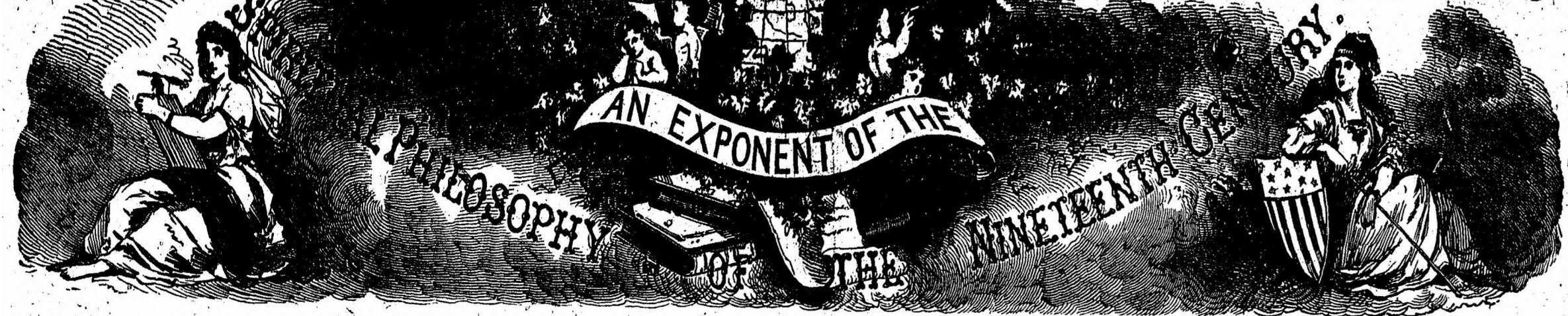


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SEVERIA:

An Occult Story.

PART II.

AND GUARDIAN SPIRITS SHALL HAVE CHARGE
OVER THEE.

When consciousness returned to my spirit I was alone, but memory, ever faithful, held her mirror before me.

I knew that I was in the spirit-world, after still another pilgrimage upon the earth. I knew that I had followed my love in her search for perfection. I knew that I had returned with out finding her. I knew that she was still held by the material, and I resolved that if it were possible, to seek her in spirit and smooth the rugged path that she had deemed necessary for her development.

But how was I to find her? Who would reveal her hiding-place to me? I found there were many difficulties to bar my search, many trials to be borne, but my homesick spirit was impatient of delay.

Where shall I look for aid? I cried. When, lifting up my eyes, I found my father standing by my side, my joy was great. My father, as of old, could remove all obstacles. Greeting me with affection, he said: "Come with me, my son, and your desires shall be given you." It was the old-time voice that called me; it was the dear father that loved and guided me through boyhood and early manhood, in my last earthly pilgrimage that had just been closed; but in the rush of memories that flooded my returning spirit I had forgotten even him, my dearly beloved father.

"Father," I cried, "I am not what you think me!" Interrupting he said: "Alec, I know it all; but you are none the less my son. I love you far more tenderly than of old even, for the love of a spirit is infinitely greater than that of the most loving mortals. We love with so great a love that we can rejoice in the afflictions of our loved ones while we weep pitying tears for their sufferings. I have witnessed your sorrows, my son; I have even aided in leading you into the thorny path that you have been called upon to tread. I—he lifted his eyes as if in prayer—"have watched by the side of your love, the love that was given you in the birth-throes of the spirit's first awakening; the love that was yours long before I could claim you; the love that is a part of yourself, the holier part, as you are of her. She has indeed become now, through suffering patiently borne, 'altogether beautiful.' But come, she has need of you."

"Take me to her," I cried eagerly, "for I long to look upon her face."

"Alec, my son, you have lived side by side with her for many years, but poverty and gaunt want covered her from your sight."

As he talked he led me back to the earth, and the familiar home faces were about me: The dear mother, widowed and old, mourning for me as one without a comforter; my children, whom I had tenderly loved and watched over with solicitous care for many years, their mother, whom I had called by the sacred name of wife. I looked upon them with surprise, they were so unlike their former earthly beauty, for selfishness had left its trail here also.

My life had been one of prosperity, as viewed by my fellow-men, but to me it had rung false, and was full of dead hopes. I had long ago wearied of it, and a homesick longing for the life that I felt awaited me, and of which I had fleeting memories, filled me with unrest. As I lingered by my own fireside my freed spirit floated back many, many years. I was once more a young and ardent lover. Dear Sweden was my home. My love was fair and bright, no sorrow had crossed her path or deepened the shadows in her laughing eyes.

Listen! again I hear the clear sweet tones of my love echoing through memory's halls as she calls me in the twilight.

"Alec! Alec!" said the voice. Merrily I give back the answering cry. The sorrow through which we had passed since those happy hours is forgotten. I am again only a comely youth, with hope and love filling my cup of happiness to the brim, hastening to meet my sweetheart, simple in the faith of my fathers, unperplexed by the past, careless of the future. But again my father's voice recalls me. Fair Sweden, with her memories, was gone! My love's bright laughing face had vanished, but my heart still throbbed in unison with her happy voice, that voice whose melody has never ceased to thrill me.

Presently with my father I found myself standing by the side of a poor deformed woman who had sold small wares from a stand in the open street in my native city many years. I had often left a few pennies in exchange for some trifle upon the humble stand, more, I think, for the pleasure it gave me to hear her gentle "thank you, sir," in the rich, melodious voice that was her one charm, than for charity's sake. I knew something of her history. She was the daughter of a drunken ne'er-do-well, whose family never knew aught but want. Her deformity she inherited from him, but her brave, honest cheerful spirit we knew must have been a direct gift from God, it was so unlike the sordid life from which she sprang.

We halted by her stand, for a long line of funeral carriages was passing; they were carrying my mortal remains to their last resting-place. This is usually a trying ordeal to a returning spirit, but I was so absorbed in my search for my lost love of the happy days that it would have passed by me unheeded, but for a low, stifled cry that pierced me.

"Alec, my Prince, my beloved!" moaned the voice. I turned toward the woman, that I had

not before noticed, save as a familiar object. She sat motionless, her face buried in her hands, the crowd roughly jostling her, as they swept past, for I was a man of some note, and the streets were thronged with people. At the sound of her voice I turned my face toward her, and in the spirit of this deformed woman I recognized my lost love. A peace fell upon me, a joy entered my soul that as a mortal I could never have known. My heart's hunger was satisfied, my search was over. I was at rest.

But again the cry startled me. "Alec! Alec!" moaned the voice of the spirit. A silence seemed to fall upon the earth, and through it the voice came distinctly to my understanding. "It cannot be," she moaned, "it cannot be. Why should one so bright, so useful, so kind, be carried away into the darkness, and, a blot upon the earth, be left. Oh! God!" she prayed, "it was but a mite that I asked of thee, a glimpse of the noble face, a note of the gentle voice that made music in my heart all the day through, a touch of the strong, clean hands that never did a wrong. Ah! darkness has indeed fallen upon the earth! Father, I have waited humbly, patiently, trying to do faithfully the duties often so hard, which you saw fit to give me to do, but the last ray of light has passed from my sight, and even tears for him are denied me."

Filled with amazement, I gazed upon her! "Have I been blind all of these years?" I cried. "Has this beautiful spirit been so near me, loving me always, and I indifferent, unconscious?"

Still in spirit she moaned, and grieved, and prayed; but the woman's face was stolid and hard, and her voice strong, quiet and full of the melody that I remembered so well, as she sold her humble wares, or protected them from vandal hands. When the darkness of night gathered around her, I followed to her humble home, and watched with wondering eyes the cheerful, patient devotion with which she strove to make its poverty a little less oppressive; but while the woman's voice and hands made cheerful the poor room, her spirit still moaned, and complained of its darkened life. I watched by the humble couch when, at last, wearied and suffering, she lay down to rest. But sleep refused her the boon of its soothing. I listened, as the house and the city grew quiet, to her complainings. I listened, as memory rolled back its doors with a discordant jar, and the voices and pictures from the past of her present life came trooping in. In vain she tried to push them back, to hush their clamorous tales of misery; to turn her thought away from the mocking sound.

"Why was I born?" she questioned. "What possible good have I brought the world, a burden always, without one gift or grace, whereby to win even a passing regard? Why were you taken, and your useful, helpful life thrust out of the light, and I left? Oh! could I have died for thee! Joy would have filled my heart could I have done thee the slightest service. But it was denied me, and you have gone from my sight forever, and this pitiful life, so hard before, is left desolate."

"And darkness is over all the earth," she repeated over and over. Then, "Is there a God? Is there another life? God forgive me if I blaspheme, but let me, I pray thee, sleep in utter oblivion! Give me rest—forgetfulness. Do not force me into an unknown life, I pray thee, with the memory of this wretched existence wrapped like a cloud about me. My cup of life has been too bitter! Ignorant, imperfect, miserable; searching, reaching for I know not what, longing for the unattainable. No heaven could be possible for me! Blot me out, I pray thee! Alec! Alec! I have loved you always," she sobbed. "Even as a lad your pitying eyes followed me, and your chivalrous heart, that was ever ready to protect the weak, shielded me from the mocking crowd. Your smile was like the cry of land to the shipwrecked mariner, filling my heart with new courage. But your love was not for me. The gulf is too deep and wide for even eternity to span; but, afar off, I will dream of and love you still, for my soul is famished for recognition. When this dreary life shall at last end, let the earth cover my unsightly body and sweet oblivion hold my dissatisfied spirit."

Thus she mourned and prayed, until the tardy winter's sun threw up his golden lances, then she sank into a deep, dreamless sleep, which would give her strength for another day of patient waiting.

"And this suffering spirit was once my Queen! This desolate woman my beautiful love of the happy days. Far, far more precious art thou in thy desolate sorrow, oh! mortal, than when as a haughty Queen thou didst trample under foot thy fellows, or, as Queen of my heart, thy selfish spirit laid waste its fair garden of hope and love. Was all this suffering necessary?" I asked of the angel who stood ever by her side, never weary, watching, waiting for her perfection, for her release.

"It was necessary," he replied.

"And I? What have I to do in this work?" I questioned. "She is too sacred for me to touch. Before the spirit of this common woman, that I have passed and repassed without a thought, I stand dumb, awed by her surpassing strength and loveliness."

"This," he answered, "is your work: You have heard her moanings in the still night; she distrusts herself, distrusts God, and shrinks from the eternal life. You are to fill her heart with trusting love. You will win her to a desire for the new life, and you will feed her famished heart, and her spirit will expand and grow under your ministrations as it could not under that of another. The harshness of her discipline was necessary, but in some things

the hurt has been too deep. You are to heal and comfort her bruised spirit. She will feel the influence of your love without knowing the source from whence the soothing comes. As time passes she will say, 'This ineffable peace is born of my sorrow for your loss, Alec!' Thus she will recognize you, and in her beautiful, loving presence you will find a home, a rest, a content, a satisfaction before unknown to you."

"But," I asked, "was not this your work? Could you not have saved her from all this?"

"Yes, and no. Our mission as guardian spirits—for we are spirits, and still imperfect—is of and for the development of the spirit, and not for the advancement of the material life. Often the mission of a guardian spirit is to bring trials into the life of their charge. This suffering has been thrown upon the woman in part to make reparation for the seeds of distrust that she planted with so heedless a hand in your heart years ago. You will profit by her sorrows, for in aiding her to overcome her distrust and gloom you will have to set a close watch upon yourself, else you will do harm instead of good, for her sensitive spirit will be easily influenced by you."

"You will learn of her, that a cheerful countenance is a prayer; that willing ministry to others, without the thought of return, a faithful performance of homely everyday duties, the kind thought, as well as the act, go to make up the holiness of the spirit."

"In your earthly pilgrimages you have been denied the love of wife and children. When you have reached out eager, trusting hands to pluck the tempting fruit it has been as ashes to your taste. Your spirit hungers for a return of the love that you have so lavishly given to others. Her heart is full of conscious love for you, as you last appeared to her. Avail yourself of it, it is yours; lead her to think of you as a mortal, as a man, thus she will become familiar with you; for this purpose I have allowed her spirit to obtain a glimpse of you as you are; but she loves you not as a spirit, but as a mortal. In the past you eagerly sought her love; now she loves you, but without hope of return or recognition. So shall her haughty pride become a sweet and gracious dignity."

"She has made you, as a man, her ideal, her prince, her king. As a spirit, you will strive to reach the high standard of perfection which she has set for you. Often kind pity led you in the past to give her a smile of recognition or a pleasant word. Then, indeed, did her spirit glow and become radiant, until she was what she is unconsciously striving to be, 'altogether beautiful.' Then her famished heart would feast for days upon the crumbs that you thus unwittingly let fall. You have seen your seeming death is to her. Her perfect love is offered you, a priceless gift. This," he continued, "is a school still for you. You have been released from the physical, that you might minister unto her spiritual needs, as well as to prepare yourself for her. Once before you were separated. She was called first, she profited by it, and learned then to wait patiently. That lesson she has never forgotten. She brought it with her as a part of her equipment, she has worn it as an armor in this fierce and unequal struggle, and to it her victory is largely due."

"And now I go hence. If you have need of me, call for me. I go to seek my own. I came to teach, I stayed to learn. I, too, have learned to bear patiently, learn! to be just, learned that to be pure in all things, the fountain, the thought, must be jealously watched and kept pure; learn to put away gloom, that others may not be oppressed; learn that a cheerful countenance will bring the sun-rays of hope into the darkest day. I have learned of this seemingly forsaken woman that true nobility is of the spirit; learned to love truth, purity, charity, unselfishness, as I have never loved before; learned to shrink more from sin rather than from man's reproach of it. I have learned the beauty of an humble spirit. I have learned one need not be great to be a teacher, for this simple, unnoticed, even to mortal repulsive, woman is the most effective of teachers in spirit."

"I go, leaving the peace of God in your heart, and your love of the past, and for all time, to comfort you and to be comforted by you."

PART III.

BLESSED ARE THE POOR IN SPIRIT.

Months have glided into years, still my love grows in beauty. But the fierce conflicts are ended, for she has learned to trust as well as to bear with patience. Looking upon her I have found wherein I lacked. I have watched myself carefully, that I might remove every blemish that would give pain to her purified spirit when we stand once more face to face in the glad morning of our eternal life. I could not wish to remove her from her cares, for did she not herself choose this hard lot that she might become 'altogether beautiful'? Ah! there is not one spot upon you, my love! my love! your raiment is whiter than snow.

Old age is now upon her, and the humble stand on the street corner, that had become so dear to me, has been folded away for the last time, and the little old woman, so precious, with her clear-shining raiment, attended by a troop of loving spirits, was carried away to the almshouse. This was a sore trial to her, my beautiful love, for she was proud in her poverty, and had striven hard to maintain her humble independence. But behind this black cloud the sun of spirit-love was turning the desolation of even her life into brightness. In this home for the poor she learned that her heart and ear were attuned to the voices of nature, for the almshouse was removed from

the city's turmoil, and she looked with delight upon God's earth as he made it. Here, also, she found room to give of that which she had in abundance, her tender love, for the poor and unfortunate did not scorn her humble ministry.

To me she comes nearer, closer than ever before. She has never forgotten me as she last knew me in the mortal, never ceased to call me in spirit, for my ministry has borne its fruit.

"This ineffable peace," she often says, "born of my sorrow for your loss, Alec. Your tender spirit will not scorn my humble love. God gave me a part in you, that I might not faint by the barren way in which he called me to walk."

This ineffable peace is my reward also, and, love, rest, content, brood like a white-winged dove above us.

"Why," she says in her melodious voice, "God knows best what we need. I was so distressed that I must come here that I was in open rebellion against him; and now I am so happy and content that I could live forever."

Dear heart! live forever. When the pauper's grave shall hide your misshapen body, and you shall stand revealed to yourself, then, closely folded in my loving arms, our voices shall rise in anthem of praise and thanksgiving to the Giver of all good and perfect gifts that we are indeed to live forever in harmony and love, made perfect through suffering.

And now I will close, for there is no more to tell. We only wait, my love and I, for the pauper's funeral cortege to wind over the hill, for she will not be buried unknelt, my beautiful bride; the grateful hearts of the poor, the tender, if unclean hands of the unfortunate, into whose shattered lives she has poured the costly balm of her wise sympathy, shall minister unto her. The lame, the halt, the blind shall follow her to her humble grave.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Then--Now.

CHURCH AND STATE IN THE OLDEN
TIMES.

BY WM. FOSTER, JR.

Recently a chum of my academic days sent me the Fast-Day Proclamation of Gov. Cooke of Connecticut, which called up the olden times when Church and State were practically united in that old Commonwealth. It is couched in regulation phraseology, having a decidedly old-school orthodox flavor, lacking the snapper manner which used to close the Fast Day and Thanksgiving proclamations when I was a boy: "All servile labor and vain recreations are by law forbidden." Woe to him who was a transgressor and was caught.

A large body of the people were restive, chafing under priestly domination, and there began in 1816 an agitation to lift the burden of ecclesiastical despotism. This took the form of political organization, the party rallying under the name of Tolerantists, who demanded religious toleration, an absolute divorce of Church and State, and a republican constitution to supersede the old wormy charter of King Charles, under which the upas tree of intolerance was planted and nurtured till its shadow covered the entire State.

The Tolerantists were successful in 1818, electing a liberal Legislature and adopting a constitution which pared off the theological excrescences which had been growing since the planting of the colony. It was somewhat of a marvel that success was attained. The suffrage was restricted, the rank and file of the old Federal party clung to the musty charter, hugging the inequalities and inequities incrusting the government.

The orthodox clergy, almost to a man, took the field, making their pulpits resound from Sunday to Sunday with ferocious attacks upon the Tolerantists, hell-charged diatribes against infidelity and the leveling tendencies of democracy. But all these efforts were vain; the Federal bigots were routed, the meretricious wedlock of Church and State was nullified, paving the way for full religious liberty, an open field for all sects and denominations.

The present generation has no adequate conception of the power of the clergy in the Puritan States of Connecticut and Massachusetts, two peas from the same pod. The records of both States are bloody and intolerant. I suppose these acts powerfully tended to throw me, at an early age, into the Liberal ranks, especially the outrage perpetrated on my grandmother, Ruth Chilson, of Mendon. She was a poor woman, her cow being an important factor in the support of herself and family; yet that cow was seized under the law, and sold to pay the tax for the support of "stated preaching." But I shall not have space to go into details as to Massachusetts, only to call attention to the hanging of witches, the hanging of Mary Dyer, the Quakeress, the scourging of other Quakers, the banishment of Roger Williams, also the pains and penalties inflicted upon Baptists generally, even to tarring and feathering. To return to Connecticut.

In this State every person born was by law projected into the "Standing Order," the Orthodox society of the town, to which he was obliged to contribute by tax, unless he lodged a certificate with the clerk of the society that he had withdrawn and joined another society. Episcopacy obtained a considerable footing in the State by reason of this rigidity of the law. Many people preferred to travel to heaven under the banner of the thirty-nine articles rather than the black flag, having as its insignia the five points of Calvinism, with an abominable spirit of persecution the incident. The orthodox parson was always a member of the school-board, always taking good care that the Assembly's catechism should be recited on Saturdays. When a boy was up well in the catechism, he invariably received the encomiums of the dominie with loving pats on the head.

This theological phase of the school used to be distasteful to very many parents, but there was no escape, for the parson's word was law. One case I knew where the parent rebelled. He told his children to attend well to their proper school studies and drop the catechism. Saturday came, and when one of the boys said his father had excused him from the cate-

chism, preferring that he should learn reading, writing and arithmetic, the master's face flushed. He sent a boy out to cut some sticks, who returned with quite a bundle. The master put several in the ashes to toughen them, then called the boy out. Seizing one of the rods he began to belabor the young reprobate, who sprang forward, seized another, and belabored back. Several of the rods were used up when the boy was forced into a corner, the master upon his back. The boy saw his opportunity, reached round, seizing the master by the hips, tearing to the door, which was quickly opened. The master then was carried out doors and dropped in the yard.

This episode created great excitement in the town, resulting in soon eliminating from the curriculum the catechism. This incident I note to show the spirit of the old orthodoxy, and its efforts to prolong its life and power over the people.

Sunday was most thoroughly guarded by law lest it should be profaned. No labor was permitted, no traveling, unless an absolute necessity. There was a species of constable called a tithing-man, whose duty it was to specially see that due decorum was observed in church, also to see that violators of the Sunday laws were dealt with. Often a man would be arrested on the road, he and his horse held in duress till sundown, when they could go their way. Some amusing incidents would frequently occur.

Occasionally a man, when sundown came, would insist that he should be cared for till Monday morning; that he was delayed unnecessarily, and would thereby be forced to travel by night, hence should be provided for, insisting so persistently that he was generally accommodated.

A shrewd driver once rode the gauntlet successfully. He had a helper and a double team, and as they approached a village, Pomfret, I believe, discussed the possibility of a hold-up. He said to his helper, "Get down in the wagon, and cover yourself with the blankets, and I will fix the tithing-man if he comes out." Arriving in the village the tithing-man came out, and ordered the team to stop, and wait until sundown. The driver remonstrated, said he had been delayed, and was in a hurry to get back to Providence, for his helper had come down with the smallpox. Just then the man in the blankets groaned, when the tithing-man exclaimed: "Drive on! drive on! don't you stop a minute. Get out of the village as quick as you can."

The smallpox patient recovered speedily, and at the first tavern they "smiled" at the success of the ruse. There was one point which perplexed my boyish brain, the beginning of Sunday at the going down of the sun Saturday, and ending at its going down Sunday. It was a puzzle, for if God made the day holy and sacred above other days, and said nothing about sundowns, the natural day from twelve midnight to the next midnight must be the holy time, according to God's command. But the law-makers had added a portion of holy time at one end, and cut off an equal portion at the other. This was a riddle I never could fathom, and I never found any one that could, if ever so much pious. Old theology abounded in riddles to me in those days; occasionally, when I sought to ventilate them, the only answer I got was, "You must seek the grace of God, then all things will be made plain."

But they were never so made, so it must be I never found saving, explanatory grace. At the going down of the sun Saturday, "all the air a solemn stillness held"; every house became unwontedly quiet, a monotonous dullness presiding, contrasting sharply with the other end, whose holiness had been abrogated by law. Then the busy housewife plied her needles, the children became jocund and merry, and neighborly calls were in order.

Amusements were tabooed. Cards were the devil's invention to lure souls to hell; checkers were no better. All amusement was counted vain, ungodly, tending hellward. Within my remembrance, for a man to have a pack of cards would raise the town's talk; if a game was played, the utmost secrecy was observed; no Masonic Lodge was ever more sedulously guarded.

No labor, trade or "vain recreation" were permitted on Fast and Thanksgiving days. By law and usage they were invested with the sanctity of Sunday; but it was hard to curb the exuberance of my boys, and we would arrange a ball game in some out-of-the-way hollow, putting a boy on the hill, crowd fashion, to watch lest the tithing man should swoop down upon us to hand us over to a Justice of the Peace, to be dealt with for the crime of playing ball contrary to law. We were young rebels, refusing to conform to these laws, the outcome of theological ideas, irrational in the extreme, despotic in all their bearings, as well as antagonizing the teachings of Christ, which have been blasphemously set aside by domineering priesthoods, and supplanted by their dogmatic falsities and man-manufactured creeds.

Such was the Then, but the story is not half told. The Now is, because brave souls have battled for free thought, free opinion and its free expression. There have been martyrdoms of life, martyrdoms of reputations and standing, for many who were in the vanguard battling for the right. We have traveled over a wearying road to attain the freedom we now enjoy, the merited liberty we now possess. Eternal vigilance is the price of liberty, whether civil or religious. There are reactionaries, who would move back the hands on the dial of progress, again enshrine the Church, revive the halcyon days when it controlled government and dictated laws. Congress has been besieged by zealots praying for an amendment of the constitution recognizing God. Pat God there, and you have put in the entering wedge of Orthodox theology, of which we have had more than enough.

Let us see to it that the Now be not turned backward to the Then which I have briefly described. Ecclesiasticism is a sly, sinuous element; it puts on the garb of religion to hide its inner deformities, then operates with the smooth, smiling face of the hypocrite. Let us hold fast to what has been gained, sending our Now down the years bettered and broadened, its scope constantly expanding to meet the progressive mind of humanity.

"Stand for the right! proclaim it loud!
Thou'lt find an answering tone
In honest hearts; and thou'lt no more
Be doomed to stand alone!"

WILLIAM FOSTER, JR.

Providence, R. I.

"Envelopes lined with tinfoil will possibly be a 'fad' in the near future if experiments with the Röntgen ray continue," says *Paper and Press*. It has already been demonstrated that the contents of a sealed letter enclosed in an ordinary envelope may be photographed. The Gaulois, a French paper, has photographed such private matter in fifteen seconds. By using envelopes with tinfoil our contemporary would defy the X-rays in the hands of the inquisitive.

English and Parental Versions of the Bible and Its Delfy; also Glimpses of Biblical and Classical Mysteries, in the Light of Modern Spiritualism.

BY A TRUTHSEEKER.

I.

Polychrome Bible; Spiritualism leads to a Broader and Clearer Study of the Bible; King James Version, its Sources, its Translators; King James' Qualifications; Moses and Jehovah, i. e., Yahweh, leave Egypt.

To the Editor of the Banner of Light:

The "Polychrome Bible" article in the New York Sun (Oct. 11, 1896) made mention of a proposed new translation of the Bible, or rather of what is known as the Old Testament, undertaken by certain biblical scholars, which might at some time be expected from the press of the Johns Hopkins University of Baltimore. The Sun reported that "it would be much more than a mere translation; that it would amount to a reconstruction of the Bible, and that though certain of its editors were of the Orthodox faith, this reconstructed Bible could not but profoundly affect the ideas, the teachings and beliefs of all Christendom." Some two or three months afterward there was a rumor of a new quarterly to appear, which has since been verified by the publication in April of this year of The American Journal of Theology. Its pages are to be opened to writers upon all theological subjects. Writers of every school of theological opinion would receive welcome, the only limit being that "every writer should make at least in some measure a real contribution to theological knowledge."

"Coming events cast their shadow before." So it was not a great surprise when, in the New York Sunday Journal Jan. 3, 1897, appeared a Polychrome Supplement, headed, "Amazing Discoveries Concerning the Book of Genesis." It is a patchwork of four or five writers, and is not the first book of the Bible. The green color of certain parts of this many-colored Supplement, indicated that the verses (from Chaps. ii., iii., xii. and xxv. of Genesis) printed on said color, were from an Old Testament document (850 B. C.); verses printed on a red color were from an Ephraimite document (650 B. C.); verses printed on a yellow color were from a Judaic-Ephraimite document (Revelation 640 B. C.); and italic letters indicated additions to original documents made by various editors between 640 and 400 B. C.

"These discoveries are the results of the labors of Professor, the Rev. Dr. J. C. Ball of London, one of the greatest of the world's Semitic scholars, who for the first time in three hundred years has undertaken the work of translating Genesis from its original sources into modern English. Prof. Ball is one of the highest living authorities in Hebrew, Arabic, Syriac and Assyrian. Without fear and without prejudice, he has undertaken his task from a scholarly standpoint, paying no heed either to church or its scoffers. He has disregarded the accepted version entirely. He has gone back to the oldest original manuscripts in the world."

It is a matter of joy to Spiritualists that such works are to be published. They have known for years that, could some of the rays of Modern Spiritualism be converged upon the miracles, the prophets, the seers, and Jehovah, the "Lord God" of the Old Testament, a flood of light would thence arise, which would more or less enlighten the Gentiles, Christians and all religionists.

It was in his youthful days that the present writer became a member of a Baptist church in Boston, and so continued for about twenty-five years; but with increasing years there came to him additional knowledge and consequent change of his religious views. Before withdrawing from the church, however, he sought advice from a beloved teacher, who had been President of the college from which, about eighteen years previously, the writer had graduated, in 1844. He opened his heart to his friend, and told of spiritualistic phenomena he had witnessed, of instant inspirational addresses and poems he had heard, and of certain remarkable personal experiences of his own. The kind friend and wise counselor, diplomated by several colleges as D. D., LL. D., etc. (titles which he honored by accepting, and by which the colleges advertised themselves), after some intervening remarks and inquiries, said: "I do not doubt what you have related. I know you are an honest man, and I have heard similar things from others who I know are honest; but I do not understand it. All I can advise is, be careful what you do."

The writer's next step was to sever his church connection, an act which to the present time—now in his seventy-eighth year—he has never regretted; and next, to enter more thoroughly than ever before upon the study of the Bible in matters of divination, not suffering a witch to live (Ex. xxii: 18), the woman of Endor, etc. And as he read he was surprised and delighted at the clearer light which his previous knowledge of Modern Spiritualism (little as that knowledge was) shed upon its pages.

The Bible now in general use in English-speaking countries is that authorized by King James A. D. 1611. It is also the basis of the recent version, A. D. 1881. But it was not possible to make a correct translation of the Hebrew Bible into the English tongue at the time the work was undertaken in the reign of King James. There did not then, and does not now exist, any manuscript or copy of the Hebrew Old Testament known and accepted by competent scholars as absolutely correct. What the Polychrome Bible may be, future scholars will determine. One cause of this deficiency of exactitude or certainty, was the poverty of the earliest Hebrew manuscripts in the use of vowel letters. The rows or successive lines of letters were composed of consonants without vowels; nor were the lines divided into words. The words which were subsequently formed out of them, in process of time were without points or accents to indicate pronunciation. Consequently, under these disabilities, no uniform rendering or understanding of the original Hebrew text was attainable. Prof. Moses Stuart, in his critical "History of the Old Testament Canon," page 192, declared that "some eighty thousand various readings can occur out of the Hebrew consonants; how many as to the vowel points and accents no man knows."

But there gradually arose, commencing about the third century A. D. and continuing until about the eleventh century, a process called the Massoretic, a traditional mode of writing and pronouncing, whereby it was attempted to fix an immutable reading upon each word and letter of the text. Out of the fifty-four appointed revisers (graduates of Oxford and Cambridge universities) engaged on the King James version, only Mr. Lively was a competent Hebraist. He and six others died before the completion of the work. So that King James' authorized version of 1611 is, with certain revisions of previous English versions, simply and purely a translation of the Greek Septuagint and the Latin Vulgate.

The Septuagint is a Greek version of the Old Testament, but by whom, when and where translated is all uncertain. Origen, the father of biblical criticism, born in Alexandria 188 A. D., in the early part of the third century, constructed the famous Hexapla, so called from its six unfoldings or versions of the Hebrew book. It consisted of one version in Hebrew letters, and five different translations in Greek letters, so arranged in parallel columns that six versions of any Old Testament verse would all appear on one and the same page. It was intended, probably, as an assistance in the settlement of some of the many biblical and doctrinal questions which more or less agitated the Christians of that age. Origen was not a Jew, nor under any obligation to refrain from using in his version of the Septuagint the proper name of the Hebrew God, "Jehovah," "Yahweh," "Jah," or however otherwise it may be spelled or pronounced. Instead of that special and proper name, a title—i. e., *Kurios*, signifying "Lord"—was used. That apparently harmless error has since proved to be a great stumbling-block in the normal development of what is yet to be a religion more humane, liberal and spiritual than that which for eighteen centuries has dominated Christendom. Renan, in his History of the People of Israel, declared "the Septuagint to be one of the most important works in history." He exalts it as the Bible of infant Christianity. "It was, in one sense, the Bible of

mankind, for the Latin Bible proceeded from it. St. Jerome only in part supplanted its place." It was the Bible of Philo, of Josephus, of St. Paul, and the early Christians, who made it the basis of their apologetic writings. Some of the Massoretic arguments which converted the world came from blunders. "The religious history of the world," says Renan, "is made up of repeated misconceptions." (Page 203.)

The Vulgate is St. Jerome's version of the Old and New Testaments. He was an intense controversialist, upholding the Roman supremacy in its schism with the Greek Church, and was commissioned, about the year 382 A. D., by Pope Damasus, to revise and correct the then existing Latin versions by the original Greek. This work he performed, and it was so satisfactory to the Pope and the church officials, that he was encouraged to proceed. Relying largely on the Hexapla, of which he possessed a pure and perfect copy, he translated into Latin, all parts of the Old and New Testaments. He was among the most learned of the Latin Fathers; he translated the Chronicle of Eusebius, and was doubtless familiar with Eusebius's "Preparatio Evangelica," chapter thirty-one in Book XII. of which work is entitled, "How far it may be proper to use falsehood as a medicine, and for the benefit of those who require to be deceived." Eusebius also closed his "Preparationes." "Thus I have reported whatever may redound to the glory, and suppressed all that could tend to the disgrace, of our religion," evidently believing such disregard of truth for the glory of his religion, convincing evidence of the genuineness of his Christian character; an acknowledgment, however, which in modern courts of justice—where witnesses are sworn to tell the truth, the whole truth, and nothing but the truth—would discredit both him and his testimony.

Under such influences St. Jerome, zealous for the papacy, was not likely to understate or overlook any word or clause (or, if in his opinion proper, to alter or supply it) tending to exalt and augment the majesty of his God and the power of his church. His version of the Testaments—at first entitled "Bibliotheca Divina," but now known as the Vulgate—has, since the Council of Trent (1545-1563), been accepted as authoritative, and is the parent of the commonly-received English and American versions.

As the authorized Version of 1611, under the auspices of King James, was by his Majesty's special command translated and revised; and as it was a matter that specially, and at times absorbingly, interested him; and, moreover, as the work was performed by revisers appointed by him, and subject to rules which he prescribed, it is pertinent, perhaps needful, here to allude to certain of his peculiarities and characteristics, which either eminently fitted or otherwise disqualified him for that "most godly" work, then so called, which he had taken upon himself to see perfected.

Professor John Eadie, D. D., LL. D., has recorded in his History of the English Bible, that James was indeed made up of contrasts, and his character presents a species of dualism.

"In early life he was an old young man. He was awkward in gait and uncouth in personal manner, while he ate and drank and played like a boor. His tongue being too large for his mouth, his loquacity was a continuous spatter. While he wallowed in filth, moral and physical, it was his joy to regard himself as the 'Lord's anointed.' His hatreds were as unaccountable as his likings, which might vary, but his prejudices always tended to ripen into lasting antipathies. When he suspected that people imagined him to be facile, he sunk into fits of sullenness and obstinacy, lest, to use his own words, he should be regarded as 'led by the nose,' or thought to be 'ane irresolute ass.' Sir Edward Coke, his attorney-general longing for preferment, extolled him as 'divinely illuminated by Almighty God, and like an angel of God.'"

King James wrote on theology and tobacco. "His common talk was an infringement of the third commandment." He prided himself on his profound skill in kingcraft, which was too often but another name for insincerity and *absolution*; and yet he was hailed as "the wisest fool in Christendom." His belief in kingly supremacy was only excelled by his belief in himself. He held that it was "blasphemy for divines to dispute what God might do," so it was sedition for subjects to discuss "what a king may do in the height of his power." He was "a great frequenter of sermons," and acquired a wonderful knowledge of Scripture and theology. His precocious acquaintance with the Bible was noted in his eighth year. In his manhood biblical studies had an irresistible charm for him, and he composed commentaries and translated Psalms. In his twentieth year he produced his "Paraphrase upon the Revelation of St. John," and at a little more than twenty he published "Ane fruitful meditations," etc., on some verses of the twentieth chapter of the same book, "by the maist Christian King and sincere professor and chief defender of the faith, James the Sixth, King Scott's." His love of orthodoxy was overcome by his worship of kingly prerogative, as appears in his sonnet to his son, Prince Henry:

"God gives not kings the stifle of Gods in vain,
For on his throne his sceptre do they sway;
And as their subjects ought them to obey;
So kings should feere and serve their God again."

Tolerance of divergent opinion was distasteful to him; and when he failed by his logic and learning to convert Legget from Arianism, he sent him to be burnt at Smithfield, 18th March, 1611. On the next month Edward Wrightman, for a combination of heresies, was burnt in the market-place of Litchfield. He enjoined certain topics for treatment in sermons, and prescribed others, as "Predestination, Election, Reprobation, and the Universality, Efficacy, Resistability and Irresistability of God's grace." He possessed marvelous familiarity with the Scriptures—a familiarity which grew with his growth, and became at length as distinctive of him as his "circular hobble, or his thickly-quilted hose and doublet." He was weak and good-natured; he impoverished his exchequer to enrich parasites; he degraded the prerogative of the crown by the sale of titles of dignity. "He was indeed," says Macaulay, "made up of two men—a witty, well-read scholar; who wrote, disputed and wrangled; and a nervous, drivelling idiot, who acted. To him are we largely, if not solely, indebted for our authorized version (of 1611), which is dedicated 'To the most high and mighty Prince, James, Defender of the Faith,' etc."

It is from the Bible that our knowledge is derived of the existence, name, nature, and character of that Spiritual Being who for centuries has been the chief object of public worship by Jews and Christians; and the greater part of that knowledge is from the Book of Exodus, attributed to Moses. From it one may learn that Moses, a Hebrew founding, was rescued and adopted by an Egyptian princess, and instructed in all the learning of the Egyptians. He became mighty in words and works. At about forty years of age, seeing a Hebrew, one of his own race, suffering wrong at the hand of an Egyptian, he defended the Hebrew, killed the Egyptian, and fled to the land of Midian, where, eighty years of age, he kept the flock of Jethro, his father-in-law, priest of Midian. He led the flock to the back of the Wilderness, and came to Mt. Siani, unto Horeb. There he saw a bush burning, yet not consumed. He turned aside to see why it was not burned; then he heard his name, "Moses, Moses!" from the midst of the bush. He answered "Here am I." The voice continued: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." The record says that "Moses hid his face, for he was afraid to look on the god."

Let not the reader be offended if in certain parts of this article a different name and title from that in ordinary English versions be used to designate the invisible being from whom Moses hid his face. A reason for such change appears in Dr. Kuehner's "Prophecy and Prophecy in Israel," page 3:

"It is almost universally acknowledged that Yahweh is the pronunciation of the proper name, which the God of Israel bears in the Old Testament. Jehovah is an impossible form, and has arisen through a misunderstanding. We would very willingly have accepted the rendering of it by the Lord; or the 'Eternal,' were it not that such a rendering is apt to lead to the mistaken notion that Jehovah is a title, and not a proper name."

Accepting this correction of the name, we can now read in Exodus, Chap. iii., Yahweh's purpose. In approaching

and speaking to Moses. Said the god, "I have seen the affliction of my people, and I am come down from Mt. Sinai to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanite and the Hittite and the Amorite. Come now, therefore, I will send thee unto Pharaoh."... And Moses said unto the god, "Who am I, that should go unto Pharaoh?"... And he [Yahweh] said, "Certainly I will be with thee." And Moses said unto the god: "Behold, when I come unto the children of Israel, and shall say unto them; The God of your fathers hath sent me unto you; and they shall say unto me, 'What is his name?' What shall I say unto them?" And the god said unto Moses, "EHYEH ASHER EHYEH," and he said, "Thus shalt thou say unto the children of Israel, 'Ehyeh hath sent me unto you.'"

Hyde Park, Mass.

ALFRED E. GILES.

*Certain critics perceive a Phallus, not an etymological meaning. Yahweh was a man of war, not a metaphysician.

(To be continued.)

The Evolution of Spiritualism.

Prepared for the Nationalist Spiritualist Association Mass Convention, Providence, R. I., April 21, 1897.

BY HON. A. H. DAILEY.

Those who have carefully observed the rise and development of Spiritualism have been sometimes wondering, and at other times predicting, what its fruitage will finally be as a factor among other agencies for the advancement of the human race. As we are often told, and as gleanings from ancient history have informed us, there is probably little known to us through our researches in the domain of Spiritualism that was not known by persons living thousands of years ago. That it was recognized by wise men, and the power of communicating with spirits by mortals was coveted by many, ages ago, seems beyond reasonable doubt. The Egyptians, certainly, were not ignorant of the methods of divining and forecasting events, and prized the power of Joseph to interpret the dream of Pharaoh, but the Egyptians, with all their learning and civilization, as a nation are dead, and the monuments of their kings and rulers are silently crumbling to dust. The same is true of the ancient Persians and Assyrians, of the Romans and Greeks.

The voices of the dead from time to time, in all ages since the advent of man, have been heard, and their presence in living forms has been observed by those gifted as seers, and the fact has been made known. Few have believed, and the would-be wise have laughed believers to scorn. But, for all that, nearly all the great religions now extant have largely their foundations in communications said to have come from the spiritual to the material world, through the instrumentality of mankind. Few of the ardent followers of any of these faiths will acknowledge this to be so, because they are ignorant of the facts, but we who have been in communication with the spiritual world know it to be true. We know that every communication said by the Jewish Scriptures to have come from God did come from him, if the spirit of man is a manifestation of God, and not otherwise.

If man is a manifestation of God, then all that man does, whether good, bad or indifferent, is also a manifestation of him. By no subtlety of reasoning can we escape this conclusion. Those who accept these ancient writings as edicts of God to man as final, thereby bar their own way to other fields of knowledge. Like horses tethered to stakes, they cannot go a step beyond the line that binds them. So the Jew must forever remain a Jew, the Catholic forever a Catholic, so long as he forecloses the way to light and knowledge; and this is true of all who put limitations upon human research. We know it to be a fact, that by early education people are taught to believe stories of alleged occurrences happening two thousand years ago, and that they must deny the possibility of their recurrence now.

We know the old adage that "whatever man has done man can do," holds good in all things; and the converse must hold true—that what is impossible now always has been impossible. What, then, is to be the outcome of the unlooked-for development of Spiritualism in this era, having regard to the vastly superior education of great masses of the human race, with modern facilities of intercommunication between all the civilized portions of the globe? In answer to this question we must remember that while it is true that the phenomena attending spiritual manifestations are of great antiquity, yet, only fifty years ago, what is now known and recognized as Modern Spiritualism the world over, was wholly unknown. Individual instances of spiritual manifestations had been recorded in this country and in England, and in some parts of Europe, yet they were pronounced manifestations of Satan, or of witchcraft, and usually the unfortunate victims through whom they came were religiously put to death to please God and spite the devil. But fifty years ago in this country such a result was rendered impossible, from the fact that individual rights and liberties were well secured, and the relations between Church and State were absolutely dissolved, and the supremacy of State was definitely established. Persecution for such manifestations would not be tolerated by public sentiment.

The horrid scenes which occurred at Salem, in the Colony of Massachusetts, in the closing years of the seventeenth century, could not be repeated in the middle of the twentieth, and the venture was made from the spiritual world to present such manifestations as should command the attention of mankind generally, and thereby establish definitely and positively such complete methods of communication, that at least a few important facts should be made known. The first was that man is a spirit, possessed of a material body, and that he cannot die. The second was that in nature there are two realms, first, the spiritual, and second, the material, inseparably related to each other; that ordinarily the inhabitants of these worlds cannot discern what is transpiring beyond their respective abodes. Third, that heaven and hell are conditions which each individual creates for himself; that the kingdom of heaven commences within, and it is within the soul, and there only, that the fires of hell can burn; that as each man kindles for himself the flame that burns his soul, so also only he, by his own acts, can extinguish the fires that torment him. Fourth, that by a law of correspondence, affecting all alike in the spiritual world, the condition and position of each individual will be determined by his spiritual attainments and adaptations. Fifth, opportunity for unlimited progression beyond the grave is assured.

If the truth is to be established by the testimony of numberless witnesses whose identity and credibility are known, then what I have briefly stated is proved, out of the mouths of countless witnesses. It has been affirmed millions of times during the last forty-nine years, in communications given from departed friends through the instrumentality of the living, in thousands and thousands of homes the world over. Now what has been the result? It at once, by its consistency and reasonableness, commended itself to every one. It banished fear and doubt where they had reigned before, and tended directly to break the hold of ministers and priests upon the masses, which they have held in a sort of bondage, by reason of which heavy exactions have from time immemorial been levied. There is nothing which can overthrow tyranny or despotism like intelligence among the masses. If the adage be true that "knowledge casteth out fear," then knowledge of the truths of Spiritualism should have forced the churches either to accept and adopt them or openly to reject them. They have chosen a middle course, which thus far has been, without changing their creeds, to cease preaching their objectionable features, and to incorporate into their lectures and sermons substantially all the teachings of Spiritualism except the fact of direct spirit communication. By this means these great organizations hold together as fashionable, social and charitable bodies. They are largely composed of actual Spiritualists without being identified as such.

But outside of those organized bodies is that vast number of persons who belong nowhere, and go anywhere and everywhere, and the outspoken Spiritualists. When a person has once realized the truth and been fully converted to Spiritualism, he can no more go back to his former condition of ignorance than he can dwarf his stature in manhood to that of infancy. The man who has once beheld the light of day may be made physically blind, but he will never forget the glories of the sunlight. There are Spiritualists and Spiritualists. Some are courageous, others are cowardly. Some are socially so circumstanced that they cannot with safety give expression to their views or openly espouse the cause that is nearest to their hearts. There are millions of them in this country, and they are more to be pitied than censured. The instruments thus far chosen have largely been from those in the ordinary walks of life. Most of our best mediums have been uneducated. We have had to learn how to open the way for those to enter we have desired to come to us.

We have learned by bitter experience that it is unsafe to accept all that is said to come to us as spirit-communications. The habit of lying and being mischievous is not changed by death. To try the spirits and prove them to have found to be very essential. Degrading the gifts of mediumship for mere amusement or to further carnal desires; to obtain for yourself undue advantage over another for mere mercenary purposes, have been causes which have given our adversaries unlimited opportunities to assail us,

much to our mortification, and to the disgrace of the Cause that means so much that is good to the world if it is properly understood and appropriately used.

It is as much our right and duty to respectfully require such reasonable evidence of the truthfulness of communications we receive through any medium, as it is our right and duty to use the same caution and prudence in accepting the statements of any other person in any of the affairs of life. In fact, we should be more cautious, for we are dealing with those we cannot see or hear except through the vision and hearing of another, and the medium may be honest, and the spirit untruthful. By caution I do not mean a lack of confidence; I mean such prudence as shall prevent imposition, and no more.

Common experience justifies suspicion of a man who is constantly asserting that his word is as good as his bond. When a man's character for integrity is firmly established, no one will ask for his bond; he will insist upon giving it. The same holds true in spirit communications. While these are our rights, on the other hand we are under the most solemn duty required to bring with us, into the presence of a medium, purity of thought, a kindly feeling, and cleanliness of soul and body, for the law of correspondence is just as applicable here as in the spiritual world. "As a man thinketh, so he is;" and it is a Spanish proverb that "a man usually gets what he goes for."

We have had these things to learn; we have had errors to overcome; we have had to winnow the grain from the chaff, and have now harvested enough of fact, so that were all communications now forever severed between the two worlds, the testimony that would go down the ages to all coming generations would be so voluminous that in one hundred years the religions of people then living would be based upon its truthfulness. But in all human probability one hundred years hence the means of communicating between the material and spiritual world will be vastly increased, the methods will be better understood, and all of the essential facts to demonstrate its truthfulness will be so forcibly presented to the senses of ordinary mortals that they will be universally accepted. How it can be otherwise I cannot imagine. It is barely possible that there will be a few kind-hearted orthodox individuals of the John Calvin and Jonathan Edwards persuasion who will desire to dance in the golden streets of the New Jerusalem, and, as a pastime, sit on sulphurous clouds rising above the seething fires of hell, and twang their harps in ecstasy as they listen to the wails of the unfortunate in eternal misery; but they will be so few that they will be of great value to the "greatest show on earth," among other fossils to be exhibited to curious people.

Brooklyn, April 18, 1897.

Splendid Progress Made by the National Spiritualists' Association.

To the Editor of the Banner of Light:

During the past three months the correspondence attended to at the National Spiritualists' Association headquarters was considerably more than twice the number of letters received and answered during the whole of the first year of the Association's existence.

Fifteen applications for charters have been received during that time. At the present ratio nearly every Society in the country will be united with the National Spiritualists' Association before the fiftieth anniversary shall arrive.

The National Spiritualists' Association, to become a strong and permanent institution, must be backed by strong, healthy, progressive State Associations. What has been accomplished in Massachusetts, New York, California and Ohio can be accomplished in other States if Spiritualists will awake and aid the National Spiritualists' Association representatives.

The Board of Trustees recently voted to extend thanks to the New Orleans *Picayune*, Baltimore *Herald* and Washington *Star* for the progressive position these papers had taken upon the subject of Spiritualism. Also voted to extend thanks to all who had assisted at mass meetings.

Pittsburg, Pa., and Detroit, Mich., made applications for a mass meeting; a special invitation being extended from Detroit business men, represented by their Convention League.

A large number of contributing members have been added to the list recently.

Thanks are due Mrs. E. D. Smith, Indianapolis; Mr. Herman Snow, Cambridge; Mrs. L. W. Eager, Pittsburgh; Alonzo Danforth, Boston; Father N. U. Lyon, Fall River; Mr. W. H. Bach, Springfield; and L. W. Rice, Greenfield, for valuable donations of books.

The celebration of the Fiftieth Anniversary of Modern Spiritualism, under the auspices of the National Spiritualists' Association, will be the grandest Spiritualist demonstration ever held in America. Frank Walker, Esq., Hamburg, N. Y., Manager of this department of work of the National Spiritualists' Association, makes very encouraging reports in regard to progress of the same. All communications in regard to this meeting should be addressed to him.

No mass meeting held under auspices of the National Spiritualists' Association has been a failure, and most of them have been a pronounced success. Arrangements are being perfected for a grand mass meeting in the fall of '97, at Nashville, Tenn. The most able talent in America will represent Spiritualism there. The outlook for the Cause in the South is very encouraging if means can be secured to extend the influence of the revival of interest now being awakened. Representatives of the National Spiritualists' Association will begin work at Nashville at once.

It is very essential that all societies chartered by the National Spiritualists' Association endeavor to pay their annual dues before adjourning for the summer. Each society should be represented at the Convention in October by a delegate. To raise funds to pay expenses of these delegates is all that most societies can do in the fall before the Convention. Liquidate your financial obligations to the National Spiritualists' Association at once.

The National Association does not ordain ministers. This important business must be attended to by State and local societies. Representatives of said societies should use great care while they thus endorse.

Every little while reports are filed at this office in regard to Evangelists and others who claim to represent the National Spiritualists' Association. National Spiritualists' Association Missionary Certificates expire each year at Convention time. Persons claiming now to be missionaries must show papers signed by the President and Secretary, dated 1897.

This is the fiftieth year of Spiritualism—organization can be made in a short time a perfect success if all rally around the National Spiritualists' Association. If its affairs are not conducted to suit you, the remedy is easy. Its officers will gladly at any time deposit their load of responsibility and care on other shoulders if the summons shall come from angels and mortals your work is done. Until then they will struggle alone, determined to succeed—always thankful for kind words and financial aid. Organization means triumph for our Cause. Are you doing anything to help that triumph to be achieved?

The Secretary desires to return thanks for sympathy and love extended to him by friends from Maine to California on account of his recent bereavement. Your kind words have been appreciated, your sympathy also. I cannot reply to all with a personal letter. There are no friends, however, so much appreciated as those who in hours of distress stand loyal and true.

One by one the "old guard" are being transplanted. We of to-day, remembering their achievements, should strive to do our best in sustaining the National Spiritualists' Association, and all it represents. Are you doing your share to assist it?

The following resolutions were adopted at the last meeting of the Board of the National Spiritualists' Association: Whereas, The Board of Trustees of the National Spiritualists' Association has learned with feelings of deepest regret of the unexpected transition of the mother of our esteemed Secretary and beloved brother, Francis B. Woodbury; it is hereby

Resolved, That we jointly and severally extend to our esteemed brother, the Secretary, our sincere sympathy in this hour of bereavement and trial, realizing that his loss is his mother's spiritual gain, tenderly reminding him that she is not dead, but closer to spirit than ever, and that she will be nearer his soul-life than when in the mortal form; that while sorrow and grief are his portion now, the spiritual joy of his relative will prove a healing balm to the cruel wound in his affections.

Resolved, That this resolution be spread upon the minutes of this meeting, and that an engrossed copy be presented to him, signed by the President and Secretary pro tem.

FRANCIS BAILEY WOODBURY.

Let Us Stop to Think.

Let us stop to think of the good-by kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness, for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—The Lookout.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department.

LITTLE MADGE.

An angel crowned with asphodel,
In the gray of dawning day,
Called at our home, and silently
Bore our little Madge away.
She nestled in his sheltering arms,
O'ercome with restful sleep,
And they crossed the shadowy river,
Leaving us sad watch to keep.

Her flaxen hair in silken snarls
Is spread o'er the pillow white,
Catching the rays of the dawning day,
In its tints of golden light.
In eastern window peeps the sun,
To gaze on the dear one there
Sleeping so calm and peacefully,
So innocent and fair.

Dear Madge's favorite heliotrope
Is sweet with purple bloom,
The faint breathed fragrant flowers
Of hue like twilight's gloom.
We strew them 'round our darling,
And o'er her flaxen head
We wreath the perfumed blossoms
In memory of the dead.

With tears we gaze upon her,
So white and cold and still;
And as we weep in anguish,
A deep peace seems to thrill
Our troubled, weary spirits,
And a whispering voice we hear,
Stealing through the gloom of sorrow,
"Why are you watching here?"

"The body, tired and earth-worn,
From which the life has fled,
You breathe with fragrant blossoms,
And call the child Madge dead;
But beyond the flowing river,
In the realms of summer-land,
She joins the choir triumphant
Of the happy angel band!

"Be hopeful, hearts grief-stricken,
For faith points to the skies,
To the fields beyond the swelling flood,
The land of Paradise!
Beyond the weeping thorn will meet
The one you mourn to-day,
'Tis only earthly body trail
That you will lay away!

"In mother earth's broad bosom
The flower-wreathed child will sleep,
Watched o'er by singing wild birds,
And stars will vigils keep
O'er resting-places so sacred,
Of Madge, who has found rest;
Untroubled, calm and peaceful,
Thy child has joined the blest!"

RAY LAURANCE.

Written for the Lyceum and Home Department.

Fido's Memory and Happy Outing.

A DOG STORY.

BY SYLVANUS LYON.

"I would rather have a dog's friendship than Fashion's smile, the world's praise, or so-called relation's sympathy."

"Does he know where he is going?" I asked. "Oh, yes," she exclaimed, quickly and positively, "he was invited this morning early, and instantly knew all about it. The moment I mentioned the island he was wild with joy, frisking and oh, so happy; he gave three loud barks and two soft ones, with a wag of his tail, saying as plain as he could, 'Oh, yes, I am with you for a good time!'"

The speaker was an elderly female, and with her party were her husband, daughter, a visitor, no end to baskets, packages, and her dog, Fido (a brown spaniel), and pet cat, Cleo, caged in a basket. It was a day of April, earth, sky and air glorious, just the time for health and happiness anywhere. I chanced to be with this party in Captain Cooper's little spirit sailboat, gliding mid the Thimble Island group. The Smith company were now going for a preparatory visit to their island—each summer their temporary home.

I am a true lover of dogs, cats, horses—in fact, all animals. I think they often prove good friends, show love, remembrance, gratitude and memory—instinct sometimes truly marvelous.

But this Fido story of his recollection of last year's visit and joy at his first invite, this for a three-days' outing, and full knowledge of sail, destination, etc., seemed incredulous. After events did prove the old lady's story correct, for at each mention of "Smith's Island" Fido showed his joy with wild expressions.

Our skipper was a jolly good fellow, entering into all pleasures and adding to them with his genial, pleasant smile and good nature. And thus he tried Fido with some of the other beautiful islands, as if contemplating a landing. "Oh, no," doggy seemed to say, "it's real shore, and nice, but not our Smith Island!"

And when we were in, oh! how he expressed his happiness, with so many antics. As we neared the shore Fido leaped out with a splash and bound, and standing on the rocks, he looked beautiful, with eyes dancing delight, ears erect, tail wagging, and such a merry bark, speaking, doggy fashion: "Oh, yes, we will have a glorious time, and I am wild, yes!" I doubt not this Smith family did enjoy their island visit, and loved it, for the old lady said indignantly: "What! for our island? Not much, no, not for one million dollars, for we have owned it all night on to thirty years."

I do not know the results, but can easily believe they all returned better; and Fido's and Cleo's memories will grow dearer and clearer for their last visit, and I can now feel positive, with Mrs. Smith, that Fido will accept future invitations, as he did this, early in the morning or at any time—gladly.

MORAL.

Some people never seem to enjoy anything, have no love for nature, never express thanks, and are forever finding fault. Fido shames these Las Ingrates.

The Knightly Sailor Boy.

"Kitty, kitty, kitty: please come down!" and Bessie Haynes began to cry, for kitty paid no attention to her call, but ran even further up the tree.

Kitty was Bessie's great pet, and Bessie loved her even better than her great Paris doll. "For," as she said to her mother, "kitty is really and truly alive. I don't have to pretend. She talks to me so softly! I don't even have to say to her, 'you do to me, softly, softly, my dear,' for she is always soft in her purr, as well as soft in her fur. Why, that's a rhyme, isn't it, mamma?" and Bessie laughed.

The morning of our story, when Bessie first sprang out of bed, she heard her kitty cry out in a voice so strange she hardly knew it. Running to her window she saw a cruel boy, with a big dog, chasing her own dear kitty cat. Just as the dog was about to catch her, kitty ran up the maple tree, out of reach of both boy and dog, just as Mr. Haynes came to the rescue.

Bessie could not eat her breakfast, although papa told her that if kitty was let alone she

would come down herself; and for half an hour she had been calling "Kitty, kitty," but poor frightened kitty would not come down.

But there are good boys as well as cruel ones; and Johnny Watson, in his jaunty sailor suit, came rolling down the sidewalk.

When Johnny's mother made his sailor suit for him she said:

"You know the jolly tars are always looking out, like the Knights of the Round Table, for some one to help."

So Johnny gladly came to the help of Bessie and her kitten.

Johnny was a true sailor boy, and easily climbed the tree, saying as he did so, "Cat ahoy!" and soon came down with the kitten, which, perching on his shoulder, he held for a moment, then, with a neat bow which had a little sailor swagger in it, gave the kitten to Bessie, and away he went down the street, singing,

"I'm a brave sailor boy,"

looking for something or some one else worthy the help of a royal midshipman.—Alice Hamilton Rich.

Just How Much?

"I would do anything to get an education!" said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No indeed!" said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have, or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, was n't he?"

"About sixteen, when his father died. By-and-by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that!" said Joe after a while, with a shamefaced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow Uncle Phil's words had put things in a new light.—Ez.

A Boy's Composition.

In a public school in New England the teacher thought she would give out natural history subjects as themes for compositions. In this way she teaches them English orthography and natural history all at once. The commonplace subject of "Ants" was given to a bright boy, who said he knew all about it. This is the result of his efforts:

ANTS.

"There is many kinds of Ants My ant Mary Jane is one of these kind. She is gently good-natured, and when she comes to see My Mother she brings me five cents worth of peanuts, and tells me why James how you've grown but when I go and see her and don't only just wawk on the Carpet without cleaning my my boots she is orly mad.

"Ants like to give you Advice and scold at you like everything but their Hart is in the Wright Place and once I found a Ants nest in the woods I poked it with a stick and a Million Ants run out after me and Crawled up Inside my Pants and Bit me like Sixty.

"Ants nests are good Things not to Poke with a stick Ants are very Industrious in Stealing Shugar.

"I forgot to say that my Ant Martha lives in Main she has a boy of Just about my Age and He can stand on his Hed Five minits and how Do you suppose he can Do it?"

"I do not think of Anything more about Ants at present."

The Laugh of Woman.

A woman has no natural gift more bewitching than a sweet laugh. It is like the sound of flutes on the water. It leaps from her in a clear, sparkling rill, and the heart that hears it feels as if bathed in the cool, exhilarating spring. Have you ever pursued an unseen fugitive through trees, led on by a fairy laugh, now here, now lost, now found? We have, and we have pursued that wandering voice to this day. Sometimes it comes to us in the midst of care, or sorrow, or irksome business, and then we turn away and listen and hear it ringing in the room like a silver bell, with power to scare away the evil spirit of the mind. How much we owe to that sweet laugh! It turns the prose to poetry. It flings flowers of sunshine over the darkness of the wood in which we are traveling.

MY LITTLE ONE.

God bless my little one! how fair
The mellow lamplight glides his hair,
Loose on the cradle-plum there,
God bless my little one!

God love my little one! as clear,
Cool sunshine holds the light green spear
On April meadows, hold him dear.
God love my little one!

—Edgar Fawcett.

The Boston Spiritual Lyceum

Met as usual in Berkeley Hall, Sunday afternoon, May 2. The question considered by all the groups was: "What Must a Person Believe in to Call One's Self a Spiritualist?" Excellent answers were given by Eddie and Ralph Rapson, Emily Granville, George Dutton, Mr. J. R. Snow, Alice Ireland, Marion Selbold, Earle Keeler, Charlie Hatch, Edward W. Hatch, George S. Lang, Elmer B. Packard, Albert P. Billan, Fred H. Watson, J. S. Maseger, Mrs. Mary A. Charter, Mr. Alonzo Danforth, Wm. Ireland, Carl Lee Root, Margaret McIntire and Hazel Covel; the consensus of opinion being that it was necessary to believe in the continuity of life, and have some knowledge of spirit-return and manifestation.

Conductor Hatch and Assistant Conductor Root also spoke on the question.

After a piano solo by Mr. Fred H. Watson, the grand march was executed with much zest. Little Maid Armstrong gave a recitation. Mr. Elmer B. Packard made remarks and gave a reading. Ansl Haynes and Margaret McIntire gave recitations. Mr. Watson rendered another piano solo, and Conductor Hatch introduced Mr. Walker, of Hamburg, N. Y. Mr. Walker spoke of the recent Convention held at Syracuse, and of the grand jubilee to be held at Rochester, N. Y., next year.

Conductor Hatch announced that Hon. Harrison D. Barrett would deliver a memorial address at the closing session, May 30, and that Mr. F. A. Wiggin had also consented to be with us on that occasion.

Subject for May 16: "Why Need We Watch Our Thoughts?" X. Y. Z., Clerk.

Original Enigma.

I am composed of nineteen letters.
My 11, 15, 17, 12, is a metal.
My 1, 2, 4, 12, is a grain.
My 3, 5, 6, 16, 9, 7, 15, is a shell-fish.
My 18, 17, 10, 13, 7, 4, is a lumberman on the river.
My 8, 14, 7, 19, is a dance.
My whole is a famous speaker.
Barnstable, Mass. RALPH H. SWIFT.

Foreign Correspondence.

ECCHOES FROM ENGLAND.

NUMBER FIFTY-SIX.

Specialty Contributed to the Banner of Light,

BY J. J. MORSE.

In former days in Europe, and even yet, if I mistake not, it was the fashion to announce the demise of the Ruler by the heralds crying "The King is dead! Long live the King!" Thus a tribute was conveyed to the living in the announcement of the departure of his predecessor to a world where monarchs are ornaments rather than necessities. So in like manner let me salute the editors, old and new, of the BANNER OF LIGHT, wishing the late all happiness and the present all success. Amen.

When I bade Bro. Barrett adieu on his departure from San Francisco in September last, it was not with the expectation that I should find him in his present position, nor did I think that on leaving Boston in December I had said good-by to Bro. Day for the last time in his capacity as editor to our veteran spiritual journal, but so it is! The changes of life are not the least of its marvels. One feels a sort of something missing now Bro. Day's name is absent; but, nevertheless, the "new boy" will prove a worthy successor, and worthily uphold the traditions of not only the oldest, but in not a few respects by far the best Spiritualist newspaper published on either side of the Atlantic.

It has been my intention to write my usual "Echoes" long before now, but the stress of many duties, and the weight of no small amount of sickness, have hitherto prevented. I arrived in England well enough, but within three days contracted a severe cold, from swallowing too much of our climate, and the result has been a continuous state of physical distress, which is only now beginning to yield. Alas! the sunny skies of California are badly exchanged for an English winter, with its fogs and wet. Still, as it takes all sorts of people to make a world, so, I suppose, it takes all sorts of climates to meet the world's needs.

The events of my arrival have already been chronicled, so but little need be here said on that topic, though a not uninteresting feature of my ocean journey was the fact that two of the officials on the *Umbria* were Spiritualists, and that I also found several passengers quite sympathetic to the subject. Indeed, it may suffice to say that my welcome was all that could possibly be desired, and at all points subsequently visited, the utmost satisfaction has been expressed at the fact that I am once more at home, and in harness. So great has been the desire for my services that I have no unbooked dates until the middle of January, 1898.

I did not find any very notable changes had taken place during my year's absence, but, on the whole, the upward and forward tendencies of the movement had been well maintained, which is thoroughly satisfactory to all concerned. We are still short of physical phenomena, but whether that is something to regret or not, opinions are divided upon. In London and in the Provinces there is a steady desire to get the best out of the work, and to only countenance the highest class of teachings from the rostrum.

In London we are fortunate in having several excellent societies, and their efforts are all in the right direction. The London Alliance has been holding its customary winter fortnightly evening meetings, and has secured quite a number of good speakers for the gatherings. Mr. E. W. Wallis gave an excellent address; a Mr. Leadbeater another, from the theosophical side, which was rather more remarkable for not following the lines of his subject-title than for the information it afforded; the writer was also retained, and just lately Prof. Oliver Lodge of Liverpool gave an address on his opinions of how we ought to proceed to win the countenance of the scientific world. On the whole this address was interesting. It had some good things, some that were silly, some that obviously disclosed the fact that the learned Professor had little practical acquaintance with working Spiritualism; and his assertions that he had only met "one honest medium" and that directly pay was taken for psychic services their value was tainted, and those who rendered them became virtually objects of suspicion, were unworthy alike of the spirit of the address and the Professor. The one point of significance was that it was admitted that we had a great truth on our side. But as we, as a body, have known that for nearly fifty years past, now, the admission rather served to satisfy us that at last the scientific world was becoming as wise as ourselves, than to inspire us with gratitude for the patronage that comes when it is of no service. It is safe to say that had much of what the Professor said to us been said by any one else of less social pretensions it would have been resented as *ultra vires*, for the Professor clearly stated at the outset that he was not a Spiritualist! He was courteous, and his paper was good in literary quality, of course, but it struck the writer that the amiable outsider was smiling at us somewhat. The Rev. John Page-Hopps, however, atoned for all in the excellent speech with which he closed the proceedings. I thank him for it. I am just a little weary of having this or the other man or society to endorse us. Once it was the Dialectical Society, then the Psychic Society, then the Society for Psychical Research, who were to put their imprimatur on our facts! With what result? Positively little or none so far as helping Spiritualism forward as a cause, and very little so far as encouraging people to come out and admit they are of us. The facts are true; we have established them. To us, then, belongs the honor of establishing Spiritualism on its basis. Let us have friends, advisers even, but we must always let it be clearly understood, by scientists and religionists alike, that we do not stand in any immediate need of blessing or patronizing. Maybe I am "cranky," but I have fought and bled for this cause, so feel strongly on all that concerns its honor and welfare.

We had a curious experience here in London, in the early part of the year. One of our local societies engaged a medium from the north of England, who is reputed as a fine platform test medium. He is described as a very illiterate person, and one who has no necessity to pursue mediumship for any need of gain. He came, but, for some cause, the President of the society, Mr. W. E. Long, fancied all was not quite as anticipated. The result was that it appeared as if all the names given had been culled from an obituary notice in certain of the metropolitan journals. Result, the publishing in *Light* of a strong worded article, denunciatory of the honesty of the medium. The same matter also appeared in our other paper, *The Two Worlds*, and a lively correspondence has been waged on the subject. Unfortunately, a similar series of events occurred at Preston, a Lancashire town, a short time after, and the din of conflict raged loudly over it all. The medium offered to attend a test séance, but so far an opportunity for such a meeting has not yet occurred. One noticeable feature of the affair is that, as the Spiritualists did the "exposing" themselves, the public prints have almost entirely let it alone. In any other case, they would have made fine capital out of the incident. I have never seen the medium in question, but several friends, who know him quite well, have narrated incidents to me, wherein he has, under control, given test names and particulars of the departed friends that no obituary notice contained. So it must rest where it is at present.

Among the social features of London Spiritualism is now a social club, called the Denton Social Club, named in honor of our noble pioneer, William Denton. It arose out of a small social gathering, called the Kenotes Club, which used to meet at Morse's Library, and in its now more enlarged form its membership is recruited from those who are members of the Library or of the Marylebone Association of Spiritualists, a strong local society of Spiritualists, that has done a splendid work in elevating our Cause in the west of London. The Club is rapidly growing in numbers and influence, and recently it gave a Social and Dramatic Evening. The event was a great success, and the little comedietta, "Dearest Mamma," went with the utmost éclat. The

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writer is the President, and he is more than glad to extend help to our young people in all that contributes to their happiness, for it is a reproach to us that so little has been done for the interest and pleasure of our young people hitherto.

The Eastertide is just passing from us, and, as usual, our friends in Manchester utilized the holiday of Good Friday to hold the annual meeting to celebrate the birthday of Modern Spiritualism. Supper was served at 4 P. M., and upwards of five hundred partook of the bounties provided. The demonstration was attended by over seven hundred people, and capital addresses were delivered by Mrs. E. H. Britten, Mrs. M. H. Wallis, Mrs. E. Green and Messrs. E. W. Wallis, John Lamont, S. S. Chiswell, William Johnson, J. B. Tetlow, Walter Howell, W. J. Leeder and the writer, who had been honored with the invitation to preside over the proceedings. This is the sixth of these annual gatherings, and in point of numbers, influence and financial results, it excelled all its predecessors in every respect.

We are now looking forward to the two annual Conventions that are held in England, the Lyceum Union, and the National Federation. The first will occur on the second Sunday in next month, and will meet in Bradford, Yorkshire. The meetings promise to be attractive and interesting, as usual, and the evening assembly will convene in St. George's Hall, which will comfortably seat five thousand people. It will be filled. The business of the Convention does not offer anything exciting, but one can never tell in advance how such gatherings will go off. Judging from the information that comes to me as the editor of the *Lyceum Banner*, the Lyceum movement is in a sound and healthy state, and is growing in every direction. The National Convention assembles on the first Sunday in July, at Blackburn, Lancashire, but it is too early to say anything particular about it now. I will send you accounts of each in turn.

Steps are being taken to promote an International Convention in London to commemorate our Jubilee next year. The matter is being carried out by our London Spiritualist Alliance, and Mr. E. Dawson Rogers, the President of that body, is the moving spirit in a most laudable enterprise. It is to be hoped that a large delegation of American friends will come over, and that we may have a real international assembly. If so, it will do an incalculable amount of good. It is thought that the British celebration will be carried out by a National meeting in London, at the call of the British Spiritualists' National Federation some time during the summer of next year. At present nothing is settled definitely.

An intimation reaches me that it is not unlikely that two of our best speakers may pay you a short visit next year. Should the present intentions be carried out, a warm welcome will greet the arrivals, I am sure.

Well, Mr. Editor, I had better stop. Long articles are the bane of an editor's life, and a weariness to the flesh for the readers of his paper. So, let me cry Halt! I send you, and all my hosts of friends, East, West, North and South, my heartiest greetings and good wishes. Long may we all remain on earth to do our part for the most glorious Cause of the century; and not a small way of so doing will be to support the new editor of the able champion of all phases of spiritual science and philosophy. A journal with such a record deserves to not only maintain it, but excel it in the future, and I have every confidence that Harrison D. Barrett will most worthily uphold the best traditions of THE BANNER in the past at its best and highest. My prayer is that it may be so.

Florence House, 26 Osunburgh Street,
Euston Road, London, N. W.
April 21, 1897.

May Magazines.

THE ARENA opens with an essay on "The Citizen and His City," by John Boyd Thacher, Mayor of Albany. This is followed by a symposium on the "National Congress of Mothers," in which Ellen A. Richardson, Ex-Governor Hoyt and Frederick Reed give their views. Then comes a most able and lucid answer to the question, "Why are the People Short?" by Governor Pingree. "Trade Unions under the Solonic Law" is from the pen of Osborne Ward; "Canada: Its Political Development and Destiny," by Hon. J. G. Bourinot; "The Past, Present and Future of Woman," by Susan B. Anthony; "Our Diplomatic and Consular Service," Hon. Herbert H. D. Peirce; "Conciliation vs. Arbitration," by Prof. Courtenay de Kalb; "A Woman from Altruria," by Gertrude G. de Aguirre; "Segregation of the Living," by Dr. Marvin Dana; "Falling Prices and Impoverishment," by Hubert Fuller M. D.; "Maladministration of the Post Office Department," by Judge Walter Clark; "The Sanitation of Drinking Water," by Dr. F. J. Thornbury; "The Senate and the House," by the Editor; "The Editor's Evening," etc., etc. The reader can but be astounded by the revelations of the corrupt influence of the railroad corporations and the Post Office Department, and no less so by the facts showing the demoralization of Congress. Arena Co., Publishers, Copley Square, Boston. Price 25 cents.

THE CENTURY for the current month contains a group of three papers, dealing with a fresh subject—the scientific uses of kites. Mr. J. B. Millet writes on "Scientific Kite-Flying." Lieut. H. D. Wise, U. S. A., makes a record of his own experiments on Governor's Island, including an account of his ascent. Mr. William A. Eddy writes of "Photographing from Kites." Lieut. General Scholfield contributes the first of his records of unwritten history, his article this month dealing with "The Withdrawal of the French from Mexico." There is a supplementary article by the present Minister of Mexico to the United States, Demetrius Kalopothakes, a Greek writer, educated in America, now resident in Athens, writes on "Crete, the Island of Discord." Prof. Benjamin Ide Wheeler writes on "The Royal Family of Greece." There are other important papers by prominent writers. Dr. Mitchell's novel, "Hugh Wynne," is now well along in the Revolutionary period. The Century Co., Union Square, New York.

RECEIVED.—The *Metaphysical Magazine*, The Metaphysical Publishing Co., 503 Fifth Avenue, New York. The *Journal of Hygiene and Heredity of Health*, Dr. M. L. Holbrook, Editor, 46 East Twenty-first street, New York. *Borderland* (for April), Publishing House, 125 Fleet street, London, E. C.

Michigan Notes.

My first engagement in Flint has just closed. There are thinkers here as elsewhere. Hon. L. V. Moulton, Mrs. A. E. Sheets, Mrs. Carpenter, Martha E. Root and others have done good work here—Mrs. Sheets being the popular favorite. Mrs. Dr. Sarah Allen is doing a splendid work for the sick. She cures many whom the regulars cannot help, and this is what annoys them. Unable to compete with those natural healers, sustained by wise counsels from the spiritual world, they seek to compel the people to employ them by villainous laws, enacted under their dictation, and the people supinely wait until they are bound slaves, and then die as the doctors order. Mrs. Allen has a large practice, and a beautiful Sanitarium, that invites the sick into an atmosphere of spiritual light and restfulness. Bro. C. M. Hovey, President of the Spiritual Society, tells me that, against all the evil prophecies and dolorous diagnoses of Mrs. Hovey's case, whom it was thought could not long survive, Mrs. Allen is curing her.

Mr. Daniels is regarded by many as a very reliable and remarkable test medium; and he has given public "tests" each Sunday afternoon, drawing large audiences, and seemingly giving good satisfaction.

Miss Maude Porter is a promising young lady, having mediumship that will be likely to make a noise from the platform in the near future. She is fine, intelligent and aspiring, calculated to make a good impression by her personal bearing as well as her talents and spiritual gifts. There is a fine array of "home talent" in Flint, whose public entertainments rival a first class theatre, some excellent musical talent also adding zest to all public meetings. Last week I gave two lectures in

OWOSSO,

where I found a cordial welcome, pleasant entertainment, and a bracing spiritual atmosphere. On Tuesday, April 20, the day of my arrival, they celebrated the seventh anniversary of the birth of the society with music and short speeches, Miss Laura Matlock presiding in a dignified and pleasing manner. There I met old friends whom I knew thirty five years ago in Gowanda, N. Y., and Nashville, N. Y., and the quickenings of memory and social thrills, as those "days of auld lang syne," echoed the footsteps of progress from the valley of silence, were a tonic to my weary nerves, and a memento of the continuous life that traces the ages from generation to generation, and spans the chasm of mystery to the rosy morning flashing from the borderland. At the Matlock home a sweet, delicate, restful atmosphere greets the weary traveler, and angels are welcome guests and helpful attendants. Here Giles B. Stebbins has often rested while he wrought with his pen and feasted on the harmonies of soul. "Prof. Starr" has been in Owosso in the years gone "exposing" Spiritualism, and while the church supported him he made converts to Spiritualism.

My stay was mostly with D. D. Strickland, formerly of Chautauqua Co., N. Y., a faithful and practical Spiritualist from boyhood. At my first lecture there were two ministers, one an Armenian lecturer.

I go to Bay City to work at the Quarterly meeting of the Saginaw Valley Association, May 1 and 2. "The world do move." LYMAN C. HOWE.

Flint, Mich., April 23, 1897.

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address Prof. J. A. LAWRENCE, 88 Warren Street, New York. Mar. 6. 26w

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Banner of Light.

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TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Ordination.

In our last issue, the President and Secretary of the National Spiritualists' Association gave notice that the subject of ordination had again come to the front, and was demanding the attention of the executive officers of the national body. Our readers will remember that the National Spiritualists' Association ordains no one to the ministry of Spiritualism. This is one of the wisest provisions in its rules, and it would be a good thing for Spiritualism if every State and local society would follow its praiseworthy example. Ordination has become a serious menace to the progress of pure Spiritualism, and summary measures are necessary to check a practice at once dangerous in itself and pernicious in its influence.

The separation of Church and State rendered all ecclesiastical ordination obsolete, but the civil law did not go far enough in dealing with this question. It divested the Church of all authority in the affairs of State, yet reserved to the clergy the right to solemnize marriage, to attend funerals, to enter prisons and reformatories as spiritual advisers, and exempted them from jury duty. Under these reservations a long train of evils has grown up through the influence of this privileged class. Some Spiritualist speakers and mediums have begun to yearn for the perquisites supposed to be attached to the position of a minister of the gospel. We deplore this tendency, and enter our solemn protest against it.

The title "Rev." has many attractions for some of our Spiritualists, but we fail to see why it should. It has absolutely no meaning under existing conditions, and is, therefore, entirely superfluous. Under ecclesiastical law it indicated something, and made the individual who bore it a subject of reverence (or fear) on the part of the masses. Modern civilization, and especially the ethics of Modern Spiritualism, is against the continuance of any such custom or practice. We as Spiritualists exalt no class of human beings above another, therefore want no reverends to fear, nor bow to in humble submission to their religious wills.

This invidious distinction on the part of the law has done more to foster the development of the caste system in this country than any other one cause, with the possible exception of class legislation. As Spiritualists, it is our duty to protest against every tendency in society to make caste distinctions between human beings of equal intelligence and moral worth.

Many speakers and mediums desire ordination for the sole object of obtaining half-rates upon railroads. The railroad authorities recognize this fact, and have tried to obviate it by the adoption of a series of stringent, yet eminently just rules, that guard them from all kinds of imposition in this direction. The fact of ordination carries with it no right to half-rates whatever. The ordained party must present evidence of such a character as will prove him or her to be a regular settled speaker, or recognized missionary, under salary from some State or National body. Other safeguards are also placed around the privilege of half-rates that serve to protect railroads from imposition on the part of those who feel that it is morally right to get the best of a corporation under any circumstances.

THE BANNER fails to see why one person should travel at a lesser rate of fare than another simply because he has a title, or wears a clerical or religious gown. Why should a well-paid clergyman travel upon half-fare, when a half-paid working man or woman must pay

full fare? It is our duty to live the ethics of Spiritualism, and demand "equal rights for all and special privileges for none." It is urged that so long as Orthodox ministers receive half-rates, Spiritualist speakers and mediums should also receive them. The question at once arises should Spiritualists be a party to a wrong because Orthodox ministers are? This question would settle itself if Spiritualists would be more just to their speakers, and give them living wages, with long term engagements. Under the present starvation system a spiritualistic worker feels quite justified in accepting half-fare tickets. But he will gladly yield them when the people employing him give him enough to eat, and cash enough to decently clothe himself.

Another feature of the ordination question is its indiscriminate application to all classes of people. Some societies have ordained hundreds of people, many of whom could neither read nor write, while others are graduates of the penitentiary or on their way there. Keepers of houses of ill fame, of liquor saloons and brothels have also been "ordained" to the Spiritualist ministry, and sent out to reform (?) the world! Is it not time to cry a halt upon this pernicious and criminal practice? Is it not time that professional black legs are given to understand that they cannot by any legal hoc-fus-pocus become spiritual ministers, and be recognized by the law or by self-respecting Spiritualists? THE BANNER feels that a radical departure must be made, and a page turned in the history of Spiritualism in the direction of progress.

There is but one way to deal with the question of ordination. It should be abolished by the might of the law. No clergyman of any denomination should be permitted to perform marriage ceremonies nor receive privileges because of his priestly offices. We stand for the total separation of Church and State, therefore would refer the marriage question to the civil authorities, where it properly belongs. We believe a crusade to this end should be at once inaugurated. Let us work for the enactment of laws forbidding special privileges to the few, and strive to abolish the rite of ordination in all denominations, by taking away the perquisites that go with it. The rule of the priest should be overthrown, and ordination is one of its main props. Abolish it, and humanity will be greatly blessed.

The Somersworth, N. H., Tragedy.

Joseph Kelley's terrible crime and subsequent flight have furnished the newspapers sensational items without number during the past few weeks. Now that he has been captured and is behind prison bars, it is to be hoped that he will be allowed to drop out of sight for a brief time, at least.

His crime was a most brutal one, based upon no motive of revenge, but only upon a desire for notoriety, coupled with an inordinate love of money. His ready confession, and apparent eagerness to aid the officers in recovering the booty he had not disposed of, have been astonishing to the officers of the law. He even went so far as to give such assistance as was in his power to facilitate his own extradition. His own condemnation of himself will probably save the State of New Hampshire a long and expensive trial, but his ready assistance in the ways indicated may prove that he has acted advisedly.

There can be but one verdict in this case. He will be pronounced guilty of murder in the first degree, and will be sentenced to death. The plea of insanity cannot save him, nor is there any channel through which he can escape the extreme penalty of the law. Legal murder will follow as a punishment for the murder he has committed. The State will try to prove that "two wrongs make one right," the law will be "vindicated," justice (?) done, and the officers, with heavy fees in their pockets, perfectly satisfied that they have done their whole duty in this case.

What wretched folly all this is! "A life for a life" is a doctrine that obtained during the ages of barbarism, and should have no part in the ethics of the nineteenth century civilization. We are opposed to murder of all kinds, willful or judicial, hence feel that Kelley's crime should be punished in a far different manner than by hanging. He should be placed where he would be compelled to labor for the good of those whom he has wronged, and kept in durance until his spirit is morally educated.

Prisons, in general, are moral pest-houses, and need reforming. When the reformation of a prisoner is made the aim of the State, a great change for the better will ensue in regard to all punitive measures. If men knew how great a crime it is to send a soul wholly unprepared into spirit life—if they realized that hate, malice and revenge were fostered by such acts, they would be less keen to deprive their fellow-beings of life. Spiritualism, then, has a great educational work in this direction, and it behooves all Spiritualists to place its teachings in their true light before the world. When legal murder is done away with, barbarism will receive its death-blow, and other needed reforms will at once come in to bless mankind.

Texas and Ohio State Conventions.

The great States of Texas and Ohio have followed the example of Michigan, Massachusetts, California and New York, and organized strong State Associations as branches of the National Spiritualists' Association. Everywhere within the borders of those States the demand for State organization was apparent, and the people rallied to the support of the movement in no uncertain way. Delegates from every section in both States attended the Conventions and entered heartily into the work.

In Texas the movement was inaugurated by Allen F. Browne, the settled speaker for the San Antonio Spiritualist Society, who was ably seconded by Charles W. Newnam, editor of the *Dawning Light*, and Agent of the National Spiritualists' Association. Other interested workers, notably R. H. Kneeshaw, John W. Ring, Mrs. Wells-Bedell and Miss Lydia W. Allen, did all in their power to make the Texas Convention a grand success. They did not fail; on Monday, May 3, a splendid State Association, with Allen F. Browne as President, was organized, and its machinery set in motion. Mr. Browne has an able Board of Trustees as his co-laborers, and the signs are most promising for a grand work in the Lone Star State.

On May 5, two days after the Texas organization was completed, Ohio flung her banner to the breeze, and launched a very trim-looking barque upon the spiritualistic ocean. The work in Ohio was started by Charles W. Taylor, of Lima, State organizer of the National Spiritualists' Association, who for three or four

months has devoted all of his time to the end that was achieved on the 5th inst. He exerted all of his energies, and used his private funds to make State organization practicable in his State. We learn unofficially that he has expended more than one thousand dollars out of his own pocket in this work. He had able seconds in E. M. Hale of Lima, J. E. Bruner of Cincinnati, W. H. Myers of Van Wert, and J. D. Arras of Columbus. Hon. E. W. Bond of Willoughby is President of the Ohio Association, and Mr. Taylor is the Secretary. An able Board of Trustees, including Bros. Bruner and Myers, was chosen with them.

Both Conventions were very harmonious, not one discordant note being struck from start to finish. Mrs. Cora L. V. Richmond, Vice-President of the National Spiritualists' Association, was the official representative of the National body at the Texas State Convention, where she was greeted by immense audiences at her every appearance. No less than two thousand five hundred people attended her Sunday afternoon lecture, May 2, and the San Antonio *Express* gave an elaborate and complimentary review of her effort. She was accurately described as a scholarly speaker, whose eloquence and purity of diction charmed all hearts. She won fresh laurels for herself, and reflected great credit upon the Association she so ably represented.

The Ohio Convention was also attended by large audiences, not less than three hundred being present at any session, while the evening meetings were crowded to the doors. The speakers were at their best, and their work was eminently satisfactory. Messrs. J. Frank Baxter, Hon. L. V. Moulton, Willard J. Hull, Moses Hull, Dell Herrick, Mrs. H. S. Lake, Mrs. Carrie F. Curran and Mrs. Cora L. V. Richmond were the speakers, while Mrs. Josephine Ropp, Mrs. Maggie Waite and Mrs. Nellie Mosier gave spirit messages.

Messrs. Brown and Taylor deserve well at the hands of the Spiritualists of their respective States, and we trust they will meet with the support they so richly merit. THE BANNER congratulates these gentlemen upon their success, and extends its felicitations to the Spiritualists of both States upon their entry into the ranks of organized brotherhood.

The Babe Will.

In a recent issue we called the attention of our readers to this important instrument, stating that it was being contested by distant relatives of Mrs. Babe. We have since learned that it will take fifteen hundred dollars to defend the will, and the decision of judge and jury, owing to religious prejudice alone, may be rendered adversely to Spiritualism. Right and justice are on the side of the National Spiritualists' Association, and it is the opinion of many leading Spiritualists that a fight to sustain the will should be made, even if the case is decided in favor of the relatives. Such is our own view, and we stand ready to do our part to test the rights of a Spiritualist to dispose of an estate as he or she sees fit.

Our readers will please bear in mind that while the chances are in favor of the will being sustained in court, there is yet a probability that an adverse judgment may be rendered. It will take money to defend the will, and those who contribute to its defense must do so with the understanding that the will may be broken. We do not wish to mislead any one in this matter, but we do feel as if all true Spiritualists should rally to the defense of the will, and give their money freely to test what may prove their own legal rights in a similar case. The National Spiritualists' Association makes no false pretenses in this case; it states the literal facts, and asks its friends to rally to its support.

It cannot use the funds now in its treasury to carry on this suit, because they were contributed for other purposes. It would not be right to deplete its treasury in a problematical lawsuit, hence a special fund is needed with which to make a good fight. The National Spiritualists' Association Executive Committee has empowered the President to appeal for funds, and to make the fight without taking one dollar from the National Spiritualists' Association itself, or even engaging the National Spiritualists' Association directly in the controversy.

One gentleman offers to be one of fifteen to put in one hundred dollars each to defend this suit. Where are the other fourteen? Only a few days remain before the first hearing will be held, and it is necessary that the friends of the National Spiritualists' Association should be on hand with able attorneys to represent them.

Send all moneys to Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D. C., with the positive statement that the contributions are designed for the defense of the Babe will, and are not to be applied to any other purpose whatsoever.

Mr. Frank Walker, General Manager of the Rochester, N. Y., Jubilee in 1898, spent the past week in Boston, renewing old acquaintances and making many new ones. He is the right man in the right place, as his energy well proves. The Jubilee is bound to be a grand success, and the indications now point to the attendance of thousands of Spiritualists from all over the globe. We learn that the Deputy Manager of the Jubilee for New England will be J. B. Hatch, Jr., of this city. No mistake has been made in the selection of Mr. Hatch, as results will prove. These two will surely accomplish a great work. Success to the Jubilee.

Mrs. Cora L. V. Richmond made a good record last week in the way of hard work. She left Chicago Friday morning, April 30, and reached San Antonio, Tex., Sunday morning, May 2, where she spoke twice on Sunday and twice on Monday. Leaving San Antonio Monday evening, she arrived in Columbus, O., Wednesday evening at eight o'clock, where she delivered a brief address, followed by two lectures on Thursday. She returned to Chicago Friday, May 7, having been absent exactly seven days. In that time she traveled four thousand miles, and delivered seven addresses.

New York, Texas and Ohio have spoken. What is the matter with Maine, New Hampshire and Rhode Island? Are the Spiritualists in those States asleep, or have they gone to spirit-life? Their silence is so profound as to be felt, and their inertia so apparent as to indicate that the explosion of a few spiritual bombs are needed there to awaken the echoes, and to put energy into their medial workers.

Mr. Hiram Thomas of Schoharie, Schoharie Co., N. Y., lately deceased, has bequeathed to the Veteran Spiritualists' Union \$1000.

Contradictory Communications.

A valued correspondent asks how the diametrically opposite statements on the part of communicating spirits can be reconciled or harmonized. By simply taking them for what they are worth, viz.: the opinions of finite beings, therefore by no means infallible. If six men attempt to describe an event to which they were joint witnesses, their testimony is never identically the same; if it were, it would carry suspicion on its face. Its difference in essentials carries with it the stamp of sincerity and truth.

It is the same with spirit communications. Our spirit-friends, in describing the same scenes or in studying the same problems, may view them in an altogether different light one from another. This will lead them to widely different conclusions, which will be their honest judgments, that they will not hesitate to express at every opportunity. We carry our pet theories, peculiar opinions and idiosyncracies with us into spirit-life. We cannot change our natures instantly, nor do we change our views until we are convinced that we are in error. If we go out of this life devout believers in the doctrines of the church, we will hold to those beliefs for a long time in spirit; and if we go out with our minds biased in any direction, we are not liable to change for many years, perhaps centuries, because we will be in the company of those who think and believe as we do.

Because one spirit says a thing is absolutely true is no reason why we should accept that statement as a finality. We should bring all things to the bar of our judgment, and then decide according to the light that is given unto us. "Prove all things; hold fast to that which is good," is an adage as true to-day as it ever was, and it should be heeded. The contradictory communications from spirit-life simply demonstrate that human spirits are the source of the statements made. It is the duty of mortals to weigh the testimony offered, and accept only such as comports with their most enlightened judgment.

It is as fatal to progress to accept spirit testimony as infallible, as it is to accept an infallible church, pope, Bible or Jesus. The light of reason should be the guide, and hard common sense should be the judge upon the bench of our mental and spiritual courts. By presenting both sides of a question either from mortal or spirit-testimony, a more just judgment can be formed, and an enlightened, unbiased verdict rendered. If Jonathan Edwards returns to say that an endless hell is a fact, and John Murray to say that there is no hell, it is easy for us to form an opinion in regard to the two communications. The predominant thought of the two individuals while on earth is governing them in spirit.

So it is with all communicating spirits. Each speaks for himself, and sometimes is so biased by prejudice as to color his statements to suit his own beliefs. Mortals have been known to do likewise, especially in religion and politics. Therefore we cannot reasonably expect truthful communications from all spirits until we cease to send liars and falsifiers into spirit-life.

Buffalo, N. Y., Spiritualists, Beware!

The good people of Buffalo are now suffering from a visit from the unmitigated fraud, against whom we warned our readers a few weeks since. Our Buffalo friends should be on their guard, and warn all investigators to keep away from this prince of rascals. True Spiritualism has no place for such as he, and the sooner Spiritualists take a firm stand against all frauds and pretenders, the better it will be for our Cause.

The *Lyceum Banner*, London, England, for May contains a very complimentary reference to the editor of the BANNER OF LIGHT, for which we extend thanks. Brother Morse is making *The Lyceum Banner* a very instructive and progressive journal. He, and his able assistant, Miss Florence Morse, should be loyally sustained in their good work by all Spiritualists, who owe it to themselves and their children to subscribe for the only *Lyceum* paper in the world. *The Lyceum Banner* is ostensibly for children, but it is filled with valuable reading matter that will benefit old and young alike. It should receive a most generous support.

Mr. E. H. Tuttle, of the BANNER OF LIGHT, is budding as a full-fledged test medium. —*Light of Truth*, May 8.

Our esteemed contemporary has made a slight mistake. Mr. E. H. Tuttle has no connection with THE BANNER whatever, but holds meetings of his own on Tremont street. Our Mr. Tuttle is Fred G. Tuttle, the able and efficient Treasurer of the Banner of Light Publishing Company, whose mediumship is of the eminently practical kind, that of dealing with material affairs in such a manner as will best serve spiritual ends.

We learn with much pleasure that the season at Cassadaga Camp promises to be one of the most successful in its history. Applications for cottages are said to outnumber those of any former year at the present date. The program is being very carefully prepared, and will contain some of the most eminent names in Spiritualism, together with several from other denominations. Cassadaga is doing a good work, and deserves to succeed. President Gaston and his associates have our best wishes for a prosperous season.

The recent decision of a judge that the law fixing the rate of fare upon street cars in a certain city at three cents was unconstitutional, because it interfered with a man's right to manage his own business, is a sign that the people will do well to notice. If people pay five cent fares, then every person should be furnished with a comfortable seat, under the penalty of the law. There is danger ahead unless the people awaken to the duty of the hour, and act as a unit in defense of their rights.

Money is needed to defend the case of Mr. F. L. Hughes of Wheatlands, Mich., now pending before the Supreme Court of that State. This is a worthy case, and Spiritualists should rally at once to his support. Send all contributions to Mrs. May F. Ayres, Lansing, Mich., and state that they are to be applied to the Hughes case.

W. J. Colville's lectures in New York and Brooklyn are still very largely attended. They will be continued only a very few weeks longer, at Union Square Hall, New York, Wednesdays and Fridays, at 3 p. m., and 497 Franklin Avenue, Brooklyn, Tuesdays, Thursdays and Saturdays, at 3 and 8 p. m.

Rev. Thomas Dixon.

Under the caption of "An Amazing Attack on the Pulpit," the *New York Journal*, in its issue of May 5, comments vigorously upon the reverend gentleman's exhortations of the pulpit. *The Journal* says:

"Things are occurring in unworldly circles which cannot but confuse the minds of the unregenerate. If the lost and defiant Ingersoll were blasphemously to declare from a New York platform that men have renounced religion, the ministry is in its decadence, and women are the only support of the church, nobody would be surprised, but only shocked, as usual. Coming from a Christian pulpit, however, this language astonished. It was used by the Rev. Thomas Dixon on last Sabbath evening. He averred, also, that in all this gigantic city, with its two million inhabitants, there are not thirty-five thousand men who go into Protestant churches." As if that were not enough to rock the foundations of Zion, Bro. Dixon again applied the crowbar of contemptuous assertion, and threw his whole sacred weight upon it, to the following effect:

"The decline of the ministry is a great factor in the decay of the ecclesiastical machinery. If there is a runt in the family, who is of no earthly use for anything else, the parents make a preacher of him. If men of brains get into the ministry, and begin to think, and give expression to their thoughts, they have got to get out, mighty quick, or stand trial on a charge of heresy."

It is refreshing to find a clergyman courageous enough to tell the truth about his ministerial brethren, and the decaying hulk of theology represented by the Church. If Mr. Dixon has as much mental ability as he has courage, his crusade will ultimately in great good to his church. All reforms must come from within, but we have serious doubts if there be enough left in the church to be reformed by Mr. Dixon, or any one else. His attack is one of the signs of the times, and his statement that men of brains have to leave the ministry, or stand trial for heresy, shows that some theologians now recognize a fact that has long been apparent to outsiders.

When humanitarian work is emphasized more, and church polity and discipline less, a more rational religion will result, and the world be greatly blessed thereby. Spiritualism is the open sesame to a scientific religion, and a religious science which will give thinking men and women fresh inspiration daily in the many topics of interest it presents for their consideration.

The Volunteers of America.

The Volunteers of America celebrated their first Anniversary in March. The progress which they have made is remarkable. They begin their second year with one hundred and sixty Posts, and five hundred commissioned officers, and with three thousand members of their auxiliary or "Defenders League." Every month half a million of people attend their out-door and in-door meetings.

Beside the regular relief work done at the Posts, Mrs. Ballington Booth is doing mission work in the State Prisons in New York, Massachusetts, New Jersey and California. More than one thousand two hundred of the prisoners have been converted, and have joined the Volunteer Prisoner's League. She is also establishing homes to which they can go when released, and where they can receive aid in obtaining work.

In the northwestern territory, under the command of Brig. Gen. Fielding, there are now sixty Posts, and one hundred and seventy commissioned officers. About eight hundred conversions were reported from these Posts during March.

During the past winter the Chicago Posts fed 14,398 hungry people, lodged 9,206, gave away 5,186 garments, 30 tons of coal and 1,055 loaves of bread. They also distributed hundreds of dollars' worth of groceries, shoes and medicine to the worthy poor.

Besides this, last summer they gave a free picnic to 13,000 poor children, and afterward a thanksgiving dinner to 1,200 newboys, and a Christmas dinner to 7,000 hungry men. ***

The energetic little Medium, Los Angeles, Cal., comes to us this week in a new dress, and in the form of a sixteen-page journal. THE BANNER is pleased to note this sign of progress and improvement, and hastens to extend sincere congratulations. A perusal of its pages will satisfy even the most captious that it is well worth the subscription price. We wish our esteemed contemporary every success, and extend to Editor Lunt the right hand of fellowship.

One of the recent converts to Spiritualism is Rev. S. S. Bartlett of Cleveland, O. Mr. Bartlett has held several debates with J. Clegg Wright and Moses Hull on divers occasions. He was a delegate to the late Ohio State Spiritualist Convention, where he aroused no little enthusiasm through his vigorous and eloquent remarks. He is well posted in matters spiritual, has a message for the people, and should be kept at work.

We learn that the annual election of officers of the Veteran Spiritualists' Union will take place Monday evening, May 17, at No. 7 Park Square. Every member of the Union will be interested in this meeting, and a full attendance is expected.

Our Question and Answer department has been suspended of late, owing to pressure of work on the part of Mr. W. J. Colville, who has charge of the same. It will be reopened as soon as Mr. Colville's new book is out of press.

The Members of the Veteran Spiritualists' Union

Are hereby notified that the annual meeting of the corporation will be held on Monday, May 17, at 7:30 p. m., in the large reception room, Arcade Hall, 7 Park Square, Boston, for the election of officers for the ensuing year, and also to see if the Union will amend Sec. 5, Art. 3, of the By-Laws, as follows: By inserting after the word annual the words "or special"; by striking out the words "provided the amendments proposed have been inserted in the notice calling the meeting," and insert in place thereof the words "provided the amendments proposed have been read at a meeting of the Union held not less than seven days before taking such action, or have been published in the BANNER OF LIGHT, the publication day of which paper containing such notice shall be at least seven days before voting thereon."

The section, when amended, will read as follows: "These By-Laws may be altered or amended at any annual or special meeting of the Union, provided the amendments proposed have been read at a meeting of the Union held not less than seven days before taking such action, or have been published in the BANNER OF LIGHT, the publication day of which paper shall be at least seven days before voting thereon, and provided two-thirds of the members present and voting are in favor of said proposed amendment."

Also to transact any other business that may legally come before it.

Mrs. J. S. Soper, Clerk.

NEWSY NOTES AND PITHY POINTS.

Avoid shame, but do not seek glory—nothing so expensive as glory.—*Sydney Smith.*

A successful attempt to put to practical use an electric plant run by a windmill has been accomplished by J. J. Feely, a well-known lawyer of Walpole, Mass., with a penchant for mechanics. With wind as the fundamental factor, this lawyer-mechanic-inventor operates a private light plant, forces water all over his estate, operates farm machinery, cuts wood, turns lathes and fills storage batteries for use in horseless carriages.

Life is only bright when it proceedeth
Toward a truer, deeper life above.
Human love is sweetest when it leadeth
To a more divine and perfect love.

Mr. B. O. Flower is about to edit a new liberal progressive reformative review.

In order that the human race may progress, it must have proved lessons of courage permanently before it. To attempt, to persist, to brave and to persevere, to be faithful to one's self, to wrestle with destiny, to hold firm and to withstand—such is the example which people need and which electrifies them.—*Victor Hugo.*

It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

AND THERE ARE SOME.
A certain class of men on earth—
Persistent fact-disturbers—
Have but one object in this life—
Lying to reporters.
They do so every chance they get.
And when to lie they're trying,
They never think reporters, y'ras,
Might guess that they are lying.
Every man at times in life
Is guilty of some lies,
And any man who says he's not
Is really a surprise.
But the liar that is foolish
Is the man who, truth defying,
Lies when the other fellow knows
Quite well that he is lying.

There is a great deal of undiscovered country within us which would have to be taken into account in explanation of our gusts and storms.—*George Eliot.*

I like the laughter that opens the lips and the heart, that shows at the same time the pearls and the soul.

Character is the measurement of growth; reputation is the measurement of the growth of others. One is stable and cannot be shaken off; the other is like a brush heap—the fires of falsehood and slander may destroy it in a moment. Grow the character; the reputation will take care of itself.

The one way to get good business is to advertise for it.

Keep your wound covered and it may heal without a scar.

Granted the odds are against us, granted we enter the field,
When fate has fought and conquered, broken the sword and shield,
What then? Shall we ask for quarter, or say our work is done?
Say, rather, a greater glory is ours, if the field be won.
It is war with the wrongs of years, with prejudice, pride and hate,
Against the world's decrees and the frown of an evil fate.
A crown to the one who wins, and the worst is only a grave.
And somewhere, somewhere still, a reward awaits the brave.

A broken shield without, but a hero's heart within,
And grasped with the hand of steel the broken blade may win.
—Selected.

The devil can meet eloquence without trouble, but he has never been able to stand before love.—*Ram's Horn.*

The constitution of man is such that for a long time after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from openly emancipating himself from their domination; and, constrained by the force of circumstances, he becomes a hypocrite, publicly applauding what his private judgment condemns.—*Dr. Draper.*

This world is like a looking glass,
And if you wish to be
On pleasant terms with all who pass,
Smile on them pleasantly.
Be helpful, generous and true,
And very soon you'll find
Each face reflecting back to you
An image bright and kind.
—Priscilla Leonard.

How it would soften the push of the door in the book-agent's face, sometimes, if we could see the little hands that stretch out to him for bread.—*Ram's Horn.*

A sunbeam in the heart is bound to light the face.

Some day you will launch your ship, my boy, on life's wide treacherous sea—
Be sure your rudder is wrought of strength to stand the stress of the gale;
And your hand on the wheel, do not let it flinch, whatever the tumult be.
For the will of the man, with the help of God, shall conquer and prevail.
—Celia Thaxter.

Modesty in woman has great advantages: it enhances beauty, and serves as a veil to uncomeliness.

An Appeal to the Spiritualists of New York State.

The first act of the Board of Trustees of the New York State Spiritualist Association was to appoint E. W. Sprague State missionary and organizer, and he has been doing a grand work since the Syracuse Convention, holding one or more meetings a day, assisted by his wife, and has succeeded in organizing three new societies, and sent in their application for membership in the State Association.

Brother Sprague and wife go to Michigan on June 1, where he is to take charge of the Bankson's Lake Camp-Meeting the entire month. During the remainder of this month he is open for engagements.

Fellow Spiritualists of our Empire State, can we allow our brother's usefulness to the Cause to be lost for want of a field in which to labor?

We should have a good local society in every section of our State, and our organizer, Bro. Sprague, is just the man to do the work for you. I can heartily recommend both him and his wife as most excellent test mediums; and his terms are most reasonable, viz., railroad fares, entertainment, a suitable hall, and the collections.

Now is the time for all Spiritualists to organize, both for aggressive and more effective work, and for protection from the persecutions of bigotry and intolerance. Ours is the grandest philosophy ever presented to the world, and has for its basis truth. It is the religion of universal love and proven facts, the demonstration of the principle of the brotherhood of man.

Are you not willing to assist us in this work for humanity, even if it should require a little sacrifice on your part?

Any one wishing the services of Bro. Sprague and his good wife can address him at 965 Grove street, Meadville, Pa.

Bro. Sprague did very effective work while missionary for the National Spiritualist Association, and his efforts were of the greatest value in assisting Bro. Harrison D. Barrett and Frank Walker to make our late Syracuse Convention a success.

Keep him at work, brothers and sisters.

Fraternally, HERBERT L. WHITNEY,

Sec'y New York State Spiritualist Assn.,

953 Madison street, Brooklyn, N. Y.

The Spiritualist Camp-meeting at Summerland, Cal., will commence the 18th of July, and close the 8th of August.

Wm. P. Allen, Sec'y S. S. Association.

Writing PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

Massachusetts State Association.

The Massachusetts State Association held a mass meeting in Lynn, at Labor Church, Oxford street, May 4, 1897. The morning exercises were opened by President Geo. A. Fuller at 11:15 A. M. President Fuller told why he held these meetings in different sections of the State, and expressed himself as pleased to see so many interested in the work at Lynn. Mrs. Holcombe of Springfield then opened the session with a beautiful invocation, after which Mr. Kelly spoke briefly upon organization, and welcomed the officers and friends of the Massachusetts State Association to Lynn. A delegation from the Arthur Hodge Society was present, and one of the number spoke briefly of the work in Lynn. Mr. Murray and Mr. J. O. Perkins voiced choice words, and were well received. Mr. Fuller then said he had a pleasant duty to perform in presenting Mr. Frank Walker of Hamburg, N. Y., President of the State Association of New York, to address the people. Mr. Walker then said he was pleased to meet the people of Massachusetts, and to bring greetings from the New York State Association. His first duty, though, would be to bring the regrets of H. D. Barrett, who intended to be present to-day, but he was unexpectedly called to Columbus, Ohio. He spoke of the work needed in the line of organization, and urged all to work in harmony together for the greatest good of all.

Dr. J. R. Root of Boston spoke eloquently and well in the interest of the children. He said that H. D. Barrett had been called the U. S. Grant of Spiritualism. I would like to say I think that J. B. Hatch, Sen., is the Napoleon of Lyceum work. Organization will benefit Lyceum work, and all speakers should raise their voices for the uplifting and building up of Lyceums.

Mr. J. B. Hatch, Sen., then spoke of organization. He referred to the earnest efforts of the officers of the National Spiritualists' Association, and the Massachusetts State Association, and said he would henceforth use all his efforts for organization. He spoke of Mr. Barrett as editor of the BANNER OF LIGHT, and urged all to take the paper, so as to sustain the earnest and conscientious worker in the field.

Mrs. Hortense G. Holcombe, President of the Ladies' Society of Springfield, then spoke of the work that was needed among the Spiritualists. Many who should put their shoulders to the wheel just sit down and wait for some one else to do the work. Let me urge upon you this hour to make up your minds to work for organization, and if each and every one will do their duty, we will have to have several halls in which to hold our conventions.

Mr. J. B. Hatch, Jr., made brief but telling remarks in regard to finance, and the meeting adjourned at 12:30.

The afternoon session was opened at 2:45 with singing by the congregation; invocation, by Mr. Frank Walker; vocal duet, by Mr. and Mrs. Kelly.

Mrs. Annie E. Cunningham then spoke briefly; said she was not a member of the Organization, but was in hearty sympathy with it, and would always raise her voice in its interest.

Mrs. Alice Waterhouse spoke of Organization, and said that was the word she saw written everywhere; and she believed now was the time for all to come and join the Association.

Mrs. Dowland spoke briefly of the time when the Massachusetts State Association was first formed; of her interest in it, and how pleased she was to find it in so flourishing a condition.

Mr. Hatch, Sr., spoke briefly, followed by Mr. Frank Walker, who kindly volunteered to raise funds for the Association. He was very successful, and we return thanks to him for his kindness.

Mr. Walker spoke of the Golden Jubilee to be held in the spring of 1898, and as he is Chairman of the committee, he would like to receive any donation that any one would wish to give, be it ever so small. He also took pleasure in announcing that he had appointed Mr. J. B. Hatch, Jr., his assistant for New England.

Mrs. Holcombe voiced choice sentiments, after which Mrs. Sarah A. Byrnes spoke briefly. Said she belonged to a State Association twenty years ago, but the reason the Association did not live was on account of its finances. She was pleased to be with us, and should endeavor to do what she could for the State Association, as she always intended to stand in the front.

Duet by Mr. and Mrs. Kelly was well received. Mrs. Prentiss was glad to be able to raise her voice for organization, and was pleased to be able to celebrate this her first appearance at one of the Conventions, and she was much pleased with the work. Mr. Kelly spoke briefly, as did Mrs. Butler of Lynn.

Miss Alice Thorner, of Marblehead, read a very fine selection, which was well received. Mrs. Ida P. A. Whitlock, of Providence, R. I., spoke of the children. She thought it was a duty every Spiritualist owed to himself and to the spirit-world to teach children the truths of Spiritualism.

The evening session opened with singing, after which Mrs. Sarah A. Byrnes gave a soulful invocation. Mrs. Whitlock was the first speaker, and spoke briefly and to the point. Mrs. H. A. Baker, of Salem, then followed with a few brief remarks. She was full of enthusiasm and well received.

Mrs. Sarah A. Byrnes said she was a veteran in the work. She had been a medium many years, and had tried to do her duty to the spirit-world. She thanked the spirits for what they had done for her, and said she intended to be faithful while she lived.

A vocal duet was sung by Miss Amanda Bailey and Mr. Charles W. Sullivan, which was so well received that they were recalled.

President Fuller then spoke briefly. He said in part:

"Organization is the watchword of the hour; we could not conduct our meeting if it were not for organized effort. Spiritualism would be obliged to seek other channels to reach the people. Societies are necessary, for there are people masquerading under the name of Spiritualism who are not worthy to enter our societies. We must be united in this work in order to wage successful warfare, to rid the ranks of such people. It is high time we ask for characters that are built upon the high altar of truth. Our State Association places itself on record as the upholder of true mediumship, but against fraud. Spiritualism is creeping into the churches. I hail with joy this thought. I do not care how much Spiritualism there is in the churches, because it is doing the world so much good, and broadening the intellect of the masses. We are seeking after truth instead of harmony. We must not expect to think alike, but all can steer for the immortal truth."

Mr. Frank Walker spoke briefly of Hydeville and of the celebration to be held there. The Salem Quartet sang a beautiful selection, which was well received. The President announced that the illness of Mrs. Carrie F. Loring was the only thing that had prevented her being with us. The evening session closed with brief remarks by Mr. Kelly.

This was a very successful meeting, and we thank all who assisted the Committee to make it so.

At a Directors' meeting held during the day, it was voted by the State Association to hold a grand celebration (two days) for the Anniversary, March 31, 1898, to be held in one of our largest halls, and to invite societies all over the State to cooperate with them in this celebration. The following Committee were appointed: Mr. J. B. Hatch, Jr., Chairman; President George A. Fuller, H. D. Barrett (President National Spiritualists' Association), Mr. Hebron Libbey, Mrs. Carrie F. Loring, Carrie L. Hatch.

CARRIE L. HATCH, Sec'y.

Passed to Spirit-Life.

From Marine Park, South Boston, April 30, by shooting through the heart, Wm. D. Rockwood, aged 68 years.

Mr. Rockwood had been in poor health for a long time, and of course had been dependent. He had been staying with a sister during the last two weeks, and went from her home to the Park, where his body was found early on the morning of the 30th by a policeman.

His funeral was attended by the writer at his home, 51 Old Harbor street, South Boston, on Sunday, May 2. Beautiful flowers in great abundance were sent by his many friends. He was a highly esteemed citizen, and leaves a lovely daughter, who also has many kind and loving friends.

M. S. Wood.

Verifications of Spirit Messages.

To the Editor of the Banner of Light:

In your issue of Sept. 26, 1896, I read a communication from my little grandson, CLAUDE PRESOTT LOVEJOY, who passed to spirit-life at the age of five. He mentions the flowers I bring him, which is true; I often carry a bouquet to his mother, and tell her it is for Claude, and she puts it in a vase and stands it at the foot of an easel which holds his crayon. He used to think a great deal of his grandpa, and by the message I see he has not forgotten me.

Quincy, Mass. Wm. G. Prescott.

To the Editor of the Banner of Light:

The spirit-message appearing in THE BANNER OF MAY 16, 1896, from ALBERT G. TOWERS, is fully recognized by his friends in Michigan as containing strong evidence of its genuineness. He was well and favorably known here as a pioneer Spiritualist. Many thanks to Father Towers, the medium, and THE BANNER, for still another evidence that we do live after the dissolution of the body.

His son-in-law, L. S. BURDICK.

Texas, Kalamazoo Co., Mich.

To the Editor of the Banner of Light:

In your BANNER of the 21st of November, 1896, I notice a communication from MARY HAYDEN. I knew her well, and have often visited at the home of her mother, who was a cousin of mine. I also know the medium, J. D. Sciles, her brother, and shall be ever grateful to him for proofs of spirit-return without number.

R. J. SMITH.

Chelsea, Dec. 10, 1896.

To the Editor of the Banner of Light:

A message from JOSEPH PRIEST (the I was left off) was published in THE BANNER OF Sept. 26, 1896. I am sure he was an old acquaintance of mine in Alstead, N. H., though he passed away in Abeline, Tex. I feel it a duty, as well as a pleasure, to verify the message, which I fully recognize.

DR. FANNIE C. D. MILLER.

Alstead, N. H.

To the Editor of the Banner of Light:

In THE BANNER OF Dec. 5, 1896, I read a message purported to be dictated by SARAH LOVEJOY, while in earth-life living for a long time in Stoneham, Mass. Contained in said message I recognize many expressions that are very convincing to me that no one else would be likely to express in regard to herself while in the form. I have read and re-read the communication a number of times, in order to become fully convinced that it was truly from the spirit that once inhabited the earthly form of the said Sarah Lovejoy. It should have been Sarah S.

Convincing myself that the communication is truthful, I will delay no longer in making acknowledgment of the same.

Hoping to hear more from the spirit, I feel to thank not only the spirit, but also the medium through whom the communication was conveyed to us mortals.

JOSEPH A. LOVEJOY,
(Husband of Sarah S. Lovejoy.)
P. S.—I have almost wondered for years why I did not get a message through THE BANNER, but it has come at last. Thanks.

Clara Watson Going to England.

This gifted lady is a credit to the Cause of Spiritualism, as well as to her sex, and is widely known as an eloquent and philosophical speaker, a vigorous writer, a dangerous disputant when bigotry attacks the Cause she loves, and a generous, sincere advocate of all great reforms of which Spiritualism is the life and inspiration.

Mrs. Watson is the most popular speaker for funeral occasions in Western New York. Her writings for the secular press have carried the gospel of Spiritualism to thousands who never see a spiritual paper. Sincerity and kindness are her passport to the hearts and homes of the millions.

Her husband is a native of England, and she goes with him in June to visit his native land.

The Spiritualists of England will have a chance to hear one of America's gifted advocates of the gospel of love, as revealed by the angels.

We have had Emma Hardinge-Britten, Prof. William Denton, J. J. Morse, E. W. Wallis, Gerald Massey, John Tyerman, Charles Dabman, J. Clegg Wright, Walter Howell, in the spiritual line, and Prof. Tyndall, Prof. Proctor, Prof. Drummond, Alfred Russel Wallace and other eminent men of England, and we have reciprocated with Cora L. V. Richmond, W. J. Colville, Nellie J. T. Brigham and others; but I think we have not given as much as we have received.

Clara Watson will add one to our quota, of whom we may well be proud. She is modest and retiring, but her talent and worth make an impression upon the best minds without any effort at display. Best wishes go with her, and a hearty welcome will await her return. May her genius and inspiration be appreciated across the waters as they are here.

LYMAN C. HOWE.

A Prominent Pioneer.

While a student in the Physio-Medical College, Cincinnati, in 1854, the founder and president of that institution, Prof. Alva Curtis, A. M., M. D., kindly took me with him to a spiritual meeting to hear him lecture on "The Positive Proof of Immortality."

The lecture was brilliant, of course, but while I had great admiration for Dr. Curtis as a man and as a medical reformer, I was not prepared to accept the facts he recounted in the philosophy he presented. The raven wing of mediæval theology covered the eyes of my mind and prevented the glorious light of truth from angelic spheres from filling my soul with joy. I thought I believed in a future life, on testimony almost two thousand years old, and I was almost shocked by the bold declaration of my revered teacher, that he "did not believe in immortality, but that he knew it to be a scientific fact."

Prof. Curtis was a man of great ability, ripe scholarship and noble character. His sincerity was great, and his courage sublime. His name deserves to be enrolled high up on the bright scroll of fame as a spiritual as well as a medical reformer.

T. A. BLAND.

Veteran Spiritualists' Union.

Treasurer's Report to May 10.

"HOME FUND."

Amount previously acknowledged	\$7,211.64
G. H. Woods, Worcester, Mass.	10.00
Frank A. Nickerson, Provincetown, Mass.	10.00
Dr. William Low, Newtonville, Mass.	5.00
Collections at Park Square Hall, Boston	8.43
J. Q. A. W., Boston	25.00
Mrs. H. H. Boston	100.00
Lawrence Spiritual Society	5.00
First Spiritualist Association, Orange, Mass.	12.50
Edward M. Winslow, Boston	10.00
Capt. Alfred Nash, Onset	1.00
Mrs. Alfred Nash	1.00
Mrs. Emeline E. Wood, Brandon, Vt.	1.00
Mrs. D. Stoddard	1.00
H. Townsend, Boston	5.00
Mrs. Joseph Pratt, Sharon, Mass.	5.00
Total	\$7,412.57

Moses T. Dole, Treasurer.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUB. CO.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodge First Spiritual Society held services Sunday, May 9, at 33 Summer street, with large and appreciative audiences. At 2:30 the exercises opened with Song Service, led by Mrs. M. K. Hamill. Invocation by Mrs. D. E. Matson. Interesting remarks by Dr. S. M. Furbush on "Spiritualism, and What It Has Done for Humanity," also by Mr. C. A. Brown on "Spirit Influence from the First on Humanity." Tests and spirit messages by Mrs. Annie J. Brennan, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. E. C. Herick, Miss F. Isabel Hancock, A. E. Warren, Dr. S. M. Furbush, and others. Magnetic treatment was administered to many by Drs. Furbush, Murray, Warren, Messrs. Brown and Sheppard.

At 7:30 fine musical selections by Misses Lena and Elsie Burns. Invocation by Mrs. Matson, also remarks on "Influences from Higher Life." Tests and spirit-messages by Mrs. Annie J. Brennan, Mrs. Alice M. Lefavour, Willie A. Estes, and Frank Neate. Next Sunday Mrs. Julia E. Davis of Somerville, the above and other mediums. Every body invited. Come and be cured free.

The good work still continues at Mrs. Dr. Dowland's every Tuesday and Friday evening. All are invited to come and take part.

Cadet Hall—Lynn Spiritualists' Association.

Mrs. A. A. Averill, Sec'y, writes: May 9 the exercises consisted of spirited addresses by President J. M. Kelly; invocation, by L. D. Milliken; very acceptable tests and messages through the mediumship of Florence A. Lamphier; singing by Mrs. Kelly, and instrumental music by W. H. Thomas and Mrs. Cross of Saugus.

Next Sunday Mrs. Effie I. Webster, test medium, will be with us.

SALEM.—"N. B. P." writes: Dr. William A. Hale of Boston, for the second time this month, occupied our platform in the afternoon. His subject, or text, was chosen from the Bible: First chapter of St. John, forty-sixth verse. In the evening, "Jesus a Medium among Mediums." The subjects were spoken upon very intelligently. The speaker seemed to have the fullest attention of the audience; they were perfectly pleased with his remarks. He also gave a number of tests which were recognized.

Sunday, May 16, Mrs. N. J. Willis of Cambridgeport will be our speaker and medium.

Sunday, May 30, Amanda Bailey, our Musical Director, and everybody's favorite, will give a musical and literary entertainment at Cate's Hall in the evening (her annual benefit).

BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

ONSET BAY.—A correspondent writes: Sunday, May 9, meeting opened at 7:30 by congregational singing, followed by an invocation by Prof. Tatlow. Reading of "Outward Bound" by Mrs. S. W. Thomas. A short address by one of the guides of C. D. Fuller. The test and developing circle was as harmonious as ever, and we were pleased to see new faces, among the rest a newly developed medium from Brockton (Mrs. Taylor), one who was controlled for the first time in this circle.

So the good work goes on, and who knows but that some day, from this little circle started in Fireman's Hall, one of the greatest mediums of the future may go forth to shed the glad tidings of great joy that our loved one live, and come to bless and cheer those left in this mundane sphere, if we will but give them the chance?

BANNER OF LIGHT for sale at these meetings, and subscriptions taken. All are welcome.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Sunday, May 9, our morning circle was very fine and well attended. Many were under control and gave many good tests. Music and singing were fine.

Afternoon and evening sessions opened with reading of the Bible and prayer by the President, after which Mrs. Seymour and Mrs. Pool and other mediums took part. Mr. Clark and Mrs. L. J. Ackerman read many articles and gave recognized tests. Mr. Farnum, Mr. Hardy, Katie Butler and Mr. Clark all gave tests.

BANNER OF LIGHT for sale.

HAVERHILL.—O. Henckler writes that Mrs. May S. Pepper closed her last engagement here for this season before an audience which completely filled Brittan Hall. After some very practical and sensible remarks, tests were given, which, as usual, were conclusive and convincing.

On Wednesday, May 19, the members and friends of the Union will give a minstrel performance, consisting of two parts, the evening's entertainment to conclude with a social dance. An enjoyable time has been promised, so let all who can attend.

Sunday, May 16, C. Fannie Allyn of Stoneham.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, May 9, our meeting was well attended, with an increase in attendance. The first part of the evening was devoted to an old-time way of conducting a meeting, the idea being to attract to us those that had been for a long time in spirit-land, and to prove the fact of spirit-return, which was satisfactorily carried out and proven. Mrs. G. M. Chapman gave numerous tests and readings.

The new phenomena, that were promised for this evening, were successfully given by Mrs. Chapman's guides. The same phenomena will be presented Sunday evening, May 16.

WALTHAM.—Mrs. M. L. Sauger, Pres., says: May 9 our speaker was the Hon. H. D. Barrett. A well-filled hall greeted him, and the lesson taught us from his lecture on Concentrated Effort was most applicable, as we hope ere another month has passed to have obtained our charter from the State. We hope to hear him again next winter, and we feel sure that the people who listened to him last evening will give him a warm welcome if he returns to us. The musical program was very fine.

Next Sunday our speaker will be Mrs. Sarah A. Byrnes of Dorchester.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY, and friends, will have the pleasure of listening to Hon. Harrison D. Barrett, and Mrs. J. K. Conant, the BANNER OF LIGHT medium, at their next regular meeting Friday evening, May 14, in Cambridge Lower Hall, 631 Massachusetts Avenue, Cambridgeport. There will also be a program of literary and musical talent of a high order. It is to be hoped there will be a full house.

FITCHBURG.—Dr. C. L. Fox, President, says: C. Fannie Allyn of Stoneham, Mass., occupied the platform again Sunday, May 9. Large and appreciative audiences greeted her at both services. Subjects for addresses and poems were taken from the audience, and handled in her usual able manner.

Mrs. Fannie E. B. Trethewy of Fall River, Mass., speaks for the Society next Sunday.

For Sale at This Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

THE BIZARRE, NOTES AND QUERIES, and Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

PHILOSOPHICAL JOURNAL. Published weekly in San Diego, Cal. Single copy, 5 cents.

THE TRUTH SEEKER. Published weekly in New York. Single copy, 5 cents.

THE TRUTH SEEKER. Monthly. Published in India. Single copy, 5 cents.

A LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the Department of Thought or Labor—should be forwarded to this office by mail or left at our Consulting Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 2, 1897.

Spirit Invocation.

Oh! Spirit Divine, again we meet in our Circle Room, so that those who may have the faculty and strength to control the instrument may be assisted in clothing their expressions and language so that they may carry their identity with them, for truly we know the great interest between the two worlds to satisfy the material life and bring certainty that friends can return and communicate. This morning, as the sun shines so warm around us, and we see in that sunlight beauty and inspiration, so may the spirit, as it manifests through the clouds of darkness and superstition, warm and stimulate and bring knowledge to those in earth-life. We know that the gates are wide open, we know the spirit is oftentimes more anxious to manifest than the mortal is to receive it; but we seek truthfulness, honesty, and, above all, let us be more studious in the great philosophy of life; let us seek well to know our own selves, to comprehend our own spirit, and realize what is the gift and how to give it, what to do and what will be the result of it, and we know the great spirit of truth and knowledge will reign supreme now and through eternity. Amen.

INDIVIDUAL MESSAGES.

Clarence F. Clark.

Good-morning, my friends. It is a beautiful morning, and it seems pleasant to have an opportunity to send a message over the wires from spirit-life to the habitation that we have left in earth life. I remember well, after leaving my New England home and settling in the Western States, how happy it made my friends feel at home, when they were impatient and did not want to stop to write a letter, to step into a telegraph office and just merely telegraph, saying all is well, and that seemed to content the restless soul and give happiness to the mortal mind; hence, this morning, Mr. Chairman, I should like to send forth a short message, to give my dear loved ones in earth-life an opportunity of knowing what I found when I reached the spirit-life.

I was called from the one life to the other very suddenly, and I want to say all is well, and I have met father and mother and Fannie, and all those that had journeyed before me, and although I was not a Spiritualist, I was interested in life's progress. I have got a darling wife in earth life and three children yet struggling with the environments of life, and they, too, are blessed with the knowledge that the spirit can watch over them.

My wife's ideas of religion were different from mine. I want to speak of this, not that I care much as far as religious ideas go, but to make her feel, if this message happens to come to her observation, that it was an opportunity for me to identify myself and the conditions, and would say that she was interested in the Roman Catholic Church. While I was English by birth, I did not belong to any particular church, although the English Church was the one I was brought up in by my parents. And I want to say to you, Mary, while you have changed around, while you are not where you was when I left you, I see many changes, and I know you have had hard struggles; but I see lately that you are encouraged, because you seem to be trying to comprehend as to whether the spirit after disembodiment understands what the mortal is doing. I say I am satisfied; but while talking through this instrument my lungs are filling up, as I passed out with hemorrhages, and it takes so much of the old conditions I will not try to say more, but if you will seek an avenue where I can talk with you, I will try and assist you. I know and understand you better than I did while in earth life.

You can put me down as Clarence F. Clark, and my home was in Ashmont, Tenn., but my family is in New York. I have friends in New Hampshire and also in Massachusetts; and I want my New England friends, if any see this, as I am in hopes they will, for I have got some that are interested, to send it to my beloved wife, and we will have a reunion that will be everlasting.

Charles H. Faulkner.

Well, my friend, I suppose all are made welcome? It has been a long time since I was in Boston in the body, although when I was nothing but a youngster Boston was my home, and my old father and mother, and most of my dear relatives' bodies, are buried in Mt. Hope; but I passed out of the body in New Mexico. I was the wandering sheep of the family, and never was very well contented at home, and this almost looks strange to me. I have also been out of the body some time. I cannot give you the exact time, but I passed away with a bad fever, and I was out of my head part of the time. I have three brothers and two sisters yet in the New England States. I have one sister who is a medium—not a public medium—and I have tried to manifest through her in writing two or three times, and I would like to establish confidence. She has requested me, if it was possible, to give her a message through the good old BANNER, and I told her I would do the best I could; but some time has elapsed since that, and as I found I could not control the instrument as easily as I thought I could it has kept me back. I want to let Harriet know I have come, and I want them to know also that I passed away in

the hospital. They were as good to me there as any one could be under those conditions. I want them to know that all is well, and I am glad now I am out of the body. Do not feel I can give you much through this instrument this morning, for I feel the old conditions coming back; but I want just to say to Harriet that if she will keep on, and have confidence, I will try and explain all to her; for I can do better through her than I can through a stranger. You can put me down as Charles H. Faulkner, and that will do. I think it will be understood.

Hannah Mitchell.

Well, Mr. President, I would like to send forth a few words to those who are in the body. I have been out of the body a long time. I was quite aged when I passed out, for I was over eighty years old. I left two daughters and a son, and I have several grandchildren that I would like to come in contact with, although they don't believe much in Spiritualism, nor did I understand much about it; but I used to read some things, and you know how it is: we sometimes read things that sound very good, and then we read things that there is so much fraud in, and so much misrepresentation, that I did not hardly know what to make of it, so I contented myself, knowing that God did all things well; and now for some years I have been interested in life's progress.

My husband is with me; his name was Samuel. I have also two boys with me in spirit-life, and three little grandchildren, who came with me this morning, and I want to tell the mortals that we are all here together, and I think I shall be remembered right here in Boston as Grandma Mitchell. My name was Hannah, but everybody around the neighborhood used to call me grandma; so I want them to know that grandma is still watching around them, and I am trying to help them all I can.

Charles has been having an awful hard time of it, and I am afraid that he is not taking advantage of the conditions that have surrounded him. I wish sometimes I could help him more than I can. They tell me that perhaps if I could send a few words through your valuable paper, it might help him, because he is his own worst enemy. I can see so much he could do, for he is awful smart; he has a good brain, and if he would make use of it, and let liquor alone, he would be pretty well off. I want him to know that it is mother who is talking, and I want to strengthen him; and if he would only put his trust in God and his good angel-friends, we can raise him above that appetite, and can help him to assist himself and others. They may not like it because I have spoken publicly, but I do it so they will know that I realize what I am talking about, and I think when they see it they will think about it, even if they don't acknowledge it. Boston is my home, and my friends are right here.

Caroline Woods.

My name is Caroline Woods, and I shall be remembered in Rockland, Me. I think the folks now put an s on the end of the name, so I will request you to do so now, but I never did. I will be remembered a great many years ago, but I have got most all with me on the spirit side, and I have some grandchildren and one boy yet in earth-life. I see he is not very well, and it is one reason I wish to come and make him feel as if he was better off. I want also to say that although time has passed by, and many changes have come, and my boy has been east, west, north, south since I passed away, yet I find him bordering the spirit-land, and sometimes wondering what life is, and I wish to comfort him this morning, because there are others he must leave more comfortable than he intends to. I want to say, Fred—for that is my boy's name; Frederick you would call him, but the boys called him Fred—he is not very well-to-do in this world, and yet he has got a little, and I see he is trying to be a little partial to some more than to others, and I don't think it is right; he is going to see the folly of it when he comes to spirit-life, and I do not wish him to regret things after he has passed on, for I know his nature so well, that when he does a thing and regrets it, he rarely ever gets fully over it, and that is what has caused the breach in the family. I have not sent this as dictation, but I hope that he will see it, and profit by it, before the spirit leaves the body, or before it is too late to mend. I want him to leave things equal, and leave things where it is not going to cause any dissatisfaction after he is gone. Fred is somewhat interested in a quiet way in Spiritualism. He goes sometimes to see a medium, and I hope that he will be able to come in contact with me.

I do not wish him to comprehend that the medium has been advising him wrong, for I do not think so; I think she has done the best she knew how. I have taken this way this morning, this being a strange instrument, and I think they will understand the message if they will read it with the spirit I come in, and with that I will now say good-by, thanking you very kindly, for this truly is a privilege.

Sarah Field.

Well, my name is Sarah Field, and my home is in Yonkers, N. Y. I was only a young girl, about sixteen years old, when I went to spirit-life. I passed out with typhoid pneumonia, and I was very sick four or five days. I know, Mr. Chairman, that I went to church on a Sunday, and I was in spirit the next Sunday; so I know I could not have been long sick. I left my mother and father and little brother and two little sisters at my home, and I was so sick that I did not know them when I was going away from them; but I know them all now, and I hope to be able to reach my people this way, because I was told your paper goes to Yonkers. I shall be able to help them if they can only come close, for I am not dead, nor sleeping, but awake in Christ. I am happy, and have a beautiful home in spirit. Grandma and Grandpa Perkins and Aunt Ella are with me, and I am so happy! I came back to the earth-life and saw how bad mamma and papa oftentimes felt, even if I had been out of the body some time. They talk about me every little while, and I can hear them; but I cannot comfort them as I want to. Mother dreams about me so often that she becomes worried, for she is afraid something else is going to happen in the family. I want to say to her that I can assist her when she is quiet and when the body is asleep; for the body sleeps but the spirit does not; and if I can keep her passive enough I can come to her in waking hours, the same as I come to her when she is sleeping. I feel that she is not very well, and that is why I want to help her. If I can make her understand this I will feel better, and so will she.

Capt. Clarence Elmer.

Well, Mr. Chairman, you can put me down as Clarence Elmer, and I am very glad to be identified with you this morning; I have been out of the body a good while, and perhaps that accounts for all things looking so strange to me this morning, for I passed away in war time, and was then pretty well along in years—pretty near sixty-five; and when we think of the time that has passed since then we can see the change in people. Spiritualism was not identified as it is now, and so I was really a Spiritualist, but people did not know it, for I was conscious that those who had gone on before were around us.

I was a great evolutionist, and was a long while interested in the perpetual mind-study for years, and would like to tell them I am still interested in that study, as I am trying to realize, or bring the mortal to realize, that all things are spirit, and that every movement, every mind, is the mind of the spirit, and not of the material. I am glad that there have been lots of improvements made on our motor-power. I am interested in all these things.

I would like to come in contact with those I love, although there are only a few left now who were in the body when I was here; but I have got a few who have grown up since; some have been brought to the earth-plane since I passed on to spirit; so they will not recognize only by hearing my friends talking about me; but I want them to know I am interested in all humanity and the advancement of thought under all circumstances. I want my boys also to know, for I have got five of them yet struggling in earth-life, each in a different State. I think this will be the best way of making myself known to all. I do admire the public press, and I think that with the facilities with which the press now works, they have better opportunities for sending forth news and knowledge than we had in years gone by.

I well remember when this old BANNER was started, and how much they seemed to think, that is, the mortals did, that it would not live long, and I am glad to see that it is still in existence; and I am glad to see that they have still held on to the Message Department, for that has been the growth of the paper; it has been its vitalization.

Many people would not have taken THE BANNER as many years if it had not been for the messages, and of course some like to read one and some like to read another, but I am in hopes I shall be remembered, although my home was in Bath, Maine. I was a sea-captain by trade, and, come to think of it, you had better put captain to the front of my name, as they will remember me better. I was also interested in ship-building. I think I will be able to reach some one that will remember me, and I will now close, because I was a man that could think better than I could talk. I have done this to open up an avenue of thought, and get those interested that I would like to come in contact with.

You might say that I have got my three wives with me, as I was married three times; and I wish to say that we are all together and in harmony; there is no quarreling, and thank God for that, for in spirit we understand life and individuality that we do not in earth life. I will bid you good-by, and thank you very kindly. Long may you live, and long may your paper send forth its messages of love on the wings of the spirits to all countries.

Messages to be Published.

April 2.—Mrs. Harriet Gott; Zolotes Perrin; Rachel Partridge; Mrs. Charles Edmonds; Absalom Palmer; Albert Lovejoy.
April 16.—John Olose; Dr. Edwin Scofield; Perry Boulard; Francis R. Reed; Phineas Field; Bessie Wells; Charles L. Shepard.
April 22.—Phineas N. Spencer; Clara Brown; Patrick Hackett; Mary A. Mower; Emma McCann; Marian S. Rice.
April 30.—Capt. Charles K. Tucker; A. W. Busby; Lephia Drake; Delight J. Cogswell; Elizabeth Eicknell; Edmund W. Dean; John Lawrence Boardman.
May 7.—Charles Kendall; Col. Joseph Selden; James Edwards; Eveline Southwick; Mrs. George Louder; Charles T. Smith; Patrick Crowley.

The Eleventh Annual Convention

Of the Connecticut State Spiritualist Association, convened at Unity Church, Hartford, May 1 and 2, 1897.

To the Editor of the Banner of Light:

Although the weather was unpropitious, good audiences were in attendance. The President, Mr. C. E. Bingham, called the Convention to order at 10:45 A. M. After the call was read, the report of the Secretary and Treasurer, Mrs. Dillon, was read and approved. Mrs. Chapman reported on the missionary work, saying she had been unable to receive responses enough to warrant the engagement of a missionary even for the short space of a month.

Report of the work done in the Society and Lyceum of the Norwich Spiritual Union was read. Mrs. Storrs and Mrs. Dowd gave verbal reports of the work done by them in Hartford. Mrs. J. D. Storrs gave a very interesting report of the work done by the National Spiritualists' Association at the Convention held in Washington, D. C., last fall, which Mr. and Mrs. Storrs attended as delegates to represent the Connecticut State Association. The following officers were appointed for the ensuing year: President, Mr. G. W. Burnham, William; Vice-President, Mrs. J. A. Chapman, Norwich; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Solicitors, Mrs. Nora Dowd, Hartford; Mrs. M. F. Dwight, Stafford; Mr. R. R. Callender, Waterbury; Mrs. A. E. Mills, Plainville; Mrs. E. Wheeler, Meriden; Mrs. J. D. Atwood, New Britain; Mr. E. B. Parsons, Mr. Omer Whiting, Winsted; Mrs. F. H. Spaulding, Mrs. Ella Bond, Mr. E. R. Whiting, New Haven; Mrs. H. A. Russell, Bridgeport; Miss Mary Hatch, South Windham; Mrs. W. J. Lamberton, Poughonook; Mrs. C. E. Bingham, Cheshire; Mrs. N. H. Fogg, Southington; Mr. George Burlingame, Somerville; Miss Carrie Bill, William; Mr. Gad Norton, Mrs. Luther Norton, Compoque; Mr. Hiram Osborne, Forestville; Mr. John Winslow, Bristol. Auditors, Mr. Dumont Kingsley, Mr. George Pierce, Committee on Resolutions, Mr. H. D. Barrett, Mr. G. W. Burnham, Mrs. J. A. Chapman. Mrs. Flavia Thral and Mr. E. R. Whiting were chosen delegates to attend the National Spiritualists' Association Convention held in October at Washington, with Mrs. J. D. Storrs and Mrs. F. H. Spaulding as alternates.

The next Convention will be held in Hartford, May 7 and 8, 1898. It was voted to give membership slips to all who desired them. It was decided to hold a Mass Meeting at Poughonook, Nov. 4, 1897. It was also voted that the State Association take a room at the Veteran Spiritualists' Home, in Waverley, Mass., and Mrs. J. D. Storrs, Mrs. J. A. Chapman, Mrs. J. E. B. Dillon were appointed a Committee for raising funds to furnish the room. The Chairman is vested with the power to increase this Committee if necessary.

Saturday afternoon and evening Prof. W. M. Lockwood, the eminent scientist of Chicago, delivered two interesting scientific discourses, speaking in the afternoon upon "The Spiritual Forces in Nature," in the evening upon "The Philosophy of Co-Relations." Prof. Lockwood affirms that all compound expressions of matter can be reduced to invisibility. Hence the use of the term spiritual, as applied by the ancient alchemist and noted by the modern physicist, is only a term expressive of the elemental forms of what we call matter; that matter and spirit are identical, since spiritual forces combine to promote the phenomena of form. Prof. Lockwood introduced experiments with the electropole, demonstrating the principles

of attraction and repulsion as the basis of polarity. He affirms that this principle of polarity is absolutely automatic, and can be demonstrated; that any miraculous interference of omnipotent caprice in changing or overruling this inherent principle of action and reaction, would result in a greater disaster to the universe than the sudden halt of this planet in its daily rounds in the nebula of space, since the rhythm of nature would be broken and chaos immanent. Prof. Lockwood declares there is no such thing as natural law—that action and reaction is the formula of nature, and principles of polarity unite in sublime co-relation all expressions of cosmic energy. The same truth was demonstrated by the graphophone, sentences voiced by Prof. Lockwood, President Bingham and A. E. Tisdale being reproduced before the audience.

Having traced the phenomena of molecular or spiritual action and reaction as the formula of co-relation operative in the various departments of cosmic act, we deduce that the same eternal principles of nature unite us to an invisible world of intelligence beyond the horizon of the grave.

Sunday morning, conference meeting was held at Odd Fellows Hall, and after quite a discussion on the question of "Natural Law" the following resolutions were adopted:

Resolved, That the chronicle history in Genesis of the creation is acknowledged to-day by the best scientific investigations to be absolutely fabulous account of Pan origin, and that the existence of man on the planet indicates millions rather than thousands of years. If this be true, where is the consistency of calling the Bible the Word of God? If the first statement in the book is successfully denied, may we not reasonably doubt its authenticity as a whole?

Resolved, That progress is the order of natural law, and is as essential to religious thought in this life, and its continuity, as it is to secularly. The conservatism in religion in the past and present has been, and is, the base of progressive thought. The new ideas entertained, called heresy and infidelity, are the safeguards to religious thought, to save it from the degradation that preceded the present age.

Resolved, That nature gives no evidence that one day is more sacred than another. Statutory law adds nothing to the sacredness of a day; it only compels people to observe it as such. Every day in the week is held sacred by different religions. Early education has been the means of this fallacy. Moses taught Saturday, Christianity and Constantine Sunday as sacred days, and the great sabbath, the consequence of this superstitious idea of sacredness creates a religious necessity to curtail all sport and recreation on Sunday, in violation of constitutional liberty.

Resolved, That the Philosophy of Spiritualism is the only consoling religion of all religions. It gives strength to our faith and knowledge of a continuity of life. It shifts progress in the order of nature, and is as essential to religious thought in this life, and its continuity, as it is to secularly. The conservatism in religion in the past and present has been, and is, the base of progressive thought. The new ideas entertained, called heresy and infidelity, are the safeguards to religious thought, to save it from the degradation that preceded the present age.

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Resolved, That we recognize the able and efficient services of our President, Vice-President, Secretary and Treasurer, and extend to them, extending to them our grateful thanks for the same.

Resolved, That we hereby extend our sincere gratitude to the Spiritualists of Hartford for their generous hospitality; to Miss Liliane Thrall, Mrs. Edgerton and all others who have aided in making this eleventh Annual Convention a successful convocation.

Resolved, That we deeply feel the loss of his earthly presence, we are assured that in reality it is his gain, giving him added powers to pursue the grand work of bringing comfort and consolation to sorrowing hearts. We also realize throughout New England the name of Joseph D. Stiles, and his faithful guide, "Swift Arrow," will be held in sacred remembrance, while their united service of thirty-five years in the great spheres will stand as a noble monument of fidelity and devotion to the cause of Spiritualism.

A committee for missionary work was appointed as follows: Mrs. A. E. Pierce, Hartford; Mrs. J. A. Chapman, Norwich; Mrs. W. J. Lamberton, Windsor. It is hoped that this committee will receive the hearty cooperation of the Spiritualists throughout the State, so that they may be able to place a missionary in the field. There were four or five pledges given at the Convention, but it will require many more.

Able remarks were made by A. E. Tisdale, Mrs. Spaulding, Mrs. Storrs, Mr. Bach, Mrs. Harding, Mr. Barrett and many others. A vote of thanks was extended to the retiring President and Vice-President for the able work they had accomplished for the Association in the years they have officiated in the above capacity.

Sunday afternoon Mr. H. D. Barrett rendered a fine poem, after which he gave a forcible lecture on "Cooperation," which was most timely and needed. Mr. Bach of Springfield followed in the same line of thought.

Sunday evening Mr. A. E. Tisdale gave a lecture on "Spiritualism as a Science and a Religion," holding the close attention of his large audience. After the lecture, Mr. Bach followed with greetings from the Massachusetts State Association, after which a collection was taken up for the National Spiritualists' Association.

Mrs. Nettie Holt Harding of Somerville, Mass., officiated as test medium, giving good satisfaction by her ladylike and pleasing way of voicing the messages from the spirit-world. Miss Thrall gave fine recitations, which were greatly appreciated.

A quartet from Norwich added much to the enjoyment and success of the Convention, rendering solos, duets and full numbers with artistic skill and taste, the crowning number being a duet, "Hope Beyond," by Messrs. Scott and Kinder, which merited the hearty applause of the auditors. Vocal selections were also rendered by Mrs. Edgerton of Williamantic and Mr. A. E. Tisdale. Miss Nellie Howie and Ruth Spaulding presided at the piano gracefully.

The platform was prettily decorated with cut flowers and potted plants. A picture of Mr. J. D. Stiles stood on the piano, surrounded with flowers.

The Convention adjourned Sunday evening with a feeling of regret that we could not have had with us the mortal presence of Joseph D. Stiles, and also that of Prof. Lockwood, and that Prof. Barrett could not have been with us throughout the entire session.

MRS. J. E. B. DILLON, Sec'y.
Hartford, Conn., May 6, 1897.

Prof. Watson in Boston.

To the Editor of the Banner of Light:

Prof. J. Jay Watson (once of New York) has been for a considerable time a resident of this city, and has (as recorded in the BANNER OF LIGHT) devoted much of his time to the holding of concerts, etc., at various places, such as the rooms of the "Faith and Hope Association," 45 St. Botolph street, the residence of Mr. B. O. Flower, (in Brookline,) and other places.

The late course of examples in music (both of the execution, and the drawing of lessons through it) which he has recently closed at the "Faith and Hope Association," has been full of interest to those who have been willing to devote their time to attendance thereon. Great satisfaction has also been obtained by the visitors in listening to the work, as a skillful accompanist, of his daughter, Miss Annie A. Watson.

It is the intention of Mr. Watson (I understand) to secure some residence in a locality near Boston, from whence he may be prepared to enter the city when his services are desired, and also to devote his time as a music teacher for all who desire the advantages which will be met with at his home.

Prof. Watson is a musician of high promise, and cannot fail of bringing good to all who may seek his aid.

For Over Fifty Years

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

Lecture Given by F. A. Wiggin

At Berkeley Hall, Boston, Sunday, May 2, 1897.

My text this morning will be from the Bible: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in." In the religious world man has been taught that his best, and, in many instances, his only chance for salvation from an eternal life of torment, consisted largely, if not altogether, in denying himself all the sweets of this life; consisted in paying penance at certain fixed times, upon certain fixed occasions, fasting, prayer, and crucifying of self. There is a sense, my friends, in which it is right to subjugate self to greater interests, to sacrifice self in the sense of having self swallowed up in the great life of all, the Over-Soul, God. I am not inclined to slip easily into that channel of thought expressed by so many teachers of religion, that self is to be sunk entirely out of sight. A manly, self-respecting selfhood is the grandest monument that any man can rear to himself or to the world.

Humanity knows absolutely nothing of conscious experiences independent of three special spheres of conscious life; knows very little indeed of only two, and knows more of one. These spheres are intuitive consciousness, reasoning consciousness and instinctive consciousness; and I name them, as I understand, in accordance with the order of the unfolding of conscious life, placing the last as the one highest in the ladder of experience in conscious life in the mundane sphere.

It may not be inappropriate to follow for a little while the development of conscious experiences through these three departments. The intuitive realm of conscious life belongs to the vegetable kingdom and to some of the lower orders of animal life. Intuitive consciousness is not altogether a stranger, however, to reasoning consciousness, or rather to the person who lives in the realm of reasoning consciousness. If you walk into the gardens and behold there the floral sisters of love, living their pure, beautiful lives just above the ground; or if you wander forth into the forests, and see there the beautiful giants of the wilderness; or behold the shrubs growing around the trunks of those grand and beautiful monuments of nature, you will behold the fulfillment, perfection and order of the law of their creation and development. Each and every one in the different departments of this life you will invariably find fulfilling its law and never grumbling about it. There seems to be no part there for error. The flower known as the rose invariably gives forth the odor belonging to a rose, and the pink gives forth the fragrance of the pink. The pond-lily floats upon the bosom of the lake; its roots are fastened into a bed of mud and slime. The rippling waves and the winds toss its white head to and fro, yet it utters no complaint, but ever gives forth a delicate perfume, and ever remains a thing of beauty and delight to the world.

No religion in all the world, that has ever been brought to the attention of humanity, has had such a tendency to individualize people as Modern Spiritualism has. No religion has ever taught mankind the importance of living right here, as Spiritualism has. Spiritualism is a religion of nature, when rightly understood. It is so beautiful in its naturalness that it shuts out from the life of man all avenues into which he might be led or inclined to go by the direction of an unnatural theology preached by so-called educated priests.

One of the greatest preachers of the world is the old oak, the little pond-lily that floats upon the bosom of the lake—all in this realm of intuitive consciousness; for herein no mistake is ever made. The lessons taught by these great preachers are always the same: true today, were true yesterday, will be true tomorrow; and any theology, any preacher, any God that suits the age of yesterday and is not applicable to the age of today, is a false theology, a false preacher, a false God.

Passing briefly from the intuitive realm to the reasoning realm of conscious life, and in the grand march from this shore to the shore yonder, we come to the station where the mortal puts on immortality. The grandeur and beauty of Spiritualism and Spiritualists is not that it teaches and they believe in the immortality of man in some coming time, but it consists largely in the fact that they know, they have learned that we are immortal now. That question settled in the mind of man makes of him a better man; it releases him from a great deal of slavishness, which is akin to fear, fear of an angry God, fear of losing his place in heaven. Ah! my friends, believe me, heaven is as a name, no sweeter only, as we associate it in the thought, than any other name. It is not the name of a place, of a condition, that I am after. It is the harmony, the beauty of association; it is to come in contact with mankind, who believes in developing the God that is within instead of stultifying the best that is in him by paying penance to priest or to any church organization.

As soon as we come to the realm of conscious life where reason begins, then we have reached the point where mistakes are frequently made, are in fact a necessity, for reason implies a choice. Man cannot reason unless he has two phases of one thing to consider; but, my friends, the greatest mistakes in this life, believe me, are in the steps upon which mankind walks steadily upward to the true God, the perfect development of a perfect humanity. And if the mistakes in this life are the best means to secure the best end, then we welcome mistakes.

Instinctive consciousness, friends, is something that, as mundane beings, you certainly can know very little about, for to enjoy the fully rounded out experience known to this realm, you must be in possession of more senses than you are in possession of at this time. Five senses will not admit of your grasping as a whole all that this realm of conscious experience means. For out in this spirit realm I am sure that very many spirits enjoy senses to a number ranging from twenty-five to thirty-five. What I know as a spirit, by and through senses that you have not, I am unable to tell you very much about.

You will hear it said that the dog moves by instinct, that the bird flies to the north in the spring and to the south in the fall through instinct. Instinctiveness is put down here as the lowest in the scale of conscious life development. This I believe to be an error. Instinctiveness is to know. It is not to fulfill a law by complying with certain requirements in the realm of chemical life, as we have understood of the vegetable kingdom, or in the line of man's reasoning. You do not reason about anything you know, but when you are in possession of absolute knowledge about anything, you cease to reason upon it at once. In the sphere just beyond this they enjoy in that instinctive realm of consciousness a great deal that you cannot enjoy, and if you were ushered into that place this very moment, and carried with you only the limited number of senses that you have at the present time, it would not be a place of happiness to you. It is through the development and the understanding of these conditions of life; then in a word I want to say, from the lowest of vegetable life here in the intuitive realm of consciousness, through these varied steps of unfolding into that life known as the life where reason begins, through it into the instinctive realm, it is not the duty of any man to subjugate any part of his life to slavery, but every part of his life should be properly relegated to every other part. Oh! my friends, if my untutored tongue were enabled this morning to tell you of the beauty of life properly relegated as I can see, and as I feel it! Oh! angel world, let the thought which we have so imperfectly expressed be felt in the heart of mankind; let it become a part of his life. He will then lift up his eyes unto those of the great omnipotent Over-Soul, and there will be born a lasting spirituality, upon which the benediction of God will rest.

Over-Exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

SHALL WE FIND THEM AT THE PORTALS?

BY REV. J. E. HANKIN, D. D.

Will they meet us, cheer and greet us,
Those we've loved who've gone before?
Shall we find them at the portals,
Find our beauteous immortals,
When we reach the radiant shore?

Hearts are broken for some token
That they live and love us yet!
And we ask, "Can those who've left us,
Of love's look and tone bereft us,
Though in heaven, can they forget?"

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder,
Whether, when so far asunder,
They still think how dear they are?

Past you portals our immortals,
Those who walk with him in white,
Do they 'mid their bliss recall us,
Know they what events befall us?
Will our coming wake delight?

They will meet us, cheer and greet us,
Those we've loved, who've gone before,
We shall find them at the portals,
Find our beauteous immortals,
When we reach the radiant shore.

Banner Correspondence.

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.

Massachusetts.

LEOMINSTER.—Juliette Yeaw says: "From the bedside of my mother, fast fading from earth-life, I send THE BANNER a few notes of the Society at Greenwich."

During the past year the Ladies' Aid connected with the Society has held afternoon meetings, followed by socials, with suppers and entertainments. Despite inclement weather and sparse population, the attendance has been large, and financial results pleasing.

Easter Sunday was observed as a memorial of our arisen loved ones, and the floral tributes were profuse and beautiful, and the especial music was finely rendered.

One service of this year was peculiarly touching, as on Saturday preceding occurred the funeral of Bertha (Gray) King, the young wife of Willie King, son of Edward and Mary King. She was a fair, sweet-voiced and dearly-beloved little woman, whose heart ceased to beat with the first throbs of mother-love; summoned, with her babe, to the "house not made with hands." Love's offering of Easter lilies, laid upon her casket, became the memorial offering of the Sunday service.

The same week Chandler Powers, one of the earliest and most ardent and generous supporters of the Society, left a shattered tenement of mind bereft, for the undimmed light of the beyond. Although unsympathetic relatives carried the body to the Orthodox church for a brief service, Sunday at the Independent Liberal Church brought grateful remembrance, loving words and fair powers as a memorial.

Thursday following Easter was marked by an Easter sale of fancy and useful articles which met with ready purchasers, and generous patronage of the really elegant supper served.

May 2 was the Sunday for the always acceptable ministry of Dr. Geo. A. Fuller. He will serve the Society one Sunday in June, as will J. Frank Baxter, which, with the engagement of Miss Lizzie Harlow for May 30, with the presence of the G. A. R. Post and Ladies' Relief Corps of Enfield May 23 and June 23 observed as Children's Day, with Miss Ethelind Gould of Randolph, Vt., as elocutionist, will make a program of sufficient life and interest to be a reminder in this fossilized community that the Independent Liberal Church still lives.

FOXBORO.—W. G. Lamphere, Pres., writes: "The Spiritualists of Foxboro have just closed a course of twenty-five lectures. We have been served by some of the best speakers on the spiritual platform. April 23 and 30 that fine trance-speaker, Oscar A. Edgerly of Newburyport, gave us two grand lectures, not excelled by any to which we have listened during the season. We would recommend him to all societies who desire to present to their audiences lectures teeming with eloquence and a high order of intelligence."

New Jersey.

ATLANTIC CITY.—A correspondent says: "At this large and fashionable watering-place considerable interest is now manifest in spiritual science and philosophy."

Through the instrumentality of friends from Philadelphia, who are summing in Atlantic City, W. J. Colville is urgently requested to transfer his Monday lectures from Philadelphia to the seashore, and though the first lectures were given on a wet day, Monday, May 3, there was a full audience at 2:30, and a still larger attendance at 8 p. m.

Great interest was manifested in the addresses and replies to questions, while the impromptu poems with which the exercises concluded were productive of great astonishment as well as admiration among the many visitors present, to whom such a singular display of extemporaneous oratory was a decided surprise.

As the great hotels open May 15, and the busy season commences then, arrangements have been made with W. J. Colville to give a course of six lectures (or two distinct courses of three lectures each), to take place on Mondays, May 17, 24 and 31, at 2:30 and 8 p. m. Full particulars will be announced in the daily papers.

There are seemingly more people this season than ever before interested in psychic matters at this popular and rapidly growing resort. Miss Kehrweider (of Philadelphia), the distinguished palmist, is doing a thriving business on the Boardwalk facing the sea; and as she is a conscientious teacher, and a woman possessed of much genuine mediumistic ability, her influence is exerted always for good upon her numerous clients.

Atlantic City would offer a singularly fine field for a Convention of Spiritualists any time between now and the end of September."

Pennsylvania.

PITTSBURG.—John H. Knight says: "The First Church of Spiritualists of this city is still pushing forward in its endeavor to enlighten this section of the country in regard to Spiritualism. The audiences during April gave evidence of the fact of continued and growing interest. Our speaker and medium for the month was Edgar W. Emerson, whose work with us was much appreciated, and whose abilities as a worker need no comment."

During the month we have enlarged our hall, and expect to need the extra space. The society has done a very wise thing in the election of Mr. C. L. Stevens, a well known business man and earnest, liberal supporter of the cause, as president. He is a gentleman who has pronounced views in regard to the elevation of Spiritualism to the dignity of a religion, and who, with the writer, believes that, rightly understood, it means a great deal more than the mere reception of messages from our arisen friends. It will begin to do its greatest work only when it demands and commands the respect and support of tens of thousands of those who would to-day be found in its ranks if they properly understood its aims, objects and possibilities.

Miss Maggie Gault of Baltimore has just arrived, and will be with us during May. In addition we have as speaker Rev. Dr. J. G. Townsend of Brockway, Ohio."

OPIMUM

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Passed to Spirit-Life.

From Macedon, N. Y., April 12, 1897, NATHANIEL M. WATKINS.

Mr. Wright was born in Saratoga in 1828. Early in life he studied law, and was admitted to the bar, but his conscientious convictions would not long permit him to practice. He then turned his attention to the ministry, but the liberal ideas of Friends which were early instilled in his nature caused him to be rejected at the time of confirmation. He then embraced Phrenology, and by constant study became proficient in the science as a practitioner, and for many years practiced in Boston, where he received many recommendations from people in high standing, morally and intellectually. For years he practiced in Buffalo, N. Y. He was very social in his nature, and always greeted one with a smile, and the friendly spirit of one untroubled by a single care. He was a true friend, and his death was a great loss to all who knew him. He died at his home in Macedon, N. Y., April 12, 1897, at the age of 68 years and 10 months.

From his home at Cheango Forks, Broome Co., N. Y., April 20, 1897, THOMAS B. TANEY, in his 82d year. Hinghamton, N. Y.

From 31 Junness street, Lowell, Mass., Friday morning, April 30, at 4:30, Miss ADDIE E. SMITH, aged 36 years and 10 months.

She leaves a dear mother, two sisters and a brother, who deeply feel the seeming separation, but their love in Spirit-land serves in a measure to sustain them. Rev. Charles T. Hillings and Mrs. J. K. D. Conant officiated at the funeral.

From the home of his daughter, Mrs. Benden, 194 Merrimack street, Haverhill, Mass., NOAH WARREN, aged 69 years.

The deceased was a lifelong Spiritualist. His companion preceded him to spirit-life a little over a year ago. He leaves his daughter, but who has the comforting assurance of our beautiful philosophy that her parents still watch over and guide her. Funeral services were conducted by the writer May 4.

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

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den, Mrs. Jno. G. Carlisle, wife of U. S. Treasurer Carlisle, in President Cleveland's Cabinet, Washington, D. C.; Gen. P. T. Doni, brother-in-law of the late U. S. Grant; Gen. C. C. Payson, U. S. Navy; and many other distinguished names.

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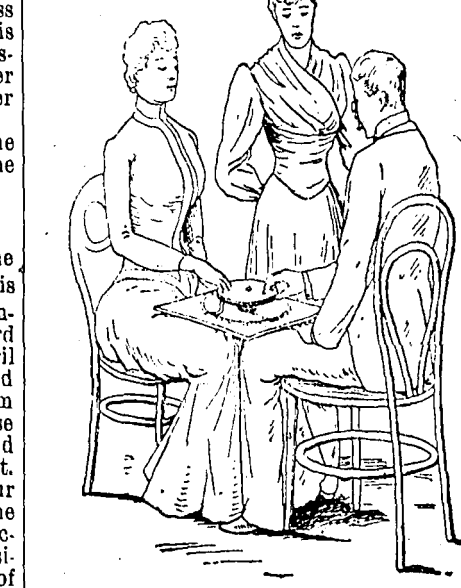
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die, who received a grand reception as he came forward, Mr. Wiggins was introduced by Chairman Allen, and made a short address. After another song by Little Eddie, Mr. Wiggins devoted the balance of the evening giving messages, which were recognized by those receiving them. Mr. Wiggins will occupy the platform every Sunday morning and evening during this month, and all seekers of the truth should avail themselves of this opportunity to hear him. Little Eddie will sing again on Sunday next. If you have not heard him you should.

Mr. Wiggins will give a séance for the benefit of the Veteran Spiritualists' Union Home, at the Ladies' Aid Parlor, 241 Tremont street, on Friday evening, May 14, commencing at 7:30. The receipts will go to the Veterans, as the Ladies' Aid has voted them the use of their hall.

The ladies will serve supper at six o'clock. Be sure to hear Mr. Wiggins on Friday, and help the Home at Waverley.

The Boston Spiritualist Lyceum will hold a Memorial Service in Berkeley Hall Sunday afternoon, May 30. H. D. Barrett, Mr. F. A. Wiggins, and other speakers, will take part with the children. You are invited. Seats free.

Don't forget to order a BANNER OF LIGHT sent to your address during the summer. You can leave your orders at this hall, where it is always for sale.

The Helping Hand Society—Mrs. A. A. Eldridge, Sec'y, writes—met in Gould Hall, Wednesday, May 5, with the President, Mrs. Carrie L. Hatch, in the chair.

We are pleased to note the return home from Florida of Mrs. Carrie P. Pratt, with health much improved. She will be with us Wednesday next, and entertain you with music from the graphophone.

This Society will tender a reception to Mr. F. A. Wiggins, present speaker of Berkeley Hall Society, Wednesday, May 19.

We are sorry to report Mrs. James H. Lewis ill, and suffering intensely with rheumatism. She is kindly remembered by her many friends.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.—A correspondent writes: Last Sunday, May 9, at 10:30 A. M., the full form materializations, through the mediumship of Mrs. M. R. Goff, were remarkably good.

At 2:30 P. M. the lecture, followed by spirit-messages, through the mediumship of Miss Blanche H. Brainerd, was attentively listened to by a large audience.

At 7:30 P. M. the séance for physical manifestations, through the mediumship of P. L. O. A. Keeler, was largely attended, which speaks well for Mr. Keeler and his work in Boston, as this is his third season and seventeenth month at the Temple.

Next Sunday, May 16, there will be services at 10:30 A. M., 2:30 and 7:30 P. M.

Mr. Keeler leaves Boston for Washington, D. C., Friday, May 14, to remain for a short time. (The Temple mediums for the month of May are Mrs. M. R. Goff and Miss Blanche H. Brainerd.)

THE LADIES' LYCEUM UNION—Abbie F. Thompson, Sec'y, writes—met Wednesday afternoon and evening, May 5, as usual, in Arlington Hall. Business meeting called to order at 5 o'clock, Mrs. M. A. Brown, President, in the chair.

It was voted to have a very fine supper—salads, etc.—on May 19; whilst in the evening. Hope to see all our friends present.

The evening exercises were under the management of Dr. William A. Hale. The entertainment opened by a piano solo by Willis Milligan; remarks, Mrs. M. A. Brown; song, George Milford; song, Sadie Faulkner, also dance; recitation, Little Clifford Lamont, Jr.; W. P. Shaw, whistling solo; Frankie Lamont, recitation; song, Little Eddie; song, Louise Horner; duet, Little Eddie and Frankie Lamont; song, Juliette Caze; song, Dr. Hale, closing with a short dance.

Next Wednesday is children's night. We shall have a mystery table in connection with the evening entertainment. Little Eddie, chairman of that committee, has a very fine program already arranged. All are welcome.

BANNER OF LIGHT on sale, afternoon and evening.

ELYSIAN HALL ASSOCIATES.—A correspondent writes: Three instructive and harmonious sessions Sunday, May 9. Mediums assisting in morning circle: Mr. Norse, Jackson, Smith, Mrs. Weston, Mellen, Jenness.

Afternoon opened by Profs. Pierce and Rimback, with song and cornet accompaniment. Duets, Nellie Carlton and Prof. Pierce. Remarks, Mrs. Mellen on Soul Life. Tests by Mrs. Tracy, Gilliland, Parnell, Mr. Quimby, Pierce, Jackson.

Evening session opened with song service by Prof. Pierce, Mrs. Perry and Nellie Carlton, with piano and cornet accompaniment. Remarks by Mrs. Gilliland on "Drawing Nearer the Great Spirit." Tests by Mrs. Robertson, Tracy and Gilliland. Solos by Mrs. Perry and Carlton. Mental questions answered by Mrs. Gilliland.

Prof. Pierce will be with us next Sunday at 2:45 and 7:45, to conduct our singing. We are to have an evening with the red men on Friday, May 14. All are invited.

We always have the BANNER OF LIGHT for sale at our door.

AMERICA HALL.—A correspondent writes: We had a very interesting circle on Sunday morning last. Several new mediums were brought into the field to aid in spreading our glorious truth.

At the afternoon meeting we had with us as workers, Eben Cobb, Dr. C. Huot, Mrs. B. Robertson, Mrs. A. P. McKenna, Mrs. M. Witham, Mrs. A. Forrester, Mrs. M. E. Saunders, Mrs. S. C. Cunningham, Mrs. M. A. Chandler, and Mrs. C. Elliot.

At the evening session President Eben Cobb gave another highly instructive talk, illustrated by fine stereopticon views, which was followed by a séance, in which the following mediums took part: Mrs. A. Forrester, Mrs. Howe, Mrs. Thomas, Mrs. Baker, Dr. Huot, Dr. Harding, Mrs. Hughes and Mrs. Robertson.

Music by Mrs. Rockwell and Mr. Huxley. BANNER OF LIGHT for sale.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met as usual at 241 Tremont street, Friday, May 7, with President Mrs. Mattie E. A. Albbe in the chair.

The evening exercises were under the auspices of Mr. Walker of Salem, who gave his Magical Mirror entertainment. This was very interesting and well received by all. Mrs. Nickless made a few brief remarks after the entertainment, and her many friends were pleased to see her once more in Boston.

Next Friday night, May 14, Mr. F. A. Wiggins will give a benefit for the Veteran Spiritualists' Union. He will give lecture and tests. We hope all friends will attend, as this is for the benefit of the Home.

Friday, May 21, the Ladies' Aid will hold memorial services afternoon and evening, and will have excellent talent, among whom are Mrs. N. J. Willis, Mrs. Carrie E. S. Twing, Mrs. M. A. Brown, Mrs. S. C. Cunningham, those expected, Mrs. Sarah A. Byrnes, Carrie F. Loring, Miss Etta Willis, Harrison D. Barrett, Mrs. Hattie Mason, Mrs. Chandler, and many others. Notice in next week's BANNER OF LIGHT.

Friday evening, May 14, we serve a salad supper.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday, May 9, meeting opened with song service; invocation by the Conductor, Mrs. Peak;

solos by Mr. Joshua Gray; Mr. Walter H. Rollins of Salem offered a few remarks, following with some remarkable tests, also Mr. C. Quimby. Mrs. Peak being controlled by Arthur Hodgson, gave strong tests, and announced that he will control Mr. Peak next Sunday evening for test work. F. W. Peak, organist.

Meetings Sunday afternoon and evening. Mediums welcome.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning service began with spiritual songs. Conference, test and developing circle were conducted by Mrs. Collins and Mrs. Sears. A grand spiritual power was felt by all. Several mediums gave a number of very fine readings, also tests. Prof. Tyler's quartet rendered grand music during the morning.

Afternoon session opened with half-hour song service, led by Mr. J. E. Bartlett; he also made a few good remarks and gave several tests. After a song by Miss Ruth Sprague the following mediums gave psychometric readings and tests: Mrs. M. Knowles, Mrs. E. J. Peak, Mrs. E. J. Nutter, Mrs. Lamphier, Mr. Jackson and Mrs. Wilkinson.

Evening session began with the usual religious exercises. Prof. Tyler's quartet discoursed sweet music throughout the evening. Mrs. Annie E. Cunningham gave the opening address, the subject being "Spiritualism as a Religion," and several excellent tests. Solo by Mrs. Ruth Sprague. Very fine tests and readings were given by the following mediums: Mrs. I. E. Downing, Mrs. Mabel Witham, Mrs. Deey, Mrs. Knowles, Mr. Bartlett and Mrs. Nutter.

BANNER OF LIGHT for sale.

HAWTHORNE HALL.—A correspondent writes: Sunday, May 9, the morning circle was fine; many tests were given.

Afternoon: Piano solo, H. C. Grimes; invocation, remarks and inspirational poem by the Chairman; excellent tests and readings, Mrs. E. R. Brown, Mrs. M. Knowles, Mrs. A. Woodbury, Mrs. J. A. Woods, E. H. Tuttle; benediction, Dr. E. M. Blackden.

Evening: Piano solo, Mr. Grimes; invocation, remarks and correct tests, Dr. H. C. Harding; song, J. E. Bartlett; convincing tests and readings, Mrs. S. E. Cunningham, Mrs. M. A. Chandler, Mrs. M. Knowles, Mr. Bartlett, Mr. Tuttle; pleasing remarks, Mrs. Chandler, Mr. Bartlett. Mental questions answered each session by Mr. Tuttle.

BANNER OF LIGHT for sale each session, also Thursday afternoons.

EAGLE HALL.—W. H. Amerige, Conductor, writes: Sunday, May 9, the three sessions were well attended, and the speaking, tests and readings were of a very high order, and all fully recognized, the following very able mediums taking part throughout the day: Mrs. Abby N. Burnham, Mrs. Julia E. Davis, Mr. and Mrs. E. J. Peak, Dr. Clark, Mr. Hersey, Mrs. M. A. Douglas, Mr. Kranski, Dr. Shute, Mrs. Irwin, Mrs. Woods, Mrs. Nutter, Mr. Hancock, Miss F. F. Wheeler, Mrs. Annie Hanson Kibble, Mrs. Gutierrez, Mrs. M. A. Knowles, Mrs. Ratzeil, Mrs. F. C. Fox and many others; Mr. Pierce, fine solos.

Sunday, May 30, we shall have memorial services, and hall nicely decorated for the occasion. Good talent will be present.

Sunday, May 16, we shall have with us Mrs. Julia E. Davis, Mrs. Gutierrez, Mrs. F. C. Fox, Miss M. F. Wheeler, Mrs. Erwin, Mrs. Annie Hanson Kibble, Mrs. E. J. Peak, Mrs. Nutter, Mr. Hancock, Mrs. Woods and many others. Mrs. Moody, musical director.

HARMONY HALL.—A correspondent writes: N. P. Smith, after a cessation of some months, resumed spiritual services Sunday, May 9.

At 10:45 a test and conference meeting was held. N. P. Smith, the Chairman, gave delineations; Dr. J. M. White, remarks and readings; Mrs. J. Putnam and Mrs. A. Woodbury, tests.

2:30 P. M. Dr. J. M. White gave opening address; N. P. Smith recited one of Lizzie Doten's poems; Mrs. Buck-Hall gave excellent tests; Mrs. M. Reed and Mrs. A. Hanson Kibble, psychometric readings; Miss A. J. Webster, tests.

7:30 P. M., Mrs. A. Hanson-Kibble gave invocation and readings; Mrs. E. C. Dickinson, tests; Miss A. J. Webster and Mr. Osmond Stiles, tests; Mrs. C. H. Clarke, readings. Mrs. E. Churchill, pianist.

BANNER OF LIGHT for sale at each session, also Tuesday afternoon.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Park Square Hall afternoon and evening. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening was the usual social, being interspersed with songs and recitations by friends who kindly volunteered.

Next Thursday, May 13, there will be a musical and literary entertainment. Thursday, May 20, will be our last dance of the season.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amersham Theatre Building, Bedford Avenue, opposite South Fourth Street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 37 Franklin Avenue, Emma's Parlors, near Greene Avenue. Mrs. E. F. Kurl, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olinstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets Sunday at 3 P. M. at Single Tax Rooms, 118 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds meetings at 47 Franklin Avenue, every Sunday at 7 P. M.

Arlington Spiritual Society holds meetings every Sunday, 3 P. M., at Arlington Hall, dates Avenue, corner Nostrand Avenue. Good speakers and mediums always in attendance. Mrs. F. A. Farham, President.

Jackman Hall, 615 Fulton Street.—Mrs. L. A. Olinstead holds a Spiritual Class every Wednesday evening at 8 o'clock.

THE FRATERNITY OF DIVINE COMMUNION—Dr. John C. Wyman, Chairman, writes—held its regular services Sunday evening, May 9, at Arlington Hall, corner Gates and Nostrand Avenues, Brooklyn, N. Y. A larger audience than usual attended, and were well entertained and instructed. Frank E. Mason gave an eloquent address on "The Possibilities of Man." Ira Moore Courtis, assisted by Dr. Mary J. Wright, demonstrated the gifts of the spirit by convincingly accurate character readings, tests and spirit messages, all of which were fully recognized by the friends present. Miss Mabel Roberts rendered two solos artistically, and the organ recital by Prof. Wright was enjoyable and inspiring.

The outlook for the future of the Fraternity is most encouraging.

CALIFORNIA.

OAKLAND.—Mrs. M. E. Van Loven writes: The California Union Spiritualist Association Camp-Meeting, to be held at Trestle Glen, Oakland, beginning the first Sunday in June and continuing throughout the month, is fully organized. Since it is centrally located, being convenient to San Francisco, Sacramento, Stockton, and all northern California, it is expected to prove a grand success.

A woman's intuition is generally legal adviser to a man's experience.—The Kings and Queens of the Range.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 4th street, between 8th and 9th streets, at 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3 P. M.

The New York Spiritual Temple holds its meetings at Adelphi Hall, 6th street, near 7th avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 2nd street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

Meetings in Tenney, N. Y.—Tenney Spiritual Society holds its meetings in the College of Music Hall, 14 Gettysburg Square, every Friday evening at 8. Alfred Andrews, President; Titus Morris, Secretary.

NEW YORK.—J. W. T. writes: Mr. Floyd Wilson read his promised paper on "Genius" at the Thought Exchange Meeting, held in Mrs. M. E. Williams' parlor, 232 West Forty-Sixth street, on Wednesday evening, 5th inst.

Mr. Wilson said that the phenomena of genius are only explicable on the theory that it is from the spirit-world that poets, and all great leaders of thought, receive their inspiration. Genius cannot be accounted for by the laws of heredity, as some of the greatest poets and philosophers of the world were sprung from poor and very often illiterate parents; and, as in the case