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AFTER EASTER. BY LILIAN WHITING.

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

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

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

For distance is not measured by the space That lies between ;- not leagues of sea or land Can separate or bar, when heart to heart May meet and understand.

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

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

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

The Significance of Spiritualism: An Easter Sermon.

BY MINOT J. SAVAGE.

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

Of course, from the point of view that Paul occupied, if Jesus had not come up from the underworld and been seen alive, then their faith, that Christians were to be delivered from death, was vain, and their preaching without any adequate foundation. As most of you doubtless know, the Easter hope and the Easter celebration, under some name, in some form. are thousands of years older than Christianity. But the significance of our Christian Easter lies in this one fact, to which I call your special attention. The whole meaning of it is here,the belief that a man, whatever else or more he may have been, after he had passed through the experience called death, had been seen, had communicated with his friends, and so demonstrated that death was not the end of conscious existence. This is the significance of Easter; and this precisely is the significance that is claimed for Spiritualism. The believers in this great faith tell us that they, too, have had communications from those who have passed through the experience called death, that they have been seen, that their voices have been heard. Mark you, for the present I am saying nothing whatever as to the truth of this claim. I wish to call your attention emphatically to the fact that the signifi cance of the Easter claim and the claim of Spiritualism are precisely the same; and, if they are true, they demonstrate the same great truth and fill the human heart with the same great hope. A Spiritualist would very likely tell you that the advantage was on his side, because the and one of those is Jesus, and the other Socevidence, whatever it may be, which is offered rates-who so magnificently, so calmly, so conto us for the fact eighteen or nineteen hundred years ago, is old, - the witnesses cannot be cross-questioned; it must be taken on faith. which Whitman has written about death. While the advocates of Spiritualism will tell This one you can place beside Tennyson's you that their facts are present, happening almost every day in the year, accessible to anybody; and they offer them to you only on the basis of the scientific claim that evidence can be shown. This is their claim; and it is a claim that we shall find of great significance as we pass on to the development of our morning's theme. I have been showing you for some weeks past how the almost universal belief in life beyond death has been held, and has grown, in all religions, among all people. I have shown you, especially, during the last two or three Sundays, how this belief has come to overshadow the world, so that the common lives of common men have been lives of other-worldliness, so to speak,-the present life has been diminished and belittled in the comparison, until it has seemed of almost no account. I have shown you how this over-belief, that offered very little in the way of scientific evidence, that offered no present or modern facts in its support, has been reacted against by the spirit of inquiry, of question, of modern science, until and here is the meaning of the point I sugthere is at the present time on the part of the gested a moment ago-these men, and all modmore intelligent classes of the people, and | ern men, have felt the touch of this great questhose who have come to accept the method of tion that has swept over modern life, that has science, as I hold it to be, as the one and only challenged them to bring their proofs or else method of knowledge, very serious doubts con- surrender their beliefs. And the one wondercerning these dear, precious things of the | ful thing about Spiritualism, without any refhuman heart that cannot as yet be demonstrated, - so far as the general opinion is concerned. I want you to note that we are to deal this morning with a reaction against a reaction. Though it has been proved to the satisfaction | carries with it this great conviction. of those who have been dealing with the great, material facts of the universe that the exist tics of Spiritualism. It has filled libraries of ence of the soul and its continuance after] discussion; but can receive only the briefest death are incapable of proof, the great masses | possible touch at the present time. What is | ence on "Immortality and Modern Thought." life is as nothing without love-have refused you know, began in Hydesville, a little town in to accept the verdicts of science,-have refused | this State, in 1848. It had been preceded, how- | friends, who hated Spiritualism, had gone to believe that these men who have said, "I ever, in the modern world by other facts, which do not know," have proved the matter to the were given a similar interpretation. The fam | gone over to the Spiritualists." And there bottom. They have said, We cannot give up | ily of the Wesleys, of which John and Charles, the trust and the hope; and though we admit were the most distinguished members, was | of the meeting angry and disgusted because 1 | dull to discover it. n a general way, and with regard to all other | turned topsy-turvey by what were supposed to | was not a believer, or at any rate did not dare |

od, yet we must believe here or we cannot live. And so, in spite of the methods and the claims of science, the great majority of the the most of you know that the home of old Dr. common people have clung to the hope, and believed that somehow and sometime it would be vindicated as a rational hope. It is interesting to notice the attitude of the

poets as indicating this great common belief and trust. For instance, the first stanza of this hymn of Whittier's that we have just sung: "Ohl sometimes comes to soul and sense

A feeling which is evidence That very near about us lies The realm of spirit mysteries."

I have had the pleasure of talking this whole matter over with Mr. Whittier, and know that he believed the essence, the substance, of what is called Spiritualism, though he did not give much of his time to what is called investiga-. tion of the facts. But he cries out, you remember, showing how close it was to his heart: "Alas for him who never sees

The stars shine through his cypress-trees,

Who hath not learned in hours of faith That life is ever Lord of death, And love can never lose its own."

And then you are familiar with those sweet words of Longfellow's: There is no death! What seems so is transition This life of mortal breath

Is but the suburb of the life Elysian Whose portal we call death.'

of poets-from Sill, who has written so finely, under the title of "A Morning Thought," to Browning, who believed with his whole soul, so that he defied death and said that he was not one to be afraid when death came; he did not wish to be delivered from any of its pictured horrors, who did not shrink from feeling the fog in his throat, who did not fear to face him in any form, and who, under the title of "Apparent Failure," another poem, asserts his great eternal hope for the pcor wrecks of humanity, washed by the waves of crime to horrible strand of the Paris morgue. Brown. ing is not very orthodox in his faith, but he extent that he thinks they never can be finally

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

ary church toward this movement, and similar ones.

It has always seemed to me a little curious that the average minister will tell you you are a very wicked person if you doubt immortality; and he will tell you, with equal emphasis, that you are a very wicked person if you undertake to prove it. He wants you to accept it as an article of faith. And this for a moment must be a reminiscent time for me. I understand the attitude of these men, because I have lived through it. Long before I attempted to study the matter at all. I knew all about it. I preached against it. I demolished the entire movement conclusively. I believed that it was false, foolish. wicked. I proved everything, just as a young minister is apt to do before he has studied matters. I demolished Theodore Parker in the same way before I had read one of his books. I have noticed generally that the thoroughness with which any one of these causes is demolished coincides with the ignorance of believes in God and the human soul to such an the demolisher. The people who know it all are generally the ones who know absolutely

cause I had seemed to be for it, and on the it. My conclusion was that probably I had I ower in the universe that is capable of lifting

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

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

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

Spiritualism started in this same way; and I have met a great many people who have confessed to me privately that they believed, but would not say so because it was not popular.

themes, the supremacy of the scientific meth- | be visitations from the unseen world, though | to say so. On one side they were angry be- | ment of physical bodies. Did you ever think -please stop and consider this, for it is the essence of the whole matter-if there is a

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a grain of wheat or a hair without the use of any muscular or physical effort, then he who has discovered this has crossed the Rubicon and has answered the question as to whether this universe is material or spiritual. If a particle of matter can be moved w.thoat muscular contact or physical force, in the ordinary sense in which those words are used, then it is demonstrated to all the world that there is unseen spiritual power at work there; and if these movements indicate intelligence, then the power that moves is an intelligent power. And yet people talk about these things as though they had no significance at all. This is the shallowest way of dealing with the matter. I have had it said to me a thousand times that whatever claims to come from the other side is always silly and foolish, nothing dignified, nothing worthy. That again shows that the person who makes the statement is not acquainted with the facts. I have had what purported to be hundreds of messages come from the other side, and many have asked me what kind of messages they were. I have frequently replied that they were very much on the level of my daily mail. I get some very silly things every morning in my And if we could once get our heads free from the nonsense inherited from the old and discarded ideas of the past-such as the idea that the moment a man dies be is either a devil or an angel-this is just what we should expect. If I should die on this platform this morning, and come to consciousness in five minutes, I should expect to be neither more foolish nor more wise than I am now. Why should I be? And if I should send you a message, why should it not be on the average of my present intelligence?

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

separated. And then there is Tennyson's lovely "Crossing the Bar," closing with the words:

"For though from out our bourne of Time and Place The flood may bear me far, I hope to see my Pilot face to face

When B have crossed the bar." Then there is a beautiful little poem by Aldrich, written after the death of his intimate friend, Bayard Taylor. I must give you just a line or two:

"When the soft

Spring gales are blowing over Cedarcroft, Whitening the hawthorn; when the violets bloom Along the Brandywine, and overhead

The sky is blue as Italy's-he will come, Aye, he will come! I cannot make him dead." And I would like to repeat to you two passages from Walt Whitman, but there is not time; so I will quote one brief one, though I have quoted it here before. Do you know I love to say it in all presences in his honor, since he was a man so misunderstood. I do not know of more than two other men in the history of this world like him in this respectqueringly met death. I know of nothing in all literature to match the sweet, grand things

"Crossing the Bar:' " Joy, shipmate, joy! (Pleased to my scul at death I cry,) Our life is closed, our life begins;

The long, long anchorage we leave. The ship is clear at last, she leaps! She swiftly courses from the shore; Joy! shipmate, joy!"

That was Whitman's welcome to death. Note also the grand challenge of Holmes: Is this the whole sad story of creation,

Told by its breathing myriads o'er and o'er-One glimpse of day, then black annihilation, A sunlit passage to a sunless shore?

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

The poets, then, I say, who have, almost universally-with exceptions like Omar KLayyam. the author of the Rubá yát, and Byrontouched the human heart, have sung of hope and life, not of despair and death. And yeterence to its truth or its falsity, is what I the seeing of Jesus after his death is Paul; and called your attention to a moment ago, that it | Paul does not claim to have seen him in the does not ask your blind belief. It says, Come

and see, and do not believe a word beyond him in a vision on the road to Damascus. what you can see or hear or feel of reality that

Now let us look at a few of the characteris-

nothing about it all way. That has been the result of my research and experience.

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

welcome demonstration, at least for the sake | accept this central principle of Christianity. I have had myself. I have had what purported to be hundreds of messages from the other side; and I have never had a single one that was soundly orthodox. Wherever Spiritualism has gone, whatever else it may have done, it has this world, and also as to his doings in the next.

But now one thing no church can afford to overlook. There has never been a religion on precisely the same kind of happenings that Spiritualists claim are taking place to daynever one. Christianity started with what? Appearances of people from the other side; voices out of the unseen; apparitions, strange happenings-precisely the same kind of happenings that Spiritualists claim are taking place to day. Judaism was born out of the same kind of atmosphere, and supposed occurrences. So was Buddhism, so was Mohammedable to study in all my long life of research. All religions claim to have had at their beginning visions and voices, appearances, teachings, coming out of the unseen. Only it is immensely to the advantage of Spiritualism, let me repeat again, that the happenings are supposed to take place to day, the witnesses are alive, can be cross-examined. You can find out whether they are honest men, or whether they are dishonest, whether they have been deluded or whether they have really found out something of value. You can find out these facts to day; while concerning the basis of all the other religions you must simply take the questions at issue on faith, because they are no longer capable of investigation. In regard to most of them there is not a single first-hand witness to any of these strange cccurrences. The only first hand, witness that we have to body which was buried in the tomb. He saw

Now I wish, because 1 find myself continually misunderstood and misrepresented, to state one or two things concerning my own personal attitude. I read a paper some years ago at Saratoga before the National Conferout saying, "Savage had lost his head, and

One famous English scientific man told me in private conversation that he had been experimenting for years, and knew that Spiritualism was true; but, he added. I don't talk with people about it, because I used to call every man who had anything to do with it a fool, and I don't enjoy being called a fool. So he kept still. This is the attitude people have taken in regard day, and has said to the Protestants-and the | to it; and to day you can never get at the number of Spiritualists by the census. I venture to believe that you cannot take a stand on any spot on Manhattan Island and sling a stone without there being somewhere within the radius of its fall one or more families who are I have wondered why ministers should not studying Spiritualism privately in their own houses, and who are believers, but dare not let of those who without demonstration could not | their next door neighbors know it for fear of ridicule. I have had people, when I was trav-But I have wondered whether the truth might | elling, sit down beside me, and evidently feel not be hinted at by certain experiences which | their way. They would ask a question or make | a statement just to try me, to see whether I was going to shut them up. The moment they found I was sympathetic, they would tell me wonderful things within the range of their own experience. So the country is full of peoliberalized the thought of the people who have | ple who have had strange things happen to accepted it both in regard to God's dealing with | them, and who believe, or at least wonder, if there is not something in it.

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

> These are some of the obstacles that have stood in the way of the progress of the movement called Spiritualism.

Now one word in its favor, so far as it goes. I have said I do not call myself a Spiritualist. I shall announce to you frankly, later on, what I believe and where I stand. There are certain things that ought to be said in defence of Spiritualism. The other day all the newspapers in New York had long articles as to the belief of the Rev. Dr. Abbott of Plymouth Church; and they were coupled with an account concerning the belief of Dr. Hillis, his successor, both of whom believed, according to their own statements, all that is essential to Spiritualism, only they were both very careful and most anxious to guard themselves against the possible suspicion of belief in such vulgar things as a rap on a table or a movement of a physical object. For the life of me I can never understand what there is so foolish or degrading in a rap. Suppose you were in one room of a hotel and I in another, and I should want to call on you. If I am courteous and half-polite, I do not open the door, and rush in without finding out whether you want of the people-who love, and to whom human called Modern Spiritualism, as I suppose all of 1 was not a little interested and amused after to see me or not. I tap on the door to anthe meeting to find that a lot of my good | nounce myself. Suppose I have a friend in the Unseen, close by me, who wishes to communicate something to me, and finds he can call my attention by a tap. Is there anything of those questions that the human mind will never tire of investigating until it be discove. were a lot of Spiritualists there who went out | so very silly about it? If there is, I am too

And then as to this question of the move- Amen.

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

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

So do not trust the first squib that you come across in the newspapers in regard to the character of the communications or what happens on these occasions: just do a little inquiring on your own account. The newspapers are not always infallible in regard to all these matters. The ethics of Spiritualism as published by its best representatives are as high and fine as you can find connected with any religion on the face of the earth. This does not prove its peculiar claims at all; but it does prove that it is not a movement to be treated with utter scorn and contempt or as being connected with the offscouring of the earth. Early Christianity, you will remember, if you will read over the writings of Paul, was made up of the people that the respectable did not have anything to do with. Spiritualism has until modern times been made up of much the same class of people. But now such names as Mrs. Elizabeth Barrett Browning, Lloyd Garrison, and others by the score, are associated with it; and some of the noblest, most intelligent people with whose names you are familiar were open and avowed adherents of Spiritualism,

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

Dear Father, we thank Thee that hope springs eternal in the human breast, that it will not down, and that, if requiring proof, it will seek for proof until it finds it. that this is one ered and proved. For this we thank Thee, and in this trust we take heart and courage.

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

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

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

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

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

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

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

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

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

Since we are all made in His image, 't is said, Eternity measures the pathway we tread; In life's journey here, then, let this be your aim, A constant increase of His likeness to gain,

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

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

Many thanks, good triends, for your kindness to-day. But loved ones are calling, I hasten away. I go with them gladly to bright homes above In sweet Beulab land, always radiant with love. 221 Gates avenue, Brooklyn N. Y B. M. LUDDEN.

(All rights reserved. To be published in book form.) The Purpose of Life:

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

BY C. G. OYSTON

CHAPTER VII.---Continued.

Thought, and its Embodiment.

So nicely attuned to the soul's more perfect expression is everything external that thought which could have es caned the mortal vision on earth is visible, tangible, powerful and suggestive in its symbolical influence, and a true index of man's condition of spiritual advancement. The very atmosphere becomes the substratum for the crystallization of human thought. Allow me to call into requisition the following description of spirit life and its condi- and demonstrated their ignorance of the worlds they tions as communicated by the spirits themselves through the medial instrumentality of Mr. De Main: "You may drink up all the vice and corruption which is so prevalent in this your world-you may drink up the stolen waters of sin that are so sweet to the individual on earth-you may wipe your mouth before your fellows, as though innocence alone had its abode within your breast-but when the flesh is rent from the spirit you will then perceive that every act of moral degradation will certainly leave its darkened stains upon your spirit-body. It is by the spiritual body your standard is known. As, when you stand before a mirror and see your image reflected therein, so when you stand upon the shores of spirit-life your thoughts and actions here will mark your individuality. The spirit-body varies in hue from a sable blackness to a brilliancy so bright and luminous as to resemble the sun at noonday. According to the development of each individual will his garments assume an indication of his advancement. The spirit-body is so nicely adapted for its purpose that if man be swayed by any great emotion it reflects the inner action externally. If the aspirations be earthly, the garments will as sume a darker hue; but if the desires be pure and holy he will appear more beautiful in consequence. If your gar-ments are dark as a raven's wing, you must by slow and painful process seek to render them more beautiful. You may appear sanctimonious here, and enjoy a season of prosperity, out when you step from the material body all will be revealed. If you would hide and long for a cloak to cover the blemishes of your spiritual body, it will be all in vain. In the presence of purer spiritual beings you will not dare to look up. Oh, then live purely if you would avoid this horrible experience. Let no word, like a poi-soned arrow, sink into the bosoms of your fellows, but strive to purify the spirit-body or your deformity will be exposed to the gaze of the whole spiritual world. When you visit the ale house and the gin palace you breathe an atmosphere that is attracted to the spirit body. You may not perceive evil resulting therefrom, but it would strike you with terror were you thoroughly cognizant of the pernicious influences that pervade these dens of iniquity. How often steady, well meaning men, who have bid fair to become useful members of society, have been utterly ruined and the fair promises of their lives become blasted by spiritual contamination. However the soul principle, or inner spiritual essence, is not injured by this contamination. Let you plunge into whatever vice you may-let you evoke tears of sorrow and woe from a widow or orphan's heart—you may shed rivers of blood, yet you cannot possibly dim the lustre of the fair form of love and purity within. The only tarnish the soul can receive is expressed on the external covering, or spiritbody. As an illustration of our meaning we will take a lamp. The light or flame of that lamp represents the soulprinciple of man, and the transparent globular covering encucling it represents the spirit body. If you shut up the rays of light by covering the globe with some dark sub stance, so that the rays cannot be unfolded, the inner flame becomes obscured, but it is none the less brilliant, although it cannot penetrate through the thick covering by which it is surrounded. If you want to see the brilliancy of the light within you must tear aside the external covering of darkness. The spiritual light is smothered-the undevel-oped being is dwelling continually in darkness and gloom, and the soul is incapable of emitting one solitary ray, but as man advances, and the spiritual within exercises its infuence, the darkness gradually vanishes, the light beams forth in all its transcendent splendor, and the pathway becomes illuminated with the radiance and dazzling beauty of the spirit." These same spirits on another occasion ex-pressed themselves thus: "When a spirit vacates the body, and enters the spirit realm, the life that was and the life that then is are connected, and the two experiences thus make one. It is life without break or intermission, from the first dawn of intelligence to your then present condi-tion of advancement In the endeavour to make his thoughts and surroundings blend harmoniously man experiences sensations painful in the extreme. Perhaps he has made enemies while on earth by his wayward conduct-maybe he has sent forth fiery darts like barbed arrows which have seriously wounded the spiritual susceptibilities of his fellows. He must, therefore, minister to the spirit ual requirements of those whom he has injured on earth your enemy with this purpose in view. Then if it be such a severe trial on earth, when the finer susceptibilities are blunted by material conditions, what must be the fearful ordeal when he has become divested of the physical, and his inner being quivers with spiritual emotion? But he must do this, and overcome that individual's hatred by kindly deeds and spiritual sympathy, or he cannot hope to better his condition, or take one step forward on the round of progression." When man steps forth from the material tenement he finds thought absolutely necessary for his continued exist. The digestive apparatus which promoted the assimilation of material food is there utilized for the sisimilation of thought, which is the sustenance of the spirit.

ent soul. If, therefore, thought being spiritual, can impart beauty, happiness, peace, and facilitate the progress of mankind, surely its influence must be amplified in its na tive condition in the spiritual world. Independent of soul activity the physical world would be a sterile, arid waste; nay, without disembodied soul expression no material uni verse could exist; then by analogical reasoning, we may safely affirm that there is nothing in the whole economy of being but thought, and the soul of man-that individualized mystery of existence-is nothing more or less than the em-bodiment of thought.

Oh! what inexpressible beauty was portrayed in the Gretornal things by the creative power within.

The transcendent loveliness of the Madonna was origin-ally a thought in the mind of Raphael. That thought was expressed, and humanity is richly blessed thereby. The St. Peter's of Michael Augelo was once latent in the mind St. Peter's of Michael Augelo was once latent in the mind of that inspired architect, and now in the spiritual realm that thought is expressed, and it is "a thing of beauty which is a joy forever." In visiting our calleries of art for spiritual education we are simply holding sweet converse with the thoughts of our fellow men. The most magnifi-cent city that ever adorned the bosom of earth was origin-ally thought communicated to embodied man. The sweet, silvery strains of heavenly melody bequeathed to us by the poet's genius—those delicious congs of a supernal land which everying under the strain of a supernal land which exercise such a refining and spiritualizing influence dust-though the gorgeous expressions of Eastern archi-

tecture may be no longer visible to the material eye-though the hanging gardens of Babylon may be no more on this physical domain—though the splendid beauty of music's rich, enrapturing sound, and the glad voices of happy childhood; in the dazzting light and the mellow glow, the eloquence of the silence, the suffusing perfume evolved from loveliest flowers, the grand anthems of vocal praise ascending from hearts happy in their native joy; where broods no pain or care, and where an eternal bap-tism of love is imparted to the soul by the attendant angels of Hcps and Peace.

[To be continued.]

Written for the Banner of Light. Spiritualism Weighed in the Balance.

BY PROF. J. S LOVELAND.

Weighing, in its most literal meaning, is to ascertain the number of pounds, ounces or grains contained in a given substance. To weigh a moral, or intellectual proposition. is to calmly consider it in order to find out its truth or imfortance as bearing upon the welfare of humanity. When we weigh a movement or organization of people, we have to submit it to a most thorough scrutiny or examination. 1. The first thing is to ascertain what it teaches and what

it does. In searching for the teachings or the principles of Spiritualism we are met with this most significant fact: there is no authoritative teacher—there are no books of revelation from which we may quote. Spiritualism comes to us in concrete form. There is substance and phenomena, but no divine expounder. Just as in the case of astronomy-there was the cosmos and its phenomena. Man had to evolve the truth himself, and for himself. When the gods attempted the task, in Bibles and holy books, they taught falsehood many thous took man years to find out the truth. Spiritualism teaches by the same method. It presents phenomena and substance, and leaves it to man to find out the law and the truth embocied therein. Newton, in the fall of an apple, saw the law which governs the conditions and motions of universal nature. Apples had fallen for thousands of years, and thousands of men had seen them fall, but no one had seen the law, or force of gravitation, until Newton. So also for thousands of years, the raps and other forms of spirit-man-ifestation had been transpiring, and men had witnessed them, but no one had seen the law of their production Awe struck, they had regarded them as acts of the gods independent of all natural laws. But when the little girl at Hydesville discovered the human intelligence in the rappings, the problem of the ages was solved. Another Newton had arisen, and the spectre of miraculism van-ished, and the beautiful angel of naturalism took its place in the human consciousness. No more ghosts—no more devils to terrify the slaves of ignorance and the dupes of affirmation of no miracle; but, on the come with verbal affirmation of no miracle; but, on the contrary, presented the same phenomena which for ages had been termed miraculous; but the progressed intelligence of this age saw that they were all in accord with natural law. Wonderful Discovery! In the ages to come it will rank as high as those of Copernicus, La Place, Gallileo or Newton. In some re-spects it was greater. The interpretation of the law of the rap solves a mystery of more potent importance to many than that of gravitation. The solution of gravitation explains in part the wonders of the material universe; but the solution of the rap unlocks the covered arcana of eternal life. We may say with truth, that it throws open the gates of immortality to man. Spiritualism, in its multifarious phenomena, is a grand symposium of the nature, possibilities and external destiny of humanity. It covers the vast field of human relations, rights and duties. It, therefore, solves the long contested problems of philosophy, morality and religion. Its postu-late of spiritual naturalism is the open sesame to all the chambers of mystery. The veil of Isis is lifted. The riddle of the Sphinx is read. The Gordian knot is untied. The Mystery of the Ages, which was not revealed by Christ, is revealed by Spiritualism. It is the Naturalism of Spirit Phenomena, which Christ and all preceding teachers had declared to be supernatural. Hence the truths taught by Spiritualism are the truths of Nature; the principles which it submits are the demon-strations of science. It presents no sectarian, partisan teachings-no imperfect, flickering candle or lamplight to guide. It is a full-orbed sun, pouring its undimmed radiance upon every seeking soul. Its principles enfold the entire humanity in the warm embrace of universal love. Its teachings point along the path of mutual helpfulness of each for all and all for each-one great family of accordant members. The truths of Spiritualism are, as we must see, universal. There is no narrow partialism, no ignorant superstition, no slavish deference to an effete miraculism, no blind worship of a buried past, and no cringing subserviency to an imaginary God. Equality, Liberty and Progress are its watchwords. As to its truths, well, we have weighed Spiritualism in the balance and it is not found wanting! We may explore the entire field of human faculties, each one having a hunger of its own, and on the table spread by Spiritualism will be found the food perfectly adapted to meet the demand. No other religion, no other philosophy, has ever done or can do this. The mortification or destruction of some portions of our nature is demanded by Christianity as requisite to salvation. In other words, it mutilates us, saving only a part of our being. Spiritualism saves the entire man, without mutilation or destruction. It demands no crucifixion as a prerequisite to the kingdom of heaven. II. Having weighed Spiritualism as a system of truth and principles, it becomes necessary to weigh it, or rather to weigh its adherents, and ascertain whether they har monize with the teachings and principles of their system. In other words, we wish to ascertain if the teachings are incorporated in the lives of its adherents. Perhaps, it will be alleged that devotees of other religions are not as good as their principles. So far as Christianity is concerned, its adherents are better, on the whole, than their teachings or doctrines. Christians are much better than they would be if they followed the example of Christ, and obeyed his teachings. Should any one attempt to live, as Christ is represented as living in the New Testament, at the present time, he would be arrested as a vagrant, and if he taught the precepts ascribed to him he would be hooted at by church and world alike. Who would countenance a teach-er who commanded to take no thought for food or raiment: and that you must sell all you had, and give it to the beg gars? Christians don't give to all who ask of them, nor bestow their cloaks on those who have taken their coats. They repudiate Jesus on those, and many other points. And they do it wisely. Perhaps they fail in some things which are right and good, but in the main they are far in advance of him whom they profess to worship. Let us come back to the teachings of Spiritualism, and

The human spirit when freed from its earthly chains gravitates to the condition exactly adapted for its mani-fertations according to its state of development. Then what can be more rational than to suppose that the thoughts which have been previously evolved by that particular spirit should surround him and claim the associa-tion of their primal centre. By the volitionary stimulus imparted while on earth the spirit has caused the objective reflex of himself to form a habitation suitable for the par-ent soul. If, therefore, thought being spiritual, can impart beauty, happiness, peace, and facilitate the progress of the use of natural wealth, which belongs to all human beings the use of natural wealth, which belongs to all human belongs alike. They secure, by force, the possession and use, by the few, of special privileges. The methods by which the people are robbed are enacted into laws by the govern ments, sanctioned by the creeds of the churches, and fos-tered by the social customs of the age. The platforms of political parties endorse the modes of robbery, and seek to perpetuate the Constitutions and laws which uphold them. What are Spiritualists doing about this wast system of What are Spiritualists doing about this vast system of

legal robbery? As a body, have they condemued it? Have they withdrawn from the churches and parties which up-Oh! what inexpressible beauty was portrayed in the Gre-ician embodiments of thought—those statues whose syn-metrical harmony and life-like representation have been a theme for all humanity subsequent to their creation. Wondrous roal of man! Thy creative power even on earth is measurably perfect, except the ability to infuse the life-principle into the inanimate clay. However, this desirable acquisition is a property of the spirit, and surely in the bigher life animation and activity will be imparted to ex-ternat things by the creative nower within. terested in attending meetings for trinket reading than in seeking to right the giant wrongs that are crushing into poverty and despair millions of their brothers and sixters. (Great gatherings of the Spiritualists, State and National, will leave no stone unturned to secure some great display of mere phenomenality, and leave entirely to private ini-tiative any mention of the agony and despair of the suffer-inversion of the intervence of the area. More ing victims of the intensified wrongs of the ages. Mere personal, selfish satisfactions in tests and messages from the unseen, and the gratification of a credulous curiosity outweigh all sense of the tremendous duty involved in a profession of Spritualism. The "mint and cummin" are rigidly attended to, while the "weightier matters" of human redemption are passed by with careless indiffer-ence. Fulsome eulogies of Spiritualism, beastful repetiwhich exercise such a refining and spiritualizing influence upon us lesser developed beings inhabiting the mortal form are simply objective expressions of divine thought. Spir-titual in its essence, changeable in its characteristice, potential in its energy, and eternal in its destiny, what then is the nature of its existence in the spiritual world? Though the Pyramids of Egypt may crumble to the dust_though the gorgeoug expressions of Kastern arabitions of great names who have embraced it, constitute tions of great names who have embraced it, constitute vastly more the themes of platforms and periodicals than the pressing wants of the present. We are in the midst of a fearful crisis in human affairs. Unrest and commotions in all departments of thought and action show the on-coming of change, and yet we seem to be resting under a supartice influence which renders us oblivious to the soporific influence, which renders us oblivious to the menace which overshadows the present order of things with the pall of doom. The prescient wisdom of the higher life foresaw this coming storm, and has sought to Grecian sculpture may mingle with the clods of the valley— the primal thought that gave them being will remain as long as the soul of man shall survive. The thought of man is breathed in the sighing of the wind, the ripple of the streams, the song of birds, the hum of bees—in sweet unverticed as the streams and the sighing and the sight of the streams and the streams and the stream and the sight of the stream and the strea spirit side, or, if we have bestowed a transitory attention, it has only been to throw off all personal responsibility, and impose it upon the spirit-world. The spirit world will perform its own duties, do its own work, but will not, cannot do ours. To combine and coöperate is our work

not to shirk in any degree. We are weighed in the balance, and we are found sadly wanting. We are not required to go on a warfare alone. We have the pledged support of the invisible realm of life. We have a threless, sleepless assistant in the conflict, and are assured of victory if we combat valiantly. But we re main in inglorious ease. The tocsin sounds the alarm, but we are deaf as the adder to the call. The noise of con flict rolls around us, and we disport ourselves as though on a picnic excursion. The groans of the dying, the wails of the wounded vibrate the air, and we are as indifferent as though it was the gabbling of geese. Our brothers are clad in tattered rags, their children's faces pinched with hun-ger, but we turn away with the Cain-like question, "Am I my brother's keeper?" The warning voice rings out through all the land, "Behold! their tears and hear their cries," but we close our eyes and ears, and sing, "In the Sweet Bye and Bye." Weighed in the balance, and found wanting. Blessed as no people ever were blessed before, occupying a position never possessed by man since time began, possessed with powers unknown to all the ages past, armed with the most potent motives to sway the hu man heart-with means of demonstration no movement has ever had, and yet we are found wanting! We are not required to fast or maim ourselves, to sacrifice our possessions, or afflict our souls in doing our duty, and still we are wanting. Most emphatically are we illustrating the Bib.e saying that "the children of this world are wiser in their generation than the children of light." We are forced to the unwelcome conclusion that, while Spiritualism is the enbodiment of principles which, carried out in human ia-stitutions, would rectify the imperfections and wrongs of existent despotism, and establish the kingdom of heaven here on the earth, the receptors of that sublime truth are sustaining the old wrongs, and opposing the very thing they using thems

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

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

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

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

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

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

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

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

externalities-the surface facts of phenomena, and warring against the very principles on which those phenomena rest. Rouse up, my brothers and sisters! Rest no longer on the a b c's of this great revelation from the heavens. Go on to perfection. Master the profound philosophy of life. Know that Spiritualism embraces all the relations, duties and experiences of man as an individual, as a social unit of the human wholeness, and an heir of Immortality. This do, and soon the judgment "found wanting" shall be blotted out forever.

Features of Spirit-life.

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

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

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

I shuffled off the "mortal coil" very much after the manthings thereby. The first thing that seemed to excite thought-action was the relief from burdens I had droppedfor I left behind some very unpleasant features. I feit otherwise very much the same as I did in earth life.

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

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

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

of vibratory consciousness. You may ask "Have you seen Jesus?" I never have seen him. "Do you not believe that he once existed?" I do believe it with my whole soul. It is to me a knowledge. I know that he is in the spirit world, but on a different plane of conscious spiritual vibration than your humble servant. He might be here in this room and 1 not know it, just as one hundred people are here, besides yourselves, of whom you are not conscious. We have spirits here who v brate to the thought-world on a higher plane. I have heard from spirits from the third sphere higher than the one I am in.

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

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

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

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

"The White Man's Burden."

BY MRS. A. B. SEVERANCE.

Who has not read that remarkable poem, "The White Man's Burden," by Rudyard Kipling; and having once read it felt so charmed with its grand, majestic movement as to feel impelled to re-read it to get a full sense of its rather obscure meaning? This at least was my experience. But as regards what should be the white man's burden in its highest and noblest sense, I could not feel quite satisfied with Mr. Kipling's plane of thought, as revealed in or between his lines; and all day long I kept saying to myself: I do wish he had expressed thoughts more in keeping with the greatest needs of humanity.

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

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

"Take up the white man's burden," Proclaim the be-t ye know, Present your soul's best offering That Truth and Right shall grow.

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

"Take up the white man's burden," O ye who lead the van. f rm and found just systems,

True to the rights of man.

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

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

"Take up the white man's burden." Ne'er yield to greed's command; The hearts and souls of millions Cry 'loud their just demand. 1300 Main street, White Water, Wis.

BANNER OF LIGHT APRIL 29, 1899. de t'ings yuh say 'bout dem 'ere dawis am truo, WHAT STATISTICS Children's Spiritualism. 528 Octavo Pages dey is beitah dan any ohilluns I evah met up j wif-'copt yubse'f, i ouey." That's what the cook thought; but I thought little children like Princiss Dot would never WOODLAND BELLES. grow into fretful little old women and men! PRICE REDUCED Some little Spring Beauties lived far away In the wildwood, out of sight, But they wore their best gowis for every day, From earliest morn till night. For they said to each other, "You never can know When callers may drop in to see us, and so Let us always they age how we have to? **HAVE PROVEN!** -Charles Brodie Patterson, in Mind. From \$2.00 "Angels and Spirits of the Just, Defend Us." In evil houses, evil spirits dwell; Let us always take care how we look." So their lovely pale pink satin dresses they wear, And to see if the color goes well with their hair, They peep at themselves in the brook. TO The dead and living make that house a hell. In happy homes kind, loving hearts reside, What Medical Science Has Accomplished. 50 cents. And blessed angels with them there abide. And sure enough! without knocking at all, JAMES BARTLETT WIGGIN. In popped such a nice little breeze, And a subbeam paid them a moruing call, As she strayed through the dark old trees. And the oblideen came next in a bilthe little troop, Cambridgeport, Mass. This Great Discovery is Offered Free to Banner of Light Literary Department. And they shouted with glee when they saw the sweet And they output group Of flowers by the rivulet's brink; And the beauties all whispered together, "'T is well We were ready for calls!" and each gay little belie Blushed for joy, just the prettiest pink. North's Commanion. Readers. The Identity of SUGGESTIVE THERAPEUTICS. - "A Statistics prove that more people are brought to th man may be a pessimist in thought, but grave by ciseases of the kidneys and bladder than by if he understand the meaning of Suggestion, Primitive Christianity and he must be an optimist in speech. He must any other disease. Letters from the Children. Kidney trouble is in itself so insidious and deceptive talk strength; he must talk happiness; he that thousands have some form of it and never susmust talk health. It is his duty to bring com Dear Editor : I saw in the BANNER OF LIGHT fort and good cheer wherever he goes by his that you were printing the letters sent to you nect it. manner and his speech. He may be suffering in spirit himself; he may be affected by the gout, or a cramp in the stomach, but it is his by little boys and girls, and my papa said that For many years medical science has been trying to you would like to have a letter from me. I read Uncle Philo's letter in last week's BANNER. Who's uncle is he? I am so glad that he wrote discover some remedy that would positively over come duty to twist his distorted features into a these dangerous troubles. cheery smile, and convert an involuntary groan of agony into an apologetic cough. He need But not until recently was the discovery made. Docabout being kind to animals and birds. I am a BY EUGENE CROWELL, M. D. member of the Baud of Mercy, and wear a badge. I joined it in Onset, when my papa and mamma were there, and we were taught to be kind to animals, and to tell other people tor Kilmer, the eminent physician and scientist, after not carry a prayer-book in his daily walk, or years of study and research, and after test on test that VOLUME II. chant vociferous praise in Sunday school, to understand that this is the price of knowledge never varied in the grand result, announced the di-The first volume of this valuable work has gone entirely this is the price he pays for his understanding of the power of Suggestion-this is the cross he out of print. covery of Swamp-Root, which has proven itself a most to be kind to them. Having in stock a limited number of copies of the second I had a little pussy and a little rabbit. Pussy would not play with any one but me. Papa said that was because I was kind to her. When wonderful cure for all diseases of the kidneys and bladbears. His duty is always to help others; to receive tears and complaints and laments; giving back encouragement, hope and strength. volume-which is in itself a complete work-we have now decided to offer them for a time to our patrons at a greatly der. While Swamp-Root has proved such a remarkable reduced price. 1 go back to San Francisco I am going to have If he fails to do his duty occasionally, it is not This volume is designed to accomplish a much-needed object-that of clearly and forcibly demonstrating the unity of the miraculous phenomena and the teachings of the Bible with those of Modern Spirita little pony, and won't ever have any whip. I don't like to be whipped. I am sure animals don't. I read some of the messages from Wino success in curing kidney and bladder diseases, it has to be wondered at, but he has the mortifica-DR. KILMER'S also proved equally invaluable in the cure of blocd tion of knowing that one failure may have se-SWAMP-ROO rious consequences. diseases, rheumatism, liver and stomach troubles, and na, and others, and I think they are very nice, teachings of the like with those of Modern Spirit-ualism. Its contents comprise chapters on Spirit-Writing; Levitation and Conveyance by Spirit-Power; Insensibility to Fire; Clairvoyance and Somnambulism; Clairaudience; Dreams and Vis-tons; Trance and Ecstasy; Holy Ghost; Herestes and Contentions; Prayer; The Ministry of Angels; Death; The Spirit World; Spiritualism and the Church; Spiritualism and Science. He must never be caught off guard; he mus in the regulation and cure of all uric acid troubles. but you know my papa gets messages on slates. My two little sisters who are in the spirit never drop the mask in the presence of others.' Psychic Publishing Co., Times Herald Build Kidney, Liver and Bladder My two little sisters who are in the spirit world often send me a message. I have quite a number of them that I copied, and I keep them among my other letters. When my papa gave slate-writings in a big hall he used to tell the people to write questions, and I always used to write one. This is what I wrote the last time: "Dear Sister Lillian, won't you send me a letter?" and she did, and this is what she said. "Dear little sister Ethel I am often peop Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too CURE. ing, Chicago. poor to purchase relief, and has proved so successful GENERAL WHEELER did well to induce DIRECTIONS. in every case that a special arrangement has been May take one, two or three the colleges and universities of America easpoonfuls before or after meal made by which all readers of the BANNER OF LIGHT to educate free the youth of Cuba. But some and at bedtime. The volume contains 528 large octavo who have not already tried it, may have a free sample Children less according to age one should make it possible for American inbottle of Swamp-Root, and thus test for themselves its May commence with small dose pages, printed on heavy paper, in clear stitutions of learning to teach Spanish to said. "Dear little sister Ethel, I am often near and increase to full dose or more wonderful curative properties. type, and neatly bound in cloth. American boys. Almost no instruction in as the case would seem to require you, darling; be good to papa and mamma, and If you will send your name and full address to Dr. This great reinedy cures all kidney. liver, bladder and Uric to every one, and all good spirits, and all good people on the earth will love you, and make you happy. Love to papa and mamma. From your sister Lillian." Now I must stop writing, for papa says if I write too much that you might throw it in the wester papa page hashest and

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For sale by BANNER OF LIGHT PUBLSHING CO. **REDUCED FROM** \$1.00 to 50 Cents. Having secured a supply of the valuable work entitled A DISCUSSION OF THE Facts and Philosophy Ancient and Modern Spiritualism,

DD W D

Spanish is obtainable. In Cornell University, for instance, there are two professors teaching German, and a professor and an assistant professor teaching French, in both cases aided by instructors, while Spanish is taught only by an instructor who also teaches French. Only two courses in Spanish are given, the elementary course having twenty nine students, and the more advanced course six. Yet some six hundred Cornell students are studying languages from Hebrew, Arabic, Sanscrit, Greek and Latin to German, French and Italian. Cor-nell does more than most of our colleges toward teaching Spanish, but, under present circum stances, not nearly enough. The only thor-oughly practical institutions of learning in America are West Point and the United States Naval Academy, at both of which the useful French and Spanish languages are thoroughly drilled into the students, and the ornamental

the kind words they wrote me. I hope, dear friends, that the good thoughts thrown upon Prof. Comstock of Cornell, in speaking to his me will have a good effect. I will try to be a good boy that I may be a good man. I also wish to thank Uncle Philo for the loving let-ters he writes to the children of the BANNER. class recently of the trials of scientists, told this authentic tale of the experience of a professor of invertebrate zoology in a sister insti-tution which had better be left nameless. I think he is right in wanting the boys and girls to be kind to all animals. I cannot re-Trichinae in pork, the cause of the frightful disease trichinosis in human consumers, give a member of hurting an animal but once. I threw a stone at a dog, and then when I heard him cry I felt like crying myself, and I have peculiar appearance to meat, which is studded with little cysts; it is then known to the trade as "measly pork." The learned scientist, wishing some for study, went to the butcher and asked if he ever got any measly pork. "Sometimes," said the butcher cautiously, never hurt an animal since; and I think it would please Uncle Philo to know that I be long to the Springfield Plant and Tree Pro-"but I always throw it away." "Well," said the professor, "the next time you have any, I wish you'd send me up some," meaning, of course, to his laboratory. The butcher stared at him, but said he would. Three weeks passed, at him, but said he would. Three weeks passed, when the professor, growing impatient, again dropped in. "Have n't you found any measly pork yet?" "Why yes," said the butcher, "I sent up two pounds a week ago." A sickly grin broke over the professor's face. "Where did you send it?" said he. "Why, to your house," said the butcher, "of course."-H. C. Howe, Cornell University, Ithaca. N. Y.

languages are omitted as superfluous.

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goodness and justice, and whose love is like | an earthly life—her hopes of finding her own unto the love of the father who pitieth his children, and to the mother's love who giveth them succor and care. Our future Presidents which cloud the beauties of earth with bitter them succor and care. Our future Presidents must in some way stand as representatives of our highest ideals, or history will repeat itself in the fall of one more Nation. Neither a warrior, a financier, nor a man of mere intel-lectual attainments will answer. We need a lectual attainments will sufficient experience to in the sufficient experience to

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social economist with sufficient experience to aid and comfort a discouraged people, and to inspire them to the building of a New Repub-losophy of life now and always: the fost of

Acid troubles and disorders due to weak kidneys, such as catarrh

of the bladder, gravel, rheuma-tism, lumbago and Bright's Dis-

ease, which is the worst form of

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kidney disease.

tecting Society, and have received a certificate from the Mayor. I would like to ask the spirit friends if the Indian children go to school with the white children in the spirit-world. I love Indians, and I wish I could live with them. I don't know why I feel that way. I will close now, with love to all, both spirit and mortal, and thank you again, kind editor. RALPH MILLETT, 35 Eastern avenue,

might throw it in the waste paper basket, and besides my hand is tired of writing, for I am only eight and a half years old. Your little

New York, April 16, 1899.

Dear Editor: I hope you will excuse me for

again writing to you. But as I would like to

thank, through the BANNER OF LIGHT, the

good friends for the kind words they sent me,

I wish especially to thank Mr. John A. Hoo-

ver, Mcorestown, Burlington County, N. J.,

and also J. P. Cook, of Boston, and others, for

friend,

ETHEL GERTRUDE EVANS,

Springfield, Mass.

Dear Sunbeam: I am a little girl seven years old, and my name is Helen H. Chase. I will tell you what I know about Spiritualism. My papa takes THE BANNER, and 1 think the letters from the spirit children are very nice. I have three little sisters in the spirit-world, and we have a séance overy Sunday night, and papa and mamma help me talk with them. I think if "Sunbeam" would help them, we might be able to get a message from them in the BAN-NER OF LIGHT. Now I would like to have Sunbeam" come to my séances, and help me. I think she could find my house easily, as the name is an Indian name. Love to "Sunbeam." I hope some time she may be able to give my love to my little sisters.

HELEN H. CHASE, 11 Mattakeeset street. Hyde Park, Mass.



The Little Old Man and Princess Dot.

"A little old man lived all alone, And he was a man of sorrow; For, if the weather was fair to-lay, He was sure 't would rain to-morrow." -St. Nicholas.

Not in the least like him was the little girl that lived near by. Her name was Princess Dot. I think she was called that because she looked so much like a little fairy. Could you have seen her in the meadow, her yellow hair waving in the breeze, and her big blue eyes filled with wonder and delight, you certainly would have thought that she had grown up with the grass, and the white and yellow dai-sies, and all the other bright field flowers. Now, she was never alone. She used to talk with the flowers as if they were real little people. I wonder if they talked to her,

Then she had the drollest ideas-but never sorrowful ones. Once she went on board a large steamboat; and, seeing the water about it, she looked a little puzzled, and said: "I few short sighted incividuals who are presum never saw a house like this. 'Why, it's a house on the river!" A few minutes later the lines were thrown off, and the steamer moved into the harbor. At first she seemed more puzzled than ever, and then she clapped her hands, and shouted, "Oh! papa, papa, the house on the river has feet, and it is running away with us!" quest. But she was n't worried-not she! She thought it a huge joke.

Cloudy or rainy days never troubled her. On such days she would play with her dolls. I am sure that every one of the dolls must have loved the little three-year-old mother-she was so kind to them, and was always telling them what good little children they were. Once the colored cook said: "Now, Miss Dot, if jus half oppressed in all lands, whose will is the will of we did but realize it, through all the years of

THE YOUTH'S COMPANION.-An exceed

ingly pretty calendar and late issues of The Companion are sent with the compliments scribed for the paper as a gift to their friends. It is also sent to all subscribers when their subscriptions are paid for the year 1899.

The Youth's Companion is the best paper of its kind published, and should be in every home in the land. The aim of the Editoria Department of The Companion is to give its readers trustwortny information concerning important events, and to present questions of general interest clearly and imparcially. The services of a corps of editorial writers are sup plemented by a group of eminent specialists, each of whom contributes editorial articles upon the particular topic which he has made a

life-study. The most important news of the world is summarized each week under the title of "Current Events," and the latest achieve-ments of science and discoveries in natural history are noted in the column devoted to "Nature and Science." The busy parent will ord in the colicity agreement will and find in the editorial departments a lucid and concise epitome of matters upon which he desires to be informed, but which he often lacks the time to investigate for himself.

It takes a long time to heal the scars of war, but the process begins almost as soon as the last gun is fired. Already a cargo of American wheat has entered a port of Spain, and the people are hungry for more.

A country in which nearly all the people are readers is sure to produce a large crop of au-thors. During 1898 it is said that about seven thousand books were published in the United States, including reprints; and New York City alone turns out every month more than a mil-lion copies of magazines. Then there are all the dailies and weeklies, whose aggregate issues in a year must reach at least three billions. These figures are bewildering, and so is much of the reading matter.

Perry, Mason & Co., Boston, Mass.

THE COMING LIGHT.-In the Editorial Department the following description of the Kind of President Needed is given: "Time may have been when an army or naval commander represented the people's idea of a President, but that time has past. A new age has dawned for us, and unless we mean to take a retrograde step, we must elect for our Presi dent a man who is something more than a sol-dier. We must have the ideals of our people represented by a man who is familiar with the growth we have really made and who has kept pace with it sufficiently to carry with him the spirit of the year 2000. We have outlived the necessities of the former time. We are moving and acting in our own time, which really is the time of vital fruition, despite the efforts of a few short sighted incividuals who are presamwhich calls for the recognition of the pure gold of character and demands for every worker the fruits of his toil, rises far above the quest. "The real will of the people shall yet become

crystalized in an ideal government. We feel the might of its hidden arm already, and are but waiting to see its manifested strength The real patriotic love for our Nation will finally triumph, and in that hour we shall

lic which will live in the hearts of the children of men in centuries to come.

621 O'Farrell street, San Francisco. Some may regard the above words as too ideal to be practical; but we believe the ideal is the real. We welcome the optimist. When the ultimate of the nation is wisely considered there are none who think but will say the Great Soul Force back of all has builded too well to eventually fail in bringing the children of earth to a clear realization of the power given them to create an ideal Nation; and they will create it.

THE AMERICAN KITCHEN MAGAZINE

L has found its way into this office. and of the publishers to patrons who have sub- claims our notice because of its real worth as a Domestic Science Montbly. It is practical, and contains from month to month just the in-formation housekeepers want. This subject is important, and it is well that it has found rank among other sciences.

Oliver Wendell Holmes, nearly thirty years ago, in his essay on the "Border Lines of Knowledge in Some Provinces of Medical Science," declared his high appreciation of this subject as follows:

I cannot help believing that curative med ical treatment will, bye and bye, resolve itself in great measure into modification of the food swallowed and breathed, and of the natural stimuli, and that less will be expected from specific and noxious disturbing agents, either alien or assimilated."

The Home Science Pub. Co., 485 Tremont street, Boston, Mass.

PRACTICAL OCCULTISM is practical, and that is saying a good deal.

We are called upon to read and listen to so much that is unpractical and visionary, and become so dazed with the fantastic vague influence of theoretical moonshine, that it is a relief to find something wholesome and tangible, something which will help us undo the tangles in our lives.

Mr. Loomis strikes the keynote when he says in his "Practical Occultism," "Let us not sim-ply adorn (?) the by paths of metaphysical spec ulation by madly following theories until we become theory drunk, because in the delirium of such dissipations, we might forget to apply those simple, basic principles and rules which, if faithfully followed would create for each a new and radiant world."

The tendency is to forget to apply, or if ap plied these beautiful principles too often take the form of superficial outward application instead of being taken internally, and allowed to work through the blood.

The seven essays which make up this little book are I. Occultism in a Nutshell; II. Marriage: III. How to Create Opportunities; IV. Your Talents; V. Health; VI. Health Recipes; VII. Methods of Using Occult Power.

All are full of simple, helpful lessons, which if followed would make the most barren life bear fruit.

"Practical Occultism," by Ernest Loomis. Ernest Loomis & Co., publishers. Order of Banner of Light Pub. Co.

 ${\rm A}_{{\rm a\ good\ book.}}^{{
m N\ INDEX\ FINGER,\ by\ Tulis\ Abrojal,\ is}$ portray characters who pursue their ideals in the face of every difficulty-deeming no price too great to pay for the freedom of their souls. The principal character of the book, Cartice Hill, is presented to the reader as a child, a wierdly old child, who dwells in a mind-world of her own, peopled evidently by those whom she has known in former embodiments. Reembodiment is one of the points emphasized by the author.

The opening chapter, "The Child and Her Own People," is a whole story by itself, and contains promises that the author endeavors to carry out in succeeding chapters. The child Cartice, unconsciously communes with her own soul self, and when so doing reveals the wonof spirit communion. As we said in the beginning, it is a good book; one is made better by reading it.

R. F. Fenno & Co., 9 and 11 East 16th street, New York City. Order of Banner of Light Pub. Co.

THE MIND.-Harriet B. Bradbury has write

ten a splendid article for the April issue on "Hygiene of Religious Emotions." An extract gives a very inadequate idea of the true merits of the essay, but it is an introduction, and as all the valuable magazines are now available, an awakened interest will secure the rest. One paragraph that can be separated from the rest is:

"In proportion as any power we possess is great, it is also dangerous when misused. In proportion as a faculty is high, it is also subtle, difficult to analyze, and easily perverted. Yet it is only the coward who for this reason would flee from the world or decline to cultivate the best that is in him. We can never escape from our own higher self, for the voice of the soul will be heard; and the more it is stifled the more agonized will be its pleadings for recog nition, whether in conscious longing or in nervous or physical suffering. The soul must have its rights if we are to be either happy or successful in any true sense. And it is a mistake to think that that means yielding to something dangerous; for reason is also of the soul, and together with the will should be enthroned supreme in the consciousness. The emotions may be brought absolutely under the control of the will, at least so far as the veto power-the power of inhibition-is concerned.

The Alliance Publishing Co., "Life" Build-ing, 19 & 21 W. 31st street, New York.

Music Received.

THE BANNER is the recipient of two musical gems, compliments of Mr. F. W. Helmick, Union Mutual Music and Novelty Co., New York: "Holy Angels," by Geo. D. Wilson, is a very sweet and beautiful revery, and worthy the at-tention of a music-loving people; "The Old Farm House on the Hill," by J. W. Lerman, is a pleasing house balled end is guest to be neve a pleasing home ballad, and is sure to be popu-

The two songs by Ollah Toph ("I Wani To Go Home," and "That Little Sun Bonnet of Blue") are nice little ballads, full of pathos and home memories, and win their way to the hearts of the public.

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It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and is elestion of the solie that rises to hole with vigor and is beliest and induct. He advocates truth rather than a cause. And in over online the set is the advance is only and solid in over only be were thereforms his work with vigor and the eleguence of earnestness. In his exposition of Spiritualism mather he shows himself more in love with truth than with his own opinion. It is noble work he does in this thorough discussion. Taking place so long ago as it did, it is the new of the ability to explain them on his favorite hypothesis.
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bread-and-water fare, they accepted the inevitable, and made no complaint. The Government could not make soldlers out of them, and gave up the attempt.

If this principle were made universal, it would serve a practical purpose in settling the question of bloodshed among men. But as long as human solfishness and greed for gold pre- harshly. We repudiate lynching, North and vail on earth, just so long will the idea of selfprotection and self-defence control mankind. to perpetuate it? The idea advanced by some, the past year with regard to the Spanish American contest, and are now being repeated with conflict with the Filipinos.

Prof. William James of Harvard College, in a recent letter to the Boston Transcript, speaks out boldly in behalf of humanitarian principles, and refutes the jingo arguments of the bellicose Governor Roosevelt in the latter's address at Chicago. The Governor's reference to the supporters of the policy of Peace as "Fool-reformers" ill became him as the be thus honored, and we trust that the exer-Chief Executive of a great State. Prof. James | cises on the day in question will be such as to believes in honorable Peace, and holds that | show the world that the people of this Repub civilization is best advanced and protected by Peace. If Count Tolstoi's views are correct, then the will of the individual citizen becomes more potent than the will of his government. If our nation were to be unjustly attacked, we hold that it is the duty of every citizen to ington, D. C., lent his powerful aid to the patriotically defend his country's rights, even | project. Under the inspiration of his advice, at the sacrifice of his own life, if necessary. "Peace with honor; war rather than dishonor." should be the motto of enlightened issue. Mr. Mayer's admiration for Paine has peoples. It therefore follows that each indi vidual should be taught to prefer the welfare of others to that of himself, and to be ready to offer even his life that others may be spared. No nation is safe in which each man is a law unto himself, hence the refusal of all citizens to bear arms in the time of great national peril means anarchy, and anarchy means the destruction of civilization.

We are aware of the fact that many good people will take exception to this definition of anarchy, and to our suggestion with regard to war being preferable to dishonor. If all men were self-centred, broad, progressive and unselfish, laws and gogernments might be abolished with safety. Anarchy then might prevail to the detriment of no one, but as men are to-day, such a course would place all property, as well as the lives and honor of men and women, at the mercy of the unscrupulous. This ideal then is only realizable in higher spheres, or in that millenial day when men shall live truly, nobly and purely in thought, word and deed. As to war, let the unborn reigns, where Love is queen of all hearts, and then all nations will be peopled by honorable men and women, hence dishonor will be un-

blessings of peace, and emphasize the beauty

It requires more than mortal courage to refrain from doing harm to one who has outraged the honor of a true woman, or violated the person of a child. The people of the North have not had this condition to contend with to such an extent as have their Southern brothers, hence should not judge them too South, and deprecate murder in all forms. The people of the South have the race ques-When one nation covets territory, and seeks to tion ever before them. Every outrage by a gain it by force, the people to whom it belongs | negro intensifies the feeling of race-hatred, feel in duty bound to protect what is lawfully and leads to many acts of injustice on the part theirs. "War is hell," said Gen. Sherman; is of the whites. The latter are reaping the fearthere a man who will deny the truthfulness of ful harvest sown by them in the days of the great General's remark? If war is every- | slavery. How can these crimes be prevented? thing that is bad, why, then, should men wish What must be done to protoct both races alike from themselves? Three methods have sugthat war kills off a portion of the population, gested themselves to those who have studied and thereby adds to the prosperity of the sur- the race problem at length. 1. Amalgamavivors, is fiendishly brutal. The claim that i.n. 2. Colonization of the negroes in some war makes good times is simply monstrous place in America. 3. Colonization either in wickedness. Yet both of these arguments | Liberia or some other foreign country. The have been used in the United States during first is utterly abhorrent to moralists-the second seems impracticable, and the third even more so. Is there no other solution for much satisfaction, with respect to the unholy | this problem? If not, which of the three should the American nation adopt?

Thomas Paine.

A bronze bust of this eminent patriot, reformer and scholar will be placed upon the Paine monument at New Rochelle, N.Y., on May 30, and dedicated with appropriate services. It is fitting that this great man should lic are not ungrateful to nor unmindful of the distinguished talents of one of her noblest sons. The movement to secure a bust of Mr. Paine was started some time ago, but made little progress until Mr. Theodore J. Mayer, of Wash accompanied by a goodly cheque, the worthy enterprise was soon brought to a successful always taken a practical turn on all occasions when the gifted American's birthday was being observed by his grateful friends, but he never rendered a more timely service, nor one more fitting than in the present case. Mr. Mayer is an ardent Spiritualist, and the efficient Treasurer of the National Spiritualists' Association. It would be well to have Gov. Roosevelt in-

vited to the dedication services. He would certainly go away a wiser, if not a better man than he now is. The Governor showed his ignorance of the character of Paine, and the nature of his services to the United States, in his recent historical work, so plainly that some one ought to relieve him from the embarrassing position in which he has placed himself. When a Governor of a great State can call the inspirer, and probable author, of the Declaration of Independence, the author of "Common Sense," "Rights of Man," etc., "a filthy little Atheist." he not only stultifies himself and dishonors his' high office, but he also insults the intelligence of thousands of his fellow-citizens. More than this he falsifies hisgenerations be cradled in homes where Peace | tory ! Thomas Paine was not an Atheist, and Gov. Roosevelt would have learned that fact had he read the word of Paine: "I believe in one God, and no more." Paine was a Deist, and known. Contrast the horrors of war with the | hoped for happiness beyond the grave. To day be would be called a moderate Unitarian. Sian der is never argument, and Gov. Roosevelt lowered himself not inconsiderably when he published his references to Thomas Paine. The Spiritualists of this nation owe a lasting debt of gratitude to Thomas Paine, and we hope they will put the seal of their disapproval uron his defamers by attending the dedication exercises at New Rochelle on May 30 in large numbers. They honor themselves who unite in, honoring the hero author, Thomas Paine.

A Corner in Quinine.

It is now reported from the East that an attempt is being made by London speculators to corner the quining market, the price of the drug having advanced over 50 per cent, recently.

In this connection it is interesting to note that a good substitute for quinine in malaria. grip and similar diseases may be found in the grape-fruit, which is now becoming so plentimedicinal purposes is to cut up the entire fruit, peel and all, and place in a pitcher, pouring boiling water upon it, then letting it stand until cool, and taking a tumblerful of the liquid several times a day. If the virtues of grape fruit were better understood, the supply would not be equal to the demand.

Sympathy.

The most potent thing in existence is thought. If Spiritualists, and other mortals as well, would but remember this fact, they could become powers for good in the world. When their friends were ill they could send them kind, sympathetic and inspiring thoughts to help them to return to health. When their friends were falling into evil ways and making serious mistakes in regard to conduct, they could send them such potent thought-sympathy and loving suggestion as to turn them into paths of rectitude and noble living. If all readers of these lines will but put the above suggestions into practice for the coming year, they will be surprised at the growth of their own souls at the expiration of that time, as well as at the vast amount of good they have done. Living and doing for others is the true life.

"Christ Question Settled."

New Edition.

The second edition of this remarkable book by Dr. J. M. Peebles will be out of press the first of next week. It contains all of the important features of the first edition, together with a carefully prepared index by Wm. Emmette Coleman, the well-known scholar and author. The work has excited much interest on both continents, and has been most favorably commented upon by some of the ablest writers and thinkers in the ranks of the Liberalists. No library is complete without it. It makes people think when they read it; and every book that stimulates thought is an educator of the masses. Orders should be sent in at once. Do n't fail to secure a copy of this splendid work. Read comments on the same in another column, then write the BANNER OF LIGHT for a copy of the book.

Mrs. Caroline H. Henderson.

It is with feelings of deep regret that we are called upon to chronicle the transition of this estimable lady to the higher life. Her devotion to Spiritualism, to humanity, to progres sive thought, and to all good works, is well known to all who knew her. She was a familiar figure at Cassadaga Camp, to which she ever contributed most liberally, holding always the advancement of Spiritualism in her mind rather than notoriety or praise for herself. She loved Spiritualism devotedly. It was a part of her very life, and she most generously used the large means at her command to make the world better through her religion. Well

Passed to Spirit-Life

April 18th, from her home in Willimantic. Ct., MRS MIRANDA E. BURNHAM, wife of Mr. Geo. W. Burnham, aged 80 years and 5 months. Mrs. Burnham was a noble woman in every sense of the word-as a wife, mother and neighbor. Her long life had been not only a happy one, but also a most useful one. Nearly sixty years she and her esteemed husband had lived together, and for forty-three years they had ful. The proper way to use grape-fruit for held the thought of Spiritualism. She lived Spiritualism in her every day life-its highest truths finding expression in her benevolent acts and kindly thoughts. Truly her life was a good, clean, pure and sweet one, and all who came within the magic circle of its influence were made better thereby. She leaves a brother, husband, two daughters, grandchildren, and other relatives, besides a great host of friends to mourn their loss at her departurebut they needs must rejoice with her that she has reached the never-fading glories of the better life.

The funeral was held at her late home in Willimantic, Ct., at 2 P. M., April 20. The writer read appropriate selections from the Scriptures of the past and present, offered an invocation, and delivered the address. Rev. Mr. Free also offered appropriate remarks, and a male quartet rendered in a very sympathetic and touching manner several of our most beautiful spiritual songs. The writer also made very brief remarks at the interment. The house was crowded with friends and relatives, and many not able to gain admission remained on the piazza and in the yard during the service. The floral decorations were many, and very beautiful. The family have the consolations of the Spiritual Philosophy, and the sympathy of their many friends. GEO. A. FULLER, M. D. 42 Alvarado Avenue, Worcester, Mass., 1 April 21, 1899.

That History.

I notice in the Religio Philosophical Journal a suggestion that a history of the first fifty years of Modern Spiritualism should be published, and suggesting who should be the author. Lyman C. Howe has an article on the subject in the same paper. Instead of a single editor. I suggest that a number of persons well known, say twenty, should each write a chapter, of perhaps twenty pages, giving only facts within their own experience. Such a work would be valuable and carry weight. Matthew, Mark, Luke and John each wrote the history as they assumed to know it, but sometimes differed with each other, showing they were not infallible historians. For instance, Matthew says the thieves reviled Jesus while on the cross, whereas Luke says one of them did it, while the other exhibited a different spirit, proving him to be the better man. In Mrs. Emma Hardinge's history, at pages 77 and 78, she gives some of my experiences which occurred over forty-seven years since. Although mainly correct, it contains some errors, which often result from being repeated on hearsay or at second hand. The writer would be willing to furnish a chapter for such a work, if desired, without compensation. Let us have a correct history.

I am yours, for truth, Brooklyn, N. Y. EDWARD F. BULLARD.

Announcement.

the holdsty of its mathematical upon their face are accepted, and pear fair and honorable upon that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discorer in cur columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

TWO DOLLARS PER YEAR.

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

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

Golden Words.

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

The Peace Problem.

the nations of earth. He has no sympathy with those statesmen who talk peace, and prepare for war by adding to the armaments of their respective nations. He claims that those nations must anxious for international disarmament want other nations to disarm first, then they will follow suit. So long as the rulers of one country distrust the rulers of another. there will continue to be a demand for soldiers and the implements of war. He does not hesitate to speak freely with regard to the coming Peace Congress, called at the suggestion of the Czar, and predicts that it will take no practical steps toward doing away with war.

Count Tolstol argues that the only method by which war can be obviated is for the citizens of all countries to refuse to bear arms when called upon to do so. This is the position that was assumed by the Non-Resistants and some Quakers during the late civil war. If they were drafted, they refused to hold the muskets in their hands; if they were ordered into the ranks to drill, they refused to go, unless they into the guardhouse, or into prison, upon 'der by lynching and violation of law.

and holiness of the latter, instead of extolling the glories of the former, and the problem of peace will be speedily settled. Count Telstoi has given the world something to think about in his recent discussion of this question, yet we cannot feel that individuals should be urged to become laws unto themselves, and thereby endanger the lives and property of perhaps thousands and millions of their fallowmen. The new Golden Rule of Spiritualism is the true key to this problem; it reads "Do

The Race Problem.

ALL FOR OTHERS!"

The brutal murder of Mr. Cranford near Newman, Ga., by a negro, and the still more brutal execution by lynching of "the perpe trator of the crime, will serve to revive the discussion of the race problem in all sections of this country. The murderer's crime was a most heinous one; he not only killed Mr. Cranford for hire (having confessed that he was paid twelve dollars to do the murder), but he also attempted a criminal assault upon the wife of his victim. At least, such was the accusation brought against him, and his denial of the charge seems to have been refuted by the testimony of the lady in question. The double crime aroused the white people of the community to a perfect frenzy of passion, and they demanded the life of the offender as a forfeit for his crime.

Brutal as was the negro's crime, it was nothing in comparison with the crime against him. The mob amputated first one ear, then the other, then his fingers and toes in turn, then chained him to a tree and burned him alive. It is a disgrace to a sovereign State to have it said that such a crime could be committed within its borders. It is a stain upon the honor of the American people to have it said that civilization is on so low a plane in the United States as to have such an outrage perpetrated under our flag. Ex-Gov. Atkinson pleaded with the mob not to stain the honor of the State with such a fearful crime, yet his protests and those of other law-abiding citizens were unheeded, and the fearful crime committed. What a sad commentary upon Justice Count Lyof Tolstoi, the famous Russian au- is this! Need we go to the Philippine Islands thor and philanthropist, has recently spoken | to find barbarians against whom to level our at length upon the question of Peace among rifles and direct our cannon? Can we not find a greater need of civilizing some of the people of Georgia than that of civilizing (?) the Filipinos?

The negro's crime was montrous, degrading and inhuman. No one can excuse it; but two wrongs have never yet made one right, hence the lynching of the negro has simply made hundreds of murderers where only one existed before. It is an outrage upon the moral sense of every lover of justice in the United States. and can only be condoned by those whose natures have not yet received the enlightening influences of true civilization. We do not deny that there was provocation-that the outrage was enough to thrill all minds with in the course of time. It is perhaps no new horror-yet there should have been sufficient moral restraint on the part of the people to have kept them from staining their own souls by negroes are altogether too numerous in various sections of this nation. They, and little girls even, are not safe to walk abroad alone. Against the orime of rape the white man has were carried to their places; if they were put too often placed two crimes on his part-mur. entific research. Her discovery is described at wrong-doing is preferable to honesty, and crime We shall refer to it at length in a subsequent

Telediagraphy.

"Pictures by telegraph?" Yes, such is the fact, and the Boston Herald, in its Sunday edi tion of this week, gave its readers a practical demonstration of the same. One of the pictures it reproduced was drawn in New York, and the other in Chicago. They were placed on the barrel of the telediagraph, and reproduced automatically in the Herald office. 'Telediagraphy, drawing at a distance," says the Herald, "opens up new ideas in newspaper work." Indeed it does, and electricity, that greatforce in nature which has wrought so many seeming miracles, now comes forward in this new wonder to work a mightier one still. The end is not yet, and greater marvels will come forth in the future to increase man's store of knowledge, and to add to his comfort while he dwells on earth. We congratulate the Herald upon being first in the field in New England to experiment with telediagraphy, and upon the success of its enterprise.

Beware

of one who calls himself "Dr." (?) Ed. M. Frost, who has recently been operating in Pawtucket, R. I. Five-dollar gold pieces, gold watches, diamonds, etc., etc., are said to need his "magnetism" whenever he enters into negotiations with his patrons. Should they leave such valuables with him he manages to hold the same in his possession until he has a sufficient quantity to pay him to have a "sudden call" (?) to some other place to see a sick friend, or to attend to important business. Healways forgets to return the money and jewels he has taken, and leaves his victims to most sincerely mourn his absence. His true name is said to be Belmont, and he claims to be a slate-writer. He is rather short and stout in stature; has a smoothly-shaven face, with a scar over his eyes. Look out for him, and tell your friends to do likewise.

Margaret Fleming.

A new star in the constellation Sagittarius has been discovered by Mrs. Margaret Fleming, one of the leading astronomers of modern times. Mrs. Fleming may take a just pride in her discovery, and is certainly entitled to a full meed of praise for her achievement. She has proved that a woman can be a scientist, and has brought another laurel wreath to the doubt have been found by other investigators phenomenal appearance in the skies, but may be one of the occasional visitors among the stars that sends its rays of light on a message with crime. The outrages upon white women of greeting to the earth and then disappears, mayhap, for centuries. It is strangely interesting to the people of earth, and Mrs. Fleming has placed all students under grateful obligations to her for her valuable additions to soilength in a recent issue of the Boston Herald.

and nobly has she discharged her every duty to her rest in spirit, leaving the clear record of her unselfish life as an inspiration and examimmediate cause of her transition was paraly-

Dr. J. M. Peebles.

sis.

Our venerable "Spiritual Pilgiim" is giving the Rev. D. L. Moody something to think about in his series of "epistles" to that distinguished representative of ancient orthodox theology. His "second epistle" was given a prominent position on the first page of the San Diego Vidette, with large display head-lines, hence Mr. Moody and his followers will have no difficulty in reading the text. The "epistle" contains much solid thought, and renders it necessary for Mr. Mooly to brush up his mental faculties before he attempts to reply to it. The l'idette is to be congratulated upon its progressive spirit in opening its columns to such an instructive and helpful discussion of religious questions. It helps to enlighten the masses,

William H. Foye,

husband of the well-known medium, Mrs. Ada Foye, passed to spirit-life from his earth home in Seattle, Washington, a few days since aged about sixty years. Mr. Foye was a thorough Spiritualist, and knew full well the way he was going. We extend our sincere sympathy to those who mourn the loss of his physical presence.

Mrs. Cynthia H. Clarke.

The many friends of this earnest worker will be pained to learn that she was the victim of a street-railway accident early in January of this year. She was knocked down by an electric car, and so severely injured as to render it uncertain whether or not she will ever recover. It would be eminently proper for all of her friends to send her thoughts of healing and kind regards in her hours of suffering.

The Gospel of Spirit Return Society.

This wide-awake, progressive and truly spiritual society is evidently prospering, as proved by its recent removal from its former narrow Huntington Avenue. Evening services only its recent session. are to be held until after the summer vacation. Mrs. Minnie M. Soule, the efficient pastor, and her people have our best wishes for a full measure of success in their new home.

17 And now it is said that Vice President Hobart purposes retiring from public life on account of his health, hence will not be a candidate for the Vice Presidency in 1900. Who will the political masters of the people appoint crown of womanbood. This star would no as his successor? The nominating convention will not select the candidate, but the self-appointed dictators, who feel that the "dear people" are not capable of governing themselves.

> Will our valued exchange The Medium, be so kind as to inform its readers why it believes in defending fraud, and covering up rasexpunge (sic) any mortal for wrong-doing? to virtue?

On Saturday afternoon and evening, May 6, in life; nobly and well has she filled her place | at Boston Music Hall, Mrs. William S. Butler and performed her alloted tasks. She has gone | will present her eleventh annual May Festival. All the dances are new, and many attractive features are promised. The costuming will be ple to all who claim to be Spiritualists. The | made a special feature, and will be very handsome. The hall will be profusely decorated with bright bunting, and everything will be done to turn it into a fairy land for the children and young people to make merry in. These festivals have long since become one of the looked for spring enjoyments, and already the sale of tickets warrants a full house at both performances. Mrs. Butler has the tickets on sale at her office, 175 Tremont street, Room 6, and after May 1 they will be on sale at the box office Music Hall. If you wish to attend be sure to secure your seats in advance as there will not be many left on the day of the Festival. Don't forget the day and date, Saturday, May 6.

The Toledo Mass Meeting.

Our Ohio and Michigan readers should not forget the great Mass Meeting to be held in Toledo. Ohio, April 29-30. Be sure to be present and induce your friends to be there also. A good time is in store for all who attend it.

7

ST If the report of the Court of Inquiry exonerates the beef contractors, Gen. Elgan. Secretary Alger and their satellites from all blame, in face of the testimony of three hundred and forty officers, besides that of the soldiers, nurses and physicians to their guilt, it will be an offence that will "smell unto high heaven," so great will it be. Is it possible that official depravity can be winked at, our soldiers poisoned to death with chemicalized beef, and the health of thousands jeopardized, and yet no one be held accountable for it in face of positive evidence of guilt? Shame upon America, if this be true!

EF The acquittal of ex-Senator M. S. Quay at his recent trial for embezzlement, in Philadelphia, was not unexpected by the public. It is, however, a sad commentary upon Pennsylvania's idea of justice, and shows how lightly the citizens of that S ate regard official pilfering. Pennsylvania's shame is made the greater by the prompt appointment of Quay to the United States Senate by his servant the Governor, the vacancy being due to the refusal of quarters to a large, commodious hall at 200 | the Legislature to elect Quay or a successor at

> ST Speaker Reed's acceptance of a lucrative position with a prominent law firm in New York takes from public life the one man who has had the will and courage of a statesman in times when such attributes were most needed. He has made his mark upon the pages of American history, and occupies a position distinctively his own, having been created by his own genius. He has been and is a great statesman, even if he has, at times, used his immense

ET E. W. Wallis, the efficient editor of The Two Worlds, Manchester, Eng., on April 7, gave an address in St. James' Hall, London, upon the subject, "Spiritualism in America." Our esteemed contemporary, Light, publishes cality? Why should Spiritualists be the last to | the address in full in its issue of April 16. It contains much valuable matter, and is of in-Does our contemporary, then, believe that, terest to all Spiritualists in the United States. issue.

power arbitrarily.

APRIL 29, 1899

LIGHT. BANNER OF

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

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

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

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

The book on the Christ question, by Dr. Peebles, ought to be a clincher as to whether Jesus existed or not.

DR. E. D. BABBITT, Los Angeles, Calif.

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

that ever satisfied me. JUDGE A. PARKER, Montgomery, Ala.

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

This handsomely bound book, the "Christ Question Settled," will prove a valuable acqui-sition to my library. Never did we need an exhaustive work of this kind more than at present

DR. GEO. A. FULLER, Worcester, Mass.

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

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

WM. BRUNTON, Malden, Mass.

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

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

Reviewing the book, "Did Jesus Ever Exist "The Christ Question Settled," Prof. A. R. Wallace says: "It seems to us that the at-tempt to rule Jesus out of existence as an

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

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

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

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

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

A number of our best authors—such as Pe-tersilea, Colville, Lillian Whiting, Susie C. Clark and Bach—have recently donated copies of their valuable works to the N. S. A. library, and the most sincere thanks of this Association are extended to them. Just now I have received by mail, from Dr. E. D. Babbitt, three cloth-bound volumes of his "Human Culture and Cure," works that are filled with instruction for the student in school or home, and tion for the student in school or home, and which should be read by every intelligent mind, and a copy of his equally valuable spir-itual book, "Religion." This is a most impor-tant acquisition to our library, which had already a copy of the Doctor's wonderful work, "Principles of Light and Color." A number of years ago it was my privilege to re-view Dr. Babbitt's book, "Religion," for the Voice of Angels. then published in Boston. and I remember with what pleasure I reviewed the work. Since then the author has issued rework. Since then the author has issued reeditions, with supplementary matter, vised which, of course, adds to its instructive value. Last winter Dr. J. M. Peebles donated a copy of his grand new work on "Jesus" to this library, and already quite a number of thinking minds have perused that volume, and derived much

food for thought therefrom. Spiritualists are beginning to learn more of the N.S.A. than ever; they see its aims and purposes, and are getting into sympathy with air. its desire to practically help mediums in their struggles to aid in weeding out fraud, to send

Important Matters for the N. S. A. occult forces existing in different olimates and latitudes are something like those of the Hindu monks, who have one of their most important monasteries situated on the heights of the Himalayian Mountains, and almost inaccess able to the outside world.

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

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

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

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

Cor. Sec'y of the Southern Camp.

REMARKABLE OFFER. For a Short Time Only.

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

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

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

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Half oz. Trial Size, 15 ct. Two "Size, 35 cts. Four oz., 50 cts., mailed free of charge Agents wanted in all States. Write for Particulars.

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for 10 cents. Treating on Nervous Debility, Weak-nesses and Losses Cured by an Outward Application in 60 days. No failure. Hundreds of cases restored. The booklet explains all. State your case. Address as above. is 13w Feb. 11.

HENRY SCHARFFETTER, 300 So. Collington Ave., Baltimore, Md.,

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

historical personage has failed, just as the efforts to prove that Bacon' wrote Shakspeare's plays have failed." E. W. WALLIS, Manchester, Eng.

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

WILLARD J. HULL, Columbus, Ohio.

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

W. J. COLVILLE, Brooklyn, N. Y.

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

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

GILES B. STEBBINS, Detroit, Mich.

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

Spiritual Libraries.

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

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

MP Send for our Free Ostalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world.

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Therefore, we expect that the work and the needs of a National Association will be canvassed at the camps this summer, and heralded abroad in such a manner as will bring new strength to it from every direction.

We would like to enroll every Spiritualist in the country, who believes in organization, or in the strength to be found in unity, in our list of contributing members, and on the receipt of one dollar for that purpose, the Secretary of the N. S. A. will be happy to send you a fine small por certificate of such membership, and the report of the N. S. A. The amount is a fraction less weather is the construction of the second than two cents a week, which most every one can afford, and it will do a great deal of good

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

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

Southern Cassadaga Camp at Lake Helen, Fla.

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

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

I do not think it was the gentleman's intention to do this, even though he seems to have such a poor opinion of the stability of the in-stitution that he is hardly willing to accord it

the title of "Spiritual Society." In the first place, he criticises the location, conceding its healthfulness, but wonders why it was not located at DeLand, St. Augustine, or some other large town or "attractive water ing place"? thinks the "Indians' selection

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

om't Ma-Ju-Jiy-Auz-Sept.

Three Points in Re-Vaccination.

BY THOMAS H. B. COTTON.

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

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

Herein is the wisdom of right living: Without regard to any contagious diseases, we are sure to be happier, and live longer. The above is an extract from a letter to my

daughter, which I wrote on the night of Feb. 15. She had written to me from her home in Los Angeles, where smallpox was raging, and asked me what I thought about vaccination. I also sent her a clipping from the BANNER OF LIGHT, containing certain statistics, showing clearly why wise people of our day oppose vaccination.

Immediately after finishing this letter I retired, then

THE ANGEL LIGHT

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

TWO OTHER CENTERS

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

MY MOTIVE

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

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

velopment in general, if this particular phase is not for you, then another phase than mine, better suited to you, and hence more useful to the world, would be the sure result. Groin Mine, Calaveras Co., Calif.

Previously acknowledged. \$1,274.96. Collected by the late Fred Fickey, Jr., \$9; G. F. Foster, \$1; Mrs. Barstow, \$1. Total, \$1,285.96.

interested please communicate at once with Mrs. M. J. Butler, 175 Tremont street, Boston, Mass.

Huntington Avenue, Suite 3, at 6:30 P. M., on

Tuesday, May 2. All are cordially invited.

Ladies who would like to become members

will please present themselves at 3 o'clock P. M.

107 T. E. Allen's subject for Sunday, April

Theory of Psychic Phenomena, with Reasons

for Believing in the Truth of the Spiritualistic

Hypothesis." He will continue the considera-

tion of this interesting topic through the

For People who propose impossible things

are cranks; after they have done the impossi

ble things they are geniuses. If it had not

been for cranks, the human race to day would

be living in caves, wearing the skin of beasts

for clothing and eating raw meat for dinner.

The crank is the advance agent of civilization.

10 Mrs. Alice B. Allen, a prominent mem-

ber of the Malden Spiritualist Society, and

daughter of Mrs. Clara L. Fagan of that city,

passed to spirit-life last week. Obituary no-

Lyceum Reunion.

It is proposed to hold at Red Men's Hall,

Boston, Mass., May 21, 1899, a reunion of Ly-

ceum officers and members. Will all persons

tice will appear in our next issue.

the month of May.

-The Coming Nation.



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

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

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

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

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

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

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

Passed to Spirit-Life.

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

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

705ituary Notices not over the the international set of the set of

SPECIAL NOTICES.

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

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

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

FAT FOLKS.

Two years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain: no stary-ing-nothing to sell. Inclose stamp for particulars. **MBS: B. L. MOLESWORTH**, Apr. 22. 4w* 116 Clymer St., Brooklyn. N. Y.

C. LESTER LANE, Psychic Healer, cures all forms of

Obsession.

By occult power. Wonderful success. Highest references. 78 Berkeley street, Suite 3, Boston. 2w* Apr. 29.

Dr. Abbie K. M. Heath

CIVES sittings by mail for Clairvorant Diagnosis and general advice upon BUSINESS, HEALTH, WEALTH, LOSBES, CROSSES, and the POWER to rise above FATE. Send lock of hair, date of birth, full name, and gl.06. Medi-cines and Magnetized Remedies, with directions for Soul Unfoldment, 55.00 per month Address Hotel Dover, 71 Do-ver street, Boston, Mass. Office hours 1 to 9 F.M. Apr. 29. Apr. 29.

B: I-F: A-N-S. Ten for five ceuts at druggists. They banish pain and prolong life One gives relief. No matter what's the matter one will do you good! 52w Mar 18



RUPTURES CURED FOR LIFE—By the Electro Gal-Battery Pad, the latest invention by Dr. S. S. Carpenter, Patients treated at their homes. Ageats wanted. Chronic diseases treated. Hours, 1 to 7 p.M. Consultation free, No. 80 Berkeley street. Boston, Mass. 1 M. April 2.

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. 90 Berkeley Street, suite 1, Boston. 1w* Apr. 29. MADAME MARCO gives lite reading. Send W bith-date and sex. 10 cents coln. 1108 Fulton street, Brooklyn, N. Y. 2w* Apr. 29.

JUST ISSUED.

SATAN'S HOOF

And the Two Witches.

A very remarkable, weird and fascinating story, by DR. EUGENIE ELISCU of New York.

Dr. Eliscu is a Roumanian by birth, a deep student from childhood of occuit iore as well as medicine, and one who knows well whereof she writes when she undertakes to de-scribe in graphic and intensely picturesque manner the awful and mysterious rites and practices connected with the various soits of magic which are yet practiced in many parts of Europe, though of course not openly. It is not solely, or even chiefly, on account of the witcheries intro-duced into the tale that this latest addition to the library of Occultism deserves a world-wide circulation, but by virtue of the astounding though by no means incredible scientific theories advanced by the cultured anthor who is incressant-ly engaged in adding fresh material to her altready unusually large stock of useful and exceptional knowledge. Trinted in large type, on good paper, and tastefully bound. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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THE STAR OF ENDOR

BY EBEN COBB.

BY EBEN COBB. BY EBEN COBB. To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is list writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the tollowing Table of Contents: Introduction — A Renuluiscence of Years Agoue. Chap-ter 1. Initiation at the Mystic Shrine. 2. Entranced-From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypatia's Code Applied. 5. Continuation of the Jewish Jehovah. 10. Theology and Religion of Jehovah. II. The Infinite within, separated from the God-Conception without. 12. The Personality of Jesus, the Nazarene. 13. The Messiahship. 14. The Birth of Jesus, the Christ. 15. Mira-cise, 16. Casting out Evil Spirits. 17. The Eucharist. 18. His-torical Witnesses to be Admitted at the Trial and Crucificion of Jesus, the Christ. 19. The Crucifizion. 20. The Resurrec-tion, 21. The Soul's Night. 22. The Soul's Morning. 23. Love to the Religion Theological God. 24. That Man of Straw. 25. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 77. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Scientific Thought. 29. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dross. 30. Egoism and Scientific Thought. 29. Hardren Dross. 30. Egoism and Scientific Thought. 29. Liberd Religion and Scientific Thought. 29. Love to The Paychic Organ, Acquisitiveness. 32. Clos-ing Séance with Endor and Hypatia. Appendix. Oth Lime, pay 11. with portrait. Price S1.00. For sale by HANNER OF LIGHT PUBLISHING CO.

SCIENCE OF THE SOUL.

SCIENCE OF THE SUUL. A Scientific Demonstration of the Existence of the Soul of Man as his Conscious Individuality independently of the Physical Organism, of the Continuity of Life, and the Adr-uality of spirit-Return. By LOREN ALDERT SHERMAN. The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the pro-cesses of physical birth, the physical body being only the moly to prove that the incrante soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines. defines.

The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelli-

gence. Cloth, 12mo, pp. 414. Price **81.85.** For sale by BANNER OF LIGHT PUBLISHING CO.

Jubilee Deficit.

SPIRIT Miessage Department.

SPECIAL NOTICE.

Questions propounded by inquirers-having practi Dearing upon human life in its departments of thought beor-should be forwarded to this office by mail or loft The boor should be forwarded to this office by mail or for the boor should be forwarded to this office by mail or for the our Counting Room for answer. It should also be dis-should understood in this connection that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more. The second armest with this those on the mundane phere of life who recognize the published messages of their spirit-friends on this page, from time to time, will vorify them by personally informing us of the fact.

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

Report of Séance held April 14, 1899. Spirit Invocation.

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

INDIVIDUAL MESSAGES.

William C. McClain.

Well, sir, this morning I feel, I suppose, as many do when they enter this channel, and try to take control of the physical organism of others. For it is hard to know how to commence or what to say when we stop to think how many are going to look this message over, and how many will not understand whether it is right or wrong) it arouses curiosity within them, and locks very unnatural just because they have not become conscious of the possibilities. I am here this morning to send forth a few thoughts to those who are left in earth life, and I presume you will think it strange, but it is true just the same. I left a wife and two children, also an aged mothor and two sisters within whom I believe if I can arouse a feeling that father, and James and myself are together, although each was separated from the body in different parts of the globe, it would influence them, to be happy, especially mother, as she questions many times her own heart, and even her true Christian ideas-for truly she has lived up to the faithyet she wonders if when she gets to the spiritlife she will know her own. "Yes, mother, you will not only know your own, but your own are waiting for you, and there is much to be learned and understood by the coöperation of spirit and mortal, and the sweet communication that lies between us both." I shall be remembered more in New York, perhaps, as I worked there, having been an engineer, doing work along the docks. Mother and sister are in Philadelphia, Penn., and my wife in the West, hence I cannot give you any special location, as they are all scattered, but I think by what I have said it will help to identify myself to the friends of earthlife. Put me down as William C. McClain, and Brooklyn, N. Y., my home.

BANNER LIGHT. OF

others as she wants to, and I will say this the husband can pose as a martyr in the eyes morning-"Fear not; God and the angels around you will sustain and uphold you. The

young will grow until all are able to wait upon road to success."

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

Mary 8. Wentworth.

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

- Fanny Nicholson.

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

of a fair-minded community.

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

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

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

while sinning against supreme conviction.

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

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

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

After dinner I went to my little room. Drawing down the shade of the one window and securely locking the door, 1 lay down on the bed and abandoned myself to tears in a very human and feminine way. I felt that I was all alone at that camp. I forgot that Mrs. Lillie was coming in a day or two. I forgot that I had spirit friends who loved me. All the brightness and sweetness of the universe were hidden from my gaze, were totally eclipsed by one black object-that knot of brother Spiritual ists and their rude words and conduct.

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

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

sibly on the above occasion, no doubt I was out a little way from the physical body, and it was

APRIL 29,

Deeds---Not Bellefs.

BY SPIRIT JOHN PIERPOIL Through the Medlumship of Lida B.

In a thriving western town there o a man who was looked upon as rather by his fellow townsmen. Ilis ideas on were at variance with those of his n and he delighted in getting into argum them about the Bible. He believed in life, and the ability to return and comwith his friends when he should have the mortal. Much of his time was a little table, which he could make tip i touching his fingers to it, and knocks heard on any article of furniture, or walls at his command. He felt that in direct communication with the s was above those less favored, and honored and looked up to. He becam and egotistical, and his former friend elsewhere for comradship. But what c He could talk with the spirits! So he himself, and spent hours at his little s Some of his neighbors tried to get h ested in enterprises that would upb town, or in organized charities, or to h some reform movements. But no, himself," was his motto. He delighted individualistic. He carried this idea to extreme that he relied upon his ow ing in preference to subscribing for so itual paper, and reading the thoughts o or buying books on the advanced topic day. "If he wished any information of ject all he had to do was to consult the

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

His earth career was suddenly brough close by an accident, and he found him a strange land alone. He wondered w was at first, and more so when he bebe Jones, an old neighbor, approaching. had been in many a controversy yes and had never been friends, as thei of life were at variance. Mr. Jon a church member, but a kind, lovin ever ready to relieve those in sickness tress, was foremost in all charities a forms, neither used tobacco nor drank and was a most respected man by knew him. "I have come to ask your ness for any harsh words I may have giv years ago" were his words of welcome. tainly, certainly," was the reply; "but am I? Am I dead? If so, where a angel bands to take me on high? Wh my white robes? I am a Spiritualis want to see my friends if I have pass river of death." I am one of your friends," repli Jones, "and as we disputed so in earth was permitted that I come to greet yo can be forgiven and progress onward." As they were talking a beautiful lady to them and laid her hand gently on his 'Do you know me, Brother Robert? said. "Yes, yes, if it is n't Amanda cried. "Well, I am rejoiced; but whe father and mother?" "I cannot take them now," she replied; "but they will to vou later on." With gentleness she made him under some of the errors of his earth-life; ho selfishness in caring only for his own w had kept his soul in darkness; how the knowledge of a future life without any ing deeds counted for naught; how Mr. was far ahead of him in progression if) been in error of belief while on earth now regretted that he had not acted ou best he knew, had not procured progr literature to improve his mind, had not up for all reforms that would help man and had better personal habits, thus pur the body in which his soul dwelt. Many such souls are constantly comi this side of life, who think belief, not o will place them in high positions, and find their mistake too late to undo wrong act and are retarded in their progression. the good thoughts and deeds that pass as over here.

George Rogers.

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

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

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

Mabel Whiting.

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

George Alfred King.

Well, I will not delay you long. My name is George Alfred King, and my home right here familiar with Spiritualism; in fact, I was opposed to it while in earth-life. There are members of my family, though, who are very | for giving them salt. much interested. Uncle George always was, I see now that the mistakes of my life have been many, and I would like to understand things better. I have been out of the body | latter was a slave, but was welcomed by the quite a number of years, but have never been | gcod minister like a brother, because he could able to thoroughly manage the controling of | sing with him of "redeeming love." In a little the physical organism of mediums; hence I churchyard on the Isle of Wight, his mortal have not been able to give my friends as much part lies, not waiting to rise on the resurreccomfort as I would like to. I found when I tion morn, but long since arisen in the grass woke up on the spirit-side I had been unconscious of the earth life condition for a great And the dairyman's daughter, so peaceful and many years, being what the world calls it. | resigned in spite of poverty and the pain of a sane, passing away in the institution for that | lingering illness, was laid, if I be not mistaken, disease, and I recognized the fact that when I separated from the body I could comprehend things as I had not before. When I return too close to the earth-life conditions my mind wanders, and I forget a great many things that in spirit are very clear and distinct; but as I say, when I come in contact with matter it goes away from me, and the spirit-teachers in the spirit-life have advised me to come here and control this medium, to do the best I around to sustain them so they may finish | can, as it will help me to get back to those I love and want to come in contact with. By enjoyed our reminiscences of our old associdoing so I shall gradually grow out of the earthly conditions and will be able to return in my own clear way, so I think this is enough this morning. I do not wish to say more than will be understood, as I will try it again if this helps me.

Messages to be Published. April 21.-Amos Adams; Samuel Russell; Lucy Wolcott: Dehila Archer; Henry G. Gordon; Mrs. Ira Hayes.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

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

ANS.-Though this question is of altogether too personal a nature to be answered decisiveing it consideration because of its wide-reach. ing suggestiveness. Though we teach the sanctity of the marriage bond, and invariably use our influence to bring peace and harmony into disturbed homes whenever our advice is asked, we cannot see that in the instance mentioned by our present questioner the woman is the one chiefly to blame. If a preacher of some special sectarian form of Christianity so far that is dark and painful. Just as we have seen departs from the plain letter of the gospel as to divorce his wife for exercising her own right | sun, turning the brightness of day into "disasof free thought and free speech which is the trous twilight," at some great total eclipse, so birthright of all American citizens, when di | do we in moments like these allow one depriwill not be able to complete her duties with quence of adultery, we utterly fail to see how from our view all the blessings that remain.

A Letter from Abby A. Judson.

NUMBER SIXTY-SEVEN.

To the Editor of the Banner of Light:

If any of our readers be as old fashioned as I am, and as well indoctrinated into the religious literature of fifty years ago, they will remember Leigh Richmond's tract about the 'Shepherd of Salisbury Plain." He found him and his large family of children contentedly eating their dinner, which consisted of nothing but boiled potatoes. On wondering that they could relish a fare so plain, one of in Boston, where my friends are, although the children pointed out the fact that they had some of them live in the suburbs. I was not salt that day to eat with their potatoes, of which they were sometimes deprived, and the whole family were thankful to the good Lord

> I never forgot this little tract, nor Mr. Richmond's other brochures, "The Dairyman's Daughter" and "The African Servant." The and flowers which make that island so lovely.

not far from the earth-form of her pastor. " So, I think, God hides some souls away, Sweetly to surprise us in heaven's day.'

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

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

It is not necessary to preach a sermon to our readers on the text furnished by this apt and instructive illustration. We all of us at different times shut our eyes to the good we have about us, and hide away in the gloomiest place we can find, hugging to our soul the one thing the moon's disc creeping over the face of the vation, one grief, one pain, to totally eclipse

the hands of their spirit persons which I felt. I have many times had similar experiences, and am thankful for the degree of development which enables me to thus go to them half way, instead of leaving them to do all the work, and to reach me by the very indirect method of materializing a hand from my own organism, or vccal cords to speak to me through a trumpet medium; or, what is most indirect of all, by "full-form materialization" through yet another phase of the earth plane.

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

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

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

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

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

Lincoln's Religion.

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

"If Washington, Lincoln or Grant ackn edged the divinity of Christ, it ought to h easy matter to prove it. As an incenti make the following offers:

1. I will give \$100 for a sentence in Wash ton's writings or speeches acknowledging divinity of Christ.

2. I will give \$100 for a sentence in Linc writings or speeches acknowledging the d ity of Christ.

3. I will give \$100 for a sentence in Gri writings acknowledging the divinity of Ch 4. I will give \$100 if the name of J Christ can be found in the writings ør spee of either Washington, Lincoln or Grant." In the early days of Lincoln's political tory he was a candidate for Congress, and opponent was a noted preacher, Rev. P Cartwright, who endeavored to discredit coln by stating he was a deist. This unma attack, however, did not avail the unsort lous Peter, as he was defeated. The fact Christ taught Deism or Theism was not ognized in Rev. Cartwright's day, and e now the fact is ignored by a large per cent the people. As evidence of the theistic ter ings of the Nazarine, this interview with lawyer is in point: The latter was directed 'keep the law" to be saved, and the "you man" was also told to keep the comma ments, and also informed that none were g but One Good. The young man had address Christ as "Good Master." Thinking peo are, however, rapidly discarding the old th

ogy and recognizing character, not creed the great essential, and that the short compact declaration - "Love the Good (and be good," is broad enough for all aspir souls. QUAKE



APRIL 29; 1899.

BANNER OF LIGHT.

A Notable (lathering in Washington, D. C., March 31, 1899.

ing of representative Spiritualists of Washington, D. C., at the headquarters of the National Spiritualists' Association paid tribute to the Fifty first Anniversary of Motorn Spiritualism in the spirit of social harmony, and in a service of music, song, addresses and poetical impr. visions that filled the atmosphpere with a spirvisions that filed the atmosphere with a spir-ual aroma of sweetness and lova. Among the friends present on that happy occasion, beside the host and hostess, Prof. C. P., and Mrs. M. T. Longley, were H. D. Barrett, T_{wJ} . Mayer, Mr. and Mrs. I. C. I. Evans, Mr. and Mrs. Milan Edson, Miss Arnes Wink, A. E. Tisdale, Mrs. Lewis and Mr. F. A. Wood, not to speak of an innumerable host of spirit-intelligences, many of whom much thair presence delightfully whom made their presence delightfully, knowh.

Longley, as well as the twenty first anniversary of the coming to that lady (Mrs. 1, -----) of Lotela, the Indian maiden, who for all these years, has proved a faithful messenger and friend to her medium and to hosts of human beings. It was fitting, therefore, that a portion of the evening should be devoted to receiving good words from the spirit side of life, which were given in choice lauguage by Spirit John Pierpont and by Lotela, and which came as a benediction to the earthly friends who were gathered there.

ribbons, upon the table, bore a cara inscribed to the arisen mother, whose mortal birthday

practical thought was voiced by the various friends assembled, and fitting vocal and origi-nal selections were sweetly rendered by Prof. Longley and Mr. Tisdale.

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

messenger spirit, Lotela's protegé-(of whom Lotela has written in the Children's Column of the BANNER.) Nannie is a favorite with all who know her, and her poetical improvisations are a wonder and comfort to those who receive them. Ou this occasion it was suggested that Nannie give a poem to the friends, and the little sprite cousented, requesting the Editor of the BANNER OF LIGHT to give her a subject,

OUR SPIRITUAL NEW YEAR.

Forth from the realms of endless light

- With music all its own.





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BANNER OF LIGHT.

APLIL 29, 1899.

Banner of Pight. BOSTON, SATURDAY, APRIL 29, 1899.

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Spiritualist Societies.

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

BOSTON AND VICINITY. A pleton Hall, 9% Appleton Street-Paine Memo-rial Building, side entrance.-The Gospel of Spirit Roturn Swiety, Minnie M. Boule, Pastor, will hold services every Sunday at 2% and 7% P.M.

Boston Spiritual Tomple moots in Berkeley Hall, Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President: J. B. Hatch, Jr., Socretary, 74 Sid ley st., Dorchester, Mass.

Dorchester, Mass. Buton Spiritual Lycoum meets in Berkeley Hall every Stadayst 1 o'clock. J. Browne Hatch, Conductor; A. Clar ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 40 celock. Supper at 6 o'clock. Entertainment at 7½. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.-Mrs. Guiterrez, President. Ser-vices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays at 2% P. M.

Boston Psychie Conference, 18 Muntington Av. -L. L. Whitlock, President., Sundays, 2½ P.M.

Children's Progressive Lyceum-Spiritual Sunday Sonool-meets every Sunday morning in Ked Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Eagle Hall, 616 Washington Street.-Sundays at 1 A.M., 3 and 7% P.M. Mrs. M. E. Gilliand, Conductor. Echo Hall-1 Johnson Avenue, Charlestown Dut.-Sunay, Wednesday and Friday evenings. Mrs. E. J. Peak day, Wedn Ohairman.

First Spiritualist Chu'ch, 730 Washington St. -M. Adeline Wikinson, Pastor. Sundays, 11 A.M.; 5 and 8 P.M. Thursday, 3 P.M.

Harmony Hall, 724 Washington Street.-10% A. M., 2% and 7% P. M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.-Services Sun days, 10% A. M., 2% and 7% P. M. George B. Cutter, Chair-

bpiritual Fraternity — At First Spiritual Temple Exoter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays at 7½ F. M., Room 6, Huntington Aveuue; The Metaphysical School Mondays, 3 F. M.; Fridays at 11 A.M., class for advanced thinkers on the inner mysteries and Occult forces of life. Take elevator. Dr. F. J. Miller, President.

Take elevator. Dr. F. J. Miller, President.
 The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p. M.-at 241 Tremont street, Incar Ellot Street, Mrs. Mattie E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.
 The Ladies' Lyceum Union meets every Wednes-day afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6% P.M. Mrs Maggle J. Builer, Presi-dent; Mrs. Sadie French, Secretasy.
 The Ladies' Spiritualistic Industrial Society mets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown P esident.

The Spiritual Science Church, Lower Audi-ence Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings th sthird Thursday of each month in Dwight Hall, 514 Tre-m unt street, at 75 P. M. All are invited. Christopher O. Shaw, Preside ut; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North C. mbridge. CAB BRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. and Taursdays at 7½ P. M. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritu-alists holds meetings the second and fourth Wednesdays in each month, la U-mbridge Lower Hall. 631 Massachu-tests Av., Mrs. 'Soper, President; Mrs. Zwahlen, Clerk, 16 Wright street, Cambridge

MALDEN.

Malden Progressive Spiritualists' Society, Ma-sonie Buliding, 76 Picesant street. Sundays at 7 P.M. Mr. William M. Barber, Presi iont; Mrs. Rebecca Mortan, Sec'y, H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test wedum

BROOKLYN.

The Woman's & regressive Union holds n_etings every Sunday afternoon at 3, and evening at 8 o'clock; Ly-ceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street, Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every

ing capacity. After music by Miss Laidlaw. Prof. Schaller and C. L. Hatch, Mrs. Lease gave her grand lecture entitled, "The Legal Status of Women." It is useless for me to attempt to give, in the limited space allotted, hard to be appreciated. She is without doubt the greatest woman orator in the world. Spiritualists should feel proud that such a woman has entered their ranks. Mrs. Lease the a believer in our religion, and is a warm is a believer in our religion, and is a warm friend of one of our best mediums, Mrs. May S. Pepper. On account of the liness of our President, Mr. E. L. Allen, J. B. Hatob, Jr., was chairman of the morning meeting, and Dr. Fuller acted as chairman in the evening. Dr. Fuller will speak for this society next Sunday morning and evening. This will close his engagement for this season. The BANNER OF LIGHT is for sale at this hall. You can also

subscribe. Leave your order at the news stand. J. B. HATCH, JR., Sec'y. The Ladies' Lyceum Union met as usual in Dwight Hall, 514 Tremont street, on the after-noon and evening of Wednesday, April 19. The largest audience of the season was pres-The larget audience of the season was pres-ent, over two hundred taking supper, and many more came in for the evening, which was given over to speaking and tests. Meeting was called to order by the President, Maggie J. Butler. Interesting remarks were made by Mr. Clegg Wright and Mrs. Hattie Mason. Tests were given by Mrs. Knowles and Mrs. Tests were given by Mrs. Knowles and Mrs. Cunningham. Mr. Bird gave a recitation, and

First Spiritualist Church, M. Adeline Wil-kinson, pastor, held regular services on April 22. The contributors to the exercises were:

Messrs. Newhall, Balley, Marston, Clark, Wright, DeBos, McKenna, Martin, Mesdames Woods, Emmons, Haven, Woodward, Carbee, Fish. Gethner, Bishop, Reed, Hatch, Forrester

dience was in attendance. A vote of thanks Maggie Gaule gave some very convincing spirit was tendered to Mr. Gallaway and Mr. Lathrop communications. E. F. SMITH. for their kindness in presenting the views to the society. Next Wednesday evening we will hold a whist party. The first Wednesday in May (the 3d), a May party.

May (the Su, a may party. Commercial Hall, Mrs. Nutter, Conductor. Sunday, April 23, services well attended. Me-diums assisting: Mesdames McLean, Nutter, Putnam, Woodward, Woodbury, Carbee, Knowles, Gough. Burrell and Miss Wheeler; Messrs. Proctor, Nelke, Scarensky, Bailey, Ar-mend. Mrs. L. A. Cameron, pianist. naud. Mrs. L. A. Cameron, pianist.

Boston Spiritual Lyceum, A. C. Armstrong, Clerk.—Questions considered April 23: "What Birds have the Gift of Speech?" "Is Clair-voyance a Natural Gift, or a Phase of Medium-ship?" Very interesting answers were given. Those taking part in song and recitation were Harry Gilmore Greene, Alice Hatch, Esther Botts, Charles L. C. Hatch, Miss Eloise Hartmann, Mr. Forest Harding, Dr. Dean Clarke. Questions for April 30, "Why do we Eat and Sieep?" "Is the Development of the Intellect or of the Body the most Important?"

The First Spiritualist Ladies Aid Society-C. L. Hatch, Sec'y-held their regular meeting at 241 Tremont street, Friday, April 21. with the President, Mrs. Mattie E. A. Allbe in the chair. Circle was held in the afternoon. In the evening the following mediums and speak-ers took part: Mesdames Waterhouse. S. C. Cunningham, Annie E. Cunningham, Weston, Lambert, Haven, Messrs. Packard, Galloway, Shaw. Miss Laidlaw gave musical selections during the evening. Next Friday evening will be whist night. Price 15 cents.

Songs and recitations vere renaerea by Ethel Weaver, Little Ray, Harry Greene, Alta Elwins, Esther Bo'ts, Baby Clifford, Floyd Sibley, Mollie Camp, Fern Foster. Remarks were made by Dr. Brown, Mr. Weaver, Mr. H. Leslie, and Mrs. Butler. All are invited to attend the grand reunion on May 21. Red Men's Hall meetings, Mrs. Wm. S. Buter Conductor, C. B. Yeaton, Sec'y. April 23 the meeting opened with a song service, led by the choir. Mr. J. Frank Baxter of Chelsea deivered an eloquent lecture to a crowded house. Songs by Miss Edith Hatch and Mr. Harold Leslie; reading, Miss Bertha Packard; spirit messages by mediums present. Next Sunday excellent talent is exp(cted.

-T. H. B. James, Seo'y. - Services Sunday, April 23. were made enjoyable by Meedamea Butler, Matson, Quaid, Smith, Sherwin, Lefavour, Sawyer, Messrs. James Smith, Balcom, Fallingreep, Drs. Warren, Furbush and others. Music by Misses Lena and Elsie Burns. Mrs. Lizzie future is for the upbuilding of true Spirit-D. Butler and Mrs. B. W. Belcher will assist ualism and the presentation of its truths to in the evening service April 30.

The First Spiritualist Society, Lowell, Mass. John Banks, Seo'y. Sunday, April 23, Mrs. Abbie N. Burnham gave two very able ad-dresses on the various topics of the day. Next Sunday Mr. Hammond of Worcester will lecture

Cadet Hall. Lynn Spiritualists' Association. J. M. Kelty, President; Mrs. A. A. Averill, Sec'y. Mrs. Sarah Byrnes served the Society on April 23, and gave grand and instructive discourses. Next Sunday, Mrs. Effic I. Webster, of Lynn, test medium.

New York.

Tests were given by Mrs. Knowles and Mrs. Cunningham. Mr. Bird gave a recitation, and the Lamont children contributed a sketch, which was very amusing, while Mr. Harold Leslie sang several songs, which were ap-preciated. Meetings every Sunday evening, in Red Men's Hall. Everybody invited. First Spiritualist Church, M. Adeline Wil ion was general that the address was one of the most scholarly and eloquent discourses that an audience in the Borough of Brooklyn has had the pleasure of hearing for a long time, if it has ever been excelled. Many persons desired to hear Mrs. Lease again. The moving spirit in securing Mrs. Lease to lecture at this

and Wilkinson. Gould Hall, 3 Boylston Place. The Helping Hand Society held its meetings as usual with the President, Mrs. C. L. Hatch, in the chair. In the evening stereopticon views were presented and illustrated songs were sung, A good au-ding to the difference of Manhattan, who met all obligations out of her own purse, and stood responsible for all expenses incurred. F. A. Wiggin of-fered the invocation, and after the lecture was concluded the Rev. Ira Moore Courliss and Miss

communications. E. F. SMITH. The Christian Spiritual Union held its regu-lar meeting Sunday, April 23. 3 P. M., in Lyric Hall, Sixth Avenue, near 42d street. Exer cises consisted of solos by Miss Raymond and Mrs. J. D. Parslow; tests, Mr. Stryker; Dr. Harlow Davis stirred up the skeptics by his convincing messages. Next Sunday, April 30, at 3 P. M., our final meeting of this season will be held. A farewell seance will be given by Instrumental music will be presented by hest instrumental music will be presented by best professional talent. We shall meet again in the same hall the first week in October, with Dr. Harlow Davis reëngaged for the opening. R. J. PLUNKETT, Cor. Sec'y.

First Association of Spiritualists, The Tuxedo, Madison Avenue and Filty-ninth street. M. J. Fitz Maurice, Sec'y, writes: On April 23 Miss Gaule gave wonderful messages from the spirit-world at both afternoon and evening meetings. Mr. and Mrs. Edward Severn favored us with exquisite music on violin and piano, and Mr. William Gaston rendered two tenor solos with great pathos. The Rev. Henry Frank, who is now organizing a Society for Psychical Research, was called to the platform, and responded with a short address, advocat ing Spiritualism very strongly. Miss Gaule closes her engagement with this Association next Sunday, but is under engagement to open the season in October.

The usual meetings of the Woman's Progressive Union-L. L. Smith, Sec'y-were held at 423 Classon Avenue, Brooklyn, on Sunday, The Children's Progressive Lyceum, No. 1. C. B. Yeaton, Sec'y, held its usual session on April 23, commencing at 11 A. M. The lesson subject was "Spiritual Phenomena." The topic for the younger groups was "Duty." Eighty-two members took part in the banner march. Songs and recitations were reudered April 23. At the afternoon session Mr. Wiggin

Mr. F. A. Wiggin will speak and give ballot tests in the International Conservatory of Music, 744 Lexington Avenue, one door above 59th street, Sunday, Aoril 30 Mrs. Helen T. Brigham, the regular speaker, will address the society in Poquonnock on that date. The usual service was held in the church of the Fraternity of Divice Communion Sunday evening, April 23, at Aurora Grata Cathedral Miss Richardson was our singer, and Prof. Whitelaw the violinist. Mr. Courlis gave a short talk, and a number of very fine spiritmessages. Anna M. Tuttle, Sec'y.

Anniversaries.

Atlanta, Georgia.

Mrs. Leo F. Prior writes: The Society of Spiritual Science, of Atlanta, Ga., has requested me to send to your paper the following report of our Anniversary exercises. This society is located far from the centre of Spiritualism, and its members are few in number, yet their object in the past, the present and the public so that they may be respected by all. We are glad to report that that recognition which they have sought has been given them.

On Friday evening, March 31, the Ladies' Harmonial Club, an auxiliary of the Society of Spiritual Science, held an Anniversary cele bration. A pleasing program of vocal and in-

strumental music was rendered. The feature of the evening was the disposing by auction of the pound packages which were contributed by each one who attended the social. Our auctioneer, a bright young lawyer of this city, was very amusing, and anticipa-tions and expectations of what we were pay-ing our dimes and dollars for ran high. No one was disappointed when he opened a pack-age to find that he had paid fifty cents for five cents' worth of soap. After all the packages were disposed of we were tendered a delightful supper, contributed by the Ladies' Club. Games, the old fashioned kind, were then in-dulged in until a late hour, and all went home feeling that "they never had a more enjoyable time."

Sunday evening, April 2, was devoted to the Anniversary Address. The hall was well filled, although it was Easternight, and every church in the city was rendering a special Easter program. After the lecture a special collection was taken for the N. S. A. which netted that august body \$6.25. We wish that this could have been doubled. But small as it is, it shows the feeling of the Southern Spiritualists toward that organization. If we are not taking too much of your valua

ble space, we would like to peak of the work

meeting. We have a very nice choir organized, led by Mrs. Beautschey and Miss Dickinson There is often an addition in the shape of Master Avary Dailey, a violinist, who is but eight years old

Springfield, Mo.

Our Anniversary celebration in G. A. R. Hall on South Side (largest and best hall in town, except the Opera House), was a most emphatic success in every respect. The program was excellent and varied, and was rendered in a manner pleasing and satisfactory to all. Two sessions were held for spiritual, lit erary and musical presentations, and between them a third for gastronomical and coolal re freshment—about two hundred partaking of the latter. The utmost harmony and good feeling prevailed throughout, and the occasion was one long to be remembered. The principal addresses were given by Mrs. M. Theresa Allen and the writer. Brief remarks were also made by A. R. Dixon, J. A. Fox and W. J Black. Numerous recitations and select read ings; Anniversary poem by Mrs. Julia A. H Colby, a city school teacher; songs by O'Neil Quartet Club, Mr. and Mrs. Allen and others; plano selections, Misses Hambaugh, English and others; violin solos, J. M. Allen; and last, not least, magnificent tableaux representing "Death and Immortality," "Angel Mother and Orphan Boy," and "Mental Liberty." The hall was profusely decorated with flower ing plants and pictures, and draped with the national colors, etc. All the exercises were free, including the bountiful repast, and no collections taken. Blest BANNER OF LIGHT, long may it continue to wave! Fraternally, JAMES MADISON ALLEN.

Famous Parrot Dead.

Polly Ives, Nutmey State's Best Known Bird, Burled in Style.

Polly Ives, the best known parrot in Connecticut, has been laid to rest beside Polly Hall, his life-long companion. Polly Ives was the property of Dr. Fayette S. Hall of this city. Polly Hall, a female Parrot, died three years ago of indigestion. Polly Ives, the male bird, has pined since the death of his mate. He died of consumption. Polly Ives was fif-teen years old, and was given to Dr. Hall by Robert S. Ives of this city. Dr. Hall gave state funerals to both birds,

and had them interred in the Wallingford cemetery. Their caskets were thirteen inches long, six inches wide and four inches deep. Dr. Hall said to day: "Polly Ives had more intelligence than a greatmany people. Honesty was one of his strong traits. He would watch, and if any one attempted to take anything which did not belong to him, Polly would set up a great up-roar. I am sure that Polly has a future state.

I am not exactly orthodox in my belief. I think that if intelligence is displayed by animals they will have a future state. The intelligence shown by birds is called natural instinct, but in my opinion it is real intelligence. I am sure that I shall see my pretty pollies again, and I believe they are together now."





I was troubled several years with chronic Eczema, on my head and face. I took medical treatment from two doctors and several lotions, but received little relief. At times, the dreadful itching became almost intolerable. When I was heated, the Eczema became painful, and almost distracted me. I tried CUTICURA REMEDIES. The Eczema rapidly disappeared, and I am well, with no trace of any cutaneous disease. J. EMMETT REEVES, Feb. 22, 1898. Box 125, Thorntown, Ind.

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Good speakers and mediums always in attendance. Seate free. All welcome. Mr. G. Delerce, Preside. t; Mrs. Allce Ashiey, Secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Wei-ler, President. Ira M. Courlis, Medium,

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Ful-ton Street.-Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

Fraternity Hall, 869 Bedford Avenue, every Budday evening, 8 o'clock. Shor, lecture and tests by Miss Obapin, blind medium. Weekly meetings 308 Tompkins Avenue, Friday evening and Wednesday at ernoon.

People's Mission, Coulmbin Hall, 1810 Fulton Street.-Sundays at 8 P. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Whitney, Chairman.

680 Myrile Avenue.-Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M. CHICAGO.

The First Society of Resicrucians meets every Bunday in Steinway Hall, (7th floor, Take Elevator.) Van Buren st., near Michigan Ave, at 10.46 A.M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumbine, lecturer. First Spirltual Church, South Side, 77 Thirty-First Street.-Sundays. 2% and 7% P. M. Georgia Gia-oys Cooley, Pastor.

Englewood Spiritual Church, 528 West 63d street, Sundays, 2½ and 7½. Lyceum I P. M. Lora Holton, pastor. CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7½ P.M. M. St. Omer-Briggs, pastor MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditori um, 558 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson, President,

NEWARK, N.J. The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets at 8 p. M. Mrs. G. A. Dorn, President.

NEW YORK CITY.

International Conservatory of Music, 744 Lexing-ton Avanue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. Christian Spiritual Union meets in Lyric Hall, Sixth

ear 42d street, Sundays, 3 P. M. Dr. Harlow Davis, medium for April. First Society of Spiritualists meets at the "Tux-do," 537 Madison Avenue, corner of Madison Avenue, and

bolds services at 3 P.M.

The Fonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum at 2% P. M.

PHILADELPHIA,

The First Association of Spiritualists founded 1859) meets at 13th street and Girard Avenue. President, Capt. F. J. Keffer: Serveisry, Frauk H. Morrill. Lyceum 1P.M. Services 3[and 7% r.M. Lecturer, W.J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring Garden streets, every Sunday at 24 and 741. Lycenum at 24. Seance every Friday evening. President Hon. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 1325 S. 15th street.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Berkeley Hall .- Dr. George A. Fuller delivered, before a large audience this morning, another new and grand lecture entitled, "The Saviour of the World," which proved his mas-terpiece. The applause he received was tremendous. Mrs. Mary E. Lease occupied a seat upon the platform, and at the close of Dr. Fuller's address made a brief speech that was well received. It was just enough to make the peop'e want to hear more. I'he directors are contemp ating engaging her for a month during next season. Prof. Schaller and Miss Laidlaw furnished excellent music. In the evening the hall was filled to its seat audience.

Eagle Hall, 616 Washington street. The three sessions on Sunday were well attended; Mrs. Gilliland, President, assisted by the following mediums: Messre, Norse, Neill, Smith, Jack son and Marston; Mesdames Haven, Friedricks, Stackpole, Davidson, and Miss Wheeler. These meetings are increasing in attendance; many investigators at every session.

Odd Ladies' Hall, 446 Tremont street, Mrs. A. P. Guiterrez, Pres. dept, assisted by Mrs. Lewis. Mediums and speakers of the day were Mesdames Hill, Davis, Dade, Merriner, Rhinde, Robertson, Ott, Guiterrez, Messrs. Haynes, Hall, Price, Pye, Graham, Turner, Arlington, Pierce, Cohen, Nelke, Dr. Huot. Music, Prof. Tyler and wife. Meetings every Wednesday afternoon at 2:30,

Massachusetts.

Worcester.-Mrs. D. M. Lowe, Sec'y, writes: For the last three Sundays Harrison D. Barrett, of Boston, has occupied our platform, drawing good audiences and giving lectures that were timely and practical, always pref-acing them with poems that were sermons within themselves. We feel that Mr. Barrett is a tower of strength to the cause he represents. Wednesday, April 12th, quite a delegation of the Worcester Spiritualists took the electrics for Mariboro', in response to an invitation from the First Society of Spiritualists there to spend the afternoon and evening with them. A bountiful supper was served and a fine entertainment given in the evening. The company returned home feeling that they had been royally entertained, and that the Marlboro' Spiritualists were indeed a hospitable people. Sunday, April 30, Mrs. May S. Pepper will occupy our platform.

Malden Progressive Spiritual Society.-On Sunday evening, April 23, memorial services of a most interesting character were held at the hall of the society, No. 76 Pleasant street. The poems used at the Saturday services were read, with selections from Whittier and original roems by Bro. Ryder. Remarks were made by the President and Bros. Cowan, Ryder and Warner, and Sister Fagen, whose guide, "Starbright," took possession, giving a number of messages, all recognized, as were those given by Bro. Cowan. Appropriate music was ren-dered by Mrs. Barber and Mr. Ryder. The family and friends of Mrs. Allen, present in large numbers, were greatly comforted and cheered by the services, and the beautiful philosophy of Spiritualism was advanced to the great benefit of all who were present.

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning Block. N. B. P. writes: Sunday, April 23, Dr. Chas. W. Hidden of Newburyport. Mass., was our speaker and medium. He delivered two excellent lectures; subject in the afternoon, "At the Threshold of the Great Beyond"; subject in the evening, "The Wonders of Hypnotism." It was his first ap-pearance in our city, and he made a favorable mpression.

E. D. Chase writes: The Greenfield Progressive Spiritualist Society celebrated the Filty-first Anniversary of Modern Spiritualism on Monday evening, March 20, in Union Hall. Mrs Helen Temple Brigham gave the address of the evening in her usual pleasing and interesting manner upon a subject taken from her audience. She closed with improvisations upon subjects that were also furnished by her

Other States.

Chattanooga, Tenn.-The Daily News of April 12, 13, 19 and 20 gives extended complimentary notices of the work of Mrs. Loe F. Prior with the spiritualistic society of that city. Mrs. Julia Steelman-Mitchell preceded Mrs. Prior, and was also most considerately treated by the secular press. Mrs. Prior's engagement covers a period of six weeks. Thus far her audiences have been large and enthusiastic. The News speaks of her first lecture as one of the most logical discourses ever delivered before the society. Her test-work was also highly complimented, while all references to the speaker herself and the Cause of Spiritualism were most kind and just. Mrs. Prior's work is having a good effect in the South and shows that a settled pastor can and does advance the interests of Spiritualism to a much greater 'degree than is otherwise possible.

Providence Spiritualist Association, David F. Buffington, Sec'y-JFS. Scarlett of Cambridgeport, Mass., lectured, and gave spirit messages afternoon and evening, April 23. The lectures were of a high order, and pleased the large audiences that were assembled. The so ciety expects to employ Mr. Scarlet again in the near future. Next Sunday Edwin S. Straight of East Providence, R. I., will lecture.

Portland, Me., Orient Hall, Mrs. M. A Brackett, Sec'y.-Services Sunday, April 23, were most satisfactorily conducted by Mrs. S. E. De Lewis and Mrs. M. B. Ridlon.

Norwich, Conn-Mrs. J. A. Chapman, Secretary, writes: Mrs. Nettie Holt-Harding of East Somerville, Mass., spoke in the Spiritual Academy, Park street, Sunday, April 23, giv ing many well-recognized spirit-delineations, names and messages.

Mass Meeting in Rockland, Me.

On Sunday, April 16, an enthusiastic mass meeting was held in Grand Army Hall, which was filled to overflowing. The services were conducted by Rev. A. J. Weaver, President of the Maine State Spiritualist Association, and Edgar W. Emerson. Mr. Weaver gave two powerful and instructive discourses. In the afternoon the subject was the origin, growth and spread of the spiritual religion into all the civilized nations of the earth, and the wonderful work it has accomplished. He spoke of the many eminent men of science, who have spent years of patient investigation and, have proven beyond a doubt the fact of spirit-return, the most stupendous and vital truth ever given to the world. In the even ing he showed how the belief in spirit-return had existed in the olden time among all na-tions, tribes and peoples in the world-how it harmonizes with the Bible, ancient history and reason. Mr. Emerson was at his best. His influences were able in several instances to go into homes strange to him, and describe persons and things with a great familiarity and correctness. The audiences were highly pleased and satisfied. Much good will result from this very successful meeting. The people are already asking for more. We trust the dor is reformed internet when similar meetings day is not far distant when similar meetings will be held in all the cities of Maine.

F. W. SMITH, ۵

BT The latest |BANNER OF LIGHT should always lie on the table in your reception room

Sunapee Lake Camp-Meeting.

The Sunapee Lake Spiritualist Camp-Meet-Con Day Go ing commences the last Surday in July, and continues several weeks. The committee have some of our best speakers and mediums engaged, and are making arrangements for the Haj He comfort, pleasure and instruction of all who may attend our meeting this year.

Sunapee Lake is one of the most beautiful Jut My Nea esorts in New England, and is becoming more and more popular every year as it becomes bet-ter known. It is on the line of the Boston and Maine Railroad, Concord and Claremont di-Re Rei vision, where fine steamboats connect at Lake Sunapee station to take passengers to all points around the Lake. Blodgett's Landing, where the camp-meeting has been held for twenty-one consecutive years, is situated on the east side of this charming Lake, in a lovely grove. The Ladies Aid, auxiliary to the Camp Asso

ciation, will hold a Fair in August.

We respectfully and cordially invite the attention and patronage of friends to our camp, hoping to meet our old-time workers and asso ciates, and as many new ones as can arrange to come. Programs giving full particulars later.

MRS. ADDIE M. STEVENS, Pres. S. L. S. Association. Hillsboro Bridge, N. H.

Norwich Helping Hand Society.

Norwich Helping Hand Society. The National Apron Sale of the Helping Hands was a unique affair. It was success-fully conducted in the Spiritual Academy, on Thursday, April 20. Aprons were received from nearly every State in the Union, also from the BANNER OF LIGHT and The Progressive Thinker. The Rhode Island State Association was represented by Mrs. May S. Perper, and the Connecticut State Association by Mrs. J. E. B. Dillon. Among the most attractive dc-signs was a handsome affair in hand-painted poppies, in red and gold, sent by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden poppies, painted by Mrs. R. S. Lillie, was much admired. New York was represented by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden admired. New York was represented by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden admired. New York was represented by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden admired. New York was represented by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden admired. New York was represented by Mrs. J. Clegg Wright, from Ohio. Another, from California, in yellow satin and white mull, with golden poppies, painted by Mrs. R. S. Lillie, was much Harding, Mrs. Pettingill, and others. The difference and spiritualist who has plumbed the vold of death as I have, and touched the solid ground of fact, has established and the the courded the solid ground of fact, has established have and touched the solid ground of fact, has established have and the here of the solid ground of fact, has established have and the bernave and sub the poetry of desolation and despair; the have not working classes. The dis-play numbered about one hundred aprons, and was considered the funest show of tife kind chusetts by Lizzle Harlow, Carrie Loring, Mrs. Harding, Mrs. Pettingill, and others. The dis-play numbered about one hundred aprons, and was considered the finest show of the kind ever held in this city. An excellent supper was served, and fine music enlivened the occasion

The Helping Hands extend sincere thanks to every donor to this affair. MRS. J. A. CHAPMAN.

Norwich, Conn.

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