humanity. Among those recently gone is a veteran of Pasadena, Cal., Mr. R. C. Rogers, at different times police justice, justice of the peace, alderman, and mayor of Beloit, Wis. Mr. Rogers was a man of sterling integrity, and sound business principles; a strong thinker and one who became a Spiritualist because of the powerful evidence in its favor which he gained after long and careful search. His portrait is upon the wall of this office, sent to us from Pasadena, three years since, when he donated a handsome sum to the treasury of the N. S. A., at the time the Mayer fund was open for contributions; he, next to that noble soul of Massachusetts, Mr. France, being one of the largest contributors to the fund. Mrs. Rogers, well known to many Spiritualists of former years, as Mrs. A. G. W. Carter, wife of the prominent Judge Carter, is a veteran Spiritualist, whose heart is in the work of doing good. In a private letter from her, she writes that the last years of her good husband were full of spiritual glorification and joy; that he saw and talked with his mother and others, and at the last, his countenance was illumined by a light and expression of gladness that language cannot describe; and thus he passed on, a Spiritualist, ready to answer the call and to enter the Home of the Soul.

Spiritualism in Washington is doing a good work, and we are pleased with the labors of the year; the societies and mediums have been busy in sowing the seed of Truth, and the world is the better for their work. The able President of the First Association—Mr. F. A. Wood, with his willing assistants—have made the season of that society one long to be remembered; good speakers have given forth the philosophy, and mediums with the convincing messages of eternal love and life have fed the hungry who seek a sign from above that man cannot die. Great credit is due to the president and Board of the Association for the unflinching interest and work they have put into the management, thus insuring its success, which also includes the labors of the Ladies' Aid, and of the Spiritual Sunday School. With cordial greetings to all,

Mary T. Longley, sec.
600 Pennsylvania Ave., S.E., Washington, D.C.

C. E. Watkins Medical Co.

is a regular chartered institution, having the right to prepare and sell proprietary medicine; to establish and conduct Sanitariums, for the cure of the sick, anywhere in the United States. The first private Sanitarium will be ready for patients about April 15. Terms for board and treatment will be made known on application to E. T. Gove, 66 Highland Ave., Newtonville, Mass. The following methods of treatment will be used, depending on the disease: Osteopathy, Psychic, Medical, Mental Treatments, Massage and Magnetic; all kinds of baths, as the case may demand. Our motto is, we have no fad of our own, we believe there is good in all methods, depending wholly on the disease and patients as to which methods are used. Doctor Watkins will diagnose each case himself; he will devote five days in the week to giving personal treatments. All letters of inquiry should be sent to E. T. Gove, 66 Highland Ave., Newtonville, Mass.

"If thou art false to thyself, thou wilt be false to the Whole."

EASTER HYMN.

In church this royal Easter morning,
All things in worshipful repose,
The "Host of Faith" my temple's orning,
Around me voiceless Keldron flows.

Entranced with love I look and listen;
Majestic anthems everywhere;
The gems of Eldorado glisten,
On leafy mosque and shrines of prayer.

This rock my meet communion table;
Here ladders reaching up to God;
Away from Pharaoh's swinish rabble,
I kneel and kiss the hallowed sod.

Shall I exchange for man's devices,
These angel haunted solitudes?
Where this ambrosial fountain rises
I feel no artificial moods.

The heavens are nearer, earth is whiter,
Shining through startled panes;
And my visions of the goal are brighter,
Where no discordant voice profanes.

In these sequestered vales are volumes,
Translated with a pen of fire;
And blazing from these Doric columns
The thought of old Semitic sire.

Appealing to my understanding,
The "still small voice" of liberty;
Affectionately reprimanding,
For crooked paths and sorcery.

Out of Egypt, swell the chorus!
Lord o'erwhelm the little people;
In cloud and torches go before us,
Into the Canaan of our hopes.

No. Lexington.

C. B. Williams.

Elmira, N. Y.

This is the season of universal celebration and rejoicing, both in the spirit and mundane spheres of life in commemoration of the advent of Modern Spiritualism, which gave its first demonstration in the little home at Hydesville, N. Y., fifty-five years ago through the instrumentality of two little girls, and which, today, is being promulgated throughout the known world, giving joy and peace to sorrowing hearts, teaching the uplifting of humanity through the spirit of love, and the awakening of the soul to its own possibilities.

Well may we rejoice in the Truth which gives freedom to all.
The First Spiritualist Church of this city held three sessions on Sunday, March 23, as Sister Von Kanzler had received a request to give the anniversary address for the Waverly, N. Y., society on Tuesday evening, March 31. The church was appropriately decorated with bunting and the rostrum was converted into a palm garden with growing plants, palms and cut flowers, through the untiring efforts of the brothers and sisters.

After the opening service of song and an invocation by sister Von Kanzler, the morning session was given to a conference meeting, when all present voiced thoughts as the spirit moved, closing with an invocation by Sister Von Kanzler.

The program of the afternoon consisted of singing, reading from scripture by Sister Von Kanzler, invocation by Bro. Gatis of London, England, addresses upon "Ancient and Modern Spiritualism" by Sister Von Kanzler and Brother Gatis, spirit messages by Sister Von Kanzler and benediction by Bro. Gatis. Evening Session—Singing, reading from scripture, invocation by Bro. Gatis, reading of Dean Clarke's poem, "Fifty-fifth Anniversary," addresses upon "Spiritualism as a Religion," by Sister Von Kanzler and Bro. Gatis, messages of rejoicing and encouragement from several of the pioneer workers who have passed into the realm of spirit, benediction by Sister Von Kanzler.

Bro. Gatis won his way into a warm place in all hearts and will ever be a welcome guest among us, while our best thoughts and wishes will follow him in his work for the enlightenment of humanity.
Sister Elliott of Alpine, N. Y., and others from surrounding places were with us. Altogether it was a day long to be remembered for its spirit of harmony and good will.

The ladies served a picnic luncheon between the afternoon and evening sessions, in the dining hall, to those who desired to read. The Waverly, N. Y., society are to be congratulated upon the attendance at the services held in Stone's Hall Tuesday evening, which shows there is an interest in that place for the truths of Spiritualism.

Sister Von Kanzler gave an inspiring address which reached the hearts of all.
In the absence of the pianist of the society, through sickness, your scribe, at the request of the friends, presided at the piano.

Sisters Von Kanzler and Zimmerman and Bro. Rhodes of the Elmira Society were warmly welcomed by the friends and royally entertained by Sister J. R. Park and Brother and Sister Fraulich, whose doors are ever open to the friends of truth.

Thus the good work goes on while the two worlds are gradually drawing into closer communion through the aspirations of awakened souls, who would live in harmony with the universal law of Divine Love and Truth.

Louise E. Zimmerman, sec.

Anniversary Celebration in Worcester.

Worcester Association of Spiritualists, G. A. R. Hall, No. 35 Pearl Street—Sunday, March 23, we celebrated the fifty-fifth anniversary of Modern Spiritualism with appropriate services afternoon and evening. Afternoon services opened with reading of "The Host of Faith" by Dr. Dean Clarke; "Anniversary Poem," by Miss Elizabeth Harlow; short address, President Woodbury C. Smith; solo "The Lost Chord," Mrs. Ida Bond Dow, followed by short addresses by members and friends of the society. Mrs. Harriet Hilbreth, Miss Lizzie Adams, Miss Florence Nichols, Mrs. Eames, M. O. Whitney, E. G. Hammond contributed to the occasion. Services closed with a short address and benediction by our speaker Miss Elizabeth Harlow; evening service—"Anniversary address," by Miss Elizabeth Harlow of Hydesville; subject, "Spiritualism: Its Position and Relation to Other Iams of the World." Miss Harlow said in part:

"I take this subject as a fitting one upon this occasion, for people have questioned in the past, and still question, whether or no Spiritualism can be defined as a religion. It has been stated that Spiritualists have no God, no Bible, no Heaven, no Hell. Let us see. The old idea of God was of a Superior Being, omnipotent and omnipresent. Spiritualism tells us that no Being however superior to man, can be omnipotent and omnipresent, as it would necessarily come within the bounds of limitation, and would therefore be an impossibility.

"Spiritualism first invites us out into the broad fields of Nature, there to come in touch with that Divine Principle which permeates all of Nature's realm. Spiritualism tells us that the soul is not in the body, but in conditions of mind. Spiritualism is a religion; yes, but more than that.

"The time has come for Spiritualists to organize, that they may be better equipped to carry on the work to greater advantage, but Spiritualism can never be confined to one sect, or bound to forms and creeds, for

The C. E. Watkins Medical Co. FIRST PRIVATE SANTARIUM

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though we treat all chronic diseases successfully, Dr. Watkins still diagnoses, and treats diseases by mail. Send leading symptoms. Terms for treatment will be made known on application to

E. T. GOVE, Gen. Mgr., 66 Highland Avenue, Newtonville, Mass.

wherever forms and creeds exist, there narrowness and bigotry prevail.

"There is some disturbance and uneasiness within our ranks regarding our Lyceum work, but our young people cannot be expected to be interested in the great problems of life, and we should not try to force their inclinations. Have no fear on their account, they will come to us later in life in answer to some great need which Spiritualism alone can supply.

"Spiritualism has been called a destroyer; it is said that it tears down all that in the past was sacred to humanity. It has never taken anything away, but something of greater value and usefulness was given in its place.

"There are many in our ranks today who define Spiritualism as a Religious Science. We would state, as our opinion at this time, that the combination of Religion and Science is an impossibility in view of the definition of the same. Spiritualism is a Science, as its demonstrated facts have proved; it is a fact that the tiny rap was heard at Hydesville in '48; it is a fact that writing has appeared upon slates; it is a fact that forms have materialized tangible to the five senses. Spiritualism is a reform, yes, a Philosophy of Life which teaches us to live here and now and in accordance with true religion. As taught by Confucius many years ago, the one thing needful is to practice the 'Golden Rule' 'Do unto others as you would that others should do unto you.'

M. Lizzie Beals, Cor. Sec'y.
329 Park Ave., Worcester, Mass.

Celebration of State Association.

The Massachusetts State Association of Spiritualists celebrated the fifty-fifth anniversary of Modern Spiritualism at Berkeley Hall, Tuesday, March 31. The platform was beautifully decorated with palms, cut flowers and the American flag. There was a goodly number present. A telegram was received from the president, George A. Fuller, stating he would be unable to be present on account of illness. This was, of course, a great regret to all present, as our president is a popular man and his many friends were saddened by learning of his illness. There were many expressions of sympathy sent out to him for his speedy recovery.

The morning session was called to order by the secretary at 10:45. She expressed regret that the president was ill, but welcomed the friends that were present, and said she would endeavor to carry on the morning meeting. Mrs. M. A. Bonney gave an invocation; Dr. E. A. Smith, of Brandon, Vt., opened the meeting with remarks along the line of religious teachings. He said the church people were all becoming interested in spiritual teachings. Mrs. M. A. Bonney gave messages that were all recognized. Mrs. Carrie F. Loring, treasurer of the N. S. A., spoke of the illness of president Dr. Fuller, and in his behalf extended a welcome to all present. She said:

"The celebrations held on the 31st day of March always seem a little more sacred, as it is our emancipation day, and we reverence it for that."

Mrs. Maude Litch of Lynn gave many interesting messages which were all recognized. Mrs. Belcher of Marlboro, spoke briefly of communications she had received and gave messages which were well received and recognized. Mrs. Coggeshall of Lowell, voiced messages to many that were all recognized. The audience appreciated the work of the mediums.

Mr. Simmons of Haverhill, spoke briefly. "I am glad to be associated with this great and glorious work. The outlook for Spiritualism was never brighter than at the present time. I want to tell you, friends, I have pledged myself to work for this Spiritual Cause."

The meeting closed with a benediction by Mrs. M. V. Lincoln.

The afternoon session was called at 2 p. m., with vice-president Hatch in the chair; he spoke feelingly of the illness of the president, and said that none regretted more than he did Dr. Fuller's inability to be present. The meeting opened with congregational singing and an invocation by Mrs. Carrie F. Loring. Mrs. C. Fannie Allyn, the first speaker, said: "I am pleased to meet the friends upon this anniversary day, to meet the old-time workers who started out so many years ago to start governmental reform. This day means to me Easter, Christmas, Thanksgiving, and emancipation days combined. I am glad so many of our eminent men, Lyman Abbott and others have left the superstitions of the past go by and are now interested in the living vital forces of today. I am interested in the spirits on this side of life, and I am positive Robert Owen, Wm. Lloyd Garrison, Wendell Phillips are not dead, and consequently they must still have an interest in the welfare of spirits on this side of life. I admit I have changed my views somewhat and have to erase many of my old ideas, but I am glad I had to, because it showed growth and progression. Write me as one who loves his fellow men."

Mr. J. Frank Baxter said: "I always want on these occasions to shout Jubilate; it is my day of rejoicing. We know in looking over the past there is much to regret; faults that could be rectified; a great many needs that should be overcome. Very true, but there are a great many things to be grateful for. When I look into the past and see what has been accomplished my soul rejoices. When I look into the future and see what probably will be done, I feel like shouting aloud for joy. Spiritualism still lives in spite of all that has assailed it, and it has and is arousing to greater thought the thinkers of the century and they have said it must be founded upon Truth. This is a cause of great rejoicing."

Miss Susie C. Clark took for the subject of her short address "The Possibilities of the Truth Seeker" and in a very interesting manner showed that that which we earnestly desire to be, that we will be, sooner or later; everything can be overcome by the desire, higher aspirations of the spirit. We are apt to be too physical, too material, when seeking for spiritual upliftment. Fear is oftentimes responsible for many so-called ills of the body and I plead with the Spiritualists to give better proof of that which is in every human soul. We must test our possibilities of loving every child of God, for God is love and this will lead to the unfoldment of Infinity within us. Miss Clark closed with a maxim from a friend of hers in California: "Fear nothing, Love everything, and believe that you can do anything."

Miss Hattie C. Mason spoke briefly of the good work of Spiritualism. "I feel that I must unfold the good within myself before I can help to unfold others. . . . What children have

done more for humanity than the three little babes at Hydesville? They set the world humming and it's humming now."

Mr. E. Warren Hatch sang a vocal selection which was well received.

Rev. F. A. Wiggin spoke of Rev. Hepworth, of his progressive views, and said he was pleased to find he with others had extended their knowledge; he then said: "Many of our Spiritualists were overjoyed when a D. D. joined our ranks. They gave them the best places upon our platform. I am more proud of our workers like J. Frank Baxter who has ever stood loyal to our great truth of Spiritualism, no matter what the issue, and I say to you, my friends, pay all deference to the new, but never forget the old workers. I am sorry that many managers of camps and meetings engaged Materialist, Agnostic, etc., for the sake of filling their treasury. I believe if the same advertising were given to our own speakers and mediums, they would draw the same crowds. We should be a little consistent in these matters. We have good Spiritualists who would propound the truth satisfactorily if given a chance." He spoke of the science of health and gave his opinion in regard to regular physicians.

Mrs. Katie Ham of Haverhill gave many excellent tests which were all recognized.

Mr. A. P. Blinn followed. He spoke along the line of the former speaker in regard to engaging Materialists upon our platform, he thought there was no such person as a Materialistic Spiritualist. All the speakers I have heard recognized a Universal Principle. Some called it God, but I think all agreed that it was Divine. I think it is educational to listen to other views. In regard to the money question it is a fact that such people as R. G. Ingersoll made it possible to pay the salaries of our Spiritualist speakers who were not able to have audiences large enough to meet expenses.

Mrs. Alex Caird gave many messages that were recognized and appreciated by all. Mrs. N. J. Willis closed the meeting with benediction.

The evening session was called to order at 7:30. Meeting opened with musical selection by the Hatch Bros. followed with an invocation by Mr. J. S. Scarlett. Miss Eloise Hartman of the Boston Spiritual Lyceum sang a beautiful selection "Thinking of Thee" which was very well received. Mrs. N. J. Willis, the first speaker, said:

"No words can express the significance of the fifty-fifth anniversary of Modern Spiritualism, the great outflowing of a spiritual light, touching the lyre strings of every human heart as nothing else has ever done. Spiritualism came to redeem the world and to demonstrate the continuity of life; it has succeeded, and today throughout the world, many hearts are rejoicing because of this beautiful truth. Spiritualism proclaims the message of Him of 1900 years ago: to bless humanity. It teaches of a power not far away but within ourselves reaching out for Infinite Truth."

Mrs. Carrie F. Loring, treasurer, said: "We realize we are living in spirit today as much as ever we shall. We have heard so much today upon so many subjects that have set us to thinking, there is very little left for me to say." Mrs. Loring told of her entering into the spiritual thought, and of her father in spirit life and his help and assistance to her. She said: "Spiritualism has led us to look upon the beautiful side of life and find the jewel of great price; it has taught us how to live here and now. We do not need to seek for a better life; it has brought many out of despondency, and led them into the paths of light, for this we rejoice."

Mrs. Sarah A. Byrnes, one we are always pleased to have upon our platform, said: "I would have been disappointed if I could not have celebrated upon this day, the day of days; I have often thought how near we came to being an April Fool, yet we have made ourselves felt all over the world. I am glad to stand for the Cause that has done so much for the liberation of man. Friction in thought is one of the most hopeful signs of the time."

Mrs. Minnie M. Soule, the chairman apologizing to her for being late upon the program, said in her sweetest manner. "It does not matter where we are placed, whether early or late as long as we do the best we can, and do it willingly and cheerfully." She then gave many messages that were verified.

Mr. C. L. O. Hatch played a violin solo, which was appreciated. Mr. E. W. Hatch sang a vocal selection by request, Mrs. G. C. Crawford accompanist. Mrs. Maude Bishop gave a fine reading, which called forth hearty applause. Mr. J. S. Scarlett spoke of the anniversary time, and said that a brighter story had been told to the world since the advent of Modern Spiritualism. This closed the evening session. The chairman extended thanks to all the speakers, mediums, readers, musicians, reception committee and to all who aided or assisted the officers in any way to make this a successful anniversary.

Carrie L. Hatch, sec.

Many mothers administer Piso's Cure when their children have Spasmodic Croup. It is effectual.

I do not wish to exult, but to live. My life is not an apology, but a life. No law can be sacred to me but that of my own nature.— Ralph Waldo Emerson.

Old errors do not die because they are refuted, but because they are neglected.—Lecky.

LIFE OF Jesus of Nazareth.

By DEAN DUDLEY.

Having made an exhaustive study of the first General Council of Nice, it was but natural, Mr. Dudley says, that he should supplement that work with the life of the man concerning whom the Church Fathers dogmatized so much at their first great council. This work of Mr. Dudley is written in a hopeful spirit from the standpoint of a pronounced free thinker, is free from many of the objectionable features that usually obtain with works of this kind. It is brief and to the point, and best of all, will compel the people who read it to think and reason for themselves as they peruse it. The plain, unvarnished facts are tersely stated by Mr. Dudley, who has combined in a few pages that which one might fail to find in the numerous volumes written upon the same subject. It is a veritable gem in prose, and should be in the library of every Spiritualist.

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