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NO. 7

The Great Spiritual Renewal.

Mrs. Cora L. V. Richmond.

The garb of the earth is again about to be renewed. From the same ancient source the spring-tides again flow, and the spring-time is about to become radiant with the baptism of the New-Old life. All new things are but new manifestations of eternal truths; and this we are liable to forget.

THE ANCIENT TRUTH.

Spiritualists are celebrating the anniversary of that glad advent of the modern manifestation of Spiritualism (56 years ago), of the ancient truth of future existence and intercommunion between the two states of being. How ancient this truth is those who read the written and unwritten history of nations can tell, but each new manifestation is for the age in which it appears.

The writer of this did not know of Spiritualism in its very first stages, but shortly thereafter became an instrument under the inspiration of spirit teachers to declare its truth.

For the advent of the modern manifestation of Spiritualism there was adequate and timely preparation: George Fox and the Quakers; Mother Ann Lee and the Shakers, the Unitarians and Universalists, and other branches of religious "Come Outers" (as they were called, who were dissenters from the evangelical churches); Mesmerism, Psychology, Biology, Clairvoyance; the works of Andrew Jackson Davis—all were portions of the great preparation.

In my native State (especially in western New York), there was a radius of one or two hundred miles within which liberal ideas, as advanced by the "Progressive Friends" (Hicksite Quakers), and various other preach-



1831 Mrs. J. H. Conant. 1875

ers of more progressive thought had made distinct progress in the early half of the 19th century. A little later it was found, that within that radius more than fifty of the most prominent mediums and workers in Spiritualism, including the Fox sisters, were born. Many of them had moved to other portions of the United States but the light that shone among the hills and valleys of New York seemed the great herald of the New Day. How glad we are for this great New Re-Birth!

MY CHILDHOOD DAYS.

In looking back to my childhood days and to where, at between the age of ten and eleven years, I became the instrument for the work that was assigned me, I can now see that certain minds in certain localities were prepared. Although no movement in the world's history has ever sprung more spontaneously into existence in so many places simultaneously.

Great minds like Mapes, Hare, Edmunds, S. B. Brittain, the two Owens, Ballou, Wallace, William and Mary Howitt, Tennyson, Longfellow—well the list is too long to give here, were attracted to the manifestations because of the message. Fact and philosophy demonstration and religion, going hand in hand.

Spiritualism never became popular, but no new presentation of spiritual truth ever exerted so much influence over every form of human thought in the same number of years as have the phenomena and philosophy of Spiritualism.

PSYCHIC RESEARCH.

The Psychic Research Society and its culminating achievement (in the work of Frederick W. H. Myers), must be considered the direct outgrowth of Spiritualism. That body very considerably consented to re-discover the facts and conclusions of Wallace, Varley, Crookes, Mapes, Hare, Denton and Flammarion, and a score of scientific minds whose investigations preceded those of the Psychic Research Society by more than a quarter of a century. In matters of usual scientific in-

OUR INTERNATIONAL ANNIVERSARY ISSUES.

NUMBER ONE.

1848. HYDESVILLE. 1904.

S. E. 57.

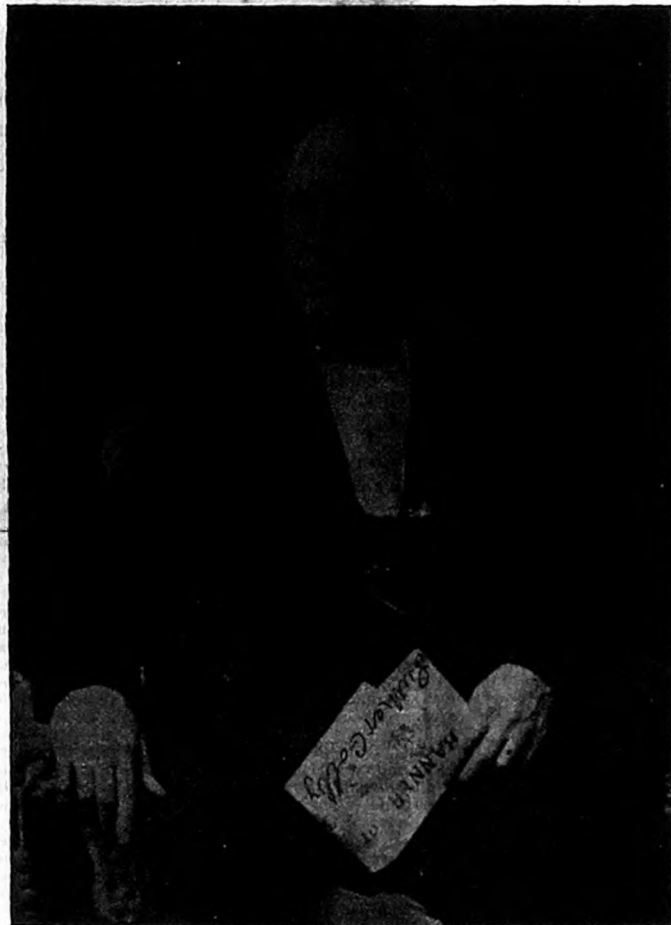
1857. THE BANNER OF LIGHT. 1904.

"Lest We Forget."

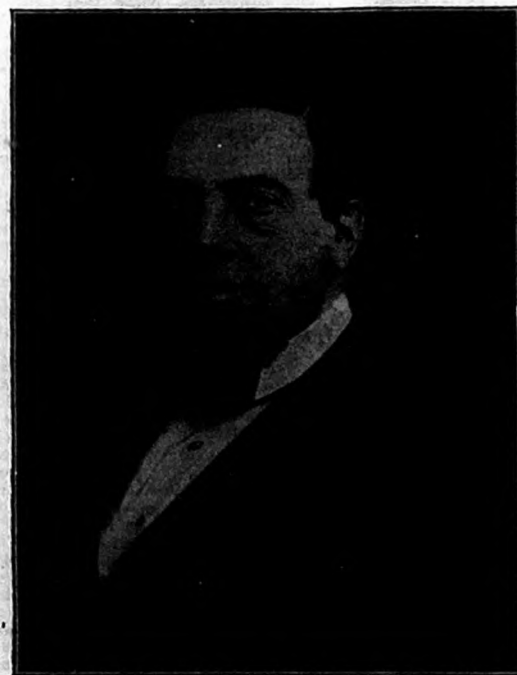
WILLIAM BERRY.

LUTHER COLBY.
FANNY CONANT.

WILLIAM WHITE.



1814 LUTHER COLBY. 1894



1829 WILLIAM BERRY. 1862

Archbishop Hughes granted, by special Dispensation from Pope Pius IX., permission for a Roman Catholic priest to heal publicly lest Dr. Newton lead the people away from the Church.

Spiritualism has broadened and deepened every line of human thought. The churches have borrowed its phraseology and its ideas (without mentioning the source of their new ideas). The world has been lifted spiritually to a new idea of Death and the After Life. All "occult" cults (including Theosophy) have come into existence because of the "open Door" of Spiritualism.

SPIRITUALISM HAS LOST NOTHING.

As a movement Spiritualism has lost nothing. That which has been mentioned here as the wide-spread results of its influence has been but the "overflow" of Spiritualism. The great central river goes on widening and deepening, and will continue to do so until it meets on the far off plains of the future all the truant, restless streams that have wandered into strange cults and tortuous ways and merges them at last in the one great whole: The Knowledge of the Immortality of the Soul.

Chicago, Ill.

The Progress of Half a Century.

Hudson Tuttle, Editor-at-Large, N. S. A.

How swift the tide of years runs by into the past! What changes have come! We are only certain that all things will pass, and tomorrow will not be as today.

As the Anniversaries return, we miss our fellow-laborers and companions of the journey. One by one they have gone into the



1813 William White. 1873

shadows. We miss them and mingle our tears of sorrow, forgetting that our loss is their gain; forgetting that the Angel of Death standing by Life's gateway draped in weeds of woe, when he opens the portals becomes transformed into the Angel of the Resurrection! We cannot say departed, for we know that they are with us. We cannot say that they are dead who have awakened into spiritual activity. We may not see them with our physical eyes, but by our impressibility we know that they are with us as of old. The brooding influence of this invisible host consecrates our meetings and makes them sacred to our intercommunion with our dear ones on the other side.

WHAT HAS BEEN ACCOMPLISHED.

On the threshold of the second half century of modern Spiritualism, we ask, what has it accomplished?

Is the world better for its coming? Is the world improved, intellectually, morally, spiritually by the new views of life here and hereafter?

There are many who remember what was taught by the world's spiritual teachers before its advent, for events have followed with such rapidity that a human life spans the years. Without criticism or disparagement of religious systems, it may be said that they did not have a single clear and tangible idea of the estate of the so-called dead. Whether the spirit after death went to a dark and inexplicable place of detention, awaiting the resurrection of the body at the judgment day; remained with the body in the grave or was blotted out to be restored by God at the final day, was a field of endless controversy and in it theology held free rein. The Old Testament inclines to make the grave the end, and the New gives no clear idea of the future life. The popular belief may be gained by the superstition that ghosts always appear in their grave clothes and after their woful appearance return with haste to the tombs from whence they came.

vestigation men of scientific attainments are accustomed to credit the researches of their compeers in certain lines of investigation, especially after the former have found the conclusions of the latter to be true. The Psychological Research Society has never made the courteous acknowledgment, but has treated the subject in all its bearings as a previously unexplored region of human investigation.

However, Spiritualists can afford to be glad that the James', the Hodgsons', et al, are enlightened. Even though their "Piper" came half a century after the wonderful God "Pan" of Spiritualism had charmed the world into a knowledge of future life for all.

OVERFLOWS FROM SPIRITUALISM.

Equally true is it, that "Christian Science"

and all the mento-psycho, metaphysico-healing cults have their origin (in all that is true), in Spiritualism pure and simple. Andrew Jackson Davis in Philosophy, the writer as an actual healer, ante-dated "Christian Science" by many decades. In the sixties J. R. Newton, a great spiritual healer, was healing the sick by thousands in New York City. To such an extent did he succeed that

And after the Judgment day there were two places provided, a heavenly city carved out of gold and brass with precious stones, without a tree or a flower in its shining streets, a drop of water in its dazzling inclosure. What would the redeemed want of water? What would the four and twenty elders? On a white throne sat Jehovah in regalia of an Oriental despot, with Christ at his right hand and the elders, angels and the few redeemed whose sole occupation was singing praises on golden harps and extolling the mercy and justice of God that they escaped damnation. They were so full of joy at their miraculous escape that they forgot their old friends, their earth-life and those they loved dearest.

The other place was an abyss "plunging down into utter darkness," yet illumined by the fiercest fires divine wrath could kindle and there the vast majority of mankind expiated in torture the sins they never committed. There they received infinite punishment for doing just as their Creator knew they would do!

It was ventured to assert that over this world a certain order reigned, that there was government by law, but over the world after death, over all man's spiritual life, an irresponsible being ruled by arbitrary interference and miracle. On the coast-line against which break the dark waves of the infinite reaches of the spiritual sea, were horrible forms of beliefs which had for ages terrified the world, and made life a torture. Misshapen forms, grotesque and hideous dogmas, were half concealed by wrack and waste. There was the fall of man, eternal punishment, infant damnation, satan and the bottomless pit!

A TRANSFORMATION.

Look again on that coast. What a transformation! The monstrous forms have vanished and the seeds of the tree of Eternal Life sown by angel hands, clothe it with perennial beauty. Over it glows the light of a cloudless sky. The fires of hell have been extinguished, and the devil has disappeared as a dissolving cloud!

The churches claim infallibility, and boast of remaining true to their creeds, but all can see that they have been dragged from their moorings and forced ahead. The creeds remain but the ministers are careful how they present them to the laymen. Not a church-member in a score can tell what his creed is. If they knew they would not remain in the church a day.

No longer are doctrinal sermons preached such as made the old churches that had no furnaces, red hot with God's wrath, and children cling to their mothers with fear.

Look at the advance of Presbyterianism. Outlined by Calvin when he had congestion of the liver, and completed by Johnathan Edwards when suffering from dyspepsia. Some of its dogmas are so horrible that human sympathy revolts from the sting of sarcasm, the merciless doctrine of infant damnation has become so unbearable that eminent divines declare that it has never been taught! Had they said this fifty years ago they would have been expelled as heretics. For two centuries salvation depended on believing this and fellow doctrines.

It is said that Edwards read one of his sermons to his wife, and she held up their little child and asked if that, too, was under God's ban as utterly depraved. He turned away, giving her no hope.

Now Calvin and Edwards are shelved, the awful doctrine out from the creed and infants no longer furnish paying material for hell. I wonder and wonder how it is that the vote of a few preachers can decide this momentous matter! If they have the right of revision here, they have the right all along the line and where will be the end?

There has been a steady onward movement as impelled by an irresistible tide. The atmosphere has been filled with the vibrant thoughts of the angel world, and although resisting, brighter ideas of life, and clearer views of futurity have forced acceptance on the most bigoted and reluctant.

THE ADVENT OF MODERN SPIRITUALISM.

Our advent dates fifty-six years ago, from the first recognition that the rappings were produced by unseen intelligences which were our departed friends. It is a convenient starting point. I well remember discussing the subject of the Anniversary with the venerable Father Lawrence soon after he had received a message advising the celebration of the day. He brought the matter before the Fourth National Convention of Spiritualists which met in Cleveland the following September, 1867, and it was unanimously adopted and has since been observed by most societies and lyceums.

We must not take for granted that Spiritualism began on that day. It is as old as the race of mankind. Mesmerism has furnished the key to a new psychic world, and slowly the clouds were lifting from the spirit world. It wanted but a step more, the establishment of a signal code by which messages could be transmitted.

NOW WE HAVE DISTINCTLY MODERN SPIRITUALISM.

In contradistinction with that which went before. The spirit-world is no longer a vague and cloudy fancy. Ghosts no longer flee the light and gibber to the moon. Where all was chance or miracle, now came the calm supremacy of law, of order and certainty. In place of belief came knowledge. The law of gravitation stretches its arm across the abysses of space, holds the myriad worlds and casts them like gigantic balls along their assigned orbits, and in like manner the laws of the spirit world are balanced in the heavens. By the laws of evolution the countless forms of life on the earth have been evolved and are sustained. By an extension of that law spiritual beings are evolved and sustained. A new department of science was established, the Spiritual, based on Material or Physical Science.

There is a fundamental difference; an absolute opposition of this New Spiritualism to the old. Spiritual beings are evolved and sustained by law as unchanging and determinate as that by which their physical bodies were evolved and maintained. They hold the same relation to spiritual things that man does to the physical. On this foundation the spiritual temple can be built as on a rock that will not crumble.

A SCIENCE, A PHILOSOPHY OR A RELIGION?

From the beginning there has been contention whether Spiritualism is a science, a philosophy or a religion. A great number of its believers came out of the churches. They brought with them the shadow of church beliefs and partiality of early education. They found the demonstration of immortality they had longed for. They would graft the new religion into the old stock and trim the tree to grow after the form of the old. They would give the old names to the new ideas, and make them palatable by this sugar coating.

Many ministers of the gospel were attracted to the new and promising Spiritualism which had to contend against their influence, which was for the establishment of church machinery. For the first twenty-five years the name Christian Spiritualism was held by a large number, and journals were published under that name. There was deadly fear that the new cause would be thought infidel and leading away from the beaten track of the churches. It required a quarter of a century to find out that Spiritualism did not need an adjective.

A PECULIAR FACT.

Of late years there has been a disintegration of a peculiar type. Many Spiritualists think they will fare better if they call themselves by some other name. There would be known as theosophists, or occultists, or Christian scientists, or mental scientists, or mediums are able, as "psychics," to exact extortionate fees. These cults all draw their vital strength from Spiritualism. Everything they have of value they receive from this source. They are only fragments marred and deformed of its perfect whole.

A story is told of a sculptor who, cast away on a South Sea island, from the snowy coral carved a beautiful statue, which when rescued he left with the natives. Some years thereafter he returned with the intention of carrying it away. He found that the natives had broken it to pieces and had divided it between them. One had a leg, another an arm, another the head, and most surprising, each claimed that he had the entire statue, or all that was of value.

Thus have these various isms taken parts of the beautiful work of angel hands and claim that they have all that is valuable. They for the time have their following of honest truth-seekers who fall to see that the wide horizon of Spiritualism encircles them all and an infinitude beyond.

These choose to call the rose by another name, but for me want a name which characterizes that science and philosophy which arises from the foundation of the material world, to the zenith of the spiritual heaven, taking in matter and spirit; that religion which has for its ideal angelic devotion to the truth and righteousness, and this is found in the one word

SPIRITUALISM.

Modern Spiritualism to Spiritualize and its Phenomena a Guide to the Realization of the Spiritual.

Rev. F. A. Wiggins.

Modern Spiritualism has impressed the fact of its existence quite generally upon the mind of the entire civilized world. Modern Spiritualism is an institution existing amidst other institutions and it must be admitted that its proportionate and efficient magnitude to warrant no fear of its being lost in the crowd.

In the quick passing of the fifty-six years that modern Spiritualism has been more or less in the public mind, it is indeed marvelous that even the fact of its existence has gained such a universal recognition, and at the same time it may not be considered strange that the great truth involved within this much-talked-of "ism" is no more generally understood and more fully appreciated.

THE VALUE OF SPIRITUAL REVELATION.

My observation, as well as my interior powers of perception, leads us to a sense of assurance that in scarcely any other field of thought are so many people so profoundly interested as in that with which modern Spiritualism deals. These students are not unwilling scholars nor are they, as a whole, insensible to the importance and the value of spiritual revelation.

I believe that the mind of humanity is becoming daily, more and more, impressed with the idea that the spiritual state is neither hypothetical, impractical or impossible of attaining, and as it is natural for all to try and find some organization through which common interests may be expressed, Spiritualism is being critically examined with reference to its merits as an organization for an expression of the spiritual.

If it is conceded that modern Spiritualism is a vehicle for the expression of valuable truth, it will be readily admitted that the value of that truth to the individual will be, in a great measure, determined by the individual's conception of it, as perceived through the agent of its expression.

If this premise is logical, it is certainly incumbent upon the representatives of modern Spiritualism to see to it that this organization becomes of such a character as will express the best with reference to the spiritual. Here, we parenthetically observe, that those Spiritualists who so vigorously protest against the proper organization of Spiritualism, on the ground that organized Spiritualism tends toward materialism, are the very people who are magnifying the importance of the "spiritualistic" even to the point of a narrow and offensive creedalism.

ORGANIZATION.

As a result of my observation and experience, I can only conclude that up to the present, that Spiritualism's influence for good has been mainly independent of any organized expression of it, and that much of its real value to society is now no more appreciated and understood, because of a lack of coherency, cemented organization and its proper presentation.

For fifteen years I have been a constant worker in the field of Spiritualism and trust that all this time I have been a careful and more or less consistent student of the principles involved within it. As a result I am led to record the opinion that the people as a whole, have received far more illumination than they have comprehended and that they are continuing their search for illumination more vigorously and earnestly than they are for a comprehensive understanding of its purport with reference to its spiritual significance.

This of itself is sad enough to contemplate, but sadder still is the exhibition upon the part of Spiritualism's teachers as they continue in an attempt to gratify this most out-of-balance erroneous and insane demand. I feel that modern Spiritualism has fully answered every legitimate demand and with reference to a demonstration of its phenomena, and that it cannot logically be called upon for any further demonstration. In lieu of further demonstration, at least for the present, the teachers of Spiritualism should urge a careful study of the facts already brought to light through the phenomena and that an explanation of Spiritualism and spiritual mediumship should claim the careful attention of all its public advocates.

WHO IS TO BLAME?

It is frequently complained that opinions entertained with reference to modern Spiritualism, upon the part of the general public, are erroneous in the extreme. I believe that an exceedingly false impression does possess the public mind in this connection, and we are here led to ask, "Is anyone to blame for this state of affairs, and if anyone is to blame, may not the responsibility be assigned either to the inaptitude or the dullness of the public mind or to some defect in the teaching of those principles involved in Spiritualism?"

It is doubtless true that many truths have been advocated which never sufficiently aroused the public in general to give to them any great following. Surely, Spiritualists cannot claim that Spiritualism has lacked for followers and is it not true, after all, that the public has received what the teachers of Spiritualism have presented, with a seriousness, intelligence and earnestness rarely proportional to the intelligence and earnestness with which it has been presented?

Spiritualism, it will have to be admitted, has been and is now, too frequently presented in such a manner as to reduce it to the mere level of an entertainment, and whenever, in such cases, it has failed to entertain, the support of its followers has been withdrawn. This is because the "Spiritualistic" has been magnified even sometimes at the sacrifice of truth and to the expense of relegating the "spiritual" to secondary considerations.

Our phenomena: their value. I certainly need not argue to myself the genuineness of certain spiritualistic phenomena. I have observed too much and have had such personal experience as a medium to render this at all necessary. But I cannot help asking, "What good are these phenomena?" I have asked and I have received answers. I have received an answer which meets in a most comprehensive way all of my personal demands, and that reply is briefly stated when I record, "that they are with us as guides to a realization of the spiritual." When they are properly applied, they will prove to be such guides. It may be at once claimed that all other religions have in view the realization of the spiritual, etc. But a certain quality of these phenomena is sufficient to remove all hypothetical, vague and doubtful aspects with reference to the possibility of such an attainment.

If these phenomena fail to accomplish this and only serve to encourage the individual to indulge in a flowery-bed-of-rose process of living here and now, to the making of no personal spiritual preparation for the next sphere, then by virtue of their misapplication, they may prove a detriment rather than such a help as they were designed to bring to humanity. As Spiritualists we should be the last to close our eyes to this great and important fact. Spiritualism is here for good and that good is for the people upon earth, as well as for these same people when they shall have become exalted spirits.

All spiritual aspects of Spiritualism is as heaven which will continue to work until the whole thing is perfected. The spiritual is most thoroughly organized with reference to the highest and best in the universe, but if it is to gain expression and pronounce the wealth of its benediction upon the people, through the channel of Spiritualism, then Spiritualists must organize upon a basis commensurate with the importance of the truly spiritual. Many are asking, "Where are your Spiritualists and who are they?" Soon, I trust, by virtue of a proper organization which will carry with it a demand for none other than a sane and proper presentation of Spiritualism in all of its phases shall be given, and the question will be changed to the exclamation, "Behold these Spiritualists, they are from the best of every land and have come out from all people."

Spiritualism Epoch-Making and Progressive.

Lyman C. Howe.

Modern Spiritualism marks an epoch in religious history. It is a climax in the progressive tendencies of a century. The influence of John Murray, George Fox, Ann Lee, Emanuel Swedenborg, Theodore Parker and Andrew Jackson Davis, inspiring many thousands with their liberalizing ideas and humanitarian impulses, all contributed the conditions which made the advent of modern Spiritualism possible.

OUR PATRIOTS SPIRIT INSPIRED.

The spirit that animated the revolutionary fathers, and projected the Declaration of Independence, unquestionably derived its life and energy from spiritual sources. The life of Thomas Paine, George Washington, Patrick Henry and others of their co-patriots indicate, in many passages, the directive influence of the spirit world. Mesmer and his coworkers did much to enlighten the public mind upon questions that had been shrouded in mystery, and forbidden to approach, except with superstitious awe, and religious subservience. Phrenology, too, was a spiritual educator.

THE INFLUENCE OF A. J. DAVIS.

The Fowlers did much to encourage faith in natural religion and the relation of causes to psychic marvels. They issued the first editions of "Nature's Divine Revelations," by A. J. Davis. This was a magic eye opener and captured many of the brightest intellects in the land. With other volumes that followed it, the thinking public were led into spiritual "paths of pleasantness and peace," and inspired with new concepts of future and human life and destiny. Although not extensively read by Spiritualists, and often severely criticised by those who had not read it, or whose reading, like their thinking, was superficial, it exerted a widespread influence upon the spiritual movement in its early stages by giving it a philosophical basis, and rational interpretation.

Such minds as Wm. Fishbough, Prof. S. B. Britain, Dr. R. T. Hallock, Giles B. Stebbins, Prof. Wm. Denton, Emma Hardinge and their peers and coworkers, while they were profound and quite original thinkers, all drew inspiration, directly or indirectly, consciously or unconsciously, from the works of A. J. Davis. But he had taught them early in his career not to take him as authority against their own reason and experience.

A RADICAL DEPARTURE.

With this position the messages received from the spirit world usually agreed; and the earliest teachings both from spirits and seers urged the dependence of every soul upon its own resources, and its own reason and experience, in the settlement of all doubtful questions. No man, angel, or book should dictate the judgment and moral sense of any human souls. This was a radical new departure. The dogmas of theology made individual reason and conscience subject to the authority of the Bible as interpreted by priestcraft. To exercise our reason against the textual assumptions of the church was dangerous and wicked.

STRENUOUS DATA.

At once, after the first messages declared that all souls progressively grew and were made forever, and that none are lost, began a campaign against Spiritualism, supported by textual quotations, and charges of infidelity, diabolism, and all imaginable evils, enforced by learned diatribes from the pulpit in all parts of the United States, and elsewhere.

Spirits, mediums, and public speakers and writers accepted the challenge, and animated discussions were frequent, both in public and private. At first the fighting clergy freely charged the advocates of Spiritualism to public debate; but they soon learned the strength of our Cause and the weakness of their own, and grew shy. They concluded it was not helpful to religion to indulge in disputations. But they had aroused the lion from his lair, and could not stop his roar.

FEARLESS SPEAKERS.

Our speakers, for the most part, were radical, critical and aggressive, while the attacks of the church were stealthy, invidious, and slanderous. Mediums were freely denounced from the pulpit, where no one was allowed to answer, and it freely declared that all mediums were either fools, villains, or lunatics; and all women who embraced Spiritualism, and especially those who were known as mediums, were immoral characters.

The great body of humanity like excitement, and a lively conflict and polemic discussion attracts the multitude. Although the churches resorted to every device they could conjure up to keep their members away from circles and all spiritual meetings, our speakers had a large following.

PIONEER WORKING.

We were not allowed in any church (even though many of them had been built mostly with money obtained from those who had become Spiritualists), and many halls and schoolhouses were closed against us. But we spoke in groves, orchards, private dooryards, barns, and frequently in schoolhouses and halls. Large audiences were the rule. Frequently people rode 20 and 40 miles on a Sunday morning to hear a spiritual lecture, arriving before 10 a. m., and after attending two meetings, went home the same day. It was not uncommon for people to tell me they had come 20 or 25 miles to hear my lectures, and a few told me of coming 40 miles, starting at 2 or 3 o'clock in the morning, and expressed themselves well paid for their effort. In those days we had no legal organizations, and very few societies.

WITHOUT MONEY AND WITHOUT PRICE.

The first seven years of my public work I never set a price, or asked for a collection. When thoughtful friends volunteered to solicit contributions, I accepted what was given and was thankful. These collections varied from fifty cents to five dollars and sometimes even more. I often walked ten or fifteen miles, and sometimes twenty miles to fill appointments, without any certainty that I would receive a dime for my effort. We had no "platform tests" in those days, but many regarded the speaking as test enough—and I know intelligent people today who freely declare that the best evidence they ever found is the inspirational speaking and poetic improvisations.

SPEAKERS WERE REFORMERS.

Our speakers did not limit themselves to discussion of spirit messages, mediums and mediumship, and the occult mysteries, so charming to many in these days; but they struck vigorous blows at popular vices, and legal wrongs. They made more effective appeals and more impressive arguments against the evils of alcoholism, and kindred perversions, than any professional temperance lecturer in the land. They vigorously attacked the system of human slavery, so popular in those days. They advocated the equality of woman, and her rights under the law.

Very few of our representative speakers made any apologies to the church, or attempted to sustain Spiritualism by theological compromises. Scripture was often quoted, but seldom, if ever, with the speaker's endorsement of its authority in settling any question.

Very few striking phases of physical manifestations, free from suspicion, were presented. Independent writing, form materializations, and art work, such as is produced in broad daylight before the gaze of sitters, were scarcely known or heard of. With perhaps five or six exceptions, the whole scientific world ignored and scorned every claim of spirit manifestation. Learned divines declared that there was no record in the Bible of a human spirit ever communicating.

THEN THE CHURCH DENIED.

There was, during the first twenty years after the advent at Hydesville, a general denial of every claim of Spiritualism, in almost all orthodox churches.

NOW THE CHURCH IS SILENT OR —?

Today there are few clergymen that will risk their reputation for sense, and sanity, by denying the demonstrated fact of spirit communion. Few, if any, of the pulpit lights who forty years ago denounced as infidels all who questioned the infallibility of the Bible, the Adam and Eve story of creation and "original sin," Personal Devil with unlimited knowledge and power for evil, the "Saving Grace" of bloody atonement, infinite vengeance of the God of love, eternal agony for all sinners, and all doubts, will today attempt to defend these absurdities, and blasphemous misrepresentations of Nature and Nature's God.

Spiritualism has revolutionized religion, and greatly modified the trend of science. Instead of half a dozen who dared to investigate and express opinions, there are today scores, if not hundreds of scientific men and women interested in Spiritualism; and many who squarely state their conviction of its truth.

Even politicians dare to express their convictions. In the midst of a lively campaign, Hon. Athelston Gaston, well known as a Spiritualist, and President of the Spiritual Camp Association at Lily Dale, N. Y., was elected to the U. S. Congress, with a full knowledge of his spiritual record.

THE TEST FEVER.

The feverish appetite for "tests" and sensations, change and novelty, which has been encouraged and cultivated by spiritual societies the past twenty years, has doubtless been one of the principal causes of apathy, and decrease in attendance, at spiritual meetings. It has alienated thousands of the most intelligent and influential supporters, who could be relied on, and in their places we have, to a large extent, a superficial class, who will only give their support to public meetings when some "tests" or novelties are promised, and take no interest in the educational, reformatory, and high spiritual work so conspicuous in the meetings forty years ago.

This decline is not an indication of indifference to Spiritualism, broadly viewed, but is only one symptom of the transition which is temporarily depressing, and misleading.

MORE SPIRITUALISTS NOW THAN EVER.

There are, I believe, more Spiritualists today than at any preceding time. The evidence is on every hand. The N. S. A. and its missionaries are a new feature that the world feels and respects. State Associations have multiplied, and mediumship has made striking advances in the past twenty years. Scientific skeptics have come to realize that there are phenomena worthy their attention; and the name of Spiritualism no longer frightens them; and the grim scowl with which they met it is changed to respectful comment. While local societies are often wanting in support, the great campmeetings attract many thousands who add their testimony and rejoice. Besides there are probably ten societies today to one forty years ago.

Never was the light so clear and strong as now. Never were the blessings of life more radiant with promise, or the superior affections so richly endowed with sacred inspiration and happy fruitions breathing the fragrance of spiritual truth for the healing of the nations.

Fredonia, N. Y.

Reminiscent.

Prof. A. E. Carpenter.

The approach of the fifty-sixth anniversary of modern Spiritualism causes us to hark back to the early days and listen again to "the raps" that were heard around the civilized world, giving a new impulse, if not a

new revelation, to modern religious thought. The phenomena starting in such an obscure way in Hydesville spread with astonishing rapidity all over the country, attracting and demanding the attention of all classes. What were called "circles" were formed in every town and hamlet, and people were nonplussed and astounded by the wonderful manifestations that occurred.

The raps were soon followed by "table tipping," automatic writing, the trance independent writing, and various other phases of mediumship, and all these phenomena claimed to be produced by the control of the spirits of men and women who, notwithstanding they had passed through the change called death, were still alive, and employing these various methods to inform those still on the mortal plane of this most important truth.

Through a very young boy I remember how I was impressed when I first heard of these things, and especially when I first saw something of the phenomena.

An aunt of mine visited us and told us about the matter and, what was more interesting, said she was a medium. She sat down to a light stand and putting her hands upon it the stand seemed to become endowed with life and intelligence. Spirit friends of ours claimed to be controlling its movements, and the answers that were given to our questions seemed to demonstrate this claim beyond a doubt.

I well remember how intensely interested I was when I took hold of the stand and tried to prevent its moving, and found I could not! The force impelling it was so strong that it moved me across the floor when the medium only touched it lightly with one finger. I became convinced that an unseen power endowed with perfect human intelligence was manifesting itself. This power claimed to be disembodied spirits.

As a boy I reasoned, "Why should it not be?" and my interest in modern Spiritualism dates from that time, and it has never faltered since.

It is not my purpose to go over the ground of my subsequent investigations, suffice it to say that my life work has been devoted to the study of psychic phenomena and the more complete demonstration of the grand truth that came to me in my boyhood.

Physical manifestations came in abundance in those earlier days.

Annie Lord Chamberlain, Charles Foster, Dr. Slade, the Davenports, the Eddys, Maude Lord, and a host of others, astounded all beholders with the marvelous phenomena that occurred in their presence. I ought not to forget to mention Mrs. Thayer, "the flower medium," whose manifestations were almost miraculous, to say nothing of their refinement and beauty. Then there was Mary Currier, the musical medium, a delicate young girl in whose presence I have seen a piano rise from the floor and float in the air.

All these I have seen, and witnessed their demonstrations under conditions which rendered fraud delusion or collusion simply impossible.

I have had the independent writing in my own home through the mediumship of my wife, again and again; to say nothing of the blood red writing on her arm which I have seen scores of times, the names of the spirit friends of total strangers appearing and disappearing before our eyes.

Thus much for the physical manifestations. What shall we say of the philosophy as given to us through writing, trance and inspirational mediumship? How well do I remember Corn Scott, a mere child, standing before immense audiences in our large cities, discoursing upon the most obscure subjects with the ease and fluency of the most learned savants.

She and Nellie Brigham commenced their career when only fifteen years of age, each standing before an astonished and delighted public, uttering truths of the highest wisdom and heralding the glad tidings of the blending of the mortal and the immortal. Achsa Sprague, Emma Hardinge, Nellie Palmer, Lizzie Doten, with her grand poems, each one a sermon in verse, C. Fannie Allen, Sarah A. Byrnes, and many others, for in this work the gentler sex have taken a noble and prominent part.

And then the men of the earlier days, Selden Finney, E. S. Wheeler, Moses Hull, Wm. Denton, Dr. Storer, N. Frank White, our late departed Frank Baxter, and many, many other equally devoted workers and expounders of a higher life and a noble destiny for our race. Many of these have passed on, and some of them long ago, but the work that they accomplished has not been in vain. The cast iron theology which they faced and from which they suffered the bitterest opposition and abuse, has been broken to pieces, and from the very pulpit from which were hurled the severest denunciations, today is being preached the same truths that were then condemned.

The keynote of the spiritual philosophy was first sounded by Andrew Jackson Davis, whose name I can never forget to mention, and whose work in the cause of spiritual truth will endure for ages to come.

Spiritualism has not nor will it ever crystallize into a creed. Its mission as proclaimed from the beginning by all the inspired teachers, was first to lay its phenomena to demonstration a continued life; second, to lighten the churches with its liberal teachings and break down the barriers of effects dogmas and iron bound creeds and let in the light of freedom, teaching humanity that all may attain happiness and Heaven when they deserve it, and have won it for themselves.

A Tribute to the Banner.

George A. Bacon.

It was with the first issue of the "Banner" that my interest in and connection with it began—to continue until my departure from physical life, and probably long after. This marks memorably no less a lengthy term, as indicated by the calendar, than by the events that go to make up its history. The only measurement of Time is by events—the outward result of causes that come home to one's consciousness. The career of the "Banner" practically covers the period known as modern Spiritualism, with all that is therein involved.

No other half century of Old Mother Earth has seemingly registered more important changes in all departments of life, indicative of the world's progress toward the betterment of the human family, as a whole, than can safely be affirmed of the immediate past half century. Lowell's royal lines evermore are ringing out:

"New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast with truth."

Of the many potent changes that have come and gone during this period, leaving more or less of a wake behind—of the many epochal changes that have come to stay, none are more time-enduring, more replete for human service and salvation, than that Cause for which the "Banner of Light" was called into existence, and for which it has ever since stood as a consistent and sturdy exponent.

To those who, clad in mourning, sitting in sorrowful shadows, knowing naught of the "Banner" and its divine mission, and who for the first time in their lives receiving

through its pages, unexpectedly as it was joyously welcomed, glad tidings from their departed ones across the river, connecting the dead with the living, with overwhelming evidences of undying love and relationship over death and the grave—to those favored recipients of such communications, as were thousands of bleeding hearts thus comforted—who can presume to justly measure that beneficence, appreciate its significance, or realize its heaven-born truth?

If the Banner had done nothing else than to keep for so many years, at an expense all its own, this "open door"—a heavenly highway traversed only by spirit friends—it has done enough to entitle it to a grateful and everlasting remembrance both from mortals and immortals.

I am fully aware that after so many years this feature of its movement, this original characteristic of the paper is now looked upon with indifference by too many who have long since outgrown its needs and now have no further use for that particular portion of its printed work. But well I know that in years ago, of the comfort and consolation this was to many a broken household throughout the land.

Measured by the blessed light it has shed upon human hearts through all these intervening years, assuaging grief, imparting courage, giving strength, renewing hope, intensifying love, where these were most needed, it has proved a veritable savior bringing life and immortality to light.

May the earthly period of its usefulness extend indefinitely, and its blessings, in all intellectual, moral and spiritual ways, increase as the years go by. Never fear that those formerly connected with it, who have risen to meet the result of their labors, still retain their active interest and personal care in the maintenance of its waning folds.

Personally, my sense of indebtedness to the Banner is so deep and strong that I never expect to outlive my obligations to it.

Washington, D. C.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

The Fox Sisters.

To the Editor of the Banner of Light:

In an article headed "Facts Relative to the Fox Sisters," that appeared in The Progressive Thinker of Jan. 9th, a Mr. Titus Merritt, among other things, claims that "Leah (Mrs. Underhill), when her parents were living together, that her father was an exemplary man. But that a serious cause of contention arose from which he went away, and not until twenty years after her birth did he return."

Now, Mr. Editor, the gentleman from whom I quote above either indulges in a large amount of imagination, and hearsay, or else he is dreaming, and not at all posted regarding the early days of the Fox family.

I have not time to enter into any elaborate statement on the subject, but permit me very briefly to say that when I was a boy eight or nine years old, and living at Barnardston, Mass., I had the pleasure of attending school with these identical Fox Sisters, Leah and Kate, also a brother, Solomon David Fox. Margaretta at that time of life (1843-44) was about five years old, which was too young to attend. But there was still another sister, married and gone from home, and whom it was never my good fortune to meet.

Leah, I should judge, was at that time fourteen or fifteen years of age, and did not attend school but one term while my people lived at Barnardston.

This Fox family were nice, quiet people, farmers, who lived a short distance (only a mile or so) up back of a long, romantic hill on a lonely country road running northwest from the town centre. They were religious people, I should judge, as they all attended the Unitarian Church of Barnardston.

My own family were quite religious, too, but had not got along quite as fortunately as the Foxes, for our people were quite orthodox in faith. Mr. Fox, as far as I knew (and I frequently visited their little farm) was a fine man, and a man of sterling character; and it is my firm conviction that he never in after years changed for the worse.

The boy David, a couple of years younger than myself and of very slight build, was so mild and gentle in his ways and disposition that I was much attracted to the little fellow, acting as his protector whenever I saw him being imposed upon by larger boys; this little fact made us all the closer friends.

Changes came to both families. We moved away and they moved away— but years after I revisited that homelike section of the country, as I had a cousin who, with his family, resided there, a Mr. Hoyt, who was very busily occupied in furnishing all that section of the country with first-class harnesses. And when I asked after the Fox family, was informed that they had moved to Rochester, N. Y.

These facts are all quite simple ones, and yet I challenge any one to refute them. Mr. Merritt has the floor.—E. T. Dickinson.

Limona, Fla.

The Task Before Us.

Hon. A. H. Daitley.

Responding to your request, for something from my pen regarding my observations, experiences and conclusions in relation to spiritual matters, I beg to say that my observations and experiences have not been proportionate to my years. Twenty-five years will cover the period of my actual study of the philosophy and of the thought I have given to demonstrative and theoretical Spiritualism.

As for myself, I experienced the misfortune of starting out in life hampered with a wrong mental twist. I was not born that way, but as trees incline the way they were in saplings blown, so is it within the human mind.

THE BIBLE.

The little red schoolhouses of New England served a useful purpose. There children were taught not only grammar, geography, arithmetic, etc., but in my boyhood days were required to read portions of the Bible. The Bible is the Spiritualists' most formidable and authoritative weapon. It is at the same time both sword and buckler. It is assertive, authoritative and mandatory. It is historical of spiritual manifestations and dispensations of ancient times, and is prophetic of what is occurring in these days. New England children read it, and naturally asked why the reliable gods of ancient days should be so Sphinx-like now? Why the promises of Jesus, that the works which He did should not also

be done, by His followers now? Why the really good Christians, in every age, should not heal the sick and cast out devils, as Jesus and His followers in those days did? The easy way to escape from the possible imputation that our teachers were not really good Christians, was to teach us that the days when such works could be performed had passed, and that all the world needed now to redeem it from mortal sin was faith in ancient teachings. So the children were then, as they are in Sunday schools now, made to believe what is untrue. But, when the link is once out of the mind, it is out forever. When the scales fall, we have a new and wider mental vision.

STORMING THE FORTS.

The Port Arthur of Orthodoxy are being disturbed by bursting shells, dropped from beyond the clouds, and the people from Ghostland are storming and carrying the works, which for many years have barred the way to communion between heaven and earth. Now that there are rifts in the clouds, light is pouring through, and he who is not mentally blinded can detect the truth. Nothing but the abridgment of man's natural right to study, to think, reason, and to express his thoughts can now stay the progressive march of spiritual truth. And is this possible? Can we again be deprived of the liberty we are now exercising and enjoying, to freely write and speak upon any and all matters that pertain to ourselves and our relations to the causes which brought us into being and our environments in our course of life? I think not. Nevertheless, we need to be watchful, to be guarded in our words and actions. It requires but little observation to detect the mental twist in the judicial mind, which may cause it to declare a fact to be a fraud, through its ignorance of human powers and possibilities; or, perchance, the religious twist has given the judicial mind a sort of a cock-eyed operation.

MENTAL AND MORAL BALANCE.

Many a man who passes as sane and rational is mentally unbalanced. The Mormon is a good illustration of this fact, for he bases his right to a plurality of wives upon the Jewish Bible—the Old Testament—regarded throughout Christendom as a sacred book. According to his views, polygamy is morally right, and adultery a heinous crime; for which he cuts the throat of his offending wife, while to us such domestic relations are immoral and criminal.

Therefore we have before us the task of showing by our lives and conduct, in connection with the exercise of spiritual gifts, that we are not made worse but better through them. And it is because the gifts and powers have been and are being debased and used for vile purposes by some that a stigma has been placed upon that which if rightly used is the most beneficent in its influence and workings of anything which has been bestowed upon man. The process of clarification is difficult, but rapidly progressing. Human beasts and bestial practices have no more to do with true spiritual religion than with Christianity; no more than Mormon polygamy has to do with the teachings of Jesus Christ.

TRUTH AND ERROR.

As I look at the religious movements agitating the world I see the conflicts waged between truth and error; between religions based upon truth, and a theology built upon myths. Scientists with uplifted torches are lighting the world along the ways of eternal and unchanging truth. The frowning, cowed and bigoted hosts which have blocked the way to the world's progress, are falling back. Religious myths, like bats and owls, are disappearing before the oncoming day of true spiritual discernment.

Spiritualism came only when and where there was that degree of enlightenment and love of liberty to make it safe for prophets and seers to voice celestial revelations. Unfortunately, however, selfishness and ignorance hold sway in many States, forbidding the exercise of the healing gifts so wonderfully practiced by the Great Founder of the Christian religion, and commanded to be exercised in His last words to His followers.

The religious thought of the world is changing and becoming rejuvenated by accepting great eternal truths which have come to humanity in these modern days.

LIFE IS PROGRESSIVE.

Spiritualism establishes the great consistent and important fact that life is progressive. This is a truth never to be forgotten. It should be taught the young in their early childhood; those of middle age should conform their actions and thoughts with that understanding, and in old age they should go out of life with that assurance. Our lives were individualized at the instant of conception, and made eternal by the laws of our being. As God is Spirit, and Spirit Eternal, so may we build our lives, sustained by that hope which comes from the knowledge of this great truth. To neglect our opportunities now will be a misfortune indeed.

On every hand are presented themes for contemplation, study and thought. Nature, with her many voices, is speaking to the souls of men, but O, how few are listening to catch the lessons of admonition, and how many souls are attuned to respond to her wondrous vibrations? Strains of music reach and thrill the souls of some, while they fall meaningless upon the ears of others. So it is with everything in life; here, is now; hereafter, is tomorrow.

If life is eternal, we are already on the eternal road; if the soul is immortal now, so it will ever be. At each stage of life the laws of our being presume the best use that could possibly be made of the preceding one, to add to our bliss, enjoyment and happiness as we are carried along from realm to realm, from spirit to spirit, through the incoming ages of eternity. This sublime spiritual religion, exalting to the soul, surpasses in grandeur anything which has hitherto been given to man. Let it be our purpose to make these thoughts plain to the comprehension of all persons; then, and then only, shall we have wholly performed our duty, which will add to the sum total of our happiness in the endless days before us.

Brooklyn, N. Y.

Progress of Spiritualism.

Mary T. Longley, Secretary N. S. A.

In response to the request that I write of my experiences and observations of the growth of Spiritualism from the earliest date of my recollection, I will say, that my first knowledge of this grand Cause came when I was a child not yet in my teens, through the fact of my dear mother becoming an ardent and enthusiastic Spiritualist. When but fourteen years of age, I became a medium for the transmission of personal communications from spirits to their friends on earth, and from then on to the present hour I have been largely a public worker in the ranks of Spiritualism. At the period of my initiation into the work and experience of mediumship, our movement seemed to me in a most flourishing condition; in Boston, Mass., a splendidly equipped Lyceum of many pupils held its regular sessions on Summer Street in a large and handsome hall. Sunday lectures were held in Music Hall, where vast audiences assembled to listen to the inspired utterances of a galaxy of speakers, whose elo-

quence and logic impressed all who listened to them. These meetings were continued for several years. Later several societies came into existence at the "Hub," and the larger meetings closed. In New York City, and in many of the cities and towns of the land, societies thrived, and the Sunday—and often week day—meetings were well attended. Mediums held their circles and gave sittings professionally in many sections and did a grand work for the Cause. Some years later I went to the "Banner of Light" office as medium for its Message Department, and my fourteen years of service there gave me ample opportunity to learn of the work and growth of Spiritualism, and of the career of many of the foremost workers in our ranks.

In looking back to the seventies—and even the eighties—it seems to me that organized spiritual work in our Cause was of far better management and power than it is in the present year; that lecturers were more generally sustained and provided for than they are now—except perhaps in a few isolated places. Also, that the spirit of earnestness and of true enthusiasm was more in evidence among the advocates of Spiritualism. On the other hand, I feel that while organized effort and work have declined to an extent—as is apparent to all veteran Spiritualists—Spiritualism itself is as strong a factor in the progress of humanity as it ever has been. With many others, I have watched the growth of our beloved Cause, and I am satisfied that its march is ever onward; that mediums are ever being brought forth—as new workers in the field—from private homes, from the counting room, from the mart of trade, and professional walks in life, and that many of these psychic developments are given in plenty of work to do—in private or before the public—the spiritual world. In my experience, I have found that societies of Spiritualists are organized, live a few years and go down. Now and then one has a good life and exists for half a century, but the trend seems to be for societies to rise and decline. Yet, Spiritualism per se never declines; its power is always making its way in all sections. Revelations from the beyond are constantly coming to earth; spirit entities are forever seeking avenues of communication by which they may reach their friends on earth. Spirit teachers are continually giving their instructions through medial instruments, and homes and families are at all times becoming the recipients of mediumistic development and revelation, in unexpected ways. Thus the old is ever the new, coming with the sweet story of immortality in the shining guise of Spiritualism, and this movement can never decline or be broken, for its instructive, uplifting work is for all people.

It is useless for the opponents of Spiritualism to deny its work to affirm that it is on the wane; the facts prove that it was never so much sought after, never so popular as at the present time. In my office of Secretary of the National Spiritualists' Association, at Washington, I have opportunity of learning much of the growth of our Cause among the people at large—thousands of people who would not for a moment call themselves Spiritualists are not only interested in the work and claims of Spiritualism, but they are visiting mediums, and many of them are sitting in their own homes hoping and longing for personal development of mediumship, and that will bring them into individual communication with the spirit world. The greater part of the world's thinkers, brainy men and women, a large share of them in professional fields, lawyers, doctors, journalists, judges, congressmen, senators and persons from all walks of life are in the search for the truth that our Spiritualism contains. I know this to be a fact for at the seat of the National Government it is made clear to us.

What, then, is the inference? Simply that Spiritualism can never be blotted out, nor will the number of its adherents decrease; I neither fear nor regret that there are many in this country, and I do not think that any one else knows; it seems impossible for us to get a correct census, but I am satisfied that there are no less than there ever were, and that the numbers are increasing all the time. Spiritualism is not such a novelty in the world as it was a quarter of a century or more ago. People do not now, as a rule, gaze at a Spiritualist as one would regard a curiosity or "freak." A house bearing the sign of a medium is not stoned as it might have been in the olden time. Indeed, my mother had her habitation stoned when I was a child of fifteen because it became known in the neighborhood that she held free circles there for all who wished to learn something of spirit return, and we had no sign on the house either, nor did we receive any money for the service of our mediumship. Spiritualism not now being a stranger on the earth, and mediums not being rare sojourners, less attention is called to it and to them, by the world at large, and much of the work of our Cause that in the early days would have excited comment, passes now unnoted, or is taken as a matter of course, so that a dozen circles can now be held in one town and only those who care for them pay any attention, while in the olden time, one spirit circle held in such a locality would be known and talked of throughout the town. Times, conditions and affairs have changed within my memory of the work of Spiritualism. Because there are so many mediums in private homes, from whom families and friends can receive the tidings of spirit loved ones, because spiritual and liberal literature is to be found in large quantities at reasonable rates, because "New Thought" schools and "psychic" cults have arisen—all of which contain the essence and even the revelations of Spiritualism, and because of other things that attract the attention of the twentieth century public, is to my mind a sufficient reason why we do not see more of a growth of organized societies among Spiritualists; but in this I see no evidence that Spiritualism is declining, but on the contrary, all this is proof to me that our Cause is ever making headway, entering homes, communities, sanctuaries, and all departments, where in its early days it had no entrance or welcome.

I am never disturbed by any charge that our Cause is declining. I am certain that such is a false report. I would as soon look for the sun to fall from its measureless track as to expect Spiritualism to lose its hold upon the earth and its people; the splendid power of true Spiritualism is forever making its way, as new converts to its truth, and newly unfolded mediums and teachers, in hamlets, towns and cities, can always attest.

For Coughs and Colds, children take Piso's Cure for Consumption without objection.

From Lake Helen, Florida.

Carrie E. S. Twigg.

The regular session of the Southern Cassadaga Camp closed on Sunday, March 20th, and the last evening session was a hurried dream. The final as well as the first Wednesday afternoon session was tendered the Ladies' Auxiliary by Mrs. Minnie Brown of Philadelphia, and although many had gone away, the attendance was much larger than at the beginning of the meeting, and all appreciated the kind services of our sisters. Mr. Colville's morning classes, as did all his work, continued in interest, and his generosity was unparalleled, for not only did he donate the funds received from his classes for the benefit of the Association, but he

also gave a percentage to it from every book sold, which was no small number.

Mrs. Colville's work was on different lines, but she gave out good thoughts in her lectures, and interested many in her mediumship.

The last Sunday was a red-letter day, and Mr. Colville's guides touched the high water mark of spiritual truth, and interested both old and young. The afternoon service consisted of a symposium of the different speakers. One of the surprises of the afternoon was to the writer, for Vice-Pres. Bond, in the name of the management, presented her with a liberal sum of money for services rendered, and she in turn handed half of it to Pres. Hilligoss as an aid in the building of the new amusement pavilion soon to be erected. The evening was devoted to the usual Love Feast, in which many took part.

On Friday afternoon the annual election of the Ladies' Auxiliary occurred, which resulted in the election of Carrie E. S. Twigg as president; Mrs. Eva Carrique, of Pawtucket, R. I., as vice-president; Mrs. Eliza Philbrook, of Lake Helen, secretary, and Mrs. Mary MacGarvey, treasurer. The Ladies' Auxiliary, with the earnest help of their brothers, have placed in the treasury of the Association five hundred dollars this season, and have on hand, in property consisting of two sewing machines, tables and furnishings for bazaars, over ninety dollars, and in money thirty-eight dollars. We are thus explicit because a great many of your readers have more or less interest in our work, as those who have given ten cents, a collar, a doily, or any kind of a gift, have helped to accumulate this fund. There has been but one evening when funds were solicited, but many of the campers have helped to earn this money in the seance, the entertainment, or the social dance, and in drinking good lemonade at five cents a glass. Again we thank you. At the close of the election of officers the president voiced the suggestion of Mrs. H. S. Kellogg, that the ladies have a rose garden that they might beautify the platform, and add to the beauty of the camp, and before the session closed over twelve dollars were contributed for rose bushes, and also the promise of all the fertilizer necessary for raising growth.

Saturday morning was the election of officers for the Association, which resulted in the re-election of the old board, the only change in officers being Dr. Hilligoss in place of Mr. Bond. As it stands now, Dr. Hilligoss of Cincinnati, O., is president; E. W. Bond of Willoughby, O., vice-president; H. S. Twigg, Westfield, N. Y., secretary and treasurer; Mrs. I. D. Palmer of Willoughby, O., cor. secretary; F. E. Bond, of Deland; A. A. Butler, Brickville, O.; H. M. Clark, East Jaffrey, N. H., trustees.

The president's report showed that the present season has been the most successful of any in the history of the camp, for besides paying off an old indebtedness of nearly five hundred dollars, and all the expenses of the season, there remains in the treasury a larger sum than ever before.

A very large amusement pavilion is contemplated, and an amount almost sufficient for its completion is subscribed, and plans are being drawn by a contractor, so we hope by next camp time there will be plenty of room for suppers, dances, etc., and good rooms for the Ladies' Auxiliary to do their work in.

Here, in the heart of the camp, reports they have had the largest patronage of any season, and of course upon the grounds there has been at times all that could be cared for, as the enlarged dining room has been overflowing upon Sunday and had a fine patronage during the week. Mrs. Fisher, the proprietress of the dining room, gave a reception to over a hundred people on Monday eve. The guests spent the evening in the dance hall, and partook of refreshments in the dining room, which were very nice. Mrs. Fisher is deservedly popular here.

A contractor told me while writing this morning of six cottages already proposed for occupancy next season. The business prospects of Lake Helen bid fair to make it a great centre of industry. The Bond Lumber Co., of which vice-pres. E. W. Bond is a member, have completed a deal of the purchase of 20,000 acres of fine pine timber land for the use of the great crate and box factory erected last year. This will necessitate the opening of branch railways to the centre. The first one assured is to Lake Ashby, a beautiful sheet of water about eight miles from the camp. It is a fine place for fishing and will awaken new interest in the lovers of the sport. There is also a certainty of a plant for the manufacture of brick from Florida sand and lime being established here or in the near vicinity, with Mr. Frank E. Bond as president, and Robert Bond as secretary and treasurer. This brick is made by a German process and has been thoroughly tested. It will make this the centre of three great industries, The Starch Factory, The Crate and Box Factory, and the initial plant of the Sand, Lime & Brick Co., of which five plants are now contemplated in the State by the same company.

We were all saddened by the passing out of Mrs. Fannie Bond on Wednesday, and yet ought not to have been, for she longed for release. Funeral services were conducted by the writer. Her friends all desired to pay tribute to her as friend and sister. She had lived six winters in Florida, in a most beautiful place, among roses; they were around her in life and in death, for Dr. O. B. Webster and wife, with some help, made her grave a resting place of beauty. No trace of earth showed and we left her body where the mocking birds were singing, but we knew her spirit was at last free.

Mrs. Robert Sully of Buffalo, who has been spending the winter here, celebrated her 77th birthday by inviting 22 guests, just the number that would have been in her family if she had been at home. Most beautiful flowers were given her in profusion and other gifts suitable for the occasion. She has many friends here.

And now, dear readers, this is the last for this season from this scribe. Thanks to the long suffering of the spiritual press.

A Fine Kidney Remedy.

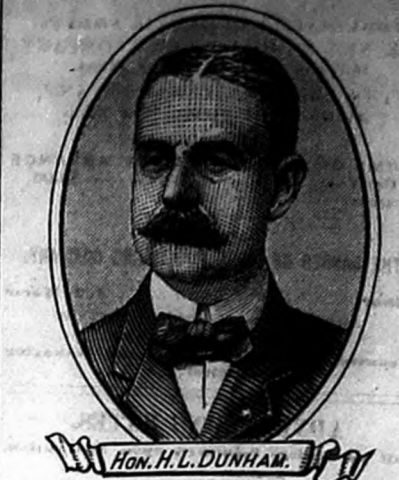
Mr. A. S. Hitchcock, East Hampton, Conn. (the Clothier), says if any sufferer from Kidney and Bladder Diseases will write him he will direct them to the perfect home cure he used. He has nothing whatever to sell you.

A little bird sat on a telegraph wire And said to his mates, "I declare, If wireless telegraph comes into vogue, We'll have to sit on the air."

"I told papa your poems were the children of your brain." "What did he say?" "Said they were bad enough to put in the reform school."—Equitable Record.

"Do those who die remain as guardian angels to guide, and to inspire us? The question is one which it is impossible to answer. Certainly the affirmative cannot be demonstrated, but certainly there is much to warrant the hope, if not to sustain the hypothesis. Perhaps it is my own half-conscious experience of the influence of a mother who died in my early childhood which makes me the more ready to believe that this mother's personal influence over her boy of strange contradictions did not end when God took her from his sight."—Henry Ward Beecher by Lyman Abbott, page 24.

NATURE'S GREATEST CURE



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902. I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Boston Banner of Light.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ANNIVERSARY DAY.

Hail blessed day that brought the light
Of truth to hungering human hearts.
Thrice blessed ray; thy radiant beam
Has penetrated to all parts
Of God's green earth, and planted there
The germs of hope and peace and love.
Has banished doubt and fear and care
And trained our thoughts to rise above
The toils of earth. The dread of death
No longer hinders our hearts in thrall,
For death is swallowed up in life—
There is no death, but life for all.

Those tiny raps of years ago
Have never ceased to vibrate through
The world, but they have multiplied
And gained in strength. 'Twas but the dawn

Of freedom for the enslaved earth—
Freedom of thought! The shackles fell
From off men's souls and left them free.
There is no death. It is a birth.

Into the glorious Summerland,
There to live on, and higher rise
From sphere to sphere, from state to state,
From life to life, for no one dies.

Then let us all rejoice this day,
And feel that we indeed are blessed,
Who have this light to cheer our way
And strengthen us when sore oppressed.

And let us strive to work as one—
In harmony—for this Cause we love,
The fellowship of kindred minds
Indeed, is like to that above.

Portland, Me.

—Mrs. F. E. Allen.

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For Public Meetings and the Home.

CONTENTS.
I'm thinking dear Mother of you
We miss our boys at home
The Land of the by and bye
When the good times yet to be
The Land beyond the Stars
They are waiting at the Port
When the Dear ones Gather
At Home
Resting under the Daisies
The Grand Jubilee
The Home that's waiting you
Come in some Beautiful
Dream
Where the Roses never Fade
In Heaven we'll know our
Own
My Mother's tender eyes
I sing my sweetest Song
All hail the dawning Light
The Home that's waiting you
If you love me, tell me so
Beautiful Home of the An-
gels
Home of my Childhood days
You should die tonight
Only a sweet and faded
Flower
The songs I sang for you
Those Angel voices
Just as the Sun went down
When there's love at home
Something sweet to sing
Faithful unto death
Freedom's grand triumph
Across the Stream
Dear wandering Boy come
Home
Serve I fold my hands
That my Mother were
Sweet beautiful Flowers
Sing to me Darling, to-night
Love
The Stars and Stripes un-
furled
Bright land of the Blest
Open those Feary gates of
Light
We shall know our own
Home
Mother, take me in your
Mother's beautiful hands
There's a day of triumph
When the good times yet to be
Open wide the golden Portal
One by one the old friends
I know that they miss me at
Home
The song goes marching on
A thousand years in Spirit
Come, Mother dear, oh! meet me
there
Our darling Nannie
The poor Man's glad release
I'm never growing old
Only a glimpse of the face I
am seeking
We are journeying home to-
night
Sweet voices at twilight
Kiss me good-night
She's waiting there for me
Aspiration
Rest is coming by and bye
Oh when shall we ever get
there
Hopes of the long ago
Just a little farther on
My baby waits for me
When there's love at home
I'm only dreaming, dear-
est
Waiting near the golden
gates
Beams of love light
The Golden Gates are left
Alone
Love that never dies
Looking beyond
My baby waits for me
When there's love at home
The Angel Kisseth me
I've been waiting
Those happy golden days
I threw a Rosebud at thy
feet
Gathering Flowers in Hea-
ven
Bright Star of Hope

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Banner of Light.

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14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-12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The usual enjoyable song service was held at 6 o'clock and from 6.30 to 7.30 an excellent concert program was rendered by Chase's orchestra.

Previous to the opening of the evening meeting the members of the Children's Lyceum went through a calisthenic exercise in a highly pleasing manner.

The evening meeting was opened at 7.30 o'clock with singing by the audience followed with an invocation by Mr. Kates and the reading of the weekly notices by President Caird.

Mrs. Kates rendered a vocal solo by request in a sweet and pleasing manner, after which she delivered an able and interesting address on the subject, "Do Not Hide the Light of Truth," at the close of which she gave readings and messages in her usual satisfactory manner.

Brockton, Mass.

The People's Progressive Spiritual Association celebrated the Anniversary on Tuesday, March 29th, with appropriate services, afternoon and evening. Mr. Nutting, president of the association, presided at both sessions, and introduced as the first speaker.

Dr. George A. Fuller, who spoke of the needs of the hour and referred especially to the matter of education among the workers.

Rev. F. A. Wiggin, Mrs. Ida P. A. Whitlock, Mr. J. S. Scarlett and Mrs. Sarah A. Byrnes each spoke in regard to the results accomplished and of the work still to be done.

Mrs. Ruth A. Swift and Mrs. Lizzie D. Butler gave demonstrations of the phenomena.

At each session Mrs. L. R. Johnson's excellent piano playing was greatly enjoyed, and the appropriate selections of the Universalist Church Quartet added much to the pleasure of the large audiences.

A bountiful supper was served at six o'clock to nearly 250 guests.

The evening services opened with an invocation by Rev. S. L. Beal.

Mrs. C. Fannie Allyn gave a splendid address and closed her remarks with an original poem upon the subject, "The Blue and the Gray," sent up by some old soldiers who were in the audience.

Mr. Albert P. Blinn spoke upon the work of the Lyceum.

Mrs. Sarah A. Byrnes made a splendid plea for dignity upon our platform.

Mr. J. J. Morse, the editor of the "Banner of Light," spoke upon the work of the pioneers, and of the status of the movement in England, and

Miss Florence Morse sang a soprano solo very sweetly.

Mrs. M. J. Butler referred briefly of her work among the children and of the need of greater interest by the people in that direction, and

Rev. S. L. Beal gave a very interesting address regarding the progress of the movement.

Phenomena at both sessions were presented by Mrs. L. D. Butler and Mrs. R. A. Swift, whose messages were all recognized.

Altogether, this was one of the grandest celebrations ever held by the association and we feel that excellent results will accrue in the vicinity and an increase of interest will be manifest.—B

Corvallis, Oregon.

The First Spiritual Union of Corvallis, Oregon, observed the 56th Anniversary on Sunday, March 27th, by serving cake and coffee at the close of their afternoon meeting. A cordial invitation was given to the whole congregation to remain. This was a surprise to the people, as it was the work of a few members and their friends. A most enjoyable time was had. The day was marked by the absence of all discordant elements. Never have we felt more harmony than prevailed on this occasion.—Jessie S. Pettit Klint.

The Veteran Spiritualist Union.

Appreciating the crowded columns of the "Banner" with the special number, and the full reports from the many societies, I will not give a detailed account of the most satisfactory exercises held by the Union at the New Century Building, on Saturday, April 2d, but will say, in answer to the requests of many, that there will appear in a future issue of the "Banner," a fuller report of the exercises, and the address of Mr. George W. Kates in the afternoon. The others were given under inspiration, and in the case of Mr. J. J. Morse, direct control. It is impossible to give a complete account of those addresses, but Mr. Kates' we hope to give very largely, and will do so in an early issue of the "Banner." I take this occasion in behalf of the officers of the Union, to thank all who contributed so largely to the success of the occasion. Fraternally yours, Charles L. Soule, sec.

The Boston Spiritual Lyceum.

The celebration of the 56th anniversary by this Lyceum was no small part of the success of the annual celebrations held during the past week.

The exercises were held in Friendship hall, Odd Fellows' building, on Sunday afternoon, April 3d, with an audience that completely filled the hall, which was beautifully decorated with Old Glory and flowers.

The guests of the day were Mrs. C. Fannie Allyn and Mr. J. J. Morse, editor of the "Banner of Light." The meeting was opened with singing by the Lyceum. Invocation by Asst. Conductor Danforth, followed by responsive reading by the Lyceum from the lesson book.

A special lesson written by Alonzo Danforth was read by the Guardian, Mrs. C. L. Hatch, and responded to by Misses Grace Tarbell and Mabel Read, Mr. Elmer Packard and Harris Howard, and was well received. After the march the following took part in the exercises: Piano solo, Mr. Rupert Davis; recitation, Minerva Gray; song, Mr. Harris Howard; original poem, Miss Mabel Read; song (arranged by Miss Packard) Hazel Ormes, Marian Ormes, Nellie Bonney, Florence Bonney and Beatrice Spooner; recitation, "Our Banner of Spiritualism," written for the day by Mrs. M. T. Longley, Beatrice Spooner, Nellie Bonney, who held a beautiful white silk banner; song, written by Mrs. Allyn, Mr. Fred Taylor, assisted by Miss Parker, Mrs. Bills and Mrs. Sheldon; piano solo, Mr. Wm. Sheldon.

One of the prettiest features of all the anniversary exercises was a poem written by Mrs. Longley for these exercises, arranged by the Guardian, and given by Beatrice Spooner, Nellie Bonney, Florence Bonney, Hazel Ormes and Marian Ormes. The poem was entitled, "Love's Bonquet," each verse representing flowers. As each little miss spoke the final line of her verse she laid a flower, represented by the verse, in the lap of Mrs. C. Fannie Allyn. Mrs. Allyn was too overcome to respond. It was a spiritual feature and will never be forgotten by Mrs. Allyn, or those who witnessed it. The Guardian read the following letter from Mrs. Longley, secretary N. S. A., sending greetings from that society:

Dear Friends and Co-workers of the Boston Spiritual Lyceum:

It is with pleasure that I express to you, on this anniversary occasion, the loving greetings and good will of all at the headquarters

of the National Spiritualists' Association in Washington. We trust that this day will be one of such sweet and sacred experiences in your Lyceum that it will ever remain a memory of brightness in your lives. Your work in the field of Spiritualism is important and good. Your usefulness and influence in the world, whether among Spiritualists or out among those who have not accepted our blessed truths, must be for human benefit. A great responsibility, to conduct self at all times so as to be a credit to our Cause and Lyceum principles rests upon you, and we know that you understand this, and are true to it at all times.

The Anniversary of Spiritualism marks our Spiritual Easter, the arising of Truth from the shades of Error, and the triumph it gives of Immortality may well cause us to ring our bells of gladness, and to decorate our rooms and hearts with the lily-blossoms of joy and peace. May this day prove of perfect blessing in our souls. Cordially your friend, Mary T. Longley, sec. N. S. A.

Mr. Irving F. Symonds, president of the V. S. U., was the next speaker and spoke words of cheer to the children, and urged all to work for the Lyceum, as it was his intention from then on.

Mrs. C. Fannie Allyn, upon being presented, was received with great applause. She spoke of the work that was to be done for the children and said every Spiritualist should see to it that their children attended a Lyceum. She spoke of the work done in the past and the work to be done in the future, and urged that it was our duty to educate the young along the lines of Spiritualism. She closed her remarks by giving an inspirational poem, "Ring Out Bells of Gladness," taken from Mrs. Longley's letter.

Mr. J. J. Morse, editor of the "Banner of Light," and a veteran worker in the Lyceum cause in England, was the next speaker. He spoke of the Lyceum work in England and this country, and said that he should ever hold dear to his heart the glad welcome he had received in America. He also urged all to work for the children. He thought that if Spiritualism was good enough for him it was good enough for his children. He was happy to know that his beloved daughter was a Spiritualist. He believed in the old fashioned Spiritualism and should talk it as long as he lived. He spoke of the grand old man in Spiritualism, Andrew Jackson Davis, and told how they loved him in England. Mr. Morse was the British Lyceum Union Jubilee Medal presented to him in '93 bearing the bust of A. J. Davis. At the close of his remarks, Mrs. Allyn presented him with a silk American flag. Mr. Morse responded and said he would show it to the members of the Lyceums in England.

Mrs. Allyn closed the exercises by giving a poem on the words "Mother" and "Love," the subjects given by the children of the Lyceum.

This was the closing celebration in Boston of the 56th anniversary and will long be remembered by all who attended it.—H.

Worcester, Mass.

The First Association of Spiritualists, G. A. R. Hall—Sunday, March 27th, we celebrated the 56th anniversary of modern Spiritualism, with Dr. Geo. A. Fuller and Mrs. Carrie F. Loring as our speakers upon this occasion. At the afternoon service Dr. Fuller favored us with a fine historical discourse, appropriate to the occasion, followed by communications by Mrs. Loring, which were well received and readily recognized. For the month of April Rev. Juliette Yeaw and W. J. Colville will be our speakers. M. Lizzie Beals.

Dr. Fuller's address will be printed at the earliest opportunity.—Ed. B. L.

Providence, R. I.

The Providence Spiritual Society celebrated the 56th anniversary on Sunday, March 27th. Services at 10.45 were opened by the large audience singing Spiritual Liberty. Mrs. Lamay, one of our young mediums, made some excellent remarks. Very interesting remarks were also made by Father Sherman, who is now over 90 years old, at the close of which dinner was served in the banquet hall by the Progressive Aid Society.

At 2.30, Mrs. C. Fannie Allyn gave the anniversary address which was greatly enjoyed by all. Piano selections were rendered by Miss Webster. Selections by Miss Jennie Reynolds, organist. Mr. Thomas Cross, of Fall River, made excellent remarks, which were greatly appreciated by all; at 7.30 Mrs. Allyn gave another grand address, closing with an impromptu poem from subjects given by the audience. Mrs. Smith gave a poem, and Mr. Horton sang a bass solo. The hall was beautifully decorated with flags and flowers and ferns making a beautiful display. The thanks of the Society are due to the Ladies' Aid Society for the success of the day, which was one of the best ever enjoyed by our society.—A. T. Marsh.

Norwich, Conn.

Sunday, March 27th, the Spiritual Academy celebrated the anniversary with two large audiences. Mrs. Edie I. Webster was the speaker and medium and her labors were eminently satisfactory. She is a great favorite in Norwich. The platform was beautifully adorned with trailing vines, cut flowers, begonias, and other floral decorations. Mrs. Chas. Dowsett gave a most pleasing violin solo, accompanied by Mr. Dowsett at the piano. Mrs. Geo. W. Beebe rendered a contralto solo, "A Dream of Paradise." M. E. T.

Greenfield, Mass.

The Progressive Spiritualist Society, R. F. Churchill, president, celebrated the 56th Anniversary of modern Spiritualism on Sunday, March 26th, when over four hundred people attended the exercises. The proceedings included an address of welcome by the president and the regular address by Mrs. Sarah A. Byrnes. Tests were given by Mrs. Sadie L. Hand. Special music was provided by Mrs. C. H. Slocum and Miss Wallcott. The hall was beautifully decorated with potted plants and cut flowers. The Anniversary collection amounted to over eighty dollars.—R. F. Churchill, pres.

Ladies' Social Union, Lynn, Mass.

Anniversary exercises were held by the Ladies' Social Union connected with the Lynn Spiritualists' Association at Cadet Hall, on Wednesday, March 30th. In the afternoon a tea party was held which was largely attended. Small tables were placed about the hall at which the many mediums present took seats. Tea was sold, each purchaser being entitled to a short rest from any medium they might choose. Though the mediums were kept busy during the whole afternoon many visitors went away unable to obtain readings. Those assisting were Mrs. Dr. Caird, president of the Union, and Mrs. G. W. Kates, Mrs. Mamie Helyett, Mrs. Maud Litch, W. A. Estes, Mrs. Burns, Mrs. Pierce, Mrs. Procter, Madame Victoria, and others. After supper was served a very interesting service was held in the evening, in which Mrs. Caird, Mrs. Kates, Mrs. J. S. Scarlett, Mrs. Helyett, Mrs. Fisher, Mrs. Litch, and others, participated.

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CONTENTS.

PREFACE.
THE CHATEAU BELLEAU.
AN UNCLE REPORTS HIS OWN DEATH.
DECIDES TO COMMIT SUICIDE.
EXPERIENCES OF A. H. WILLIAMS OF CHICAGO.
RETURNS FROM PARV.
EXPERIENCES OF LAURA H. HOOKER, M. D.
LIFE IN CHICAGO.
FIRST VISIT TO NEW YORK CITY.
EXPERIENCES OF E. T. KING, LIMA, OHIO.
PHENOMENA APPARENTLY TO PHYSICAL SENSES.
MADAME BLAVATSKY.
MRS. LORD'S MYSTERIOUS DISAPPEARANCE.
RETURN TO BOSTON.
PSYCHOMETRY.
QUEEN CITY PARK.
WHAT IS DEATH?
"KAOLAH," THE INDIAN CONTROL, TAKES MEDICINE.
ARRESTED.
MATERIALIZATION.
A MATERIALIZED ROSE.
TELEPATHIC EXPERIMENT.
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PRESS OPINIONS.

THE DAYTON POST (OHIO) DEMOCRAT says: "Psychic Light" is a well printed book of 629 pages. It certainly contains some startling facts and the author vouches for them as real rather than imaginary. The facts can be verified by persons whose names and addresses are given. There are two half-tone photographs; three of the book at different ages; one of Madame Blavatsky, the founder of the New York Theosophical Society; and of others who figure in the facts related. The book cannot fail to interest Spiritualists, investigators, scientists, the kers, in fact all who want to know. It contains references from orthodox biblical authority. It deals with the scientific classifications of psychic philosophy in a practical and common-sense way.

THE PROGRESSIVE THINKER says: It is a worthy addition to our literature. The book is full of meat, the meat of psychic experience. It is written in simplicity of diction, and in earnestness of purpose such as invite confidence and respect from the first sentence to the last. It means much in coming from one who in her long course of psychical ministry has been above reproach.

PERSONAL COMMENDATIONS.

Edward Dieren, the Ethical German Scientist, writes:—In an attempt of creating work, grand in its moral tone and logical in its deductions. How such work can be sold for \$1.50 surprises us on this side of the water. I would not be without it for \$100. It should be in every household.

Mrs. Nettie Crooks, of San Francisco, writes: "It is one of my treasures."

G. W. Waller, one of the advanced thinkers of Philadelphia, writes as follows: "I have read the book, 'Psychic Light,' and I, hitherto, enclose my check to pay for six more books which I please send by express as soon as possible. It is a noble and grand work for humanity. It will make a turning point in the lives of all who read it. When I commenced reading it, I thought I would mark a few of the most interesting pages by inserting a slip of paper and on the attention of my friends to these pages. Before I had gotten half way through the book, I found I had marked nearly every page, so I took out the papers and made three xxx on the front page, advising my friends to buy and read the whole book. I thank you for placing this work in my hands as it has changed the whole current of my life for the better."

J. C. Bump, a prominent business man, of Milwaukee, Wis., writes as follows: "We are reading with great interest Mrs. Drake's book, 'Psychic Light.' It should be in the library of every Spiritualist in the land."

Judge Geo. W. Knox, of Los Angeles, Cal., writes as follows: "I have already read the first 100 pages. It is really as crisp and absorbing as a novel from the hands of a master. It is a splendid literary work. It is edited with great ability. The facts are arranged in such a powerful manner that it ought to be at once the highest place in spiritual literature. I have known Mrs. Drake for 31 years and can verify many of the instances in the book, especially the chapter headed, 'A Blasted Life.' I know the circumstances connected with this chapter to be true. At that time Mrs. Drake was living on Park Ave., Chicago. Her control Clarence told me at that time that they (the guides) had the power to shield a man or a woman from any evil or death who would stand in their way in their efforts to use her spirit power for the good of mankind; and that they likewise had the power to reward and assist, in a material way, those who helped her in her mission."

Professor George W. Lewis, of California, writes: I bespeak for "Psychic Light" a grand and marvelous success. It will shed a flood of new light upon the old, old problem "If a man die, shall he live again?" It will interest New Thought People, Church People, Scientists and all advanced thinkers. It contains references from Orthodox Biblical Authority, from the Bible, and from Ancient Classical history. It deals with the scientific classifications of Psychic Philosophy by a plain, practical, common-sense way. It presents actual facts covering the whole range of Psychic phenomena.

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A Violet Message.

"April's here," sang a violet
As she pushed the earth away
And took a sniff of warm, sweet air,
And glanced at the sunshine gay.

"April's here," she called to the birds
As she heard their merry song;
"We're making music for her sake,"
Said the birds as they flew along.

"April's here," she called to the brook
As he rippled along his way;
"I know it, my dear," he whispered,
"But I really cannot delay."

"April's here," she softly cried
To the big clouds overhead;
But on they sailed without a word
And sent a few raindrops instead.

"April's here," she piped to the sun,
As he peeped between the trees,
When off he danced into the west
And violet thought she would freeze.

Then the dark and the night came down
And violet hung her head,
And cried and sobbed in sheer despair
And said she wished she were dead.

"Glad was I to have April here
And I came to tell the folks so,
But no one will pay attention,
So no one will ever know."

"The birds, the brook, the clouds and the sun
Run off as fast as they could,
And I can't move a step from here
But must live and die in the wood."

"April's here," cried a dear little boy
As he spied the violet blue,
"I always know what month it is
When their little heads peep through."

"I'll take this home to dear mama,
It's the first I've seen this year,
And she will know when she looks at it,
That lovely April is here."

And that's the way the violet
That had to stay in one place,
Gave news of the coming of spring-time
By simply showing its face.

—M. S. S.

A Link in Our Golden Chain.

WITHOUT THE RICH HEART
WEALTH IS AN UGLY BEGGAR.

—Emerson.

Everything that is called fashion and courtesy humbles itself before the cause and fountain of honor, creator of titles and dignities, namely, the heart of love. This in the royal blood, this the fire which, in all countries and continents, will work after its kind and conquer and expand all that approaches it. This gives new meaning to every fact. This impoverishes the rich, suffering no grandeur but its own.

What is rich? Are you rich enough to help anybody? To succor the unfashionable and the eccentric? Rich enough to make the Canadian in his wagon, the itinerant with his consular paper which commands him "To the charitable," the swarthy Italian with his few broken words of English, the lame pauper hunted by overseers from town to town, even the poor insane or besotted wreck of man or woman, feel the noble exception of your presence and your house, from the general bleakness and stoniness; to make such feel that they were greeted with a voice which made them both remember and hope?

What is vulgar but to refuse the claim on acute and conclusive reasons? What is gentle but to allow it and give their heart and yours one holiday from the national caution? The king of Schiraz could not afford to be so bountiful as the poor Osman who dwelt at his gate. Osman had a humanity so broad and deep that although his speech was so bold and free with the Koran as to disgust all the dervishes, yet there was never a poor outcast, eccentric, or insane man, some fool who had cut off his beard, or who had been mutilated under a vow, or had a pet madness in his brain, but fled at once to him—that great heart lay there so sunny and hospitable in the centre of the country that it seemed as if the instinct of all sufferers drew them to his side. And the madness which he harbored he did not share. Is not this to be rich? This only to be rightly rich?

—R. W. E.

Two Little Old Ladies.

H. Maud Merrill.

Two little old ladies, one grave, one gay,
In the self-same cottage lived day by day.
One could not be happy, "because," she said,
"So many children were hungry for bread;"
And she really had not the heart to smile
While the world was so wicked all the while.

The other old lady smiled all day long,
As she knitted, or sewed, or crooned a song,
She had not time to be sad, she said,
When hungry children were crying for bread,
So she baked, and knitted, and gave away,
And declared the world grew better each day.

Two little old ladies, one grave, one gay,
Now which do you think chose the wiser way?

The following pathetic little story is so well told we insert it. Oh, that we might all be as wise and as good as old William Burns. Our prisons would have fewer inmates and our crime records would be diminished.

The Quality of Mercy.

The best he could hope for was dismissal. To be allowed to go out of the office alone, disgraced, branded—this would be a mercy and forbearance. What limited another's ears was his hope; but then he had the dock in prospect, the curt and irritable magistrate, the penalty of embezzlement, the unending shame of the jail. Or perhaps the First Offenders' Act would return him to the hardened faces and condemning eyes of his world, a marked man, an offense against his class, a traitor to his family and friends.

Waiting in the ante-room till the senior partner should be ready for him, George Hanbury clenched his fists till the palms bled under his nail. He was ready to face his doom, to take what he had earned, if he could have taken it alone. Since the discovery of his defalcation had become inevitable, and during the awful two days that had elapsed since the discovery itself had taken place, he had realized, blindingly, vividly, the responsibility for the happiness of others which depends upon every man. His father, his mother, his brothers and sisters! This struck at them all; this was aimed at their home, at the completeness of their lives and the root of their self-respect and happiness. His head swam as the picture of their misery, when the news should reach them, took shape in his mind.

Alone he could have borne it. He had himself in a tight hold. Two days before, the manager had sent for him, and he found him with certain books open on his desk.

"Can you explain this?" the manager had said, pointing to a page.
Hanbury looked, and knew at once that the book had fallen.

"No, sir," he answered quietly.
"Nothing to say?" queried the manager, closing the volume.

"Nothing at all," was the quiet answer.
"Very well," said the other. "Mr. Burns will have to hear of this. Go back to your work."

Then elapsed two days of terrible punishment. His fellows among the clerks knew nothing, and it cost a strong effort to keep a calm face in their midst and so escape remark. He was awaiting sentence from Mr. Burns, who came down to the office only occasionally, and whose very remoteness from the daily life of the business seemed to Hanbury to add another terror to his position.

The door of the inner office clicked, and the manager came out. Hanbury rose to his feet, biting his lip. The manager looked at him gravely.

"Go in," he said.
Hanbury entered. Old William Burns was sitting at a table. He was an old man, white haired, with a chin and cheek hidden in a fluff of white beard. Keen gray eyes looked out from under heavy brows; his face bespoke strength and resolution, but there was nothing of a harshness in it. It was very grave, now, and, perhaps, sad; but not hard nor vindictive.

They looked at one another in silence for a moment, the strong old man who had succeeded, and the young man who had failed.

"I have been hearing details of an embezzlement which you have committed," said the old man, slowly. There was a country burr in his voice; Hanbury noted it with an odd sense of having expected it. "I understand you make no defense?"

Hanbury found his voice with an effort.
"None, sir," he answered.

"And you know what you have incurred by this crime?"

Hanbury nodded, gulping.

"Very well," said the senior partner, "if you know that, we need not say any more about it. I shall not send you to prison."

He waited for Hanbury to speak, but the young man could say nothing.

"If I permit you to return to your work, and to gradually refund the money you have misappropriated, shall I be safe? Can I so trust you?"

The clerk started and looked up. Old William Burns was watching him wistfully.

"Sir," stammered the young man, "I promise—I swear—" His voice failed him, and he struggled with rising hysteria.

"Very well," said the senior partner, rising and speaking very gently, "we will consider that arranged. No word of it will be said again by anyone."

He held out his hand and Hanbury grasped it feverishly.

"You are the second man who fell and was pardoned in this business, Mr. Hanbury," said the old man in a low tone. "I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

They shook hands upon it, the two men who had been spared.—The British Weekly.

How Dr. Brown Cured Pussy Snow.
Dr. Brown was a wise old water spaniel. Pussy Snow was a beautiful white cat. Doctor and Pussy lived in the same house and were very fond of each other.

Doctor would carry Pussy about in his mouth and would let her bite his nose and tail. Such fun as they had.

One day Pussy could not play. Her little pink nose was warm and her eyes looked dull. Doctor felt very sorry for his little playmate. He wanted to help her.

The house in which Doctor and Pussy lived stood near the river. A lane led from the door to an old wharf.

When Doctor found that Pussy was too sick to play he trotted down to this wharf. Some men sat on the cap-log, fishing. As fast as each man pulled in a fish, he would take it from the hook and toss it on the ground behind him.

Doctor watched his opportunity, and when no one was looking seized the biggest fish he could find and ran home, carrying it between his strong white teeth.

Pussy Snow lay in the yard warming herself in the sun. Doctor dropped the fish beside her.

Pussy Snow smelled the fish. She opened her dull eyes. She put out her dainty pink tongue and licked the head of the fish. Then she sat up and began to eat. She ate every bit of the fish, even its tail.

Doctor was very happy. While she was eating he jumped about her, wagging his tail and barking loudly.

Pussy Snow began to grow better as soon as she had eaten the last mouthful of fish. Her eyes looked bright once more. Pretty soon she gave Doctor a little pat with her paw. Then she rolled over. Then she jumped at his tail.

I think that Pussy Snow was tired of eating fresh meat, and I think that Doctor knew it. So he got what he thought would be the best kind of medicine to cure her loss of appetite. And the best of all was that he made no charge for his services.

Pearls.

I look forward to the time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something when I am falling.—George Elliot.

No day is commonplace if we only had eyes to see its splendor.—Selected.

The sins of youth are the shadows of old age.—Selected.

Death is simply the soul's change of residence.

He who can take advice is sometimes superior to him who gives it.—Von Knebee.

Who does the best his circumstances allow, Does well, acts nobly; angels could do no more.—Young.

In every home the tranquil soul is the power.—Life.

To get out of temper is a sign of weakness. Truth must eventually assert itself to all men whatever their station or creed, and if we could but always bear this in mind we would have more patience and be of more real service. Our aim should always be to help men to a better understanding of Truth instead of fighting to get Truth to the front.

Our real effort should always be to help others to live the true, the good and the spiritual life. It is a very simple matter to pick flaws in the people about us, and some of us seem to feel as if we have superior power when we are able to discover imperfections.

The Worry of It.

It is not the work, but the worry
That makes the world grow old.
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!
—Somerville Journal.

Message Department.

Report of Source held March 29, 1904. S. E. M.

MEDIUM, MRS. MINNIE M. SOULE.

IN EXPLANATION.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

TO OUR READERS.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Invocation.

Out on a sea of infinite calm we would drift this afternoon and be blessed by the influence of peace which there abides. Away from the distracting cares and the troubles of the hour we would be carried by the tide of love and tenderness, and there rest and there receive a balm for the weary, the heal for those who suffer. Again we would give of that we have that these souls seeking the light may receive and understand; that the dear ones who stand at the door and knock shall no longer stand in silence, but that the door shall be wide open to them. That shall be our service of the hour, and with this end in view we seek the aid and the help of those stronger and wiser spirits gone in. All that has been useful in the lives of those in the spirit life may be useful and helpful to us, and knowing this we would unite with them, and reason together for a while and bring about that blessed hour of reunion for the souls who stand in darkness waiting for the light. May all who come this afternoon be steady and strong and brave; may they be able to tell of themselves, of their life and their purposes, and bring something of peace to those they have left behind, to those who are eagerly waiting and anxious to get some word from them. Amen.

MESSAGES.

Clarence Holt.

A spirit of a young man comes to me first this afternoon. He is about six feet tall, has auburn hair and very light complexion. He is very pleasant and quiet looking and seems to be anxious to get to his own people. He says his name is Clarence Holt and he used to live in Wakefield, Mass. "This is my first opportunity to speak to those whom I love. I have long tried but have found no open door until today when I come to say some of the things that are nearest to my heart. I would like to send my word to Jennie and have her understand it is with great love I come, and I would like to give her the comfort I know is possible if she could only understand how near I am to her. Father comes with me and you know he went away a long time before I did. He and I were practically strangers, but we are great friends and seem to understand each other just as well as if we had grown up together. He says, 'Tell Jennie for me that I will help all I can and make life brighter for her.'"

Arthur Lamb.

A spirit comes of a man about thirty-five or six years old. He is quite short and rather stout. He has blue eyes, dark lashes and quite dark hair. He has a very quick, animated way, as though whatever he did he did thoroughly and well. He says, "Before I say very much more I want to tell you my name. It is Arthur Lamb and I lived in Lincoln, Neb. It is a long way to come, but I felt the impulse to express my name to my mother, who is still in the body; her name is Sarah. I want her to understand how much I am doing for her over here. I was sorry to come away; I was sorry to leave her, but I found so many ways to help make life better for her by and by that I have set myself to that task. I say 'task,' but it is a pleasure, and when she comes to me she will find a home and a welcome. My father is with me, too, just like the father of the young man who spoke before me, and he says we must always stay very close to mother and give her all the strength we can because her life has been hard. I have Celestia with me. She says there is very much more beauty in spirit life than in earth life, and after I am a little better acquainted I can go forward and see what she means. I have been quite near to Joe and to Allie, and would send them a message, too, if I could."

George Devens.

There is a man I should think about forty-five. He is very keen in his expression; he is medium height, not particularly stout. He has rather thick hair and a strong, expressive face. He says, "Well, and this is the 'Banner' circle that I have heard so much about, and this is the way I am to send a message to my wife, Jennie. Well, I want to say that it was a pain to have to leave her. I did not intend to do it, although I have heard the accusation over and over again that I purposely left the body. It is not true; if it were I would say so. The letters that she has were all sent with an expectation of return to her. I cannot explain all at this time, but if you will trust me and wait until I can tell you more, you will feel better; will be at rest; and will not feel that you were neglected in the hour of trouble. Jennie is with me and he has been urging me for a long time to send this word to you. I have seen you often and have wished I might tell you to take off the black, to go out more, to forget the shadow that fell across your life and let something of sunshine come into it. My name is George Devens and I am from Fairchild, Va."

Jane Clapp.

A spirit comes who says her name is Jane Clapp. She says, "Do not go to calling me Jennie for nobody ever did. My name was Jane and I lived in Portland. I always said just what I meant and said it in as few words as possible, and I intend to do the same here. No power on earth could make me come back unless I had something to say and felt it was necessary for me to say it. I have got a brother. His name is Charlie and I wish I could make him see the importance of attending to his own affairs and letting other folks alone. He is forever doing a little here and a little there for somebody

else until his own affairs are neglected. I tried to straighten him out when I was here and I am still at the same old job. Our mother says I had better let him alone and let him have his own individual life, but I am sure for my own part I do not want to see him going on in this slipshod fashion. He may not like what I say and he may not make any reply, but I do not care for that. If he will just straighten up and do the thing that is important to do, that is all I care about it. I am sorry the place had to be sold. It seemed to me a pity, but I am not going to fret over that. It's done. Whatever I had I have left and I am not going to fret over what was done with it or what they are going to do with it, but I would like to see Charlie have some gumption and take care of himself as he ought to do."

Mabel Cummings.

A spirit of a girl comes, about eighteen. She says her name is Mabel Cummings. "I, too, come from some distance as I lived in Leavenworth, Kans. I would like to go to Thomas Cummings, who is my father. He does not believe in this at all; he would say it was all nonsense, but I do not know as that makes any difference to me; I shall try to come just the same. It seemed as though it were a dreadful thing for me to die, but it is not any worse than for other people. It is not any harder than for others to go away when they have so much to live for, but I shall always keep on studying and growing, I hope. I saw Ada and she did not seem to know that I was near her, although she suddenly began to think of me and to wish she could see me. I am with Uncle Richard and he makes a good companion for me; he helps me to understand. There are a lot of children over here; a lot of babies. I am so glad and like them so much. I don't know whether it is wrong for me to want to come to you or not. I only know I can come and so I have. If you think it is wrong and do not want me, I will stay away, but I hope you will ask me to come again."

Frank Rollins.

A spirit comes now who says his name is Frank Rollins and he lived in Georgetown, Mass. He says, "Oh, dear, I hardly know what to say, where I am or how to get at the things I want to. I am just as nervous and unsteady as I can be. Sometimes I wish when I had died I had gone so far away that I could not see what is going on, but I suppose I would be troubled by the uncertainty of it more than I am with the knowledge. I am anxious to give Ella and Annie a word from this life. I was not prepared to go. I do not mean that I had neglected to take care of my soul; my soul is not bothering me much; it was my physical condition and my financial affairs. I rather think I could manage my soul if I was not so worried over the state of things that I alone was to blame for. I found my mother and she was so patient and kind with me when I first came, and I used to fret and talk and fuss over everything I had left. She said the time would come when I would be able to speak and perhaps direct. I wish Will could know just all that I know. The books have never been straightened right. The management of the affairs has never been what I would want it and I do not know what I can do about it except to call attention to it and perhaps relieve my own mind by expressing myself. I am not troubled all the time. There are times when I take long trips away and study the conditions over here. It is so like the old life when I get away from my worry that I cannot realize I am away from that. There is everything here that you have. All sorts of people, all kinds of places and enough to see and do, but somehow I want my own people. I think I will be satisfied when they are all over here with me; perhaps I never will be until then, but it would help if the people in the earth life would open their doors for us so the separation wouldn't seem to be so entire and complete."

John Macy.

A spirit of a boy comes; I should not think he was over twelve years old. He is very light and his hair is just as yellow as it can be. His face is thin. He is not really pretty but he looks interesting and bright. He says, "I am a Lynn boy and my name is John Macy. I have my grandfather with me whose name is Isaac and I thought if I could come and speak perhaps I would help somebody and I might possibly be able to reach my father and mother and those I love. It was not hard to die. I don't feel very unhappy except when I see my friends unhappy, and I do not know but I would be just as unhappy if I had stayed if they had had trouble or anything to make them cry. I have got some dogs and some boys, and I have to study just the same. We have schools over here and I go, but we have such beautiful flowers. I often take them to my mother and put them on the table. Sometimes she smells something, but she does not know what it is. Some day I think I shall be able to come strong enough so she may see me and then I know she will be happy because she has been lonesome without me. I saw Earl the other day and I am glad he has got over his sickness. It is better I think. I saw the little Merrill girl when she got hurt. I am awful glad to come. I wish I could say a little more."

The Relation of Spiritualism to Progress.

George W. Bates.

At this epoch, when we celebrate the anniversary of what is called modern Spiritualism, it is well to consider its relation to the world's progress during the little more than a half century of its activity. And, it is also appropos to consider its possibilities for future usefulness.

BY THEIR FRUITS.

All organized efforts instituted by humanity for any worldly purpose—and all such efforts, whether for good or evil, in this life and all such for spiritual growth now and hereafter, which is distinctively the mission of Spiritualism, should be judged "by their fruits." Being unafraid to compare the fruit of the fifty-six years of modern Spiritualism with the religious history of any historic century, we dare to proclaim the last half of the nineteenth century as the most prolific period of the world for human good. Not only has religion made rapid strides toward philosophy and scientific rationalism, but every known art from mechanics to music has been unfolded by human genius. And back of such effort has been a potent force now recognized to be the help of exalted personalities.

THE HONORED NINETEENTH CENTURY.

To occupy a prominent place in the great historical era of the world is surely worthy of pride. And it is not unreasonable to claim that our era of Spiritualism and spirit help has been potent factors in such achievements made in the nineteenth century that are recognized to be more important and progressive than of all preceding centuries. Arts, science, mechanism, knowledge, civ-

lization, and every possible human good, have been more advanced from 1848 to 1904, than was ever known or even dreamed of in any golden or prophetic age of the past. In connection therewith, the spirit of affluence mortal people, who were advanced minds in our midst, have not been idle in the soul-realm; nor have they been shut away from all possible relationship to earth's inhabitants and needs. It is not illogical to claim that they have taken an interest in human welfare. Admitting that the claim of possibly millions of people that a certain fact is proven, is evidence sufficient to substantiate public confidence in the stated fact. Such evidence presupposes a general and not an isolated manifestation of the accredited fact. This being the exact status of the spirit phenomena, we conclude that the spirit persons have aided human genius and effort to achieve much of the proclaimed progress. This claim does not detract from the power of human genius, but is made as only one of the helps thereto. There is nothing in the philosophy of the spirit that destroys or prevents the free exercise of human talent.

BACK OF ALL LIES HUMAN GENIUS.

Hence, we disclaim that either the Lord or the spirit are entitled to all of the praise. Back of all progress is human genius. And, in aid of human effort, is spirit genius! These are the plain postulates of our premises for progress. We will find these interlinked in every age if we will correctly read the runic record of human achievement.

This is not simply an irrational supposition, but has become a provable demonstration. Not caring to trace the history and condition of events, the sweeping claim is made that spirit help has been a potent factor in human progress—especially during the past fifty-six years.

SPIRIT REVELATION—ITS VALUE.

Spirit revelation has surely been given to people of every nation and condition—hence is a proven fact. But, of what value has been this revelation, these manifestations and communications? It seems to be a very peculiar condition of mental comprehension that so often leads to the question: "If spirit communion is true, then cui-bono? A truth must always have some value. The world's people have needed to know something of what will be after so-called death."

THE CHURCH FAILS.

The church has not been able to demonstrate—and yet was founded upon a demonstration, and the prophecy made that "greater things shall ye do."

Human lives were made dismal by the sorrows that death afflicted by reason of no knowledge of it being a gateway to a better life. Faith failed to satisfy the heart-hunger to know and to communicate.

The ministry has long realized that a barrenness exists in the creeds and doctrines of their sects. The spiritual unfolding of the human family has not ensued—even the professed devotee being environed by selfishness rather than following the command to "love one another." A saved people is not yet accomplished. Sin, debauchery and misery stalk boldly and horribly throughout Christendom; and the church fails to prevent their destructiveness, because it has not taught responsibility. A saving process has been a license—but the spirits teach the absolutism of the law: "As ye sow, so shall ye reap."

This is the great result! But there also attends consolation, help and instruction. Thus sorrow flies away and joy results—the joy that only conscious communion with the spirit loved can bring. No wonder a minister at a late Baptist Conference exclaimed: "The church will never conquer this world until she gets help from another world."

A GREAT POSSIBILITY.

Herein lies a great possibility for "reform," in which the spiritualist shall participate, and by which Spiritualism shall become the basis for the church triumphant, as it was the beginning of the primitive Christian church.

CUI BONO.

The question, "What good is Spiritualism?" is answered by the statement: "All possible good of humanity, in each society, state and church." How shall these be accomplished? By organization. And in the union of effort, conserve the same by intelligent management, earnestness, support, exemplary life, general application and steadfast allegiance. From the individual to the national body, one general purpose in which each and all shall labor harmoniously.

A selfish desire to rule must be merged into the domination of the majority. Officials should be selected with care after considering fitness by virtue of capable service, and the personal life of uprightness. Mediums and speakers with zeal, capacity and unselfishness, to be sustained and not weakened by being forced into competition. The raids to drive out the nefarious, to be succeeded by protection of the tried and true—thus the evil will fall and "the survival of the fittest" will be the inheritance of the true, pure and intelligent.

COMMERCIALISM.

Commercial phenomenalism will then pass away and spirit communion for consolation, instruction and salvation ensue.

The saddest commentary upon our organized efforts as Spiritualists is that the intellectual and spiritual have been too much absorbed by the crass phenomenal.

In our earlier days we saw the eager multitude sit at the feet of the spirit and partake of the intellectual feast they brought through our inspired and entranced media. Today, the greater number of attendants at public meetings ask for a display of medial and spirit power to satisfy their materialistic desire for evidence, and often solely for selfish worldly purposes. Societies make merchandise of the mediums and spirits—and the mediums must commercially use their gifts in order to eke out an existence in this age of trusts.

AN INTERNAL NEED.

We have passed through many conditions of the past that threatened the public career of our Cause—and now we again face an internal need. The latter is comprised by a union of purpose for the conservation of Spiritualism as a science, philosophy and religion. For, in this trine purpose it has its fulfillment, and not at all in only one of these. Its life and usefulness depend upon its complete utility in every possible way to help human progress in every civilized and religious effort to insure "on earth peace, good will toward men."

Spiritualism Is True.

William Brewster.

In the day of small things when a truth is hidden in the clouds of popular prejudice or misunderstanding, one likes to bear testimony to its truth and worth. Truth is always honorable, and it is the mark of nobility to speak up in its defense. To be honest to honest convictions is the right line of living for all time. Spiritualism is not a matter of belief to those who fairly investigate it. It is a certainty of knowledge, and it belongs to the individual life his sense of

Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to ensure insertion the same week. We ask to assist all, but our space is limited. Use ink and write plainly.

Boston and Vicinity.

The Boston Psychic Conference held its afternoon session as usual, Sunday. After a few remarks by the president, Prof. A. E. Carpenter spoke on Mediumship, answering several important questions. Dr. Hall and Mrs. Erickson followed with psychic demonstrations. In the evening a good audience was present and after the usual prelude by L. L. Whitlock on theoretical Spiritualism, several well known mediums gave excellent demonstrations of their psychic powers. The following mediums were present: Miss Sears, Miss Parker, Mrs. Williams, Mrs. Erickson, Mrs. Ormes, Mrs. Kamp, Miss Robinson, Mrs. Saunders. Tuesday and Saturday Mrs. Reed and others, while every evening prominent mediums are always present. Thursday, at 3 and 8 p. m., Mrs. Pye and others will be present at the anniversary exercises.

First Spiritualist Church of Boston, Clara E. Strong, pastor.—A pulpit beautifully decorated with white, lilacs and cut flowers, a large white bell suspended from the centre and the beautiful new banner of the Sunshine Club greeted the audiences who gathered Sunday, last. The morning circle was given up to the usual developing services. The great harmony that prevailed, the kindly, helpful thoughts from spirit life as expressed by Dr. C. E. Huot were greatly appreciated. The solo by Mrs. A. L. Hockwell was heard with interest and enjoyment. The afternoon services were given up for the installation of the pastor, Clara E. Strong. Dr. C. E. Huot presided and in a few well chosen words introduced the officiating minister, Rev. F. A. Wiggins, who performed the ordination ceremony. The Ladies' Schubert Quartet, assisted, and were heard in their usual spirituelle and happy transmission of soulful thoughts. The pastor responded in a few well chosen words. After the services the newly installed pastor received the congregation. At 7:30 the church was again called to order, once more the "feast of reason and the flow of soul" were very much enjoyed. Mr. C. E. Huot gave out helpful thoughts. Mrs. Julia Davis gave spirit communication and other mediums and speakers helped to make the evening one of helpfulness and soul communion.—A. M. Strong, clerk.

First Spiritualist Church 694 Washington Street, M. Adeline Wilkinson, pastor, Sunday, April 4.—The meetings were well attended. A memorial service for the late Mrs. Susie Haddock was held at 4 o'clock. Many speakers, friends of the deceased, were present. Mrs. Hall and Mrs. Annie Morgan sang solos; a duet by Mrs. Grover and Mrs. Carrie Bishop; remarks by Mrs. Wilkinson, Mrs. Strong, Dr. Brewer, Mrs. Bishop; poems by Mrs. Wilkinson and Mrs. Strong. The floral decorations were beautiful and showed the love of the many friends. In the evening remarks were made by Mrs. Foster and many test mediums were present. Music by Prof. Randolph and wife, the colored singers. Mrs. Wilkinson's address is 46 Western Ave., Cambridge.—Reporter.

Potter Hall, New Century Building, Sunday, March 27th.—Boston Spiritual Temple. Our Anniversary once more has come to us, and we assembled to commemorate the event. Fifty-six years ago our arisen ones came to us, saying, we still live, and are thinking, intelligent beings. The Christian world celebrates great events by strains of enchanting music, gorgeous hangings, draperies, interwoven with scarlet and gold, burning tapers, ambrosial perfumes of incense, kindling emotions to a degree that seemed to waft the feelings to the very gates of Paradise. But we assembled to mark an era in the spiritual development of man, to once more consecrate our best thoughts to Spiritualism. We made no display except with flowers, which are the alphabet of the angels. No orchestra sent forth its volumes of melodious sounds, but we had the Schubert Quartet, who gave fine renditions of the music which was in their own souls. A priestess chanting, but in place our Teacher rendered a poem written by our Dr. Dean Clarke. No processions of churchly dignitaries were in the aisles, but men and women who were in search of truth, trusting to its future power to sway the world. In another column will be found the inspired thoughts of the Teacher of this church. In the afternoon the two worlds seemed blended and many of the pioneers were there with us giving assurance that life was continued, and it seemed as though we not only were on the borders of the spirit world, but that we had entered the sacred home of our arisen ones. These anniversaries are milestones in our earthly career and they should be cherished by all intelligent beings as it opened the progressive road to the Infinite. May the lamp of truth ever shine clear to banish error's night.

A pleasant feature of the evening was the presentation of a costly and beautiful lamp, the gift of the ladies comprising the society, to Mr. and Mrs. Wiggins, it being the twentieth anniversary of their wedding.—A. D.

General.

Elmira, N. Y.—The usual services are being held at the First Spiritualist Church in this city, and interest continues. Rev. Oscar A. Edgerly has closed his two months' engagement, which has been one continual feast to his listeners and gone to the Eastern States with the best wishes of those he has left and their hope of a return in the future. May be spared for many years to come, as one of "the lower lights" shedding the rays of Truth along the darkened pathway of seeking humanity.

Sunday, March 27th, was observed as anniversary day. The usual Thursday evening message and test meeting was held on Tuesday evening. Bro. Edgerly leaving the city immediately after services. Thursday, anniversary day, proper, was observed by a select circle of friends at the residence of Brother and Sister Rhodes and greatly enjoyed by all present.

Mrs. Kate R. Stiles, of Boston, Mass., serves the church for the month of April.—Louise E. Zimmerman, sec.

Fitchburg, Mass., Sunday, April 4.—The First Spiritualist Society. There was a large attendance in the morning to greet Emma B. Smith, of Lawrence, Mass. The time was given to evidences of the continuity of life. She was followed by readings and recitations by the children. The mediums' circle was largely attended. The usual large audience attended the evening service. The subject was most ably presented, supplemented by many tests and spirit messages fully recognized. Miss Howe, pianist, rendered several special selections. Fitchburg Hall was tastefully decorated with lilacs and flowering plants. Mrs. Annie L. Jones, of Lowell, speaker and test medium, will address the society next Sunday.—Dr. C. L. Fox, pres.

Malden, Mass., Sunday, March 27th.—Meetings largely attended both afternoon and evening. The class for healing and development was very gratifying in its results. We had with us Lemuel Edmister, who made very good remarks on "Our Motive in Spiritual Work." Mr. John Godwin also expressed some fine thoughts. Mrs. M. M. Reed and

Mrs. Carter gave evidence of life continued. Evening session opened with Scripture reading by our president, Invocation, Mrs. R. P. Morton. "The Putnam-Tell" rendered musical selections. Professor Gowing was with us again to demonstrate his healing power. Alice M. Whall and her new guide, "Twilight," gave perfect satisfaction to all. Mr. Jas. Milton and Mrs. G. B. Mosler rendered a vocal selection, "Watching and Waiting," which was greatly appreciated. Indian control "Big Dog" gave full names and messages, which were recognized. Our third vegetarian supper, Friday evening, March 25, was a great success. We could not hope for better spiritually, socially and financially. We shall have another the last Friday in April (29), our regular mid-week meeting following. The growing interest in these meetings is very manifest, many prominent workers assisting. The "Banner of Light" for sale at all of our meetings. C. L. Redding, cor. sec.

Newburyport, Mass.—Report for March. The Sunday weather for March having been unusually good, our audiences responded to influence of the beautiful sunshine, and were well repaid for their efforts by the talent we had to instruct and comfort all.

March 6th, Mrs. L. D. Butler, of Lynn, was with us for the fifth time this season, and did her usual satisfactory work in giving messages from our spirit friends. March 13th, Mrs. Maude Litch, of Lynn, was with us for the first time in our hall. (She conducted one of our grove meetings last summer.) She made a very favorable impression, and we hope to see her again another season.

March 20th, Dr. Wm. A. Hale, of Boston, was with us for the fourth time this season. The subject of his lecture was "The Phenomena of Spiritualism versus the Phenomena of Christianity." He adds to our pleasure by the singing of songs not in our hymnal. I was pleased to hear an old-time favorite by C. P. Longley, "In Heaven We'll Know Our Own." Portland, Me.—Sunday, March 27, the First Spiritualist Society observed its anniversary Sunday. Dr. C. E. Watkins gave us two very instructive and interesting lectures, and all spoke in the highest appreciation of his presentation of the truths of this grand and beautiful philosophy. There was some very fine music, both instrumental and vocal, and the hall was decorated with beautiful flowers and potted plants. The audiences were large, particularly in the evening, and all seemed to enter into the spirit of the occasion. Altogether we passed a most pleasant and helpful day.—Mrs. F. E. Allen, clerk.

Newark, N. J.—Monday, March 22, Mrs. Tillie U. Reynolds, of Troy, N. Y., closed a month's engagement with the First Church of Spiritual Progression. The meetings were well attended. We find Mrs. Reynolds a very conscientious worker, her voluntary question meetings have done a very great good. We feel that very much good has been done here which will speak for itself in the very near future. Sister Reynolds is one of the honest, earnest workers in our Cause, and one well worthy the highest tribute.—Mrs. G. A. Dorn, pres.

Worcester, Mass.—The First Association of Spiritualists, G. A. R. Hall. The first two Sundays in March, Mrs. E. S. Scarlett, of Cambridgeport, occupied our platform. Dr. George A. Fuller, of Onset, served our society the remaining Sundays of the month in an able and efficient manner.—M. L. B.

On Wednesday evening, March 30, the Ladies' Auxiliary Society connected with this church gave a most enjoyable entertainment consisting of a supper which was acceptable to and enjoyed by all. After supper we repaired to the largest hall and were entertained by the following: The Ladies' Schubert Quartet, two fine selections; interwoven with scarlet and gold, burning tapers, ambrosial perfumes of incense, kindling emotions to a degree that seemed to waft the feelings to the very gates of Paradise. But we assembled to mark an era in the spiritual development of man, to once more consecrate our best thoughts to Spiritualism. We made no display except with flowers, which are the alphabet of the angels. No orchestra sent forth its volumes of melodious sounds, but we had the Schubert Quartet, who gave fine renditions of the music which was in their own souls. A priestess chanting, but in place our Teacher rendered a poem written by our Dr. Dean Clarke. No processions of churchly dignitaries were in the aisles, but men and women who were in search of truth, trusting to its future power to sway the world. In another column will be found the inspired thoughts of the Teacher of this church. In the afternoon the two worlds seemed blended and many of the pioneers were there with us giving assurance that life was continued, and it seemed as though we not only were on the borders of the spirit world, but that we had entered the sacred home of our arisen ones. These anniversaries are milestones in our earthly career and they should be cherished by all intelligent beings as it opened the progressive road to the Infinite. May the lamp of truth ever shine clear to banish error's night.

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Gymnasium Notes.

Local.

Red Men's Hall, Sunday, March 27th.—The Children's Progressive Lyceum, No. 1, of Boston, visited the Waltham Lyceum, Sunday, March 27th. Over sixty members were in the party. The Waltham Lyceum received them with open arms, and entertained them in a right royal manner. A long program of excellent numbers was rendered by the children of the two Lyceums. At the close of the exercises and march a generous collation was served to all, and a season of social intercourse enjoyed until train time, when goodbyes were said, all vowing it a grand good time. Much good is done by these social visits of the Lyceums. May there be more of them.—H. C. Berry.

Friendship Hall, Odd Fellows' Building, Sunday, March 27th.—The Boston Spiritual Lyceum. A fine session was held. Excellent answers were given from the subject of the day, "Truth." Among the answers given was an original article written and read by one of our youngest pupils, and the one that proposed the subject, Miss Beatrice Spooner. In our literary exercises we had readings and recitations from Florence Bonney, Marion Ormes, Hazel Ormes, Nellie Bonney, Merrill Bills, Music, Hatch brothers, and cornet solo, Forest Harding. We closed with Banner March. Next Sunday we have as Anniversary Sunday. Do not fail to be present on that occasion. As we have a long program arranged we want to commence promptly at 1:30.—E. B. Packard, cor. sec.

The Children's Progressive Lyceum, No. 1, of Boston, held their regular session in Red Men's Hall, on Sunday, April 4, at 11:30 a. m. The responsive readings which were written by Mr. Alonso Danforth for anniversary, were interesting and instructive. After the march, Sophia Bernstein, Mamie Phillips and Mrs. Jones read, Mrs. Stovin and Mr. Tay-

lor sang. A poem was read by the conductor, seventeen children and assistant conductor; the subject was the first spiritual rappings at Hydeville. Brief remarks were made by Mrs. M. J. Butler, Mr. B. Austin, Mr. Shaw and Dr. Hale.—Mrs. M. E. Stillings, sec. Brighton, Mass.—Miss Isetta B. Sears, of Boston, will conduct a public circle at the parlors of the Brighton Psychic Society, 14 Kenrick St., Brighton, Friday, April 8, at 7:45. A. P. Hill, inspirational speaker, will give a short address, subject, "Aid One Another."—D. H. Hall, conductor. Lynn Spiritualists' Association, Cadet Hall, Alex. Caird, M. D., pres. Sunday, April 10, Mr. Thomas Cross of Fall River will be the speaker. Circles are held from 4 to 6, song service at 8, and concert by Chase's orchestra at 8:30. The Children's Lyceum meets at 12:30.

Boston Spiritual Temple.

Last Sunday morning the Rev. Frederick A. Wiggins, pastor of the Boston Spiritual Temple, took for his subject, "The Lord's Prayer," and in part said:

"It is natural to all mankind to pray. Even those who strenuously object to prayer are constantly praying in one manner or another. Prayer may be, in all of its aspects, holy, or it may be as unholy as is the object sought by it. The god, to whom prayer is addressed, will be as great and holy as is the character of the object desired, for the same calibre of mind will determine the attributes of the god addressed as that which conceives the object sought after."

Every definition given to God, or to "Our Father," is within the consciousness of the individual, and the mental and spiritual size of each one is perfectly measured by their conception of Deity.

Everyone perceives power, and their comprehension of the real significance of that power will portray the scale of their limitation for expressing the Deific Principle.

The relative pronoun "which," should be interpreted as signifying a Divine Principle and carries with it a complete rescue of this principle from any personality. This principle is to be interpreted with reference to such attributes as are entirely void of personality. This does not, as some claim, reduce Deity to a highly attenuated vapor, but as principles are always greater than personalities, it gives to the Deific Principle the quality of absolute perfection. It places the Principle in Heaven, or in other words relates its operations to a realm of absolute and perfect harmony.

The name given to Deity is measured with reference to its real meaning, by the highest and best in man and this quality in man should be hallowed and kept sacred and holy. That will, which can move only in the realm of "Harmony" should be and is by all who are living upon the heights, desired as the will that shall manifest itself in all the duties of an earthly existence.

To be supplied each day with our daily bread, a real and true equity is involved in the principle of its possession, is simply replacing all robbers of men's rights and all monopolistic sharks, by a proper remuneration to each individual for every day of righteously directed industry.

When we desire that all of our trespasses against this Divine and Harmonious Principle be forgiven us in like manner as we forgive those who overstep their rightful prerogative and trample with harsh, ignorant and unfeeling tread upon our rights, we are but asking that we be endowed with sufficient spiritual power as to be able to fulfill in our lives the principles involved in the "Golden Rule."

If we are seeking to live in the realm of kingdom of heaven or harmony, we are striving to live in such strong and pure thought-atmosphere as will annul all power of temptation and the kingdom, power and glory of God, and a realm as worthy of the most careful and painstaking devotion of each and every individual.

Campmeeting News.

The Parkland Heights Spiritualists' Home and Campmeeting Association has been thoroughly organized under the laws of Pennsylvania, with a splendid executive board and a large membership. Very successful methods have been adopted to raise funds for the opening of the camp in August on its beautiful grounds which are located 22 miles from Philadelphia, and during my sojourn in the Quaker city a splendid entertainment was given for this purpose.

Under the auspices of Miss Bronson and Mrs. Locke, who are active members of the Philadelphia Spiritualists' Association as well as of the campmeeting association, a dramatic entertainment and dance was held on the evening of March 10th from which nearly seventy dollars were realized. The entertainment consisted of readings by the writer, followed by the comedy "The Hunking Bee," participated in by 20 young people. The large hall was crowded to the doors, many being obliged to stand for lack of seats. Each character was exceedingly well enacted, but Miss Berenice Goodman, Mr. Will Snyder and "The Dude from Boston" were especially good. After the comedy, dancing was indulged in until after midnight, and if the work of the evening was a prophetic of the future we can easily see that Parkland is destined to become one of the prominent camps of the country. With the two workers already mentioned, with Mr. Hunt, M. Locke, and the committee of readers and with the efficient secretary, treasurer and directors mentioned in an earlier issue of the "Banner," Parkland's future is assured and should receive the cordial support of the Spiritualists of Pennsylvania.—Albert P. Blinn, Boston, Mass.

From Jacksonville, Fla.

On Tuesday, March 22, a decidedly memorable gathering assembled in the new hall of the Union Club, to listen to a lecture by W. J. Colville, entitled, "Plain Truth Concerning Mental Healing, Including Absent Treatment." The Mayor of Jacksonville introduced the speaker in kindly well-chosen words, in which he declared, that though largely ignorant of the subject about to be discussed, he desired to learn something about it, and maintained that all questions of interest to the public should be handled fearlessly, and treated impartially. As the lecture was given under auspices of the club, which has a large and influential membership, there was a numerous and representative audience. Much preliminary advertising of a judicious character had attracted general attention, and the recent trial of Helen Williams Post had brought the subject into great notoriety. The lecturer took moderate ground, and while speaking kindly of all engaged in mental therapeutic practice, scarcely endorsed the extreme statements of any school. The audience evidently enjoyed the lecture, and at its close numerous questions were asked.

Absent treatment suggests telepathy, and on that interesting topic many questions were asked. The speaker being requested to give some personal experiences, responded by relating some very remarkable incidents which in turn excited queries concerning Spiritualism, which enabled the lecturer to consistently aver that the most reasonable ground now taken by authors of repute who have studied psychic problems is that, as Myers declares in his monumental

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work, "Human Personality and its Survival of Bodily Death," the same law which works in telepathy works in communion with those who no longer wear robes of flesh. The final exercise was the delivery of an impromptu poem on three subjects suggested by members of the audience. This effusion was greeted with tumultuous applause. The following day the local papers gave excellent reports of the meeting, which was evidently of a character to favorably impress a community which has recently shown a disposition to take a rather pessimistic view of the subjects treated by the lecturer. Very great thanks was due to an earnest band of workers who exerted themselves indefatigably to secure the success of the enterprise. Now is the time to water the seed sown in Jacksonville.

W. J. Colville, who has now returned to New York, lectured on Sunday, March 27, for the First Association of Spiritualists, of Philadelphia, and commenced his work in New York City at the studios on 125 W. 56th St., Tuesday, March 29th. On Sunday last, April 4, he lectured for the First Society of Spiritualists, in Baltimore, at 3 and 8 p. m. Sunday, April 10, and five following days, he is engaged by Dr. Salter to speak at Kingsford-Hudson. On Sunday, April 17 and 24, he speaks for the Spiritualist Society, Worcester, Mass., and between those dates he will be in Boston and deliver a few lectures in Banner building, 204 Dartmouth street.

Are the Four One?

To the Editor of the Banner of Light:
I saw an article in the "Banner of Light" April 2, 1904, from the Psycho-Therapeutic Journal, London, Eng., about Hypnotism and law. I am a graduate of a college that teaches how to cure and kill with Hypnotism, the same as does, also, the New Testament. I have been a student and operator with Hypnotism almost thirty years and never harmed any persons by use of it. Witchcraft was what is now named Spiritism, Spiritualism and Hypnotism. Holy Ghost, also, was the same force now named Hypnotism and in part Spiritism.

Paul was filled with Holy Ghost force as is recorded in Acts 13:1-13. Paul was more powerful in sorcery than Jesus, and Paul made Jesus blind for a time. In Acts 5, is recorded how Peter used Hypnotism to kill and have buried a man and woman who declined to give all their money to the Church of Peter. Stay all laws by mankind about the force now called Hypnotism. Hypnotism is an old force with a modern name.

Aurin F. Hill.
Boston, Mass.

A Mass Meeting at Stoneham.

The First Spiritual Society of Stoneham cordially invite the Spiritualists in Boston and surrounding cities to a mass meeting April 28th in Mechanic Hall, Stoneham, afternoon and evening. Supper will be served, for which the usual price of 15 cents will be charged. Our invitations to speakers and friends are out and we can promise you a pleasant afternoon and evening.

Spiritualism has need of every worker, and let the different societies take up the work of co-operation and help one another. The Independent Club of Spiritualists are taking up work that we think will be a help to societies that give us an invitation to come to their meetings and assist them.

We are not working against the State Association or in any way meddling in other people's affairs, and the club is not for the public; it is just a few band together for work that has been given us from the spirit side of life and the membership is limited to a certain number.

Hoping that some society will send a representative to Stoneham with an invitation for the next mass meeting. We pay our own expenses and will bring with us speakers, etc., to give you an evening's entertainment free.

Let us as officers and workers in the different societies give this our support and put forth our best efforts to put our best speakers before the public and also to help one another in their work for the truth.—F. A. Bennett, sec.

Philanthropist—What's the matter, little boy? What are you crying about?
Little boy: The fellows on the street have formed a trust, and I ain't in it. A fellow can't play baseball or shinny all by himself, can he?

Kids Read This—Harriet Hubbard Ayer's, in discussing the handshake, says: "Volumes are revealed in the handshake. The clasp of friendship is warm, hearty, and knows no fashion. . . . When a girl gives you two fingers, you may be sure she has an extravagant opinion of her own merits and a correspondingly cheap one of yours. . . . The society handshake is purely idiotic, utterly affected, and practically relegated to chappies and silly women."

"We are just old-fashioned enough," says an exchange, "to say 'Amen' to every word this gifted woman has spoken. We hope that none of our girls have fallen in with the foolishness referred to; but if they have done so, it is in order for them to retire to a back seat and proceed to the work of reformation. There is nothing, girls, in all the world like the simple, old-fashioned way of being warm-hearted and genuinely pure, and above the foolish 'fads' of the day."

A Partial List of Astrological Works for sale by the Banner of Light.

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