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For the Banner of Light. WORK TO-DAY.

BY STEPHEN H. BARNSDALE, Do well thy work to-day. Nor for to-morrow care: But bravely fight life's battles, With love and wisdom rare.

You need not fail to win The chiefest good in life; Be wise and do your greatest-Be conqueror in the strife:

Not conqueror o'er others, Enslaving to your will; But conqueror over selfishness, With heavenly aided skill.

Do thou thy work to-day, And do thy very best; The work thus done brings triumph, And peace, and joy, and rest.

The Spiritual Rostrum.

The Spiritual Reformation; or, The **Reconciliation of Christianity** and Spiritualism.*

Anniversary Address delivered at Horticultural Hall, Boston, March 81, 1895, BY REV. T. E. ALLEN, Pastor of First Congregational Society (Unita-

rian), Grafton, Mass. (Reported for the Banner of Light.)



HEODORE PARKER and William Denton had often talked together upon the question, What should be the next step in religion? They found a very wide divergence many times between their opinions. Yet, withal, each

frankly acknowledged that he believed that one was just as anxious as the other to find the truth.

They both believed, too, that there must ex-ist such criteria of truth that in spite of their different nurtures and careers upon earth, and their different prepossesions, it ought to be possible to make such a deliberate and judicial comparison of ideas as should reveal to each at least some particulars in which he erred. They still retained some pride of opinion, it is true. The big I would occasionally take possession of the windows of the soul and look out, aston-ished at the audacity of a fallow with who

an affair of the emotions. It must be an agreeable emotion, too. Having established this criterion, I perceive, O Socrates! that perfection is not, as many suppose, the true destiny of man. It is doubtless a means toward the true end in-itself, but end in-itself it cannot be. It is evident, too, though strange it is that I should be brought to say so, that even right-eousness cannot be the end in-itself for man. For, if a righteous act has no connection with emotion there is no reason why a being conemotion, there is no reason why a being con-stituted as man is should do it, and if it has such a connection, then the agreeable emotion, whether it appears as approval of conscience or otherwise, is the real end, and the righteous act the means. The same kind of argument can be brought against every end located in the province of intellect or will that can be pro posed.

"Can we not now sum up our conclusion in a few words?" asked Socrates. "Yes, we can," replied John Stuart Mill. "The truth for which we are seeking is this: That the end in-itself for man is an agreeable emotion, satisfaction, happiness, joy, bliss, blessedness I make no attempt to accurately define what this is, but simply point it out. Re-ducing it all to the lowest terms, we arrive at the formula, the destiny of man is happiness. Try as they will, the doctors and philosophers, to evade this conclusion, the end is happiness, and I maintain now, as I always have, that utility is the test of means. What most con-tributes to happing a means of the higher util tributes to happiness possesses the highest util-ity. The final explanation of conduct is the effort to experience agreeable emotions, and to avoid disagreeable ones. And yet, it does not follow that the struggle for perfection, and to obtain the approval of consistence are mat to obtain the approval of conscience, are mat-ters of slight moment. In fact, the relation be-tween real means and end is that of cause to effect, and, consequently, he who would achieve the end must bring the means into action. While the means in themselves, then, are not what we truly prize, they do become of pri mary importance when viewed as necessary links in the action of acutotic that processes links in the chain of causation that procures for us the end that does possess inherent value." "And yet," said Parker, with a sigh, "while I see the great and perhaps irresistible force of

your argument, there is such a suggestion of carnality, sensuality and grossness about the happiness doctrine that 1 confess it strongly repels me." "That," responded Mill, "is due to your

"That," responded Mill, "is due to your habits of thought. If you will reflect upon it, you will soon see that I am right. For if, as we both believe, carnal man is destined to evolve into the angel, there must be some axis of continuity, some one faculty or sensibility for the notive of man upon which formed set in the nature of man upon which forces from without can act upon every plane of his evolution, and so allure, or drive him upward. This axis is that sensibility which makes describe it as the characteristic that separates can also express all that is spiritual and lovely in the angelic type, both here and upon earth. "If you look at Christianity philosophically you will find, too," said Denton. "that its baits, or, if that seems too undignified a term its rewards have always involved the happi-ness idea. You will find it as well at the bottom of the purest teachings of Jesus as of the crudest schemes of salvation. Human nature demands it, for it is the only foundation upon which it is possible to build." "You have both presented views that are new to me," said Parker, "and, while I suspect that you are right, I must have time to think them over before I adopt your ideas. Perhaps it is true-there is certainly an air of universality that commends it-that we have in the sentient nature of man, in the very love of pleasure that so often seems the most persistent lurkingplace of sin and all that is commonly called evil-perhaps we have even in this the sure promise of the regeneration of humanity, both individually and collectively, the guarantee of the final establishment of that kingdom to which the Church has looked forward through so many centuries.'

all know, I stood before the world in my earthly career as an advocate of Christianitr, of the gospel of Jesus Christian I then understood it. To be sure, I was a rational Christian, and was accounted by many, even amongst liberals, one of the most radical of preachers. I be-lieved then, as I believe now, that the essential doctrines of Jesus have the power to save humanity, and my first answer to the question propounded is, that the next step needed is not to found a new religion or even a new sect, but simply to give free play to the genius of but simply to give free play to the genius of Unitarianism, and to turn as much energy as possible into missionary work, in order that rational Christianity; may everywhere com-pete side by side with Orthodoxy, and, under the law of the survival of the fittest, take its place. But I will stop and listen to Denton, as I see that he is getting uneasy, and know that he must have something to say." "I am well aware," began Denton. "that what you call Christianity is a vastly different thing from the Orthodoxy of my boyhood, and yet, I confess that it is a great matter of sur prise to me that you still cling to Christianity in any form, even the most attenuated. Look

in any form, even the most attenuated. Look back over its history-you are familiar with it; think of the outrageous doctrines that men and women were told that they must believe if they would be saved! Think how free thought and science have been oppressed, how civilization itself has been retarded; and then tell me, is it not time that a religion which has had such a bistory should be departing buyied had such a history should be decently buried from the sight of men, making room for some-thing better? Is it not time to sweep Chris-tianity, the mother of many crimes and errors, into the sea of oblivion, and to build anew? think so. And what is it, you ask, that I would put in its place? Spiritualism, bearing knowl-edge in place of faith, Spiritualism looking into the living universe of to day, instead of turning over worm eaten tomes in libraries, Spiritualism asking for truth, not bowing in reverence before tradition, looking up and forward, and not forever into the past."

'You are quite vehement in your attack upon Christianity, my dear Denton," said Par-ker, "but you do not disturb my equanimity in the least. For, whatever in my belief is reasonable I can defend, and whatever is not I am willing to cast aside, when convinced that it is wrong. I trust you will be able to bear my onslaught upon Spiritualism with equal grace.

You have called my attention to the sombre "You have called my attention to the sombre side of Christian history, to facts so well at tested that no one disputes them. And yet, what do they prove? Because an advocate of Christianity, does it follow that I am an apolo-gist for such events? God forbid! The Chris tianity for which I stayd is no more the mis-shapen belief and the unspiritual life reflected in the averate and doctings you mention than in the events and doctrines you mention, than pleasure and pain, happiness and misery possi-ble. Under the term 'irritability' biologists the same as the contaminated river which it becomes after receiving the sewage of a great living from dead protoplasm. It may reek city. The horrors of Christian history are not yonder, if you wish. Come, Mr. Walton. with carnality in men of lower types, but it consequences of pure Christianity, but of the Tears of anger and mortification rush pollution of its current by ignorance, selfishness and brutality. They furnish a demon-stration of how sadly millions of men and women needed a Christianity which, while professing, they knew not. I hold, then, that this line of criticism is irrelevant. You can, indeed. launch vour thunderbolts against such doctrines as I actually hold in the name of Christianity or otherwise, and I will defend "You express surprise that I still cling to Christianity; you think that it ought to be buried out of sight, and, apparently, that a religion ought to be erected, from foundation to pinnacles, out of new materials. Your words show that you have overlooked the true philosphy of the mental evolution of humanity. Let me ask Mr. Mill to give us the benefit of his reflections. I will put the question in this form: What should be the attitude of the truth-seeker toward the accumulated knowledge of mankind? Should he reject it in toto?" "I will respond to your question as best I can," said Mill. "The two ways of acquiring truth that it is necessary for us to consider are by first-hand experience and upon authority No one will deny the value of the former. In deed, it is possible to have the first without the second; but not to have authority without first-hand experience. For, in the first place, nothing but experience can teach us the letters of that alphabet which authority must use to make itself understood; and in the second place, any alleged body of truth looked upon from any one's standpoint as authority, can always be resolved into the first hand experi ences and inferences of men or of spirits. If it be claimed that the word of the prophet is an exception because it comes immediately from God, my answer is that it is never possible to prove that his word came immediately from that infinite Source, and that, therefore, the careful thinker is debarred from placing the teachings of a prophet in a special category by themselves as a body of unquestionable truth. The question asked can be restated in the equivalent words, What should be the attitude of the truth seeker toward authority? There are three possible attitudes with respect to anything stated upon authority: 1. We may reject it. 2. We may accept it. 3. We may be in doubt about it. To reject authority per se, merely because it is authority and not first-hand experience, is to declare science impossible. How many men, think you, would ever know the distance from the earth to the sun, if they were compelled to discover for themselves all of the mathematical and other truths upon which its determination depends? You see, then, to what abject intellectual poverty we are reduced if we reject authority per se. "If, on the other hand, we go to the other extreme and accept every statement as true merely because some one says it is, we shall find ourselves in a predicament none the less fatal to well regulated thinking. With the critical faculty killed out, or practically so, with the process of verification rarely brought into play, who can enumerate the delusions, superstitions, mal observations and false inferences that must be handed down from generation to generation as truths which men are powerless to challenge? All progress must soon cease, under such circumstances, for the wild-est conjectures of self-conceit would satisfy curiosity and bring the mind to a halt. "Since, then, we are forced to reject two of our three alternatives as nothing less than a death blow to all of the highest interests of humanity, we must conclude that the proper attitude of the truth-seeker toward authority per se is one of doubt. Truth is unspeakably precious, and the effects of error may be very far-reaching and costly. Therefore, the en-lighted truth seeker says of authority that it is neither to be lightly set aside as worthless nor yet lightly accepted as a substitute for the endeavor to obtain that primal first-hand experience whose authority is both supreme in our consciousness and the source of all knowl-[Continued on second page.]

Literary Aeyartment.

THE HEIRESS OF GROVE HALL. A ROMANCE.

Written Expressly for the Banner of Light, BY CARLYLE PETERSILEA.

Author of "The Discovered Country," " Oceanides, A Psychical Novel," " Mary Anne Carew ; Wife, Mother, Spirit, Angel," " Philip Carlisle, A Romance," Etc., Etc., Etc. [Copyrighted by the Author.]

CHAPTER X. THE LOVERS.

RS. EARL'S ball was a very enjoyable affair, and the loveliest and sweetest girl there was that same little "cast-away." Miss Maggie. As she sat there. away," Miss Maggie. As she sat there, by the side of Lord Oswold, many a young gentleman cast admiring glances in that direc-tion, wondering who she could be, and earn-estly seeking an introduction. "That little fairy yonder does not look much

"That little fairy yonder does not look much like the brave heroine of the morning," said Henry Walton, turning to Pauline Somerton as she hung on his arm. "How extremely beautiful she is! This is the second time she has saved your life. What a debt of gratitude you owe her. But just look at Arthur Bradish. I never saw him stare at a girl like that be fora." fore.

Arthur Bradish started up, a deep flush on is handsome face; he had been leaning against the mantel, gazing at the little figure on the sofa with his heart in his eyes, forgetting that there was any one else in the room. With a feeling of annoyance he turned, and met the fiercely jealous eyes of the young heiress of Grove Hall Grove Hall.

"It is extremely warm here, Mr. Walton," she said pettishly, "and we are disturbing Mr. Bradish. Let us go into the conservatory; it

"I believe my name is on your card for this quadrille, Miss Somerton," Arthur said, feel-ing that he had been guilty of great careless

ness in forgetting it. Pauline's black eyes flashed fire; she felt a desire to strike him to the earth. "Oh! it is not of the slightest consequence!

lovely, introcent, beautiful and brave-his golden-haired ideal-robed in purest white, with spotless lilies in her golden curls, and another at her throat, dancing with the grace and lightness of a fairy. She set his brain reeling and his heart throbbing with the great and grand passion of love, the first he had ever known. known.

It was over at last. The gray and dismal dawn of a rainy autumn morning stole through to the floor; Arthur had picked it up, and pressing it to his lips asked permission to keep it; then he had folded her mantle about her. as though she were his forevermore; he had neither ears nor eyes for any other but her, and it seemed to him that she looked fresher and sweeter in the chill morn than she did in the heat and whirl of the night, as she leaned on his arm, and he handed her into the carriage

"We shall expect to see you often at Grove Hall," the banker said, cordially. "Your fath-er and yourself will ever be most welcome guests."

"Yes," said Pauline, leaning forward to at-tract his attention, "come, by all means; you may lose her if you do not. She might take a notion to go on the tramp again," speaking this so low that her father and mother did not hear it, but poor little Maggie did.

Arthur's eyes looked firmly into the mali-cious black ones; his handsome happy face changed on the instant. "Thanks; I shall be delighted to avail my-

self of your kind invitation, Mr. Somerton."

Arthur Bradish went home feeling as he had never felt before. The whole world was changed- the desolate old house, the wet morn-

ished at the audacity of a fellow-spirit who dared to dissent from his dicta. However, he was rapidly learning his place, so that a mild reproof or even a look would drive him back in confusion to his hiding place.

Yes, they had both had experience enough to know that the mere fact that they happened to hold a certain opinion, nay, even when supported by many indubitable facts, did not warrant them in holding it in a this is beyond-criticism spirit. They had come, in short, to realize that one of the best ways to grow is to candidly consider the beliefs of those who differ from us. So it came about, naturally enough, that they decided to invite a few friends to listen to a more formal discussion of the question that interested them so intensely than they had ever yet undertaken, giving each listener to understand that they should welcome at all times such contributions of his thought as he might feel prompted to make. Imagine us, then, seated under a beautiful tree, with the gentle breeze wafting to us the odors of many flowers.

It had been our especial desire to have Socrates with us as moderator, and to open the discussion with some definitions and preliminary observations which should both start us upon the road to truth and set the pitch so high that the proceedings should be carried on in a dignified and judicial spirit. The whole company was gratified that he so graciously acceded to our request.

At the appointed time, our philosopher said : "In order that we may rise to the plane of truth and love, let each one silently contemplate God, who is truth and love, for a few min-A sweet peace hovered over us, and charity and the love of truth took possession of every mind. At last Socrates said, "I divine that your discussion is to be upon the great theme of religion. We need to know, then, what re-ligion is. We can best determine what it is by asking a few questions." Here the faintest suggestion of a smile passed over the features of most of us. "With whom has religion pri-marily to do?" said our catechist. "With man," answered several; "with God,"

said others.

With whose welfare is religion concerned, God's or man's?"

Man's.'

"With whom, then, has religion primarily to do, with man whose welfare depends upon it, or with God whose welfare is independent of

With man," said all.

"What, now, is the most far reaching and all-inclusive question concerning man, that can be asked?

"What is his destiny?" replied one, after a brief silence.

Compared with his destiny or end, all other things or inquiries are but means, are they not?" "Yes."

"Is religion one of the great or one of the small concerns of life?"

One of the great, surely; in fact, the great-

est." "If, then, religion is the greatest theme that can occupy the attention of man, should you say that it stands in close or in remote relation-

ship to destiny?'

"In close relationship, truly." "What, now, is the destiny of man?" "To glorify God."

"Must not the destiny of man be some su-preme end-in-itself, for him?"

Yes. "ls it an end-in-itself for man to glorify God?'

"No." "What is the nature of the end-in-itself? Does it pertain primarily to man's intellect,

"The end in itself," said Parker, "must be an activity of the emotional nature. For the reason that we delight in the exercise of intellect and will is because they yield satisfaction, and a feeling of satisfaction, whatever its degree, is

"I believe you are right," said Mill. "That has long been my opinion."

"Having arrived at a just conception of the destiny of man," resumed our mentor, " what, now, is religion?"

"My thought leaps, O Socrates! where you would have it," said Denton.

Religion is the science of happiness." "The knowledge of how to raise animals and plants contributes to happiness. Is it, there-

fore, a part of religion?" "In the widest view of things, we may well

say, yes; in a narrower, no." "How shall we qualify the definition, then, to make it more explicit?" "I will do my best to answer your question,"

said Mill, seeing that no one else was prepared to reply. "In the first place, we may very well admit, as brother Denton affirmed, that in the widest sense of the term, religion includes all knowledge, or, at least, all knowl edge that in the opinion of any one can con tribute to happiness. But we can wisely seek a narrower domain to which to apply the term in a more restricted sense. Out of the whole subject matter that occupies consciousness, we should remove the abstract sciences, logic and mathematics, and the concrete physical sciences, physics, chemistry, geology, botany, zoölogy, physiology, biology and a few others. My definition, then, runs as follows: Religion is that part of the one all inclusive science of happiness that deals with the laws and condi tions which govern the harmonious adjustment interiorly of each of the spiritual beings of the universe within itself and exteriorly of each to all others. Thus defined, it includes

"While Mr. Mill's definition may not be perfect," said Parker-" indeed, I know of no word more difficult to define—and while it dif-fers from the definitions with which I have been familiar in the past. I readily see that if we knew and observed 'the laws and conditions which govern the harmonious adjust ment of the spiritual beings of the universe, the kingdom would indeed have come amongst us and the goal of religion would be attained. I will accept the definition, therefore, as I strive to accept all other ideas, until 1 see something better

"And now," spake Socrates, "after some time spent in this preliminary discussion, which, you will allow, has not been misspent, I fain would listen to the disputation between our friends Parker and Denton upon the queson, What should be the next step in religion a I shall gladly take a less prominent part in the | proceedings.

"Brother Parker," said Denton, "you will please lead off."

*In casting this discussion in the form of dialogue, no at tempt will be made to rigorously square the utterances of the characters with their published opinions, though in a general way the views of each will be recognized as suited to the speaker.

You are at liberty to ask the oung person

Tears of anger and mortification rushed to her eyes, and she bit her lip till the blood started, as she hurried away with Henry Wal ton to the conservatory. "It is all the fault of that brazen idiot you

der," she thought, "and I ought not to let him see that I am jealous. Strange that I should feel toward him as I do. I really believe that I am in love with him already. Fool that I am!

A deep distress entered the proud heart of the heiress of Grove Hall-for she did love him, and she was just beginning to find it out as much as it was in her shallow and evil nature to love at all.

'And he forgets and slights me-me, a Somerton! and heiress of Grove Hall-for that nameless and puling girl; but he shall love me yet, even if her life pays the forfeit.'

Pauline Somerton had yet to learn that love cannot be had through evil designing; and Arthur Bradish was not the man to love a girl for her riches; still he wished to be on good terms with her, and treated her with greater politeness than before.

The heiress now set to work with all her might to win him; sent coquettish and lan guishing glances over the top of her fan at him, and managed to keep him near her when-ever she could. As for Henry Walton, poor fellow, he was left out in the cold; still she went to supper with him because no one else invited her, and danced with him whenever Arthur was so obtuse as not to ask her. Ar thur wearied of this at last, and went in search of Maggie, and together they strolled out into the moonlit garden.

I am glad to get away from the ball room.' said Maggie, with a sigh of relief; "and yet I Do you know, I think you and like dancing. Lord Oswold the best dancers in the room? How very elegant Lord Oswold does look when waltzing. He has not danced with Miss Somerton once. I wonder why-he was so devoted to her. Do you suppose they have quarrelled?'

"I think it very likely-in fact, I am sure they have. She told me almost as much. I think his lordship is transferring his atten-

tions to your own sweet self." "Indeed! No. That were impossible. He is so kindhearted he likes to make it pleasant for me, that is all."

"I am very glad, then, if that is all."

He pressed the little hand that lay like a lily on his arm. Her beautiful face took on the color of a wild rose; a gentle sigh and soft smile just parted the cherry lips; the lashes drooped lower and lower until they rested like threads of gold on the delicate cheek. "So Arthur Bradish has taken the little hero-

ine out for a moonlight ramble? eh! Oswold,' said Henry Walton to his lordship. "He is getting quite attentive to her; usually he treats

the ladies with great coolness." Pauline Somerton's face flamed with anger: she turned abruptly away and left the gentlemen.

"That little Maggie is very lovely in mind as well as person," Lord Oswold answered, look-ing after his former lady-love a little uneavity; but Miss Somerton seems to be somewhat jealous of her. Maggie is poor and homeless, and no one knows who her parents were. Capt. Bradish is a very proud man, and would think the highest lady in the land none too good for his noble-hearted boy. Mr. Walton smiled satirically.

'Yes; and poor as he is proud; but I fancy the father and son will quarrel yet. If Arthur sets his heart on this girl, all the powers of earth and heaven will not move him, for he is the son of a hundred warriors. But I must go after Miss Somerton; this is our waltz, I believe.

The ball was a brilliant affair; the hours went by on light wings, and from the time when he walked in the garden, to Arthur Bradish, it was paradise on earth once more; the Captain's troubled eyes, Pauline Somerton's look of scorn, had no effect whatever upon him; he scarcely left Maggie's side for the remain-der of the night. She was a girl all unknown -of low and even wicked parentage, for aught he knew-but at the same time all that was

ing-all seemed as bright and sweet to him as heaven. How beautiful she was! What depths of tenderness lurked in the starry eyes! How the gentle smiles had brought out the dimples in cheek and chin. Lord Oswold was madly in love with her, he firmly believed, and she-she had given him, Arthur, the preference during the whole night, and yet Lord Oswold did not seem offended.

It was not a very pleasant drive. Mrs. Somerton sat back among her wraps, pale with fa-tigue. Pauline's lips were curled in a disdain-ful sneer, and Maggie, with her little hands clasped, was lost in a blissful dream. She did not even see the sneer on Pauline's lips; for once she had nearly forgotten the presence of Mrs. Somerton. Immersed in a fountain of love, hope and youth, she was lost to her present surroundings.

Dora Dalton was up, awaiting their return. A bright fire, fragrant coffee, and an eager, smiling face greeted them pleasantly. "Really, Dora," Mrs. Somerton said wearily,

this is kind and thoughtful of you.'

Miss Pauline went directly to her own room and rung sharply for her maid. "Asleep! as usual!" she said crossly, when

that individual made her appearance and commenced the task of disrobing her young mistress

"I hope you enjoyed the ball, miss."

"I never enjoyed a ball less in my life," the young lady replied sharply. "Make haste, will I am in no mood to answer impertinent you juestions.'

The maid's swift fingers disrobed the feverish girl, loosened the heavy black hair, brushed it out, and prepared her for bed, and all the while the lady sat frowning blackly, and plotting evil

against the innocent. "Oh! why did mamma allow that creature to go to the ball?" she said, at last breaking out in spite of herself. "She looked and acted more like a fool than anything else! The bold, designing imp! I shall have a talk with mam-ma to-day, if possible, and see if there cannot

be a stop put to her disgraceful conduct." "Indeed I would, miss," the maid said, in a cajoling tone; but Pauline did not see the contemptuous smile that curled her lips as she said it. It did not need much penetration on the part of the maid to see that her mistress was intensely jealous of the poor little waif who had found a refuge at Grove Hall.

The day wore on; the sun at length burst forth, and all was bright and gay once more. Arthur Bradish had just mounted his spirited steed, when the Captain made his appearance. "Where to now, my son?" he cried cheerfully

With a bright glance and frank smile Arthur

answered: "To Grove Hall, sir; but I shall return in time for dinner."

He rode away, as he spoke, with the sudden consciousness that his father would not approve of his love, and would much rather have him woo and win the heiress.

"He would like to have me marry a girl with money, I know, and he has taken quite a fancy to Pauline's dark beauty," he said to himself a little sadly. "But nothing in this world could ever induce me to marry a girl of her stamp, even if I had never seen my darling, beautiful Maggie. I love and honor my father above all other men, but in this matter I must please myself."

Arthur reached Grove Hall just as they were sitting down to lunch. The place looked more beautiful than ever, in strong contrast to his own dilapidated home, with its time-worn furniture, the neglected grounds, and one servant; but the young man surveyed the magnificent scene without feeling in the least envious. "My father is so poor that he would be glad

to have me marry a rich wife, and it seems al-most a pity that I cannot love Pauline Somer-ton. This vast estate will all be hers, and a mint of money besides." His eyes saddened a little at the thought.

Pauline Somerton was standing on a little vinewreathed porch that covered the glass doors of the breakfast-room, where they were about to take their lunch; she was looking her best, this morning, in a trailing robe of cream-colored

BANNER LIGHT. OF

cashmers no trace of yesterday's narrow escape from drowning or last night's dancing, was visible in this brilliant face.
But just at this instant, Mr. Somerton came forth with Lord Oswold by his side.
"Why does his lordship continue to come here?" Arthur thought, modily. "I am sure it is not Pauline he cares to see."
He turned to Miss Somerton and uttered the polite commonplaces proper for the cocasion, feeling deeply disappointed at not seeing the fairy like form of Maggie.
"Oh, I never felt better in my life," the young lady said, toying with the silken tassels of her elegant robe. "I am ready for a tennile canter over the country, if 'Black Selim' does not object. But we will go in and lunch, first."

first." "Miss Somerton is capable of riding ten, or even twenty miles, I am quite certain, provid-ing she does not meet with savage dogs on the way," said Lord Oswold, with a meaning glance at the haughty beauty. "Any dangerous beast might tear me in

pieces, if there were none to save or interfere but my lord," replied Pauline, with curling lip and flashing eyes. "Even a girl vagrant is braver than one of England's peors."

"Pauline! Pauline!" exclaimed her father, in some trepidation. "My child, how can you? Surely you do not mean to be impertinent. You must excuse her, my lord; she is beside herself with excitement and fatigue. She cannot mean to forget that she is a lady." "Papa, I wish you would kindly allow me to fight my own battles. I cannot think that his

lordship needs your protection; and as there are no savage dogs around just now, perhaps his lordship will kindly take his leave of us?" "As you are not the particular person whom I called to see, I prefer to remain," said Lord

Oswold, icily.

"As you please," replied Pauline, with in-tense haughtiness, sweeping past him into the house.

CHAPTER XI. THE RIDE AND ITS RESULT.

RS. SOMERTON had determined that Maggie should be something more than a servant, after having twice saved her daughter's life; and, besides, the young IJС girl seemed very well-bred, as well as beautiful and the lady was irresistibly drawn toward the friendless young creature; and thus it was that Maggie found herself one of the family, and seated with them at the table.

As Pauline entered, with heightened color and fiery eyes, to take her seat, her glance fell upon the inoffensive girl who was seated at Mrs. Somerton's side.

Mr. Somerton, with Lord Oswold and Arthur Bradish, entered at this moment, and at Mrs. Somerton's invitation they took seats at the

table also. "Girl!" said Pauline, "you forget yourself! Be good enough to leave the table." Maggie glanced at Mrs. Somerton, partly ris-ing to go. The lady laid a detaining hand on the girl's arm:

"Stay!" she said softly. "I am, as yet, the mistress of Grove Hall. My dear Pauline," she continued, turning toward her daughter, "I fear it is you who are forgetting yourself but, my child, you look feverish; you are not well after the dreadful excitement of the last two days.'

Pauline rose with the utmost haste and rudeness from the table, and without another word, swept from the room, without even a parting bow to the gentlemen. Rushing to her own room, she threw herself down upon the rich velvet sofa, actually tearing out hand-

fuls of her midnight hair, in impotent rage. "Mollie! Mollie!" she screamed, hoarsely; "where are you? Come here, I say. When my father and mother turn against me, then am forced to ask advice of my servant.

Scenes similar to this were nothing new to Mollie. She was a shrewd, unprincipled girl. and liked nothing better than to find her young mistress in one of her furious fits, when it was not directed toward herself.

' Miss Pauline," she answered, has-Here!' tening from the inner room. "What is it, miss? Betimes it be that little upstart Mag, which, miss, she is no better than a servant— and the mistress having her at table! Oh! but she's not even as 'spectable as the kitchen maid-her as does the scrubbing, miss; a character she had, and was not found walking the streets o' nights, as some others as I knows was;" and Mollie shook her head and rolled her eyes in virtuous indignation.

The Spiritual Reformation. [Continued from first page.]

edge." A murmur of approval burst from his listeners, as Mill ceased to speak. "I thank you, Mr. Mill," said Parker, "for your clear exposition bearing upon a most im-portant point. I think no one dould refute your reasoning, even if he felt disposed to do so. I will now continue my reply to Denton. The reason why I oling to Christianity is because I believe that, the essential teachings of the Prophet of Galilee are true. You speak of building anew. I should be much interested to inspect your new religious temple. I war-rant you, that if the building were complete and the architecture harmonious, I should reduce it to a chaotic heap were I to remove from it all the materials you had borrowed from Christianity! Nay, I am not sure that you would have much of anything left! I do not blame you for wanting to build anew—I wish you, rather, a hearty God speed—but I do marvel that you so insist upon emphasizing the newness of your temple, considering that it is nothing more than a rearrangement of Christian material. If I am wrong in stating the case so strongly, you will correct me. "Let me show how inevitable it is that you

should borrow from Christianity. You and I both are the inheritors of much of the best in that religion. This means much. It is impos-sible for millions of men of different nations, forms of government, characteristics and ideals, to profess a religion through centuries, with out that religion, and the immense literature growing out of it, containing important truths not only that the world cannot afford to and will not let die, but that are actually so necessary to human welfare that we could not do without them if we would. Consider the spirit that animated Jesus as expressed in his great teachings of love to God and man, and the Golden Rule, that the service of others is the true measure of greatness, and that the king-dom of heaven can be realized on earth, and I ask you candidly to consider whether they do not constitute a set of ideas as indispensable to the development of the best in human life as Hamlet to Shakspeare's drama?

"I am well aware that many Spiritualists have turned against Christianity, that they would like to feel that they have entirely set it aside, and are beginning over again with a clean slate. But this is impossible. It is no more reasonable to throw away a truth because it is old, than it is to accept a false teaching because it is new. Indeed, it is yet more to the point to say that we have not so much to deal with the matter of discarding truths, as with defacing the old label, and pasting a new one over it.

"The most advanced critics concede that Jesus brought no new doctrine to the world, and yet, practically, the spiritual perceptions of the man were so fine that he picked out and emphasized the most important conceptions that belong to the field of religion; and by doing so, permitted a great mass of the rubbish of Judaism to be swept away. Farther, by the power of his personality, aided by the Holy Spirit, he so affected the thought and ideals of a few poor and simple-hearted men that they founded and spread through the world a great religion. I wish to emphasize the fact that that religion, in its vital and essential features, was greatly superior to the religions of the Jews, Romans and Greeks and especially of the hordes of barbarians which it displaced.

"I will turn now," continued Parker, "from my partial defense of Christianity to a criticism of Spiritualism, and then you, friend Den-ton, will have a chance to reply. I will begin by quoting the words of two friends of your cause. The first is one of the martyrs of Spir-itualism, a gentleman known by reputation by every American Spiritualist. The other is an intelligent lady, herself a medium, investigator and writer. The gentleman's testimony is as follows:

"'I know Spiritualists who stand just where they did forty years ago.' Meaning that, in his judgment, they had not progressed any in that time. He spoke of the fraud that has so injured Spiritualism, and of the need of education amongst its mediums. He held that psychical force-

the bed roal of religion and so powerfully in-fluenced the canons of biblical criticism. Am I right in this, Mr. Parker?" "You are," the gentleman replied. "And in this connegrion I will make two statements relative, to Unitarianism. At the National Conference of Unitarian Churches held at Sar-atoga in September, 1804, the constitution was amended to read as fullows: amended to read as follows: "'The Conference of Unitarian and Oth r

Christian Churches was formed in the year 1805, with the purpose of strengthening the churches and societies which should units in it for more and better work for the kingdom of God. These churches accept the religion of Jesus, holding, in accordance with his teachings, that practical religion is summed up in love to God and love to man. "The conference recognizes the fact that its constituency is Congregational in tradition

Its constituency is congregational in tradition and polity. Therefore, it declares that noth-ing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while dif fering from us in belief, are in general sym-pathy with our spirit and our practical aims.' "What I have just read is the preamble of the amended constitution that was adopted unanimously by the delegates to this confer-

unanimously by the delegates to this confer ence. In the constitution itself the conference is expressly declared to be a 'purely ad visory' body, and 'until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to recommending to them such undertakings and methods as it judges to be in the heart of its constituency."

"It will thus be seen that the relation be tween the local Unitarian societies and the National Conference—as indeed with all other organizations-is entirely voluntary. Each lo cal society is, as it were, an independent re-public. I would call your attention to the fact, also, that the preamble which I have read to you is the nearest approach to anything like a creed to be found in the Unitarian body One exception ought, perhaps, to be made: Many churches—possibly all—have what is called a 'bond of union.' In many cases these are no more burdensome than the preamble mentioned, or, if they happen to have been framed forty or more years ago and to be what would now be called conservative, they are treated, practically or with the rarest excep

tions, as dead letters. "To such an extent, then, has Unitarian Christianity thrown down all restrictive bars. It is true that the majority of Unitarian churches celebrate the Lord's Supper; but, on the other hand, they hold that it is strictly a memorial service, and deny that it has any sacramental value, in the ecclesiastical sense, whatever.

"Further, in some churches the bread and wine are merely exhibited as symbols, and not consumed by the congregation; and finally, in a few churches, the communion is not observed at all. This is the case, notably, at the Church of the Unity, Boston, whose pastor, Rev. M. J. Savage, is considered by many Unitarians the foremost preacher in their denomination. I know at least one ordained Unitarian minister who has never been baptized with waterthough with 'the Spirit'-and who has never partaken of the bread and wine at communion.

"The other point to which 1 wished to call your attention is the fact that Unitarian schol ars do not hesitate to apply reason to the Bible, even at the expense of denying what the majority of theologians hold to be the express teachings of Jesus.

"For example, at the Conference already mentioned, Prof. J. Estlin Carpenter of Manchester College, Oxford, the English Unitarian Divinity School, said: 'We must deal with the thoughts of Jesus as the author of the Fourth Gospel dealt with them. We must translate them into the forms of our own times. We must discard what we cannot assimilate, and fearlessly admit that a part of his message is obsolete for us. The Cosmos, as we know it, is on a scale of which the prophet of Nazareth had no conception.'

"I will only add that Prof. Carpenter's ad dress was warmly received, and that he has of the Unitarian theological schools in the United States, showing that such an utterance sults, thereby elevating the standard of my art since delivered courses of lectures before both is nowise esteemed heretical in Unitarian cir cles." "The last words of Mr. Parker," resumed the ex-editor, "confirm my own thought. The Unitarian movement was the Rational Reform ation, the protest of Reason against an infallible Bible; nay, if we do it full justice. the emancipation of Reason from the bonds of any and every infallible authority. It marks, therefore, a great step in advance of its prede-"Finally, I call the spiritualistic movement the Spiritual Reformation, for the reason that it affirms the reality and vital relationship to human beings of intelligent spiritual entities whose existence as a factor in the environment of mortals, is almost entirely ignored by Christians, and even by Unitarians. "In thus speaking of the spiritualistic movement, I by no means affirm that any consider able number of its adherents understand what I believe, as already explained, to be its true significance. In order that a body of teaching shall properly be called a reformation of an existing religion, rather than a new one, entitled to set up for itself upon an independent foundation, it is necessary that it should be explicitly taught by that religion, logically bound up in it, or else be a natural product of its development. This analysis of the case, in my opinion, justifies my claim. For, I maintain, that the only adequate explanation of the so called 'supernaturalism' of the New Testament is one that recognizes life after death and spirit communion. Spirit communion, then, formed a part of primitive Christianity. That it was believed in by many Christians during the first Christian centuries is settled beyond controversy by the testimony of the church fathers. That Christians to day can look into the Bible without finding the leaching of spirit communion, not to say what is worthy to be called evidence, if they accept its testimony as evidence upon other points, is an illustra

to Earth. The lowest point was reached. The Protestant Reformation threw out some of the dogmas, and she rose, the Rational Reforms. tion further lightened the losd and she again ascended, and now, the Spiritual Reformation has cut gashes in some of the bags, the sand is pouring out in a fine but steady stream, and Ohristianity is being waited upwards toward its highest, initial altitude.

"In view of the foregoing and other consider-ations, then, I maintain that the next step in religion should be the marriage of Rational Christianity with Spiritualism, or, to state the case even more correctly, the recognition that both are indispensable elements of that true primitive Christianity the need of which the peoples of Europe and America have by no

means outgrown. "I shall surprise some people by affirming that the Bible is still needed. Every branch of physical science is greatly dependent, both for its progress and usefulness, upon appropriate standards of measurement. In the fine arts, a constant effort is made to perfect and to sustain a standard. Here, of course, it cannot be as readily and as correctly applied by almost any person as a vard stick to find the dimensions of a room. But, nevertheless, taste and the critical faculty or the power of rendering a good judgment, can be and are cultivated by a study of what have come to be recognized in the several departments of music, painting, sculpture and literature as the masterpieces. "Judgment without comparison is, in the very

nature of things, impossible. A backwood's boy, who, literally, has never heard any instrumental music, may be greatly pleased with and profoundly impressed by the performances of a street band, but strictly speaking, he cannot say whether it is good or not. If he had pre-viously heard a jew's harp and liked it, he might then pronounce it splendid. And observe, please, that in telling a companion whose expeience was as limited as his own had been, of his visit to the city, his judgment is correct. It means that he liked the street band better than the jew's harp, and assures his friend that if he could only hear it, he also would like it better. But an educated musician would smile and say that the boy was no judge, that his taste had not been cultivated.

Note, too, that the masterpieces which, as nearly as may be, constitute the yardsticks of the fine arts, must be, in the first instance, re ceived by the student upon authority. Later, opportunity may be found, if he has a deeper insight than contemporary critics, for him to change somewhat the standard itself. "Now, what is true in science and the fine

for the English speaking race is the Bible, and it is by a study of that that one's judgment in religious matters is cultivated. If a Moham-medan were to come to America to make converts, he would be met upon all sides, amongst intelligent people, with the demand that he point out the superiority of the Koran to the Bible, and of his religion to Christianity, and unless he succeeded in proving to their satisfaction that what he had to offer was, on the whole, better than what they already believed, he would have no grounds, logically, for expecting to succeed.

"It does not follow, however, because I take the Bible as the yardstick of religion, that I must accept it as a final authority. Wisdom dictates that I should reject such of its teach ings as I see to be false, that I should supplement it by adding any religious truths 1 may find that are not recognized in it, and that I should simply let stand for the time, whatever does not appeal to me as true or false. In this way I can use the Bible to measure my own growth I can use it, too, to measure the de velopment of Christianity, and the rise and fail of sects.

"When a painter studies the masterpieces of the European galleries, he does not bow down before them in spirit-at least, if he has anything of the creative in him-and confess that it would be heretical or criminal to change existing standards. His thought is, rather, possess the talent or genius, first to be lifted up in spirit so that I more clearly apprehend the true in art than do these, my predecessors,

ards. If there be a indiamental difference be-tween ins two-and this point i anall not dis-cusation in two-and this point i anall not dis-cusation in the instructure in the last analysis, it is potentially a solence, as Mr. Mill recognized i and we have it in our power, therefore, by an application of the scientific method, to verify its truths and to eliminate the effects of personal idiosyncrasies. "This brings me to the great question of au-thority in religion. It would be reasonable for me to take the testimony of an astronomer

for me to take the testimony of an astronomer as to the distance between the earth and the sun without even making an attempt to verify sun without even making an attempt to verify it, unless special reasons suggested the con-trary course. But, in religion, which, as you have seen, is one of the deepest concerns of every individual, each person is under the ne-cessity, from the very nature of the case, of realizing his helices for himself. It here, for verifying his beliefs for himself. It is not, indeed, until he has verified them that they be-come living realities, and are clearly seen to be vitally related to his highest welfare. "While most persons can reasonably accept

all or nearly all of what is taught by physical science upon authority, then, in the province of religion, we are all thrown back at last upon our individual insight into and capacity to follow those processes by which we distinguish truth from error. This being the case, the Spiritualist is not logically justified in listen-ing with wrapt attention to the deliverances of a trance speaker as a something that may safely be accepted without the necessity of a careful slifting, while, at the same time, he ig-nores the teachings of Jesus as too antiquated or wrapped up with superstition to be worthy of candid consideration. Nay, since we must dis-miss all infallibilities, that of spirits as well as of the Bible, conceding the very utmost for trance and other mediumistic utterances, and even insisting, as I do, upon their great possible value, nevertheless, there is no reason why the Spiritualist should treat these with any greater candor or deference than the teachings of Jesus. In either case, the very most that authority could rightly demand of us is that we accept them provisionally as true until. such time as we see clearly that they are true or false, when first hand experience is substi-tuted for authority, and the latter is dismissed as having completed its task.

"I maintain, then, that there are many for-cible reasons why Spiritualists should consider the modern outburst of phenomena ordinarily accounted as having had its origin at Hydes-ville, as the suggestor and occasion of another reformation in the dispensation commenced by the prophet of Nazareth, rather than as the justification for founding a distinct religion improperly assumed to be new. One great practical advantage in what I suggest grows out of the fact that so many millions of people are already more or less familiar with the Bible and have some degree of faith in it— holding it, indeed, in even millions of in-stances, to be infallible.

"The chance of helping these men and women is immensely increased if one can candidly express his appreciation of the good, true and beautiful in the Bible, and then point out the fact that in the light of modern knowledge they do not read it aright, that the truth of spiritcommunion is so deeply embedded therein that without it they cannot really understand or derive from it the maximum benefit.

"But, friends, rich as I find this theme, I must not speak longer upon this branch of the subject.

"I want to ask you a question. Mr. Parker: In your idea of spreading Unitarianism in America, of giving free play to its genius, do you include the teaching of spirit communion and whatever that involves as a part of Ration-al Christianity, of Primitive Christianity as you understand it?"

From my present vantage ground of the spirit side of life I most assuredly do.

What is the attitude of Unitarian Churches

toward Spiritualism, in your judgment?" "There is a great deal of practical materi-alism amongst Unitarians," replied Parker. "There are some Spiritualists in their churches, of course, but Spiritualism is rarely advocated from the pulpits, and if it were the people would soon grow restive if it were continued to

any extent. "This is due to prejudice, to social considerations and somewhat, probably, to the blindness of some of the Unitarian leaders who have been imposed upon by materialism and by su-

Mollie shrewdly guessed that Maggie was the cause of Pauline's anger, and took the surest way of comforting her young lady, and gaining her confidence.

Pauline ceased tearing her hair, and begun to sob hysterically.

You are right, Mollie," she said. "It is that miserable Mag. Oh! why did I ever bring her here to usurp my place, even in my mother's heart? There she sits by mamma's side, the impertinent minx, as though she were the daughter and heiress of Grove Hall, instead of me; and mamma will have it so. Oh! Mollie, I cannot bear it any longer! Something must be done, or I shall go mad! Papa and Lord Oswold think I ought to be very grateful to her for saving my life; but how can I feel grateful, even for my life, if she is to thwart and make it wretched ever after? No; I do not thank her; I detest, I hate her! I would kill her if I dared! Mollie, you must help me to get rid of this hateful creature. I would much rather Grip had torn me in pieces, than that she should have saved me from him. Here, Mollie, come and comb my hair, and tell me what to do."

Mollie commenced to brush and smooth out the long black hair, with gentle, mesmeric touches, while she plotted with her mistress for the destruction of the innocent Maggie. Although they discussed many plans together, they could not settle upon any, and at length Mollie said:

Now let me dress you all nice in your new riding habit, and you just go cantering off on 'Black Selim's' back, and get some color in them pale cheeks o' yourn, and let the air blow away the marks of the tears. There! I have made your hair shine like satin, and there's the hostler with 'Black Selim' now. It is your usual time to go riding, miss, and we'll talk over about Mag afterward.

Pauline was comforted for this time; and gathering the folds of her long skirt in her gauntleted hand, she descended the stairs, and mounting her horse, she gave him a fierce cut with her jewelled whip, and off they flew like the wind. She gave one swift, backward glance as she dashed by the window of the breakfastroom, and saw Arthur Bradish just taking his leave; shortly the beat of swiftly flying hoofs

came after. Pauline's heart beat high as Arthur neared her; she waved her handkerchief, and with brilliant cheeks and flashing eyes challenged him for a race. Arthur was well mounted on a tall gray, with

long, clean limbs, and nervous compact body. The mare was ambitious, and had never been beaten in a race. "Black Selim" was flery, but had been well trained, and thus far had always been manageable, that is, so far as Pauline knew

Mr. Somerton had tried to persuade her to ride a more docile animal, but he was the only horse that had ever taken her fancy, and none but "Black Selim" would she ride. He pricked up his small thoroughbred ears, as he heard the pursuing hoofs, his thin nostrils dilated to their utmost extent, and his wicked eyes shone; his lope became a fiying gallop, as he dashed up hill and down dale; but his limbs were not as long as his pursuer's, and the distance was lessening every moment between them. Pau-line threw back many a dauntless glance, with a flirt of her handkerchief, and a cheer to her horse, but the creature needed no urging; the wind could fly no faster than the spirited beast; but clatter, clatter, close upon him, came the

gray mare. "Miss Somerton," Arthur called out, "let us stop! This is getting dangerous!" Her only reply was an added cheer to her horse, together with another smart blow.

Arthur reined in his horse. This was mad-ness. Miss Somerton would certainly be thrown and perhaps meet with her death. • [To be continued.]

No other preparation so meets the wants of a debilited syste m as Ayer's Sarsaparilla.

I beg pardon," said a gentleman, " will you permit me to interrupt you here to make a few remarks?'

"Certainly," said Parker. "Thank you. Now I know that much fault can be found with the spiritualistic movement, and that many just criticisms can be made upon the beliefs and acts of individual Spiritualists. 1 am confident, too, that Mr. Parker can point out many of these, and atter he had finished, I believe that I could grant the substantial justice of what he had said, and then add some other criticisms that he had over looked. But after all, what would it all amount to? What is needed is a piece of constructive work, an indication of what ought to be done in the future in a religious way to make the world better, a consideration of the question, Does the future belong to Christianity, to Spiritualism, or to a union of the two? I would therefore propose, if you will allow me, that I give my views upon the subject you are dis-cussing, and that after I have finished you continue your criticisms, if you still think they are needed."

"As 1 believe that constructive work is bet ter than destructive, I willingly make way for you, sir," said Parker.

"Thank you," said the stranger. "Gentlemen," said Denton, "permit me to introduce to you Rev. W. Stainton Moses, formerly editor of the English spiritualistic journal, Light. Mr. Moses was himself once a clergyman, and was led by circumstances first to be come a Spiritualist, and later to avow himself one before the world, and as his devotion of much thought to the subject is further attested by a number of admirable books written by him, we shall all profit, I am sure, by his re-marks."

"It was not from any distrust of the power of Mr, Denton to uphold the cause of Spirit ualism in the face of the arguments even of as able an antagonist as the well known champion of Rational Christianity, Theodore Parker, even had he continued his criticism, that I have asked leave to speak. It has been, rather, because my experience has been a somewhat exceptional one. Many Spiritualists there are who have broken with Christianity, who have set it entirely aside, who have tried, as has been mentioned, to begin with a clean slate, to build anew from the foundation, ignoring the litera-ture and the traditions of that great religion. In my own case the process has been quite a different one. Instead of looking upon Christianity and Spiritualism as movements necessarily in antagonism, I have come to see that, on the contrary, they not only harmonize, but actually supplement each other : that Spiritualism came to the world not to destroy but to fulfill. I am aware that in making such a statement much will depend upon how I define Christianity, and to that, therefore, I will return later.

"It affords me pleasure to speak, too, because occupying, as I do, a middle ground, I think I can point the way to an agreement between our friends, Parker and Denton, as to what the next step in religion should be, and that is the purpose of this conference.

"In my judgment the best standpoint from which to look at the spiritualistic movement is not as an attempt to establish a new religion entirely distinct from Christianity, but as a re-formation or reformation of Christianity it self." The speaker was interrupted here by the hearty applause of many of the members of the listening group. "As I cast my eyes over the pages of history," he continued, "they first fall upon the Protestant Reformation of Luther as fitted to illustrate my meaning. This great religious crisis was the revolt of the conscience of the individual against the absolutism of the Catholic hierarchy. But if the reformers of that period fancied that the last necessary step had been taken in the purification and development of Christianity, they were greatly mistaken. In due time the Unitarian movement made its appearance. While from one standpoint, this was a protest against the doctrine of the Trin-ity, a dogma felt to be repugnant to reason, its denial of the infallibility of the Bible and the affirmation of the supremacy of reason in religion was a step involving, probably, a far more thorough going reconstruction of theology than could have been expected from a change in any

tion of the blinding and distorting effects of prepossessions. "The principal conceptions that have blotted out or obscured this great teaching for Orthodox Christians are the doctrines of the Holy Spirit, of angels as a distinct order of beings from men, of demoniacal possession and of miracles. Any one thoroughly inoculated with these beliefs can be trusted, I think, to study the Bible in a superficial way, without having spirit-communion forced very prominently upon him. Now, I predict that the time is coming when, guided by the results of modern psychical research, the Holy Spirit will be seen to be, not as Trinitarians hold, a person of the Godhead, but an immense host of angels, or advanced human spirits, which serves humanity

in the highest possible ways. "I deny, also, that angels are a distinct order of beings from men. While there probably are now, and have been in all ages, cases of demoniacal possession, caused, not by the Devil, a supreme ruler of evil spirits, but by undevel oped spirits, the verity of such cases demonstrates that the doors are also open, if not to an actual angelic possession, at least to inspira tion, an influx of wisdom and strength, from on high. And this, whatever its true ultimate explanation, I believe to be the immediate source from which have emanated all of the higher religions of the earth, if not all of the lower as well.

"As for miracles, we may well dismiss the word from our vocabulary altogether as an unreal thing that has no existence outside of the befogged minds of certain devotees and relig ious thinkers. For, one of the great questions of the human mind is, What happens? and of the thousands of things that do happen, there is no reason why we should call any one of them more or less natural than the others.

"I claim, then, that the basic truths of Spiritualism were not first revealed to the worldindeed, no Spiritualist asserts that they were-at Hydesville, N. Y., upon March 31, 1848; that they formed an indispensable factor in Christianity at its very origin, that they were mani-fested in Old Testament times, and that they can be traced back of that, no man knows how many centuries.

"Like a buoyant balloon, Christianity first rose to a high altitude, then as she became weighted down with the material doctrines of

and making it a more effective instrument in refining, unfolding and instructing immortal souls in some of the phases of their many sided perficial thinking about the supernatural, so-activities ' activities ' 'The Bible serves another very useful pur

pose: It furnishes a point of departure for our journey into the land of religion. It supplies also a considerable mass of material upon which the mind can work. As a magnet passed through a mixture of iron filings and sawdust will attract the former, so the spiritual percep tions of men have trailed through the life of the Jewish people for hundreds of years, and preserved for us the choicest treasures of wisom and religious insight there to be found.

"In every branch of science, an assured and continuous progress imperatively demands the transmission through writings of its accumu lations. Little by little the results of new investigations and discoveries are added, and old errors are pointed out. "The most favorable attitude for one who

desires to advance science is a respect for the past sufficient to lead him to master its contributions to knowledge, accompanied by a faith in his own powers that makes the idea dominaut that he, too, has the ability to do original work, with over all a profound love of truth. This love of truth, by the way, will save one from the damaging effect of that ex treme conceit that assumes that he is almost the only man thus far in the history of the world who could receive reliable impressions from the universe, or, in other words, who is

capable of distinguishing truth from error. "This insane desire-for truly I account i such-to begin with a clean slate, to denounce the accumulations of humanity as a mass of rubbish and tradition that had best be swept at once and without examination into a sea of oblivion, is the very suicide of progress. It thority per se, which, Mr. Mill told you, 'is to declare science impossible.' Such a régime would mean, too, that the work, however valnable, of the man of colossal conceit, who believed that he had entirely cut himself off from the influence of the past, would be permitted to perish by an equally conceited man of the next generation!

"No, those who cry, 'Begin with a clean slate,' are right in feeling that there is a need still unsatisfied; but their diagnosis is wrong The need is not to disclaim the past, or to hold it in contempt; for the derrick with which we raise the new truth from the sea of the un-known must stand upon the past. The need with respect to the past is for criticism, for intelligent discrimination.

"One charge which I bring against the spiritualistic movement, therefore, is that its ad-vocates have to a large extent either ignored the past history of religion by trying to 'begin with a clean state,' or else they have approached it in a sneering and fault finding spirit that made it difficult, if not impossible, for them to avail themselves of the benefits of the past, which, after making all proper allowances, are great. The defect of which I speak has been chiefly due, I presume, to the fact that Spiritualism has been to such an extent upon the defensive, fighting for the right to live. The time has come, however, when its work should be more constructive, and to this end it is necessary to encourage scholarship as never before, and to make the Bible the foundation. Mark well, with religious thought as it is to-day, I should insist upon according the Bible this place, did I know it to be false from cover to cover! For, under these circumstances, in order to lead the world forward, it would be necessary, first, to make a careful study of the Scriptures; second, to write a new text-book of religion, even if entirely unaided by inspirawhich should be the connecting link, the bridge, between the two, wherein the evidence and arguments would be properly marshalled to lead the inquirer to the more advanced and truer position. At some time in the future, even with so much of permanent value in the Bible, I am confident that a new text-book of religion will be written. "By speaking of the fine arts, I have proba

bly conveyed the impression that I note that religion is more nearly allied to them with its criterion of taste, than to science, with its seemingly more definite and universal stand- "To find the true and lasting bond of union, bly conveyed the impression that I hold that other doctrine, since this went clean down to unspiritual minds, she sank nearer and nearer | seemingly more definite and universal stand-

"A great opportunity is open to Unitarians if they would only accept the teaching of spirit-

communion. "The majority, however, would say of the claims of Spiritualism, they have not been proved. My belief is that Unitarians as a body will not concede the truth of spirit communion until they are driven to it by the progress of psychical science, and then they will gradually accept it just as they did evolution. "While Spiritualism, then, is in no wise oppos-

ed to the genius of Unitarianism, and while its congregational polity would make it possible for any church to receive its gospel if it chose, I do not expect to see the denomination take a forward step in that direction for many years to come. In other words, it will not take hold of the subject as a pioneer. I wish it would. For one thing, it needs the sense of reality of spiritual things that the doctrine of spiritcommunion gives, in this age, when the scientific spirit has influenced so many minds and made so many materialists.

"I regret to say, therefore, that if spirit communion is to be declared a fundamental doc-trine of Christianity, it will be necessary to found a new sect. The name 'Spiritual Chris-tianity,' or 'Neo-Christianity,' might well be adopted." "Neo or New Christianity would be an excel-lent name," said Mr. Moses, "particularly as its method would be the scientific method, and

therefore quite different from that of Orthodoxy. The other name is good, also. "What is your opinion, Mr. Denton?"

"Before answering your question I wish to hear your definition of Christianity," he re-

plied. "Mr. Mill has heard all that has been said, and I will therefore ask him to frame a defini-

tion from my standpoint." "Very well," responded the gentleman ad-dressed. "Christianity is that form of relig-ion which provisionally accepts Jesus of Nazareth and his apostles as authorities until such time as the growth of each individual enables him to substitute for their teachings personal convictions arrived at by the use of those processes that enable man to separate truth from error.

"Excellent!" exclaimed Mr. Moses. "That embodies my idea perfectly. I thank you." "Well," began Denton, "I am very much

obliged to you, Mr. Moses, for the part you have taken in our discussion. I confers that my ideas have been somewhat revolutionized by your arguments. I have never been willing to call myself a Christian, but if spirit commusion can become a fundamental doctrine of a new sect, and if you can so enthusiastically accept a definition of Christianity that gives full swing to reason, and is so wide open at the top, I shall be even glad to call myself a Christian in that sense. I can see now, as 1 never could before, how Spiritualism can gain im-mensely by merging itself in a new Christian sect, by claiming that it is an integral part of the Christianity of Jesus. I can see that in the spiritualistic movement too much attention has been paid, relatively, to phenomena, and too little to the philosophical and religious aspects of the subject.

"Perhaps it was necessary that the past should have been just what it has. I, for one, was thankful to have Spiritualism upon almost any terms. The time has certainly come, however, when the Spiritualists ought to take a step forward. 1 would like to see them organize as Spiritual Christians, as you suggest. They could do so, I firmly believe, in perfect sincerity, and with most beneficial results. It might cause what would be called a split in their ranks. But as this would mean an upward step for those who joined the new movement, and do them more good than they are likely to receive under pres-ent conditions, I should not object to that. "There has been great complaint in the past

on account of the disorganized condition of the Spiritualists. This has been due to the concentration of their attention so largely upon phenomena. There is very little cohesive force

the region of forces that can coment ever Spir-itualists into permanent and uplifting spoie-ties, we must go ligher, to religion, which, as so well defined, deals with the most vital inter-ests of human welfare. "Intelligent Spiritualists tire of platform tests, especially when they know that some of them are to be distrusted; they have had enough of battles between the believers and skeptics as to the genuineness of materialization; but if rightly appealed to, the insatiable thirst of the soul for spiritual food, for a knowledge of time and eternity, can be aroused; and when this has taken place, they will no longer fear a new priestoraft, they will no longer send their new priestoraft, they will no longer send their speakers from Dan to Beersheba and pay them so inadequately. They will say, rather, let us oreate in our community a holy, spiritual cen-tre, from whence shall radiate the purest and most division form of the Chelatian Polician most spiritual form of the Christian religion the world has seen for hundreds of years. They will say, if in the past we have been at all cast down, our day has come. We have something to give the world; we challenge comparison with the teachings of every other sect. They will understand the value of edu-cation and character, and will demand that the man or woman they settle in their midst, side by side with the pastors of other churches shall be properly equipped in these respects, so that he or she can do honor to so great a Cause.

"If Mr. Parker has nothing more to say, I will close by reading the quotation that I hold in my hand."

"I have nothing more to say, except to find out the views of those present by offering the following:

"Resolved, That, in our judgment, Rev. W. Stainton Moses has clearly shown that the next step in religion ought to be a union of Rational Christianity and Spiritualism in a new sect, to be known as Spiritual Christians, or Neo-Christians; that this sect should be based upon the Bible and spirit communion, and affirm the supremacy of reason, and that we heartily endorse the definitions of Religion and Christianity so ably formulated by Mr. Mil

The motion was then put by Mr Parker, and carried unanimously, with marked manifesta tions of enthusiasm. When quiet was re-stored, Mr. Denton read from a paper in his hand

"In her work, 'Nineteenth Century Mira cles,' Mrs. Emma Hardinge Britten says that some of her most honored spirit guides urged as a reason why she should collect materials for a history of Spiritualism in America, that, using her own words, 'The first twenty years of Spiritualism in America would complete a special cycle in the movement. During that period,' it was said, 'the work of the Spiritual ists would be to conduct a stern and unyield ing warfare against the world without, to rev olutionize old ideas, uproot storeotyped errors and do battle with priestcraft and schoolcraft, ignorance and bigotry; and at the close of that epoch, it was asserted, that during the ensuing fifteen years many marked changes of a discour-aging character would overshadow the Cause, but that these would proceed chiefly from with in, rather than from without the ranks. The worst foes of Spiritualism would be those of its own household, and the cruelest stabs directed against, it would be dealt by the hands of Spiritualists themselves.

"Still another fifteen years would be required-said the guides-before the first principles of a true science could be evolved. During that period, the phenomena of spirit communion would be silently yet surely wrested from the hands of the spoiler, and its religious teachings be rescued from the vagaries of spec-ulative theorists in order to ground it on the rock of immutable and well proven truth. At the close of this third epoch, Modern Spiritualism would celebrate its year of JUBILEE, and triumphantly enter upon its possession of the promised land, wherein the unity of science and religion should be fully demonstrated.""

Mr. Wright at Berkeley Hall.

CLEGG WRIGHT; at the Boston Spiritual Temple, Sunday, May 8, in his nor-J. mal condition, in speaking of human nature, said: The subject still stands before us—the study of human nature and its possibilities, and just for half a minute, while you get a subject ready for the lecture, in a preliminary way, in place of an invocation, I will make a remark or two. In the first place this human nature in which we are so deeply interested is ever to be with man a primal state. We came here into this state of existence by a process of evolution. It has taken a long time to make man and nature has made him. He is a product of an eternal series of incidents. He is nearly the last link in nature's conscious personal products. There was a man before there was a spiritual world; there was an earth before there was a heaven. The spiritual world comes after. The soul of man is evolved, and we are going forward to that. But to day we are condi-tioned by a physical environment, a spiritual environment, and an organization. These are the limitations of soul-capacity to-day, and it becomes the highest work of a human being to fit himself into that environment. The man that lives most in harmony with nature is the greatest man, the holiest man, the truest man. That great purpose nature has, if you will allow the word purpose where everything is mechanical-that great purpose nature has is to make the best possible, and the best possible is the highest good, the perfect will never be. There will always be something ahead. There will always be a Christ to look after, and to seek to attain the ideal. But we must strive for the best possible, the best justice, the brightest philanthropy, the widest liberty, the highest wisdom, the greatest assimilation and approximation of truth. The highest duty to our fellowman-love first, morals and intellect after, and heaven last, and we cannot stop here any longer.

Banner Correspondence.

IT Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

ROCHESTER.-Stephen H. Barnsdale says: 'The Spiritualists are maintaining a weekly public service.

This is their third year of the engagement of Mrs. M. B. Blugham of 58 Marshall street as their lecturer and test medium.

Mrs. Myra F. Paine of Lily Dale, N. Y., has lectured for us twice before during this year, and is now filling an engagement with us for two Sundays in May.

Both of these mediums are noble workers, and may be engaged at moderate prices to fill engagements within easy reach of Ruchester and Lily Dale."

NEW YORK CITY.-John Hazelrigg writes "A retrospective glance at the good work done through Mrs. Williams's mediumship during the season drawing to a close, demonstrates what earnest effort and intelligent endeavor can accomplish in spite of the obstacles. I am in a position to appreciate this fact through frequent attendance at her circles.

Her parlors have been thronged with so many of that class of investigators which represents a questioning intellectuality, an earnest desire for information bearing upon the science and philosophy of Spirituality philosophy of Spiritualism, that her circles have

been aptly designated a School of Theosophy. Mrs. Williams, before entering the cabinet, usually indulges in a few preliminary remarks usually indulges in a few preliminary remarks explanatory of the laws governing materializa-tion, and incidentally touching upon other mat-ters relevant to the Spiritualistic Cause, after which innumerable tests are generally given. It seems presumption to attempt to describe even a tithe of the many marvelous occurrences in the way of phenomena which are constantly

taking place through her instrumentality. The levitation of a guitar in one part of the room, with a bell ringing from another quarter, each observable minus the presence of any visible force, while at the same time a materialized form is talking to some friend in the circle, with the voices of Mr. Cushman and Bright Eyes addressing the audience from different sides of the cabinet-this is but one of the many, many convincing manifestations. Not infrequently the entranced medium is brought from out the cabinet accompanied by a full form materializa-

tion But it is the intellectuality which characterizes all the utterances emanating from this cabinet that is of such moment at a time when unversed skeptics are so prone to deride the claim of continuous evolution.

What a sublime School of Philosophy could indeed be carried on if only an organized class of earnest and intelligent sitters would commune regularly with the grand and erudite mind of Mr. Holland! Many questions could then be settled from an original source instead of relying upon the speculative theories of psychical research societies, which only give their verdict after everybody else has already settled the matter.

I prophesy that it is a question of but a short time when circles of this description will en-tirely supplant the Bible classes which indoctrinate so many errors of the bigoted and orthodox type as to leave but little room for

human reason to develop in the right direction. The class of intellectual mediumship of which this lady is so worthy a representative, affords an opportunity for the inculcation of these higher teachings which seekers after spiritual knowledge are only too quick to discern and appreciate, as evidenced by the large attend-ance at her circles during the past winter. She has brought hundreds of converts into the fold, and our prayer is for a continued development in her medial powers as affording us successive steps toward the possibility of that infinitude of wisdom which the unfoldment of our spirit ual natures so earnestly craves.

imponderable forces of nature, all of which his guides handle in a scholarly manner, showing remarkable versatility. His Saturday night talks, which always pre-ceded his tests, have been to the point, and were very interesting, adding great interest and stimulating the attendance of these meet-

Withal, he is a gentleman of fine presence, pleasing voice and agreeable manners, all of which qualifications fit bim for work in the spiritual vineyard. His work with our Society embraced a course of twelve lectures, with tests, and we believe such an effective speaker for the promulgation of our philosophy should

be kept constantly employed. Societies desiring an excellent speaker and medium will do well to secure his services. His permanent address is 230 East Nineteenth street, New York."

Maine.

BELFAST. - Mrs. A. A. Hicks, Secretary, writes: "The Spiritualist meeting on Sunday, April 28, at the rooms of the Spiritual and Lib-

April 28, at the rooms of the Spiritual and Liberal Union, was opened by singing 'Angel Care'; Scripture reading by Mrs. A. E. Clark; invocation by Mrs. M. J. Wentworth. Mrs. Wentworth's address was suggested by the song, and was Angel Ministry. Angel ministry, or spirit communion, has done more than all else to enlighten humanity upon the mystery of life and so called death. At the close Mrs. Shorey of Waldo presented some very interesting thoughts; also Mrs. A. E. Clark and others. Singing and invocation closed the very excellent and profitable meeting."

ing.' Þ

Michigan.

BAY CITY .- Frank Rossman, Pres., and R. J. Eger, Sec'y, send us the following: "Dr. J. P. Thorndyke of Boston, Mass., has occupied the rostrum for the Spiritual Society of Bay City, Mich., for the nonth of April, and we re-gret that he could not remain with us longer, and hope to have himwith us again in the near future. The only way to build up societies is to make engagement with speakers for not less than three months, and a year's engagement would produce better results. We most cheerfullyrecommend him as a gen-

tleman and a 'labore: worthy of his hire.

THE KNIGHTOF OLDEN DAYS.

It was a knight—and a þvíal knight— And a knight of olda days, And 'neath the bower of a malden bright He nightly stood in the moon's pale light; And her checks so red aid her hands so white,

He would praise with lovelorn lays. For he loved her more than he loved his life. And he longed to make her his own sweet wife.

And no longed to make her his own sweet wife. It was the sire—and a cad, storn sire— And the sire of that amsel fair; And he said to his daugiter, with threatenings dire: "The gallant who tunesthee his nightly lyre Has the good red gold that I much require, And I 'll wed thee tohim, I swear!" And the maid replied: "have seen him not, But, with his, if I love hm, I 'll link my lot!"

It was a vow-and a mailen's vow-

It was a vow—and a mater's vow— Which to a stern sirfmade she; "Bring hither the gallar—oh, bring him now! But if anything passes hs lips which thou Shait in justice and fathrly love allow To proclaim him unneet for me. Then swear I, sire, by ny hopes of heaven, That my troth shall newr to him be given."

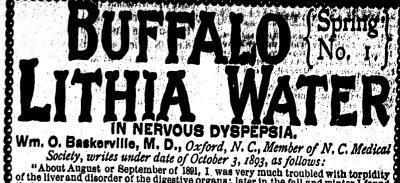
It was a knight-and a pvial knight-

And a knight—and a yvial knight— And a knight with develorn craze; And he spake in her boyer to the maiden bright, "On, heart of my heart Oh, my life's one light! Wilt thou marry a gallat of power and might And a gallant of olen days?" Then the sire, well-plesed, to his daughter said: "He has spoken well ad ye twain must wed."

It was a laugh—and a lugh of glee— And a laugh of externe amaze— That the maiden laughd: "He is 83, And 16 years is theage of me; Is it meet that thy dapher espoused should be

13 If meet that thy dagner esponsed should be To a gallant of oldn days?
1 repeat what has passd bis lips, and thou Must respect the word of my s-demn vow!"
And the sire, though nadden d with rage and spite.
Was obliged to admit that his child was right - Jad.

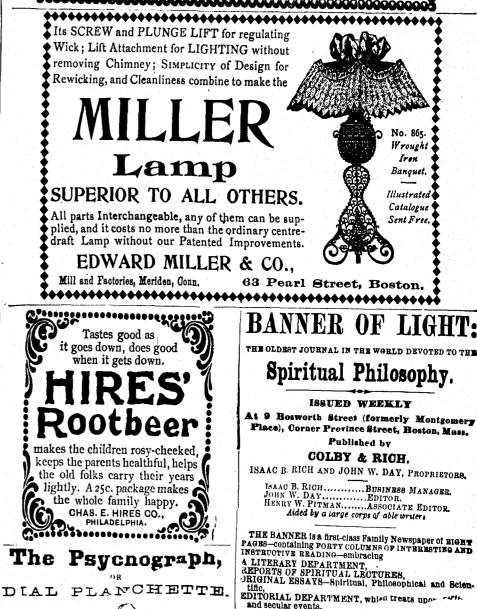
In Menoriam.



Wm. O. Baskerville, M. D., Oxford, N. C., Member of N. C. Medical Society, writes under date of October 3, 1893, as follows:
 "About August or September of 1891, I was very much troubled with torpidity of the liver and disorder of the digestive organs; later in the fail and winter I found that my urine was laden with uric acid, and I was a victim of Nervous Prostra-ments, and consulted several of the most approved remedies for such sil-to obtain any relief. I determined to visit the Buffalo Lithia Springs of Virginia, where I spent a period of six weeks during the summer of 1892. I was entirely was rapidly restored to its normal condition. Since that time my fleatth has con-tinued as good as at any period of my life. As a tonic, anti-dyspeptic and restor-time. BUFFALO LITHIA WATER a peer."
 Dr. P. A. Flournoy, Charlotte Court House Virginia

the **DUTIALU LIINIA WALLS** a peer." **Dr. P. A. Flournoy**, Charlotte Court House, Virginia. "My Nervous System was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was greatly depressed in split, and had but little hope of any improvement in my condition. Upon a diet of tea and crackers, I visited the Buffalo Springs and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the appetite vigor. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and preturned home to enter actively upon the arduous duties of my profession." This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address. THOMAS F. GOODE. Proprietcr. Buffalo Lithia Springs. Va.

THOMAS F. GOODE, Proprietcr, Buffalo Lithia Springs, Va. Springs open for guests from June 15th to October 1st,



and secular events, and the next, while toget upor state of the secular events, and secular events, and SEPORTS OF SPIRITUAL PH-OMENA, and OONTRIBUTIONS by the or of talented writers in the world, etc., etc.

BANNER OF LIGHT.

tary, writes: "The following resolutions were unanimously adopted by the Board of Trustees of the National Spiritualists' Association at their last meeting in Washington, D. C.:

District of Columbia.

WASHINGTON. - F. B. Woodbury, Secre-

Whereas, The silent messenger has entered our ranks since our last meeting, and among other shin-ing lights has removed from the mortal form our estermed co-worker, our beloved and honored sister, Mr4. Marion Skidmore, whose life-long service in the cause of human emancination from every bondage of error has made her name honored wherever our cause is known, and who was especially endeared to this As-ociation, having been for one year a hard work-ing member of its Board of Trustees, and for the current year its honored Honorary Vice-President; therefore.

Resolved, That we have learned of Mrs. Skidmore's transition with deep emotion, for we feel that the Na-tional Spiritualists' Association, the Cassadaga Lake Association, and the Cause of Spiritualism every-where, has met with an irreparable loss, in bodily deeds that she has left to the world is a living monu-

presence, but that the rich legacy of her life of good deeds that she has left to the world is a living monu-ment to her memory, and an example to us all. *Resolved*. That while we deeply feel the loss of her that noise assisting a worker with us, and a member of physical presence, we must rejole in the conscious-ness that she is released from bidity pain and suffer-ing, and in the knowledge of her continued existence, and her interest in the welfare and progress of our cause, a cause which enlisted her life-long devotion while she was in earth-life, and receives her added support in her home of the spirit. *Resolved*. That we extend to her husband, Mr. T. J. Skidmore, our esteemed and honored brother, and to

Skidmore, our esteemed and honored brother, and to her relatives and friends, our sincere sympa hy it this their human sorrow, and kindly remind then that the religion and philosophy of Spiritualism at their comfort and shield in this supreme hour b soften the pain of sep ration and the keen less of or mutual regret at her passing on. Resolved, That these resolutions be spread on the

records of the National Spiritualist Association, and copies be forwarded to the tamily and friends of or arisen sixtr and to each of the Spiritualist papers or publication.

mercial salesman for twenty years, andwas bitterly opposed to Spiritualism in al its branches. Last fall I was in an undeided

condition regarding my business affairs. After a great deal of obstinacy on my part, was persuaded to consult Mrs. Hazard, and she told me such wonderful truths regarding past

events that I was obliged to believe what she told me concerning the business outlook for

the future, although it was directly contrary

to my expectations; but following heradvice

the results have been marvelous, and b day I

am a firm believer in Modern Spiritualism.

Before closing I want to relate a test of the medium's abilities. Only a few days at, hav-ing just returned from a three months trip, I

In less than fifteen minutes the dispatch came,

Pennsylvania.

sociation of Philadelphia feels desirous of giving

an unqualified endorsement individually and

as a Society to a worthy and most effective

speaker and medium, with the object of intro

ducing him to other societies who may desire to secure first class talent. We take pleasure in recommending Prof. Theodore F. Price of New York, who has filled the rostrum of our

phy, history and social reforms. Prof. Price is essentially a teacher, and shows

a thorough acquaintance with the scientific

and was as Mrs. Hazard said.'

Good Words for a Good Book.* **Rhode Island.**

PROVIDENCE.-B. H. Reynolds testifie to J. COLVILLE lectured in the First Mrs. A. S. Hazard's power as a business me-Spiritual Temple, (Newbury and Exe-• ter streets,) on the evening of May 6, dium and doctress. I have traveled all over the world as a om-

on "How to Get Well and How to Keep Well," He said that the subject was suggested by Dr. Bland's book, which bears that title. He opened with a chapter from the work, which he read in a most impressive manner:--then closing the book, he said: "That is excellent. In writ ing this book, Dr. Bland has done the world a real and a very great service. It is true that Dr. Bland recommends medi-

cines-but he prescribes no poisous. He believes in the vis medicatrix natura, or healing power of nature, and his medicines are all intended to assist the natural vital powers of the system to drive out disease, by promoting health. This is in line with the highest thought in

healing. I therefore find myself in agreement with Dr. Bland, and I can most cordially recom-mend his book to those who are sick, and desire to get well, and also to those who are well and wish to keep well."

* For sale by Colby & Rich, 9 Bosworth street, Boston

Visitants from the Dead.

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears. -Dr. John-80 N

I merely mean to say what Johnson said, That in the course of some six thousand years All nations have believed that from the dead

An initial and the beneficial state from the descent A visitant at intervals appears. And what is strangest upon this strange head is, that, whatever bar the reason rears 'Gainst such belief, there's something stronger still In its behalf, let those deny who will.—Byron.

We, the members of he Meridian Truth Seekers' Association of Vila Rtige, sensible of the loss from the material plane which we have sustained in the passage to the ligher Me of our honored and beloved brother and coworker, MR. JOHN LIMBERT, desire to place upon our records an expression of our regard and esteem forhis memory, and our grateful recogni tion of his series to the truth; therefore, be it Resourced, Tiat in the transition of Mr. John Lim

bert to a highr sphere, we miss the visible presence of a devoted and true friend. Resourced, "Dat we have ever found him firm, honest, straightforwird, sympathetic and kind in all positions of life true to his highest ideal, whether as father, of life true to his highest ideal, whether as father, hashind friend or co-worker in the vineyard of truth. *Resolved*. That the many and grand traits of char-acter which he possessed, his benevolence, his sense of duty, and ready allegiance to it, his earnest de-dre to bear witness to the truth, proved him an emi-lent worker in the great truths of the philosophy of spiritualism. These ennohing and endearing quali-tion with element duell in an endearing qualities will always dwell in our memory of him, and we will ever treasure and strive to imitate them.

ALICE M. PRINDLE.



5 1

This instrument has now been thoroughly tested by numer-ous investigations, and has proven satisfactory as a mean-of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed

friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiri-ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Glies B. Stevblins writes: "Soon after this new and curious instrument for getting rolt messages was made known. Lobtained one. Having no

"Soon after this new and curious instrument for gettin, spirit messages was made known, I obtained one. Having ne gift for its use, I was obliged to wait for the right medium At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time way done still more readily." Price 81.00, securely packed in box and sent by mail post paid. Full directions. NOTICE TO RESIDENTS OF CANADA AND THP PROVINCES. - Under existing postal arrangements be tween the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by COLBY & RICH.

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BY W. J. COLVILLE.

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RULES

TO BE OBSERVED WHEN PORMING SPIRITUAL CIRCLES.

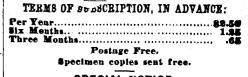
BY EMMA HARDINGE BRITTEN,

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The bar of the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as to ture address.

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logue, which Catalogue will be

sent to any address free.

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AGENTS.

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New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Waah-ington, D. O., and 204 Wabash Avenue, Chicago, III.;) The office of The Truth-Secier, 28 Clinton Place; H. F. TOWER 517 6th Avenue, corner 31st street. Onset, Mass.-D. N. FORD.

Beverly, Mass.-MARK DENNETT, 17 Union street. Philadelphia, Pa.-S. R. WHEELER, 253 No. 16th st. HENRY dEYNE, S. E. corner loth and Market streets.

Pittsburgh, Pa.-J. H. LOHMEYER, 10 Kirkpatrick st. Cieveland, O.-THOMAS LEES, 105 Cross street.

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Especially for the Young. BY MYRA F. PAINE.

An extract from the introduction reads as follows: "Our only desire is to simplify some of the beautiful lessons which the loving spirit teachers have been bringing to humanity so that every child may comprehend them." Pamphies, pp. 38. Price 10 conts; 13 copies, \$1.00. For sale by COLEY & RICH.

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Over Half a Century

met Mrs. Hazard, and the first words sh) spoke were, "Why are you so worried?" She an swered the question herself before I cold say anything by saying that I was going to get a telegram from my firm, and that the by was bringing it, and that everything was all right.

PHILADELPHIA. - Charles L. G. Frorer, Sec'y, writes: "The Spiritual Conference As-

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Society during April with profit to the Cause of truth, and with credit to himself. This talented gentleman came among us well recommended. His lectures cover a wide range of thought, embracing science, philoso-phy history and social reforme NORA RAY, THE CHILD MEDIUM

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsciousness while on board ship and tells of shipwrecked saliors adrift in a boat, and by her unerring guidance *ikey are sared*. Each page of the book sparkles with the brightness of spiritualistic power, bring-ing hope and comfort to mourning hearts. If pages, good clear type. Price 32 cents. For sale by COLBY & RICH.

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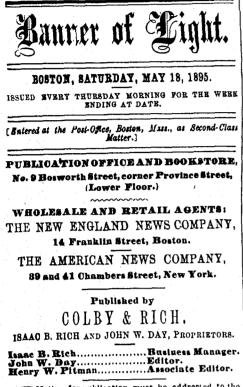
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LIGHT. BANNER OF

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTION.

BPBCIAL, NOTICE. Colby & Bies, Publishers and Boshaellers, 9 Beswarth Mirect (formerly Montgomery Flace), permar of Pravines Sirect, Boston, Mass., heep for sale complete ashortment of Spiritual, Fro-transic Cash.-Orders for Nocks, to be sent by Express, must be secompanied by all or at least half cash. When the mency forwarded is not smichent to flit the order, the bal-ness of the secompanied by all or at least half cash. When the mency forwarded is not smichent to flit the order, the bal-of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps —ones and twop preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. Buberiptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Depart-ment of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the noney order, stached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 2 cents for any sum under §5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonaltree thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. Non attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. We weyspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.



Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BUSINESS MANAGER.

Before the oncoming light of Truth, Creeds tremule, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Pierpont.

New Trial Subscriptions!

The BANNER OF LIGHT will (as announced in its prospectus) be furnished to NEW TRIAL subscribers at 50 cents for 3 mouths.

This liberal offer is made in order to introduce the paper to those who have not yot formed practical acquaintance with its valuable and sterling contents.

While thanking its regular subscribers for their continued patronage, THE BANNER's of some sort or other clothing every living publishers desire that this journal, which is uproten - the spiritual movement, as well as to secular reform in behalf of our common though our eyes may not ordinarily see them.

the edges of a cloud, and sing sternal psalmody. While Spiritualism teaches a natural order of progression from monad to angel.

It would be passing strange if Dr. Harcourt did not (but he does) make the "fetching" inquiry-supposed by all skeptics to settle the matter as to Spiritualism-"What good ?" Why is it, says Dr. Harcourt, "that with such a wonderful communion with the dwellers in another country, there has nothing new been learned, nothing on astronomy, nothing on science? And to think, too, of the grand dwellers in im- people, clothed not in mortality, but in immormortal being called from the spirit-land at the will of every little circle of table-feelers to knock | be like him. 'yes' or 'no'?" He cannot think of anything more absurd. And he lifts up his pulpit-resounding voice and demands to know what all this assumed knowledge has done for the world. Something material, external, tangible, and visible, is what he calls for. He wants to see

its hospitals for the sick and suffering, and all inside of fifty years: Forgetting in his zeal that it was hundreds of years before the Christian system of which he considers himself the advocate had any of the adjuncts of material power and pecuniary prosperity of which they are the outgrowth, and to which it so triumphantly points to-day-though the primitive spirit of the Nazarene has departed from it.

The real fruits of Spiritualism, he exclaims, with rhodomontine sternness, are to be seen in the lives of those who have come under its sway. It has created a morbid, unhealthy curiosity, he declares, for unearthly conditions and states. It never looks up, but down, from whence it receives all of its inspiration. [The whole body of spiritualistic literature, and the voice of its platform, give the denial direct to this outrageous statement, as also does the united testimony of the revenant intelligences themselves.] It never speaks of the power of God, he says, but is ever heard discoursing on the presence and power of departed spirits; it talks not of salvation, but is ever found grop-

ing for chairs, tables, slates and banjos. Now if this is not rank materialism, we would like to know what is. Dr. Harcourt's conception of the spiritual reality as the only reality is not above that of the merest childhood. He wants to see out of the bodily eyes. He calls for more science and things of that kind. Unless he could have a whack at something, he could not be religious at all. The "I am better than thou" is his way. He must have sinners to put under his feet, or what is the use? Faith is his stock in trade, but only such faith as he is ready to furnish. No doubt he feels relieved by unloading this stuff, but he cannot suppose he has done anybody any good, much less any harm.

Dr. Newton Again.

Having followed the positions thus far taken by Rev. Dr. Heber Newton of All Souls Church, New York, THE BANNER readers will no doubt like to note the grounds of his third discourse on the resurrection of Christ. He started with the observation that it seemed to him, as an essential thought of the life beyond, that we shall conceive of a bodily existence after death. Nature, he asserted, knows no bodiless existence. The matter composing the forms may be more or less fine, but there is matter thing. We may sure that the dead, living still, live in some manner besides a disembodied existence. They have bodies of their own,

dream of-the mystery of being 'clothed upon ' may accomplish itself. At the moment of death -so it seems to me-the spirit passes out of the earthly house into 'the house not made with hands, eternal in the heavens.' Every death is a resurrection. 'From every sepulchre the stone is already rolled away."

Do we not see all this, he asked, in the story of the risen Jeaus, passing without the slip of years into the new life, and then, clothing himself in a new body, revealing himself to his tality? And when we are with him we shall

Dr. Briggs to the Front Again.

Rev. Dr. Briggs, of Union Theological Seminary fame, has now been deposed from the ministry for a year, dating from a time closely following the adjournment of the last General Assembly. He still continues under suspension. During that year he continued to can be held only by a regularly ordained Presbyterian minister, and he has likewise repeatedly appeared in pulpits as a lecturer. A movement is now on foot among the extreme conquestion of his deposition from the ministry before the General Assembly of the Presbyterian Church in the United States, which will convene on Thursday of the present week in Pittsburgh, Pa. The same date marks the twenty-fifth anniversary of the relinion of the old school and new school churches, which ocourred in the same place with much ceremony, in the year 1870. The Biggs case, the relationship of the theological seminaries to the Gen eral Assembly, and thefuture attitude of the Presbyterian Church to the graduates of Union Theological Seminary, will come up for decision.

The divided feeling will become sharply visible on the election of a Moderator, which will be the first business to le done. The practical contest will be between the liberals and conservatives. The proportion of liberals this year is greater than it has been for years. They will have a candidate of their own for Moderator. It is expected that eitler Dr. Beecher of Auburn, N.Y., or, in the event of his non attendance, Dr. Alexander, o the University Place Church, New York, wil be their candidate. The latter has been at the head of the Briggs party in New York for five years. The conservatives will settle won Dr. Booth, of New York City, as their candidate for Moderator. He has been foremost among the anti-Briggs fighters ever since the subject was brought into prominence five years go.

We may confidently ount on a lively time of it among these most espectable of religious teachers and professors. They have to fight as well as to pray. Thei preaching, in fact, is mostly, or at any rate largely, nothing else. Take the contentions and dogmatic element away, and it would all b tame enough.

Better Roads and Iore Civilization.

Col. Albert A. Pope cutinues his efforts on behalf of good roads by he issue of his timely and instructive circularson the subject. He supplies the increasing emand for road news as fast as he can. In histatest circular he sets forth what has been accomplished for road reform in Massachusetts. In connection with road improvement is tree planting by the roadsides; the highway commission existing humanity, shall rece-e ample support from He believed that to be clear in the story of the in Massachusetts is making commendable progress, of which due record is presented. A reading of the details will prove of extreme interest. The circular describes, anong other matters. the progress that has been made in the laboratory work on the road building stones of the State. Maps are being made showing the locaspiritual body as something wholly new. Dr. tion of all deposits suitable for road building. Newton said: "I cannot believe in myself in A number of towns in Massachusetts have already appropriated money to build their streets in the same careful manner as those constructed by the State, while others have purchased road machinery with the intention to extend the work on roads other than highways. No matter how much Col. Pope is interested in good roads as a large manufacturer of bicycles, the public of a long future will hold his nane in deep gratitude for what he is doing to expand our civilization by making it easier o hold social intercourse.

A Clerical Synoptic.

A recent sermon on the question, "Does Death End All?" was preached on a recent Sunday evening in the Baptist church in Dorchester by Rev. Mr. Vosburgh, who set out by remarking that from the earliest recorded time until now this question has been asked and pondered by all thoughtful minds. The nature of the soul is so different from that of the body that the death of the one does not argue the death of the other. Outer or external nature requires but a limited time in which to achieve perfection according to the plan, and to accomplish the end of its creation the conmore. It is just the reverse with man; his power of growth is without limit. Life on earth is but too brief for his needs. He is a being of limitiess possibilities. In nature boundless growth would mean extinction at last, since growth saps the strength and vitality of nature, whereas in the case of man menoccupy a chair in the Union Seminary, which | tal and spiritual growth means the enrichment of all. Each truly great soul helps to build up the whole world. No particle of matter perishes, but simply changes form. But if death ends all, then something is destroyed. Man servatives of the denomination to bring up the | possesses individuality; he is an uncompounded essence, and if death does end all then nature does in his case what it does in no other. To assert that he may live on as a force, but cease to live as a person, is not answering the question. The death of the body does not point | ligion can be made! to the death of the soul, and the soul is so entirely different that it seems to point to another and a higher destiny.

Spiritualism, we would suggest, reaches these conclusions, and others not indicated, in a manner more direct and emphatic.

Church Conventions this Week.

The current week witnesses the assembling of two great religious conventions-the convention of the Episcopal diocese of Massachusetts for its one hundred and tenth year. and the one hundred and seventh annual meeting of the General Assembly of the Presbyterian Church. The leading question to engage the attention of the former is the division of the diocese; but as Bishop Lawrence does not favor the plan, but the contrary, it is not probable that it will greatly excite the thought of the assembled brethren. A single vote after the discussion is likely to settle all.

In the other convention the subject of most interest to the general public will be the relation of the various theological schools of the denomination to the governing power of the Church. Those of New York and Chicago are specially under anxious consideration. The recent action of the McCormick Theological Seminary-to which THE BANNER has previously alluded-has thrown the body of the conservatives into a veritable panic.

1957 Nothing dampens the ardor for performing utmost service in the world more than the contradictory and confusing restraints of the accepted creeds of human theology. We are all the time told that the most we can possibly do is as nothing, and that "all our righteousness is as filthy rags." Unless we swallow dogmas until we are choked with them, we are told that the very best we can do is as nothing. We might as well, then, be bad outright as to be good and do good. Honesty and self-sacrifice, according to theology, do not count. And the dogmas themselves we cannot compre- by bound in cloth and gold, has just been issued from hend and reconcile, while those who teach them are all the time wrangling over their uncertain and impossible meaning. Nobody can believe that God turns away from the one who. though his belief is but small, yet lives up to it faithfully and does the best he knows how. It is not common sense to think so. It is impossible to believe that a good deed, flowering and blossoming from the stem of a good and pure and charitable thought, is accounted as nothing in the sight of heaven, and is not cred ited to the account of the doer. If we are faithful in a few things, we shall be made rulers over many things. That is simply the law of increase, and stronger and deeper than all human creeds. FT There is no room for mistaking the fact that the great trusts which are at length firmly established in this country are in full control of the people. At this present time they fairly comprehend the significance of the sevpossibility of escaping their power. The Boston Post has opened up the subject in plain and impressive way. For kerosene oil, says The Post, which is the great popular illuminant, people pay just about twice the price which they paid two months ago; for beef, which is the most widely favored meat on American tayoung poet, who was proficient in a number of bles, people pay an advance of about 25 per modern languages, received from him several cent.; for leather, which every man, woman, German music books, and was asked to supply and child in the country wears, the tanners and manufacturers of boots and shoes now pay price considerably increased, and it is intinated that a rise of 25 per cent. in the price d foot-wear is to be expected. This is only the work of the combinations called trusts. It is those who are too rich already, that profit by them. Yet we have a law forbidding all such combinations, laying heavy penalty on such interference in trade. Why is it not enfored?

Hustling for the Sin-Sick Heathen.

MAY 18. 1895.

The self-styled Obristian press has just added another to its list of publications. It is called the Medical Mission Herald, and is to distinctly advocate the education of medical missionaries as such, the conducting of medical missions, and the supervision of medical missionaries in the field. It is to be issued in Chicago. Its circular sent us expresses the wish that we should see that the cause it advocates is "a peculiar and a noble cause," which we do in the first sense and do not in the second. The new paper claims to suggest 's cure for the body together with that of the tained principle of life can afterward do no soul." It strikes us that the medicine that will work well for both alike ought to be patented in a kind of a high low patent office. The Regular doctors are getting in their work in a new field, surely. They propose to operate on the bodies of the heathen, while the regular missionaries attend to their souls. These cant seasoned individuals say that there is a great necessity of being able to administer to the sin-crushed soul and body." So out go boluses and Bibles together. The doctors do not mean to overlook the body, whatever happens to the soul. It makes one think of England's forcing her cheap cottons on the people of China, all in the name of civilization of course. and without regard to a wider market for their weighted goods. The sin-crushed heathen are to be pill garlicked too. How chameleonic re-

Discontinued.

Owing to circumstances over which we have no control, the SEALED LETTER DEPARTMENT which has been conducted by THE BANNER for nearly twelve months past is hereby, and from this date, discontinued.

Camp-Meeting.

The Camp-Meeting at Seaside Park, Hyannis Port, Cape Cod, Mass., promises to be at its very first season-this year-a remarkable success. Among other attractions there will be three discourses delivered by Mr. W. J. Colville, who has expressed an especially favorable opinion of the place, and has informed Dr. Fred Henricks, of 5 Park Square, that he will

be pleased to speak in August. Last week the sale of lots of the Park was a phenomenal one-being thirty-three in number-which proves a great appreciation of this romantic and picturesque location.

10 Unless something unforeseen occurs, J. Clegg Wright, now occupying the Berkeley Hall platform, will speak next Sunday morning on the question, "Should not Spiritualists Apply More Scientific Methods in Their Investigation of Materializing Mediums, and Others?" The lecture will be reported verbatim, and published in THE BANNER in the issue of the 25th inst.

27 The birthday celebration of Mrs. H. W. Cushman occurs on Wednesday, May 22, beginning with a circle in the afternoon, a basket collation at six, and an entertainment in the evening. The affair will take place in Dwight Hall, 541 Tremont street, Boston, the admission being, as usual, ten cents. Mrs. Cushman's friends will, no doubt, respond liberally, and give her a substantial testimonial. Mrs. Cushman remains at her rooms, 20 Prospect street, Somerville, until June 17, when she goes to Lake Pleasant for the summer.

A New Musical Work.

A rare musical work of songs and music, handsomethe press by the well-known composer. C.

the public at.large

COLDI & RICH.

A Voice from Baltimore.

A more or less condensed report of a second sermon on Spiritualism by Rev. Dr. Richard Harcourt, pastor of Grace Methodist Episcopal Church, LaFayette Square, Baltimore, appears in the morning issue of The Baltimore Ameri can of April 29. His subject, as formulated, was "The Fruits of Spiritualism and Chris tianity Compared." Knowing beforehand that he intended a malignant attack on Spir | same bodily form they had known Are you itualism, it is an easy matter to estimate the the same that you were twenty years ago? he worth of his proposed "comparison." What, asked. The form is the same, the physical inquired Rev. Dr. Richard Harcourt, are the | identity is the same, but there is not an atom fruits of "this thing called Spiritualism"? | in your body that was there twenty years ago, He was willing to let its advocates make their | not even seven years ago. You are in a conown statement, but he insisted that the fruit they brought should not be wax fruit nor and the air the material to recompose your paper flowers. Then he tells us what "they physical body. And yet there is something tell us." It is a clear knowledge of the future | which holds this constant flux of matter to perlife; it is that the skepticism of the age is met; it is the fact that departed friends have presented themselves and given undoubted evi- stance of our bodies. He believed this fluent dence of their identity by a narration of experiences known only to themselves. And he spirit of Jesus of Nazareth. He believed with does not like any of it; does not believe in it; Paul that there is a natural body and a spiritdespises those who hold to such things; is ual body. Paul does not say there is to be a cross and unhappy to think he cannot whip it | spiritual body, but that there is one already. out of them; wants them to be satisfied with | Then there must be in us here the germinal what he tells them rather than what they see for themselves.

Power to "call up the dead "! exclaims Rev. Dr. Richard Harcourt, with both hands upheld to express his pious horror. [Parenthetically we must inquire where he encounters any such phrase as a claim, made in any Spiritualist | There are plenty of hints of this. The residents book or periodical, or by any speaker on the of the East, living in the spirit, have from time spiritual platform. "Orthodoxy" may teach concerning a set of excarnated intelligences to to call occultism. In the middle ages it was whom it gives a downward abode, hence a called magic. "calling up" may be necessary; but Spiritualism does no such thing, and makes no such claim.] "Why," says he, "this is the most unblushing assumption the world [his little world] | sis, and he added that the residuum of occult ever heard of. It is more; it is the most barefaced falsehood that was ever coined by sinful man. Power to raise the dead!" he repeats in still more shocking surprise. "Why," says he, "Spiritualists have so far shown no power to raise the living, much less the dead." Which must be intended for satirical humor, though we fail to see how. He proceeds to anathematize "the whole history of the system" as "a sliding scale from morality to immorality," which we no more see any meaning in than in his other phrase quoted. But wait; he wishes to put a question; he wants to know "how an unclothed spirit can become visible to the bodily eye, when the bodily eye is made to see only the corporal." "Is it possible to see a spirit," he asks, "any more than it is possible to see a thought?" He probably considers that a perfect staggerer. He evidently supposes the spirit, when freed from clay, to be forever invisible, intangible, vaporous and unreal, like a thought, without form and void. [But Spiritualism teaches that that spirit has a body as real to it as its previous physical form-a body which under proper conditions can render itself visible to the human sight by the aggregation upon itself of fine particles of refined matter obtained alike from the sitters and the me- itself from the body which it leaves, or from dial instrument present at a materializing sé- | the spiritual elements in the encompassing ance.] His idea of heaven is a place far, far | ether, the elements for a new and finer mateaway, where a few un-natural beings pose on | rial body; or in ways in which we cannot even | ford, Ct.

risen Jesus. In his opinion, the bodily existence cannot be wholly unlike what we know ourselves, or identity would be destroyed; and it is an absolute necessity to the belief in immortality that in the life beyond personal identity shall continue. We cannot think of that the other world, if I cannot believe that my body, which I inhabit as my house, is substan tially the same as that I now inhabit." When Jesus appeared to the disciples, it was with the stant flux of matter, drawing from the earth petual identity of form. That something must be the finer form, the vital and essential submatter is stamped from within by the very powers of the life to come. This inner, finer form of our bodies, even now and here in the flesh, holds the secret of its future marvelous powers; occasionally transfiguring the outer body from within, and lifting it above the laws which ordinarily enslave that outer body.

immemorial demonstrated it in what we choose Dr. Franklin was quoted by Dr. Newton as saving that back of every material force there was a residuum of something that defied analyphenomena was, so far as he could see, factafter making all allowance for fraud and deception. The scientists are demonstrating it now under the name of hypnotism. It is a fad of the day under the name of telepathy. These mysteries, and other well-authenticated powers of men, are not powers of the outer body, but powers of some inner organization, transformed by the mind. It is no longer possible to disbelieve utterly the powers of clairvoyancy. God forbid, said Dr. Newton, that a dreary

sleep of untold ages be our first experience of heaven. With tenderest reverence for the ancient thought, he thinks a higher thought is given to us. Without waiting for the lapse of time, for the restoration of fleshly elements we do not need, God's hand draws the spirit forth, and there it clothes itself in a new form. And how beautiful this belief is! "When I have read over our committal service," said Dr. Newton, "and mused on the ancient beliefs, closing my eyes, I have almost seen the spirit form risen from the flesh and entered upon the new life. At the touch of death, the outer fleshly body falls away and the inner spiritual body is freed for the new life. It may draw around

The Origin of "America."

An edition of Dr. S. F. Smith's "Poems of Home, Country, Heaven," is in course of put lication, edited by Gen. Carrington, in which occurs a fac simile of the centennial verse o 'America," added by the poet at the centennial of the inauguration of Washington as our first President. Dr. Smith came to write "America" in this way: Lowell Mason, the eminent musician, was intimate with him, and the English words for the best of them. The music of one of them so kindled patriotic warmth in him as to inspire him to write the song, "My Country, 't is of Thee." The tune happens to be the same with that of "God Save the King," yet the air of our national song was not taken from the British national air. It came to pass that on the following Fourth of July, at a Sunday school entertainment, Dr. Smith, who chanced to be going by, found that Lowell Mason, who prepared the musical program, had his song upon the list. That song has been translated into more than thirty languages. and is known to the world as "America."

"To Do Good" was the practical creed of Thomas Paine, who was falsely accused by leng to him for a public debate with Oscar A. all "truly good people" of his time with doing only evil. Let us all go forward in imitating his noble example. Our sphere may be a very restricted one, but it is always large enough to contain holy thoughts and noble actions. It is possible for us every day we live to help some one in need, to comfort the despondent and downcast. There is trouble enough everywhere around us to give us an opportunity to lend some forlorn spirit a helping hand. Encouragement is needed by somebody all the time. Trouble is all about us all the time. But what we do is not to be done for the sake of being seen of men. That is a selfish spirit rather than one of self-sacrifice. We are to do good by word or deed continually, and when we are done with the activities of this world we shall receive a kindly welcome from the All-Father, who is only love. It is an error to declare that a good deed is not acceptable to Him as well as commendatory to the sense of mankind. It will never be disapproved on high, provided it is done from a pure motive.

See the call (on our sixth page) for aid for the veteran medium, MRS. SWEET, of Hart- J. E. B. Dillon, Sec'y, has been received, and

Challenged,

As a result of the Rev. Dr. Harcourt's recent structures on Spiritualism (to which we briefly allule elsewhere), the Religio-Philosophical Society of Baltimore, Md., has issued a chal-Edgaly, the present speaker of the Society. The proposition suggested for consideration is for his friends to secure them early. the ollowing:

Resolved. That the religion of Spiritualism leserves the confidence and homage of the world.

TEE PHARMACY FAIR.-Among the many other attractions now coming with the advent of warm days, our readers should not forget the American Pharmacy Fair, now being held at Mechanics' Building, Boston, and which closes on the 25th inst., a week from the date of the present issue. It is well worth several visits, the inducements being very general and pleasing.

SF Mr. and Mrs. Lohmeyer of Pittsburg, Pa., have our sincere sympathy in the physical loss of their son, John Edward Lohmeyer. The obituary notice furnished will appear in next issue.

15 The report of the Annual Convention at Hartford, prepared for THE BANNER by Mrs. will appear in our next issue.

Longley. This new work is Vol. 11, of "Echoes from Longley. This new work is Vol. 11, of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as in Vol. 1., being uni-form in size and style with that number. The new volume contains, among other choice compositions, a companion piece to "Only a Thin Veil," also "Over the River," one of the most popular songs of the cen-tury, and a companion piece to the same It has the tury, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for plano or organ.

This second volume has an Introduction by Edward H. Phelps of Springfield, Mass., Publisher and Pro-

Vol. 1. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fifteen cents extra when sent

by mail, Vol. IL of "Echoes from the World of Song" will also be sold at \$1.00; postage fifteen cents extra. For sale at the Banner of Light Bookstore, No. 9 Bosworth street, Boston, and by the author.

Cheap Books.

Moses Hull authorizes us to reduce the price of his books as follows: Question Settled and the Contrast, in cloth, from \$1.00 to 75 cents; in paper covers, from 60 to 35 cents; Mrs. Hull's poems, Wayside Jottings, eral combinations that govern the conditions | from \$1 00 to 75 cents; John Brown, the Medium of of trade as with an iron statute. There is no the Rockies, to 35 cents in paper covers, and 75 cents in cloth.

He also informs us that there are only a few copies of The Question Settled and Contrast, and they will never be issued again in their present form. Those wishing these books should send in now, while the supply lasts. At these prices these books should be scattered by the hundred.

Mr. Hull intends to remodel and combine The Question Settled and Contrast, and bring them out as one volume sometime in the future. It has been said that these two books have made more converts to Spiritualism than any other two ever written.

Aid for Mrs. Adams.

Old readers of this paper, and the Spiritualists of New England, will remember MR. JOHN S. ADAMS, who was so long connected with THE BANNER staff. His widow is now in poor health, and needs whatever aid the kindly-disposed ones in the spiritual cause may give her. Colby & Rich have started a fund for her relief by donating ten dollars. Since our first call we have received from "Sympathy," in aid of Mrs. A., \$3.00.

Cabinets of Dr. Hodges.

Colby & Rich have secured a limited quantity of life-like cabinet portraits of Dr. Arthur Hodges, which are on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston, at 35 cents each. The portraits can be had by personal application or by mail. As there are only a few on hand, it will be necessary

The New York World of May 13 chronicles that Dr. Henry Slade, the veteran medium for independent slate-writing, has been stricken with hemorrhage of the brain. He was taken to Roosevelt Hospital on the previous evening, in a very dangerous condition as to health.

17 It will be seen by notice elsewhere that Dr. Dumont C. Dake has permanent offices 24 East Twentieth street, New York City, and will be at the Crawford House, Boston, Thursday, June 6.

We are informed that Arthur P. Devlin, a wellknown ex-preacher who is now in Boston, has become converted to the spiritual belief-the change of view occurring while traveling in Europe.

P We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to advance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

WRITING PLANCHETTES for asie by Colby & Rich. Price 60 cents.

MAY 18, 1895.

BANNER OF DAGEIT.

Paine's Celery Compound

Best Spring Remedy in the World; It Makes People Well.



There is one true specific for diseases arising from impure blood and a debilitated nervous There is one true specific for diseases arising from impure blood and a debilitated nervous system, and that is Paine's Celery Compound, so generally prescribed by physicians. It is prob-ably the most remarkable remedy that the scientific research of this country has produced. Prof. Edward E. Phelps, M. D., LL. D., of Dartmouth College, first prescribed what is now known the world over as Paine's Celery Compound, a positive cure for dyspepsia, biliousness, liver com-plaint, neuralgia, rheumatism, all nervous diseases and kidney troubles. For the latter Paine's Celery Compound has succeeded again and again where everything else has failed. The medical journals of this country have given more space in the last few years to the many remarkable cases where the use of Paine's Celery Compound has made people well than to any other one subject.

NEWSY NOTES AND PITHY POINTS.

Germany has struck it right on the theatre hat nuisance. A theatrical manager over there conceived the idea of posting this notice in the lobby: "Ladies over forty are permitted to re-tain their bonnets in all parts of the house." Headgear was thereafter conspicuous by its absence. Why will not some local manager try this on? He might safely put the limit at thirty, and find his audience bareheaded.-Boston Post.

[THAT FATAL LAST WORD AGAIN.]-Butler -"I may be poor, but there was a time when I rode in a carriage." Cook-"Yes, and your mother pushed it."-Pall Mall Budgett.

"An' that's a chrysanthermun," said Mr. Dolan, deeply interested. "It is," replied his wife, who had been indulging in some floral purchase. "Well, a wonderful flower it is. If the t'ing ou'd only bark, it'ud be as foine a Skye terrier ez ye'd want to see!" — Washington

[From the Atlanta (Ga.) Constitution.]

RHODE ISLAND.

PAWTUCKET. — John Marrs, Seo'y, writes: Mrs. Hattie C. Mason of Boston officiated for us Sunday evening, May 12. She is an eloquent and interesting speaker. At the close of the lecture she gave many remarkable tests.

PROVIDENCE. -- Mrs. F. H. Roscoe, Corre-sponding Secretary, writes: The People's Pro-gressive Spiritualists' Association, Sunday, May 12, had Wm. A. Hale, M. D., of Boston, Mass., as speaker-subject, "Where and What is Hell?" (from a spiritual standpoint). Sing-ing by Dr. Hale; solo by Miss Johnson.

Invocation and remarks by Mr. F. H. Roscoe, President and Chaplain of the Association. Sunday, May 19. our speaker and test medi-um will be Mrs. Nellie F. Burbeck, assisted in the afternoon by Dr. Hale.

Providence Spiritualist Association, Colum-bia Hall, No. 248 Weybosset street.—Mrs. Sarah D. C. Ames, Sec'y, writes: Services every Sun-day, 2:30 and 7:30 p. M. Progressive Lyceum

and adult class, 1 P. M. Sunday, May 12, Mrs. Ida P. A. Whitlock of Boston, Mass., spoke. Subjects, "Faith without Works is Dead," and "The New Heaven and the New Life": reading and tests followed each lecture. Sunday, May 19, Mr. Joseph D. Stiles will be here. Sunday, May 26, a memorial service in the afternoon, conducted by Mrs. C. Fannie Allyn; Mr. Joseph D. Stiles will also be with us.

Movemente of Platform Loctarer (Notices ander this bieding) fo litere insertion the same week, must reach this offer by Monday's mail.)

Mrs. A. E. Sheets will now make engagements to speak for societies or compreseings. Will strend fuerals or weddings at any time. P. O. box 533, Grand Ledge, Mich.

Iderals or weddings at any time. P. O. box 833, Grand Ledge, Mich.
"Wilfard J. Hull can be addressed 1100 Morgan Avenue, North Minneapolis, Min

Address Rev. J. C. F. Grumoine, Geneseo, In. Lyman C. Howe will answer calls for June. Ad-dress him Fredonia, N. Y. His camp engagements are: Cassadaga, July 14 to 20 inclusive; Maple Doll, (Mantua Station), July 25 to Aug. 2; Island Lake, Mich., Aug. 10 to 17; and Lake Brady, O, Aug. 20 to 25 inclusive. He is free for dates between July 20 and 25 and Aug. 2 to 9, and after Aug. 25 to September, and for Sunday. Ang. 18.

25 and Aug. 2 to 9, and after Aug. 25 to September, and for Sunday, Aug. 18. Frank H. Roscoe, of No. 151 Broadway. Providence, R. I., is the first among the spiritual practitioners to accept and adopt the title of Minister of Health, which Wm. Foster, Jr., suggested in place of "M. D." or "Dr.," in last week'S BANNER.

L. V. Moulton is engaged as follows: May, at Grand Rapids, Mich.; June 9, Texas, Kalamazoo Co., Mich.; June 15, 16, Orion Lake, Mich.; July 2, Board meeting National Spiritualists' Association, Wash-ineton, D. C.; July 21 to 25 Lily Dale, N. Y.; July 28 to Aug.3. Clinron, Ia.; Aug. 6 to 9, Lake Brady, O.; Aug. 11 Devil's Lake, Mich.; Aug. 12, Annual meet-ing Michigan State Association, Laosing, Mich.; Aug. 18, Haslett Park, Mich.; Aug. 31 and Sept. 1, North Collins, N. Y. Collins, N. Y.

Dr. Henry Rogers has leased a residence at 239 West 52d street. New York City, where he expects to be locat-ed permanently; except during July and August, when he will be at his cottage at Onset, Mass. Investiga-tors are cordially invited to call.

Frank T. Rupley has just closed a successful en-gagement at Milwaukee, Wis., of two months, and has gone to Wonewoc, Wis., for May, where all letters can be sent. Mr. Ripley, we are informed, has made many friends in Milwaukee, and will return there next season. He will be at Grand Rapids, Mich., in June; at Lake George Camp-Meeting, N. Y., July; Lake Brady, O., in August. Cella M. Nickerson's address is now at 041 Front

Cella M. Nickerson's address is now at 944 Front avenue, Buffalo, N. Y.

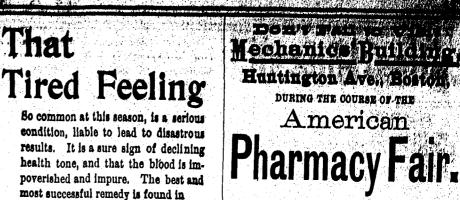
Frank E. Healey will accept engagements to speak for Spiritualist societies and for camp-meetings. Ad-dress him 16 Union Square. Somerville, Mass. Of him Bro. Eben Cobb says: "Being a fine speaker, and well informed in regard to theological and ethical movements, I think any of our societies making en-gagements with him will be more than pleased, and 1 cordially commend him to their notice."

Prof. J. Madison Allen is now under engagement with the society at Lincoln, Neb., and reports a very lively interest. He spoke at Eureka, Kan., April 20, 27 and 28; at Spring Hill, Kan. (funeral discourse), April 29. Address till June, 304 South Nineteenth street, Lincoln, Neb.

Mrs. Julia E. Davis spoke and gave tests in Fall River, Mass., May 5; Malden, May 12; will speak in Lynn the 14th and 19th; Fall River, the 26th. Would like to make engagements for the month of June; home address, 49 Dickinson street, Somerville, Mass. Harlow Davis, platform test medium, is at liberty for Sundays, May 26, and June 2. Societies in vicinity of New York can address him at 154 West Sixteenth street, New York City.

Maggie Waite can be addressed for engagements during the month of May at 1838 California street Denver, Col.

J. Clegg Wright, after a two-months' engagement in New York City, is, as noted elsewhere, speaking in Berkeley Hall, Boston, during May; he is at Lake in Berkeley Hall, Boston, during May; he is at Lake Brady, O., July 4; the last Sunday in July and first in August at Chesterfield, Ind.; the second Sunday in August at Cassadaga, N. Y.; the third at Lake Pleas-ant, Mass.; the fourth Sunday in August at Onset Bay, Mass.; he then finishes the camping season at Queen City Park, Vt. For a few months during the season of 1895-96 he will accept calls for engage-ments. Address him at Amelia, O.



HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hocd's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's

Hood's Pills are purely vegetable, per-

ASTROLOCIST.

MRS. M. WEBB, from New York, can be consulted daily from 9 A. M. until 8 P. M.; also Tuesday evenings. Health and Business a speciaity. Reserved Saturdays from 3 P. M. until Monday, 16:30 A. M. 356 Columbus Ave. Readings, 52. May 11. tf

Magnetic Institute of Psychometry,

A RARE OFFER. Send lock of hair, name, age, ser, one A leading symptom, aud 6c. in stamps, and get a free diagnosis by spirit power. F. SCHERMERHORN, M. D., Manager, Graduate of Michigan State University, Grand Rapids, Mich. 4w* May 11.

Adelaide E. Crane, 443 SHAWMUT AVENUE, Boston. Wednesday and May 11. Wednesday, at 8 o'clock; Saturday, 2:30.

Emma F. Odiorne

WILL give Psychometric Readings and Delineations by mail. Terms \$1. 1098 Washington st., Suite 9, Boston. May 18. 2w* THE FITCHBURG R. R. CO. will commence

L the sale of the regular Excursion tlekets to Lake Pleas and and return June 1st, good to return until Oct. 31, 1895, and sale of the special \$3.25 tlekets July 15, good to return until Sant Let

and sale of the special \$3.25 tickets July 15, good to return until Sept. 1st. The annual 3 per cent. assessment, when due, must be paid to the Treasurer of Lake Pleasant Association. Will commence pumping water May 20th. Every person, when supplied, must pay for the season in advance Per order Trustees Lake Pleasant Association, Lake Pleasant, May 8, 1895. May 18.

MRS. ANNA BRICE, Scientific Massage, 176 Shawmut Avenue, Boston, 9 A. M. to 9 P. M. Iw*

TO LET.

A Large Front Room in Banner of Light Building. For particulars and terms, apply at Bookstore, No. 9 Bos-worth street, Boston, Mass. Feb. 16.



Until further notice the undersigned will accept Clubs of six yearly sub scriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf. COLBY & RICH. Publishers.



Botanic Guide to Health.

BY MRS. ANTONETTE MATTESON,

Trance and Healing Medium.

Star of Progress,

This is the Medicine of Nature.

Cloth, pp. 317; price \$2.00. For sale by COLBY & RICH.



DURING THE COURSE OF THE

American

EAGLE LODGE, A VERY pleasant and commodious house, fully furnished, ready for housekeeping. A large, pleasant front room, 2038, suitable for entertainment for from 76 to 100 people. Within two minutes' walk from the Washburn House, where fine board at low rates can be obtained. The situation of the Lodge is on the corner of Longwood Avenue and 2d street, with fine prospect; a short distance from the water, where excellent opportunities for Boating, Bathing and Fishing can be enjoyed. Apply to MR. WM. D. CROCKETT, 65 Wayland street, Dorchester, MR. FRED G. TUTTLE, BANNER OF LIGHT, or GEORGE W. NICKERSON (Painter), Mass. May 11.

A Complete Stock

OF Works on Hypototism, Animal Magnetism, Spiritual-ism, Theosophy, Occultism, Astrology, Phrenology, Hy-giene and Free Thought, for sale or sent by mail. Also, con-stantly on hand all the Liberal and Spiritual Papers and Magazines. Circulating Library-Books on loan.

H. F. TOWER, Bookseller and Stationer, 68 West 65th street, corner Columbus Ave., New York City Nov. 3.



Mrs. S. S. Martin, 662 TREMONT STREET, Boston. Sundays and Thurs-days at 2:30 P. M.; Tuesdays at 8. 2w* May 11.

JUST PUBLISHED.

HOW TO GET WELL

How to Keep Well. A Family Physician and Guide to Health.

BY T. A. BLAND, M.D.,

President of the Eclectic Medical Society of the District of Columbia.

This is a book of great practical value, by an author of progressive views, large experience as a physician, and a writer of great ability and popularity.

Special Notice. W. J. COLVILLE will hold a reception and give a farewell address on Monday, June 3, at 105 Munroe street (off Warren), Roxbury, Mass., Comprising a description of many American and Foreign Plants, and their medical virtues, with the Cause, Cure, and Prevention of Disease, to which is added an ex-planation of the hidden forces in nature; with a large number of valuable receipts. The experience of twenty years' practice. at 8 P. M. Many friends are desirous of showing their appreciation of his valuable teachings and the good they have derived from them in a practi-cal way, therefore it is decided to present him with a type-writer, for which \$100 is required. His literary work and correspondence are of such magnitude that this is deemed the most suitable present. All friends desirous of contributing to the same will kindly address MRS. F. J. MILLER, 105 Munroe street, or The Copley, 18 Huntingten avenue, Boston.

PART III. Good times or bad times, we're with this country still. With her when we sow the erain, an' when we go to

mill. Don't care what's in the future; we'll whistle as we

For this old country, brethren, is the best one that we know.

The great successes of the world have been affairs of a second, a third, nay, a fiftieth trial. -John Morley.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to the Cosmopolitan Magazine for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for The Cosmopolitan will attract the widest attention, both here and in England.

It is thoroughly proved that Moses, when he drafted the third commandment, did not foresee the existence of morning paper reporters and their right to drag a minister out of bed at midnight in order to ask him whether he preached heresy in his last sermon or not.— Minneapolis Journal.

Inventor-"I've hit a money-making thing at last. The preachers will go crazy over it, and it will sell like hot cakes. It's a church contribution box." Friend-"What good is that?" Inventor-"It's a triumph. The coins fall through slots of different sizes, and all dollars, halves, quarters and dimes on velvet; but the nickles and pennies drop on a Chinese gong."-N. Y. Weekly.

Somdetch Phra Paramundir Maha Chulalon-korn Phra Chula Chom Klaó, King of Siam, has presented to the Cornell University Li-brary a Siamese edition of the Tripitaka, the sacred writings of the Southern Buddhists. The edition is in thirty-nine handsomely-bound volumes, and is presented on the twenty-fifth anniversary of the King's reign. Only a part of the Buddhistic writings have been translated; if the entire text were translated into English it would make a book three or four times as large as the Bible.

Mother -- "What's the matter, Sammy?" Sammy-"Why, pop's in the next room praying for rain, and to morrow's our Sunday-school picnic." Mother-" Oh, well, stop cry-ing; it won't make any dif-that is-oh! shut up, and go out and play."

Willie Slimson-"I put a pin in the teacher's chair this morning, and he was wild." Bobbie Smittem-"Well, he won't sit down in such a hurry again." Willie-"No; neither will I."-New York World.

The returns of the latest English foot-ball season are in. It appears that during the seaseason are in. It appears that during the season there were twenty deaths from injuries received on the football field, and that over one hundred and fifty legs, arms and collar-bones were broken, beside many cases of concussion of the brain or spine, paralysis, knee-caps split, peritonitis and minor casualties. This will do. -Ex.

A certain small girl, who was once an unno-ticed listener at a family discussion over re cent public events, suddenly piped up with: "Say, mamma, is everybody wicked?" "Why, no, my child, of course not," answered mam-ma. "What do you ask such a question as that for?" "Only because you have n't said a nice thing about any one to day!" The rest was silence.

No wonder the Japs succeed! In the city of Tokio there are four hundred dailies and three hundred periodicals, which are sold at from 1 to 2 cents each. The circulation of these combined publications is nearly 3,500,000.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

W. J. Colville's Work

In New York, Brooklyn and Newark is suc-

New York, Dioon Square Hall, Wednesday and Saturday, 3 P. M.; White Cross Hall, 52 West Fourteenth street, Friday, 8 P. M.

Brooklyn, Singleton Hall, 1188 Bedford avenue, Tuesday and Thursday, 3 and 8 P. M. Newark, Oraton Hall, Broad street, Wednes-day and Friday, 10:15 A. M., Friday, 3 P. M.,

also Mr. Colville will lecture in Hartford, Ct., May 28, 29, 30, 31, and June 1. All particulars of E. M. Sill, 89 Trumbull street.

Mr. Colville spoke in Waltham, Sunday, May 12, at 7:15 P. M., to a large and enthusiastic au-dience, on "The Coming Man and Woman." Societies or responsible individuals near Boston can still secure his services if immediate application is made for one farewell Sun day evening lecture.

The Veteran Spiritualists' Union

Will hold its annual spring meeting in Berke-ley Hall, Boston, Sunday, May 19, 1895, at 2:30 P. M. All are invited. Admission is free to all. Read the list of speakers: H. B. Storer Mr. and Mrs. H. J. Newton (of New York); Mrs. M. T. Longley; Mr. Eben Cobb; Mr. J. Clegg Wright; Mrs. N. J. Willis; Mrs. Alice Waterhouse; Mrs. Hattie C. Mason, and others. Music: Mr. Charles Wesley Sullivan, Longley Quartet. The Committee is in correspondence with

other speakers, mediums and musicians, and intends to make this the best spring meeting ever held by the Veterans. Admission free.

The annual business meeting for the elec-tion of officers, etc., will be held on Monday, May 20, at 7:30 P. M., at No. 81 Bosworth street Mrs. J. K. D. Conant's séance room. J. B. HATCH, JR., for the Committee.

Spiritualist Camp-Meetings for 1895.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Plat form Speakers will not fail to call attention to it as occa sion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Orion Lake, Mich .-- Thirteenth Annual Camp-Meei ing will be held at Island Park, June 1 to June 17. I.ake Pleasant, Mass.-July 28 to Aug. 28.

Sunapeo Lake, N. H.-Commences July 28, end: Sept. 1.

Lake George, N. Y.-Meetings begin first part of July and continue until September. West Rindge, N. H.-Sundays, July 14. 21, 28, Aug 4, 11.

The Northwestern Spiritualist Camp-Meeting Association-Twin City Park, St. Paul, Minn., Sunday, June 30, continuing four Sundays.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)— as the announcements in this column are all printed free, as matters of reference for the benefit of THE BANNER'S readers.—BD.]

"My brother, sister and myself took Hood's Sarsaparilla after we had scarlet fever. Our father has also taken it for dyspepsia, and it has done us all very much GRACIE TREFREN, good.

2 Brooks street, West Somerville, Mass."

Heed's Pills cure sick headache.



Any new subscriber to **The Banner**, upon receiving the first copy of the paper, becomes at once fully entitled to receive the benefits which we offer above for any new subscribers which he or she can secure for the paper.

This is a grand opportunity, never before offered, of securing absolutely your own choice of books or pamphlets without making any cash expenditure, and should be eagerly taken advantage of.

"Dear Dr. Bland: Your charming book has had something of Interest to me on every page, and not only of Interest, but instruction also. It cannot fall to do vast good. Sincerely, A. A. MINER, D. D." "I endorse it most heartily."—H. B. Storer.

"It is packed full of sensible ideas."-Golden Rule.

"Since I got Dr. Bland's book I feel quite independent of doctors."-Hon. O. M. Kem, M. C. "Its health teachings are alone worth ten times its price." - W. C. Cooper, M. D., Cincinna'i.

"It is hardly possible for Dr. Bland's book to do any harm, and it cannot fail of doing much good. A large class of phy-sicians would be less dangerous if tied to the teachings of Dr. Bland."-Medical Gleaner. "Dr. Bland's books are all good, but this is altogether his best."-Republic, Washington, D. C.

Fine paper, beautiful print, elegant and substantial bind-

THE SCIENCE AND PHILOSOPHY OF

MATERIALIZATION.

Inspirationally given through "White Rose," J. C. F. Grumbine, by SPIRIT THOMAS STARR KING. Price 15 cents. For sale by COLBY & RICH.

People oftentimes get Bilious—having livers in bad way; And they sometimes, too, get Bill-ious—having bills they cannot pay; Often physical conditions for lean pockets are to blame, When, whatever cures the former, for the latter does the same. Now we know for Torpid Liver, and its progeny of ills, There's no remedy so potent as the Wild Cucumber Pills.

Prepared and sold by S. WEBSTER & CO., 63 Warren Ave., Bos-ton: also for sale by FULLER & FULLER CO., Chicago, Ill., and at HUDNUT'S Pharmacy, 218 Broadway, New York, and by Druggists Apr. 27.

A GRAND OPPORTUNITY **Never Before Offered**

Of securing, ABSOLUTELY FREE, your choice from our Extensive Collection of works

Hygiene,

Being desirous of largely extending the circulation of the Banner of Light, the publish-

of 50 cents.

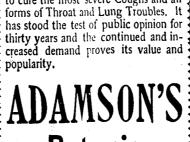
of 50 cents. We prefer to supply these books or pamphlets at the time the names are sent in, but if any of our subscribers desire to wait until they have secured a number of new names before making their selections, they can send us the names and addresses as fast as they obtain the subscribers, and we will give them orders for the amount of books to which they are entitled, good for any time within three months of the date of the order. If Our patrons will please notice that the above offer is NOT in the nature of a premium to new subscribers, BUT AN INDUCEMENT TO OLD SUB-SCHIBERS FOR SECURING NEW ONES.

To Foreign Subscribersthesubscription price of the BANNER OF LIGHT is \$8.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. If each subscriber to the Banner

of Light will charge himself with getting one new subscriber, the circulation of the paper will be speedily doubled.

popularity.

it



More than 10,000 Testimonials

BANNER OF LIGHT.

MAY 18, 1895.

SPIRIT 176 Elessage Department.

SPHOIAL NOTION.

The Spirit Messages published from week to week nder the above heading are reported *serbatim* by M188 IDA BFALDING, AD expert stenographer.

b. BrALDING, an experi stenographer.
Constitutes propounded by inquirers—having practices propounded by inquirers—having practices propounded by inquirers—having practices provide the state of the state

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held Jan. 25, 1895. Spirit Invocation.

Our Father who art in heaven, may peace, love and charity abound in the hearts of thy children on earth, even as In the hearts of thy children in higher spheres of existence. May sympathy with our brothers and sisters in distress be made a prominent trait in our characters. While we appreciate the value of self-reliance and its proper cultivation, may we never forget to extend a helping hand to the weary who struggle bravely though falteringly over the rough and rocky pathway of earth life. Awaken in our hearts a desire for better and holier things. Quicken our spiritual perceptions, broaden our range of mental vision, and open our souls to a reception of divine truth.

Oh! thou who art all love and beneficence, send thy holy. ministering angels from realms where harmony and peace sbound, to influence our lives and guide us on our often dark and thorny way. May they teach us to bear our seeming afflictions in a humble and childlike spirit, and may we seek to learn the lesson every discipline contains, for thereby are our souls best unfolded and developed. In our daily contact with our fellowmen may we seek to discover only their best qualities of mind and heart, or those which are the most congenial to us; and may we so live every day that those about us shall feel they have been benefited, even though it be but in the slightest degree, by the influence emanating from us.

Be with us during the services of this hour, which we pray may be acceptable in thy sight, and may thy blessing rest upon us now and evermore. JOHN PIERPONT.

Salisbury Beach was our summer resort, and here was where this took place. I often visit the spot, for it is now quite a number of years since that fatal hour.

Father, I wish to direct my words more particularly to you, for always it was "father" with me and "mother" with Arthur.

Aunt Net stands beside me, and wishes to be remembered to all. She feels troubled at times, for she carries Frank in her mind as you have carried us.

I would not have thought when in the mortal that I would ever come into this room and give a message, for I was not used to speaking in public, being a mere boy when I passed on.

Father, you have communed with me in days and months past, as I have told you, and sometimes I have made myself known in a hall when I could get into the atmosphere of a medium.

I have both limbs perfect now, and it would be such a pleasure to you to see me walking about as easy as Arthur.

We knew of the sickness that came to you, father, and mother feels such anxiety when there is sickness. Dear mother, do n't think 1 am addressing father wholly, for these loving words are intended for you all.

Grandfather Abbott stands here wishing to be remembered, and grandmother is beside him.

It is very pleasant, Mr. Chairman, to speak a word for others who are not permitted to speak for themselves.

Grandfather Winkley comes too, and grandmother stands back of him.

Father, I have an interest in boat-building yet, and am attracted where I can see the work going on.

Cousin Carrie wishes to be remembered to her mother.

My name is Charles Winkley. I passed away at Salisbury, Mass. My father and mother live at South Lawrence. I also have friends in

Lizzie C. Reed.

Mr. Chairman, I have come what you would call a long distance to give a few words, hoping they may reach some loved ones yet upon the earth-plane. I do n't quite understand how to take control of the medium's brain, but I suppose I must learn by the aid of others and the good guide.

A few friends of mine still remain in Crawfordville, Ga.

James, I know you have often thought, "Lizzie, are you with me? Is it possible you have known of the changes that have come to me since you passed on?" Yes, when upon the earth-plane I have known all, but not when in my spirit home.

I am happy in the spirit-world, where there is naught to bring inharmony and strife. It is a pleasure to watch the little children, so happy in their play. The good heavenly Father provides a home for every little waif, and none are uncared for there. I wonder that mortals weep so much at the loss of their little ones, and I think they would be more reconciled if they would but remember how much the children escape who pass to spirit-life early. James, you have often felt, "How I wish I could know Lizzie or Nellie, or some one, is here." That thought we have been conscious of, and William has spoken the same.

I am satisfied with what has been done, and all the changes that you have made. I would say of the other that I bring her a sister's love,

ANSWERS TO QUESTIONS GIVEN TEROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES. - [By A. A.] I understand the spirit, as dis-tinct from the soul. Is the ego synonymous with spirit, or is it the soul, or is it distinct from either? From whence and what is the ego? ANS.-The term EGO properly refers to what-

ever may justly be regarded as the true and permanent individual.

The famous maxim of Descartes, "I think, therefore I am," suggests at once an unchanging, thinking principle, which, despite every change which may occur in its expressional vehicle, remains absolutely itself, undisturbable by variations in environment.

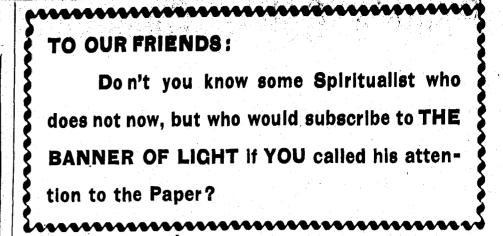
As to the origin of the essential individual bow it originated; this is a task no philosopher that brain-changes are made by appeals to inof renown has ever essayed to accomplish.

verse, and for all we know to the contrary, it instrument for its owner's mind. is beginningless and endless. An intelligent whatever is destined to everlastingly perish as | them. an individual conscious unit, must be in nature an absolute simple, for whatever is compounded of elements or parts can be disrupted.

At any time in our experience we are liable to so far identify our permanent selves with tinct from idle, depressing fatalism. our transient experiences as to believe ourselves dependent in some way upon our instruments for existence, and this thought is not of necessity erroneous, if we do but keep clearly in mind the fundamental difference between existence and subsistence, which is generally overlooked.

We are subsistently immortal; our existent state is a more or less perfect declaration or manifestation of our subsistent containment. Whatever enables any one of us to say perpetually "I am l," despite all organic and circumstantial changes, is the veritable EGO, or divine soul of man, called in Sanscrit ATMA, the first and the last, the enduring selfhood which cannot be changed or injured by ravages of time.

Q.-[By Charles Bullock, Philadelphia.] Is there not a limit to the human will : Can we do exactly as we wish or desire to at all times? Is not the relative size of any organ of the body or mind-when in a normal condition-the measure of its power, all other things being equal? And it so, is not the will-power of the individual limited in degree according to the size of the organ through which it manifests itself? That is to say, can we consistently expect perfect conduct from an imperfect organism is not man's will or desire always determined for him by causes beyond his control?



tirely distinct from the many queries concerning the relations of mind and organism which are perpetually recurring. Our philosophy is broadly and definitely as follows:

Every human being contains a potential will strong enough, when acknowledged and exercised, to command and create circumstances, and so conquer fate and fortune, that he or she who expresses this will is no longer servant, but has become master with regard to all things contained in the earth or connected with it.

The royal up-hill path which every candidate must tread ere the neophyte becomes initiate, consists in successive steps of conquest over all that is implied in the phrase "circumstances we cannot control."

Right enough you are when you say that we cannot all swim through the circumstantial tide as yet, but we can learn to swim.

We can grow strong enough to buffet gales which at this hour would overwhelm us. Though growth is gradual and continuous, it is only through individual effort that an individual grows, and as he grows mentally and morally, so does he express that growth in new brain conformation, and ultimately in an entirely regenerate physique.

Experiments are now being successfully conor enduring EGO, it is impossible to say when or | ducted in many places which positively prove telligence resident within the individual, whose The soul is an entity within the infinite uni- | brain requires alteration to render it a fitting

We emphatically deny every implication to idea of human immortality, using the word in | the effect that our organisms need remain as its strict sense, forces us to the decision that they are, and that we must be governed by

> Charitable judgments are good, but charity must turn to humane, intelligent, educational measures for the elevation of the imperfect, if it would fulfill its mission and be forever dis-

WAITING FOR THE ANGELS.

Waiting through days of fever, Waiting through days of lever, For the waft of wings at the portal, For the sounds of songs immortal, And the breaking of life's long chain. There is little to do for our dear one-Only to watch and pray--As the tide is outward drifting. As the gates of heaven are lifting, And its gleam is on her way.

The tasks that so often taxed her. The tasks that so that had a dear, The children she held so dear, The strain of the coming and going, The stress of the mending and sewing,

The burden of many a year,

Trouble her now no longer. She is past the fret and care. On her brow is the angel's token, The look of a peace unbroken. She was never before so fair.

You see, she is waiting the angels.

May Magazines.

THE METAPHYSICAL.-The opening paper, "The New Psychology," by J. Elizabeth Hotchkiss, will set people to thinking and discussing. "Intuition and Divination" is by Alexander Wilder, and is exceeding valuable in deciding the two subjects. "Steps in Occult Philosophy" is from the pen of Alexander Fullerton. "Tao; the Chinese Being," is by Prof. C. H. Bierregaard. Abby Morton Diaz has her fifth article on "The Religious Training of Children." W. J. Colville's paper treats of "Moral Healing Through Mental Suggestion." Isabel F. Jones closes the magazine, except the well-conducted editorial department, with a short paper on "Thought Direction." "The World of Thought," with editorial comment, is one of the strongest features of the month. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

PLANETS AND PEOPLE.-This number contains an article touching the ancient Magi, the Pyramids and the modern Magi, giving an exposé of the meaning of the revival of Oriental or occult studies, revealing some of the salient points to be considered by the seeker after light and wisdom. Astronomy Lesson No. 5 treats of the weather, and the uncertainty of prognostications in connection therewith. The selections for this month are from the brightest philosophical and poetic minds. Seedtime and Storm sheet completes the work for the month. Ormsby & Sprague, Chicago, Ill.

THE COSMOPOLITAN .-- The current issue, among other papers, has "Great Railway Systems of the United States," by J. B. Walker; "The Pleasant Occupation of Tending Bees," W. Z. Hutchinson; " Ceremonial Dishes in England," Esther Singleton: "Saleswomen in Great Stores," illustrated, Mary P. Whiteman; "A Charmer of Men," T. C. Crawford; "Is Polar Research Remunerative?" Edgar W. Nye. The poems, departments and other articles, including the serial, "The Three-Stranded Yarn," by W. Clark Russell, are all well presented. The illustrations, which are exceedingly numerous, make the number specially valuable. Cosmopolitan Co., Irvington, New York.

THE REVIEW OF REVIEWS .- The special features are: "Conventions and Summer Gatherings of 1895 ": "The Art of John La Farge"; a character sketch of "Sir John Everett Millais, Baronet; and the Romantic Marriage and Political Career of the Rt. Hon. H. H. Asqiuth, England's Home Secretary." The regular departments are admirably cared for. The Supreme Court of the United States is presented as a frontispiece, giving faithful portraits. Interesting events in the world during the past month have afforded Editor Stead excellent opportunities to give much valuable information and interesting reading. The Review of Reviews, 13 Astor Place, New York.

THE QUIVER .- This religious magazine has a large variety of entertaining matter, intersporsed with illustrations, well executed. The serials, "The Fortunes of Salome," "A Silly Creature," and "Angus Vaughn's Widow," have good installments. "How the Fine Was Paid" is a pretty, short story by Maud R. Hall. "The Ideal Husbaud and Wife" is by Rev. E. J. Hardy. "James Tremaine-Artist," is by Albert E. Hooper. There are several other stories, poems and sketches. The Cassell Publishing Co., New York.

CASSELL'S .- " Bench and Bar" is the or

South Boston.

Lucy J. Hill.

Good morning, Mr. Chairman. I have been one of the attendants at this hall very often. and I feel to say that I have gained a great deal of light by listening to what other spirits have said.

Walter Wood.

I have asked several times for the privilege of reporting here, that some who are rather skeptical on this side of life, might be given proof of my existence, for if I live after the death of the material body, others live also; and not only that, but I desire to let them know we are with them constantly.

The spirit-world is anxious for mortals to learn more of what lies beyond the veil that number. separates this world from the spirit-world, but in this, our labor of love, you must meet us part way; for you understand, Mr. Chairman, that if you were to do a certain piece of work in which you required assistance, you could do it much better if the other party understood what was expected of him. Therefore, with us we feel that when mortals understand more of the conditions by which we who have passed through the portal termed death are governed, they will work with instead of against us, as they so often do through a miscomprehension of our methods of communicating.

In Waterbury, Vt., some dwell who knew Walter Wood.

We are all of one great family in one sense, I have learned, and when mortals also learn this there will be less wrong done, less trouble and trial in this life. I do n't mean to come here to dictate to people how they shall live, for it seems to me that each one's conscience should much easier for me to come into your atmobe the dictator; but when we see the mistakes others are making, we can't help speaking a warning word now and then.

Nathaniel stands beside me and wishes to be remembered to the few friends, for a large portion have passed to the spirit-world. Sarah is here, too, and Jerry.

I wish to say to the friends that we shall all meet again where no inharmony pervades the spirit.

[To the Chairman:] I am greatly obliged to you for listening to my words.

Charles Winkley.

Mr. Chairman, I have been asked mentally a number of times by my friends to speak here. and father and mother will be glad to hear a word from us-yes, there are two of us here, for Arthur and I are almost inseparable.

I do not forget that terrible hour when I passed away.

My brother Arthur and I went out for a little sail in a boat I had constructed myself, and which was safe enough, but the waters proved treacherous.

Poor father's and mother's hearts were wrung; but as they realize now that we are not dead but only passed on, they feel better. Had they not gained consolation through the teachings of Spiritualism, I know not whether they could have survived the shock of losing two sons in a watery grave.

Father, you came near losing all you had. Fred was determined to come with us, but we drove him back, being the youngest, and it seems to me now there must have been an Over-Ruling Power that prevented his following us.

It is a pleasure for me to speak here to-day, for I have loved sisters who are waiting to receive a word from me. I have never spoken here before, but I have been a constant visitor at these meetings, and I have often thought, Mr. Chairman, when on my way to a circle that perhaps there would be an opportunity for me to send a message now.

Dear sister Frank, I know what you have passed through-1 know it all. I have been a nurse. I might say, for you as you were for me, and I have been to Olive and Roenna. It will not be long before another will join the happy

I want to say right here that Ann is growing out of the condition which she was in when she bassed away. I want to say also that Freeman and Uncle Reuben are here listening to my words.

Frank, you remember well how much we used to speak of these things, and say if they were true how happy we should be; and in the little gatherings we used to say mentally, "Mother, father, if you are here, why can't you make us know it?"

Frank, you often say, "Lou, I shall be glad to see you again." I often find you thinking thus of us who have passed on.

Dear Aunt Annie sends loving words to you all. and would like you to know we are together-not all the time, but whenever the desire overshadows us.

Dear sister, what I learned while in the mortal has aided me very much, and also makes it sphere.

Uncle Reuben, the Doctor, says often how pleased he is to know he is learning something all the time. He speaks frequently of those he knew in Jamaica Plain, Mass., and adjoining places, and also in Lowell, and in Springvale, he was well-known.

I am very happy in my spirit home. I find it is a life of activity, and not one of eternal rest, as some think.

Dear "little" Belle, as we called her, but now grown to womanhood, is here. Minnie is with me much of the time; she is all right now.

Dear sister, be cheerful, be patient a little while, and we shall clasp hands again. As mother has said, we two were more strongly united than mortals could realize by seeing us. Now I am going to speak to you, Olive. I know there are many things to mar your happiness, but you are not an exception-look at poor Roenna.

[To the Chairman:] I send this message to my dear sisters and friends in Springvale, Me., also send warm greeting to Frank J. Lucy J. Hill.

Spirit Messages.

The following messages from individual spirits have been received (according to dates) at THE BANNER Circles. through the mediumship of MRS. B. F. SMITH; they will appear in due order on our sixth page:

Jan. 25 [Continued].-Thomas S. Harris; Charles H. Ste ens; Martha Matthews; Dr. John H. Currier; George T

Build, Feb. I.-Chester A. Merrifield; Willie Hawkins; Rev. Sam-uel S. Kelly; Samuel Prentiss; James H. Ewings; Alice R. Dearbern; Bobert J. Campbell; Artemas L. Ford; Annie Louise McIntyre. The list of promised messages having grown somewhat lengthy, we forbear to continuously repeat the names so often published; but these communications-here unmen

tioned-will appear in their order as to time.

Do we create our dispositions, our desires or our wills, or any part of ourselves? If not, do not all do exactly as they must under the circumstances, all things considered?

Again: Is there not in different individuals as much difference in the degree of strength of mind (or will) as of physical strength? If so, can all be equally good or moral, any more than all can be equally strong physically? Does not and must not the conduct o each and every individual correspond exactly with his or her organization? Is not their conduct good or bad, moral or immoral, according to whether they are perfectly or imperfectly organized? Is not the dispo-sition or character of the individual determined by which portion of the brain preponderates, whether the coronal or the basilar, the posterior or the an-

We hear much about self-made mon and women, but is it true that we really do make ourselves what we are? or are we molded by circumstances and conditions of environment? In fact, is there any such thing as "Free-Will"?

A.-Any attempt to answer so many questions in one would surely be futile, unless an elaborate discourse, or rather series of discourses, were given, in which to elucidate if possible the tremendous age-old problem of foreördination and free will.

In the few words which are here possible we can but give our best and most decided reason for strenuously objecting to what is, in our judgment, the completely upside down argument which is a leading feature of the essay under review.

We most emphatically deny in the first place that size determines strength, intelligence, or anything else of vital importance. Quality, not quantity, is the important thing.

If mere size were so desirable in nature, then the largest creatures would be the most useful and intelligent, and the biggest men and women the healthiest, and every way best conditioned.

Worship of size is a relic of some of the oldest and most repulsive forms of idolatrous adoration extant: this was abundantly proved by a comparison of the many kinds of images exhibited in the Anthropological Department at the World's Fair.

Our second point of total disagreement with our present questioner concerns the assumed changelessness of the human organization; the assumption that we are compelled to retain our present condition of organic development is unscientific in the extreme, and can be proved fallacious.

We are not attempting to cast a slur upon phrenology, but every experienced phrenologist knows that brain-development can be affected by mental processes to the extent of completely remodeling an at present undesirably fashioned head.

Thought acts upon brain, thence upon and into the entire organism, so that cranial diagnosis may at any time reveal present conditions, but does not in the least interfere with the fullest acceptance of an intelligent theory of mental science as applied to conquest over inherited and subsequently acquired limitations and imperfections of all sorts.

There is no doubt a primal question referring to the origin of will in man, viz. : What is the first cause or genesis of will? Theologians may be right at last in tracing the essential goodwill of all mankind back to its source in Deity; will of all mankind back to its source in Deity; but the questions we are asked to answer are some of them quite irrelevant to this parent inquiry, which must be treated alone, as en-

And we-we are standing apart For us there are loss and sorrow. For her is the endless morrow And the reaping-time of the heart. -Magaret E. Sangster, in The Household

Camp-Meeting Notes. To the Editor of the Banner of Light:

We wish to announce through your columns that the Northwest is to have a camp-meeting this summer, to commence Sunday, June 30, and continue four Sundays.

We have organized a stock company, with Dr. Aspinwall President, and a board of di rectors of solid business men. None of the officers were active workers in the past society, and the company is new and independent of the old Northwestern; organized on a sound financial and legal basis, with one thousand shares of stock with a par value of ten dollars, and the arrangements for coming and future camps well under way. We are confident of the successful outcome of our efforts.

The company is known as "Northwestern Spiritualist Camp-Meeting Association." The meeting will be held this summer, on the same ground as last, at Twin City Park, between the two cities; a five cent fare from each city will bring all within a short distance of the gate. The grounds are also near the State Fair Ground, where each year large meetings are also under way during the same month.

Twin City Park joins beautiful Como Park of St. Paul, a three hundred acre park, surrounding a picturesque lake, and a park where the skillful hands of the landscape gardener have added to the natural beauty of the view, while some of the finest bands of the country are daily employed in adding to the enjoyment of the thousands who visit Como.

Minnesota is a pleasant and healthful sum-mer resort, called "The State of Lakes," because of the many beautiful lakes. The average Minnesota July contains a few warm days, but cool breezes, and cool, comfortable nights, as a rule. The heavy rains that have fallen during the past week give promise of a very different and far more pleasant summer than the severe drouth allowed last year.

To mediums we would say, aside from the pleasure of a month in Minnesota, that we are ituated almost in the center of a population of five hundred thousand people, congregated in the twin cities and suburbs, and that the broad prairies of Minnesota, Northern Iowa and the Dakotas, look to our Camp as the summer home of our Cause in the Northwest.

All mediums of every phase, who are developed in especial power to the point of success-ful work, will find a good field and undoubted success with us.

We have secured some excellent talent, and wish to correspond at once with all phases of mediumship, as we have but a few weeks in which to perfect our program. (Will F. M. Tabor please send his address?) The management will give especial attention to the comfort of all who come among us.

To our patrons we would say, we need at once the addresses of all who wish programs sent to them.

We will cheerfully answer all questions, and as promptly as possible in regard to our arrangements

If you are disposed to assist in the good work we shall be glad to hear from you at once, as we have shares in the Company to issue.

Everything will be arranged in a business-like way for the comfort and convenience of the guests. This year is the test. If you wish a permanent Camp in the Northwest, give us your earnest work, and help to make it perma-nent. DB. ASPINWALL, Pres., 2433 Fifth Avenue, South Minneapolis, Minn.

ALLEN F. BROWN, Sec'y, 516 Manhattan Building, St. Paul, Minn. St. Paul, Minn.

False Economy

per, and describes a stroll through the English courts. "Anna" is a tragical tale. "The Voice of the Charmer" is continued through several chapters. "A Novelist's Training" is a talk with S. R. Crockett. " The Mysterious House of Copington" is a thrilling story. "In a Sledge Through Famished Russia " gives reminiscences by E. W. Cares Brooke. "Cecca's Choice" is one of Grant Allen's short anecdotes. The departments are all well cared for. The Cassell Publishing Co, New York.

THE HUMANITARIAN.-E. Symes Thomson, M. D., has the opening article on " Evolution and Heredity,' followed by "The Problem Play," in answer to the query: "Should social problems be freely dealt with in the Drama?" answered by several competent persons. The editor has a paper, "Purchasing Power," and Evelyn M. Lang contributes on " The Position of Swedish Women." There are other interesting papers. Published at 302 West Seventy second street, N. Y.

THE ARENA - Prof. Frank Parsons, who writes "The People's Highways," appears as the frontispiece in the May number. Rev. T. E. Allen writes on The Clairvoyance of Mollie Fancher," E. P. Powell on "Should War Be Abolished?" Henry Wood, "Human Evolution " and " The Fall," and there are articles by John D. McPherson, James Realf, Jr., C. J. Buell, Adeline Knapp, Editor Flower, Robert Stein, R. I. Hemphill, Rev. F. B. Vrooman and others. The Arena Publishing Co., Boston.

THE KINDERGARTEN NEWS .- If Kindergartners knew the value of this magazine the circulation would increase many fold. Every issue bears the impress of improvement. The current number has a fine portrait of Mrs. Susan S. Harriman, one of the best cultured women engaged in the work of educating the little people, as the sketch well shows. There is also a large amount of family reading matter which is useful and interesting. Heads of families, gatherers of libraries, would do well to have this magazine constantly at hand. Milton Bradley Co., Springfield, Mass.

THE NEW ENGLAND KITCHEN .--- " Luncheons for School Children," by Ellen H. Richards, is a very readable article. Mary J. Lincoln has a sketch of Mrs. Dearborn. Henrietta L. Rowe makes "Suggestions for Children's Parties." There are many other practical papers treating of domestic economy. The New England Kitchen Publishing Co., 7 Temple place, Boston.

THE HOUSEHOLD.—The variety introduced into this number cannot fail to please the ladies and little folks, made up of stories, fashions, recipes, health talks, tollet hints, etc. It is be suffully printed and numerously illustrated. The Household, 110 Boylston street, Boston.

RECEIVED: THE JOURNAL OF HYGIENE AND HERALD OF HEALTH. M. L. Holbrook, 46 East Twenty-first street, N. Y. THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Fowler & Wells Co., 27 East Twenty first street, N. Y. HRALTH CULTURE. 30 East Fourteenth street, N. Y.

Aid for a Veteran Medium. To the Editor of the Banner of Light:

Will you kindly call the attention of your readers to the case of MRS. S. A. SWEET of 33 Church street, Hartford, Conn., who is in sore need of financial aid? Mrs. Sweet is eighty-five years of age, and has been confined to her room for fifteen weeks with a broken limb-the result of a fall upon an icy walk.

This venerable lady is a devoted Spiritualist, who has performed many benevolent works for others in need during her long career of mediothers in need during her long career of medi-umistic usefulness—of over forty years—in our Cause. The Veteran Spiritualists' Union will do what it can in this case—but its funds are at present low, and the applications for finan-cial aid from destitute persons it receives are so many that it cannot begin to supply Mrs. Sweet with the means she requires for her sus-

tenance. This is a worthy case, and the charitably in-clined cannot do better work than to send a contribution to Mrs. Sweet at the above ad-M. T. LONGLEY.

OF LIGHT. BANNER,

laking

Lake Pleasant Letters.

To the Editor of the Banner of Light;

A new building for the New England Spiritualist Camp Meeting Association is to be erected-to be ready by July 1, 1895.

The building will have four halls; one large hall, 80 feet long, 40 feet wide and 20 feet high, with a stage 15x20, two dressing-rooms, and three smaller halls, for committee meet-

ings, etc. The large hall is for lectures, dancing, con-

The building will have a veranda on one side, 10 feet wide and 80 feet long; also on one end, 40 feet long and 10 feet wide. It will also have a pitch roof, with a large tower for ven-tilation, and it will be an ornament to the new grounds on the Highlands. Bickford & Travers of Greenfield, Mass., have been awarded the contract; the cost of the building will be about \$3000

building will be about \$3000.

A feature of the camp this season will be the Lyceum.

Dancing can be enjoyed by the campers in

Bickford's Orchestra has been engaged for the season to furnish music for the meeting and dancing-C. M. Bickford, Leader; J. Rus-sell Bickford, Prompter.

Quite a number of new houses are being built, and everything looks as if the camp-meeting this season would be a grand success, as an old-time "boom" seems to have started.

Lake Pleasant, Mass., May 2, 1895.

To the Editor of the Banner of Light:

Circulars for season of 1895 are being distributed as rapidly as possible. Friends who have not yet received any in answer to their requests will get them in a short time.

The season will commence Sunday, July 28, and will continue thirty days, till Monday, Aug. 26.

In addition to list of engaged lecturers and mediums published in a former issue of THE BANNER, have been added the names of Mrs. Clara Field Conant, Dr. C. W. Hidden and Mrs. Sarah A. Byrnes.

The Constitution and By-Laws of the New England Spiritualistic Camp-Meeting Associa-tion are being printed for distribution. Attention is specially called to the extracts from Massachusetts Laws on its first page.

The Ladies' Improvement Society is making extensive preparations for the grand Fair to be held in the New Auditorium Building duing the second week in August. Friends must remember to come well prepared with donations.

More attention is being given to music, both vocal and instrumental, for this season than in any previous one, and in addition to the dances in the pavilion special dancing parties will be given twice a week in the new audito-

rium, the music having already been engaged. This will be a bauner year for mediumship at Lake Pleasant. In addition to J. Frank Baxter, Edgar W. Emerson and Mrs. M. S. Pepper as engaged platform test mediums, there will be with us Mr. F. M. Donnovan, the independent slate writer, and Mrs. Maud Lord Drake, of world-wide reputation, the material Diang mediums, Mrs. Hattie Stansbury, Mrs. Mary Huntoon, the Eddy Brothers and De Witt C. Hough, and such test mediums as Mrs. Dowd, Mrs. Hattie C. Mason, Miss Jennie Mullin, Mrs. A. E. Cunningham, Miss Sue Fales, Mrs. Cushman, Miss Jennie Rhind and many others

Board and lodgings during the season can be had at the cottages, hotel and restaurants, as in former years.

Mrs. Mary J. Stuart, Miss Hattie Reed and Mrs. Jackson have already opened their cot-tages for the summer.

The Headquarters will be at the cottage of Mr. Buddington on Lyman street, who has leased the book and stationery privilege for the season.

The committee on privileges, Mr. L. E Henry, Lake Pleasant, Mass., and Dr. E. A. Smith, Brandon, Vt., are receiving applica-tions daily, and by June 15 every one will be disposed of.

The New England Spiritualists' Camp Meet

ARANTRONS & MCERLYT Pitaburgh ANOROR, Cincinnati, ATLANTIO, New York. BEYMER-BAUMAN, Pittsburgh. BRADLEY, New York. BROOKLYN, New York. COLLIER, St. Louis. CORNELL, Buffalo, DAVIS-OHAMBERS, ECZSTEIN. Cincinnati. Cincinnati. PAHNESTOOK, Pittsburgh. JEWETT, New York. RENTUOKY, Louisville, JOHNT.LEWIS& BROS.CO Philagelphia MCRLEY, Cleveland. MISJOURI, St. Louis. RED BEAL, St. Louis, SALEM, Salem, Muss.

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Jan. 5.

Miss Judson's Books. Why She Became a Spiritualist." 264 pages. One copy, \$1.00; six, \$5.00.

From Night to Morn; Or, An Appeal to the Baptist Church.

32 pages. One copy, 15 cents; ten, \$1.00. The Bridge Between Two Worlds."

209 pages. One copy, 75 cents; six, \$4.00; bound, \$1.00. Apply permanently to ABBY A. JUDSON, Cincinnati, O. In Worcester, Mass., by P. O. Order or Express Order. May 4. 4w* May 4.

SOUL READING, OR PSYCHOMETRIC DELINEATION.

OR PSYCHOMETRIC DELINEATION. M RS. A. B. SEVERANOE has always been noted for her powers in examining and prescribing for disease; and also in her character-readings, with instructions for mental and spiritual development; past and future events; adap-tation of those intending marriage; business adaptation and business advice. But of late she has had a renewed de-velopment, which enables her to give from writing or lock of hair greater tests in these directions than ever before. Brief readings, gl.00, and four 2-cent stamps; full readings, g2.00, and four 2-cent stamps. Address, 1300 Main street, White Water. Walworth Co., Wis. Apr. 6.



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E Agents make from 85 to \$50 per day. Cno in a residence means a sale to all the result of the second s



PLANOLETTS, with rentagraph where, 50 cents, sectred) packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Under existing postal arrangements be tween the United States and Canada, PLANCHETTES can not be sent through the mails, but inust be forwarded by express only, at the purchaser's expense For sale by COLBY & RICH. tf

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Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and influerais, or any other injurious ingredient; and is therefore harmless in all cases, likewise palatable and beneficial in regulating and strengtheuing the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken accord ing to directions, is warranted in all cases to give satisfac-tion, or the money will be refunded by the proprietor, DR M. H. GARLAND, 332 Maple street, Euglewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

Life and Health.

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May 4. A \$I Magazine for 30c.



ing Association tenders its thanks to the publishers and editors of the BANNER OF LIGHT, and deeply appreciates the courtesy and kindness shown to it by them.

ALBERT P. BLINN, Clerk. 603 Tremont street, Boston, Mass.

DR. W. L. JACK writes : "Mrs. C. A. Fairfield, a worker and true Spiritualist, has returned from the South, where she has been spending the winter, greatly benefited in her health.

Mr. and Mrs. J. S. Hart of Springfield, good folks and true Spiritualists, are ever at their posts, and are sincere workers, and cottagers at Lake Pleasant for years:

Mrs. Wood, also of this city, and Mrs. Sarah G. Haskins, are noble laborers for the Cause, also others whom I cannot now think of-but all noble workers and faithful to the truth.

Mr. and Mrs. Holcombe have many friends among the people Spiritualists should engage Mrs. H. all they can.

Let us not forget to wave the BANNER OF LIGHT before the people at the comp meetings, and each individual try his and her best to swell the list of subscribers for this 'Banner of Light' to so many mariners who sail on life's great sea; it is a part of our work; let's be up and doing.

I received a pleasant visit from Mr. Richard Grieves—a representative Spiritualist of Ha-verhill—a few days ago. He is a friend of the BANNER OF LIGHT."

Passed to Spirit-Life.

From her home in Sutton, N. H., April 24, Mas. Lois BURPEE.

She was the widow of the late Nathan Burpee, and eldest She was the whow of the face Nathan Bulpee, and endex daughter of Daniel and Lois Savery, who passed to spirit-life many years ago. Three sons and a daughter survive her--Ora, of Manchester; Orisen. of Sunapee; Thomas, of this place, with whom she made her home, and Mrs. Alma Humphrey, who also resides here. Two sisters remain in earth-life-Mrs. Sally Russell and Mrs. Hannah Burpee, both orad ballas

aged ladles. She was taken with pneumonia in January, and owing to her extreme oid age, being a little past ninety-three, she could not raily, though she was always cheerful and uncom-

Bound not rang, though she was always cheerin and uncomplaining.
 She was a Spiritualist, and a woman whom all loved for the beautiful, pure llfe she lived.
 The funeral services were held at her home. Mrs. Addle Stevens of lillisboro Bridge spoke in a beautiful way of the sweet rest that had come to the mother, and read a poem entitled "Sweet Rest at Last." One other poem was read appropriate to the occasion. Singing under the direction of Mrs. Daulel Powers. Lovely paims were contributed by friends as follows: Mrs. Betsy Colby, Mrs. S. J. Thurston, Mrs. Mary G. Marshall, cluster of hydraogeas, Mrs. Frank Russeli, bouquet of Easter Illes from the only grandehildren, Frank H. Burpee of Providence, R. I., and George N. Burpee of Manchester.
 Interment was in the village cemetery, William Chadwick, of North Sutton, funeral director.

From Frovidence, R. I., April 27, MRS. S. ANNIE GORTON, wife of Nathaniel S. Gorton.

wife of Nathaniel S. Gorton. Her passing away was very sudden, and was a great shock to her husband, children, relatives and friends. Her son and daughter being in Texas, could not be present at the funeral. Mrs. Gorton was an earnest Spiritualist. She will be missed by many, for she was truly a noble woman. The funeral was attended by Mr. Sherman, who spoke at considerable length. Mrs. Ida P. A. Whitlock read one of the arisen sister's poems, entitled "Questionings," and made remarks. Mrs. Spooner read a poem, which was beau-tiful indeed, and added great testimony to her character and life.

The services were deeply impressive; the singing, by the quartet, of songs Mrs. Gorton loved, made the service truly beautiful. Mrs. IDA P. A. WHITLOCK.

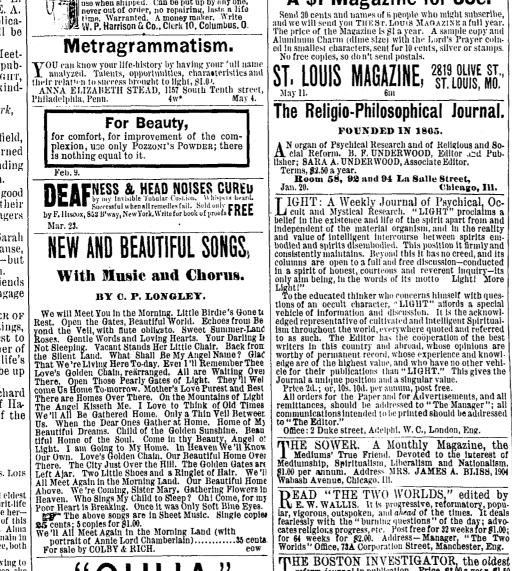
From Bradford, Mass., April 17, MR. JOHN DAVIS-a firm and consistent Spiritualist, and friend of the writer for many years.

He maintained an unwavering faith, and possessed the knowledge of the vital truths and comforts of Spiritualism for years, and was one of the nobjest and truest in our Cause.

for years, and was one of the nonjest and truest in our cause. He maintained a circle-room for years (privately) in his goodly home, of which the writer was the medium. He has gone where the noble have their country-when the work of life is done-to live forever with His angels in glory. W. L. JACK, M. D.

From McCords, Mich., April 30, 1895, CLARA A. PEET, aged 69 years.

69 years. Her sufferings were great, but endured with fortitude. A Universalist, and member in the Order of the Eastern Star. she requested that Mrs. Jennie Hagan Jackson con-duct the funeral services, which were held May 2, at 2 r. M.





The Egyptian Luck Board, a Talking Board.

The Egyptian Luck Board, a Taiking Board. The "Oulja" is without doubt the most interesting, re-markable and mysterious production of the 19th century. Its operations are always interesting, and frequently inval-uable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes neverialing anusement and recreation for all classes, while for the scientific or thoughful its mysterious move-ments invite the most careful research and investigation-apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches. DIREOTIONS.-Place the Board upon the laps of two per-sons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, with-out pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touch-ing the printed words or letters necessary to form words and sentences with the foreleg or pointer. Price **81.00**, postage 30 cents. For sale by COLBY & RICH.



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THE BOSTON IN VESTIGATOR, the oldest reform journal in publication. Price, 33.00 a year, \$1.50 for six months, 8 cents per single coyy. Address J. P. MEN-DUM, Investigator Office, Paine Memorial, Boston Mass.

WAS ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium. BY MRS. NETTIE COLBURN MAYNARD.

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This book will be found peculiar, curious, startling i-more so than any work issued since Uncle Tom's Cabin. 'Il breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His tory, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood-"ABRAHAM LINCOLN."

Cloth, 12me, Illustrated, pp. 264, \$1.50; Paper 75 cents. For sale by (ULBY & RICH.

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Profoundly reverent, but thoroughly radical; exposing the follows claims of ancient Judiaism and dogmatic Chris-flabulous claims of ancient Judiaism and dogmatic Chris-tlanity, containing many stariline conclusions never before published, showing clearly the mythical character of most of the Old and New Testament stories, and proving that Jesus was mainly an impersention and not a person. A genuine sensation genuine sensation.

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The New Ideal of the Christ,

By W. J. COLVILLE, is now issued in a neat pamphlet, and is a document well worthy of extended circulation, setting forth a* it does the spiritual view of the Christ, in distinc-tion from the orthodox supernatural conception on the one hand, and the negative, squositic theory on the other. Pamphlet, pp. 23. Price Scents; & copies for 25 cents. For sale by COLBY & RICH.

Mrs. D. R. Barden, A FTER a few years' absence, has returned, and gives her celebrated Magnetic Electric Treatments at 112 Charles street, Boston. 3w May 11. Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 14 Winter street, Room 6, Boston. May 18.

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Ellot street, Boston. May 18. lw*

Mrs. A. Forrester,

TEST, Business and Medical Medium. 400 Tremont st. Suite 2. Hours, 10 A. M. to 5 P M. Med. Vapor Baths. Apr. 27. 4w*

Miss L. E. Smith, M EDIUM, 58 Dwight street, at home Tuesday and Friday, from 10 to 5 P. M. Sulte 2. 4w* May 11.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont Mar. 16.

Mrs. A. E. Cunningham, 247 Columbus Avenue, Boston.

May -**PSYCHOMETRIC** and Business Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, Station A, Boston. Apr. 13. 13w*

MISS KNOX, Test, Business and Medical Me-dium. Sittings daily. 128 W. Brookline st., Suite I. May 18.

MRS. J. M. CARPENTER, No. 2 Stanmore Place, off Warren street, Roxbury Dist., Boston. Mar. 16.

MRS. J. C. EWELL, Inspirational and Medi-cal Physician, 542 Tremontstreet, cor. Hanson, Boston. Mar. 2.

MRS. DEFORREST, Scientific Massage, 344 Shawmut Avenue, one flight. 4w* May 11.

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NATURE'S own Remedy for ALL forms of FEMALE DIS-BASES. Lord's Cough Bulsam and Pain Corer. Send stamp for Circulars, Box 56, Mattapan, Mass. ANNIE LORD CHAMBERLAIN. 4w Apr. 71.

MRS. B. F. SMITH, TRANCE MEDIUM, will hold sittings on Monder The April 21 W will hold sittings on Monday, Tuesday and Wednes-day of each week from 9 A. M. to 6 P. M.; on Thursday from 9 A. M. to 1 P. M. No sittings given Friday, Saturday or Sun-day. Terms, 82:00. All letters regarding applications for sittings must contain stamp for reply. Vernon Oottage, Crescent Beach. Revere, Mass. Oct. 13.



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Whispers and Echoes.

BY DR. C. C. PEET.

This is a compilation of choice poems and excerpts, begin This is a compilation of choice poems and excerpts, begin-ning with a soliloquy on man and continuing in a variety of subjects, of the spiritual as well as of the physical world. Many a truth is given to the light in the beautiful language of the able author. The rhythm is good, and the s timent throughout pleasing and sonl-satisfying. Fine paper, beautiful print, elegant and substs tial bind-ing. 214 pages. Price \$1.36. For sale by COLBY & RICH.



A Lecture delivered before the First National Association of Spiritualists, Washington, D. C., on Sunday, Jan. 7th, 1894. BY DR. F. L. H. WILLIS.

Pamphlet, pp. 16. Price 5 cents; 6 copies, 28 cents; 15 copies, 50 cents; \$* copies, 51.00. For sale by COLBY & RICH.

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Simple Theosophy.

Articles written for the Baston Evenney Transcript, April, 1891, by M. J. BARNETT, F.T.S. Pamphlet; price IS conts. For sale by COLBY & RICH.

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BOSTON, SATURDAY, MAY 18, 1895.

Straws in the Wind; or, Spiritual Gleanings.

To the Editor of the Banner of Light:

HE song of birds, the green grass and the budding trees announce the arrival of spring, and with it comes also the hope for better things than the past has brought. It has been a season of great activity in spiritual circles, and rarely has there ever been more

inquiry into the subject of vital interest than now, or a greater desire to investigate the phenomena in which Spiritualism stands alone and supreme.

The courteous treatment which Spiritualism has received at the hands of the greater part of the press, and the clear presentation of the subject by its numerous advocates, have com bined to strengthen its claim to respectful at tention. On all sides one hears it discussed, and the admission of the hardest skeptic that there is without doubt something in it, shows the hold it has taken upon the general mind. Ere long a greater attempt will be made to settle just what that "something" is, and then will the true awakening come. I was greatly pleased a few evenings ago to meat a distinguished company at the residence

meet a distinguished company at the residence of Mr. and Mrs. Ludlow Patton of Orange, N. J., who had come together to listen to my guides upon the subject, "Life's To-morrow, or After Death, What?"

There were persons distinguished in nearly every walk of life, from Frank Carpenter, the noted artist, whose reputation is international, to the young physician whose spurs are yet to be won.

The subject was absolutely new, the audi-ence disposed to be highly critical, and for the first fifteen minutes little progress was made toward enlisting either their attention or in terest, but from thence on the lecture was fol-lowed most closely, and won repeated applause at its close; then followed tests and questions, until, through the lateness of the hour, we were obliged to say good night.

Mr. and Mrs. Patton contributed charming musical selections, and have every reason to feel proud of their effort to set the ball rolling in the community where they are both so universally respected.

If other persons of wealth and position, who for social reasons do not yet feel quite strong enough to come out and publicly support the movement in its present somewhat chaotic state, would arrange evenings of this sort, and invite those who are at least willing to listen to this new philosophy, they would do an incalculable amount of good.

Just at present the public mind is consider-ably exercised over the announcement that the Rev. Heber Newton, whose extreme utterances upon Biblical quotations disturbed the placidity of eminent theologians some years ago, no longer believes in the physical resurrection, but places a spiritual interpretation thereon. The old question of his "fitness" is now being brought forward, and he is likely to have a lively time of it before he gets through, unless he takes the same attitude of former years, and at the critical moment desists.

Mr. Newton is much respected, and just falls short of being an out-and-out reformer : possibly his naturally sensitive and highly refined na-ture shrinks from doing battle in the public forum, and yet is bound to express its restiveness from the more prescribed limit of his pulpit Be that as it may, he has an enormous follow ing, and should he ever have the full courage of his conviction, could easily carry a large and growing number into the field of open inquiry and investigation, that would eventuate in reconstructing the creed upon wholly new

It seems as if the springtime had an effect, a most perceptible one, upon the subject of theological beliefs.

It is not many years ago that there was a heated discussion at a ministerial convention in Saratoga, as to whether infants dying before they had been baptized would be saved or no.

and there is now little left to be said, beyond expressing my interest in the able and earnest way you are conducting THE HANNER, and hoping that the meed of success is yours J. W. FLETCHER.

1854 Broadway, New York Cliy.

BANNER

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Fel-tows Building, 4 Berkeley street.-Sundays at 10% A. M. and T% A. M. Speaker for May J. Oleg Wright, William 4, Banks, President; J. B. Haich, Jr., Secretary, 74 Sydney street, Savin Hill.

Street, savin Hill. First Spiritual Temple, Exeter and Newbury Streets.-Bundays, meetings for children and investigat orsat 11 A.M. Lectures at 2% P.M. Wednesday evenings at 7%, sociable, conference and phenomena. Other meet ings announced f om the platform. First Spiritualist Ladies' Ald Society, 241 Tre

riss Bpiritualist Ludies' Ald Society, 241 Tre-mont street, meets every Friday. Business meeting at 4 P. M.; supper at 6 o'clock. Tests and peaking in the even-ing. A public circle will be held on the last Friday of each month at 3 P. M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Secretary. Veteran Spiritualists' Union will meet the first Wednesday of each n onth at Gould Hall, No. 3 Boylston Place, at 7% P. M. Dr. H. B. Storer, President, 4+6 Shawmut Avenue.

Avenue

(hildren's Progressive Lyceum meetsevery Sun-day morning in Red Men's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor. "he Ladics' Lyceum Union meets every Wednesday Busi-nes meeting at 4 P. M. Supper at 6. Entertainment in the even be:

evebing. Engle Hall, 616 Washington Street.-Sunday: at I A. M., 2% and 7% P. M.; also Wednesdays at 3 P. M. E. Tut 10, Conductor.

Rathbone Hall, 694 Washington Street, cor-ner of Kneeland.-Spiritual meetings every Sunday at 11 a. K., 24 and 75 p. N. (75 p. M. meeting in Commer-cial Hall) Thursday at 35 p. M. N. P. Smith, Chairman.

Eipsian Hall, **330** Washington street.-Meetings are held every Sunday at 11 A. M., 2½ and 7½ P. M.; Ties-day and Thursday at 2½-and at 7½ P. M. in ante-room; Friday at 2½, aud Saturday 7½ P. M. W. L. Lathrop, Con-ductor.

ductor. Society of Spiritual Endeavor meets every Tuesday even-ing at 7%, in hall. T. Klernan, President. **Lmericn Hall, 734 Washington Street.**-Meetings Su days at 10% A. M. and 2% and 7% P. M. Good mediums, fine music. Ehen Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.-Sundaysatll A.M. 2% and 7% P.M. Tuesday and Thursday, circle and meetings. At No. 616 Tremont street, Wednesdays and Saturdays, S.P. M., Fridays, J.P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

The Boston Peychic Conference holds meetings at Bollis Hall, 789 Washington street, corner of Hollis, every sunday, morning, afternoon and evening, for the study of all classes of psychic subjects. L. L. Whitlock, President. Society of Spiritual and Ethicul Oulture, Mont-comery hall, 735 Washington street.—Meetings Sunday II A.M., 2% and 7% P.N.: Tuesday and Saturday at 2% P.M. Mrs. M. A. Wilkinson, Conductor.

Hiawatha Hall, 241 Tremont Street.-United Spiritualists of America (incorporated), Sundays, at 2% and 7% P. M. Mary C. Weston, President.

Chelsea, Mass.-Spiritual meetings every Sunday: Oeveloping circl- 2%, meeting 7%. 196 Division street. 196 Chestnut Street-Sunday evenings. E. S. Wells, Con-

BOSTON SPIRITUAL TEMPLE - BERKELEY

HALL.-J. B. Hatch, Jr., Sec'y, writes: Sunday, May 12, the exercises opened with song by Mrs. Cora Simes-Barker, entitled, "We Will all Meet Again in the Morning Land." Presi-dent Banks introduced J. Clegg Wright, who spoke in his normal condition briefly: A priest is a minister in relation to man, not to God; he brings God's messages to man. In early ages the priests had bells on their cloaks to shake, so the people on the outside could know how they were getting on with God. The people never saw God, the priests were the only ones to see him. Now we are making ministers of Spiritualists; the Spiritualists need no ministers; every man can talk to God-we need no go-between. Man is a child in the hands of nature. Nature has taught us to think and to grow,

and we will continue to do so till the end. Atter another song by Mrs. Barker, Mr. Wright spoke under control, taking for his sub-"The Religious Idea Prior to the Chris iect. ian Era, When Greece and Rome were in the Ascendant: and is the Fading Away of Chris-tianity Caused by the Flood of Light that is Now Breaking Upon Us?" Religion covers the attributes of the Divine

Being. Religion does not include morals; morals include man's conduct to his fellow-man. Religion defines God-that is, theology. Religion demands constancy to God, constancy in duty, in love, in pain, to God. Atheism is not a religion, because it has no God.

Man can only worship with an expectation of an answer; if you pray to wood you cannot receive an answer, for wood cannot hear yo pray God must be sovereign, or he is no God. He must have sovereign will, and sovereign will can only answer prayer. Here in Massachusetts you have a sovereign: it is your Gov ernor; he stands for the whole people, not the party that elected him. When the criminal, believing he has been unjustly dealt with, pleads to him for mercy, he has the power, as Sovernor, to exercise the power of a sovereign. Hence the people are greater than the law. The Deity is a Sovereignty. It takes a man a long time to make a sovereignty. When man was a child in intellect he had no high capacity for learning; he saw power in the storm-the storm destroyed what man had made. When flowers came, Nature became clothed with green, the forest with leaves, and the child had the intellect to grow. In the days when man had an abundance he did not measure his good by the pound when he had an abundance he gave it to the man that needed it and made man happy; the man that lived on good land could live better than the mountaineer, and then the moun taineer drove the man from his lands, and war began.

June 4 will be the occasion of the farewell gathering at the Temple (8 P. M.).

OF

gathering at the Temple (8 P. M.). Sunday, May 12, writes another correspond-ent, at 11 A. M., there was a scance for full form materialization, through the mediumship of Mrs. C. B. Bliss., The manifestations were re-markably good. At 2:45 P. M. W. J. Colville's guides spoke upon "The New Cycle: WhereIn will it differ from the Present?" and at 8 P. M. there was a scance for full form materializa-tion and other manifestations of spirit power tion and other manifestations of spirit power, through the mediumship of Mrs. Mary Eddy Huntoon. The manifestations were much better than were predicted, and the best ever given through this medium in so strong a light. Next Sunday, May 19, at 11 A. M. and 8 P. M., there will be a scance for full form materializa-tion and other - x pressions of spirit power; and at 2:45 P. M. a lecture by Mr. Colville.

Special Notice .- W. J. Colville will lecture (by request) at 105 Munroe street, Roxbury, Sunday, May 19, at 7:30 P. M. Subject: "The True Theory and Practice of Occultism." Mu-sic by Mrs. G. Morris. Seats free; collection.

THE CHILDREN'S PROGRESSIVE LYCEUM-Irving Pratt, Sec'y, writes-held its session Sunday, May 12. Singing by school, followed by invocation by Conductor Charles T. Wood. The responsive reading was conducted by the Assistant Guardian, after which the respective groups entered into the discussion of the lesson. The Instructor, Dr. J. R. Root, then gave them food for thought. Banner March. The following talent volunteered: Bessie Wer-theim, Marie Gale and Merton Bemis, Little Eddie, Carl Leo Root, Mr. Harold Leslie, Mrs. Alfarata Jahnke and Mr. Packard.

HIAWATHA HALL. - At Sunday afternoon service Mrs. Erwin, Mr. Graham, Mrs. Fredericks, Mr. Martin, Mrs. Ackerman, Mr. Marston, Mrs. M. A. Moody, Mrs. C. A. Smith and Dr. E. Blackden took part.

At the evening service among those participating were Dr. Blackden, Mrs. J. Wilson Hill, Mrs. C. A. Smith, Mrs. M. A. Moody, Rufus Fuller, President Mrs. M. C. Weston, and Dr. Coombs. Benediction by ex-Chaplin Erwin. Meetings will be held every Thursday at 2:30. "Social" in the evening, with supper at 6 o'clock. Sunday, at 11 A. M., developing circle; 2:30 and 7:30, speaking and tests.

SOCIETY OF ETHICAL AND SPIRITUAL CUL-TURE, MONTGOMERY HALL. - The Indian Peace Council, Tuesday, was largely attended, as also was the Conference meeting Saturday afternoon.

Sunday morning circle was held as usual Sunday afternoon meeting was taken part in by Mr. Haynes, Prof. Peak, Mrs. Dr. Wildes, Mrs. Peak, Mrs. Nutter, Mrs. Abbott and Mrs. Wilkinson. Sunday evening, Miss Brehan, Mrs. Wm. S. Butler, Mrs. Nutter, Mrs. M. E. Saunders, Mrs. Woodbury, Mrs. Peak and Mrs. Haven took part.

Monday evening, the 20th inst., second social.

EAGLE HALL .- Hartwell writes: Wednesday afternoon, May 8, we were favored with

excellent remarks, readings and tests. Sunday, May 12, the morning circle was a success. The afternoon and evening sessions were well attended and full of interest. E. H. Tuttle, remarks, poems, readings, tests; also answered mental questions; Mrs. J. E. Woods, Mrs. M. Knowles, Mrs. J. W. Hill, Mrs. C. H. Clarke, Mrs. M. E. Saunders, Mrs. C. E. Dickinson, remarks, tests and readings; Blue Bell and Minnie gave tests; musical selections, H C. Grimes.

BANNER OF LIGHT for sale each session.

AMERICA HALL .- Our morning circle on Sunday last was fully attended. Fine meet-ings both afternoon and evening.

The following able talent took part: Eben Cobb, Mrs. A. Howe, Mrs. A. Peabody-Mc-Kenna, Mrs. E. J. Peak, Mrs. E. D. Butler of Lynn, Wm. Estes, Mr. Wiggin of Worcester, Mrs. S. C. Cunningham, Mr. Fuller, Mrs. F. E. Bird, Henry Corliss, Miss L. E. Smith, Mrs. M. E. Saunders, Mrs. Colyer, Mrs. Mason. Music by Mrs. Lovering, Mrs. Peak, Mr. F. Huxley, Mr. L. Baxter.

BANNER OF LIGHT on sale at each session.

more books for its library, and spiritual tracts and papers to distribute as missionary doou-ments, as there are not now enough on hand to supply the demand. Do not forget, at the May Memorial Services,

LIGHT.

our noble co-workers who have entered spirit-life. MRS. MARION SKIDMORE, MRS. OLIVE BLODGETT, and a host of our noble leaders have left us; their message to us is, Go on TO VICTORY.

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: At the meet-ing Tuesday evening at 130 Market street, Mrs. Dr. M. K. Dowland presided and made remarks; Mrs. D. M. Tetrault [in musical manifesta-tions], Dr. Wm. F. Franks of Boston, Dr. Louis Freedman et al. took part Freedman, et al., took part. Next Tuesday and May 19 we shall have Mrs

D. M. Tetrault again, also Mrs. Julia E. Davis and others. Sunday, May 26, May S. Pepper of Providence.

Clerk's Hall.-The Spiritualists and temper-ance friends of Prof. E. F. Pierce gave him a complimentary testimonial at Clerk's Hall. 33 Summer street, Sunday, at 2:30. Singing, led by Prof. Pierce, and Mrs. J. P. Hayes of Haverhill at the piano; invocation, by Prof. Pierce; song, by children of the Lyceum. The children's exercises were well received; song, Carrie Moore and Flossie Merrill: recitation, Carrie Moore and Flossie Merrill; recitation, Carrie Moore; reading, Charles Ames; remarks and recitation, by Mrs. Ella Merrill, Conductor of the Lyceum; recitation, by Flora Estes; remarks and tests by Mrs. Carrie Hare, Mrs. L A. Prentiss, and Dr. Wm. F. Franks of Boston. 7:30, Song service, led by Profs. Pierce and Jackson of Boston on the piano; song; Prof. Pierce; remarks, by Mrs. Dr. Dowland; song, Dr. Louis Freedman; remarks, Charles A Ab

Dr. Louis Freedman : remarks, Charles A. Ab bott of Boston; excellent selections on guitar, piano, etc. Profs. W. E. Johnson, A. F. Sargent, and F. W. Jackson of Boston; duet, by Messrs. Pierce and Abbott; Mrs. A. L. Pren-tiss, remarks, tests; Mrs. Lizzie D. Butler, tests and messages; Dr. L. Freedman, remarks.

Cadet Hall, Lynn Spiritualists' Association. Mrs. A. A. Averill writes: On Sunday, May 12, Mrs. Ida E. Downing of Boston gave two test seances. We consider Mrs. Downing a wonderful test medium, and we cordially recommend her to societies wishing such; Dr. C. S. Dennis gave an hour of free healing; Miss Annie Fos-ter Larcom, fine solos on both the cornet and piano

May 19 and 26 Mrs. Helen Temple Brigham of New York will be with us.

WORCESTER.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. C. Fannie Allyn closed her en gagement with our Society May 12, by giving two grand discourses. She is truly a humani tarian in every sense of the word. May 19 and 26 Dr. George A. Fuller will be

with us.

ROCKLAND .- "Minerva" writes: Mr. Frank E. Healy was with us Sunday, May 12, and de-livered two grand lectures. I wish every Spir-itualist Society could hear him. Next Sunday Dr. Johnson and W. W. Reed will be with us.

MEETINGS IN NEW YORK,

Adelphi Hall, 530 Street, between Brondway and 7th Avenne.-The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7% P. M. Mrs. Helen Temple Brigham, speaker.

New York Psychical Society, Spencer Hall, 114 West Ith street. Every Wednesday, 8P. M. Soventh year. Prom-inent local and visiting speakers and mediums. Good mu-sic, live topics and stirring tests. J. F. Snipes, President, 26 Broadway.

The Broadway. The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between Soch and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 104 A. M. and 74 F. M. Afternoon meetings for facts and phenomena at 24. Henry J. Newton, President.

Soul Communion Meeting on Friday of each week, S. P. M.-doors close at 33(-at 330 West ofth street. Mrs. Mary C. Morrell, Conductor.

CARNEGIE HALL.-" M. A. N." writes: Be-fore the morning lecture about forty persons assembled, fully an hour before time for services, as Mrs. Twing announced on Sunday last that she would assist them to see if they

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UTAH.

SALT LAKE CITY.—A correspondent writes: Mrs. Maggie Waite of California has done a no-ble work for Spiritualism in this city, considering strong opposition. Her farewell séance was attended by some of the most promi-nent people of the city; it was the best of the season; at one time men, women and children were visibly affected to tears. It was a gathering never to be forgotten. For her there will always be a warm welcome, and we wish her Godspeed on her journey.

NEW YORK.

SARATOGA SPRINGS.--W. B. Mills, President First Society, writes: Mr. and Mrs. E. J. Bow-tell occupied our platform May 5. Mr. Bowtell is a logical and profound speaker. Mrs. Bowtell's drawings of spirit pictures

were recognized.

OHIO.

CLEVELAND.-E. Blythen Martin writes: It has been my pleasure to attend meetings in Weiber's Hall, West Side, where Mr. George F. Perkins and wife are engaged. Astonishing tests were given from date of birth. His singing is admirable.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children trething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarchœa. Twenty-five cents a bottle.



After devoting nearly two days to a consider ation of this vital question, it was decided to lay it on the table, so no one even knows, not even the unfortunates themselves, just what their future destiny is to be. In every thinking mind, all these discussions are most unprofitable and foolish, and those who have been walking in the light of a more liberal understanding of the truth can scarcely realize how much bigotry and ignorance there is in the world

The trouble is that men change, but creeds do not. The former are growing all the time, but the latter are stumbling blocks in the pathway of universal progress, and every now and then some old theological fossil, seeing how mankind is drifting out upon the sea of inde pendent thought, raises the danger signal and frantically tries to still the action of the human mind, but too late are the efforts made, and the world moves forward.

The Rev. George Hepworth's spiritualistic sermons, published in the Sunday Herald, which I am glad to say have been issued in book form, are signs of the times, and are read with great avidity by the great un-churched public, who have long been waiting for com prehensive, common sense views upon subjects

of vital human interest. "Man's Spiritual Possibilities," the second of the White Cross Series, published by C. B. Reed, Fulton street, has made its appearance, and is one of the most valuable contributions to spiritual science that has thus far been pre-sented. Instead of dealing with the religious or moral side of Spiritualism, it presents an in terpretation of spiritual law, and man's relation thereto, in such a manner as to enlist attention from the beginning to the end. It is a companion to "The Other World and

This,' but is not of the other world, save as to its authorship, but deals distinctly with the activities of this; shows how the spiritual side of the human can be developed and directed to various practical uses.

The chapter upon "Crystal and Crystal-Gazing" is well worth the price of the book, but as I shall soon forward you a somewhat ex tended review of the work, I will not do more than say that it should be in the possession of every person interested in occult and spiritual themes, and reflects quite as much credit upon its publishers as the authors themselves.

The phenomena of Spiritualism are well rep resented, the various mediums being well employed and universally doing good work. It is, perhaps, regrettable that there could not be a little more unity of action, so that the good of all should be equally of individual interest; but that will probably come in time, with the larger growth and the domination of personal peculiarities.

I had the great pleasure of seeing consider-able of Mrs. Nellie L. Palmer of Portland, Me., during her recent visit to New York. She seemed the same enthusiastic, earnest medium as of old, and is ready to answer calls to lecture fill the place of public teacher upon our platform. Her brilliant lectures in the memorable **veries in Music Hall.** Boston, will be recalled with pleasure, as being among the most able of that never-to be forgotten time when Prof. Denton, Jennie Leys, then in the very height of her short career, Emma Hardinge Britten and others, did valiant work for the cause of truth

And among them stood Mrs. Palmer, not the least among that brilliant coterie, some of whom now tread the fields of light, no more to raise either voice or pen in the cause of truth, save, perhaps, now and then, to inspire some equally earnest mouthpiece with their inimitable inspiration.

Mrs. Palmer has passed under the shadow of many sorrows since then, has wandered over land and sea to find repose; but now feels that her only happiness can be found in taking up the work she laid down in the very heyday of her popularity, and carrying it forward to the end

Societies seeking a faithful and powerful advocate would do well to correspond with her. But here I am at the close of a long letter,

In going back to the sixth century, he said, the Greeks were a great people; they sent out magnificent intellects, and those men laid out the learning for men which was beneficial, be cause it made a man look into himself.

The lifting up of man is the new life above. Wisdom is the son of power. Christ taught goodness. The printer is the king of civilized life. All the sermons of John Wesley have not been printed; it would not do to have his ser-mons on Spiritualism given forth to the world; they were grand, but have been suppressed. Spiritualism was born, and it shall live forever.

You are getting old, and you will soon go to join the loved ones, and to grasp them by the hand; you know they are not dead. Human ity is not for a tomb; it is for happiness, wis dom and eternal glory.

In the evening the service opened with sing ing by Mrs. Edith Lane Thompson.

Mr. Wright spoke for a few moments in his normal condition, after which Mrs. Thompson and Mr. John Lane sang "Beautiful Home of the Soul." Mr. Wright then addressed the audience, under control, taking for his subject, "Soul and Its Possibilities," which he handled in a very able manner.

At both sessions our hall was filled with an audience that was well pleased. The service closed with a song by Charles W. Sullivan.

I would call the attention of the reader to the annual Veteran Spiritualists' Union meeting [noted elsewhere].

THE FIRST SPIRITUAL TEMPLE, EXETER AND NEWBURY STREETS.—On Sunday, May 12, at 2:45 P. M., W. J. Colville was greeted with a large audience, the members of which listened with rapt attention to a long and eloquent discourse on "The New Cycle

Many of the statements made and views expressed were identical with those put forward for the coming season. I know of no one who in a special report furnished to the BANNER by education and experience is as well able to or LIGHT of a lecture by the same speaker on OF LIGHT of a lecture by the same speaker on "The Great Pyramid." [This report will ap

pear hereafter.] Max Nordau's book, "Degeneration," was candidly criticised during the address, and the conclusion reached was that so pessimistic a writer arrived at false results in an argument by reason of mental shortsightedness and lack of acquaintance with the powerful spiritual forces now at work within mankind, the tendency of whose operation is entirely toward re-generation vs. degeneration. A fine poem ended the impressive exercises.

Fine music as usual was a prominent feature. On Monday, May 13, W. J. Colville gave (by request) a reading from "Art Magic," followed by expository address, and, then answered questions on Occultism and Spiritism. On Sunday fract May 19 ble subject at 2.45

On Sunday hert, May 19, his subject at 2:45 P. M. will be, "The New Cooperative Common-wealth, and How it will be Established."

Monday, May 20, at 8 P. M., further selections from "Art Magic." Mr. Colville is still giving lessons in Spirit-ual Science, on Mondays, 2:30 P. M., at 18 Hunt-

ington avenue. These will finally close with June 3, and

ELYSIAN HALL.-W. L. Lathrop, President, writes: The Elysian Society of Spiritual Progress held meetings and circles on Tuesday, Thursday, Friday and Saturday.

Thursday, Friday and Saturday. At Sunday morning circle tests were given by "Wild Rose." In the afternoon and even-ing Miss Lillian Newton, Harvey Redding, Mrs. S. E. Rich and W. L. Lathrop took part. Business meeting of the Society on Saturday,

Camp meeting at West Rindge, N. H., July 14-21-28, Aug. 4-11. Address the President for

particulars. BANNER OF LIGHT for sale.

THE HOME ROSTRUM, (No. 21 Soley street, Charlestown)-May 7 and 9 the meetings were well attended.

Sunday, 12th, Mrs. Robertson and the Chairman, C. B. Sanders, gave tests. Mrs. Armstrong was the pianist.

No more Tuesday evening meetings will be held for the present.

THE FIRST SPIRITUALIST LADIES' AID SOCI-ETY-Carrie L. Hatch, Sec'y, writes-met as usual Friday, May 10. We had a "Rose Tea," and social in the evening. Next Friday we shall have an interesting program: among those who will be program.

program: among those who will be present will be Mr. J. Clegg Wright.

All are invited to attend. The Society continues sessions until the last Friday in May, Notice of our Memorial will be given later.

HARMONY HALL .- Society of "Worshipers and Investigators of Spiritualism," S. H. Nelke President and Conductor. James Higgins writes: Week-day meetings were exceptionally well patronized. Sunday Mr. Nelke spoke on themes given by the audience: At 2:30, "The Religion of the Future," at 7:30, "What and Where is God?" Tests by Mr. J. M. White, Mrs. Woods and Mr. Nelke.

The BANNER OF LIGHT for sale at the meetings, also at 616 Tremont street, Mr. Nelke's office.

RATHBONE HALL, Thursday afternoon, May 9, well attended.

Commercial Hall.-Sunday, May 12, 11 A. M. 2:30 and 7:30 P. M., Mrs. Bingham, Mrs. A. Wood-bury, N. P. Smith, Mrs. C. H. Clarke, Mrs. E. C. Dickinson, readings; Mrs. Nellie Sawtelle and Mrs. A. E. Perkins, solos.

DISTRICT OF COLUMBIA.

WASHINGTON .- Francis B. Woodbury, Sec'y, writes: "SPIRITUALISTS, ATTENTION: Do you know that the National Association is fast gaining in strength and numbers, and that if all will aid it success will soon crown our efforts?

Do you know that in twenty States legisla tors have endeavored this season to pass laws, that if enacted will cause the arrest of our mediums, and that soon you will not be allowed to choose your own physician? Do you know that in the very next Congress

an attempt will be made to regulate HYPNOrism by law, and also to institute a NATIONAL BOARD OF HEALTH COMPOSED OF REGULAR M. D.'s?

Do you know that a combination of clergymen and physicians are organizing to retard Spiritualism in every possible way, and that it is your duty to assist in opposing their nefari ous scheme?

Do you know that you have rights as American citizens, guaranteed you by the Constitution of the United States of America, and that the time is near at hand when you must demand those rights?

Do you know that our motto must be Amer ica and liberly, first, last and always?

Do you know that quite a number of our me-diums have already been arrested in various parts of the country, one in Florida only last week?

Do you not think it is your duty to assist those who are determined to protect our rights and our liberties, not only working with and for them, but giving of your finances as far as able to aid this grand movement?

The National Spiritualist Association needs

possessed psychometric powers. Out of twenty persons who tried, eighteen gave evidence of possessing the power.

Services opened at the usual time-the sub-ject of the lecture being "Modern Phenom-She described many interesting phases, ena." among the rest the phase of spirit type-writing, having been present on Wednesday evening last, and witnessed, with several others, this manifestation under the strictest test conditions-Dr. Henry Rogers being the medium. The type writing machine was in plain view of all present during the manifestation; several pages were written.

The afternoon meeting was full of interest as usual. Rev. Henry Frank, formerly a Baptist clergyman, made interesting remarks; sev eral mediums gave readings and tests, which were recognized.

The evening was largely devoted to psychometric readings, preceded by an interesting address on "Haunted Houses."

The public is showing a deep interest in Mrs. Twing's work here, as is indicated by the large number that throng the hall to listen to her

> As many of our subscribers have expressed a As many of our subscribers have expresses a desire for some form of a binder in which they can preserve the weekly issues of THE BAN-NER, we have arranged for one that is strong and durable, and will admirably answer the purpose.

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Only 35 Cents.

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphlon Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, So'clock, Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's par-iors, 1924 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 5 0 clock. The Advance Spiritual Conference meets every Saurday evening at 102 Court street. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, See'y. The Woman's Progressive Union will hold its usual Friday night meetings at Robertson Hali, 162 Gates Avenue. Miss Irene Mason, General Secretary.

Psychical Society, Jackson Hall, 615 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President. Besides the subject mentioned in the title, this book deals with the exposition of the real nature of the phenomena of Life and Death, from the point of view of the Higher Sci-ence; besides giving many descriptions of authentic cases in which persons have been mitateen for dead, and burled, dissected, or embaimed alive. The subject of apparent death, with its only too frequent by occurring consequence of premature burial, should re-ceive the attentiou it deserves, and the book is addressed to the people whose interest it is to protect themselves shortaightedness by being buried, embalmed, dissected or cremated alive, or being forzen to death by being put upon ice.

Fraternity Hall, 669 Bedford Avenue, near Myrtie Avenue.-Meetings Sunday at 3 and 8 r. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Custer Post Hall, 88 South Sangamon street, every Sundayist 10%, 3% and 7%. Lyceum at 1%. Mary C. Lyman, perma-nent speaker. E. N. Pickering, President.

First Seclety of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speater, Mrs. Cora L. V. Richmond. Band of Harmony, Thursday, 7% P. M., Orpheus Hall, Schli-Band of Harn ler Theatre.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 153) meets at First Association Hall, 5th and Callowhill streets. Pro-ident, J. O. Stellometry Vice-President, Mrs. M. 'E. Cadwallader; Secretary, Frank H. Morril. Services at 10% A. M. and 7% P. M. Lycoum at 2% P.M. Spiritual Conference Association meets at the northeast corner of 5th and Spirig Garden streets every Sunday at 3% P.M. S. Wheeler, President, 672 N. Sth Street.

MEETINGS IN WASHINGTON, D.O.

First Society, Metserott Hall, 18th Street, bo-tween E and F. - Every Sunday, 11% A.M., 7% P.M. M. O. Edson, Pres. Second Society "Progressive Spiritual Ohurch" meets every Sunday, 7% P.M., at the Temple, 425 G street N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

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An Examination into the Occult Causes of

Apparent Death. Trance and Catalepsy.

BY FRANZ HARTMANN, M. D.

A CITIZEN'S REMONSTRANCE

To the Legislature,

Against legalizing to college diplomated M. D.s a monopoly in the use of "M. D." and title of "Doctor," And against at y enactment tending to deprive sick people of their constitutional right and "power of enjoying in safety and tranquility their natural rights and the blessings of life," and especially the inesti-mable right and blessing of choosing and employing their own doctors.

BY ALFRED E. GILES.

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