VOL. 81.

Banner of Light Publishing Co., 9 Bosworth 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 sheen and shine
Vistas of Paradise.

And through those outward swinging doors Have not our dear ones flown.
As free and fetterless 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 spiritlife 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.

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 For any one can see that matter and force 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 assump tion, however, growing out of either a preju dice to facts or an ignorance of them, and was argued from purely hostile, à priori and speculative grounds. The eminent German and French writers, David Strauss and Ernest Renan, were champions of this school of contro versialists, 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 à 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 Bibles concerning it. And hence, while we do not at all belittle any genu ine 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 under mining it by sophisticated logic and erroneous statements, or to condemn it on à priori grounds, which are usually grounds of preiudice 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 Ingersoll, 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 denials, not speculations. And hence the old idols of skepticism are mouldering and disintegrating everywhere, and the soul is listening, or prepar

ing 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 demon strated by actual psychical and psychological facts, may be clearly understood, if not cac

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 expres-sion, or the ingathering of experience and knowledge necessary for its unfoldment and perfection. The mind is, then, the mental consciousness of soul. The body or organism is the external instrument of the soul, through inhabitation—the air, the sea, in which he for eternal, and we know that you can know it if

which the soul, by the mind acting on the brain, the nervous system and the various or gans, 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 excarnate, 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 etheralized matter, and is the soul's outward form when released from the matter. outward form when released from the meshes of the fleshy 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 involu-tion of the soul as expressed in the mind, its external evolution, and the soul employs it in the life excarnate 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

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 roul 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 gov erned 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 environed, and in a sense shaped by them, but materialism as such has yet to de monstrate 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 it, 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 specula-

without intelligence are impotent and lifeless; even two atoms that enter into combination, to say nothing of the almost endless evidence 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 ani mal 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 relegate such logic to the effete 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 incarnated. 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 uncre ate, preëxistent, 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 needed lessons which shall give it power to pass from darkness into light, from innocence into purity and victory, from segregation into uni ty with all life and the Over-Soul. Thus the soul incarnated lives in the mind, or the men tal consciousness, and thus through it ex presses 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 pondlily, rooted in the solid earth amid the sur-

rounding 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 lifeprinciple that actuates the unfoldment, and the far-distant sup, whose rays of light infiltrating through the depth and slime of the pond, invoke its divinity, and the seed rises in symbolic asriration 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 lify is true, in that the involution of the life makes the evolution of all the outward expressions of

In a superior, and we dare say transcendent al, 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

the time lives. The sun of the galaxy affects you love truth more than error, science more the soul physically, as it affects the beautiful than science falsely sc-called, and lite more pond-lily embosomed in the seed. Out of the slime and meshes of the physical life man rises, the soul inbreathing the impulse that conditions and controls the growth, for all life grows from within outwardly, not inwardly has through seers of olden times, and through the outside as our meterfalists would them now as they are driven from city to city. from the outside, as our materialists would them now, as they are driven from city to city, argue, and in the armor of the physical the asked you but to knock, and it shall be opened, 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 though heart-broken and comfortless, that as stock push out from the hidden cloister of the God is the soul is, that we live in one unbrok-

tal 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 rudimental life, the symbol of the prefigured protection.

The let each one seek for the truth, and know the truth, for the soul is now cycling on the process which it is destroy, we are alive now as much as we. totype 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 delfic image, or the Divine, foreshadows 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 ex-

ternal 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 afflection as well as a reflection, if we may so express it. The soul uses the mind to reflect itself as well as to afflect 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.

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 con 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

The mind, the outward mirror, which gath ers 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 recieved the outward form, fades into the spir itual 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 be fore; 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 environed in matter—a darkness that veiled from the soul, as conscious 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 incarnated gives evidence of the life beyond the grave.

Nor are we without knowledge of this actu ality. 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 pro gram 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 tread mill 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.

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, seed, and that life symbolizes crudely the men- en family forevermore, where death is at an

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 darkes soil. Is symbol rare of soul immured within the mortal coil. The outward sun that shines abroad a radiance bright

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.

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 Fath-

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 flowers sweet in purest white their sunny gar ments 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

white Will prove the law of lily bud that darkness leads to light.

And surely man at last shall rise adorned in illy white And from the mortal seed reveal the soul all pure and Knowledge gained by inspiration or science bright.

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

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

ever true.

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 attrac tion, 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 Chesaning 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 plead for the cultivation of the young, and personal efforts on our part to prepare the way for Heaven's benedictions, and fit ourselves to receive and use the truths that the angels bring, and not supinely wait for them to do it all. She plead for the purity of childhood in the inheritances they bring with them from the family lines, and the cultivation of healthful, honest mediumship by which the relations between this world and the spiritual may be kept growing, and the data upon which Spirit ualism 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. Hat field 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 fer-tile 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 pre-vailed, and the forbidding aspects of the heavens and flooded walks, the attendance was re markable, the last evening filling the hall to the very doors, and intense interest was manifest, 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.'

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



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 Getchell, 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 stanch 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 ena-bled 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, 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 BAN-NER 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 vecetion, and took the advanced 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 the evening found him. One day the bird got searched all about for him, and finally toward evening found him despolled of half his feathand attendants, providing places for all, and ers sitting far out on the limb of a tree, while good dinners and good feeling, social warmth, 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 cod this meeting has at a time, gentlemen! one at a time, please!"

Lyman C. Howr.

—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.

Bong of Miriam; Blasphemy 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 Masonetic points and

Before leaving Egypt, however, the children of Israel did, according to the word of Moser, 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 pass when Pharaoh had let the people go, that Yahweh led them not by the way of the land of the Phillistines, 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 generalship of Moses, influenced and guided by Yahweb. 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 setts. 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

"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 Yahweb, bath 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

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.

who rose up against thee:

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 Arnen:

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

Lutheran, Popish, Calvinist c, 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 it one may read of the schisms of the Councils, of the insanities of the Crusaders, the debaucheries of the Popes, the deviltries 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 | the elohim may be found in "The Principles of Nature: 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 Winchesterian (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 acknowl edge you are not, I will publish it." Mr. Kneeland told him that in some respects he was still a Universalist, but he had epent his boyhood, to New York, and hired a room on a 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 be. lieve 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 blas- | the purport of these lectures and the manner of their delivery could phemes 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

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."

ute 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 worshiping (lod 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 knowledge, and which I believe had not then been noticed in this word "willfully" in the statute "means not merely 'vol untarily,' but with a bad purpose; and in this statute of the different bodies constituting the solar system of the intromust 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 dothey spoiled the Egyptians (Ex. xii: 36). And it came to ing 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 the Wilderness, by the Red Sea (Ex. xiii: 17). Under the 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 Massachu-

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 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 piritual Being told Moses to say unto the children 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," amount to a reconstruction of the Old Testament, and may in Genesis i: 1, fully rendered, both words being plural. profoundly affect the ideas, the teachings and beliefs of all | 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 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 prominent thoroughlare. He then, in his abnormal condition, chose those who should be especially associated with him in his workmen 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 physiclan, 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 sixtyseven 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 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-conacious 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 somnambulle 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-

Mr. Kueeland, in his defense, had argued that the stat- scription of the method by which the universe came to its present

"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, criticising current scientific opinions, and in points where he differed giving full and cogent reasons for that difference.

"On March 16, 17 and 20, 1848, 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 Uranu. 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 diamagnet ism by Faraday, concerning which none of his associates had any country. He gave a distinct and vivid description of the formation duction 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 phenom-ena, 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 y happy 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 number ments he received for his costs he most 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 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-consti tuted 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 gundled by the bettle of I eximpton in the Physolutionary was 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 sees 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 beretical 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 resture 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 that he thought if it were, when he died he would not to 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 worshiped. Next morn ng when the priests entered the sanctuary they found the idol fallen from its pedestal to the ground, lying on its face. They replaced it, and 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 spirite, 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, there."-Puck.

seription 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-fluding.

"A poor boy, thoroughly well known, and of strict integrity, have 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. Ridicule is now about the only weapon eft 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 pro-mulgation 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 consola-tion 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 theologists 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

abyssess 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

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 all generations of humankind. What Jesus is said to have undergone we shall all have to undergo before we have finally subdued 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 criticised 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 the world went against you, then having answered that question to yourself unfalteringly, 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 expose 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 coes 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

^{*}See Nott and Gilddon, "Types of Mankind," p. 591.

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 out line 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 interwove 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 torcb, And hastened back 'neath the shade That Bigotry wove over the head of her dupes, In the grave that their fears had made. 'I is strange when the sunlight gilds 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 Liceum 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 atl. If we live close to Christ, as the ministers preach, Keep our feet in the close, parrow 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. 'T is a mean, selfish way to belitttle mankind, And gloat on the stern chast-ning rod, Good Satan has far better virtues than what You claim for your secular God.

Well, the fire-fiend 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, 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: "Ye were faithful to 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, 189-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 sorrewful 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 aspirings 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-wishes, 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

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 here so lavish of her store, That she bestowed until she had no more.'

They passed gay revellers and many festive ecenes; arbors, trellised with rich growing yines, 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 splerdor—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 festoons, intermingled in fairy, lace like patterns, of blooms and weavings, vines, leaves and fairest flowers, trans-narent vines, and intricate traceries of wax-like beauties, interlacing, hanging in festoons like beauties, interlacing, hanging in festoons her knees, adjusts the notches in the upper and bright garlands and fancy bouquets and bar, and slips the skein over the top. And the

clusters of fairylike forms in endless ideas of

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 are he realigned; here you are all 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

thousands dwelling in misery."

"Oh, yes, yes," the Flower-Giver exclaimed,
"my dream of beauty is fulfilled, my idea of
happiness here realized! I can now give—give -with no fear of sorrows, 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

night? The janitress is waiting, the elevator stopped running, and the 5.20 P. M. train gone long since.

With a yawr, 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 fore-shadowing 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 soul alloys, As in our sorrows comforts,"

Note.—The Moderation Society of New York was the first to make large, free distributions of fl. wers to the children and poor at Five Point, the Mission and Tenement districts. One thousand press notices and illustrations, tell of the good of these distributions. Ladies, children and scieties, gather these flewers and send to the Society. Great Barrington, Mass., last year sent over seven thousand free bouquets. The M.S. Society again made about two hun or d and forty-five distributions Saturday. May 8, and or d 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 Evenng will interest and instruct:

1. Instrumental music (piano, cornet or vio-

Sketch of Whittier's Life (essay).

"The Huskers" (reading or recitation).
"The Angels of Buena Vista."

Instrumental or vocal music.

Haunts of Whittier (essay).

Barbara Frietchie. 'Maud Muller'

"The Fishermen" (declamation). 10. Instrumental or vocal music.

"The Swan Song of Parson Avery." "In School Days."

Scenes referred to in Whittier's Poems (es

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. are two uprights, curving outward. These have screws which slip along to any desired spot, and fasten to the rounds of a clair. 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

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 Delty one of the Teachings of the Spiritualistic Doctrine?" was the question considened 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, the the God question for each it dividual to settle, and a man could consistently be both Athelet and Spiritualist. The Assistant Conductor, Dr. Roof, gave a fine

Mrs. S. A. Frost, we were pleased to note, was so far recovered from her recent illness as to be able to resure her work with the Fountain Groups, and up der her tutorage nearly every one of the little ones told in their own way why they liked the mouth of May the best of all the year. Mr. Watson rendered a p and solo. L ttle Maud Armstrong, Ansil Haynes and Johnnie Ormsbee, rectations; Winnie Ireland sang; the Conductr, 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 it terest 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 lead an evsay.
Subject for May 23, "What are the Dutles 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. Assist-

ant Superintendent Yeaton was obliged to conduct the exercises, owing to Mrs. Soper suffering from a severe cold. The u-ual rumber of children were present,

nowithstanding 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 our Lyceum. Their answers were varied and many. Mr. Yeaton gave his thoughts on the sulject, after which the Grand March was finely executed. Then the following children rendered a very fine entertainment: Piacosolo, Mabel Emmons; reclusives the support of t tations, Lottle Weston, Iona Stillings, Nellie Robinson; our Guardian, Mrs. M. A. Brown, gave a reading; song, Ruth Gilliland, Leo Hauson.

ABBIE 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 auchored By the peaceful shores of s'eep. 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 quiyer in anguished prayer. Then linger awhile by the portal, Oh, god of the morning light! Your wand is aglow with beauty, But it wakes 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 look with joy in each others' eyes. And smile through happy tears. Even those whom death has taken We meet in the Realms 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 delusiou, 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.

SARAH WARD. So, Coventry, Ct.

May Festival. Mrs. William S. Butler achieved another suc

cess, and Mrs. Lilla Viles Wyman an artis tic triumph, Saturday, May 8, at the ninth annual May Festival in Music Hall. From start to finish the program was one continued de light 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

The arrangement of lights added much to the effect of the scene, while the elaborate deco-rations 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 enjoya-ble. 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. 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 light Poercy in his lost support or additional programments. nied Lieut. Peary in his last summer's expedi tion 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. Warret F. Kellogg, 5 Park Square, Boston.

RECEIVED: The Ladies' Home Journal, The

work can go merrily on, with only the family cat to assist her by her wise counsel of silver Oakland, Cal. Werner's Magazine, Elwar S. Oakland, Cal. Werner's Magazine, Elear S. Werner, owner and editor, 108 E. 16th street, New York. Will Carleton's Magazine. Every Where, Brooklyn. N. Y. The Medium, Los Angeles, C.d. The Coming Day, edited by John Page Hopps, Williams & Norgate, Henrietta street, Covent Garden, London. The Kinder garten News, Milton Bradley Co, Springfield,

Banner Correspondence.

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

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 Spiritu-alism 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 spirit-return. His lectures are logical and instructive, wreathed with beauty of thought and extression. We regret much his departure from our lit-

tle 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 mar-riage 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, writ ten 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 al-ways has a cheerful welcome for all who come to her home.

Mr. and Mrs. Be-t are worthy people, and

stanch 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

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 astrolo-gist, and Mrs. H. H. Jeslyn, healer and medi These are devoted laborers, and we shall

for the great work dependent upon us here

in Rochester-greater, we feel, than it is else-

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.' If we 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 cultivation' of some loathsome disease, and watch for months their struggles for life, would be another 'religious 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 re-searcher) 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 experi-mental 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,' There are many of Mr. French's great works 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 Curtis Publishing Company, Philadelphia, Pa. May 9 in Empire Hall. Opening remarks by

Mrs. M. II. Cowan, followed by singing by the

As a speaker had not been engaged for the afternoon, Mrs. Cowan requested some one 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. Armstroop, Mr. Otis, Mrs. Cowan, and Miss. A. M. Armstroop. Mr. Lord, Mrs. Cowan and Miss A. M. Armstroug 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

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 Camp grounds are beautiful in the summer, but when they are seen with the fresh toliage, the spring flowers and all the reparations 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 Pres-

ident 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 sum-

mer, 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. Brainard.
We have selected May 30 as 'Ladies' Aid Sunday,' and have engaged Mr. F. H. Roscoe of Providence to speak for us, and we anticl-pate a grand treat."

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Banner of Fight.

BOSTON, SATURDAY, MAY 22, 1897.

ISSUED SUBRY THURSDAY MORNING FOR THE WHEE HNDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.] PUBLICATION OFFICE AND BOOKSTORE, No. 9 Sosworth 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

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of | church in which the objectionable sermon was the paper to Two Dollars per year preached, undertook to bring the Bishop to (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taker, 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 Spir itualists, 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 inves tigator. The former should be frank with his visitor, and give him such assurances as will indicate that everything is open and aboveboard. 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 unind an answer is readily found by looking esting to outsiders, for they prove that the apon 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 | flayed alive by the bigotry and intolerance of 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 séance. 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 séance. 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 fixed and unvarying, hence are never set aside | per copy.!

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 flat 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, there fore, 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 Or leans, 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 at-Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the Christianity. His cry of alarm was taken up BANNER OF LIGHT PUBLISHING COMPANY. 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 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

> "11. Its undisguised pantheism in denying the personality of the Divine Being reduces

him to a mere fetich. 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 sacri ficial 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 hunanitarianism, bounded only by the second 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 heresv. 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 interleaven of reason has begun to work even among the theologians. Of course the explosions will be violent, and many thinkers will be almost 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 its 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 jealous ies, 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 price less 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 Loyal Guard March." It is published by can do when favored by the same conditions, the Central Music Publishing Company. Dedesires and impulse of will. Nature's laws are | troit, Mich., and sells for seventy-five cents

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 econo mists 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 | Europe in their dealings with Crete and Greece. (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 le gitimate 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 peoples, State aid in the near future. The bitter suffar more serious than the late Civil War. "Something is wrong," is the cry of the unhoused 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 weal 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 replete 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

Religious revivals have been prevalent throughout the country during the winter and spring months just past. Religion is wel 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

Cuba.

The reports from Cuba state that ruln 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 de-nothing policy, yet his successor, who is following almost identically the same policy, is not even mildly criticised 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 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 séance 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. Herrick, 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 BAN NER 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 1802. 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, Abraham of old is said to have tried to do. The preacher had been dwelling upon Abramunicipal governments will be forced to seek | devotion, hence sacrificed his boy. What a hue and cry would have arisen had the insane fering of the past few winters in the great | preacher been a Spiritualist! As it is, he was cities of the land will ultimate in something 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 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 Medi um savs:

"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 have?

use they made of their knowledge of Palmistry in finding and fulfilling their appointed

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 usedscientifically. This St. Louis experience is but one out of many similar cases.

Dr. C. W. Hidden's new soug, "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. 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 felicitous 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 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 patient-Yours gratefully, JOSEPH D. STILES. ly wait.

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. AD-AMS (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 re-forms 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 verv 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!

EF The officers and trustees of the Texas State Spiritualists' Association are as follows: President, Allen F. Brown, San Antonio; Vice-President, Hon. Lock McDaniel, Housoffered his son Isaac as a sacrifice to God, as ton; Secretary, Charles W. Newnam, San Antonio; Treasurer, H. A. Landes, Galveston Trustees, Justin Cook, Baird, Mrs. Jennie B. and their own natural increase as well, the ham's sacrifice, and wished to prove his own Hurlburt, Fort Worth, Miss Lydia W. Allen, Houston, W. H. Winn, El Paso, and George Lang, Rosenburg. These ladies and gentlemen possess exceptionable 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 furore 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. Buchansmall sum for a worthy object? Mrs. Rachel an'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 Vive Kananda 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, 52 West 14th street,

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

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 sweeten 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 Seal 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, decked 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, Iustead of 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' dress, assisted by the taste and improvements by property-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 sad 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 frequent ers 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 stock-holder 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 excursious 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 Buz zard's Bay, where a view of "Crow's Nest" can be had—the home of Le Lefferson—pass. 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 tautaug 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 On-set, 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 Bridgewater 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 seance 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 ex-

pected 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 TTIPP, Special Correspondent for O. B. G. Asso.

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. P. Hall & Co., Prope., Nashua, N.H. Sold by all Druggists.

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

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 se cured, 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 s 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 care very little

or none at all for the tests, forgetting, howev er, that it is the a b c to our future growth, in terest and belief; and we would like to ask the question right here, has there ever been any convertion 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 phi losophy, no matter how crude or immaterial 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. Zwahlen, Financial Secretary; Mrs. M. A.

Rockwood Treasurer Lyceum Department-Mrs. M A. and Miss 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.

Reception Committee-Mrs. Peters, Mrs. L La Famèe, Mrs. Marie Robinson, Mrs. M. A. Cretin, Mrs. F. A. Baldwin, Mrs. M. E. Dun-ning, 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' entertain ment, assisting also in sending brief weekly reports to THE BANNER concerning our meet ings, 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 trust-worthy, we would mention Mr. W. T. Smith, Mr. H. Zwahlen, Col. J. Graham, Mr. Charles E. Hodge, Mr. R. Bennett, Mr. George Turton, Mr. Joseph La Fumée, Mr. Greene, Mr. Son-nechsen and others, who all give their aid and help cheerfully; whilst standing in the background, with ever watchful eye, is Judge A. H. Dailey, our advisory council. So far, how ever, we are pleased to say we have not had occasion to bring before him any action to decide upon, either pro or con., as the overruling feeling of the members-both brother and sister co workers—has been one of har-mony, 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 medium have remained unpaid. It was thought How to Keep Well," is not only a valuable by her friends that she had left money enough to defray these expenses but the same than the same appears but th 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 Revived.

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 Lens and Elsie Burns and knowledge. Misses Lena and Eisle Burns rendered very appropriate selections. At 2:30 Mrs. Julia E. Davis gave an invocation; Wm. S. King of Quinoy, 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. Alica M. Lefaveur, Mrs. C. Harrick, Frankley Alice M. Lefavour, Mrs. E. C. Herrick, Frank Neate, J. P. Strand and others; magnetic treat-ment was administered by Drs. Furbush, Murray, Warren, Pierce, Rounseville, David Sheppard, 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. Every-

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

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, 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. Kelty 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

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 Spiritualist Society. Subject in the afternoon, "Utility of Spirituualism," and in the evening she spoke upon subjects which were given by the audience, and they were all answered satisfactory to the

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 meetin 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 lec-

ture and phenomena.

FITCHBURG.-Dr. C. L. Fox, President, says: Sunday, May 16, Mrs. Fannie Bruce Treworgy 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 re ceived, 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

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

The savants, philosophers and "psychical researchers" of Europe and America have for many years found much fault with Spiritu alists because of their lack of perspicacity or exactitude in the investigation of occult and answered in the words of John Page Hopps, 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.

You can send contributions to the BANNER in Dr. Bland's book, and have largely adopted of Light, or direct to Carrie L. Hatch, 74 his system of practice." This most useful book is for sale at the Banner of Light book-store 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 plane accompanist. Mr. J. B. Hatch, Ir., 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 Ju-

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

Mrs. Mason sang "When the Shadows Gath er Over the Hill;" also remarked that it gave her great pleasure to be present with the Vet-

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 saug "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 get-ting 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 adventrof 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 then than the last of March; it will give every society an exportant to had.

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

quire 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 hu-man 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 lect-ure which embodied many of the central ideas on which the ideal of cooperative industry is

Three great necessities for cooperative in-dustry 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 fun-

damental 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.

which could well be devoted to the establishment of a larger and better equipped coopera-tive 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 en-thusiastically cheered, a few short addresses were made by prominent members of the Cooperative 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 aspecially degree as the redective to the 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,

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 Lansing Sunday, May 23.

Dr. C. W. Hidden of Newburyport, Mass, has closed his Boston office for the season. Dr. Hidden will be at Onset from July 17 to 24; Lake Pleasant, Aug. 15 14; and Queen City Park, Aug. 15 to 20. During his engagement at Lake Pleasant Dr. Hidden 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 percometrist, will accept engagements in New Engand. For terms and open dates, address P. O. Box 3539, Boston, Mass.

SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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IMPORTANT ANNOUNCEMENT

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Banner of Light.

The management of the BANNER OF LIGHT PUBLISH-ING CO. take pleasure in announcing to all their subscrib-ers who are now 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

The following are some of the DISTINCTIVE FRATURES of excellence of the WATERMAN IDEAL FOUN-TAIN PEN:

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SPIRIT-WRITING.

SIX questions answered by mail, 35 cents and stamp. Do you desire to develop as a Writing Medium? For terms address "PSYCHIC," 24 Commercial st., Brockton, Mass. May 22.

FLORIDA for Homeseekers and in vestors, is described in a handsome illustrated book walled you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass.

ONSET.

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SPIRIT .

Message Department

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 9, 1897. Spirit Invocation.

Spirit of Progress, Spirit of Wisdom, again we meet in our Circle Room to open up the gates to those who may be able to take the privilege of manifesting. We realize this morning how important it is to understand the laws that govern spirit control. We oftentimes seek communication, seek advice and seek instruction, yet in the great desire of the human mind we seld in stop to question or ask what governs it, what laws must be obeyed to reach and govern

We find this morning many seeking, but few can manifest; many desire communications, but few get them; and yet it is the great question of the hour. Why is it, the mortal often asks, that some can govern so much more than others? Ohl children of earth, study spirit laws as the spirit manifests through matter; remember that it is the spirit that molds the matter, and not the matter the spirit. It is our great desire this morning to enlighten mortal minds, that they may be able to grasp the mystic side, and that they may be able to understand the inner voice that often speaks to them, and not all the time be walting to see what comes through the externa' nower.

Oh! be with us this morning, and give each one strength as we take our position to fill the outles of the hour, and strengthen those that are so auxious to operate through the brain to give knowledge, consolation and encouragement to the loved ones of earth.

INDIVIDUAL MESSAGES.

Mrs. Harriet Gott.

Good-morning, Mr. Chairman. It seems beautiful, this morning, to have the privilege of manifesting, even if we do feel sometimes weak, and cannot always express ourselves with the intelligence we should if we were using our own organism. I thank God and the good angel friends who have assisted me this morning to have the privilege of sending a few. thoughts and encouragement to those who are still in the body.

I have been out of the body some time, and I found the physical pretty well worn out before the spirit departed. I was also interested in Spiritualism, feeling the touch of the gentle hand of those who were gone, and many times they have used my own organism to speak to the dear loved ones on earth, because I realize the sweet messages and consolation that was given to the mortal.

I think the same consolation can be given this morning; but there is much I should like to say to the dear ones on earth. I know there have been changes since I passed away. I have been conscious of some of them, and there are others I seem to realize but cannot give expression to. So I would like to say to all those who were so kind to me in my weakness before I passed to the spirit, that I feel like thanking them, and saying that I am ever ready to do what little I can; and now I feel doubly interested, because I see so many things in earth-life that need to be done, and I feel there are so few to do them. I wish to come this morning, not to send any communication as a test, not to merely gratify what some people might call curiosity, but I have a strong desire to assist my own family and also my friends. I should like to say I find the old conditions gathering around me many times, especially when I come in contact with a strange medium. I sense it somewhat this

morning. I will be remembered in Indiana, as that was my home; and I also have friends away across the water-away over in England-and I would also like to reach my friends there. I passed away in this country, and would like to say I have met all the dear loved ones who were on the spirit side, and there are many with me this morning. If those who do not believe in spirit-return, or those who have an interest in me, will give me an opportunity, I will try and assist them in life.

You can put me down, Mr. President, as Mrs. Harriet Gott, and my home was in New Albany, Ind.

Zelotes Perins.

Good-morning, Mr. Chairman: Well, it is fine to have the opportunity of changing our views from the spirit life and material. It is beautiful to realize that we are still mingling one with the other, and I am satisfied with the way Spiritualism is progressing, for, as I look over my past life, and realize the many, many times that we have sought communications in all manners and ways, why we used to be satisfied if we only got a little tiny rap, or some little sound that would prove to us it was something beyond the mortal help, although, friends, I was somewhat well advanced in years before I passed away, and had quite an experience, and I find I was sought, and I thank my fellowmen for the confidence that they placed in me, because I always tried to do my duty to the best of my ability. Well, I should think I still have two brothers there; I have one friends, that while we do not reckon time in spirit as you do in mortal, that it was pretty near five years since I passed on to the spirit- and mother are with me in spirit, and I also tired of the old world, but I felt that the body er, although I lived my allotted time. I found those that had gone before; I also was pleased

with my reception.

Chairman, in Clyde, O, where I filled a good many public offices connected with the government, as I was Postmaster quite a while, Mayor, and Justice of Peace, and I had a good many offices given to me by the confidence that my fellowmen had in me, and I hoped that when I got through with the work that there was nothing to be regretted. I did not feel I I had in earth life, but I seem to get through had anything to regret, and I am still interested in the welfare of our country, of our familiar with control. homes and of our fellowmen, and I wish to be remembered especially to my brothers in the Grand Army, and in the various societies that with me in thought and in action, because I have not come in this morning to give any long sermon, but merely to say all is well, and with that, my friends, you can put me down as Zelotes Perins, and you will locate me in Clyde,

Rachael Farrington.

Well, I will try and say a few words. My name is Rachael Farrington, and my home was in Portland, Maine, but I don't know much about this communicational side. I do n't know how to control this brain, but I am going to try, for before I left the physical body my own brain was not in a healthy condition, and it makes it worse when I try to explain myself, but I have got an old mother that is yet in earth life, and I have two sisters that I am awful anxious to come in contact with, and I have father on the spirit side with me. I have been out of the body a long time now, but I feel that I would like to come back and interest mother, because I see that the older she grows, she seems to dread the passing away of the body.

None of my friends are Spiritualists, but my sister sometimes goes to the spiritual meet ings, and I thought that I would like to come in, and perhaps might be able to make her understand that we are not separated, and to tell will go to sleep, and will hardly know the difference of going to sleep and waking up in

I am so anxious, also, that others will have more interest in me now than they did when I was in the body, because I never was underbody their friends are glad that they are gone, because they seem to think they will be hap-I did not understand them, and they me, or man said it would do me good and them good; give me a chance to talk with them, or recognize my message, and prove to me that they still want anything said that would hurt anybody

Thank you, Mr. Chairman. The communiceived in a beneficial manner.

Perhaps, to make this message more plain, Dunbar.

Mrs. Charles Edmands.

when our mortal friends realize how anxious the spirit is to convince them of how we realize | did. I woke up, and found I was where I was things when we get on the spirit-side, they will not criticise messages as much as they do.

knowledge, if the mortal can only realize how it is, and it seems this morning, when the good | blood, and by the tie of associations and fam-Chairman said I might manifest, as we have ily, that I know it is a good excuse, for they oftentimes to await turns or go where we can all say I was insane, that is, the mortal admits handle the medium's brain conveniently with- I was not in my right mind when I did it. I out injury, that I would like to sit here and am not going into the details, for the thought talk for an hour.

I am so anxious about, and I feel like calling on those who were around me in my sickness, and I want them all to realize it is well, it was | I have left them, and by seeing them happy well. I want to say I met the loved ones and dear children who went ahead of me to spiritlife, and the reunion seemed to almost overjoy New York. I was interested in the hotel busithe loss of the other, for when we leave the ness, and I will be remembered at Fifth Aveearth-life, especially those who have a conceplost, we do not feel the vacancy so much as those who do not understand spirit return.

Lately there has been sickness in my family, and I can see where they need the physical encouragement, and I can also see where my sonin-law is perplexed in business, and things do not go on as harmonious as they might; yet I want to say to you, Fear not, be firm, be honest and be true to yourself, and the spiritfriends will try to assist you all that is possible. I know changes have come since I passed to spirit, but would say to you, Fear not, all will come out well; the conditions will be better by-and-by. I want to say—oh! there are so many things I would like to say-but will just say I have all the dear children, and Katy is with me, and so is my husband, mother and father. We are all joined this morning in sending an Easter greeting, so that they can truly say that Christ is risen. This is our Easter greeting, for we have had the experience of conquering death and the grave.

You can put me down as Mrs. Charles Edmonds, and my home in Springfield, Ill. I passed away there from my daughter's home, Mrs. Warren. I hope this letter will encourage my friends; I have done the best I could with the conditions I had; so I will say to you, God bless you. I also thank the good Chairman and THE BANNER for the privilege of giving this communication this morning. Good morning.

Absalom Palmer.

Well, I think I would like to send a letter through the mail this morning, and see whether it is possible for me to come in contact with any of those in earth life, because my friends are pretty well scattered.

I was born and brought up in Scotland, and in England, and I have three sisters scattered around the United States. My father world, and I was glad, not because I became | have a brother with me in spirit. When I was in earth-life I was an engineer on the railroad, was not capable of holding the spirit any long- and I have worked on various roads in this country, but went out of the body somewhat suddenly; and yet one could not call it an accident, although I was taken sick at my work, I feel this morning I would like to send forth | and the doctors called it apoplexy; but I would a few words merely to encourage them that like to say to those who will remember me, its specific tendencies are due logically to the

will remember me. I shall be well known, Mr. and especially Agnes, I feel as if I would like to come in contact with her, for she was my wife, and I left her with three small children, who really needed a father's care and a tather's protection; and now they are scattered around, and I cannot tell you just where they are, for after I passed out of the body I was so confused that I lost some of the recollections that the influence of the higher spirit, that is more

My wife has taken the children, and placed them in different homes, or institutions, and that is one reason I cannot locate them all; it has been my privilege to come in contact | but I would like to come in contact with her. with. Say that my good companion is also I sense her stronger in New York than anywhere, although she has a brother here in Boston; and I have tried to find her, and give her to understand how I want to assist her; and I wish to be still a benefit to humanity, and yet I cannot give what I wish to, but I wish to say, if any one who knows her (her name was Agnes McLaughlin, and my name was Absalom Palmer) sees this communication, I wish he or she would send it to my wife or bring her in communication with me, because I am desirous to explain some things that I have not been able to do before; and they have told me that your paper goes even to Scotland and all around. I have quite a number of friends in England who are somewhat interested in Spiritualism, and that is the reason that I would like also for them to know I am all right, and I feel just interested enough to prove to them that we carry our faculties beyond the grave, and that we live.

You might say, Mr. Chairman, that when I passed away from the body I was working in New York, with the Erie Railroad, and that will do, I think, for I think I have explained things as far as is necessary.

Albert Lovejoy.

Well, Mr. Chairman, I don't know whether it will do me any good this morning to return or not, but it always seemed to me when a man found that he had made an error or a mistake it was his privilege to rectify it if he could, mother not to dread the change, because she and there are many times, I think, when we are in earth-life our actions are misunderstood. and there are many times that things weigh on a man's brain that his associates don't know anything about, and there are a good many times we do not feel like explaining everything to our fellowmen. I was somewhat of a sensistood. And, don't you know, Mr. Chairman, tive person, and I was probably too much so. that sometimes when a person goes out of the and things did not go on to suit me, so I thought the best thing I could do would be to kill myself, and that is what I did, and I do not feel pier without them than with them, and that that there was any one to blame but myself; was my case; but I can now see where but I have oftentimes been wafted back to the old familiar scenes of Fifth Avenue, New York I got that idea that they wanted to get rid of | City, and I see and hear them talking, and me; but now I find things differently, and I | they have all got their own theory of why I want them to look at things differently. So I | did this act, and while I was not a Spiritualcame in this morning, because the good Chair- ist, for if I had been I would have taken more consolation in earth life, and I would not have and I hope if they see this they will come and | been so rash in my actions. I should, perhaps, have been a little bit more careful, and while I killed the body I did not kill the soul, and I love me, for I do love them. I want Charlie to have no language this morning to express my know, also, that it is all right now, and I don't regrets at doing what I did-not that I regret now that I am out of the body, but I regret the trouble that I have brought on the shoulders cation may not sound just right, but I have of others, and I want to send this message, for given the meaning, and I hope it will be re- perhaps it may do somebody else good that is placed in the same circumstances as I was, to see that in our troubles and in our dark mo-I will say that my mother's name was Mary | ments it is curious, but it is a fact we are apt to seek death, thinking that death destroys all care, and puts us out of our suffering. Well, friends on earth-life, it does not, for if ever a Well, good-morning, Mr. Chairman. I think | man goes into a hell it is to find himself on the spirit side after he has committed suicide, as I not wanted. I had neither obeyed natural laws nor God's law, and I return this morning Now that poer girl who just manifested be- for you all to help me, to assist me in rising fore I came in seems to carry a volume of above those earth attractions; and I wish to say to those that were connected with me by is terrible, but I wish them all to know that I I wish now to reach my dear children, whom have got along as well as can be expected, but will be better when I can see some of the wrongs made right, and see others happier than

then I shall again gain my happiness. You can put me down as Albert Lovejoy of nue, New York City, and I want all to know tion that the spirit can return, we do not feel | that there are many things I would like to explain, but will take the public press to do it in. Thank you very kindly. This, I think, will do my soul good in acknowledging the position I found myself in, and I send it out as a warning to every man, woman or child that ever gets discouraged in the troubles and tribulations of earth-life, and say to all, wait until God wants you.

> Messages to be Published.
>
> April 16.—John Close; Dr. Edwin Scofield; Perry Boullard; Francis R. Reed; Phineas Field; Bessie Wells; Carrie L. Shepard.
>
> April 23.—Phineas N. Spencer; Clara Brown; Patrick Hickett; Mary A. Mower; Emma McCann; Marlan S. Rice.
>
> April 30.—Capt. Charles K. Tucker; A. W. Busby; Lepba Drake; Delight J. Coggswell; Elizabeth Bicknell; Edmond W. Dean; John Layrence Boardman.
>
> May 7.—Charles Kendall; Col. Joseph Selden; James Edwards; Eveline Southwick; Mrs. George Lounder; Charles T. Smith; Patrick Crowley.
>
> May 14.—Capt. J. seph Potter; Mary T. Dwinell; George Boardman; Charles Foster; Charles Henry Marshall; Eliza Johnson. Messages to be Published.

The Exuberance of Youth Chemically Considered.

BY PAUL AVENEL.

The pursuit of happiness-too frequently confounded with the pursuit of mere pleasure -is man's supreme right. This idea has been crystallized into aphorisms and proverbs during the early ages, and to-day it is the controlling motive of life in all civilized lands.

Popular amusements are a means to this end, but we are prone to judge them ironically, especially if we are moralizers. They are sneered at as fads, follies, hobbies, etc., and condemned with little or no reservation. And just here lies the fault, in our opinion. We assume too much from preconceived ideas, and too little from reasoning. We judge from the narrow scope of observation more than from the predicates established by science and phi-

Man is a product of the planet, so far as his physical organism is concerned. He is con-structed of certain chemical elements inherent in the earth and air. He is therefore a chemical compound which derives its stability and permanence from planetary sources. It is only as he adapts himself to terrestrial laws that physical equilibrium can be maintained He must become cosmic in the attributes of his being, in order to be a harmonious feature

of the cosmic world. Life-distinct from soul-is the exuberant effervescence of this chemical compound, and

proportions in which the constructive ele

meuts blend. Natural laws entail a direct bias, or trend, upon every individual. The atomic ingre-dients which compose his organism hold him in relative affiliation with kindred reservoirs in nature's laboratory; and exactly as he assimilates from these supplies, are his characteristics determined. Cerebration is the effervescing avenue, thought the defining pur-

pose, and reason the supreme governor.

Through the various channels of nutrition man absorbs the nourishment which feeds not only his existence, but his passions, appointes, ambitions and incentives. Diet, respiration and mental infiltration feed the respective forces and energies which actuate the human machine. The more volatile essences energize directly the enthusiasms so conspicuous in the dispositions of most of us. This feature [the chemical] of hum in nature

is imperfectly understood. We should see in the lusty gusto which characterizes the pur suit of athletic games, not an evil but a good. These recreations are necessities: they are safety valves devised by human invention to meet the exigencies of growth; they are out lets for that superabundant vitality which mother earth transmits to her robust progeny. If hygienic vents were not thus provided the youth of our land would lapse into vice and moral decrepitude. Rectitude is nothing more than a synonym for conformity to nat-

This is a new country; the luxuriant life of soil and air have not been devitalized or viti-ated by centuries of civilization; the languid habits of the Orient are unknown in America. Her resources are inexhaustible, her productiveness prolific, her people energetic and en terprising, partaking of the same vim which reared gigantic forests and stored mines with priceless wealth. To curb these vigorous proclivities in our

ural law.

youth would be dangerously abortive. Ethically considered, popular amusements indicate moral tendencies less than chemical necessi ties; they are frequently antidotes for disrup tive elements absorbed as herein indicated. Violent bursts of muscular energy are explosions of that exuberant vitality which ardu-

ous labor consumes in the masses. They tonify the system by expunging deleterious sub stances, on the same principle of combustion that regulates an engine. Work is a universal panacea for erraticity,

and erraticity is simply disaccord with known laws of being. Those who are not compelled to manual labor, require just such exercise as popular amusements provide; the fact that they are popular renders this assumption axio matic. It is palpable to the most casual observer

that mind workers are chiefly engrossed by these sports; students comprise at least fifty per cent of all who engage in these outdoor pastimes. Why? Because nerve centers are depleted by study and close application to sedentary occupations, and a preponderance of muscular energy remains which must be re duced to harmonic accord. Happiness is equi-librium in the attributes of being, and healthful equipoise is as potent a factor in pleasure as emotional exhibaration.

If, then, "Young America" seeks equilibrium through violent or energetic exercise, let us not demur, but rather congratulate ourselves as moralists and teachers, that the appetites

are clean, and their consequences healthful. Cycling, tennis, baseball, football, cricket, golf, swimming, rowing, etc., are injurious only in their abuse. They are unqualified benefits whenever indulged in in harmony with hygienic laws. Excess is the only danger to be

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Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

Burial or Cremation?

To the Editor of the Banner of Light:

Several correspondents have requested information as to the relative merits of cremation or burial as a preventive of premature interment. Previous to cremation, let me say that it is a sine qua non that a careful examination of the body by two medical practitioners (neither of whom is related to the deceased) must be made, and the cause of death must be clearly stated. In ordinary burial the law imposes no such scrutiny or obligation, and death certificates are regularly made out without any examination of the body, and often on the unsupported statement of those who are utterly incompetent to diagnose a case of apparent death, such as is produced by trance, catalepsy, syncope, asphyxia or other forms of suspended

animation.
Enlightened students of nervous maladies, and of psychological science, recognize the existence of these peculiar counterfeits of death, and are, therefore, on the lookout for what escapes the notice of the ordinary medical practitioner. The liability to premature burial is admitted by high authorities to be much greater than is generally supposed. To assist those who are inclined to study the facts of this momentous but much neglected subject, I would recommend the following works: "The Absorrecommend the following works: "The Absolute Signs and Proofs of Death," by Sir B. W. Richardson, in the Asclepiad, No. 21: "One Thousand Persons Buried Alive," a Treatise on Suspended Animation, by Dr. Russell Moore Fletcher, Boston, U.S., 1890; "Ashes to Ashes," by Rev. H. Haweis; "The Perils of Premature Burial," by Dr. Alexander Wilder, London, E. W. Allen, price 6d.; "Premature Burial, and How it may be Prevented," 400 pp., London, Swan Sonnenschein & Co., price 5s. There is a whole library of French and German treatises, which would occupy too much of your valuable space to mention, but the titles and authors can be seen in the Bibliography appended to the last-named work. A Commission of physicians in Turin is now occupied in collecting facts and investigating the conditions which pro-duce the phenomena of apparent death, and will be glad to hear from medical practitioners and others in this country.

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Au Epoch-Making Book.

HY M. KORFF.

The publication of "Primitive Christianity." by Prof. Buchanan, of which I have just received a copy, seems to me to make a "red letter day" for the spiritual movement of the nineteenth century.

Buchapan was the first scientist to defend and explain the spiritual phenomena, in his "Journal of Man" and in his Medical College, which led the way in medical reform fifty years ago.

He claimed to have established the ability of mortals to hold independent intercourse with the spirit world by the science of psychometry. No one who has not read his "Journal of Man" has any correct idea of the extent of his labors. He has been one of the foremost among independent thinkers in the evolution of new sciences and of practical reforms. His last work is really an epoch making book, which he calls "Primitive Christianits".

tlanity."
Orthodox Christianity has ruled the civilized world for eighteen centuries, and stands today, like the Chinese wall, across the path of progress for spiritual science. That wall can be removed only by the destruction of its en-tire foundation, for it claims as its foundation "the word of God," which is impregnable while the Bible stands.

Now Prof. Buchanan turns his investigations from therapeutic biology to the dark realms of ancient history, and shows by critical research and historic testimony that the Bible, the controlling book of modern civilization, has not and never had even the least historic author-ticity, being only an anonymous compilation by unknown Catholic priests, secretly pro-duced and forced upon mankind by the power of the sword, assisted by the juggling sophistry of theologians. He shows that even modern theologians, recovering slightly from their terror and peeping into ancient history, acknowledge that they cannot discover the author-ship of the Bible, though they fear to denounce it openly as a fraud.

No rational man can examine the work can-

didly without seeing that the Bible, as the leader of humanity in religion, has long misled the nations, being allied to every form of despotism, and is doomed to pass away as surely as the mythology of Greece and Rome, notwithstanding its many noble passages from ancient seers.

The historic revelations of this book make it

clear that the Roman Bible, secretly compiled in the second century, was not a true historic statement of the lives and doctrines of Christ and the apostles, but a gross misrepresenta-tion, in which the Pagan creeds of antiquity were made the chief basis of the Papal church, and its substantial identity with Paganism was admitted and affirmed by the church fathers of the first conturies.

In fact, the Bible does not represent Chris

tianity at all, and there is not a real Christian church in existence, for the true Christianity of Jerusalem taught by Christ and his disciples, was a pure spiritual religion of love and brotherhood, justice and democracy, which would have put an end to war, and annihilated every form of political and ecclesiastic despot-

The reader must not suppose that "Primitive Christianity" is simply an iconoclastic work, for its aim is constructive. It reveals the struggles of the mission of Jesus, and builds up Christianity in all the ideal beauty ever realized in the sentiments of its devotees. It shows the seer and prophet of Nazareth, the wanderer in Galilee, the martyr in Jerusalem, as the messenger of the higher world, the inspired teacher, beloved of all, who knew him in life, and equally impressive from heaven, when he arrested St. Paul in his cruel work, and made him the brave and eloquent messenger of a new religion that came forth as a new risen sun above the dark horizon of ancient

"Primitive Christianity" is dedicated to Jesus Christ as the Savior of humanity, not from an imaginary hell, but from selfishness, error and barbarism, and gives the long-lost history of his early career, unknown to the compilers of the Roman Bible. It gives the testimony of those who traveled with him in Galilee, and devoted their lives to the redemption of humanity from suffering and ignorance.

It shows how much of truth there is in the interpolated Scriptures, rejects their corruptions and forgeries, and gives portraits purporting to be the play of the three conspicuous fig-ures in religious history, Jesus Christ, John the Baptist, and John the beloved disciple.

A peculiar merit in this book is that it not only gives an authentic religious history of the first and second century, but also to the readers who understand the Spiritual Philosophy, the method of verifying the great truths of the history, and knowing the truth concerning the apostles, and the vast difference between their religion and that of the Orthodox church. In fact, its spiritual instruc-tion makes its readers almost independent of ancient records and traditions.

Finally it shows that modern Spiritualism is the nearest approach yet made to Primitive Christianity.

Primitive Christianity.

We are in receipt of a work bearing the above title, by Prof. Joseph Rodes Buchanan of San José, Cal. Prof. Buchanan's sincerity and honesty are apparent to every reader of his lines, and will carry the conviction that he implicitly believes the statements he has

The book is well written, as are all of the learned doctor's works, hence contains many valuable suggestions for the thoughtful reader. Some of the historical references are of espe-cial interest, and will serve to throw light upon problems that are now somewhat puzzling to the student.

To review this work at length would require a volume almost the size of the book itself. Prof. Buchanan places great faith in the communications upon which he bases the claims set forth in his book. It is difficult to criticise a work of this kind, because of the peculiar claims as to its origin. Its authenticity will always remain a mere matter of conjecture, or at best will be but the individual opinion of people who do not and can not enter into the scientific aspects of the questions at issue.

Some writers claim to find no evidence that Jesus and the Apostles were historical characters, and adduce substantial proofs in favor of their arguments. Prof. Buchanan sets these all aside, yet brings out a work upon precisely the same evidence as is adduced in favor of the claims of the opposite party. Such conflicting testimony cannot fail to produce confusion in the minds of the readers, and will cause many to ask themselves the question, "How much reliance can be placed upon books of this

The claims made for this work are too extravagant to be accepted without questioning deriously the sources of the statements made in it. Each reader must form his own conclusions concerning it, and be guided by the facts as they are presented to his view. No medium, however excellent, has as yet arrived at perfection, hence is fallible in his opinions and judgments. Spirits communicating through such instruments are not able to forget the personality of the medium, therefore all communications will be more or less affected by the mental attitude of the medium. We feel, therefore, that finite spirits cannot issue a final pronunciamento as to the absolute truth or falsity of any question that may arise, nor should their statements be accepted until they have been carefully studied, and their true worth determined.

In saying this we do not question the good

such enormous demands are forthcoming, save to a very few, and that the work, while provoc ative of thought, full of interest for the histo-rian, serious in its expressions, and weird in conception, is yet based almost wholly upon speculation, and must be catalogued with sim-ilar works that have appeared as emanations from the spirit world during the past forty years—somewhat visionary, and decidedly hy-pothetical in character.

pothetical in character.

In arriving at this conclusion, we must again pay our respects to the sincerity of the author, his earnestness of spirit, and sublime faith in the excellence of his work.

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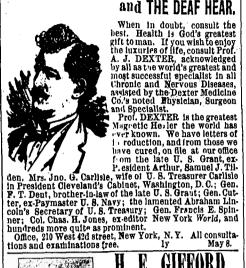
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In the meantime the young wife, through the instrumentality in the first instance of the illness and cure by a medium of a very dear sister, also becomes converted to Spirit

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PART I.-METAPHYSICAL PHENOMENA.

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Chap, 29. Nebulas: 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Canons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPEN DIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum. nomena, ad infinitum.

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BOSTON, SATURDAY, MAY 99, 1897.

MEETINGS IN BOSTON.

Beston Spiritual Temple meets in Berkeley Hall every Sunday at 10 4 A. M. and 71/4 P. M. Speaker for May, F. A. Wiggin. J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 74 Byd ley street, Station K. Speton, Mass. Boulon Spiritual Lycaum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Larcy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

Hatch, President; A. Augusta Eldridge, Secretary.

First Spiritual Temple, Exeter and Newbury
Streets.—Spiritual Fraternity Society. Sundays at 10½
and 7½ P. M., séances for full-form materialization, etc.
At 3½ P. M., lecture through the mediumship of Miss
Blanche H. Brainard. Wedneyday evenings, at 7½, sociable, confirmed and whenomens. Other meetings an
nounced from the platform. 4. H. Sherman, Secty.

Children's Progressive Lyceum—Spiritual Sunday
School—meets every Sunday morning in Red Men's Hali,
MI Tremont street, at 10½ A. M. All are welcome. Mrs.
J. S. Soper, Superintendent.

Kathbone Hall, 404 Washington Street, corner
of Kneeland.—Society of Ethical and Spiritual Culture
(Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½;
Tneedays at 3 o'clock. Mrs. M. Adeline Wilkinson, Presitent.

Appleton Hall, 9¼ Appleton Street—Paine Memo-rial Building, side entrance.—The Gospei of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2½ and 7½ P. M.

Hollis Hall, 789 Washington Street.—Meetings Sundays, at 11 A. M., 2% and 7% A. M. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street.-Meetings Sundays, 11½ A. M., 2¾ and 7¾ P. M.; Wednesdays, 3 P. M Fridays, 3 and 7¼ P. M. Mrs. A. R. Gilliland, Conductor. Eagle Hall, 616 Washington Street.—Meetings at II, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor.

The First Spiritualist Ladies Aid Society meets every Friday afternoon and evening—supper at 8 F. M.—at 241 Tremont street. Mrs. Mattle E. A. Allbe. President. Oarrie L. Hatch, Sec'y, 74 Sydney street, Dorchester. The Veteran Spiritualists Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 p. M. C. Shaw, Preside. t. 29 Bedford street; Mrs. J. S.

The Spiritualistic Industrial Society meets at 7 Park Square every Thursday afternoon and evening; sup-oer at 6. Mrs. M. A. Brown, President; Miss C. M. Man-aing, Secretary.

Arlington Hall, corner Bover and Washington Streets.—The Ladies' Lyceum Union meets every Wednes-day afternoon and evening; supper at 8½ P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary. Hiawatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sun lay evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President. America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Harmony Hall, 724 Washington Street. - 10%, N., 21/2 and 7%, P. M. Tuesday and Thursday afternoons at 23/4. N. P. Smith, Chairman.

The Home Rostrum.—Spiritualist meetings will be reld every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Soley street, Charlestown. Good Templars Hall—I Johnson Avenue, Charlestown Mr.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7½ P. M., at Mora Parlors, Room 10, 163 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Chelsea.—Spiritual meetings every Sunday evening at 1½ at 206 Broadway. Charles H. Heavner, Chairman.

Grand Army Hall, 573 Massachusetts Avenue, Uambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

The Ladies' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, Fresident.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers out-dide of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.
Our directory of Boston meetings will, however, be continued as heretofore.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Mr. F. A. Wiggin commenced the third Sunday of his present engagement for this Society, before a large audience in Berkeley Hall.

The meeting was opened by Little Eddie with spirit friends. a beautiful song, after which Chairman Allen guides discoursed upon "Death's Morning," titled, "Shadow Land." After another song by Little Eddie, Mr. Wiggin gave an address which lasted forty-five minutes. Although the audience were anxious to receive messages, they enjoyed the address, and showed their appreciation by generous applause.

Mr. Wiggin closed the morning meeting by

giving about sixty readings. Miss Brainerd the young medium at present speaking at the First Spiritual Temple, was a guest, and dis-

missed the meeting with a benediction.

In the evening another large and enthusiastic audience gathered to receive messages given by the controls of Mr. Wiggin. After a musical selection by Little Eddie, Mr. Wiggin devoted the entire evening to giving readings, and to the satisfaction of every one he gave over one hundred messages from spirit friends to mor-

Mr. Wiggin will be with this Society but two more Sundays. If you want to get good seats come early. Little Eddie has pleased so well that the committee have decided to engage him for the balance of the season, and he will sing three times at each morning and evening session.

If you have not already, you should at once leave your order to have the BANNER OF LIGHT sent to you during the summer. THE BANNER is for sale, and orders taken at this

The Helping Hand Society-Mrs. A. A. Eldridge, Sec'y, writes-met as usual Wednesday, May 12, with the President, Mrs. C. L. Hatch, in the chair. Business meeting at 4 P. M.

Supper was served in the banquet hall at 6:30, after the usual pleasant social. The evening's entertainment opened with a musical selection by Edward and Charles Hatch; Mr. John R. Snow of Malden read a selection enti-tled "The Philosophy of Life," which was list-ened to with marked attention; Mrs. C P. Pratt, ex-President of the Society, entertained the audience with the graphophone, which was very pleasing, and called forth great applause. A synopsis of a lecture delivered in Berkeley Hall by Prof. Lockwood deserves es-pecial mention. The response was so clear and so well emphasized you could imagine the Professor was doing the talking. By a request from the audience it was repeated.

Wednesday, May 26 the evening will be de

voted to a memorial service. Speakers of the evening will be Mr. F. A. Wiggin, present speaker and test medium of the Berkelry Hall Society, also Mrs. N. J. Willis, Miss Willis, Mrs. Alice Waterhouse. "Little Eddie" will sing; Mr. Mansergh, dramatic reader, Mr. Fred Watson, pianist, and Little Clifford La

mont, reader, will take part.

This will be the last meeting of the season, and all members are requested to be present

at the business meeting, as matters of great importance are to come before the meeting. THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-met,

as usual, at 241 Tremont street, Friday, May 14, with Mrs. Mattie E. A. Allbe in the chair. The evening session was under the auspices of the Veteran Spiritualists' Union. Mr. F. A. Wiggin kindly volunteered to give this Association a benefit, which was a great success

and was well appreciated by all A vote of thanks was extended by the Veteran Spiritualists' Union to Mr. Wiggin for his kindness in tendering his services for the society. Also a vote of thanks was extended to the Ladies' Aid Society for the free use of

Next Friday, May 21, the Ladies' Aid will hold memorial services at the above hall after noon and evening. A fine array of talent will be present: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Carrie E. S. Twing, Mrs. Carrie F. Loring, Mr. H. D. Barrett, Mrs. Kate R Stiles, Mrs. Waterhouse, lecturers; mediums, Mrs. S. C. Cunningham, Mrs. Hattie C. Mason, Mrs. Chandler, Mrs. Caird and others; elocu-tionists, Mrs. Etta Willis, Mrs. M. A. Brown, Master Willie Sheldon, and others to hear from. We ask the friends to donate flowers.

THE LADING LYCHUM UNION-Abble F. Thompson, Sec'y, writes-met as usual in Arlington Hail Wednesday afternoon and even-ing, May 12. Business meeting called to order at 5 o'clock, Mrs. M. A. Brown, President, In the chair. Supper was announced at 6:30, and at 8 o'clock "Little Eddie," Chairman of the committee on entertainment, announced the following program: Plano solo, Helen Hig gins; recitation, Frankle Lamont; song, Leo Hanson: accordion solo, Joe Short: song, Hanson; accordion solo, Joe Short; song,
"Little Eddie"; recitation, Mabel Emmons;
song, Lilian Houston; duet, Albert and Eddie; song, Sadie Falooner; reading, May Stillings; duet, "Little Eddie" and Little Clifford
Lamont Dance This cloud the eventual or

of the season. Next Wednesday will be the last meeting of the season. A fine supper of all home cooked food, and whist in the evening. All are wel-

Lamont. Dance. This closed the evening's en-

tertainment. It was the last children's night

BANNER OF LIGHT for sale.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning service began with the religious exercises, the music being by Prof. Tyler's quartet. The developing circle was conducted by Mrs. Collins and Mrs. Sears. The friends who are sitting for development are progressing finely. Several mediums were present and gave fine tests. Madam Carbee gave a short address, which was very interesting.

Afternoon session began with half hour song service by the colored quartet. Mrs. Nutter made a few good opening remarks; also readings. Song by Miss Ruth Sprague, after which Mr. Bartlett, Mr. Jackson, Mrs. Bellow, Prof. Hillman, Mr. Mansergh, Mr. Watson and Mrs. Wilkinson took part. The tests, readings and remarks were of a fine order, and very accurate.

rate.

Evening session began with singing by the Tyler quartet. Mme. Carbee opened the meeting with several astrolological readings. After a song by Prof. Tyler the following mediums took part: Mrs. Nickless, Mrs. I. E. Downing, Mrs. Nutter, Mrs. Baker, Mrs. Knowles, Mrs. Emma Ordiorne, Mr. Porter and Mrs. Wilkinson. The tests given were all very satisfactory and thoroughly understood.

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EAGLE HALL.-W. H. Amerige, Conductor, writes: Sunday, May 16, the three sessions were well attended. We had quite a large healing and developing circle in the morning. A great many fine tests were given, and all were recognized. The following able mediums took part throughout the day: Mrs. Moody, Mrs. S. E. Rich, Mrs. Grover of Everett, Dr. C. W. Hall, Dr. W. E. Clarke, Mr. H. B. Her-W. Hall, Dr. W. E. Ularke, Mr. H. B. Hersey, Mr. Kranisiki, Dr. Newton, Mrs. J. E. Woods, Dr. Shute, Mrs. O. W. Bellows of Brockton, Prof. J. Hillings, Miss Odlum gave very nice poem, Mr. Hancock, Mrs. A. P. Guiterrez, Mrs. E. J. Peak, Mrs. West, Mrs. Weston, Mrs. Erwin, Mr. Cohen, Mrs. Georgie Hughes, Mr. Martin, Mr. Abbott, Mr. Amerige, and others. The speaking tests and readings and others. The speaking, tests and readings were of a very high order, and all recognized. Mr. Abbott, of Lynn, rendered some very fine

music and singing.

Sunday, May 30, we shall have memorial services at this hall. A committee has been applied to the sunday of pointed, Mrs. Moody, Chairman, to decorate the hall and select good talent for the occasion. A good service may be expected.

Sunday, May 23, the following mediums will be present: Mrs. Julia E. Davis, Mrs. Guiterrez, Mrs. Bellows, Mrs. J. E. Woods, Mrs. Annie Hanson Kibble, Mrs. West, Mrs. Fox, Mrs. E. J. Peak, Mrs. Nutter, Mrs. Graves, Mr. Cowen, Miss F. Wheeler, Mrs. A. Forrester, Mrs. M. Witham and others. Mrs. Moody, musical director, assisted by others. BANNER OF LIGHT on sale.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets .- A correspondent writes: Last Sunday, May 16, the following mediums were present and took part in the Temple At 10:30 A. M. Mr. J. E. Bartlett, after extended remarks, gave many messages from

At 2:30 P. M. Miss Blanche H. Brainerd's following with messages from the spirit-side

of life.
At 7:30 P. M. Mrs. M. R. Goff gave a séance for full form manifestations. Each of the sessions was largely attended, and the expressions were unusually good. Sunday. May 23, we are to have with us Mr. Bartlett, Miss Brainerd and Mrs. Goff.

HIAWATHA HALL.—A correspondent writes: Sunday, May 16, the morning circle was good, each one present receiving a test.

Afternoon, piano solo, H. C. Grimes; invocation, remarks and inspirational poem by the Chairman; excellent tests and readings, Mrs. J. A. Woods, Mrs. E. R. Brown, Mrs. A. Woodbury, J. Hillings, E. H. Tuttle; Mr. Tuttle an-

swered mental questions.

Evening, piano solo, H. C. Grimes; poem or subjects suggested by the audience; E. H. Tuttle accurate tests and readings; Dr. C. H. Harding, fine tests, and readings, Mrs. E. R. Brown, Mr. Tuttle; an excellent original poem on "Charity," Mrs. B. Robertson; Dr. C. E. Huot, pointed remarks, recognized readings and tests, and correct personal delineations; Mr. Tuttle answered mental questions.

The BANNER OF LIGHT for sale each ses sion, also Thursday afternoons.

AMERICA HALL .- A correspondent writes: Our morning circle on Sunday last was one of harmony and enjoyment. Many mediums took part, also good singing and speaking.

Many well-tried workers were with us to take part at our afternoon and evening meetings. Among them were President Eben Cobb. Mr. C. Elliot, Mrs. Butterman, Mrs. M. M. Reed, Mrs. A. Forrester, Mrs. A. P. McKenna, Mrs. A. Howe, Mrs. E. Miller, Mrs. G. M. Hughes, Dr. C. H. Harding, Dr. Haines, Evening remarks by Mr C. Abbott, also Mr. Edwards, Mrs. Nellie Thomas, M. dam Baker,

Mrs. Howe, Mrs. Sterling gave to the audience many remarkable tests and readings.

Music by Mrs. Rockwell, Mr. Abbott, Mr. Huxley and Mrs. Sterling.
BANNER OF LIGHT for sale at these meetings.

at Park Square Hall, afternoon and evening. Thursday, May 13. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening was devoted to a musical and literary entertainment. Meeting called at eight o'clock by the President, followed with a piano solo by Prof. Millikin; songs by Little Eddie, Prof. Peake, Miss Louise Horner; readings by Mrs. Brown, Miss Odlum, Mrs. Peake and Mrs. Atwood; remarks by Mr. L. L. Whitlock and Miss Nichols: closing with tests by Miss Nichols and Mrs. Forrester.

Next Thursday, May 20, will be Memorial Services, dedicated to those passed on.
Thursday, May 27, the last meeting of the season will be the usual dance.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Sunday, May 16, our morning circle at 11 o'clock was progressive, a large number in attendance for three sessions. Afternoon and evening we had a number of mediums. Mr. Clark read a chapter in the Bible, after which the President offered prayer; Mrs. Seymour, Mrs. Poole, Mr. Farnum, Fannie Stratton, Mr. Clark, and Serita and her medium gave recognized tests; Katie Butler recitations

HARMONY HALL .- A correspondent writes: 10:45 A. M. and 2:30 P. M., N. P. Smith, address and psychometric delineations: Mrs. S. P. Putnam, tests; Mrs. A. P. Guiterrez, Mrs. A. Woodbury, Mr. J. Cohen, readings; Mrs. M.

7:30 P. M., Dr. Wm. Lowe, remarks; Mrs. C H. Clark, address and readings; N. P. Smith

J. C. Ible, Mrs. A. Woodbury, readings; Mrs. E. H. Howe; Miss A. J. Webster, tests; Mrs. Burr, planist.
BANNER OF LIGHT for sale.

ELYBIAN HALL ASSOCIATES.-A correspond. ent writes: Morning circle Sunday, Good tests and thoughts by nearly all present, many new mediums coming to the work. Our morning circle is entirely for development, and we are being repaid by the work done. Those who gaye tests were: Mrs. Mellen, Mrs. Clark, Mr. Norse, Smith, Brooks, Scott.

2:45 r. M., singing. Remarks by Mrs. Mellen on "Life." Remarks, Mrs. Gilliand on "Seeking Acquerts Knowledge of All Laws to Im-

ing Accurate Knowledge of All Laws to Impart Same to Others." Recitation by request, "My Angel Mother," Mrs. Robertson, followed by several accurate tests. Tests by Dr. Huot, Mrs. Mellen, Mr. Quimby, Mr. Jackson; also by

Mrs. Bellows of Brockton. All very accurate.
Evening session opened by singing. Remarks by Dr. Huot. Tests, Mrs. Robertson.
Recitation, "Which One?" by Annie Ratzel. Tests by Mrs. Ratzel and Mrs. Tracy. Owing to illness our Conductor was unable to do any test work, but hopes to do all the more on our Council Fire on Friday was well attended, and we hope our next will be more so.

We always have the BANNER OF LIGHT on

HOLLIS HALL SPIRITUAL SOCIETY .- A corre spondent writes: Morning circle conducted by Mrs. Golden. Although not so large as usual, it was one of the most harmonious ever held in

At 2:30, song service by Mr. Pierce-Miss Wheeler, Conductor, invocation by Dr. Black-den, after which the following excellent mediums gave tests: Mr. Cohen, Mr. Babb. Miss Wheeler, Mrs. Hughes, Mrs. Ratzel, Mr. Hardy; Dr. Badger gave a fine address

At 7:30, usual song service; invocation by Dr. Blackden; address by Mr. Quint, after which the following good mediums gave fine tests: Mr. Hardy, Mrs. Hughes, Mrs. Ratzel, Mrs. Irwin and Miss Wheeler. Little Annie Ratzel recited a fine poem.

Next Sunday We hope to have Mrs. Kenyon with us, also Mrs. Julia E. Davis, Mrs. Ratzel, Mrs. Weston, Mrs. Higgins, Mrs. Hughes, Mrs. Hardy, Rollins, Marsden, Blackden, Dr. Huot and others.

BANNER OF LIGHT free to all speakers.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST. - F. W. Peak writes: Meeting opened at 7:40 P. M., with Song Service by Prof. Peak, assisted by Prof. George Rimbach, cornetist; invocation by Conductor Mrs. E. J. Peak, under control. As announced last Sunday, the spirit of Arthur Hodges controlled Mrs. Peak, and for an hour gave positive and accurate tests; many in the audience who knew him in life spoke of the same characteristics and manner of speaking as in life; Mr. Quimby also gave tests. The hall was full Wednesday and Friday last, the same as usual. Mediums all welcome.

Next Friday and Sunday evening Mrs. With-am and Mrs. Forrester will be with us.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amplion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Sears free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Secty.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, Social meetings every Friday evening at 8 o'clock, at Wilsh's Academy, Classon Avenue, near Green Avenue. Mrs. E. F.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmsteau, Medlum. Speakers and lect-urers regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 1188 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes pre-

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7% P. M. Arlington Spiritsal Society holds meetings every Sunday, 3 P.M. at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Good speakers and mediams always in attendance. Mrs. F. A. Farnham, President.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday evening at 80 clock, and Mrs. Plum conducts a meeting at 3 P. M. each

BROOKLYN.-W. F. Palmer, Sec'y, writes: A very attractive program was presented at Fraternity Hall, 869 Bedford Avenue, Sunday evening, May 16. It was listened to by a large and appreciative audience.

The twenty minutes preceding the services were devoted to a piano recital. The meeting opened with the usual song service, participated in heartily by the audience. Mrs. C. A. Smith of Boston was presented to the audi ence, which she entertained very acceptably with several tests and spirit messages. Mrs. Smith was followed by Mrs. Farnum, President of the Arlington Spiritual Society. "Nearer, My God, to Thee," was sung by the congregation, after which the remainder of the evening was occupied by our medium, Mrs. L. A. Olmstead, in tests and spirit communications. The meeting was very harmonious, and enjoyed by those

Our entertainment season will close with a concert, to be held on May 24, at Fraternity Hall, and is sure to be a success.

BROOKLYN. - J. A. Robinson writes: The regular meeting of the Advance Spiritual Conference was held Saturday evening, Mr. H. L. Whitney in the chair. There was a full attendance, nearly every seat being occupied.

THE BANNER'S editorial on "Ordination" being read by the Chairman, a general discussion of the subject followed, being participated in by Dr. Lafumé, Mr. Sargent, Mr. Delagar Mr. Weight Mr. Blurger Mr. Monter. eree, Mrs. Holmes, Mrs. Plum, Mr. Moorey

and Mrs. Ashley.
While some adv. cated the ordination of our mediums, as, under the laws of the State, they would have the same protection, rights and privileges as the ministers in the various denominations, and which they are entitled to provided the Association granted ordination only to those whose mediumship and good character entitled them to these considera-THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met time for action. Let us stand by the truth and right, and not take advantage of the privi-

leges gained by the denominations, which are wrong; church property should be taxed, etc. After the reading of a poem by Mrs. Palmer, and a few remarks by Mr. Whitney on spiritual conditions and ordination, the meeting was

closed in the usual manner.

A reception, gotten up by her many friends, is to be tendered to Mrs. L. A. Olmstead on the evening of Friday, May 28, at Jackson Hall, 515 Fulton street. It will no doubt be a very enjoyable affair. enjoyable affair.

Passed to Spirit-Life.

From her residence, No. 9 Fales street, Central Falls, R. I., May 13, MRS. ELIZABETH MATTHEWSON, aged 42 years. During her long suffering she never uttered a word of complaint, but with patience and fortitude awaited her translation to the higher life.

Funeral services were conducted by the writer at her late residence Sunday, May 16, at 2 P. M. There was a great profusion of beautiful flowers, and the services were very impressive.

MR. F. H. ROSCOE.

From his home, 107 Shawmut Avenue, Boston, May 15. GEORGE R. NORCROSS, aged 27 years.

He was the son of an army veteran, and well known to the theatrical profession. Loving words of comfort and light were given by the inspirational guides of Mrs. Cynthia H. Clarke, which were nuch appreciated by the widowed mother and loving brother and many friends.

CLARA M. EMERSON.

From his home in Newburyport, Mass., May \$, ALBERT R. PATTEN, aged 39 years and 5 months. Mr. Patten was a brother-in-law of Oscar A. Edgerly, and will be remembered at Guset. The funeral services were conducted by Rev. Mr. Bean of the Unitarian Church of Newburyport.

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

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A Sunday Afternoon with the Children.

A Memorial Service will be held by the Boston Spiritual Lyceum in Berkeley Hall, Sunday, May 30, commencing at 1 o'clock sharp. Special music. Speakers and readers have been engaged for that day, among them are Hon. H. D. Barrett, President National Spir-itualists' Association; Mr. F. A. Wiggin, speak-er for the Boston Spiritual Temple; Mr. Geo. E. Schaler, violinist; Mr. A. D. Coule, cornetist: Mr. Mansergh, dramatic reader. Little Eddie, the boy soprano, Master Willie Sheldon and others to be added later. You should be there, and witness the Grand March, to hear the children's lessons, and to see how we teach Spiritualism to the children, so that you will send your children to some Lyceum. The admission will be free; the place is Berkeley Hall

dren are invited. J. BROWNE HATCH, JR., Con.

MEETINGS IN NEW YORK.

the time is one o'clock. You and your chil-

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Bervices Bundays 11 a. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3.

The Spiritual and Ethical Society holds meeting at Adelphi Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Meetings in Fonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at S. Alfred Andrews, President; Titus Merritt, Secretary.

BERKELEY LYCEUM.-M. J. Fitz Maurice. Sec'y, writes: Those whom the beautiful weather tempted out to hear Prof. Lockwood's morning lecture, May 16, were well repaid.

The afternoon exercises were opened by Prof. Lock wood, who, after interesting preliminary remarks, made an appeal to the members and friends of the Society for pecuniary assistance to meet the current expenses, following which a subscription paper was circulated through the audience, resulting in encouraging promises, and some ready money.

Mr. Emerson then occupied the platform,

and for more than an hour gave convincing proofs of spirit-return that awakened enthusiastic interest among his listeners, evidenced by frequent applause. Mr. Emerson was succeeded by Mr. Charles Dade, who favored us with a finished recitation. In the evening Prof. Lockwood was especially happy in his discourse, which was both comprehensive and instructive, leaving noth-

ing to be desired. On Tuesday evening, May 25, a Strawberry Festival and test scance (Edgar W. Emerson) will be held in Adelphi Hall, corner Fifty-second street and Seventh Avenue, in aid of the First Society. A large attendance is hoped for, and as other talent has volunteered, the occasion bids fair to be most enjoyable. All

are cordially invited.

NEW YORK .- J. A. Robinson writes: Sunday morning, May 16, it was my privilege to be with the Spiritual and Ethical Society, at Adelphi Hall, Fifty-second street, near Broadway. Mrs. Helen T. Brigham, their well known speaker, assisted by Miss Cushman (the Secretary), was

It needs no words of mine to tell of Mrs. Brigham's ability as a worker in the Cause, or of her marvelous power as an inspirational speaker; and on this occasion her address, answers to those who gave subjects for discussion,

and the poetry, were all that could be desired even by the most skeptical.

The "Ladies of the Lafayette Circle, No. 3, G. A. R." on invitation of the Spiritual and Ethical Society, will be present on the evening of Sunday, May 23, to attend a special service which has been arranged for them. All mem bers of the G. A. R. are also invited.

NEW JERSEY.

NEWARK.-Wm. Pope, Sec'y, writes: One of the greatest meetings eyer held in Newark was held in our meeting-place on Sunday night. President Dorn's guides gave some thirty readings, which gave a great deal of comfort and satisfaction to those who received We had with us Ferdinand Fox-Jencken, the only immediate relative of the famous Fox sisters. He gave some of his old time raps, which were heard all around the hall; after which every one came and asked a mental

It was a great surprise to many of those present, who went on their way rejoicing, believing all the more in spirit-return. A great work is going on in Newark.

For Over Fifty Vears

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

CONNECTICUT.

WILLIMANTIC.-Miss Carrie M. Bill writes: Mrs. Carrie E. S. Twing has been with our Society the last two Sundays. She has called out the largest audiences of the season. The truths of Spiritualism have been presented by her in a plain and forcible manner; even unbelievers have become interested. Ichabod, in his week day evening circles, has given some wonderful tests. Pecuniarily she has more than paid her services. Our society is making arrangements for her first available month. Mrs. Twing spoke in highest terms of the BANNER OF LIGHT. Said all New England Spiritualists should take the home paper.



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RHODE ISLAND.

PROVIDENCE.-Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association held meetings in Columbia Hall, corner of Weybosset and Richmond streets, and had for its speaker on Sunday, May 16, Dr. George A. Fuller of Worcester, Mass. Subject in the afternoon, "Duty of Spiritualists"; evening, continuation of afternoon address, followed after each lecture by our generous hearted sister, Sarah E. Humes, with tests, the services of the day proving a general success. On Sunday, May 23, we shall have with us Mr. H. D. Barrett, President of the National Spiritualists' Association and present editor of the BANNER OF LIGHT, and we bespeak for him a crowded hall.

PROVIDENCE.-E. H. Dunham writes: At the 'Church of the Spirit," Champlin Hall, last Sunday, Mrs. H. L. Russegue, the pastor, gave two excellent discourses. "What is Duty?"

was the subject of the morning.
In the evening, "What is Death?" was the foundation for one of the finest discourses ever delivered from the spiritual rostrum. At the reception given in the home of Mr.

and Mrs. Whittemore Saturday evening, Mrs. Russegue gave a brief lecture upon Psychometry, following it with a large number of re-markable readings from letters and articles be-longing to members of the party.

NEW YORK.

SYRACUSE.-A correspondent writes: The First Society of Spiritualists of Syracuse held its meeting in Empire Hall Sunday evening, May 16. Opening remarks by Dr. E. F. Butter-field; address by Dr. W. W. Hicks of Wash-ington, D. C. The speaker took for his sub-ject, "Some Aspects of Truth, and Their Chairs Unon He" Claims Upon Us. Following the lines of this text the Doctor

gave us a very lucid, clear and comprehensive discourse upon our duty to each other.
Dr. Hicks will favor us with another lecture

next Sunday evening in Empire Hall.
Mr. Will C. Hodge, of Chicago, was also with us last evening.

BANNER OF LIGHT for sale at our Sunday meetings.

New York State Spiritualists.

Spiritualists in New York, not members of local societies, are urged to join the newly or-ganized State Association, the fee for which is one dollar a year. You will then be entitled to a vote in the Annual Conventions, and will also help on the good work.

Every Spiritualist Society in the State should apply for a charter, the fee for which is five dollars, excent those chartered by the National ollars, except those chartered by the National Spiritualists' Association, to whom charters will be granted without cost.

Spiritualists, support your State Association. For information, and applications for charters or membership, address the Secretary. Herbert L. Whitney, 953 Madison street, Brooklyn, N. Y. FRANK WALKER, Pres. N. Y. S. A.

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BABY HUMORS Itching and Scaly, instantly relieved by CUTICURA REMEDIES.

CINCINNATI.-J. Williams writes: Although Spiritualists in this city are not as united as they should be for the success of our grand and glorious truth, yet at times a bright ray of hope shines forth, as it did on Saturday evening at the residence of Mrs. Marguerite St. Omer Briggs, 2110 Eastern Avenue, when Benton W. Calvert and Abbie A. Day were united in marriage in a very pleasing cere-mony by the pastor while in a deep trance, the rooms being handsomely decorated with flowers and flags, indicating the two grand principles of Spiritualism and patriotism, which are inseparable.

INDIANA.

INDIANAPOLIS .- A correspondent says: Mr. Thomas Grimshaw, the eloquent trance lecturer, is spending a few weeks with us before entering upon his Eastern engagements. The St. Louis people were so much pleased with Mr. Grimsbaw's ministrations that they have engaged him for the entire season of 1897-98, with the exception of January, 1898, during which month he will serve the First Spiritualist Church of Indianapolis, where he is very

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 2½ and 1½ P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony. Thursday, 7% P. M., Orpheus Hall, Schiller

The First Spiritual Temple Society meets at 7829
Hawhorn Avenue (Auburn Park), every Sunday evening
at 7½ o'clock. J. C. F. Grumbine is the permanent speaker.
The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during
the week. Friends in Auburn Park, Englewood, Eggleston
and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2½ and 7½ F. M. Young People's Meeting, 1½ F. M. Philadelphia Spiritualists Secrety meets at the northeast corner of 8th and 8pring Garden stree a every Sunday at 2½ and 7½ F. M. Hon. Thomas M. Locke, Pres.

WILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 558 Jenerson street, every Sunday at 7% P.M., and Thursday at 87.M., Flora S. Jackson, President.