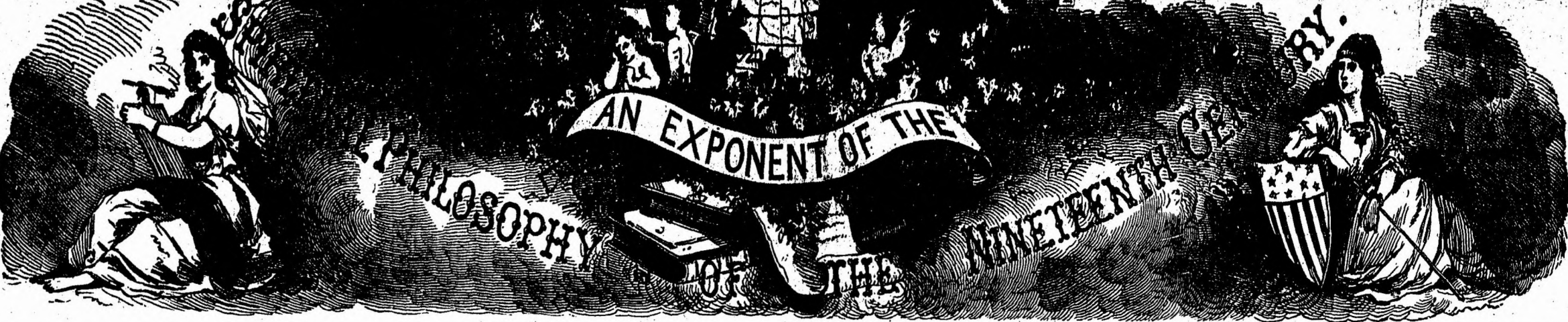


BANNER OF LIGHT.



VOL. 81.

{Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.}

BOSTON, SATURDAY, MAY 22, 1897.

{\$2.00 Per Annum,
Postage Free.}

NO. 12.

AT SUNSET.

BY MRS. E. A. HAWKINS.

I watch the sunset's mystic gates
At twilight's hour unfold,
Disclosing, through their portals wide,
Bright hues of pearl and gold.
And long I watch the glowing west,
For with enraptured eyes
I seem to see through shewn and shine
Vistas of Paradise.
And through those outward swinging doors
Have not our dear ones flown,
As fire and featherless as birds
Into the great unknown?
And long I strain my wistful eyes,
If haply I may see
A dear, familiar, beckoning hand
Stretch backward after me.
O, eyes that weep, and hearts that ache,
Live on as best ye may!
The sunset's gates will open wide
For you and me some day.
And friends beloved will meet us there
With love as warm and true
As when on earth, with breaking hearts,
We said our last adieu.
Providence, R. I.

The Spiritual Rostrum.

Immortality and Our Anniversary-- Out of Darkness into Light.

Inspirationally Given at St. Louis, Mo., by
Spirit Elizabeth Barrett Browning,
through the Mediumship of
J. C. F. CRUMBINE.

(Specially Reported for the Banner of Light.)

We bring to you to-night our Easter teaching. It matters not to us, nor should it be at all a source of conflict to you, whether this festival which we laud and celebrate to-day is historically observed, or whether the time fixed for Easter in commemoration of the resurrection of Jesus—not the resurrection of the body of the Nazarene, but his birth into spirit-life and form—be in accordance with the actual and exact time of his transition or not, the fact itself for which Easter stands is a proven and demonstrable one, and we need not be exercised about the minor and unimportant details of the great fact of our immortality.

Already much time has been consumed by mankind in debating this momentous question, and arguing it pro and con, without, in most instances, any real desire on the part of the debaters to know the facts in the case. Indeed, polemical controversialists have occupied very nearly their whole time, and given their entire attention to the consideration of the resurrection of Jesus from the testimony afforded of it by the evangelists, and have sought to refute the fact of the immortality of Jesus by seeking to show or prove, first, that the narrative is a myth, and further that the story, or alleged fact, is naturally impossible.

The latter objection was entirely an assumption, however, growing out of either a prejudice to facts or an ignorance of them, and was argued from purely hostile, *a priori* and speculative grounds. The eminent German and French writers, David Strauss and Ernest Renan, were champions of this school of controversialists, the one rejecting the so-called miracles of the Nazarene as impossible, by undermining the testimony of the authors of the gospels, and the other rejecting them on what he called *a priori* and rational grounds, alleging that there could be no supernaturalism in a cosmos ruled by immutable law. That neither of these eminent historians of the life, works and teachings of the Christ have succeeded in their undertakings is not due to their brilliant intellectual work, but to the fact that they argued their case, as a lawyer would not, without regard for the actual and collateral facts, which, even while they were spinning their finely woven webs to catch the sophisticated mind, were occurring all over the world.

For immortality is a fact of all life and all souls everywhere, and is not dependent upon the acknowledged or disacknowledged statements of Bible concerning it. And hence, while we do not at all belittle any genuine testimony, whether in or out of Bibles, concerning personal knowledge of immortality by those who were eye-witnesses of any of the facts, nor maintain that one testimony of it, if reliable, does not have weight with us, and should have weight with you, whatever it is and whoever gives it; yet we hold that he who seeks to deny or refute even that least testimony by merely undermining it by sophisticated logic and erroneous statements, or to condemn it on *a priori* grounds, which are usually grounds of prejudice and assumption, is doing the cause of truth and humanity an injury which indeed will take years to remedy. For we progress not by denying without facts and refuting without knowledge, nor arguing without a profound study of all the phenomena and facts of life, and hence, for this reason, such giants as Strauss, Renan and Ingels, in the arena of free-thought and agnosticism, have done their work. The life and civilization of the world have passed out of their hands, as the newly hatched bird from its broken shell? They have given us their arguments; and while we admire them as men of brilliant and vigorous minds, yet the world at large is not satisfied with their conclusions.

The soul will not sit very long at the feet of the scoffer, or at some cenotaph or an empty Jacob's well. It cries for facts, not theories; knowledge, not arguments; truth, not speculations. And hence the old idols of skepticism are mouldering and disintegrating everywhere, and the soul is listening, or preparing to listen, to the seer of truth.

Now in the treatment of our theme we shall have occasion to use certain words or terms which may need explanation, and hence we shall give these explanations here in order that the points that we make, though they be matters of analogy, every one of which can be proven to exist in the soul, and can be demonstrated by actual psychical and psychological facts, may be clearly understood, if not accepted.

The first is the soul, which we define as the man, the ego, the personality, the individual consciousness, finite but eternal.

The mind is the extreme or external consciousness of soul by which the soul comes in touch with matter for the purpose of expression, or the ingathering of experience and knowledge necessary for its unfoldment and perfection. The mind, then, the mental consciousness of soul. The body or organism is the external instrument of the soul, through

which the soul, by the mind acting on the brain, the nervous system and the various organs, proceeds in its unfoldment and in its destiny. The body is the material form or vestment, the incarnation or embodiment of the soul. The soul incarnate, that is when freed of the body at the change called death, has another body or organism through which it operates, for you doubtless recall Paul's statement that there is a natural or physical body, and there is a spiritual body, and this body is etherealized matter, and is the soul's outward form when released from the meshes of the fleshly environments and material conditions of earth life. The spiritual consciousness is what has usually been termed the spirit, and as is the mental consciousness or mind in the outward material life, so is the spirit or the spiritual consciousness. It is the involution of the soul as expressed in the mind, its external evolution, and the soul employs it in the life incarnate in the same manner that now here in your life it uses the mind and its organ the brain. In other words, the soul, spirit, spirit form, mind, organism or body, have these specific meanings, and we wish you to kindly bear them in mind as we lead you through this reality and panorama of life on the material plane into the beyond, from the condition of the darkness of materiality into the state of light.

In the first place the soul is, never was or has been, never is born, and because it is eternal even as the Jews said that Jehovah, is the past, present and future as the word means in Hebrew, and hence the Eternal One, it is indestructible. Birth never created anything. The soul is never a creature of evolution, it makes its own evolution, and by this we do not mean nor wish you to understand that the soul is absolutely free and independent. Nay, it is ever finite, and its freedom of action is limited by its finiteness. But while this is true, while the soul is finite, and is thus governed by the Infinite Intelligence whose will controls its actions and destiny, yet it obeys invariably the principle of its being, which is ever seeking to unfold its life in accord with the Divine will. What seems to be a creation is but an incarnation or embodiment of life.

Life is. Life cannot be produced. It is not the result or product of material forces although envolved, and in a sense shaped by them, but materialism as such has yet to demonstrate its very first, and only premise that matter and force are the all-potent entities in the universe. It never has demonstrated it, and we hold that it never can, and hence it is that, as a system of thought, is fast losing its hold on thinking minds. Its explanations of mind are the most puerile that have ever been offered for public consideration by speculative science and philosophy, which every experiment in hypnotism and telepathy has utterly destroyed.

For any one can see that matter and force without intelligence are impotent and lifeless; even two atoms that enter into combination, to say nothing of the almost endless evidence of intelligent design in the things and forces of the material universe, destroying the whole framework of materialism. For if, as the materialists themselves allege, that the effect follows a cause, the evolution a preceding evolution, and that preceding evolution no involution, how can you have in the latter what is not in the former? how, in brief, can you have in the universe what is not in matter and force? in the vegetable and animal life what is not in matter and force? in man what is not in matter and force? And so we say that it is high time that we refuted such logic to the effect past and go elsewhere for the causes of things.

We said that the soul is, is being, and we now say that existence is the soul incarnate. The birth of the soul into matter is not the creation of the soul, produced by antecedent physical forces and environments. However much the soul is shaped and conditioned by environments, however much the incarnation, or body, is of matter and the forces that permeate and operate in matter, the soul is uncreated, preexistent, eternal, indestructible. The embodiment is its birth into the outward, material world, where it shall gather, as a diver in the depths of the sea, the one pearl of great price which shall be its experience and glory forevermore, and where, as it moves about in the sea of materiality, it shall learn the need of lessons which shall give it power to pass from darkness into light, from ignorance into purity and victory, from segregation into unity with all life and the Over-Soul. Thus the soul incarnate lives in the mind, or the mental consciousness, and thus through it expresses itself, seeking the highest from the lowest, and rising from its swaddling clothes and infancy into the stature of the perfect man. Here in the material world, as the pond-lily, rooted in the solid earth amid the surrounding and slimy conditions, it grows.

The physical life ramifies and permeates the earth-soil and atmosphere, the principle of the soul controlling and guiding the stock and tendrils and leaves that push up toward the inward but seemingly outward skies. Bathing the lily as with a girdle of power, the slimy soil and water generate within the seed the life-principle that actuates the unfoldment, and the far-distant sun, whose rays of light infiltrating through the depth and slime of the pond, invoke its divinity, and the seed rises in symbolic aspiration to the source of its origin. The sun is itself but the means, cooperating with the elements of the air and water and soil to give the lily expression, the evolution not producing but illustrating the principle of the involution which the seed prefigured. For the seed is all that the lily could become, else the outward life could bear no integral relation to the inward life, or the evolution could not be the effect of the principle of the involution, and though the seed hid the apocalypse in its rough folds as the angel soul is concealed in the outer covering of the man, yet what the seed produces in tendrils, stocks, leaves and flower, is but the intent of the seed, verified and illustrated in the perfect unfoldments.

So man, immured in matter—rooted, as it were, in the earth and earthly environments, being a soul, and possessing the germ apocalypse of soul, rises in the outward sea of materiality, in the same way and by the same law, into the condition and unfoldment for which he received the incarnation. We do not mean that the soul is perfected here, nor that it attains or can attain the state of the archangel, but we hold that within the soul is all that is produced or all that can be expressed, that the analogy between it and the water lily is true, in that the involution of the life makes the evolution of all the outward expressions of life.

In a superior, and we dare say transcendental, way the soul, as Jesus said, is more than the lily and many sparrows, but not in the sense that all life, however small its form or sphere, is not divine and eternal. Man may be likened, indeed, to a pond-lily, but on a grander and broader scale. The earth is his habitation—the air, the sea, in which he for

the time lives. The sun of the galaxy affects the soul physically, as it affects the beautiful pond-lily embodied in the seed. Out of the slime and meshes of the physical life man rises, the soul unbreaching the impenetrable conditions and controls the growth, for all life grows from within outwardly, not inwardly from the outside, as our materialists would argue, and in the armor of the physical the soul not only protects itself from elementary harm, but, through it and by it, rises into the various modes of the threefold expression.

The physical life comes first after the incarnation, just as the tendrils and leaves and stock push out from the hidden cloister of the seed, and that life symbolizes crudely the mental and spiritual which are one in and with it.

Man is a unit, and all expressions of the soul, from the material, or lowest, to the soul absolute and perfect, are one in the principle of being. Thus the physical life is the rudimentary life, the symbol of the prefigured prototype of soul, and it covers the process which is invariable and without shadow of turning throughout the eternal pilgrimage. Ever must the one expression echo or reflect the higher, and the defile image, or the Divine, foreshadow itself in these repeated and successive reflections. Always the soul through its consciousness gives the purer reflection of the Divine, the mind reflecting the image of the soul in the physical, intellectual and spiritual form, and so on through the endless cycle of eternity, until the soul is one with the over-soul. Thus the physical expression leads the way to each successive and ultimate one; and on and up ever, toward the higher and rarer condition, into the pure aura of the light of the Father, the soul ascends, budding and blooming in the plane of each expression, the blossoming, flowering and fragrance growing more heavenly as the soul grows more divine.

The mind is the mirror of the soul in the external form of being. It is affected by as it affects life, upon it, as on the mirror, the external universe is reflected, and the mind by the law of soul reflects the state of its reflection. As to the pure all things are pure, so to the soul according to its state is the reflection. There is an affection as well as a reflection, if we may so express it. The soul uses the mind to reflect itself as well as to affect the outward forms of the universe. And these reflections meet in a common unity of state of being. As the mirror is clearer, the outward image that is reflected will be exact, so as the mind is clear, or at one with the soul, the outward and inward image of reflection will be perceived and utilized.

Knowledge gained by inspiration or science may be reflections or refractions, chiefly the latter, except in rare and special cases, and that accounts for the present order of human life and civilization. If tuition were one with intuition, if experience were one with science, if the man natural were one with the man spiritual, if the human were divinely perfect, the divine image would not be refracted as it is by the soul's contact with material things, but the mind would be so trained as to furnish the soul from the outward life, and through the material senses the image of the Divine in the perfect form of embodiment, for, Pope, we think, wrote wiser than he knew when he said that nature is the body whose soul is God; and thus in the physical life by means of the reflective mind the soul is commanded to receive, and its perfection and destiny in that expression is assured as it receives the perfect image of the total embodiment of God.

For as Paul said, as we have borne the image of the earthly, and we believe that he used the word earthly in this sense, so must we bear the image of the heavenly. The study of man physically is, nay, begins with, first the study of man and God in embodiment, and from such a study, perfected by knowledge, humanity passes on to the study and life of the deeper and diviner involution of soul as thus prefigured and expressed in materiality. The apotheosis is the ultimate of the lessons acquired in the earth form and life, which, ever widening and deepening, becomes perfect when the last apocalypse of life is revealed.

Thus as soul is, and is eternal, is ever alpha as it is omega, this order of unfoldment, vast and divine, goes endlessly on, death, forms, expressions, tendrils, leaves, blossoms, fruit, materiality and spirituality, being swallowed up in victory. The physical life yields to the mental, and the mental to the spiritual, here and hereafter; for the soul is not necessarily freed from the material life and the net of it when released of the body, and the growth continues, the earth-loves and desires and knowledge forming an environment and being used and refined for the evolution of the yet hidden involution of the principle of the soul.

The mind, the outward mirror, which gathers up the images of the outward life, which are but prototypes of things spiritual, or the soul of things, and holds them for further comparison with the real image of which it received the outward form, fades into the spiritual consciousness when death changes the soul from life in the material to life in the spirit-form, and we are more alive, if you can, but catch our meaning, than we ever were before; more conscious of what we are; more awake to all that is, and more real, in the true sense of that word. Materiality was but the darkness into which we were born when we took on and became envolved in matter—a darkness that veiled from the soul, as consciousness in the mentality or the mental state of material being or existence, the light, toward which the soul is ever toiling; and as the lily flower, wrapped in the sepulchre of the soil and eclipsed in the darkness of the water, knew not of the upper air of light and freedom until it reached the flower state, so man, immured in matter, thinks and knows not of the skies and landscape, the mansions and glory that shall be revealed to him at death. As the seed gave the promise of the flower and fruit, so the soul incarnate gives evidence of the life beyond the grave.

Nor are we without knowledge of this actuality. Abundant facts can be had that will demonstrate conclusively to any rational mind the immortality of the soul. We need not return to the past for facts, but only for evidence of facts. And the facts are one, as the soul is one and God is one. There is, and can be, no miracle nor supernaturalism in the program and elaboration of the program of life. The soul now, as in the past, offers its own facts as proof of its reality, identity, indestructibility. It is not wisdom to battle with puppets, nor carry on the argument of life against facts in the weary treadmill of dogmatic theology and science. We are now, we are always; and as we can prove that now we are, satisfactorily to us, at least, we can prove that we ever live. He who can not do this has not studied the life and problem of life very profoundly, and is ignorant of or prejudiced against the fact of the lily seed reaching the white bloom and flower.

My friends, we know that we are and are eternal, and we know that you can know it if

you love truth more than error, science more than science falsely so-called, and lie more than materiality and the vanities, prides and selfishness of the material life.

God in his infinite wisdom has not kept you in ignorance nor in darkness of unbelief. He has through seers of olden times, and through them now, as they are driven from city to city, asked you but to knock, and it shall be opened, to seek, and you shall find; and you may know that while in darkness of the life in the flesh, with dear and beloved ones passing out of your midst into the spirit-life, you may know, though heart-broken and comfortless, that as God is the soul is, that we live in one unbroken family forevermore, where death is at an end, and tears and sorrow shall cease, and the sun, moon and stars shall give place to the light of the soul that lighteth every man that cometh into the world.

Then let each one seek for the truth, and know the truth, for the soul is now cycling on in its destiny, we are alive now as much as we shall ever be, though in the shadows and darkness of materiality, and the radiant face of the Father, as the sun that draws the lily from the mire to the glory of its light, is drawing us by love out of darkness into the light, and as we have borne the image of the earthly, so shall we bear the image of the heavenly.

The lily seed transplanted well within the darkest soil, is symbol rare of soul immured within the mortal coil. The outward sun that shines abroad a radiance bright and fair,

And gently draws the lily-life into the upper air, Prefigures thus the heavenly plan that destinates the soul.

And in the lily vine and leaf sublimely hints the goal. The tender shoot of lily vine, the leaf and blossom green.

Move ever upward in the thought of the diviner scene. The throbbing life within the plant breathes through and through the thrill

That truly prophesies the bloom and shows the Father's will, And ever does the music sweet, of wave and light and sound.

The lily touch on every side until the flower is found. And O divine, as from the mire and water in the lake, The flower is sweet in purest white their sunny garments take—

And O divine, to know, indeed, that work should lead to this, And bring to light the aim of life in one apocalypse.

And O divine, to realize that somewhere flowers will, Will play the law of lily bud that darkness leads to light.

And surely man at last shall rise adorned in lily white, And from the mortal seed reveal the soul all pure and bright.

The trials, toils and passions base shall teach the end in view, And give man thought to use and make the life forever true.

And O divine, shall be the end when souls to angels rise In glory white, in life divine, the lily of the skies.

Meetings at Bay City, Mich.

GOOD SEED SOWN IN GOOD SOIL.

The quarterly meeting of the Saginaw Valley Association, held at Bay City, Mich., May 1 and 2, has left its impression in many hearts. Odd Fellows Hall was full of spiritual light and the inspiration of truth. Bro. Melvin Root was Chairman, and his painstaking care and attention to all the details, so difficult to anticipate and keep in harmonious order, was highly appreciated and approved.

Prof. Hudson's orchestra was a great attraction, and its performances are not excelled in this or any other city. The most perfect time, and accurate but not stiff or mechanical execution of every part, was surprising and inspiring. Prof. Hudson and Miss Martha Marshall of Chebaning gave some exquisite vocal solos, and the music was a special feature of each session.

The most instructive and inspiring lecture was given by Martha E. Root, Sunday forenoon. She urged effort for self-development, education that reaches the depths and heights instead of monotonous routines. She pleaded for the cultivation of the young, and personal efforts on our part to prepare the way for Heaven's benedictions, and it ourselves to receive and use the truths that the angels bring, and not supinely wait for them to do it all. She pleaded for the purity of childhood in the inheritance of the truth, and the cultivation of the family lines, and the cultivation of the healthful, honest mediumship by which the relations between this world and the spiritual may be kept growing, and the data upon which spiritualism depends be scientifically accurate and reliable. Her soul breathed out its great light in every sentence, and her earnestness and pure womanhood inspired all with a consciousness of the "kingdom of heaven at hand."

On Saturday and Sunday evenings Mrs. Hatfield Pettibone gave platform tests after the lectures, and she condensed more into a short time than I have ever seen before, giving names in rapid succession, frequently five or six belonging to one person, and often giving the relationship; and nearly all were recognized. She created a decided sensation, and was a great addition to the interest of the meetings.

The ladies in charge of the dining-room are entitled to great credit, as all those who assisted in supplying the needful, and all who were an hungered, were abundantly provided for without leaving the hall; and this physical feast fitted the participants to partake with new zest of the spiritual bounties, as they came in sweet abundance from the inspiring heavens, and the rarely attuned souls and fertile intellects of the dispensers of the gospel of life and immortality.

A very pleasing feature was that following a business statement of Bro. Rossman. In a few moments after his vigorous and impressive appeal he announced that enough money had been raised to cancel all the expenses of the meeting, and a trifle more.

Considering the incessant storm that prevailed, and the forbidding aspects of the heavens and flooded walks, the attendance was remarkable, the last evening filling the hall to the very doors, and intense interest was manifested, many being there who had never before been seen at a spiritual meeting, and scores of them got personal tests, and went away with "something sweet to think of."

The generous hospitality and careful attention to the needs of strangers and visitors was an example for the world; and if all societies would follow it in their meetings, showing thoughtful interest in the comfort of visitors and attendants, providing places for all, and good dinners and good feeling, social warmth, and make all feel at home among us, the success of such Conventions would greatly improve. Bay City may well be proud of its work, and rejoice in the good this meeting has accomplished.

LYMAN C. HOWE.



Biographical Sketch of Mrs. Emily L. Lepper, Psychometrist and Spiritual Healer of Minneapolis, Minn.

Mrs. Emily L. Lepper of Minneapolis, Minn., can justly be regarded as one of the pioneers of Spiritualism in the Northwest. She was born in New Vineyard, Me., in September, 1837, of Scotch parentage, her maiden name being Emily L. Hackett. Like many of the Scotch she is a natural psychic, and was able to see and converse with those out of the physical form from her earliest childhood. She was also endowed with the gifts of healing and psychometry at a very early age, and has successfully treated the sick for over forty years, having patients in nearly every State in the Union.

She was first married at the age of fifteen to Samuel Gethell, and soon afterward emigrated with her husband to the State of Minnesota, and for the next two years suffered all the privations common to pioneers of the Northwest in the earlier days of its history. Being sensitive and delicate by nature, her health became so badly impaired by the rough life adopted by her husband, that she was compelled to go back to her parents in Maine to recuperate her failing strength; and while there her husband died suddenly, while alone in his cabin on a Minnesota prairie, in the dead of winter. The first intimation of his passing out was given her by his suddenly appearing to her at her home in Maine on the night of his decease. The next morning she told her parents that she was a widow, which fact it took the slow-going mails of those days several weeks to confirm.

In 1859 she married her present husband, Henry E. Lepper, and soon afterward they went to St. Joseph, Mo., where she resided at the outbreak of the war of the Rebellion in 1861. While there she was eye-witness to the clash and conflicts of the contending armies that placed St. Joseph in the alternate possession of both rebel and Union forces; her two oldest children having been born there under these conditions. Both herself and husband were staunch Unionists, and for this reason her husband was forced to flee from the State to save his life, going over into Leavenworth, Kan., in 1863, where Mrs. Lepper and her two small children joined him, having safely passed through the rebel lines a few days later.

While in Leavenworth and St. Joseph her mediumistic gifts attracted much attention, and it was in these cities that her first public work as an instrument for the presentation of spiritualistic phenomena was begun. Her natural clairvoyant and clairaudient powers enabled her to be very successful in giving tests of spirit presence, but she soon took up the work of psychometric diagnosis of disease, and healing the sick, for which she is specially adapted, and in which she has been extensively engaged for over twenty-five years.

In 1865 she and her husband returned to Minnesota, settling first in Anoka, where Mrs. Lepper built up a large medical practice, and removed to Minneapolis in 1887, where she now resides. She was one of the first to adopt the use of magnetized papers for treating absent patients, and her letter practice now extends all over the country, and is constantly growing.

She is also a speaker of ability, and for several years has held weekly meetings in her own home, where she has dispensed the gospel of Spiritualism to as many as could comfortably be seated, and finally constructed a small hall in her house, where the public is cordially invited each week to hear a discourse and to receive tests.

Mrs. Lepper is the President of the Lincoln Band Liberal Spiritual Society, an incorporated religious body which she organized about two years ago. The avowed object of this society is "the propagation and advancement of moral, religious and liberal thought," and weekly Sunday discourses are given by Mrs. Lepper, free of charge, to a fair-sized audience, on the spiritual and religious topics of the day and time.

Mrs. Lepper leads a busy life, and is doing a good work for humanity, both as a healer and a teacher, in which dual capacity she has a splendid record well and honestly earned. One of her patients, who bears willing testimony to her gifts as a healer, from personal experience, is the present editor of the BANNER OF LIGHT.

A TICKET-SELLER in a theatre once owned a parrot that was quick at learning to repeat the phrases he heard. Thus, among other things, he was soon able to exclaim, "One at a time, gentlemen! one at a time, please!" for this sentence was constantly in the mouth of his master. The ticket-man went to the country for a summer vacation, and took the educated parrot along with him. One day the bird got out of his cage, and disappeared. His owner searched all about for him, and finally toward evening found him despoiled of half his feathers sitting far out on the limb of a tree, while a dozen crows were pecking at him whenever they could get a chance. And all this time the poor parrot, with his back humped up, was edging away, and constantly exclaiming, "One at a time, gentlemen! one at a time, please!" —Harper's Round Table.

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

BY A TRUTHSEEKER.

II.

Song of Miriam; Blasphemous Statutes; Kneeland's Trial; Yahweh a name, not a title; Elohim; Dr. Mason on Telepathic Subliminal Self.

To the Editor of the Banner of Light:

There is no need and no space in these columns to discuss the miracles performed by and through Yahweh and Moses in leading the people of Israel to the promised land. Suffice for the present to remark that all of them, so far as they are credible, can be accounted for and explained, as they are, by certain Spiritualists, on natural inclusive of psychical principles; and if any one or more of the Bible wonders are incredible, then probably it is owing to the inaptitude in the text of one or more of the eighty thousand versions and readings which Professor Stuart referred to as likely to arise from the diverse divisions of Hebrew consonants, and the use or misuse of Masonic points and vowels.

Before leaving Egypt, however, the children of Israel did, according to the word of Moses, and they asked of the Egyptians jewels of silver and jewels of gold and raiment; and Yahweh gave the people favor in the sight of the Egyptians, so that they let them have what they asked; and they spoiled the Egyptians (Ex. xii: 36). And it came to pass when Pharaoh had let the people go, that Yahweh led them not by the way of the land of the Philistines, although that was near, for Yahweh said, "lest, peradventure, the people repent when they see war, and they return to Egypt"; but Yahweh led the people about by the way of the Wilderness, by the Red Sea (Ex. xiii: 17). Under the generalship of Moses, influenced and guided by Yahweh, the people safely passed through the Sea; but it overwhelmed the Egyptians who pursued them. The triumphal song (Ex. chap. xv.) of Miriam, the prophetess, sister of Aaron and Moses, commemorates, and is the earliest written account of that event. Its poetry, its specific designation of the individuality, name, and warlike nature of the God of the Hebrews, and its ringing jubilate, make it a refreshing relief from the aridity of the previous remarks. Substituting in the revised version the name of the God in place of the interpolated and misleading title, the following is the larger part of the song sung by Moses and the people:

"I will sing unto Yahweh, for he hath highly exalted himself:
The horse and his rider he hath thrown into the sea.
Yahweh is my strength and my song,
And he is become my salvation:
He is my God, and I will glorify him;
My father's God, and I will exalt him.
Yahweh is a man of war:
Yahweh is his name.
The chariots of Pharaoh and his host he hath cast into the sea,
The chosen captains are drowned in the Red Sea;
The depths hath covered them:
They went down to the bottom like a stone.
Thy right hand, O Yahweh, hath been glorious in power;
Thy right hand, O Yahweh, hath dashed in pieces the enemy;
In the greatness of thine excellency thou hast overthrown them
who rose up against thee:
Thou sendest forth thy wrath, it consumed them like stubble.
By the blast of thy nostrils the waters were heaped up;
The floods stood upright as a heap:
The depths were congealed in the midst of the sea,
The enemy said, 'I will pursue, I will overtake,
I will divide the spoil;
My desire shall be satisfied upon them;
I will draw my sword, my hand shall repossess them.'
Thou didst blow with thy breath, the sea covered them;
They sank like lead in the mighty waters.
Who among the gods is like thee, O Yahweh!
Who, like thee, is glorious in holiness,
Fearful in praises, doing wonders!
Thou stretchest out thy right hand,
The earth swallowed them.

Yahweh shall reign forever and ever."
This triumphal song exalts Yahweh as a man of war. The Book of the wars of Yahweh is mentioned in Numbers xxi: 14, which verse in Sharpe's "History of the Hebrew Nation" is translated:

"Jehovah showed himself at the Red Sea,
And at the banks of Arni;
And at the sources of the brooks that turn to Sheleth Ar,
And lean upon the boundary of Moab."

Before examining further into the Bible, and the words and actions of its Supreme God, the New York Sun's intimation comes to mind, that the Polychrome Bible may amount to a reconstruction of the Old Testament, and may profoundly affect the ideas, the teachings and beliefs of all Christians.

Lutheran, Popish, Calvinist, all these creeds and doctrines three,
Extant are; but still the doubt is where Christianity may be."

The career of Ecclesiastical Christianity is instructive, but not pleasing. In its one may read of the schisms of the Councils, of the insanities of the Crusaders, the debaucheries of the Popes, the devilries of the Inquisitions, the fires of Smithfield, the trials of wizards, witches and of the judgment of the Supreme Judicial Court in Massachusetts upon one of its citizens, Mr. Abner Kneeland, once a Baptist preacher, for publishing these words: "Universalists believe in a God, which I do not."

If there are to be reconstructions of the Bible, and possibly changes of belief in respect to its God, it may be prudent to learn how far reconstructors may go in Massachusetts before being sentenced to imprisonment in the common jail. The opinion and judgments of its Supreme Court in the case of the Commonwealth vs. Abner Kneeland, may be instructive.

Mr. Kneeland was a native of New Hampshire, born A. D. 1773. He was a man of indomitable activity, honest, sincere, benevolent, upright in his daily life, and progressive. He had been a Baptist preacher, then a Universalist (holding the doctrine of universal salvation), then a Materialist of the Priestly school, then Universalist, lastly a convert to Robert Owen's Socialism. In 1833 Thomas Whittemore, editor of *The Trumpet*, a Universalist weekly paper, meeting Mr. Kneeland, observed to him that people still considered him a Universalist. "If you will acknowledge you are not, I will publish it." Mr. Kneeland told him that in some respects he was still a Universalist, but that in others he was not, and in a day or two wrote the letter which, according to promise, was published in *The Trumpet*. Mr. Kneeland wrote: "I still hold to universal philanthropy, universal benevolence, and universal charity. In these respects I am still a Universalist. Neither do I believe in punishment after death; so that in this also do I agree with the Universalists. But as it respects all other of their religious notions in relation to another world, or a supposed other state of conscious existence, I do not believe in any of them; so that in this respect I am no more a Universalist than I am an Orthodox Christian. As for instance: (1) Universalists believe in a God, which I do not." Mr. Kneeland also particularizes his lack of belief (2) in the church; (3) in miracles; and (4) in the resurrection of the dead. At the January term, 1834, of the Municipal Court in Boston, Mr. Kneeland was charged with having violated the following statute: "Whoever willfully blasphemes the holy name of God, by denying God, . . . his creation, government, or final judging of the world, or by contumaciously reproaching the Word of God contained in the Holy Scriptures, shall be punished by imprisonment, or by fine."

After preliminary trials the matter came before the Supreme Judicial Court, and, after argument, Chief-Justice Shaw, delivering the opinion of the Court, said that "the statute does not prohibit the fullest inquiry and the freest discussion for all honest and fair purposes, one of which is the discovery of the truth. . . or a man may announce his doubts publicly, with the honest purpose of eliciting a more general and thorough inquiry by public discussion—the true and honest purpose being the discovery and discussion of truth."

Mr. Kneeland, in his defense, had argued that the statute was repugnant to Article II. of the "Declaration of Rights of the Inhabitants of Massachusetts," namely: "No subject shall be hurt, molested or restrained in his person, liberty or estate for worshipping God in the manner and season most agreeable to the dictates of his own conscience; or for his religious profession or sentiments, provided he doth not disturb the public peace or obstruct others in their religious worship." Justice Morton held that both the spirit and the language of this provision included within its protecting power "all sentiments and professions concerning or upon the subject of religion; and guarantees to every one a perfect right to form and to promulgate such opinions and doctrines upon religious matters, and in respect to the existence, power and providence of a Supreme Being, as to himself shall seem just. In doing this he acts under an awful responsibility; but I apprehend it is not to a human tribunal. Any attempt by legislation to control or dictate the belief of individuals, is so impracticable, so perfectly futile, as to show at once how entirely above all civil authority are the operations of the human mind, especially in its adoption of a religious faith." The Chief-Justice, in his opinion, had argued that the word "willfully" in the statute "means not merely 'voluntarily,' but with a bad purpose; and in this statute must be construed to imply an intended design to calumniate and disparage the Supreme Being, and to destroy the veneration due to him." "But," argued Judge Morton, "every person has a constitutional right to discuss the subject of a God, and to affirm or deny his existence. I cannot agree that a man may be punished for willfully doing what he has a legal right to do." By a decision of the majority of the Court (Judge Morton dissenting), it was held that the statute was not repugnant to the Constitution, and that publishing the words "Universalists believe in a God, which I do not," was a willful blasphemy of the holy name of God; and for so doing, Mr. Kneeland was sentenced to sixty days' imprisonment in the common jail.

It was a decision that shed no lustre on Massachusetts. His dissent honors the name and memory of Judge Morton; subsequently he was elected Governor of Massachusetts.

Should the reader desire to learn more than the English version gives of the name and nature of that spiritual Being announced in Exodus vi: 6, by the name of Jehovah, and who as Almighty God had appeared unto Abraham, unto Isaac, and unto Jacob, but by his name Jehovah was not known, let him open Robert Young's Analytical Concordance to the Bible, and there find the name "Jehovah." The Concordance states it to be "the incommunicable name of the God of Israel. In the common version of the English Bible it is generally, though improperly, translated by 'the Lord,' which see." Now, turning the leaves to the word "LORD," the student may there read as its equivalent, "sir, master, adon," followed by thousands of references in which it is improperly translated by "the Lord."

Let it also be remembered that the Hebrews held as very sacred the name of their God. It was never to be uttered except by the high-priest, when, arrayed in holy garments, he stood in the holy of holies and invoked the presence of the Deity. To avoid, therefore, the possibility of profaning the holy name, Hebrews substituted for it the word "Adonai." Looking for *Adonai* in the "Hebrew and English Lexicon of the Old Testament," the seeker finds therein "a god," "God" given as the meaning of *Adonai*. Now, inasmuch as *Kurios* was the Greek translation of "Lord," and as such used in the Septuagint, and as *Dominus* was the Latin translation of *Kurios*, and as such used in the Latin Vulgate, it is easy to see how it was that King James's translators (and all prior English translators), being confined (through their ignorance of Hebrew) to the Septuagint and Vulgate in their revisional labors, came to use the official title of "Lord" and "the Lord," in lieu of the special and proper "Yahweh," which designates the Hebrew God.

A name is the word by which a person or thing is known, called, spoken, or written of. If there be "gods many," as Jesus said there were, then it is the designation by which a particular, individual god is distinguished from other gods. Yahweh was the name which that invisible spiritual Being told Moses to say unto the children of Israel "is my name forever, and my memorial unto all generations" (Ex. iii: 15, 16, 18). But the name "Jehovah" was suppressed, by express command of King James, six thousand eight hundred and forty-six times out of the six thousand eight hundred and fifty-five times in which it occurs in the Hebrew text of the Old Testament. Its place in each and every instance was and now is in all English versions, except the Unitarian, filled in with the magisterial and high-sounding title "Lord," or "the Lord," printed in capital letter. Such substitution is not a truthful translation, nor are "Elohim" and "Shamayim," in Genesis i: 1, fully rendered, both words being plural. The verse may be read: "In the beginning Gods created the heavens and the earth." In Genesis ii: 5 occurs the first instance of the union of the two names Yahweh-Elohim. *Yahweh-Elohim*, implying as it does Yahweh of the Elohim order of gods, imparts a different, perhaps a more excellent meaning. The same *elohim* also occurs in I. Sam. xxxviii: 13, wherein the woman of Endor, in answer to Saul's inquiry, "What seest thou?" answers, "I see *elohim* (gods) coming up out of the earth"; and thus correctly the revisers have margined the word. Exact and truthful information in respect to the nature and office of the *elohim* may be found in "The Principles of Nature: Her Divine Revelations, by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant," published half a century ago. But as that book is a very remarkable one, both as to its author and the source of its revelations, and as more than a generation has passed since that time, let a recent writer, Dr. R. O. Mason, fellow of the New York Academy of Medicine, tell the story. In his interesting and instructive "Telepathy and Subliminal Self," published by Henry Holt & Co., he introduces to the attention of his readers the famous American seer and his remarkable "Nature's Divine Revelations," as follows:

"Now is related a most remarkable story, yet it seems to be well vouched for. Fifty years ago, a young man, not twenty years of age, uneducated, a grocer's boy and shoemaker's apprentice, was hypnotized, and it was found that he had a most remarkable mental or psychical constitution. He had most unusual experiences, and presented unusual psychical phenomena, which are not recounted here. "At length it was impressed upon him that he had a mission and a message to give to the world. He came from the rural town where he had spent his boyhood, to New York, and hired a room on a prominent thoroughfare. He then, in his abnormal condition, chose those who should be especially associated with him in his work—men of character and ability, whom he did not know in his normal state. (1) Three witnesses were chosen who should be fully cognizant of everything relating to the method by which the message or book was produced. Of these one was a clergyman, one a physician, and one an intelligent layman. (2) A scribe qualified to write out the messages as he dictated them, to edit and publish them. (3) A physician to put him into the hypnotic or magnetic condition in which he was to dictate his messages. "The first lecture was given on Nov. 28, 1845, and the last June 21, 1847. During this time one hundred and fifty-seven lectures were given, varying in length from forty minutes to four hours, and they were all carefully written out by the scribe. To one hundred and forty of these manuscripts were attached two hundred and sixty-seven names of persons who listened to them, and subscribed their names as witnesses at the end of each lecture—to some a single signature was affixed, to some many. Any person desirous of knowing the purport of these lectures and the manner of their delivery could be admitted by making application beforehand. "At each sitting the speaker was first put into the deep hypnotic trance, in which he was rigid and unconscious; but his sub-conscious or second self was active and lucid, and associated with the principles and knowledge which he needed, and which he was to communicate. From this condition he came back to the somnambulic state, in which he dictated that which he had acquired in the deep trance, or what he called the 'superior condition,' and the transition from one of these states to the other took place many times during each lecture. "Such were the conditions under which Andrew Jackson Davis produced the 'Principles of Nature—her Divine Revelations,' a book of nearly eight hundred pages, divided into three parts. First a setting forth of first principles, which served as a philosophical explanation or key to the main work. Second, a cosmogony or de-

scription of the method by which the universe came to its present state of development; and third, a statement of the ethical principles upon which society should be based, and the practical working of these principles. "It assumes to be thoroughly scientific and philosophical. It has literary faults, and there is plenty of opportunity for cavil and scientific fault-finding. "A poor boy, thoroughly well known, and of strict integrity, having never read a dozen books of any kind, without schooling, not acquainted intimately with educated people, yet in the manner described dictated a sound and reasonable system of philosophy, theology and ethics, and a complete system of cosmogony, representing the most advanced views in geology, astronomy and chemistry, and other departments of physical science, criticizing current scientific opinions, and in points where he differed giving full and cogent reasons for that difference. "On March 16, 17 and 20, 1846, he announced the fact of the motion of the sun and solar system about a still greater centre, in harmony with the Nebular Hypothesis, by which he explained the whole vast system. He also announced the existence of an eighth and ninth planet, and the apparently abnormal revolution of the satellites of Uranus. Neptune, the eighth planet, had not then been discovered and was not found until six months later. On the 29th of April he announced the discovery and application of diamagnetism by Faraday, concerning which none of his associates had any knowledge, and which I believe had not then been noticed in this country. He gave a distinct and vivid description of the formation of the different bodies constituting the solar system, of the introduction of life upon our planet, and of its evolution from grade to grade from the lowest to the highest, all in minute detail, in general accord with established scientific deduction, and in scientific and technical language. In several particulars he differed from the received opinions, and gave his reason for so doing. No claim was made to inspiration, nor to the presentation of absolute or infallible truth, but when hypnotized, and in what he termed the 'superior condition,' his perceptive faculties were vastly increased, and that which he then perceived he made known; and he commended it to the judgment and reason of mankind for reception or rejection. In other words, the subliminal self was brought into action by hypnotism, and then by means of its greatly increased perceptive powers he gathered knowledge from various sources quite inaccessible to him in his ordinary state, and seemingly inaccessible to others."

Hyde Park, Mass. ALFRED E. GILES.

(To be continued.)

Anniversary Address Delivered before the First Spiritualist Ladies' Aid Society, Boston, March 26, 1897

BY A. P. BLINN.

MRS. PRESIDENT AND FRIENDS:

We have assembled here to-day in commemoration of the Forty-Ninth birthday of the Advent of Modern Spiritualism. Forty-nine years of existence, less than half a century, yet what a wonderful change it has caused in the religious thought of the age.

Forty-nine years ago there were two great beliefs, or rather one great belief and one great unbelief, in regard to immortality in the so-called civilized world. Of course there were Buddhism, Brahmanism, Mohammedanism and other faiths, but these were generally thought to belong to semi-civilized or barbarous countries; so, as I said before, there were two beliefs in the civilized world, namely, Christianity and Materialism.

Christianity held that the material body constituted the individuality; that when we passed away these bodies were laid away, there to remain till some uncertain period in the future, known as the judgment day, when, at the sound of Gabriel's trumpet, and amid other miraculous phenomena, these bodies suddenly came to life to be judged, and were either doomed to everlasting torment in a fire of sulphur and brimstone, or relegated to heaven, the home of the judging power, there to be eternal joy in singing songs of praise to God; these judgments to be meted as rewards or punishments in accordance with our acceptance or denial of the doctrine of Christianity.

Materialism held, like Christianity, that the material body constituted the individual, but unlike Christianity it affirmed there was no life after death, but as the Bible states, after death "Man was as naught," and whatever rewards or punishments he received for his acts he must necessarily receive in this life, there being no such thing as immortality. An eloquent advocate of Spiritualism has beautifully embodied the Materialistic doctrine in these words:

"The Materialist believes that this universe is an infinite contrivance for the production and swift extinction of sentient, loving, intelligent life; that it is a stupendous vestibule to a charnel house, where affection, friendship, science and art find congenial and progressive recipients for a few fleeting moments and man is admitted to a glimpse of a possible happiness and growth, only to be plunged into the blackness of annihilation; it is a world where life and mind are given, only to be withdrawn, as if in mockery, and truth and goodness are as evanescent as falsehood and evil."

Could anything be more horrible, or less satisfactory as a belief? Yet Materialism was growing rapidly, for it had the virtue of definiteness, while the adherents of Christianity seemed to have effected a compromise between reason and belief, and accepted without thought whatever the ministers told them.

Thus Christianity and Materialism seemed to be having things all their own way, when suddenly the self-constituted judges of their fellow beings were startled into life and activity, to be followed by a vigorous crusade on their part. And by what? The answer seems almost laughable. They were startled by a rap, but, like the first gun fired at the battle of Lexington in the Revolutionary war, it was a rap that has been heard around the world, and its echoes are reverberating to-day in millions of homes and families.

In the little village of Hydesville, in the State of New York, lived the family of John D. Fox; and on March 31, 1848, when little Katie Fox, clapping her hands at having received an intelligent answer, by raps, to a question, cried: "Look, mamma, it seems as well as hears," a New Dispensation was inaugurated, destined to overthrow the prevailing beliefs of the civilized world, and to confute them on a logical, scientific and biblical basis. This ill-omened upstart of a belief (ill-omened to Christianity, as taught, and to Materialism, but grand and well-favored to all reasoning, unprejudiced minds), is now known as Modern Spiritualism, and in the forty-nine years of its existence has taken several millions of thinking minds from the ranks of its opposers, and has honey-combed the churches with its heretical doctrine.

And why has it opposers? Spiritualism teaches that there is no death; that what is known as such is simply a birth into the real life, that this life is as a primary school, and that the body is only an outer covering for the spiritual body, to be laid aside like any worn-out garment at death, thus embodying in its doctrine Paul's statement, that "There is a natural body and a spiritual body." It affirms that man needs no mediator between himself and God, for he is his own mediator, and has the power in this world to grasp his destiny in the spiritual world; and this is the cause of the opposition. When we appreciate this truth we will have no need of priest or minister to make our peace with God or to smooth our pathway to the other life, and then, like unto Othello's, the priest's occupation will be gone.

Man is a spirit, and from the time of his birth is of the spirit world, but not until he has laid aside "this muddy vesture of decay" is he of the world of spirits.

Many of you remember that March 19, Mr. Hull went out to the Universalist Church in Dorchester to discuss Spiritualism. As usual he made an eloquent plea for the Cause for which he is such an able advocate, and after he closed his remarks a gentleman asked several questions, which Mr. Hull satisfactorily answered. Then as the gentleman took his seat he remarked that he did not know whether Spiritualism was true or not, but he thought if it were, when he died he would not do such ridiculous things as to tip tables or rap on them.

Let us consider this idea a moment. You remember in the Bible that after the Ark of the Covenant was captured from the Hebrews, great misfortunes fell on the nations in possession of it, and they started it on a journey back. On this journey it was placed in the temple with the idol, a graven image, which the nation worshipped. Next morning when the priests entered the sanctuary they found the idol fallen from its pedestal to the ground, lying on its face. They replaced it the next morning found it again lying on its face on the ground, and both arms broken. Christians will tell you God smote the idol. When Jeremiah went among his opposers to prophesy, he told them he would give them a sign, and called upon the Lord to send a sign to show that Jeremiah was his true prophet. Christians will tell you that God rent the altar and scattered the ashes around the temple, for the Bible says so. Now was not that "ridiculous" for God to waste his time—God, all wise, all powerful, wrestling with a graven image, and scattering ashes? No. Oh! he did it to arrest the attention of the infidels, and make them believe, you say. Granted. Then, why is it ridiculous for spirit, so far below God in wisdom, and power, "to arrest the attention of infidels, and make them believe," by rapping upon or tipping a table?

But I am aware that this is no convincing argument for a materialist who believes in neither God nor the Bible. But we will try again. You probably read about the boy Doherty, in New Jersey, who laid in an unconscious state several days, until his friends had decided him to be dead,

and were having a wake when he recovered consciousness. Suppose our materialistic friend suddenly became unconscious, his friends, thinking him dead, were preparing him for burial, he conscious but unable to make it apparent. Such cases have happened. But suddenly he found he could move one toe. It would be ridiculous for the man to lay there wriggling a toe. No? You say it would show good sense, because he had friends there whom he loved, and, beside, he did not want to be buried alive, and that was the only way he could show he was still alive. Exactly. Our spirit-friends do not wish to be buried in the oblivion of the past, for they love their friends still on the mortal plane, who, like our materialistic friend, are so material that they, the spirits, can not have him see or hear them spiritually, but can make him do so through his material organs, so they rap or tip a table to arrest his attention and make him think. Ridiculous! Is now about the only weapon left for our opposers, but in the early days personal violence was often used with our mediums.

As we remember the vicissitudes and privations our mediums suffered and endured in the early days for the promulgation of the religion, science or philosophy—call it which you will, for it is each and all—in which we take so much comfort, and from which we receive such consolation when our loved ones enter the other life, let us make a compact with ourselves and the spirit-world that we will do nothing to trail the pure, white banner of Spiritualism in the dust, but that we will strive to inculcate its principles into the thoughts and deeds of our daily life. Not alone in deeds but also in the thoughts, for "thoughts are things," and "as a man thinketh, so is he."

Do we appreciate the fact that the friends and loved ones, whom theologians call dead, we know to be alive, are with us here to-day, and, as we depart to our several homes, will accompany us, their loving arms around us, guarding, as far as we will let them, our wandering footsteps from abysses of evil and pitfalls of danger?

As we realize this fact, let our hearts go out in humble thanksgiving that Spiritualism, with its manifold blessings, has come to us, and that millions of sorrowing hearts have been lightened and made glad through the efforts of the spirits during the past forty-nine years.

Meetings in Philadelphia.

On Sunday, May 9, W. J. Colville gave two lectures in Warner Hall, Broad and Wallace streets, Philadelphia, under the auspices of the First Association of Spiritualists: At 3 P. M. the topic was "Supreme Tests of Loyalty to Truth."

In the course of the lecture the speaker said, "It is unnecessary for us, after a lapse of nearly nineteen centuries, to try to verify any one of the events recorded as actual occurrences by any of the four evangelists, for whatever historic proof is brought forward by anybody is sure to be disputed by some one else. Is it not a happy thought that our present and future welfare do not depend upon accurate knowledge of history, but only upon nobility of character? Such types of men and women as figure prominently in the gospel tales are all among us to-day, and the same sort of people cluster around modern reformers as gathered about ancient heroes."

Jesus, as the central figure in the narration, stands for the reverent free thinker or devout rationalist, not so much as a historical person of the details of whose history we can know much, as a great representative ideal of human nobility, capable of inspiring and generations of humankind. What Jesus is said to have undergone we shall all have to undergo before we have finally achieved the lower to the higher ego. On Palm Sunday the triumphal entry into Jerusalem upon an ass instead of upon a horse—the former being the emblem of peace, the latter of war—must have been intended to give the most perfect object-lesson to those who thought that military strife was necessary to moral conquest, that their view was an utterly mistaken one.

Jesus is the type of spiritual heroism; alone and unarmed he can drive dishonest traders from the temple, and they who are thus driven forth, knowing they are dishonest, cannot dispute his authority. Throughout the triumphal procession which the Christian Church celebrates on the Sunday before Easter, no special test of friendship is manifest by the multitude who shout "Hosanna!" and cut down branches of trees and throw their clothing on the road for the ass to trample on. It is not until the popular excitement has abated, and the subtle foes of Jesus have conspired to betray and crucify him, that friendship is put to a crucial test.

In Gethsemane when the disciples are too weary and weak to watch with their Teacher even one hour, they betray the weakness which causes them in the hour of utmost extremity to forsake him and flee. John alone of the twelve climbs the summit of Calvary after Barabbas has been preferred to Jesus; but there are several women with him, and it is in that position of fidelity in presence of the ignominious cross that friendship proves itself sublime. Can friendship stand such crucial test? Are we ready to trust our friends, and remain faithful to them at any cost in their hours of darkest trial and bitterest grief, or are we disposed to turn as others turn, and desert them when they are most in need of the support which only loyal love can offer?

Such are questions we should all do well to ask ourselves. Friendship is one of the noblest of graces, and one of the strongest of virtues, but it can never be tested in bright summer, only in dark wintry weather. Loyalty to truth demands exactly what our personal friends have a right to expect of us, viz., entire confidence and devotion despite trials and false appearances."

The lecturer, commenting upon the Golden Rule as applicable to friendship, took sharp issue with those who criticized the Golden Rule, declaring that it was self-evidently the highest rule of conduct, and capable of demonstrating itself as such in all the affairs of social and business life, and particularly in matters of friendship. Take, for example, a case where a friend is accused of wrongdoing; ask yourself how you would like your friend to treat you if he would vent against you, then having answered that question to yourself unflinchingly, go to him, and behave to him in precisely that manner. Even if you are in the wrong you want a friend to stand up for you, to help you to rise, even though loyal friendship cannot condone acts of iniquity. Sincere friendship takes us nearer heaven than any other virtue.

In the evening the topic of discourse was "Can the Human Spirit Discover Deity?"

Mrs. Carrie A. Nick Acquitted.

To the Editor of the Banner of Light:

The raid on mediums came to a sudden halt when they arrested Mrs. Carrie A. Nick, as she was ready to prove that mediumship was not fortune-telling. She pleaded "not guilty," and asked for a jury trial. She said she was ready to fight it on its merits to the end, and did not wish to be acquitted on any technicalities. The only witness for the city against her was the matron at the police station, who is a poor woman and was obliged to make the information to hold her position. The Chief of Police paid her the one dollar to have the sitting. Nothing was proved against Mrs. Nick. She admitted that she charged one dollar for her sittings, and answered all questions honestly and fearlessly. She was not in the least excited or nervous, but said she was fighting for truth, and had nothing to fear, and that she was sure she would be acquitted by twelve intelligent jurymen.

Six of the most prominent Spiritualists of the city testified to Mrs. Nick's mediumship; many more volunteered to be witnesses. She also presented in evidence a Minister's Certificate of the First Spiritualist Church, also a recommendation signed by the society and two hundred and thirty-five Spiritualists, stating that she was giving excellent satisfaction to all who attend the meetings; that she has given some of the most remarkable proofs of spirit return ever witnessed in this city; that no one has given better satisfaction to the people of Milwaukee than Sister Nick; that they cheerfully recommend her to all as a good, truthful medium in every way, and a perfect lady in every respect.

Attorney J. H. Stover (a preacher), who defended Mrs. Nick, made many friends, as he made a grand fight for liberty. Spiritualists rejoice at the exposure of fraud, but they do not believe that the ignorant Chief of Police or his servants are capable to decide when they do not even know the difference between a medium and a fortune-teller. Why do they not go to the Committee of the Society to find out who the frauds are? Why do they arrest an innocent person like Mrs. Nick, who has better indorsements than any other medium in the city? It was the large meetings that troubled the ministers, and they used the Chief of Police as a tool to hide their treacherous work.

The trial occupied almost all day. Hundreds of Mrs. Nick's friends were present. At 8:20 P. M. the jury brought in a verdict of *Not Guilty*, which was received with applause by all present.

Spiritualists have reason to be proud of such a medium as Mrs. Nick. She proved that her mediumship was not fortune-telling, and that the police have no right to interfere with our work. The city is full of frauds. Why does the Chief not put a stop to them, when he knows that the Spiritualists will assist him? Why? Com. Milwaukee, Wis.

A REASON WHY.—*Englishman*.—"I see that a man was robbed in Central Park in broad daylight. Such things don't happen in London." *New Yorker*.—"I suppose not. I've heard that broad daylight is a very rare occurrence there."—*Puck*.

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.
OUT OF THE ASHES.

WORCESTER PROGRESSIVE LYCEUM.

We had tolled long years, in a mild, humble way,
To lift the grief-stricken head,
To teach that all life was an interwoven chain,
And men that there were no dead.
It sometimes seemed a sad, thankless task
When so few would assemble there,
But to drink deep draughts from great Wisdom's fount
Was ever our first earnest prayer.
Some shrank from the light of Reason's torch,
And hastened back 'neath the shade
That bigotry wore over the head of her dupes,
In the grave that their fears had made.
'Tis strange when the sunlight glides a Truth
To the doubting eyes of earth,
That they fear lest their souls may see its size,
And feel and weigh its worth.
Some thought that the children's plastic minds
From Truth would be led astray,
And to gather them back to their grandfather's church
Was a safer, more circumspect way.
Then the minister said that the Principles taught
In our Lyceum had not the true ring;
Six thousand a year and his vocation gone
To him was a terrible thing.
And the tone of the church has a far better sound
Than the ideas taught at the Hall.
Why, they welcome all, there, be they ever so bad,
And claim that God loves them all.
If we live close to Christ, as the ministers preach,
Keep our feet in the close, narrow path,
We shall pass to the golden-paved streets of God's home.
While they feel His terrible wrath.
Well, wrath or no wrath, we shall labor for all,
Help the sad and the weary of heart,
Do the best that we can on this royal old earth,
And bear of Life's burdens our part.
'Tis a mean, selfish way to belittle mankind,
And gloat on the stern chafing rod,
Good Satan has far better virtues than what
You claim for your secular God.
Well, the fire-bred came with his fierce tongue of flame,
Nor paused in his swift, angry wrath
For sinner or saint, nor well-treasured gifts,
But swept them all from his path.
And we, side by side, with the sons of the church,
Saw our treasures caught up by the flame:
Merchant, druggist and churchman, the freethinker and all,
No pause for vocation or name.
But out of its ashes undaunted we rise,
"To help all," our motto the same.
With purpose firm and of Nature to learn,
Undismayed by disaster or flame.
So, with help from the spirits, we onward will press,
Though few are the lambs in our fold;
'Tis a faithful few, "so your flocks shall increase,"
Was taught by a prophet of old.
FRED L. HILDRETH, Conductor.

Written for the Lyceum and Home Department.
The Flower-Giver's Joy-Sorrow.

BY SYLVANUS LYON.

"Joy never feasts so high
As when the first course is of misery."
"Joys are not joys that always stay,
And constant pleasure—don't delight."
It was Flower Day of sultry, hot August, 1880—
As usual, the expresses had come in with packages, boxes and barrels of tiny bouquets and sweet flowers, collected so carefully by dear little children and flower directresses in many villages round. It was the two hundred and forty-sixth grand distribution of the Moderation Society to the Missions, Five Points and the Slums. The usual scene had passed: of the crowds of young, old, weary, lame, all classes, poor and miserable, pleading, begging, "Oh, Mister, do please give me one little flower," and the finale of so many going sorrowfully away without even a leaf.
And the Giver returned, weary, yet feeling rich and joyous. And then happy fancies came, and bright visions of the coming blessed time when all the poor shall have beautiful flowers, health and life.
Picture scenes of the crowd, the terrible poverty, of so many little children with no idea of Nature's fair country scenes, and sorrowful homes amid vice and its surroundings. What wonder, then, these have little idea of heaven, the loving angels and the good Father? And, with this loss, "the wild, intense love of the poor for flowers, and longings for the beautiful," whilst so many squander rich gifts, and even the desert places of Nature blossom with luxuriant beauty.
And then a strange questioning and wicked doubt came: Oh! why this aching void, this terrible suffering, these lives and desires for the beautiful; will they never be satisfied? Will our teachers and ministers never minister to these actual great wants of the soul? Will so much of the good and glorious be wasted and lost (seemingly) whilst the poor cry out in anguish of soul? "Oh! who will show us any good?" and suffer and die, knowing little of rest or pleasure, and starving with the spirit's unsatisfied aspirations and longings?
A thousand similar sorrowful questionings and fancies came over the Flower-Giver's mind, vision with pictures of the good and beautiful to come—and he was lost in reveries. A change came, the door opened, a bright visitant came in, saying, with smiling countenance, as if with might and power:
"I will answer these your soul-wishers, solve your doubts and show where flowers grow in all perfection and lavish beauty, and perfume the air, and you can give—give to your heart's content. Come away from these pressing cares, forget these sorrow-scenes, and leave the miseries which so oft fill the poor man's lot with bitterness. Come to the beautiful—the ideal, often the real, perfect and joyous, and enjoy this rest."
I will not tell of the time, journey or circumstances; sufficient, it was occupied and accomplished, and lo! the scenes of beauty and loveliness, a grand park and vast gardens were before me, with avenues of paths, fountains, arches, beautiful bowers, and rich perfumes everywhere from choicest flowers growing in bewildering variety and endless forms of beauty; it seemed as if
"Nature was so lavish of her store,
That the bestow'd until she had no more."
They passed gay revellers and many festive scenes; arbors, trellised with rich growing vines, hanging with the most delicate, artistic beauty; little songsters and plumed choristers made the air vocal with sweetest notes of melody. At the end of a magnificent avenue steps ascended to the summit, and showed a scene of dazzling splendor—almost spirituelle in delicate and wondrous beauty. The fairest and sweetest flowers seemed to bloom everywhere—in bed on the ground and trailing in bowers and fancy fountains, intermingled in fairy, lace-like patterns, of blooms and weavings, vines, leaves and fairest flowers, transparent, and intricate traceries of wax-like beauties, interlacing, hanging in festoons and bright garlands and fancy bouquets and

clusters of fairylike forms in endless ideas of loveliness.

It was truly a scene of indescribable beauty; a picture of heavenly charms and glory, filling the soul with delight and happiness. And this only one of countless avenues and wondrous scenes, looking far around, in never-ending vistas of charming loveliness, impossible to describe and too beautiful for reality.
"And now," asked our guide or directress of the tired, weary Flower-Giver, "here you can surely forget whilst fully enjoying and reveling with delights; here your grandest ideas of the luxuriance, beauty and fragrance of flowers can be realized; here you can cull, gather and give of blossoms and garlands to the fullest idea of profusion, and with the largest prodigality to all the poor and the thousands dwelling in misery."
"Oh, yes, yes," the Flower-Giver exclaimed, "my dream of beauty is fulfilled, my idea of happiness has realized. I can now give—give with no fear of sorrow, pleadings, and the heart's beseeching for one little flower, seeing the never-ending misery of so many, without any gleam of beauty, a smell of fragrance, or taste of joy coming into their terrible lots." Clapping his hands with delight—shouting—rejoicing, he cried: "Yes, my dream, my ambition, my hopes are fulfilled, for the poor can enjoy beauty and loveliness now."
When suddenly the door of the little Moderation's office opened, and a voice asked quickly:
"Come, Jones, are you going to stop all night? The janitress is waiting, the elevator stopped running, and the 5:20 P. M. train gone long since."

With a yawn, an exclamation of sorrow and surprise, somewhat of anguish, our Flower-Giver started up, feeling mortified and saddened.
"Alas!" he exclaimed, "it was then only a dream—vision of beauty, an ideal picture of the soul's longings, the fancy tissue of the wishes and hopes of many summers, waiting, trusting for fulfillment."
Or, rather, may it not have been the angels whispering of coming joys, the spirit's foreshadowing of some little of the heavenly gleams of beauty and love which the good, pure and holy may enjoy in the hereafter, for
"Wise Heaven does see it fit
In all of our joys to give us such alloys,
As in our sorrows comforts."

NOTE.—The Moderation Society of New York was the first to make large, free distributions of flowers to the children and poor at Five Points, the Mission and Tenement districts. One thousand press notices and illustrations, tell of the good of these distributions. Ladies, children and societies, gather these flowers and send to the Society, Great Barrington, Mass., last year sent over seven thousand free bouquets. The M. S. Society again made about two hundred and forty-five distributions Saturday, May 8, and it is a wise and beautiful manner of doing good.

Don't Give Up.

Jonah was an unwilling guest. He wanted to get out. However much he may have liked fish, he did not want it three times a day and all the time. So he kept up a fidget and a struggle and a turning over, and gave the whale no time to assimilate him. The man knew that if he was ever to get out he must be in perpetual motion. We know men who are so lethargic they would have given it up, and lain so quietly that in a few hours they would have gone into flukes and fish-bones, blow-hole and blubber.
Now we see men all around us who have been swallowed by monstrous misfortunes. Some of them sit down on a piece of whale bone and give up. They say: "No use! I will never get back my money or restore my good name or recover my health." They float out to sea and never again are heard of. Others, the moment they go down the throat of some great trouble begin to plan for egress. They make rapid estimate of the length of the vertebrate, and come to the conclusion how far they are in. They dig up enough spermaceti out of the darkness to make a light, and keep turning this way and that, till the first you know they are out. Determination to get well has much to do with recovered invalidism. Firm will to defeat bankruptcy decides financial deliverance. Never surrender to misfortune or discouragement. You can, if you are spry enough, make it as uncomfortable for the whale as the whale can make it uncomfortable for you. There will be some place where you can brace your feet against his ribs, and some large upper tooth around which you may take hold, and he will be as glad to get rid of you for a tenant as you will be glad to get rid of him for a landlord.—Christian Herald.

A Whittier Evening.

The following program for a Whittier Evening will interest and instruct:
1. Instrumental music (piano, cornet or violin).
2. Sketch of Whittier's Life (essay).
3. "The Huskers" (reading or recitation).
4. "The Angels of Buena Vista."
5. Instrumental or vocal music.
6. Haunts of Whittier (essay).
7. "Barbara Frietchie."
8. "Maud Muller."
9. "The Fishermen" (declamation).
10. Instrumental or vocal music.
11. "The Swan Song of Parson Avery."
12. "In School Days."
13. Scenes referred to in Whittier's Poems (essay).
14. Exhibition of photographs or objects illustrative of Whittier's life and poems.

A Yarn Winder.

IT WAS INVENTED BY A WOMAN FOR THE WOMEN.

One of the things made expressly for the new woman is the yarn winder. This was invented by a woman who is nicknamed "The New Woman's Friend." It does away with the necessity for assistance—something which the new woman despises—and it throws a pair of masculine hands out of evening employment—something which is a source of rare joy for the new woman. The yarn winder is a frame upon which a skein of worsted can be placed. The frame is fastened to the chair upon which the woman sits, and thus, alone with her own thoughts, she can pull off the strands of yarn in independence.
The yarn winder is in several pieces. There are two uprights, curving outward. These have screws which slip along to any desired spot, and fasten to the rounds of a chair. The ends of these upright pieces are fitted with knobs that keep the worsted from slipping off. To hold the uprights together there is a horizontal bar that fits across the lap. It has a spring mechanism which exerts a pull upon the side pieces. If the new woman who attempts to make this is not "handy with tools," she can, with a piece of picture wire, catch the sides together after the frame is on her lap. Higher up there is another bar that keeps the worsted in place, and holds the frame firm. It has notches that can be adjusted to a skein of any length.
The woman seats herself in her easy chair, slips the frame over her lap, screws it upon the chair rungs, pushes down the bar across her knees, adjusts the notches in the upper bar, and slips the skein over the top. And the

work can go merrily on, with only the family cat to assist her by her wise counsel of silver silence.—The National Recorder.

The Boston Spiritual Lyceum.

Met as usual in Berkeley Hall, Sunday a ternoon, May 9. "Is belief in a Deity one of the Teachings of the Spiritualistic Doctrine?" was the question considered by the older groups, and some very fine answers were given. While some thought that belief in a deity was a part of the teachings of Spiritualism, the majority were inclined to think that Spiritualism left the God question for each individual to settle, and a man could consistently be both a theist and a Spiritualist. The Assistant Conductor, Dr. Root, gave a fine peroration in defense of a male theistic deity.
Mrs. S. A. Frost, we were pleased to note, was so far recovered from her recent illness as to be able to resume her work with the Fountain Groups, and under her tutorage nearly every one of the little ones told in their own way why they liked the month of May the best of all the year. Mr. Watson rendered a piano solo. Little Maud Armstrong, Ansl Haynes and Johnnie Ormsby, recitations: "Winnifred Ireland sang;" the Conductor, Mr. J. B. Hatch, Jr., introduced Mr. F. A. Wiggin as a speaker who had voluntarily given up his afternoon to be with the Lyceum. Mr. Wiggin spoke of the success met with in starting a Lyceum in Indiana, and the renewed interest in the Lyceum work that is being taken throughout the country, and promised to come again before the close of his engagement and give the children some readings. The Clerk read an essay.
Subject for May 23, "What are the Duties of Children and Parents Toward Each Other?"
X. Y. Z., Clerk.

Children's Progressive Lyceum No. 1.

Met in Red Men's Hall Sunday morning, May 9. Assistant Superintendent Yeaton was obliged to conduct the exercises, owing to Mrs. Soper suffering from a severe cold. The usual number of children were present, notwithstanding they all were in the May Festival, but they looked bright and cheerful.
The older group retired to the ante-room to discuss the subject of the day, while Mr. Yeaton asked the little ones what was the difference between an Orthodox Sunday School and a Lyceum. Their answers were varied and many. Mr. Yeaton gave his thoughts on the subject, after which the Grand March was finely executed. Then the following children rendered a very fine entertainment: Play solo, Mabel Emmons; recitations, Little Weston, Iona Stillings, Nellie Robinson; our Guardian, Mrs. M. A. Brown, gave a reading; song, Ruth Gilliland, Leo Hanson.
ARTHUR F. THOMPSON, Sec'y.

ANSWER to Enigma in last BANNER: Col. Robert G. Ingersoll.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Written for the Banner of Light.

THE HOUR OF DAWN.

The stars from the blue have faded,
The waning moon has set,
And the Angel of Dawn is leaving
O'er the mountain's parapet.
A breeze in the pines is sighing,
As soft as the breath of May—
A dirge for the night that is dying,
A prayer for the coming day.
I think of the thousands lying
In slumber calm and deep,
Whose storm-tossed barks are anchored
By the peaceful shores of sleep.
They remember not the tumult
Of yesterday's heat and strife,
No more are they pressed and haunted
By the woes and wants of life.
Oh, ancient mountain warder,
Be merciful, I pray!
For the sake of the many sleeping,
Keep fast the gates of day;
For many a brow that is cloudless
Will soon be dark with care,
And lips that are hushed and silent
Will quiver in anguished prayer.
Then linger awhile by the portal,
Oh, god of the morning light!
Your wand is aglow with beauty,
But it waxes to sorrow and blight.
In prison-cells they are dreaming
Of the beautiful days of youth,
Ere the careless feet had wandered
From the ways of peace and truth:
The loving voice of a mother,
A sister's fond caress,
Have part in the sweet delusion
With the old-time tenderness.
On the hills of their native country
The weary exiles roam,
And hear as the twilight gathers
The dear old songs of home.
And friends whom fate has severed
By long and dreary years,
Now long with joy in each others' eyes,
And smile through happy tears.
Even those whom death has taken
We meet in the Realm of Sleep;
Through the peaceful hours of the starry night
A tryst with them we keep.

How gladly they come to greet us,
As if it were only a day
Since out by death's silent portal
They went from our life away!
I deem it not all a delusion,
I think it not all a dream.
When these rays of celestial brightness
Through earth's dark shadows gleam.
Perhaps the suburb of Heaven
Is the beautiful Land of Rest,
Where the soul in freedom wanders
With those it loves the best.
When the mortal is still in slumber
The spirit seeks its own,
In the land where our loved are dwellers,
We can never be alone.
But lo! the truce is ended,
The reveille soundeth clear;
Fair morning stands on the summits,
God help! the day is here.

So, Conventry, Ct. SARAH WARD.

May Festival.

Mrs. William S. Butler achieved another success, and Mrs. Lilla Viles-Wyman an artistic triumph, Saturday, May 8, at the ninth annual May Festival in Music Hall. From start to finish the program was one continued delight to the hundreds in the great company which crowded the hall at both the afternoon and evening performances. Encores were numerous, and the little artists seemed to delight in responding to the invitation of the lookers-on.
The arrangement of lights added much to the effect of the scene, while the elaborate decorations made the interior more fitting for the display of the lovely costumes in which all the performers were dressed.
The Fadette Orchestra played a great variety of music, some of it classic and some from the light operas. Its work was thoroughly enjoyable. Miss Estelle M. Churchill was pianist.
Much of the success of the Festival was due to Mr. Harold Leslie, the General Manager.

May Magazines.

THE NEW ENGLAND MAGAZINE for the current month has as opening paper an admirable article written by Mrs. Helen B. Emerson, on "Daniel Chester French," who stands to day in the very front rank of American sculptors. There are many of Mr. French's great works represented; a picture of the monument to John Boyle O'Reilly, recently dedicated in Boston, is the frontispiece. Another of the illustrated articles in this number is one entitled "The Artist in Greenland," written by Russell W. Porter, a student of the Massachusetts Institute of Technology, who accompanied Lieut. Peary in his last summer's expedition to Greenland. There are also, as usual, many historic and educational articles from prominent authors, and the many illustrations add much to the interest of the same. Warrent F. Kellogg, 5 Park Square, Boston.

RECEIVED: The Ladies' Home Journal, The Curtis Publishing Company, Philadelphia, Pa.

Truth, published at 1035 Washington street, Oakland, Cal. Werner's Magazine, Elkar S. Werner, owner and editor, 108 E. 10th street, New York. Will Carleton's Magazine, Every Where, Brooklyn, N. Y. The Medium, Los Angeles, Cal. The Coming Day, edited by John Paxe Hopps, Williams & Norate, Henrietta street, Covent Garden, London. The Kinder garden News, Milton Bradley Co., Springfield, Mass.

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.

New York.

HEUVELTON.—W. K. Barter writes: "The faithful followers of Spiritualism in our little village have been holding meetings every Sabbath evening for the last year at the home of Mrs. S. E. Woodside, which is always lighted and thrown open with a warm welcome extended to all seekers of truth; and the friends have been made happy by the rays of spiritual light and new thoughts gathered from the lectures and poems given through Mrs. Woodside, which she so kindly read to us on these occasions. They are of a very high spiritual type. Mrs. Woodside's mediumship is destined to make a mark in our Cause. She is a noble type of womanhood, and highly respected by all who know her. Her knowledge of Spiritualism has taken her out of the Methodist Episcopal Church, where she was in high standing.
We celebrated the Forty-Ninth Anniversary of our philosophy in our feeble way, with music and lecture, and poem written for the occasion. At this meeting it was decided to engage the services of Lucius Colburn, lecturer and test medium of Manchester, Vt. For the last few Sabbaths he has held his audiences with great interest, and proven to them beyond a doubt the sweet truth of spiritism. His lectures are logical and instructive, wreathed with beauty of thought and exhortation.
We regret much his departure from our little hamlet. He returns to his native State to commence his summer work. He takes a very active part in the work, both as a lecturer and test-medium, at Queen City Park, which all know who visit that beautiful summer resort.
While Mr. Colburn was here it happened to be the thirty-ninth anniversary of the marriage of Mr. and Mrs. John Best. The friends decided to give them a little surprise, which proved to be a success. The friends and neighbors met at an early hour on the evening of the 17th, and carried out the following program: First, a fine selection of instrumental music, rendered by three young gentlemen; appropriate remarks by L. Colburn; musical selection; poem by Mrs. S. E. Woodside, written for the occasion; instrumental music, "Silver Threads among the Gold."
The friends left Mr. and Mrs. Best a few tokens of remembrance, which were presented by Mr. Colburn with fitting remarks, and responded to by Mr. Best in a touching manner, showing his appreciation of the thoughtful kindness of his friends. He said that of the thirty-nine mileposts he had passed there were none which held a higher or more tender place in his memory. The friends left at a late hour, with best wishes for many more years of happy married life for Mr. and Mrs. Best.
Mrs. Best has been totally blind for the last thirty years, and has the sympathy of her many friends. She bears her affliction uncomplainingly, is a kind wife and mother, and always has a cheerful welcome for all who come to her home.
Mr. and Mrs. Best are worthy people, and staunch advocates of the cause of Spiritualism."

ROCHESTER.—G. W. Kates writes: "The First Spiritual Church will close meetings for the summer the last Sunday in May, when Mrs. Kates and self will leave for a much needed rest. We are making progress with the development of a local interest, and we hope it is to be permanent. Our membership is increasing, and with it is coming a definite support. Liberal funds are being subscribed toward the church needs for the ensuing year, and to provide for the semi-centennial celebration to be held at the Anniversary dates proper, previous to the National Jubilee, and also to create a building fund for the 'Fox Memorial Hall.' We shall hope to receive donations from every friend of Spiritualism. We received very liberal subscriptions at our meeting last Sunday night, and will materially increase it at every meeting during May. Thus we shall be getting continually in better shape for the great work dependent upon us here in Rochester—greater, we feel, than it is elsewhere."

Mrs. Kates and self feel a deep gratitude to the friends in Rochester for help and appreciation. Our efforts have been well sustained by Bro. A. K. Sisson, President of the Society, Prof. N. H. Eddy, a well known local astrologist, and Mrs. H. H. Jeslyn, healer and medium. These are devoted laborers, and we shall ever be their debtors.
The Woman's Helping Hand Society is giving good help, and by social meetings is adding to the building fund very materially. It will continue its socials during the summer. The Fraternity organization, with the writer as Supreme Control and Prof. Eddy as Scribe, is doing a good work also, but in a quiet way. Altogether we feel that great progress has been made in Rochester."

SING SING.—Sydney Laurence says: "The religion of the scientific researcher has long been a matter of intense curiosity to me. At times I have inclined to the belief that he has none; again I have thought it embodied in the words of those who say, 'Oh! I don't care for creeds; to benefit my fellow-men is my religion.' How beautiful such a religion as this would be! To take six hundred monkeys and cut out parts of their brains would then be a 'religious act.' To inject fifty guinea pigs with a 'living broth culture' of some loathsome disease, and watch for months their struggles for life, would be another 'religious act.' I might trace this further, but will not, for light has streamed in on this vexed question, and I now see that were this the religion of the scientific researcher it could not be carried on in the foregoing manner, because such experiments as those above given do not, and never can, benefit one's fellow-men. Am I, then, thrown back on the conclusion that this sapient individual (I allude to the scientific researcher) has no religion at all? No, for there has lately come to my notice a book on the Vedanta Philosophy, and in that I find the answer to my oft-repeated questionings. The scientific researcher is a Raja Yogi. I come to this happy conclusion thus: First, A Raja Yogi is one who believes only in inferential knowledge, gained by personal experience. So does the scientific researcher, who advocates the training of young men for the medical profession by the wholesale vivisection of animals, not to prove an unknown fact, but simply to demonstrate one which has been common property for ages. Second, A Raja Yogi believes that perfect bliss, even while in the body, may be obtained by the expulsion of fear and the knowledge of one's own perfection. The scientific researcher would be perfectly blissful could the fear be expelled that his experimental freedom may be curtailed. He already knows that his own nature is 'eternally pure and perfect'—he could sit through all the ages with 'breast, throat and head in straight line,' regarding with the most intense and concentrated introspection his own perfection, were it not for the haunting fear that sometime, somehow, through some latent and now almost extinct feeling of justice, we shall, in the dim future, get a law preventing his vivisectional researches. That he is a Raja Yogi who can doubt? Will no one step forward and annihilate the anti-vivisectionists, that this eternally perfect being may continue to contemplate his perfection in peace?"

SYRACUSE.—A correspondent writes: "The First Society of Spiritualists of Syracuse, N. Y., held its regular Sunday afternoon meeting on May 9 in Empire Hall. Opening remarks by

Mrs. M. H. Cowan, followed by singing by the congregation.

As a speaker had not been engaged for the afternoon, Mrs. Cowan requested someone to suggest a subject for discussion. Mr. A. E. Underhill asked, 'Where did all the knowledge we possess come from? And how did it come up to the present time?' Mrs. Armstrong, Mr. Otis, Mr. Lord, Mrs. Cowan and Miss A. M. Armstrong gave answers, all of which were very good, some of them covering a wide range of thought. The discussion will be continued Thursday evening at Mrs. Smith's, 112 Burnett Avenue.

Singing by the congregation, and closing remarks by Mrs. M. H. Cowan.

BANNER OF LIGHT on sale at our Sunday meetings.

LILY DALE.—W. H. Bach writes: "We left Springfield, Mass., May 5, and came through to this point, where everything gives us a warm welcome.

Cassadaga Campground is beautiful in the summer, but when they are seen with the fresh foliage, the spring flowers and all the preparations that are now going on, they appear doubly so. The woods around the camp are full of flowers, and acres of blue, yellow and purple violets can be seen. Other plants, trees and shrubs are scattered around, and the air is full of their perfume.

Notwithstanding the hard times, many improvements are being made. Even so early in the season there are extensive changes, although the Association has not as yet begun its work. Cottages are being moved to different locations, and additions being built. Plants are going out, shade-trees being planted, and a spirit of external improvement seems to animate each of the one hundred families now said to be on the grounds.

We were honored by a short visit from President Gaston a few days ago, but I was not able to get the full program of the June picnic. It is settled, however, that it will be held Friday, Saturday and Sunday, June 11, 12 and 13—and among the speakers on that occasion will be Moses Hull. W. W. Hicks is expected every day, and will doubtless be here during the picnic. I will be able to give the complete program next week.

I will remain at this point during the summer, and will go out in the vicinity for public work, when requested. Address Lily Dale, N. Y."

Massachusetts.

LOWELL.—Sec'y writes: "The ladies connected with the First Spiritualist Society of Lowell, Mass., have formed a Ladies' Aid Society, and elected the officers as follows: President, Miss N. Tucker; Vice-President, Mrs. Jones; Treasurer, Mrs. Arthur; Secretary, Miss Daisy E. Barnard.
We have selected May 30 as 'Ladies' Aid Sunday,' and have engaged Mr. F. H. Roscoe of Providence to speak for us, and we anticipate a grand treat."

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected a cure in all cases, and 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 states that he has a catarrh, 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.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Compulsion, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save money. Good Agents wanted. Address EGYPTIAN DRUG CO., New York. Mar. 6.



Who opened that bottle of Hires Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

HIRES Rootbeer

Is composed of the very ingredients the system requires. Aiding the digestion, invigorating the nerves, purifying the blood. A temperance drink for temperance people.

Made only by The Charles Heile Co., Phila.
A package makes a gallon.
Sold everywhere.

THERAPEUTIC SARCOGNOMY.

The application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and treatment of bodily and mental diseases by Electricity, Nervous, Medicine and Hemostasis; with a Review of Authors on Animal Magnetism and Mesmerism, and a Description of Instruments for Electro-Therapeutics. By JOSEPH RODES BUCHANAN, M.D.

This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the human body. It contains twenty-six chapters of vigorous and trenchant presentation of the new philosophy and new practice, showing important errors in the theories of the leading physiologists, explaining the relation of the soul and brain, and their joint action as the source of vitality, not by speculative argument, but by experiment and pathology. Showing the anatomical, neurological and therapeutic relations of the spinal column; explaining the vital relations of all parts of the brain; a new view of health—its relation to the brain and its preservation; illustrating the application of the psycho-vital forces; a full exposition of pneumatic treatment, guided by Sarcognomy, as the most important contribution of the century to therapeutics; a comprehensive review of electro-therapeutics; narratives of the numerous and wonderful experiments of the author, which reveal the laws of Sarcognomy; an exposition of electro-therapeutic apparatus, with new views and original applications described; electro-therapeutics guided by Sarcognomy (55 pages)—a complete code of practice in diseases generally.

One volume, Imperial 8vo, 700 pages, cloth, neatly printed and elegantly bound, with valuable and original illustrations. Price \$5.00, postage 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE STAR OF ENDOR.

BY ELEN CORLI.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on the Eastern coast of the United States, it need be said further than that Ellen Corli is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents.

Introduction.—A Reminiscence of Years Ago. Chapter I. Initiation at the Mystic Shrine. 2. Entrance—From Earth to Nehru. 3. From Nehru to the Astral Bodies. 4. Hysteresis. 5. The Astral Plane. 6. The Hysteresis. 7. Science and Science. 8. Wisdom and Credulity. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Infinite within the Finite. 12. Deduction from the preceding. 13. The Personality of Jesus, the Nazarene. 14. The Messiahship. 15. The Birth of Jesus, the Christ. 16. The Casting out of Evil Spirits. 17. The Eucharist. 18. His Disciples. 19. The Resurrection. 20. The Ascension of Jesus, the Christ. 21. The Crucifixion. 22. The Resurrection. 23. The Soul's Night. 24. The Soul's Morning. 25. Love to the Religious Theologian. 26. That Man of Straw. 27. Love to the Person. 28. The Personality of the Preceding Chapters. 29. Liberal Religion and Scientific Thought. 30. Eclecticism and Autism. 31. The Prime Ethical Rule separated from Dross. 32. Eclecticism and Selfishness. 33. Analysis of the Psychic Organ. 34. The Personality of the Personality. 35. The Personality of the Personality. 36. The Personality of the Personality. 37. The Personality of the Personality. 38. The Personality of the Personality. 39. The Personality of the Personality. 40. The Personality of the Personality. 41. The Personality of the Personality. 42. The Personality of the Personality. 43. The Personality of the Personality. 44. The Personality of the Personality. 45. The Personality of the Personality. 46. The Personality of the Personality. 47. The Personality of the Personality. 48. The Personality of the Personality. 49. The Personality of the Personality. 50. The Personality of the Personality. 51. The Personality of the Personality. 52. The Personality of the Personality. 53. The Personality of the Personality. 54. The Personality of the Personality. 55. The Personality of the Personality. 56. The Personality of the Personality. 57. The Personality of the Personality. 58. The Personality of the Personality. 59. The Personality of the Personality. 60. The Personality of the Personality. 61. The Personality of the Personality. 62. The Personality of the Personality. 63. The Personality of the Personality. 64. The Personality of the Personality. 65. The Personality of the Personality. 66. The Personality of the Personality. 67. The Personality of the Personality. 68. The Personality of the Personality. 69. The Personality of the Personality. 70. The Personality of the Personality. 71. The Personality of the Personality. 72. The Personality of the Personality. 73. The Personality of the Personality. 74. The Personality of the Personality. 75. The Personality of the Personality. 76. The Personality of the Personality. 77. The Personality of the Personality. 78. The Personality of the Personality. 79. The Personality of the Personality. 80. The Personality of the Personality. 81. The Personality of the Personality. 82. The Personality of the Personality. 83. The Personality of the Personality. 84. The Personality of the Personality. 85. The Personality of the Personality. 86. The Personality of the Personality. 87. The Personality of the Personality. 88. The Personality of the Personality. 89. The Personality of the Personality. 90. The Personality of the Personality. 91. The Personality of the Personality. 92. The Personality of the Personality. 93. The Personality of the Personality. 94. The Personality of the Personality. 95. The Personality of the Personality. 96. The Personality of the Personality. 97. The Personality of the Personality. 98. The Personality of the Personality. 99. The Personality of the Personality. 100. The Personality of the Personality. 101. The Personality of the Personality. 102. The Personality of the Personality. 103. The Personality of the Personality. 104. The Personality of the Personality. 105. The Personality of the Personality. 106. The Personality of the Personality. 107. The Personality of the Personality. 108. The Personality of the Personality. 109. The Personality of the Personality. 110. The Personality of the Personality. 111. The Personality of the Personality. 112. The Personality of the Personality. 113. The Personality of the Personality. 114. The Personality of the Personality. 115. The Personality of the Personality. 116. The Personality of the Personality. 117. The Personality of the Personality. 118. The Personality of the Personality. 119. The Personality of the Personality. 120. The Personality of the Personality. 121. The Personality of the Personality. 122. The Personality of the Personality. 123. The Personality of the Personality. 124. The Personality of the Personality. 125. The Personality of the Personality. 126. The Personality of the Personality. 127. The Personality of the Personality. 128. The Personality of the Personality. 129. The Personality of the Personality. 130. The Personality of the Personality. 131. The Personality of the Personality. 132. The Personality of the Personality. 133. The Personality of the Personality. 134. The Personality of the Personality. 135. The Personality of the Personality. 136. The Personality of the Personality. 137. The Personality of the Personality. 138. The Personality of the Personality. 139

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 89 Bowdoin Street (from 65 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Transacting business by mail, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawing matter for article or articles in question.

Banner of Light.

BOSTON, SATURDAY, MAY 22, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

PUBLICATION OFFICE AND BOOKSTORE.

No. 9 Bowdoin Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY.
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY.
89 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac C. Rich, President.
Fred. G. Tuttle, Treasurer.
Harriet D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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.

Materialization.

This topic is one of deep interest to Spiritualists, and should be carefully studied by all lovers of truth. Even after a quarter of a century has elapsed, there are many Spiritualists who do not accept materialization as a fact. They have good arguments on their side, and neither ridicule nor abuse will controvert them. The believer in materialization must have a reason for the faith that is in him, both from the standpoint of logic and demonstration in fact.

Bare assertions count for nothing when unsupported by proofs, and wild guessing and statements of half truth in the past have been such as to repel many of the best people in the land from investigating this important branch of Spiritualism. The methods adopted to place the phenomenon of materialization before the people have not commended themselves to the scientific world, with but few exceptions, during the past twenty years. This has been largely due to the unwillingness on the part of some mediums to submit to reasonable test conditions asked for by investigators. Many so-called scientists have been absolutely unfair in their demands upon mediums, hence have shut the door in their own faces at the very threshold of their investigations.

In order that there may be no deception on either side, there should be absolute fairness manifested by both the medium and the investigator. The former should be frank with his visitor, and give him such assurances as will indicate that everything is open and above-board. This spirit should be met by one of equal fairness on the part of the investigator. The conditions resulting therefrom could not be otherwise than of the very best, and excellent results would be almost certain to follow.

But the first point to be settled in the minds of many people is this: Is materialization a fact? That question is one that must be settled by each individual for himself. To our mind an answer is readily found by looking upon the trees in the forest. They materialize their forms out of the atmosphere, moisture and elements in the earth, upon which they feed. If the force in a tree can materialize a form for itself, under the impulse of impersonal life, why cannot a personal being, possessed of power of will, intelligence and desire, command such elements as are necessary to build up a temporary material form for its immediate use?

We have seen what we feel to be genuine materialization on several occasions. But we are convinced that a vast amount of so-called materialization is mere pretense. The excessive drafts upon the magnetic forces of the medium render it absolutely impossible to produce very many forms during a single seance. The extravagant claims made by some mediums are therefore open to question, especially so when they declare that fifty to one hundred forms appear during one seance. We do not presume to judge between the possible and the impossible, yet we must be guided by the light of reason, and follow the rulings of the Supreme Court of common sense.

If one spirit, under favorable conditions, can and does build up a temporary form in which to manifest his presence to his loved ones, who crave such a manifestation, the question of materialization is settled at once and forever as a fact. What one can do, all can do when favored by the same conditions, desires and impulse of will. Nature's laws are fixed and unvarying, hence are never set aside

at the willful caprice of either man or angry God. One genuine phenomenon proves the truth of materialization.

If materialization be true in the so-called material world, by what law is man ruled out of the question when natural law is involved? The spirit or soul of man is a part of the infinite whole, hence is governed by infinite law, and is capable of exercising his will and right of choice in making use of the varied forms of expression of that law. Materialization, in our opinion, is a stupendous fact, but it does not come at the beck and call of those who claim greater power than is possessed by Infinity. It is not outside of natural law, but is in complete harmony with it. It is, therefore, a natural phenomenon, and takes place whenever the subtle chemical as well as spiritual forces unite to produce it. No individual, or body of individuals, has full control of the key to the storehouse of these subtle agencies, hence cannot produce at will what is outside of the natural laws of the universe. In other words, that which is often given as materialization is but its counterfeit, gotten up by the unscrupulous for the purpose of filling their pockets with the current coin of the realm, rather than giving to the world the brighter and more valuable coin of spiritual truth. We must learn to discriminate between the real and the spurious, and manfully defend that which we know to be true.

Bishop Sessums.

Bishop Sessums of New Orleans, one of the leading lights in the Episcopal church, is accused of heresy. He preached a very able sermon April 21 in St. Paul's church, New Orleans, in which, so his enemies assert, he taught an entirely new religion. He is said to have ignored the doctrines of Christianity and the Bible, and substituted for them a broad humanitarianism, recognizing the universe as God, as well as the final pardon and restoration of all sinners, whether repentant or not.

This sermon was published in full in the secular papers, and created a profound sensation. Bishop Keener of the Methodist church attacked it as heterodox, and antagonistic to Christianity. His cry of alarm was taken up by other clergymen of the city, some fifty in number, all of whom united in a public arraignment of the daring Bishop, charging him with heresy upon seven cardinal points of doctrine. Rev. H. H. Waters, rector of St. Paul's, the church in which the objectionable sermon was preached, undertook to bring the Bishop to trial in his own denomination. The attack of the fifty clergymen, coming from outsiders, will probably pass unnoticed by the Episcopalian authorities, but our readers will note its significance when they realize that eighteen Presbyterian, seventeen Methodist, twelve Lutheran, and three Baptist ministers found it necessary to unite in an attack upon a clergyman in high standing in another denomination. The foundations of their belief must indeed have been rudely shaken by Bishop Sessums, or they would not have felt it necessary to pose as defenders of the faith.

We append the seven exceptions taken by these men of God to the teachings of the Bishop that our readers may see how heinous (?) his offense really is. "We take exceptions to his sermon because of

"1. Its undisguised pantheism in denying the personality of the Divine Being reduces him to mere intellect.

"2. The explicit denial of the fall of man from a state of primitive holiness, with the derivation of a corrupt nature consequent thereupon.

"3. In the express denial that Christ hath 'redeemed us by his blood,' being not a sacrificial offering for sin, but consisting merely in the influence of a good example reclaiming man from the error of his ways.

"4. In the open disavowal of belief in any judicial process against the sinner, and the absolute denial of the future punishment of the wicked in the world to come.

"5. In the assertion of the final restoration of all men to the favor of God in a state of probation after death.

"6. The signing of religion into mere humanitarianism, bounded only by the human table of the law, and in which God has no rights through the practical abolition of the first table.

"7. The significant omission, in a scheme professing to define the Gospel of Christ, of the necessity of faith in the Redeemer, and of repentance for sin, of love to God, or any of the graces of the Holy Spirit."

Bishop Sessums was not at all disconcerted by the wrath of his ministerial brethren, so he stated that he would reply to his critics from the same pulpit in which he preached his now famous sermon of April 21. On May 9 he made his reply. In it he reiterated all of his former statements, but declared that he accepted the doctrine of the divinity of Christ, which he was accused of denying.

The case will not end here. A trial for heresy will undoubtedly be the result, and one of the brainiest, most scholarly men in the Episcopal church will be forced out of its fold. Thomas Dixon was not far out of the way when he said that a thinking man in the pulpit had to get out of it, or stand trial for heresy. Bishop Sessums holds to an exalted pantheism, with the universe as God, and the tenets of Universalism in regard to the future life. He is, therefore, a heretic, and will be shunned as a Pariah by his church.

These church controversies are very interesting to outsiders, for they prove that the heaven of reason has begun to work even among the theologians. Of course the explosions will be violent, and many thinkers will be almost flayed alive by the bigotry and intolerance of the churchmen. Out of these controversies, church trials and schisms, will arise a more rational and tolerant form of religious thought to bless the world with his light. Such men as Bishop Sessums only need a knowledge of spirit-return to make them broad-minded Spiritualists. When the opportunity is given them to investigate Spiritualism in a satisfactory manner, no doubt they will eagerly embrace it.

In the rapidly growing liberality of the pulpit, Spiritualists can read a striking object lesson. The churches will soon endeavor to absorb Spiritualism, and then claim the credit of having given it to the world in its modern form, unless Spiritualists cease their petty jealousies, backbitings and nonsensical quarrels over nothing, and unite in an endeavor to prove to the world that they wish to bless humanity. Then Spiritualism will be saved to us as a priceless heritage from on high, but the jewel will be taken from us if we prove ourselves unworthy to be its custodians.

We acknowledge, with thanks, the receipt of a musical production by Mrs. Mark Stevens, of Flint, Mich., entitled "Knights of the Royal Guard March." It is published by the Central Music Publishing Company, Detroit, Mich., and sells for seventy-five cents per copy.

The City and the Country.

The crowded condition of our American cities, and the increasing tendency of the rural population to converge upon them, are problems that are giving our political economists no end of trouble. In the New England, Middle Atlantic and Central Western States, farms are being abandoned by their occupants for the uncertain life of the great cities and its consequent hardships. Young men and women in their early teens fly cityward at the first opportunity.

The superior educational advantages of the cities will account for the forsaking of the country by so many parents, but there are other causes that must also be noticed. Young people forsake the farms because of the interminable drudgery of farm-work and total lack of amusements. They wish diversion in the way of entertainments of a good character, and desire to improve their minds in every possible way. Art, science, philosophy, instruction, and (to them) harmless amusements, can be obtained in the cities; why, then, should they not go there?

Even when they find themselves disappointed in regard to their expectations of enjoyment and improvement of their social and financial conditions in the city, they are yet unwilling to return to their old homes in the country. They will bear the severest privations and keenest sufferings without complaint, so long as they are permitted to stay in the city. The beautiful things they can see, the parks, fountains and magnificent buildings, appeal to an innate artistic sense that is a legitimate part of their natures. They know that none of these things are to be found in the country, and they cling to them, and to the partial glimpses of the splendors of wealth and fashion across whose pathways they occasionally stumble.

Country life could be made so attractive that the floating or surplus population of the cities would voluntarily seek it. Good roads, a little leisure for study, less downright drudgery in farm labor, a few more home comforts and better schools, will all have a tendency to draw the people to the rural districts. An extension of the free delivery postal system to take in all precincts of the country, will be a great help to the solution of this problem. The people could thereby be brought into daily contact with the great outside world, through the agency of the great dailies and speedy responses to their letters, and would not feel their isolation as they do now.

Many of these reforms can be obtained through legislation. It is the duty of the government to concern itself with the welfare of all its subjects, hence it should provide means by which their condition can be improved in every way. The example of several of the European nations can be followed with profit in many directions, especially in relation to good roads and postal extensions. These reforms have done much for England, and will prove lasting blessings for our own nation. "Gen." Coxey's scheme of good roads was, and is, no chimera. If this nation would go forward, it must adopt some measures for the relief of the people.

By taking the army of the unemployed into the country to work upon the roads, our cities will be relieved of a heavy burden, the workmen will be attracted to the country, new farms will be opened up, revenues increased, and great good rendered to all sections. If our cities continue to receive the European refugees, seeking freedom, our rural people, and their own natural increase as well, the municipal governments will be forced to seek State aid in the near future. The bitter suffering of the past few winters in the great cities of the land will ultimately in something far more serious than the late Civil War. "Something is wrong," is the cry of the un-housed masses, and if they once determine to right that wrong they may destroy their only protector. A few more Bradley-Martin balls, Marlborough and Gould weddings may prove the match that will ignite the fuse to a magazine whose explosion will shake the foundations of the civilized world. We should act while yet there is time, and see to it that the government at once concerns itself with the welfare of the people.

God's Poor Fund.

For many years THE BANNER has been doing a charitable work in a quiet way through the instrumentality of a special fund known as "God's Poor Fund." From this source immediate relief has been rendered to scores of needy persons in various sections of the United States, without which aid they would have suffered great hardships.

The hard times of the last few years have sadly depleted this fund now in our possession, and we appeal to the liberal minded in our ranks to assist us in doing this work. It is independent of all other charitable work done in the name of Spiritualism, and conflicts with none. We would be pleased to receive such donations as can be spared by those who have means to give for a noble purpose. The demands have been frequent of late, and now is a good time to replenish the fund for the benefit of the worthy poor.

We feel that THE BANNER should be sustained in this laudable enterprise by all who have a few pennies, dimes and dollars to lay upon the altar of Spiritualism. The money thus donated will be sacredly devoted to alleviation of suffering, and will return to bless the givers a thousand fold. May we not hope for a speedy response to this appeal? Other enterprises also present their claims to the spiritualistic public, but this special work of THE BANNER is one that should commend itself to its friends who are interested in its progress and desirous of enlarging its sphere of usefulness. Send all contributions to Banner of Light Publishing Co., marked, "God's Poor Fund." May the responses be many and prompt.

Religious revivals have been prevalent throughout the country during the winter and spring months just past. Religion is well enough when made practical, but it seems to THE BANNER that the people of the United States should be more concerned with feeding the hungry, clothing the naked, providing work for willing hands to do, than with lurid sermons depicting the horrors of a hell of which the preachers know absolutely nothing. Home missions are needed, and foreign nations, especially those of the Orient, whose ethics Christianity cannot touch, can well do without American money.

Revs. T. Ernest Allen of West Dedham, Mass., and J. Harry Holden of Attleboro, Mass., were welcome visitors at the editorial sanctum last week.

Cuba.

The reports from Cuba state that ruin and disaster stalk that fair Isle from shore to shore. The butcheries of the Spaniards can never be described, nor comprehended by the average mind. The most highly civilized of all nations upon the globe, the United States of America, looks on complacently and does nothing. President Cleveland was bitterly denounced as a coward in the last Congress for his do-nothing policy, yet his successor, who is following almost identically the same policy, is not even mildly criticized by these professed lovers of Cuban liberty.

We have no sympathy with jingoism, but we are advocates of freedom, and feel that the struggling Cubans have earned their liberty. The United States should take action at once, and prove that our nation stands for something more than mere words. Action in their case would set an example for the great Powers of Europe in their dealings with Crete and Greece. Armenia, Cuba, Crete and Greece—all struggling for a righteous cause, yet the civilized world, so called, permits wrongs unspeakable, and does nothing to stop them.

Fred P. Evans.

The Philosophical Journal of April 8 continues an extended account of an interesting slate-writing seance given by Fred P. Evans in Golden Gate Hall on the 28th of March. Previous to the slate writing he gave many verbal messages and tests, that were duly recognized by the audience. The slate-writing test was very convincing to all who witnessed it. Mr. Evans did not touch the slates, which were brought to the hall by a skeptic, and they were not out of the sight of the audience for one moment. Such evidences as these are what the materialistic world needs to call its attention to psychic facts. Mr. Evans is doing a good work. The Journal's account is intensely interesting, as many startling phenomena are recounted in it that were definitely substantiated. An excellent cut of Mr. Evans appears upon the first page of the same issue of the Journal.

The Ohio Association of Spiritualists selected the following officers for the year next ensuing: President, Hon. E. W. Bond, Willoughby; First Vice-President, Dell A. Herriek, Akron; Second Vice-President, Mrs. Carrie Firth-Curran, Toledo; Secretary, Chas. W. Taylor, Lima; Treasurer, John D. Arras, Columbus; Trustees, J. E. Bruner, Cincinnati, W. H. Myers, Van Wert, Mrs. Elizabeth Coit, Columbus, Mrs. Abby L. Pettengill, Cleveland. The Buckeye Spiritualists have made no mistake in the choice of their officials, and a good report will be presented at the close of the year by them all.

A recent communication from a BANNER subscriber reveals the sad news that she is soon to be taken to the almshouse of the town in which she has lived for many years. She has been a Spiritualist over forty years, and has taken the BANNER OF LIGHT since 1872. She is anxious to enter the Waverley Home, where she can be among those of her own faith. The Veteran Spiritualists' Union has an opportunity here to do good, and we believe that that good will be speedily done.

A negro preacher in Elba, Ala., May 9, offered his son Isaac as a sacrifice to God, as Abraham of old is said to have tried to do. The preacher had been dwelling upon Abraham's sacrifice, and wished to prove his own devotion, hence sacrificed his boy. What a hue and cry would have arisen had the insane preacher been a Spiritualist! As it is, he was merely temporarily insane, hence unaccountable for his actions.

Many letters commending our recent leader on "Ordination" have been received during the past week. We are pleased to note that THE BANNER's policy upon this question is approved by so many of our readers, and thank them for their expressions of good-will. We have nothing to retract from what we have said in regard to this topic, and shall say more when necessary.

Are there not fifteen hundred Spiritualists in the United States of America and Canada who are willing to give one dollar each for the purpose of testing the validity of the Babe will. Who will join us in giving this small sum for a worthy object? Mrs. Rachel Walcott of Baltimore has set the ball in motion by a donation of twenty dollars. Who will be next? Remember, all moneys are to be sent to Francis B. Woodbury, 600 Pennsylvania Avenue, S. E., Washington, D. C.

James G. Clark, the poet of the people, is reported as slowly convalescing from his recent illness. He says that he has found many new themes upon which to write during his sojourn in the vicinity of the Valley of the Shadow. May he be spared many years on earth to write the songs of the people is the prayer of his thousands of friends, who should unite their thought forces to the end that his recovery may be more speedily enhanced.

Evidently Ordination is out of favor in California as well as in this State. The Medium says:

The charter recently granted by the State of California to the Ladies' Independent Aid Society of this city does not authorize them to ordain mediums. A contemplation of some of the sample "ministers and teachers" turned out by other societies influenced the members of this to dispense with the ordination part of the program.

No word has as yet been received from Maine, New Hampshire and Rhode Island in regard to State organization. The Providence, R. I. mass meeting, April 21, awakened a great interest in the subject, and Mrs. Ida P. A. Whitlock, State Agent for Rhode Island, should be encouraged in this work. Why do not the thousands of Spiritualists in the three States named arouse themselves and do something for the cause they love?

The St. Louis Butchers and Packers Magazine for May contains an account of the apprehension of a thief through the agency of a medium. The Progressive Thinker recently gave a full account of this same experience in its columns. Clairvoyance will reveal many startling facts to a skeptical world when used scientifically. This St. Louis experience is but one out of many similar cases.

Dr. C. W. Hidden's new song, "The Organ in the Corner," music by Allan G. Tomson, has been received at this office. It is designed to awaken many tender memories of home-life upon the hillside farms in New England. Orders will be received at this office.

Verification of Spirit Message.

To the Editor of the Banner of Light:

Pardon my delay in responding to the beautiful message from my sister, MARY A. HAYDEN, published in a recent issue of THE BANNER. I waited for an expression of opinion and feeling on the part of the children who had read it before I made a response. "It sounds just like mother," was their unanimous verdict. Sister Mary was a felloppos and gifted correspondent, and the whole message was an evidence of her talent in that direction. My sisters Lucy and Harriet were especially charmed and delighted with it. The number containing it will be preserved with a sacred care. God grant long life to sister Jennie K. D. Conant, that others may be as blessed through her ministrations as have we. Now, father and mother, when you find conditions favorable, send us a word or two, either of you, and tell us of the ineffable joy you felt when Lizzie came to see you. And, Lizzie, a message from you at any time will make us inexpressibly happy. We will patiently wait.

Yours gratefully,

JOSEPH D. STILES.

Weymouth, Mass., Jan. 1, 1897.

Like a voice from out the "Silent Land" does the above letter seem to the many friends of our late brother Joseph D. Stiles. His letter of verification was received many weeks ago, when changes were being made in the editorial staff of THE BANNER, and was carefully laid away for future use. The letter was not found again until after Mr. Stiles had entered spirit-life. We gladly give it space in our columns, and trust this explanation will satisfy our arisen brother, as well as his friends yet in earth-life.

Entered the Higher Life.

HARRIET A. ADAMS, widow of JOHN S. ADAMS (late of the BANNER OF LIGHT), entered the Better Country from her residence at Lagrange street, West Roxbury, May 11.

This lady (who since the decease of her talented husband has been but seldom heard from by the friends of Spiritualism and the other reforms with which both herself and her faithful companion were so closely united) concluded the weary path of earth's sore-laden wanderers at her residence the past week. Many of THE BANNER's readers have been pleased with the fruits of her pen, which have been given through its pages in fullest measure, and in all the various periods of its existence—from the very earliest.

Mrs. Adams was a woman whose influence was firmly exerted in the home, as well as among the world's workers outside. She was a writer of remarkable capacity and sterling power. Among the principal of her works which have been for sale by THE BANNER publishers during the past years may be noted: ALLEGORIES OF LIFE, BRANCHES OF PALM, etc. There are also other expressions of her thought which are known to the readers of spiritual and reform literature.

Since the decease of her husband, however, (which several years ago was reverted to in these columns) she has found herself confined mostly to attention to those methods of labor directly fitted for the better pathway of human labor, and has striven by efforts at musical instruction of the young, etc., to eke out the necessities of life.

Her funeral rites were performed at her late residence on Friday, May 14; her earnest life is now ended on the mortal plane, and her spirit is once again with the friends of her youth. The many yet living who have retained a kindly memory of herself, and of her hopes and views, may now be sure that in the Better Land she sees as she is seen, and knows as she is known.

The officers and trustees of the Texas State Spiritualists' Association are as follows: President, Allen F. Brown, San Antonio; Vice-President, Hon. Lock McDaniel, Houston; Secretary, Charles W. Newnam, San Antonio; Treasurer, H. A. Landes, Galveston; Trustees, Justin Cook, Baird, Mrs. Jennie B. Hurlburt, Fort Worth, Miss Lydia W. Allen, Houston, W. H. Winn, El Paso, and George Lang, Rosenberg. These ladies and gentlemen possess exceptional ability, and will do a good work during their term of office. The Dawning Light, San Antonio, publishes the proceedings of the Convention in full in its issue of May 8.

An exchange says that Schlatter, who created such a furor in Denver, Col., a year and a half ago, is now drawing a weekly salary in a dime museum. It also states that "Schlatter has found his level, for the monkey, the parrot and the jackal are with him, and many others of his class should be there to keep him company." This is hard upon Schlatter, but freaks usually do find their proper places, hence he is where he undoubtedly belongs.

Our readers will notice upon our seventh page a complimentary review of Prof. Buchanan's latest work, "Primitive Christianity," from the pen of M. Korff. They will also note the criticism of our book reviewer which follows Mr. Korff's article. We publish these criticisms in order that both sides of the question may be presented to our readers.

The Light of the East, Calcutta, India, for February contains a fine article upon the work of Swami Vivekananda and his welcome home to India. Our Oriental contemporary is full of interesting and scholarly articles upon various topics of moment to all thinkers.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week day except Saturday, when it will close at 2 o'clock.

New York and Brooklyn.

The full season and the pleasant weather have served to materially increase the attendance at W. J. Colville's Wednesday and Friday lectures in New York City, which are still being given in Union Square Hall at 3 p. m., and in White Cross Hall, 92 West 14th street, at 8 p. m.

Psychic Science in its manifold phases is discussed at these gatherings, and through the multiplicity of questions propounded by the audience the exercises are often quite lengthy as well as interesting.

On a recent occasion, when Palmistry was considered, Queen Stella, a bright Spanish gypsy, dressed in her native costume, followed W. J. Colville in a singularly interesting account of the manners of her people. She spoke of their unselfish regard for each other, of their excellent condition of health, and of the use they made of their knowledge of Palmistry in finding and fulfilling their appointed destinies.

On another occasion the supplementary address was given by Mrs. Anna Johnson, the faith-healer, who for over thirty years has been successful in demonstrating the power of spirit to cure bodily infirmities, as well as to develop noble character and sweet life.

In Brooklyn, at the School of Psychology, 497 Franklin Avenue, W. J. Colville has shared the platform with Prof. Merton, who on Saturday evening, May 8, gave a very instructive lecture, illustrated by diagrams showing the difference between the action of spirit and the action of matter.

After the lecture he answered many questions, and described the significance of various kinds of food in a very interesting manner. W. J. Colville is still speaking there on Tuesdays, Thursdays and Saturdays at 3 p. m., and on Tuesdays and Thursdays at 8 p. m. also. He will visit Boston June 1.

Onset.

Beautiful Onset by the Sea! The season of '97, the twentieth anniversary of the young and growing summer watering-place, has started in with a propitious opening. The winter is past, and summer will soon be upon us. The sound of the saw and hammer are heard in every direction. The painter, doped in his vari colored overalls, with paint-pot and brush, hurries by with a busy air and a far-away look of importance. Anticipation is written upon the faces of those whom we meet; busy housewives flit in and out of their cottages, wearing a serious look, and with heads bandaged in napkins, as if just recovering from an attack of sick headache; and all seem to have come out of the lethargic inactivity of winter, and, with renewed efforts, are busy as bees, for the camp-meeting season approaches, and much is to be done. Company is expected from east, west, north and south, as usual, and Onset must look her prettiest, so far as Nature's dress, assisted by the taste and improvements of her properly-owners, can make her.

One hundred and fourteen cottages have been occupied during the past winter, and with the Saturday-night dances and the Sunday evening circles, interspersed with other entertainments, the sociability at Onset has made the winter seem a short one, in spite of the severe weather and the great quantity of snow that has fallen.

The sad news has reached us from time to time during the winter of the departure to a higher life of many an old and esteemed Spiritualist, who formerly took an active part in the interests of Onset; but why need I say when we have added to our faith knowledge of a continuity of life? Among them are Mr. Tisdale of Pleasant Avenue, whose familiar form has been associated with Onset since the early days; Achsa Paine, whom all frequenters of Onset will remember; Mr. A. W. Wilcox of Worcester, a property-owner here, and formerly active in all movements pertaining to the good of Onset; Maj. Griffith, former Treasurer of this Association, and a large stockholder in the horse railroad; Mrs. Vaughn of Malden, a lady who will be remembered for her sterling qualities and intellectual attainments; Mrs. Crocker of Boston, whose pleasant face and cheering smile have greeted us each season at her cottage on Park street, for the past seventeen years; Capt. Cabell of Washington, D. C., whose fine, dignified bearing was met each season, attended by his interesting and intelligent wife; Joseph D. Stiles, called the lightning test medium, who will be missed at more than one camp; Mr. Eldredge of Waltham, also a property-owner here, and several others whose names we do not just at this time recall, all of whom will long be remembered by the older and earlier settlers.

Some property has changed hands since the close of last camping season, and several new cottages have been added, among them the large and roomy house, with all the modern improvements, belonging to Mrs. Waite of New York, and situated on South Boulevard, at the corner of Fourth street, commanding a fine view of the bay and islands. Much building is still being done at Point Independence. Since the bridge was built that connects it with Onset shore lots at the Point have sold at a high figure, and cottages have sprung up so thick and fast that it, too, is now a handsome and picturesque village. Cottages of every variety of style have been built, and chief among them is the fine hotel, called "The Pine Tree Inn," which is filled with visitors every season. Point Independence is the overflow of Onset, and it is well, as it would be impossible to accommodate so many at Onset, most of the shore lots having been taken up and built upon long ago. Sailing up the bay and passing Wicket's island, the view of both places is fine, indeed. Nowhere along the coast is there so attractive a summer resort. The air is balmy and mild and the bathing fine.

The numerous islands that dot the entrance to the bay give a softening effect to the harsh winds and rough waves, making it just the spot for an invalid to recuperate and grow strong. The air acts as a sedative upon the nerves, hence it is just the place for one suffering from overtaxed nerves and insomnia, that dread complaint of those who live on the high-pressure principle. The six principal hotels at Onset proper will soon be reopened, some of them under new management; the restaurants and booths later.

The steamers of the New Bedford Steamship Co. will make excursions every Sunday to and from New Bedford, also occasional excursions to Cottage City, Nantucket, Gay Head and Newport; as formerly, and the steamer *Genevieve* will make hourly trips to Monument Beach and other places of interest along the shores, of which there are many. Yachts will also take parties to Gray Gables, the summer home of ex-President Cleveland, and up Buzzard's Bay, where a view of "Crown's Nest" can be had—the home of Joe Jefferson—passing the handsome villa of Col. Taylor, editor of the *Boston Globe*, and the new residences of Mr. Charles Taylor and brother, built during the past winter. There will be fishing-boats galore, and the outlook is for larger catches this season than for many years. Quantities of tautang are already being taken. We understand the Beverly Yacht Club have a fine program laid out for the season.

The management of the Onset Camp-Meeting Company are doing their best to make Onset, if possible, more attractive than ever. Improvements are being made as fast as means will allow. They are at present setting out a great number of shade trees to replace the old and dying ones. The committee appointed to engage speakers have laid out a varied and interesting program, which will be sure to please the frequenters to this Camp. Good music will be provided by the ever popular Bridge-water Band. Dr. George A. Fuller has been engaged to preside at all meetings.

Onset is the Mecca for Spiritualists throughout the country. It is the largest resort of the kind in the world. Every State in the Union is represented here at some portion of the season, as reference to the register at Headquarters Office will show.

We believe it is the only camp where admission is not charged. The running expenses are very heavy, and many plans have been thought of whereby the revenue might be increased, but none as yet have been adopted. It is, however, proposed this year to admit of no tests being given on the lecture platform, but, instead, the lectures will commence fifteen minutes earlier, and at the close will be immediately followed by a test séance in the temple, to which a nominal sum will be charged. Taking all things into consideration, this plan seems to be a feasible one.

The Headquarters Bookstore will be in charge of Mr. H. E. Gifford, the same as last year, where all comers to the camp are expected to register their names.

For the benefit of strangers and those visiting this camp for the first time, I will add that Onset is located on the Old Colony Division of the New York, New Haven & Hartford Railroad, about fifty miles from Boston. Excursion tickets are sold at all the leading ticket-offices in the country, good from May 1 to Oct. 1. The program of speakers will appear later.

AUGUSTA FRANCES TIPP,
Special Correspondent for O. B. G. Assn.

A Letter from Brooklyn.

To the Editor of the Banner of Light:

Again we are at the end of a busy season's work, closing our hall in a few weeks from now, whilst the summer is approaching and the season for Camp-Meetings will be in order.

The past season has been indeed a very busy one for our Society, the Woman's Progressive Union of Brooklyn, and we look back upon our work with a feeling of satisfaction and pleasure, having at last gained the point of a more suitable hall to hold our meetings in, better accommodations socially, and comfortable rooms for the ladies to assemble in and have their sewing-circle every Thursday afternoon at 3 o'clock.

Instead of meeting at 6:30, as heretofore, it has been suggested to meet every afternoon of Thursday in the parlors of our new hall, Walsh's Academy, 423 Classon Avenue, near Greene. Those who are able will remain for the supper at 6:30, also entertainment at 8 o'clock in the evening.

After the supper we will have social little gatherings, card-parties, with refreshments, and always wind up with a dance.

Once a month we will have an entertainment on a somewhat grander scale. Talent for the coming season has already been secured, and we will have concerts, dramatic performances, living pictures, etc. Admission to these entertainments will be fifteen cents. Mrs. Hannah Pyatt, one of our Board of Managers, will have entire charge of this department, having met with such remarkable good results the past season.

Sunday afternoon and evening will be devoted to lectures on the philosophy and phenomena of Spiritualism. Our Lyceum, which started out with very promising results, under the able leadership of Mrs. Marie Robinson, was discontinued on account of the ill health of our good sister; but she, we are pleased to say, is now convalescent, and will join us again later on.

Mrs. and Miss Turner have been elected as leaders of the Lyceum, and will no doubt, with their united and combined efforts, bring about very good results. Miss Turner, being a very fine musician, will ably aid her mother in the Sunday school class, which will convene at 2 o'clock every Sunday afternoon.

The afternoon meetings will follow at 3 o'clock, and will probably be arranged more for the phenomena, especially where a speaker is administering the philosophy only; the evening meetings may be devoted to the philosophy, the afternoon meetings more or less to the phenomena of Spiritualism.

Many of our old Spiritualists are very little or none at all for the tests, forgetting, however, that it is the a b c of our future growth, interest and belief, and we would like to ask the question right here, has there ever been any convention made into our grand truth without a test at the bottom of it? Has any one ever accepted the truth only from the teachings, without the knowledge and conviction of the same? Is there any one who will be called a Spiritualist simply because others are, without taking the trouble to find out something about it?

In a progressive society it is very difficult to suit every individual person. With new faces and a changeable audience at every session we must have the phenomena as well as the philosophy, no matter how crude or immature the former may seem to those who have come out of the darkness into the blessed light of spiritual unfoldment and understanding; still, we must stop and think kindly of those groping about in the darkness, and be willing at all times to extend to them the helping hand and raise them aloof from conditions surrounding them, even though the world may treat us with scorn and silent ridicule. The voice within us to do right should and must be a safeguard to go on doing our work, looking for no reward save the one of our own conscience.

During the past month of April we have been favored with the ministrations of Mrs. Adeline M. Glading, who is well known throughout the vast field of spiritual labor by her kind and sympathetic nature, opening the way for many investigators by her clear and accurate tests.

The month of May has been divided between Miss Lizzie Harlow and Mrs. May S. Pepper. The last named good sister is too well known to need any comment, and her coming is always looked forward to with a great deal of interest. Miss Harlow was well received by our Brooklyn audience, and will be with us again next season.

We expect to continue our work in the future as we have done in the past, feeling encouraged by our new and comfortable surroundings, but needing more help during the season of '97-'98. Our last business meeting resulted in the election of the following officers:

Mrs. E. F. Kurth, President; Mrs. F. A. Pendleton, First Vice-President; Mrs. M. L. Greene, Second Vice-President; Mrs. E. E. Zwalhen, Financial Secretary; Mrs. M. A. Rockwood, Treasurer.

Lyceum Department—Mrs. M. A. and Miss E. G. Turner.

Board of Managers—Mrs. H. Pyatt, Mrs. A. Ashley, Mrs. N. B. Reeves, Mrs. E. J. Latham, Mrs. L. Ackerman, Mrs. M. A. Dorlon, Mrs. F. Tefft.

Reception Committee—Mrs. Peters, Mrs. L. LaFumée, Mrs. Marie Robinson, Mrs. M. A. Cretin, Mrs. F. A. Baldwin, Mrs. M. E. Dunning, Mrs. G. Barnard, Mrs. Sweet, Mrs. M. L. Pollard, Mrs. E. W. Sandford.

Among our brother members, who, according to by laws, do not hold office, but assist us so materially that we could not do without them, we mention the names of Mr. S. D. Greene, generally called Father Greene, who is ever ready to assist to recite or in any way contribute to our social evenings entertainment, assisting also in sending brief weekly reports to THE BANNER concerning our meetings, when time is too pressing or illness, as in the past, has hindered our Secretary from doing so; he also never fails to remind us of his little spiritual bookstore, where he keeps on file the BANNER OF LIGHT, *Light of Truth*, and all other spiritual papers and books; being present in person at every meeting, he has become an established feature of the Women's Progressive Union.

Among others equally as diligent and trustworthy, we would mention Mr. W. T. Smith, Mr. H. Zwalhen, Col. J. Graham, Mr. Charles E. Hodge, Mr. R. Bennett, Mr. George Turton, Mr. Joseph LaFumée, Mr. Greene, Mr. Sonnechen and others, who all give their aid and help cheerfully; whilst standing in the background, with ever watchful eye, is Judge A. B. Dailey, our advisory council. So far, however, we are pleased to say we have not had occasion to bring before him any action to be decided upon, either *pro* or *con*, as the overruling feeling of the members—both brother and sister co-workers—has been one of harmony, good feeling and united efforts to bring about the best results in the grand Cause that is so dear to us all.

In conclusion, let us mention the names of speakers and mediums engaged for the coming season of '97-'98:

September and May, Rev. J. C. F. Grumbine; October, Rev. F. A. Wiggin; November, Mrs. Nettie Holt Harding; December, Mrs. Tillie U. Reynolds; January, Mr. Homer Altemus; February, Miss Lizzie Harlow and probably May S. Pepper; March and April, Mr. Edgar Emerson; June, July and August, '98, to be filled.

ELIZABETH F. KURTH.

To the Friends of Mrs. Chase, the medium, who passed away about one year ago. It is learned that the funeral expenses of this good medium have remained unpaid. It was thought by her friends that she had left money enough to defray these expenses, but the money fell into unwise hands and so this debt is left. Mrs. Chase in spirit is grieved about this, and would like to see this debt cleared. If any one feels they could give even a small amount toward this, it will be gratefully received. You can send contributions to the BANNER OF LIGHT, or direct to Carrie L. Hatch, 74 Sydney street. Ladies' Aid Society, \$5.00; Helping Hand Society, \$5.00.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held very successful meetings Sunday. The hall was well filled with earnest seekers after spiritual truth and knowledge. Misses Lena and Elsie Burns rendered very appropriate selections. At 2:30 Mrs. Julia E. Davis gave an invocation; Wm. S. King of Quincy, Dr. S. M. Furbush, J. P. Strand of New York, Capt. J. Balcom, spoke on timely topics; tests and spirit messages by Mrs. Julia E. Davis, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. E. C. Herrick, Frank Neate, J. P. Strand and others; magnetic treatment was administered by Drs. Furbush, Murray, Warren, Pierce, Ronnevill, David Shepard, Mr. Williams and others. At 7:30 Mrs. Julia E. Davis gave a sublime invocation, and well-chosen remarks on "The life beyond and the realization of the same while here." She also gave many excellent tests, spirit messages and readings.

Next Sunday, May 23, at 2:30, tests, spirit messages, healing the sick, free, and remarks by the above named mediums, assisted by Mrs. C. Fannie Allyn and others.

At 7:30 Mrs. Allyn will give a lecture. Everybody invited.

Tuesday and Friday evenings Mrs. Dr. Dowland will continue her good work at 130 Market street. Everybody invited to come and take part.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President—Mrs. A. A. Averill, Sec'y, writes: Sunday, May 16, Mrs. Effie I. Webster was with us, and gave good satisfaction with tests and messages. Mr. and Mrs. Kelly sang "Open those Pearly Gates for Me," with instrumental music by W. H. Thomas and Mrs. Cross.

Next Sunday we shall have Mrs. Sarah A. Byrnes, and May 30 shall close this season's course by an entertainment, consisting of short addresses and tests from various mediums, with vocal and instrumental music, and supper in the hall. Mediums and friends of the society are cordially invited to visit us on that day.

SALEM.—"N. B. P." writes: Mrs. N. J. Willis of Cambridgeport, Mass., one of the old pioneers in this grand philosophy, was speaker and medium for the First Spiritual Society. Subject in the afternoon, "Utility of Spiritualism," and in the evening she spoke upon subjects which were given by the audience, and they were all answered satisfactory to the audience.

Sunday, May 23, we shall have a conference in the afternoon. In the evening Mrs. Annie E. Cunningham of Boston will be with us, and lecture and give tests.

Sunday, May 30, Miss Amanda Bailey will hold her Annual Benefit, consisting of a musical and literary entertainment.

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

ONSET.—A correspondent writes: Meeting as usual at Fire District Hall. Among the new arrivals we had the pleasure of greeting one of the old workers in the Cause, who was not afraid to speak words of encouragement, and promises to be with us and assist us on Sunday, May 23, namely, Mr. Fred Crockett. Friends of Onset, and those coming from elsewhere, do not forget our meetings begin promptly at 7:30 for speaking or reading, and at 8 the developing test circle.

We are pleased to say we have sold every BANNER so far, and hope to sell more as the season advances. There is no better teacher for us than that dear old BANNER. Subscriptions taken; for sale at these meetings.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, May 16, the Occult Phenomena Society held one of its interesting meetings. Quite a number of new faces were noticed in the audience.

The meeting opened with a praise service. Solos by Mrs. D. H. Hall, remarks by the President, Mrs. Greengrove M. Chapman gave a short lecture, and an original poem.

Mental questions were correctly answered and recognized by all asking them; readings were also given.

Sunday evening, May 23, there will be a lecture and phenomena.

FITCHBURG.—Dr. C. L. Fox, President, says: Sunday, May 16, Mrs. Fannie Bruce Trewey of Fall River, phenomenal test medium, occupied the platform. One of the largest audiences of the season greeted her at both services. This was her first engagement here. All were pleased with her convincing manner of giving tests. Full names were given in nearly every instance.

Mrs. Effie Webster of Lynn speaks for us next Sunday.

EVERETT.—H. Redding writes: We held a successful séance with the mediumship of Mr. P. L. O. A. Keeler at our residence in Everett, May 10. Many written messages were received, and all were recognized. The manifestations were of the highest order, and proved very convincing to the party of investigators who were present.

We wish Mr. Keeler much success in his future work, and hope to have him with us again in the near future.

WORCESTER.—Mrs. D. M. Lowe writes: Our platform was occupied Sunday, May 9, by Mrs. Sarah A. Byrnes. She gave two inspiring lectures. Sunday, May 16, Miss Lizzie D. Harlow gave very entertaining addresses, afternoon and evening, and will also speak for our society next Sunday.

The Woman's Auxiliary will meet on Friday afternoon and evening, May 21, with Mrs. M. R. Howe, 153 Chandler street.

BANNER OF LIGHT for sale at each session.

WALTHAM.—Mrs. M. L. Sanger, Pres., says: Our speaker was Mrs. Sarah A. Byrnes. The subject for the evening was "Truth." It was a most able address, and we wish all could have heard it, the clergy included. We hope Mrs. Byrnes's days may be long in the land, and her voice heard many, many times in the interest of what is to us the grandest of all truths.

Next Sunday our speaker will be Dr. W. A. Hale of Boston.

HAVERHILL.—O. Henckler writes that Mrs. C. Fannie Allyn was the speaker last Sunday, and treated the subjects handed to her by the audience in a clear and logical manner.

Sunday, May 23, Mrs. Carrie E. S. Twing. This is Mrs. Twing's first visit here for some time, and a hearty reception should be tendered her.

The savants philosophers and "psychical researchers" of Europe and America have for many years found much fault with Spiritualists because of their lack of perspicacity or exactitude in the investigation of occult and spiritual phenomena. This criticism is best answered in the words of John Page Hoppa, who said: "If we poor Spiritualists have been so careless, foolish and blind, we at any rate have stumbled across the truth." A very wise observation truly, when it is considered that these same critics are constantly confirming these facts which Spiritualists have in the main long gone over.—*The Medium*.

Doctor Bland's book, "How to Get Well and How to Keep Well," is not only a valuable guide to families, but it is doing good work among physicians. Dr. Oliver McLahan, of Batesville, Indiana, writes that he prizes it very highly. He says: "I have been engaged in the practice of medicine as an allopathic physician for many years, but I am wonderfully taken with the medicines recommended in Dr. Bland's book, and have largely adopted his system of practice." This most useful book is for sale at the Banner of Light bookstore for one dollar.

Veteran Spiritualists' Union.

The semi-monthly meeting of the Union was held Wednesday evening, May 5, in Gould Hall, 3 Boylston Place, Vice-President Cobb in the chair.

The evening exercises were opened by all singing "Blest be the Tie that Binds," Mrs. Lovering piano accompanist. Mr. J. B. Hatch, Jr., was called upon, and spoke in reference to the Jubilee to be held in Boston, March 31, 1898, being the fiftieth anniversary of Modern Spiritualism. Said he had engaged Music Hall for two or three days at least. Mr. Walker would tell of the Golden Jubilee to be held at Rochester; recommended Mr. Walker as a good beggar; advised the Veterans to appoint Mr. W. all over the country to beg for them; referred to the State Convention just held at Lynn, and the effect he had on it; said the Veterans would have a special day at the Jubilee.

Mr. Cobb thought it a good time to present the splendid beggar; said it was not often that a beggar was eulogized. Mr. Walker being presented, said this institution was one he had heard of for years, he had now become a member, must call himself one of them, and would be glad to do all he could; spoke of the celebration to be held; thought it fitting that the State Association should lead in the matter, as it represented all the societies.

Speaking of the Jubilee at Rochester, he said the meetings should be held eight days, and went into detail regarding what would be done; he thought one of the movements should be to help the Veterans; being a member, he felt a special interest. He spoke of exceptional cases of generous Spiritualists, but thought as a people they did not do what they might. He also spoke of the many needs of the hour, and the difficulty experienced in raising money for needs. He alluded to the expense to be incurred in the proposed Jubilee, and hoped the Veterans would be interested in the matter, as it would be a great opportunity of bringing Spiritualism before the world. Mr. Cobb remarked that the Veterans would do all they could, and gave Mr. Walker the privilege of getting subscriptions after the meeting was over.

Mrs. Mason sang "When the Shadows Gather Over the Hill," also remarked that it gave her great pleasure to be present with the Veterans.

Mrs. Ida P. A. Whitlock was then called upon, and said it was the first meeting she had ever attended, and hoped it would not be the last. She had read with interest the movements that had been accomplished by the society; spoke of the Home at Waverley; was glad there was to be an effort to further their Cause at the Jubilee; related an instance where some one had asked what the Home was for, as the person thought mediums were all rich. She said she would always speak for the Union when she could.

Mr. Edwards suggested that Mr. W. H. Banks be made an honorary member of the Veteran Spiritualists' Union by the Association; it was a unanimous vote. He also spoke of the one thousand dollars that had been given the Association by Mr. Isaac B. Rich, and how much he had done for Spiritualism and the BANNER OF LIGHT. It was a unanimous vote that Mr. Rich should also be made an honorary member of the Veteran Spiritualists' Union.

The audience then sang "Brightly Beams our Father's Mercy," and then Mrs. N. J. Willis spoke briefly in regard to the poverty of Spiritualists, that was so much talked of, but nevertheless many did have money, and if they would follow the example set by Mr. Rich there would not be so much difficulty in getting money to take care of the Home; spoke of those who paid so much into the treasury when church members boasting of how little it cost them in Spiritualism.

Mrs. Mason again sang, after which Mrs. Clark spoke words of appreciation of what had been said during the evening, and related an account of a visit she had made to a Veteran's Home in the West.

Mr. E. H. Tuttle was called upon, and as usual made remarks pointed and sincere.

Mrs. J. S. Soper, Clerk.

Jubilee of Spiritualism.

As has been announced, the international semi-centennial celebration of the advent of Modern Spiritualism will be held in the city of Rochester, N. Y., in 1898.

The meeting will continue for eight days, and the best talent in our ranks from this and foreign lands will be present if obtainable. The date of the assembly has not been fixed, but will probably be held in May or June, as then the lecturers and mediums will be free from their engagements; the local societies will have adjourned for the summer, and it will be before the camp season opens; the weather will be more agreeable than the last of March; it will give every society an opportunity to hold a local celebration March 31 to stir up enthusiasm for the grand Jubilee and result in a much larger attendance; Rochester can accommodate the people better at that time also, and in every respect it will be more pleasant.

The only objection that can be raised to holding it another date than the Anniversary is purely sentimental, and should give way before practical reasons.

So far the proposition has met with hearty approval. People of all countries are invited to cooperate and attend the celebration. Thousands should be present.

The name and address of the Secretary of every Spiritualist Society, with its name and location, also that of all of our lecturers, mediums and public workers, are especially desired by the General Manager, who urgently requests them to send the desired information to him at once. The publishers of Spiritualist papers are also requested to send a sample copy. Money is needed now to carry on the work. Spiritualists, will you not aid, by liberal donations, in making this coming celebration an event worthy of our cause? Printing, circulars, postage, clerical work and the expense of visiting many of our summer camps to arouse the interest of our people, will require no little outlay.

Friends of the Cause of Spiritualism, let me urge you to support this enterprise by liberal subscriptions, paying as much now as possible, and the balance later. Every society ought to take up a collection for the Jubilee, urging those present to be especially generous.

Frequent though brief notices of the Jubilee will appear, to keep it before the public. The date and general outline of what is to be done will be announced as soon as fixed. Address the General Manager.

FRANK WALKER,
Hamburg, N. Y.

Items from Philadelphia.

On Sunday, May 9, W. J. Colville lectured in Warner Hall, Broad and Wallace streets, Philadelphia, for the First Association of Spiritualists, and on the following afternoon, at 534 North Tenth street, answered a number of questions on Spiritual Science.

On the evening of May 10 he spoke on "The New Cooperative Commonwealth—How It Can Be Established," in Handel and Haydn Hall, Eighth street. "To create for the human family a social and industrial order upon a broader and more equitable basis, is the mission of Socialism." With the above words as text, the speaker launched forth upon a lecture which embodied many of the central ideas on which the ideal of cooperative industry is based.

Three great necessities for cooperative industry were described as faith in the nobleness of human nature, mutual trust, esteem and confidence and love of work, coupled with determination to become an active and useful member of society.

After dwelling at some length on these fundamental requisites, the lecturer referred to the work now being done at Ruskin, Tenn., where for the past three years a devoted band of industrial cooperativists have been successfully illustrating the practical aspects of the question.

Another point touched upon was the thirty-two million acres of ground now offered by the United States government, a portion of

which could well be devoted to the establishment of a larger and better equipped cooperative undertaking than any which have yet been operated.

John Foster, a prominent journalist, and a very active worker in industrial enterprises looking toward relieving distress and aiding the masses, made a very able Chairman.

After W. J. Colville's lecture, which was enthusiastically cheered, a few short addresses were made by prominent members of the Co-operative Clubs of Philadelphia, of which five, at least, are now in active operation.

The audience, which numbered nearly three hundred, was largely made up of intelligent young people, interspersed with quite a number of veteran workers in many branches of reform movement.

Pleasing music was rendered by the choir of the First Association of Spiritualists, who kindly donated their services. Similar meetings with different speakers from time to time will be held in different sections of the city in the interest of the cooperative movement.

Movements of Platform Lecturers.

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

Geo. A. Fuller, M. D., lectured in Providence, R. I., Columbia Hall, May 16. He will lecture for the Church of the Spirit, Springfield, Mass., the 23d and 30th; will also lecture at Greenwich, Mass., June 13; at Lynn, Mass., the 20th, and Duxbury, Mass., the 27th. Would like engagement for June 6, the First Society of New York having cancelled engagement in order that they may be under less expense. He also has the month of December unengaged. Address 42 Alvarado Avenue, Worcester, Mass.

Julia Steelman-Mitchell, now serving at Millersville, Mo., will engage for June, and has open dates for next season. Address 109 Vanvoast Avenue, Newport, Ky.

Frank T. Ripley, the well known speaker and test medium, lectured to a full house, at Moravia, N. Y., Sunday, May 9, and also spoke and gave tests Sunday, May 16, at the same place. He speaks at North Lausung Sunday, May 23.

Dr. C. W. Hadden of Newburyport, Mass., has closed his Boston office for the season. Dr. Hadden will be at Onset from July 17 to 24; Lake Pleasant, Aug. 1 to 14; and Queen City Park, Aug. 15 to 20. During his engagement at Lake Pleasant Dr. Hadden will conduct a two days' "Healing Festival," being assisted by five of his pupils, who have already achieved excellent reputation as healers.

Seymour Van Brocklin, lecturer and psychometrist, will accept engagements in New England. For terms and open dates, address P. O. Box 3533, Boston, Mass.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

John Wm. Fletcher, No. 1564 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Onaburg street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

IMPORTANT ANNOUNCEMENT

TO
Old Subscribers
OF THE
Banner of Light.

The management of the BANNER OF LIGHT PUBLISHING CO. take pleasure in announcing to their subscribers who are not receiving the BANNER OF LIGHT that they have concluded arrangements with the Manufacturers of the celebrated

Waterman Ideal Fountain Pen,

Which will enable them to make the following liberal offer:

To any old subscriber who will send us one new yearly subscription to the BANNER, and a year's renewal for him or her, together with \$4.00 to pay the subscription of both, we will send one of the WATERMAN IDEAL FOUNTAIN PENS, which retails at \$2.50.

The following are some of the DISTINCTIVE FEATURES of excellence of the WATERMAN IDEAL FOUNTAIN PEN:

A gold pen, the best that can be made.

A hard rubber holder of the best shape and the finest finish, containing an ink reservoir; and

A feed that conducts the ink from the reservoir to the pen point with absolute uniformity and certainty.

The best writing tool known, the common pen, has, as its distinctive feature, "the split" between the nibs, without which it will not write.

The special feature of the feeding device in the "Ideal" is its splits, which draw the ink from the reservoir to the pen with the same reliability that the split

