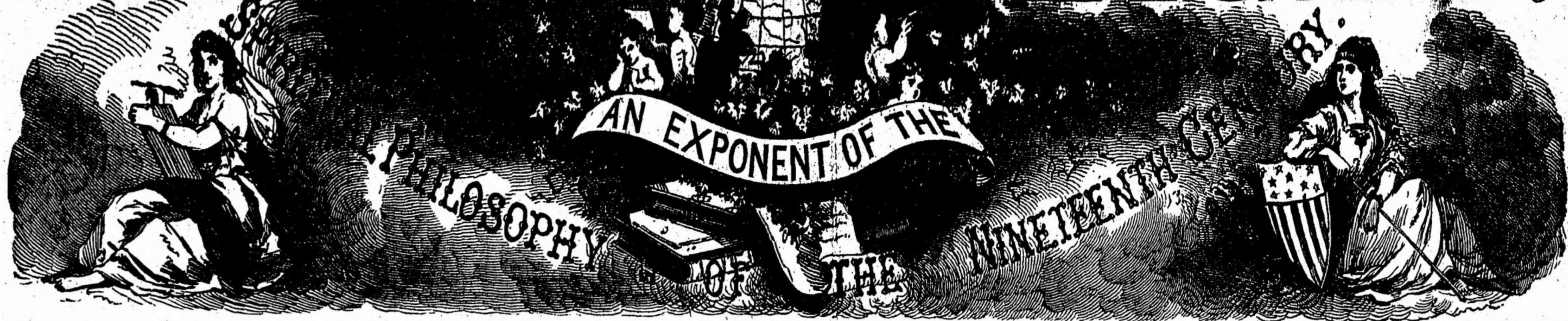


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The Spiritual Rostrum.

Modern Religion and Philosophy.

WHAT HAVE THEY DERIVED FROM ANCIENT EGYPT?

Inspirational Lectures Delivered Sunday, April 26, 1897, in Warner Hall, Broad and Wallace Streets, Philadelphia. Under Auspices of First Association of Spiritualists.

BY W. J. COLVILLE.

Now that comparative theology is taking its proper place by the side of ethnology, philology and all other sciences, and in consideration that the doctrine of evolution is the key to all alike, we propose, in answer to a definite request, to consider at this time some of the salient features of that very ancient Egyptian religion which finds its epitomized statement in the mysterious "Book of the Dead," an English translation of which is now accessible to the public. G. P. Putnam's Sons have issued in New York and in London a large volume bearing the title of "THE EGYPTIAN BOOK OF THE DEAD, the most ancient and important of the extant religious texts of Ancient Egypt." The translator and editor is Dr. Charles M. S. Davis, who is a distinguished member of several of the most learned societies in America, Great Britain and France. This extraordinary book is embellished with ninety-nine plates, reproduced in fac-simile from the Turin papyrus and the Louvre papyrus. Were it not for Dr. Davis's admirable and lucid introduction, the volume would be blind indeed to the average reader, for so deep is the veil of mystery which evidently conceals the esoteric teaching from profane eyes, that only a faint glimmer of meaning is caught here and there by the uninitiated student.

The "Book of the Dead" is not simply what its title implies, a treatise concerning the travels of the departed spirit in Amenti, the netherworld or hades—though all this is elaborately dealt with—but a treatise concerning death and re-birth, as mystically understood. The title is peculiarly significant, and at once calls to mind the saying of Paul: "You are dead." Death to the student of the mysteries is not physical dissolution, but the necessary step toward regeneration; thus the expression "twice-born" is a familiar one to all who are in the least familiar with mystic phraseology.

As it is not our intention to assail Christianity, neither is it our purpose to conceal the sources whence the primitive Christians derived much of their information, and particularly their symbolism, we shall simply present a few facts, and let these for the most part speak for themselves, leaving you to draw your own inferences from what is presented.

It is necessary to state at this point that there is a very close resemblance in style between this ancient Egyptian composition and the Hindu Vedas, one of which, the Rig-Veda, is considered by Max Müller to be probably the oldest book in the world. Egypt and India may well dispute the title to greatest antiquity, and, without attempting to settle so vexed a question, we content ourselves with calling your attention to the undisputed opinion of recent scholars—namely Renouf and others of equal authority—that in some instances there are unmistakable evidences that certain papyri date back at least four thousand years prior to the Christian Era, while many of the monumental remains are of unmeasured antiquity.

The "Book of the Dead" contains both doctrine and ritual, and so important was it considered of old that it was deemed necessary to bind portions of it around the body of the departed to secure safe passport to the realms of bliss hereafter. While this ancient treatise may well be termed mythical or mythological, it is not for that cause to be condemned as worthless, for every myth has a more or less dignified origin, and should not be thrust aside as a fabrication or worthless invention, when it is really a natural growth, a development in form of ideas which have suggested themselves to the human mind either through interior discernment of truth, or through observation of external phenomena. So close is the connection between all forms and phases of religious belief and ceremony the world over, that while to-day Christendom looks with professed abhorrence upon the "Pagan" or "heathen" idolatry of all outside the Christian cult, in the early days of Christianity the charge was repeatedly brought against the Christians by their adversaries that they worshipped an animal, because they represented the Saviour of mankind as *Agnus Dei*, and employed the figure of a literal lamb to serve as illustration.

The four leading elements in mythology reveal to us, first, Fetish Worship, which consists in setting up an image or idolon, and paying ostensible homage to some concrete object with definitely limited proportions. Second, Ancestor, or Animism Worship, which is simply that phase of hero-worship and of Spiritualism which looks no further than personal spirits departed from the mortal body as objects of adoration. Third, Nature Worship, which rises above the limitations of Fetichism, and though it still renders homage to external forms, represents sun, moon, stars, and the forces of nature as objects of adoration in preference to single animals, birds, vegetables, etc. Fourth, Anthropomorphism, which takes human nature as the type of Deity, and considers God as never less than human.

Fetichism is unquestionably the simplest or most rudimentary form of worship, and though its emblems have often been retained by peoples who have entirely outgrown its primitive crudities, therefore in its more advanced stages its symbolism is susceptible of a spiritual interpretation, in its original form it is certainly the lowest type of religious expression conceivable. Among the ancient Egyptians a divinity such as *Anubis*, with the head of a dog, might range in the esteem of the worshippers all the way from a literal dog (which animal was held sacred to the God *Anubis*) to *Sirius*, which is to-day familiarly styled the Dog Star. In the latter case the worshiper would be an astronomer, one of the learned privileged class; in the former instance he would be one of the uninitiated and unimaginative common people.

Ancestor worship is so natural that we never entirely outgrow it, and were we doing to the full extent what the ancients did, we should merely carry our signs of respect for our great men and women a little further than we are now doing, and positively worship them. Nature-worship, in its higher aspects, is sublimely spiritual; for instead of idolizing a material conception of the universe, the true Solar Worshiper prostrated himself, not before the literal material sun, but before the angel who dwelt in the sun, the chief of

the celestial hierarchy of rulers who govern in this solar system, while the still grander and bolder conception of the Deity who inhabited Ateyone, the centre of the Pleiades, regarded as the centre of the entire sidereal system, rose as far from earth as any finite conception seems able to soar.

The anthropomorphic idea of God, which is sometimes derided because it can appear in crude form, investing the Supreme Being with base attributes, is, at its highest and purest, the loftiest conception of a divine revelation imaginable, as it places divinity within the soul of man, and leads each one to seek and find for himself within himself the secret of Deity. "Man, know thyself by thyself," was the great Hermetic maxim which long antedated the abbreviated Greek form of the same root idea, "Man, know thyself." To know ourselves by ourselves is to test the truth of the axiom of Hermes Trismegistus, "As it is within so it is without; as it is above so it is below, and vice versa."

The law of exact correspondence between esoteric and exoteric, or unseen and visible, was a cardinal tenet of the ancient Egyptian faith, and basing everything upon that doctrine of correspondence, a complete system of religion was formulated by the wise of old, the interior meaning of the symbols remaining in the custody of the priesthood, the mere letter of the hieroglyphics being distributed to the common people. It was Egypt's autocracy and aristocracy in religion that made possible her fall; her subsequent degradation and final overthrow were due to the arrogance of her rulers and the corruption of her priests; and so closely identified were what we now call Church and State that the one never attempted to exist without the other.

According to Manetho, the historian, Moses was a priest of Egypt; and this must have been the case if he was regarded as the son of Pharaoh's daughter, because all members of royal houses were included in the priestly ranks in those days. Born of a Hebrew mother, his father was probably an Egyptian; thus the great Jewish law-giver united within himself the two nationalities which were never completely separated, as, at the time of the Israelitic exodus, a large number of Egyptians went out with the Hebrews, and thus formed a complex people, which ultimately developed into the so-called Jewish nation, though Judaism itself was always simply a system of religion. A Jew is one who professes the faith of Israel, not necessarily a Hebrew, while a Hebrew, being an ethnological and not a religious word, applies to whoever is of Hebrew race, regardless of religious conviction or profession.

Judaism, as the forerunner of Christianity, was of course the earlier receiver of knowledge from Egypt, and in the nineteenth chapter of Isaiah allusion is made to three distinct peoples, very closely allied and capable of the most intimate conjunction—Egypt, Assyria and Israel. The great Egyptian pyramid at Gizeh, being positively unique in its interior arrangements and also in its total destitution of ornamentation, either within or without, is undoubtedly the great temple of ancient Egypt, long ante-dating Solomon's Temple, which was a later Masonic pile. Albert Ross Parsons, in his "New Light from the Great Pyramid," pronounces Roman Catholicism and Free Masonry rival systems, and argues that the hostility between those two powerful organizations is due to the fact that both embody the same knowledge differently expressed; and were the Church of Rome not to condemn Masonry she would be encouraging a ventilation of her own carefully guarded secrets. The genius of ancient Egypt being essentially autocratic and conservative in the extreme, and that of primitive Judaism, essentially democratic, one can readily see from what historical source arose the perpetual struggle in later Israel between the sacerdotalists, who were imbued with the purely Egyptian spirit, and the inspired prophets, who patterned after Moses, and tolerated none of the idolatrous rites sanctioned and often practiced by the priests.

It is impossible to reconcile the two widely divergent elements in ancient Judaism—priestly aristocracy and prophetic democracy—for from the beginning of their career they were in constant warfare. The Ten Commandments and all the wise laws instituted by Moses as coming from God, may have been known to the early Egyptians thousands of years before the alleged Sinai revelation, which does not date back further than three thousand four hundred years, while many of the Egyptian precepts of similar nature are from two thousand to three thousand years older, according to recent discoveries, and no discoverer can then say that he knows that they are not still more ancient.

The "Book of the Dead" itself is very difficult reading even in its best English translation, and the comments upon the text intended to be explanatory are often extremely obscure; still there flashes forth here and there a brilliant glimpse of some profound inner meaning which at once illuminates otherwise totally dark passages. Many a reader, attempting to interpret such a book, would soon throw it aside as useless, though a profound student would, without doubt, enjoy digging deeply into it, and finding the gold, though not unmixed with alloy.

After perusing the "Book of the Dead," and other ancient Egyptian papyri, many of the sayings in Paul's epistles take on new meanings, and serve to fully illustrate the meaning of that crucified scholar who boasted that he was "all things to all men," an expression capable of infinite misconstruction, though from the standpoint of scholarship entirely defensible, because entirely ethical. One of the grandest reports of a sermon by Paul is contained in the seventeenth chapter of the Acts of the Apostles. The scene is laid at Athens, and the preacher is discoursing in the Acropolis. Addressing Greeks instead of Jews he quotes Greek poets instead of Hebrew prophets in order to sustain his doctrine of universal divine fatherhood, and equally universal human brotherhood. In this act there is nothing that savors of concession or compromise, for Paul was an eclectic philosopher, and never claimed exclusive inspiration for men of his own out or nation. His object was to show how widely diffused was the great central doctrine of one limitless Supreme Being, and the essential fraternity of the entire human race.

From Egypt the Greeks had derived much of their polytheism, their extensive Pantheon varied but slightly from that of older Egypt, but though the masses of the people had only grasped these lower elements of religion, the great poets and philosophers of Greece had transcended the polytheistic elements in their mythology, and grasped the sublime idea of the Hermetists, who looked above the many subordinate expressions of Deity to the one absolute GOD, whose offspring were, in whom, by whom and through whom we live immortally.

Writing to dwellers at Corinth, an influential seaport having much trade with Egyptian

ports, the same Paul says in his greatly admired fifteenth chapter of the First Epistle to the Corinthians, "as it is written in the Scriptures," referring to the "death" of the seed in the ground prior to the resurrection of the life principle in a new form of expression. The entire allusion to the seed, to its germination and to the mortal "putting on immortality," is in exact consonance with the text of the "Book of the Dead," which was, no doubt, the "Scripture" referred to, for no such allusion can be verified by the use of a concordance prepared for students of the Hebrew Bible.

At the burial service of all members of the English Church, allusion is therefore made, in the lesson read in the mortuary chapel or at the graveside, to the old Egyptian Scripture, which probably a large percentage of modern Christians would contemptuously discard as "heathen rubbish." Primitive Christianity was derived, as to its doctrines as well as its symbols, largely from Egypt, and this assertion is not to its discredit, for the original preachers of Christianity aimed to preach a universal gospel which should unite mankind, preserving the good in all preceding and contemporary systems, and uniting therewith so much of added spiritual light as they felt had been directly revealed by Jesus.

Jesus as a personal embodiment of divine truth or an individual Messiah can never be confounded by impartial scholars with the esoteric Christ of which Paul makes frequent mention. "Putting on Christ" is a Christian expression. "Putting on Osiris" is a very much older Egyptian phrase; and in both instances purity of life-transit from carnality to spirituality in affection and alliance with the highest spiritual state conceivable was originally intended.

The very words of the evangelists attributed to Jesus are in many instances in exact accord with the far older Egyptian Scriptures, as for instance the well known saying in the fourteenth chapter of the fourth gospel: "In my Father's house are many mansions, if it were not so I would have told you: I go to prepare a place for you." The mansions are identical with the dwellings of the blessed described in the "Book of the Dead," and elsewhere inscribed upon Egyptian papyri, and the form of the announcement at once suggests corroboration, reiteration, reinforcement of an anciently delivered truth, as no one undertaking to reveal a new doctrine would say: "If it were not so, I would have told you."

Turn, then, to the twenty-fifth chapter of Matthew, and read there the glowing description of the Judgment. Those on the right hand of the Judge are said to have given food to the hungry, clothing to the naked, consolation to the distressed, and, in a word, to have practised all sorts of deeds of kindness, while those on the left hand had neglected to perform such good deeds.

Turn now to much older history, and read what was inscribed in Egypt as far back as 2500 B. C. on the tomb of a righteous man. The inscription reads: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields plowed. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor."

Read after this the New Testament story of Dives and Lazarus, and you can draw no other inference than that Jesus taught precisely what the pious Egyptians had of old accepted, that the cause of a rich man's suffering in hades was occasioned by his neglect of the poor, whom he had opportunity to relieve during his earthly lifetime.

As far back as 4000 B. C. a tomb at El Kalb is furnished with the following testimony to the virtuous life of the man whose mortal remains were deposited within: "He never left home with anger in his heart."

The three cardinal requirements of the Egyptian law of piety were: first, love to God; second, love to virtue; third, love to mankind. Frequently on the tombs of Egyptian monarchs and other illustrious persons, the inscription reads as though the departed one was sounding a trumpet in his own praise, when the intention was doubtless not so much to simply glorify the hero as to set forth an unmistakable moral code which must be observed in order to ensure felicity in the life to come. An inscription at Thebes which very clearly sets this forth reads: "I was a wise man on earth, and I ever loved God." Another says: "I lived on truth; I fed my soul with justice; what I did to men I did in peace; and how I loved God, God and my heart well know." It is distinctly noticeable that the singular *God*, not the plural *gods*, is employed by all the truly great, not that the highest dignitaries of Egypt denied the existence of many subordinate divinities like the Cabalistic *Sephiroth* and *Elohim*, but they placed reliance upon the one absolute Supreme Being, who, as the Eternal One, is, as the ninety-fifth psalm expresses it, "a great King above all gods."

Theogonies and theologies have all their higher and lower elements, and while the lower are not necessarily false, the higher are far more completely true. Melchisedec, who is described in the Hebrew records as King of Salem (abode of peace), is called priest of the Most High God, in distinction from the multitudinous priests who served at the shrines of lesser divinities; and to Melchisedec can be properly attributed the primal thought embodied in the architecture of the Great Pyramid, which is, indeed, a "miracle in stone," embodying as it does the foundation principles of Universal Masonry, which is Theosophy in its original essence.

No ordinary human personage can be intended when it is said that Melchisedec has neither father nor mother, nor any genealogy, neither beginning of days nor end of life; but though such a statement cannot possibly refer to the man Abraham, who does obedience to Melchisedec, such a description accurately describes the immortal entity, the abiding soul which is in essence eternal. It is certain that the Alexandrian Fathers (Clement and others) of the early Christian church knew of the Egyptian origin of the cult they were instrumental in establishing; and it should not be forgotten that the modern Calvinistic view of the atonement by Christ, now happily being discarded, was not commonly accepted by Christians till the time of Anselm, one thousand years after the commencement of the Christian era.

The original doctrine of deliverance or redemption, taught in the Christian church, harmonizes exactly with the doctrine inculcated in the Book of the Dead, which teaches that Osiris rescues souls through his life and resurrection from the power of Typhon, the Adversary, and from the jaws of death.

The whole Christian scheme of eschatology was originally an altered transcript of a much earlier faith—a faith that despite all its exterior puerilities and incongruities was certainly founded on a system of philosophy not un-

worthy the brightest minds of ancient or modern times. We are compelled to disagree with the conclusion of many that because a system or doctrine is old, it is less likely to be true than though it were of recent birth, for though such a conclusion panders to the inordinate vanity of the present century, it is not sustainable either by historic proof or logical deduction from observable phenomena. That the general condition of the masses is higher in modern England and America than it was in ancient Egypt may be admitted, without in the least detracting from the statement that the learned orders of olden time held within their keeping not only a vast amount of mystical but also of scientific knowledge. Let the nineteenth century of the present era take credit for all that it deserves. Let the honored names of recent scientific students, explorers and inventors be lauded to the heavens; still it is but fair to the renowned of old to pay tribute to such of their achievements as entitle them to the undying honor of mankind.

So much has been already said, and said remarkably well too, concerning the Great Pyramid, though in Egypt it is looked upon by many as not of Egypt, that it would be superfluous on our part to endeavor to add much to what you are probably familiar with in the course of your reading, i.e., if your inclination turns in such directions, but though Smythe, Le Grange, Seiss and many others have undertaken to interpret the Pyramid as a structure, and Parsons has regarded it as a monument from which rays of light stream in every direction on religion, science, philosophy, and especially Free Masonry, all such erudite publications as the words of the distinguished authors named are themselves—in many parts at least—so abstrusely mathematical, and deal so largely with an elaborate system of symbolism, that the average reader feels bewildered while traveling through their mazes of accumulated data.

A very fresh beam of suggestion as to what the Pyramid holds in its as yet unexplored crypts is furnished by Marie Corelli in her latest and most remarkable novel, "Ziska," in which she says that under the floors of the structure explored by contemporary scientists, there are chambers filled with all manner of treasures, and she expresses the hope and also the belief that these treasure chambers will ere long be discovered and their contents made known. Such a supposition is surely well warranted, and it is in exact accord with many similar predictions made by other trustworthy seers.

Should the Pyramid be fully explored—say in the early part of the coming century—it is not at all improbable—the old prophecy concerning the neighboring Sphinx would no doubt be figuratively fulfilled. The legend runs that the Sphinx will interrogate every passer-by as to the meaning of her riddle. Generation after generation of travelers will fail to correctly respond, but at length there will pass by one who will answer her question correctly; then, her mission being ended, she will cease to exist.

The riddle of the Sphinx can be none other than the riddle of human nature, and he who explains that riddle must be one who can and will explain fully the secret of mankind, which is nothing less than the secret of the soul and its expressions.

The primal truth concerning the soul was pictured forth in ancient Egypt by means of the winged globe, the two wings of which denoted respectively male and female, intuition and reason, emotion and intellect. Whenever the higher principle of humanity, denoted by the woman's head of the Sphinx, is completely dominant over the lower principle, signified by the lion's body, then will arrive the Golden Age, which may be vastly more than a millennial epoch of just one thousand years. The human face of the Sphinx need not be regarded as exclusively feminine, as it is doubtless intended to represent entire humanity, and as in the case of representations of the God Horus, sometimes a male and at other times a female representation is given, it is safe to say that none of the greatest seers and architects of old ever attempted to glorify one sex unduly at the expense of the other. Spirit is to conquer flesh, mind is to master matter, such is the lesson conveyed by the image of the Sphinx.

The destruction of the image, when its emblematic purpose is fulfilled, refers pointedly to the rending asunder of the veil of mystery which has so long concealed esoteric verities in esoteric garb. Though we hear much of custodians of the mysteries, we doubt very much whether it is possible either to reveal or conceal any truth further than the development or preparedness of people makes revelation possible, or lack of development makes concealment inevitable.

Egypt is a land of hieroglyphics which all may interpret, provided they can and will, but monoliths and mystic papyri may remain undeciphered for ages until Egypt is visited by some who can read the veil, and show forth the hidden meaning over which the veil of symbolic imagery has so long been cast.

The general ideas of the Egyptians on spiritual matters can easily be inferred by even the most cursory study of the papyri; that they taught of two bodies (the spiritual enclosed within the physical) and of the divine and human "double," there can be no doubt, and what is most obvious of all is that they made the spiritual realms real palpable habitations, much as they are described by Swedenborg, the intense realism of whose writings has led many people to doubt the genuineness of his insight into the spiritual state. If, however, the law of correspondences be admitted, that vivid realism is of course logical and correct. Modern Spiritualism has much in common with ancient Egyptianism, and so has Kabalism, which figured very largely as an element of religion among the Gnostics, Gymnosophists, and other mystics of the early Christian church.

According to Emanuel Swedenborg the manifold forms of the Egyptian Pantheon were only masks to conceal the pure dogma communicated exclusively to those initiated in the mysteries. The gods of this Pantheon, according to Pierrot, were manifestations of the one absolute Being manifesting in various capacities.

Among the sublime hymns which have come down to us from ancient Egypt, there is none grander than the following:

"God is one and alone; there is no other with him. God is the one who hath made all things. God is the spirit of spirits, the divine spirit. God is from the beginning; he is the primal one, and existed when as yet nothing existed; whatever is he made after his way. He is the father of beginnings. He is eternal, he is everlasting, and without end, perpetual, eternal. God is hidden, and no one hath perceived his form, no one hath fathomed his likeness. He is hidden in respect to gods and men, and is a mystery to all his creatures. God is truth, he lives by truth, he lives upon truth, he is king of truth. God is life, and man lives through him alone. He blows the breath of life into his nostrils. God is compassionate to those who fear him, and hears those who cry

unto him. He protects the weak against the strong. God knows those who know him. He rewards those who serve him, and protects those who follow him."

After reading the above no one who is familiar with modern as well as ancient Jewish liturgies, or even with the book of Psalms, can fail to trace perfect identity of conception running through all. The beautiful English paraphrase of a venerable Hebrew hymn, "Sovereign Lord, whose sceptre reigned Ere yet time began to be,"

breathes the same spirit as the old hymns of Egypt.

Canon Cook freely admitted that some of the Egyptian hymns proved conclusively that back of everything that even savored of idolatry or polytheism, the ancient ages and seers of Egypt had given proof of their sublime faith in one absolute, eternal spirit of pure beneficence. As the Egyptians never spoke the name of the ineffable one, they substituted a phrase "I am the One Being, I am I." The watchword of Israel is not then, necessarily, exclusively Jewish: "Hear, Israel, the Eternal our God is One God."

When the fourth gospel describes Jesus as saying "I and my Father are one," Egyptologists are apt to recall passages in the *Book of the Dead* which remind them of similar expressions attributed to divinity manifest in human form in ages long before. The whole mythology of Egypt turned upon the sun-god, sometimes called Osiris, and otherwise designated Ra, these two distinct titles never having stood for two distinct deities, the one being the name given at Thebes, the other at Heliopolis.

With fresh discoveries on the part of Egyptologists, it is not improbable that a perfect key to religious symbolism will be furnished to the reading world, and when such is the case the mysteries of Christianity will have to be placed beside the mysteries of other cults which Christianity has affected to despise. By declaring what we do concerning the Egyptian origin of Christian institutions, doctrines and symbols, we do not wish to be understood as seeking to undermine the foundations of any religious system, but rather to help in clearing away the long accumulating masses of debris which have obscured foundations.

We are not at enmity with root ideas and fundamental propositions because we cannot concur in popular fallacies regarding their origin and history. Religion is properly that which unites, while sectarianism always divides. The new religion, which must be universal, will account for everything on a spiritual base, and will so explain what has long seemed obscure that for the first time in recorded history the representatives of widely different cults will be able to fulfill the prayer expressed in a beautiful hymn,

"Around one common altar
One common Lord adore,
A consummation devoutly to be desired."

Think of a coming age where in place of sectarian strife there will be concerted spiritual action. Picture to yourselves the delegates from all over the earth assembling at a Convention in London or New York to consider ways and means for disseminating universal truth among all nations of the earth, and discussing plans for the perfecting of a glorious federation of nations, wherein the common welfare in place of private gain will be the object of search. All this is possible without changing one iota of the essential nature of mankind. A new socialistic newspaper, *The Coming Nation*, has recently adopted its pages with the declaration that not human nature but human comprehension, not people's hearts, but their understanding, will have to be altered ere a better age can commence its benign career, and so say we.

Let, then, every added ray of light streaming from the centres of ancient attainments, which serves to impress upon the investigating public the essential unity of world-wide religious ideas, serve to bring us speedily to the point where one, ceasing to believe in arbitrary partial revelations of truth to a chosen people, acknowledge the universality of heaven-born revelation, and gladly give ear to the angels of the New Dispensation, who, already pouring over the earth, are announcing fresh tidings of great joy which shall be for ALL PEOPLE.

THE NEW KINGDOM.

Why should it be a kingdom?
And if so, where is the king?
Are you not pledged to republics
Which grant freedom bring?
Yet we think we can hear sweet voices
Which hallow the coming king,
While the welkin with joy resoundeth
To the songs that angels sing.

The king who shall reign in glory
Is the higher self of man.
Passions, no more rebellious,
Yield homage to God's own plan.
The soul, which is pure and spotless,
Will through the reason rule,
And the senses, grow submissive,
Like children trained in school.

The coming of this new kingdom
Is not with cannon's roar,
Nor with the blast of trumpet,
While human hearts are sore.
The voice of announcing angels,
Who herald the coming state,
Bid all on their true vocations
In royal service wait.

Not brother at war with brother,
But every neighbor a friend,
Will prove the wise condition
Which present strife will end.
Warfare will be forgotten
When the soul its mandate gives,
And teaches the mind to govern
Through love whatever lives.

Not slaughter for pasture or folly,
Nor warfare for greed of gold,
Not slavery destitution
And ignorance as of old,
But knowledge and light and freedom,
God will and peace toward all
Are the marks of the coming kingdom
When truth shall be all in all.

As we pray that this happy kingdom
Shall speedily rise on earth,
We send forth our friendly greeting
To the planet's remotest girth.
Let's work as we pray till our efforts
Shall the power of wrong dethrone,
And place the eternal sceptres
In equity's hand alone.

As ye trust to establish this kingdom
Your minds will perceive its light,
As ye eagerly watch for the dawning
Of the day-star in its might,
The heavens will be opened o'er you,
And the skies, once dark, grow blue,
As ye follow the blessed guidance
Of the loving, the wise and the true.

The BANNER OF LIGHT, the Spiritualist paper of Boston, is very diligent in its exposures of fraudulent people, who are making a living out of their pretenses. This is a good omen. Every cause has its pretenders. They should be smitten into obscurity, where oblivion will speedily care for them.—*Progressive Age.*

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.

III.

Prophecy of the Rise of Spiritualism; The Elohim; Misapplication of a Title to Yahweh; Crises in the Lives of Moses, Saul, Swedenborg, and others; The Philosophy.

To the Editor of the Banner of Light:

Besides the foregoing marvels mentioned in Dr. Mason's book, A. J. Davis in 1846 prophesied the development of Modern Spiritualism as follows: "It is a truth that spirits commune with one another, while one is in the body and the other in the higher spheres—and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration." The prophecy was fulfilled afterward at Hydesville, N. Y., where spirit-raps were first heard March 31, 1848. He continues: "The world will hail with delight the ushering in of that era, when the interiors of men will be opened, and the spiritual communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg during the period of his mental illumination."

Only during the evening hours, usually from half past seven to ten o'clock, did Mr. Davis lecture; for the mornings and afternoons he daily devoted to clairvoyant examinations, and to prescribing remedies, generally very simple ones (never mineral, nor metallic, nor violent ones) to the many patients that came to him for relief. During his clairvoyant medical period, young Davis actually cured nearly three thousand old chronic cases of almost every imaginable disease, from internal cancer to elephantiasis—cases which had been given up as incurable by very distinguished diplomatic doctors of the medical colleges. About the same number of patients, though not cured, were greatly helped and made comfortable through his treatment. No patient ever died from disease while under his clairvoyant treatment.

His great success as a physician was not then, nor at the present time, is it owing singly to his clairvoyance, but also to his clairscience or clear knowledge. Not a great variety of medicines, probably not more than a dozen, more or less, does he make use of in ministering to his patients. Occasionally, however, when some other remedy is needed, he instinctively, as it were, perceives the one best adapted, the dose required, and the time for taking it, though he had never before known or heard of it. In perceiving and prescribing the appropriate medicine, his mind seems to act, not by reflection or remembrance, but promptly by inspiration. In many of the cases in which he has been marvelously successful in restoring patients to health, he has, before reaching the original disease, been obliged to remove the additional morbid states of the organism, induced by improper medicines, or maladministration by regular diplomatic doctors.

It is well to notice that while magnetic passes exalted the seer's mental power, at the same time it benumbed his bodily sensitiveness. His essential self, the ego, retired from the motor and sensory nerves toward and into the centre and ganglia of the sympathetic system. Consequently the body was insensitive to external impression and appeared to be dead. Ever and anon spectators, to satisfy themselves that the young man was not shamming, would pinch and stick pins into his body. Diplomatic doctors resorted to force-pinnings and other physical pains. At Danbury, Ct., while in the mystic slumber, a doctor there used several instruments of torture upon Davis, but without disturbing the serenity of his individual consciousness. "In fact," says Davis, "I was removed far beyond nervous pain or bodily suffering, so profoundly thorough was my magnetic disentanglement. On preparing for bed that night a small piece of flesh fell out of my pantaloons, having been instrumentally pinched from the inside of my right limb; and yet when this cruel experiment was made I was totally unconscious of the laceration."

At a later period of his spiritual development, young Davis, some months afterward, acquired the power of entering into and withdrawing from the superior spheres of his consciousness, without the aid of a magnetizer, and to the present time retains a like control of what certain writers call the "subliminal self."

In an apparently corpse-like condition was the insensible body of young W. Irving Bishop, the mind-reader, upon whom certain diplomatic allopathic doctors in New York City, some few years ago, performed an autopsy within a few moments after his manifestation of occult powers. They were subsequently indicted, but up to the present time have not been brought to trial.

This power, independent of external assistance, possessed by the Poughkeepsie seer, of entering his superior condition and withdrawing from it at will—a condition which necessitates at the same time an apparently corpse-like state of the body—suggests the query whether it is not the same or a like power mentioned in John x: 17-18, where Jesus says: "I have power to lay down my life, and I have power to take it again."

Now, having narrated somewhat of the authorship and origin of the remarkable volume, "The Principles of Nature," I will quote the following information which it contains respecting the Bible *elohim* (page 385):

"The great spirit recognized by the eastern tribe under the name of Parana (subsequently termed *Brahma*) is named by Zoroaster *Ormuzd*. This being, he taught, was the one who existed in realms beyond the conception of man. This was a good being; and there were constantly ascending to and descending from his presence subordinate good spirits (*elohim*). These occupied a sphere or station somewhat beneath *Ormuzd*. Below these still was another circle of angels or spirits that were still less good than those above them. These were the first, or lower, *elohim*; and the higher, or superior, were *amshaspands*, or angels, that were permitted, on account of their being superior in goodness to the former ones, to ascend to the presence of *Ormuzd*. The latter, being a good spirit, was an eternal hater of evil."

Now, acknowledging fully all the light and good which have accrued to mankind from knowledge of the Scriptures, yet it is evident to many minds that the substitution of a title, in lieu of the definite name, "Yahweh, the god of the Hebrews," which name he ordered Moses and the elders of Israel to say (as their credential) to the King of Egypt, as his special name was from the time of his insidious emergence in the Septuagint, through the Vulgate and subsequent version of 1611, an error. Is not such an error, knowingly maintained and reiterated, and which is authoritatively put forth as a revision of the version of 1611, a further and conspicuous deviation from simple truth and conscious rectitude? The aforementioned error in Gen. i: 1, of extinguishing the plurality of *elohim* by the singular number "God," begat and perpetuated for a thousand years and more, especially in Christendom, a gross misunderstanding in respect to the nature and position of Yahweh. He was simply of the *elohim* order of gods—a tutelary god, the God of the Hebrews—and as such no more entitled than any of the Egyptian, classic or heathen gods, to the respect or worship of other tribes, nations or peoples. Superior moral qualities on his part, if manifested, would undoubtedly be better appreciated by corresponding mortals, than would be the brutal manifestations of a mighty warrior. That apparently innocent translation of "elohim" into "God," in Gen. i: 1—probably somewhat doctored with Eusebius's medicinal falsehood, supplemented by zealous Jerome's Scripture rendering, so satisfactory to Pope Damasus and the bishops representing the Church—has diffused a poison, mind-benumbing, despair-producing, humanity-outraging, more or less baleful wherever it influences. Especially in Christendom, it has more or less shrouded or blinded the minds of clergy and laity in their perception and appre-

ciation of the nature, character and position of the most important and prominent personage mentioned in the Bible. For centuries it has contributed to kindle and perpetuate discords and wars among the people, to uphold kings on earth as the viceroy of an assumed only one God in the heavens, to represent priests and bishops as the exclusive interpreters of the words of that only God, commissioned in His name to teach mankind the law of God, and to hold (according to the Catholic Catechism of the Council of Trent) "the place and power and authority of [that] God on earth." It instituted inquisitions and begat awful atrocities, perpetrated within those direful tribunals. It consigned millions of harmless men and women, many of them exceptionally wise and good, to unutterable anguish and cruel deaths. At the present time, and in the last Revlon, this same suppression of Yahweh's name, and the interpolation in capitalized letters of a high-sounding title to the Hebrew God, is continued, and exerts a potent influence in upholding the State religions in Europe, and in encouraging certain zealous sectarians in their efforts to legislate into the Constitution of the United States a verbal declaration "that God [the Hebrew God] is the source of all power; that Jesus Christ rules among the nations; and that the Bible is of supreme authority."

Recurring to Exodus iii: 6, wherein Moses had hid his face, being afraid to look on the face of the God who had called "Moses, Moses!" it is evident that that moment was a crisis in the life of Moses. As illustrative of this turning-point, let the reader call to mind the journey by the young man Saul to Damascus, related in Acts ix: 1-7: "It came to pass that he drew nigh unto Damascus; and suddenly there shone round about him a light out of heaven, and he fell upon the earth, and heard a voice saying to him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' and he said, 'I am Jesus whom thou persecutest.' . . . The men who journeyed with him stood speechless, hearing the voice but beholding no man."

Another illustration is that of Swedenborg. He was about fifty-seven years of age when, in 1745, suddenly his spiritual sight and hearing became clear; that is, he became clairvoyant and clairaudient. Being in his room, and hungry, he ate with a good appetite. Toward the end of his meal a kind of mist spread before his eyes, and he saw the floor apparently covered with hideous reptiles, etc. He was astonished, but perfectly conscious. The darkness passed, and he then saw a man sitting in the corner of the chamber, who said to him, "Eat not so much." The following night the same man again appeared to him and said, "I am God, the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold to men the spiritual sense of the Holy Scripture." "From that day forth," said Swedenborg, "I gave up all worldly learning, and labored only in spiritual things. . . . Thereafter the Lord daily opened the eyes of my spirit."

The precise point to which the attention of the reader is now invited is, that, as the "light out of heaven," and the voice saying "Saul, Saul," changed Saul from being a bloodthirsty persecutor of the disciples of Jesus into Paul, a zealous bond-servant of Jesus Christ; as the spiritual vision and hearing of Swedenborg were opened, so that he saw and heard the spirit-man who addressed him—so also when Moses turned aside to see why the burning bush was not burned, and heard his name called, "Moses!" Moses! then it was, that his spirit eyes were opened and his spiritual hearing was quickened. Swedenborg said that the Lord opened the eyes of his spirit. Far more profound and philosophic is a spirit's explanation of the opening of clairvoyant vision as given to A. J. Davis, and published in his volume entitled "Answer to Questions," page 402.

Having seen and been befriended at certain emergencies by the Spirit who appeared, and afterward suddenly each time disappeared, Davis asked him the cause of his sudden disappearance. "Would you believe me," the spirit pleasantly asked, "if I should tell you that I have never suddenly disappeared from your side? And could you believe that the change has on every occasion occurred in you, and not in me?"

"In me!" exclaimed Davis, "the change in me and not in you?"

"Yes, my son. The question is for you to answer. Can you believe that you, and not I, pass in and out of sight in the twinkling of an eye? . . . Changes of state in yourself you suppose and allege to be appearances and disappearances in me."

Recondite glimmerings in the truth of psychology began to pervade his understanding, and Davis asked, "Do you mean to teach that if I remain in the same state of perception, your presence would be visible and palpable to me at all times and in all places?"

"Not at all times nor in all places," he responded. "But my departures from you would never be sudden if you did not so suddenly pass out of perception into your senses."

Moses, while leading the flock unto Horeb, was probably in a quiet, meditative, negative, receptive state of mind. The spirit Yahweh was there, and his aura, or atmosphere, pervaded the bush. The apparently burning bush was perceived by Moses; then, for the first time in his eighty years of life, was he so sufficiently developed out of corporeity as to cognize more or less clearly, spirit aura and spirit language. Learned in all the wisdom of the Egyptians, he knew their arts, their religion and their sciences. He knew of their mysteries and initiations; but now, by that burning bush, he came into conscious rapport with a positive Spirit, a Being, like minded to himself. It was Yahweh. Henceforth for the next forty years they co-operated—Yahweh as the controlling spirit and Moses as his medium. Moses was more an executive man than a negative one. He was resolute, positive, alive in his senses. It was only occasionally that he was so sufficiently quiet in his mind as to perceive the form or face of Yahweh.

Although apparently it was Moses who led the Israelites out of Egypt, yet really it was Yahweh, a spirit man of war, invisible to the people, who was their true deliverer. The spirit senses of Moses—his clairvoyant eye, his clairaudient ear, his sensitiveness to spirit impressions—were qualities which had existed dormant within him, but which were suddenly awakened and developed when he as it were changed to enter into the vivifying aura of Yahweh near the burning bush. Thereby he suddenly became a fit medium for Yahweh, who, as his familiar spirit, and with ambitious purposes, controlled and used him in governing and being worshiped by the Israelites.

For forty years Moses had been in high favor in Egypt, and then having killed an Egyptian he fled; and for the next forty years, as an adventurer and as shepherd, he lived in Arabia. In his old age (from his eightieth year) for forty years he had acted and served Yahweh as a spirit medium in leading the children of Israel out of Egypt, and in governing and guiding them to the banks of the Jordan, within sight of the promised land. Then, from the top of Pisgah, Moses saw the land which Yahweh had sworn unto Abraham, Isaac and Jacob to give to their seed; but he did not go over thither. "So Moses, the servant [i. e., the medium of Yahweh], died there in the land of Moab according to the word of Yahweh." (Deut. xxxiv: 5.) "And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Before leaving this chapter, special attention is invited to its seventh verse: "And Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him." It appears, therefore, that Moses, besides being a clairvoyant and a clairaudient, was also what A. J. Davis, in his volume entitled "Spirit Mysteries Explained," (p. 255), describes as a "developing medium." The spirit of wisdom which filled Joshua was not an impartation, but a development or evolution of his own spirit into a sphere of wisdom.

Probably no more perfect manifestation of such metempsychosis has ever occurred than that described and proved in the life, labors and writings of the Poughkeepsie Seer. For two years and more he was daily (perhaps with occasional exceptions) magnetized, and thereby became full of the spirit of wisdom. The explanation of this transformation may be found in the chapter on the "Philosophy of

Psychology," in his "Great Harmonia," (Vol. I, pp. 191-213), also incidentally in other of his works. In "Principles of Nature; her Divine Revelations," (p. 44) he says:

"My information is not drawn from any persons that exist in the sphere into which my mind enters, but is the result of a law of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this, truth is attracted to and is received by the mind."

"It is impossible for any one to enter voluntarily that state in which he can view with clearness things belonging to a sphere of existence higher than the natural world. Were such a thing to take place, that moment death would necessarily and inevitably ensue. For this state cannot be entered without a loss of one of the controlling forces of the system; and if this force is not supplied by the system of another, the natural functions of the organization would cease, and the spirit could not reënter it after it had once departed. Independent clairvoyance, therefore, must be induced by the action of another system, by which the positive power is extracted from the subject. To sustain life, this is supplied sympathetically by the system of the operator; and so long as this is the case, there is a rare and subtle medium of sympathy existing between the mind and the body, by which the former finds its way back to the latter after a temporary absence. If this medium were destroyed, the mind could not return; and it is impossible to go voluntarily into the independent state of clairvoyance without destroying it."

"To some, however, it is possible to go voluntarily into a state in which the mind is greatly developed, and made cognizant of principles and truths pertaining to this mundane sphere. This sometimes happened with a well-known Greek philosopher, Aristotle. During his hours of slumber he often received impressions which led him to extensive generalizations; and such was the source of those excellences in his works which have so long been the admiration of the world."

"A celebrated orator—Demosthenes—of the same country, frequently went into the same state of mind. Some of his best inspirations were received during his hours of slumber. These he would subsequently systematize, and carry out their legitimate results; and the ability for which he was distinguished may, in a great measure, be referred to this source."

"A distinguished ancient physician—Galen—also received impressions in the same way, which led him to analyses of the properties of plants, and to the discovery of their medicinal applications, which before had been locked in secrecy, and which must long have remained unknown, independent of this source of discovery."

"A similar mental phenomenon often happened in a still more perfect degree with a noted Swedish philosopher and psychologist—Swedenborg—who flourished within the last century. His impressions were more extensive and distinct than those of either of the others to whom I have referred; and by these means he was led to extensive generalizations on the animal kingdom, which are true. He also had visions of the future state; but not being independent clairvoyance, these were not in all respects perfect. Yet, to some extent, they were true, and were valuable as being the best that could be received under the circumstances."

"Such impressions were of the same species with those which I receive, though they were received through a different medium, and were measurably clouded by the organization."

"To go into the future state, many people suppose that the mind must depart to an indefinite distance from the body, and assume a particular location. This is not so. Mathematically speaking, two feet from where I now sit is as much into the future states as any other distance. This consists simply in the condition which the mind assumes, and not necessarily in any change of its location."

Hyde Park, Mass. ALFRED E. GILES.

[To be continued.]

The Soul of Gifts.

BY W. A. CRAM.

There are moments when the two worlds, the earthly and the spiritual, sweep by near to each other, and when earthly day and heavenly night touch each other in twilight; as the shadows of shining clouds of heaven run along over the blossoms and harvests of earth, so does heaven universally cast upon the common service of reality its shadows and reflections. —Jean Paul, in "Titan."

The higher science is fast teaching us that we live more beyond our common senses than within them. What we see, hear and feel of the world, is the small and crude compared with our larger and more real world and life, of which we are as yet but dimly conscious. This outer, upper world, is a vast new continent of being, toward which we are sailing. We behold in dim outline its nearest coast; in expectant, astonished forevision, we see the ethereal mirage of its untold greatness and beauty, as toward it we sail to find a more real land of truer, richer homes and life, lying in part this side death, infinitely more and higher beyond.

[The above as a little introductory finger-post to the Soul of Gifts.]

The belief in the consecrated power and efficacy of sacred relics, of images, gifts and love-tokens, to receive and store up real life-elements and energies from human beings and again to impart them to others, is almost universal. Common science and reason may have scoffed and anathematized the belief as nonsense and superstition, still it lives on. A new science is just now more and more discovering that this old belief embodies a fact, a natural law of things and life, just as real and common as the fall of rain and daily sunlight. . . . The devout pilgrim journeys a thousand miles to fall down and kiss a sacred stone, rises up a hundred-fold richer and stronger in heavenly light and trust, proclaiming how an abundant new life has been given to him through the holy relic. Was he a fool, deluded by his ignorance? The old science answers, "Mere childish faith; a zealot's blind superstition. The 'miracle' was all in himself. He might just as well have kissed a roadside pebble in the same belief—the result would have been the same."

"It is recorded that Paul sent handkerchiefs, to which he had imparted some of his healing power, to the weak and diseased, who, receiving them, were at once healed and strengthened, as by some divine influence thus communicated from Paul."

The old scientist and rationalist says of this: "Granting it a fact, which we doubt, it was plainly only a case of strong superstition and expectancy. Any handkerchief would have answered just as well, even though from the hands of a Judas or Magdalene, if only the patient had received it in solemn trust that it had come directly bearing the divinely healing life of Paul. . . . My friend holds a letter in his hand that has come over the continent three thousand miles to me. This letter, unsealed, he reads in part, telling me the thought, the spirit of its contents, through some occult way or finer sense than science has known, so the science of the past has stamped it 'a case of mesmerism.' But what is mesmerism?"

Jesus sitting with his disciples at supper, took the bread and blessed it, also the wine, saying, "Take, eat, drink, for thus you partake of my body and blood." Was Jesus a consummate charlatan, a foolish rhapsodist, or a supernatural miracle-worker? or again, was his statement, his works, simply an announcement of a higher science, the natural product of a more perfect art of living? If there is the same Realism, an equal Rationalism in his words, "this is of my body, this is the New Testament in my blood," as if he had said, this bread is of wheat, this wine is from grapes, eat and drink, they will nourish you, where is the natural law, what is the science of the fact they speak?

Does the new science give any answer? Let us try to read it a little.

Hitherto our science has crept a good deal, grubbed almost exclusively among the facts and laws of grosser matter, to discover the meaning of life. The result has been a wonderful growth in the knowledge and use of the visible world. But what of the infinitely greater unseen realm of being over and about us, and flowing through us? Science has had no answer save "I cannot see, I cannot tell."

To-day natural science is rising to her feet, reaching up her hands into the realm of the infinite, ethereal and spiritual. Here our new science is discovering and telling us how this visible body and life of creatures and things is only the cruder, least real and important part of them, that the ethereal and spiritual part of our hands, feet, eyes and ears is a great deal more real and essential than anything we can see or feel of them. We say this hand of mine I see picks up the flower or folds away the handkerchief. That is one statement of a fact, a lower one. Here is a higher and truer one: This visible hand, flower and handkerchief can have no form or movement, only as the ethereal and spiritual hand, flower and handkerchief give that visible form and movement we call body and life. Let us try to conceive the matter in a higher scientific way. My spiritual hand, for convenience and use, that is to serve my soul best in this world, has a kind of glove of material flesh woven upon it through birth and growth into this present degree of life. So we see the glove part of our hand, not the spiritual while we live this world-life, for the spiritual part of the flower and handkerchief has evolved a shell or covering of this world's matter, to live in and through here.

We see the matter, gloved hand, move, pick up and arrange the material form of the flowers, but it is more really the invisible spiritual hand and flower, that are the essential and permanent factors and objects, for the visible part soon wears and dies off, while the unseen spiritual hand and flower grow and perfect toward a higher life.

Seen in the dawning light of the new science, we begin to discern all creatures and things living and moving about us in two-fold bodies and lives, the grosser and more perish-

ing seen and known through our common senses of this world, while the finer and more real is all invisible. Both are natural according to their degree, for one is nature here, the other nature in the next higher degree, the upper side of what we call death! Keeping this in mind we will try to read one more lesson of the new science, namely:

Our spiritual bodies and lives act upon and influence the spiritual bodies and lives of all creatures and things about us; thus our loves, thoughts, desires and inward strivings constitute an invisible life-wave ever flowing from us in spiritual elements and energies; flowing in upon other creatures and things about us; they mold, impress and transform them, more or less, with our own being. So the flower I hold is impressed, changed by the inflowing of my spiritual life; the houses we live in receive, in their spiritual part, the influence and stamp of our daily loves, hopes and strivings. The letters we write have two-fold impress from us; the visible words and an invisible spirit flowing from us take form in the invisible part of the letter. The cup of water I pass to my neighbor receives of my life, bears somewhat of my spirit to him who drinks.

Now this is no nonsensical dream of insane speculation, but natural common law and fact concerning this infinite spiritual world of creatures and things we live in. Our new science is as yet only of the twilight where meet the two worlds, the material and spiritual; but it gives glorious promise of the coming day of spiritual knowledge and light. . . . Let us review, in this dawning light, certain wonderful facts of life presented above: Paul, filled and overflowing with the divine healing power of the Christ-life, imparts the invisible spiritual healing elements and energies to all about him. To be in his presence is to be inspired and uplifted. More than this, the very handkerchief he holds absorbs this renewing, regenerating spirit with which he is filled; borne to one weak and diseased, though far away, it gives forth this healing life it had stored up, so curing the patient—all this just as naturally as if it had folded up and borne some visible pill or powder for curative agent. It is simply nature a little higher up than we commonly recognize.

Again, my friend is endowed with an awakened sense of discerning this natural spiritual impress of things. He holds in his hand an unsealed letter from a stranger, and fore-reads it to me, as to its spirit and substance. He can read the spiritual life-impress my friend gave to it in writing, while I can read only the material words. His reading is just as real and natural as mine, only it is one degree higher in the order of life, for he discerns spiritual images of soul-thought and love, where I see only the material.

A thousand devout pilgrims, hungering and striving in aspiration and agony of soul for the heavenly life of love and peace, kneel and kiss the holy cross or stone. Each prayer and aspiration spiritually flows outward and impresses itself on the spirit of the sacred relic, so that it becomes a kind of storehouse of holy spirit received from hundreds of devout, prayerful hearts, to distribute again to the poor and weary its treasured wealth of life quite as naturally as the visible treasury, wherein kind hands deposit love-gifts of money to feed and clothe the poor of this world. Every love gift and token bears thus the spiritual life of the giver. Who can measure the reach and import of this higher, unseen wave of life flowing from us and to us? In the best moments of the charmed twilight, where meet and flow together the two worlds, we feel and know the presence and working of this unseen spirit everywhere, in the lowest and highest of our world.

Jesus, standing in the midst of his loved family of disciples, transmits the bread and wine he holds, and puts into them something more than common bread and wine, for his divinely rich and ascending life flows into them in spirit-waves, working a holier spirit-transformation of their elements and energies. He, in his higher being and knowing, spoke then those mysterious words: "Take, eat, this bread is my body given for you. Also this cup, drink, this is the new testament of my blood which is shed for you." The glory of faith, the power of trust that this sacred mystery has borne to redeem the world, is giving place to the higher, mightier knowledge and art of the spiritual to lift up and save. Revealing to us how, according to nature's law, higher than we had known, Christ's spiritual body and blood had indeed flowed into the bread and wine, transmuting them more into the form and power of the unseen and heavenly, quite as naturally as man's visible hand may give water to the thirsty flower or nourishment to the body of the growing corn.

So in the ascent of the soul of man, the faith and trust in the supernatural and miraculous of one age become the more helpful knowledge and working of science and art in common life of a later age. Ever over the science and art attained dawn the new and higher supernatural and miraculous of the soul's mounting faith and trust in the infinite unseen and immortal. Each clearer day of advancing knowledge and art is bounded by its twilight of the spiritual, bearing its glorious promise of the soul's new and higher day to come.

Debate at Mantua, Ohio.

For the benefit of the Spiritualist Workers' Training School, and the people at large, the management of the Maple Dell Camp, at Mantua, Ohio, has engaged Moses Hull and Prof. W. F. Jamieson to hold a public discussion, of four sessions (two hours each), on their grounds, June 5, 6 and 7. The debate will begin on the afternoon or evening, June 5. There will be two sessions on Sunday, and one on Monday, the 7th. The proposition to be debated is as follows:

Resolved, That the Bible, History, Reason and Science teach that man is a spiritual being, and as such, exists in a conscious state after the death of the body, and that he can, under favorable conditions, return and communicate with the inhabitants of earth.

Mr. Hull affirms, and Prof. Jamieson denies. Mr. Hull is to open the first and third sessions of the debate, and Mr. Jamieson to close them. Mr. Jamieson opens the second and fourth sessions, and Mr. Hull closes.

No word is needed from the management as to the ability of these two debaters. They are known in every State in the Union, and have each had over one hundred debates.

It is expected that hundreds will attend this debate from a distance. An excursion train will bring passengers from Cleveland on Sunday morning, and return them in the evening at greatly reduced prices.

An admittance fee of ten cents per session will be taken. Hotel accommodations can be had on the grounds at reasonable prices.

Thomas Jefferson said: "Give truth and error an open field and a fair fight." Solomon said: "He that judgeth a matter before he heareth it shall be a folly and a shame unto him."

Fiftieth Anniversary in Rochester, N. Y.

The First Spiritual Church of Rochester, N. Y., has engaged the large Fitzhugh Hall, seating over two thousand persons, for the semi-centennial celebration, to be held eight days, to include the anniversary date, and is also engaging some of the leading mediums and speakers. They desire to make it a fitting prelude to the great National Jubilee to occur later. The Rochester friends are keenly alive to the needs of their situation, and hope to make their local celebration a help to the great event the National Association will confer upon their city.

We ask for generous cooperation from all friends of the Cause, and especially extend an invitation to all Western New York Societies to celebrate this great event in conjunction with us.

G. W. KATES,
Chairman Committee.

The Compounce Association of Spiritualists

Will hold its thirty-third annual picnic at Compounce Lake, Bristol, Conn., Wednesday, June 9.

Business meeting at 10 A. M.; conference at 11 A. M. At 2 P. M. Mrs. Nettie Holt Harding of Somerville, Mass., will lecture and give a test séance. Good music will be furnished. A fine pavilion has been erected, with a restaurant attached. The Lake is easy of access, electric cars running there from Hartford, New Britain and Plainville. A more delightful and picturesque spot could not be found than Compounce Lake.

Mrs. J. E. B. DILLON, Sec'y.

Hartford, Conn., May 19, 1897.

A Question.

The publisher of a newspaper has one thing to sell and one thing to rent. He has the newspaper to sell and the space in his columns to rent. Can any one inform us why he should be expected to give away either the one or the other? He can if he so chooses, and he does, as a matter of fact, furnish a great deal of space rent free. But it does not follow that he ought to be expected to do so. It ought to be recognized as a contribution, exactly as would be the giving away of sugar or coffee by a doctor. But, strange to say, it is not looked upon in that light at all, yet everybody knows that the existence of a newspaper depends upon the rent of its space and the sale of the paper, as a merchant's success depends on selling his goods instead of giving them away.—The Copy Book.

GOT 'EM MIXED.—An editor of a Western paper is mourning the loss of two subscribers. Number one wrote asking how to rear his twins safely, while the other wanted to know how to rid his orchard of grasshoppers. The answers went forward by the next mail, but by accident he transposed them into the wrong envelopes, so that the man with the twins received this answer to his inquiry: "Cover them carefully with straw and set fire to it, and the little pests, after jumping in the flames for a few minutes, will speedily be settled"; while the other man, plagued with grasshoppers, was told to "give castor oil and rub their gums with a bone."

* Principles of Nature, etc., p. 675.

† Autobiography, p. 778.

* White's "Life of Swedenborg."

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for Lyceum and Home Department.

SONG.

"Let the Dead and the Beautiful Rest."

BY ELIZABETH FISKE.

Let the dead and the beautiful rest
In their homes of silent thought
Where the willow and cypress wave
O'er the graves of our loved and lost.
Ah! not in the cold, damp ground,
Are those souls so brave and true,
But they come with an added charm
To friendship and love renew.
Ah! why will you deem them dead?
Their spirits are ever near;
And why will you mourn and weep,
When they still are with you here?
Then be ready to welcome still
Old friends that are tried and true;
Reach ready and willing hands,
To dear old ties renew.
Orange, Mass.

Written for the Lyceum and Home Department.

"Jesus Makes It."

BY RUTH F. SPAULDING.

One hot, sultry afternoon in the month of August, upon going out to make a call, I noticed a very large black cloud in the west. I had scarcely reached my destination before I heard the low muttering of thunder, warning me that I should make haste in returning home.

The thunder had increased quite rapidly, and the lightning was awful in the extreme. It seemed to pour down in streams from all quarters of the heavens.

By the time I had reached my home it was very dark, and beginning to rain. Three clouds were meeting over our city, and were pouring down their burning streams of lightning, followed by heavy, squeaking thunder, and many people remarked that it sounded as though it needed greasing.

The lightning had struck in many places, seeming to have a preference for barns. There was a little five-year old girl, whom we will call Florence. She had never been to Sunday school very much, but enough to receive queer ideas.

When one barn was struck a few miles from us and began to burn, I called her mother to come to our window to see it. Florence came, too. After we had been watching it burn for some time, and knew that it meant the loss of nearly everything to a hard-working farmer, Florence remarked: "Jesus makes it."

We know that neither Jesus nor any one else can govern Nature. It was due to Nature's laws that not only that poor man's barn was struck, but even churches built to worship their Destroyer.

Now, if this little girl had been a member of our Lyceum, she would have known that Nature's laws can never be overcome by either mortal or immortal being.

Norwich, Conn.

Written for the Lyceum and Home Department.

The Lesson of Fading Flowers.

The day was bright and beautiful, an afternoon in May, when little Bessie went into the old-fashioned garden to gather some flowers for grandma's room. Grandma was very old, and had been an invalid for many years; yet with all her suffering she was patient, and had a sweet smile for all, especially Bessie, her youngest grandchild.

After Bessie had gathered as many flowers as she could well carry in her small hands she brought them to grandma, saying:

"See, grandma mine, are they not beautiful, all these little children of God?"

"Yes, dear, I am glad you have brought me the fresh ones, for I am in the vase have grown old and faded, as those in the vase fresh ones are like your sweet young life."

"Oh! grandma, what do you mean? You are not dead," said my Bessie.

"No, dear, yet my work is done, and I am but waiting for God to call me home. A few days ago you brought me the blossoms that are in yonder vase; they were bright and fresh then; now the sweet perfume has gone, the petals will soon drop off, and all life of the flowers on earth has vanished. God has called them to himself. In youth always make your life as the flowers are, bright and beautiful, by having a sweet and pleasant word for all whom you meet. When you grow older let the influence of a pure life be distilled like the perfume of the flowers; then when you are old and faded like these blossoms, be ready to say 'my work is done, and I am willing to go home; for death is but as the sleep of the fading flower, which will come again next spring. In the spirit-home are many which bloom forever in the great garden of eternity.'"

Little Bessie's eyes were filled with tears, but she understood grandma.

"SUNDEAN."

Obedience to Rightful Authority.

A bit of candy or a cake, surreptitiously given to a child, from whom these unnecessary articles are usually kept, not only disturbs the stomach—that would be the least part of it—but suggests a course of conduct which is unlimited in its possibilities of evil, for a luxury, harmless and even advantageous in itself, given in disregard of rightful authority, becomes an evil. Reverence for law, obedience to rightful authority, are most necessary in these days of independence, and anything which disturbs such reverence and obedience, however harmless in itself, should be scrupulously avoided. So far as an outsider is concerned, parental rules for the child are absolutely inflexible, and obedience to his father's and mother's directions should be made as easy as possible to him. A similar principle should be recognized in regard to teachers. Parents are too careless in speaking disrespectfully of school rules before their children. A mistake in method of discipline is not likely to be so mischievous in its results as a spirit of rebellion against authority nourished in the child's heart. Discussion of teachers and their measures should be held in private; if they are thoroughly wrong the child should be removed from the school; if on the whole good, the errors should be excused.

Mrs. Lyman Abbott, in the Ladies' Home Journal.

How Children Are Spoiled.

MOTHERS WHO FOSTER UGLY TRAITS BY INJUDICIOUS MANAGING.

"The dangers that cluster about the unfriended feet of the young mother begin from the very first dawning of her babe's intelligence," writes Eugenia Dunlap Potts in the October Ladies' Home Companion.

"Long before she dreams of his knowing anything, or receiving mental impressions, the seeds are sowing for good or ill in his character. I have watched the growth of weeds that with the lightest touch might have been flung away from the tender soil; but time

passed by, and the intruder flourished apace. Get control of your child during the first three years, and you are sure of him. The habit of obedience and deference firmly rooted then, he will never fall you in after years when he has slipped the apron-lead."

"The trouble is too often with the parents. The mother herself fosters ugly traits by injudicious managing. Her baby refuses to kiss her; she makes believe to cry about it, and thus gives a lesson that will soon have him crying for what he wants. He bumps his head, and she whips the door or whatever it was that hurt him, thus teaching him to be combative and spiteful. What is it that makes nearly all children liars and many of them thieves? They are trained to be so by the unconscious fingers that point the way. The mother promises anything, everything, to keep peace and avoid a combat with the little creature, who even now is beyond her control; she does not fulfill these promises, and the child becomes her judge. Never tell a lie to a child, or in any way deceive him, if you would hope to get the proper influence. Do not rob him of the happiness of supreme trust in you. It will cling to him through life."

A Sister's Influence.

"I wonder," said Mrs. Eaton, "what makes Frank Sawyer so different from Tom Blake and Jim Harris? They've got good homes and good parents, but Tom and Bill are as rough as young Indians, and never seem to know the difference between the inside of the house and outdoors."

Well, the fact was that Frank Sawyer had sisters, and it was impossible to feel that the "inside of the house" was the same as "outdoors," where the presence and influence of either older or younger sisters were constantly felt.

Said a gentleman in our hearing not long since, "I can never tell what my older sister was to me all through my growing up. I knew nothing of her value to me as a boy, and recognized comparatively little of it as a young man; but now, when I have reached years of maturity, I realize how much she did to make me attractive and my childhood a very pleasant one."

And again, it was but a little while ago a lady was speaking of the gentle manner and unusual ability in entertaining shown by a young gentleman who had recently come into the community.

"Oh!," said a friend, "I'll tell you where he learned his ease and acquired such finished manners; he grew up with a lot of sisters, and they always depended on him to help them when they had company, and they consulted him about their fancy-work and the arrangement of a room or tea-table, just as if he was another girl."

Commend us to those boys who have grown up with "a lot of sisters." We have often heard a gentleman remark regretfully, "I never had a sister; that was something I missed." We feel for that a genuine pity that they should have missed so much. But do the girls of the family realize even slightly the great influence they are exerting, or might exert, over their brothers?—Herald and Presbyter.

Onions as Food.

An eminent German scientist asserts that people who habitually use onions are much less liable to nervous diseases than those who affect to despise them. They tone up systems that are run down, and assist the digestion and assimilation of food. As an interesting item in this connection, the same scientist says that if a sprig of parsley is chopped fine, sprinkled with vinegar, and eaten after onions, there will be no trace of this vegetable on the breath. This is well worth knowing, if true, and certainly is not difficult to try the experiment. As a further item of interest in regard to onions, it is claimed that they are one of the best cleansers of the skin, and that onion esters, all other things being equal, will have the finest of complexion. This being the case, the market value of onions and parsley ought to increase with great rapidity.

The Boston Spiritual Lyceum.

Sunday afternoon, May 16, was called to order at the usual hour by Conductor J. B. Hatch, Jr. The question for the older groups, "Why Should We Watch Our Thoughts?" was very ably answered by Ralph Ransom, Emily Granville, George Dutton, Alice Ireland, Clarence Dutton, Charles L. C. Hatch, Edward W. Hatch, Elmer B. Packard, Mr. J. R. Snow read an essay on the subject of "Thought." Mr. M. A. Lang said she could "see" how we could watch and control our expression of thoughts, but the thoughts themselves seemed to come spontaneously, or in other words, we think as our nature, education and environment suggest, and not as we would.

Mr. Alonzo Danforth read some select thoughts on the influence of good literature to produce good thoughts. The Assistant-Conductor, Dr. Root, closed the discussion.

For the little ones "The Intelligence of Animals" was the topic considered. Winnie Ireland told how intelligent the elephant was, and cited an instance to illustrate; Carl Leo Root and Margaret McIntire spoke of the intelligence of dogs. Mr. Fred H. Watson, piano solo; Little Maud Armstrong, a recitation; Mr. J. S. Mansergh a dramatic reading that was well received; Margaret McIntire sang; and Mr. Packard read a selection, and made remarks.

Sunday, April 30, will be our closing session for this season, and the service will be a Memorial to our arisen friends. Hon. Harrison D. Barrett will give a brief Memorial address. Mr. F. A. Wiggin has promised the children some readings. Extra music and other talent have been engaged. Donations of flowers for the platform are solicited, and the Spiritualists of Boston and vicinity are invited to aid with their presence in making this a memorable occasion.

X. Y. Z., Clerk.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, May 16. Our worthy Superintendent was absent, on account of sickness. Assistant Superintendent Yeaton conducted the exercises. There was a very large session. The older groups retired to the ante-room to discuss the question, and while the Assistant-Superintendent Yeaton talked with the younger groups, and they gave their little ideas in an understanding manner, showing that they had been devoted some thought to the question under discussion.

After the older members returned to the room, Assistant-Conductor Yeaton gave his ideas relative to the "Difference between an Orthodox Sunday School and our Lyceum, and why the Children Preferred to attend the latter." Then the Grand March was executed with seventy-eight scholars in line.

The following little ones gave this program: Recitations by Iona Stillings, Clara Weston, Mabel Emmos, Alma Barakat, Annie Ratzel, Lottie Weston, Mary Green, Marie Gale. "Little Eddie" sang one of his best songs. Mr. Abbott addressed the children in his pleasing way. Lulu Nona came, and talked to the children, and was very pleasantly received; she being a child herself knew how to please the little ones.

Subject for next Sunday, "Our Duty to the Lyceum." This will end the Lyceum for this season, but we shall reopen the first Sunday in September, in Red Men's Hall, when we hope to see all our friends.

The Lyceum this season has been both pleasing and profitable to all. We have had large attendance in both pupils and visitors, and we take this time to thank all for their generous help and support at each and all sessions. ANNIE F. THOMPSON, Sec'y.

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

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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 best remedy for Diarrhoea. Twenty-five cents a bottle.

Written for the Banner of Light.
NATURE IS ONE.

BY JULIA STEELMAN-MITCHELL.

Down from the mountain a pebble rolled,
Stopped at my feet and its story told—
Told of its life within the dark earth,
Of the commotion which gave it birth;
Then of the wonders far in the skies
Which it had seen with its sparkling eyes.
Spoke of the change within its own form
From heat and cold, the rain and the storm.
Talked of the rose it had painted red;
Had sweetened fruits on which I had fed.
"And when I lie far out in the bay,
Where you have thrown me," I heard it say,
"Been crushed and rolled in the restless sea,
As vapor again returned to thee,
To moisten grass on which you may tread,
Or become the tears shed o'er the dead,
Say, little maiden, now answer me,
What part of Nature shall I then be—
Of earth or air, or of the deep blue
I see in eyes that belong to you?"
I could not tell, so threw far away
The stone which had talked to me that day.
It struck a rock by the ocean's shore,
The echo brought me its voice once more:
"Dear little maid, my story is done—
All are united—Nature is one."

Newport, Ky.

Banner Correspondence.

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

New York.

BUFFALO.—Mrs. J. H. R. Matteson, Vice-President, writes: "As an active member of both the First Spiritual Church and the Ladies' Spiritual Union of Buffalo, N. Y., I take pleasure in announcing that both organizations, working harmoniously together, are keeping abreast of the times in promoting the interest in matters spiritual in our city."

We have just had the pleasure of a visit from Mrs. Marie Robinson, one of the officers of the Ladies' Progressive Union of Brooklyn, N. Y., whom it has been a great pleasure for us to meet; and recognizing in her an earnest and untiring worker in the cause of Spiritualism at all times, the ladies have felt it a pleasure to make her an honorary member of our Union.

Wednesday afternoon, May 12, a reception was tendered Mrs. Robinson by the Union at the First Spiritual Temple, which was the occasion of a very pleasant social gathering, followed by refreshments. The occasion was taken advantage of by the members to show their appreciation for the earnest and unselfish exertions for the welfare of the organization of our worthy President, Mrs. Jeanette Hunt, by presenting her with a handsome rocking chair. The presentation speech was made in an appropriate and felicitous manner by Theodore F. Price, who is serving the First Spiritual Church of Buffalo during May as speaker and test medium. Mr. Price was followed by Mrs. Robinson, Mrs. Hunt, and others, in timely observations.

I feel that I voice the unanimous sentiments of our Society when I say that in Prof. Theodore F. Price we recognize one of the most earnest, pleasing and effective workers in the spiritual ranks, both as speaker and test medium, and his sojourn among us has resulted in great good to the Cause. His Sunday night lectures are always followed by a test séance, in which full names and incidents are given in the most convincing manner. He is essentially a teacher, and his language is easily understood; his Wednesday night séances being always prefaced by talks, more particularly explanatory of the spiritual phenomena. His influence is always used earnestly in the interests of the National Spiritualists' Association. The First Spiritual Church will continue its meetings till the end of June, two Sundays of which will be filled by Mrs. Carrie E. S. Twing, always a favorite in Buffalo. We are now making preparations for the annual June picnic, and looking forward with pleasant anticipations to camp-meeting time."

NEW YORK.—J. W. T. writes: "The usual Thought Exchange meeting was held at the residence of Mrs. M. E. Williams, 232 West Forty-sixth street, on Wednesday evening, May 20, and, as on former occasions, the assemblage contained a large number of the most intellectual Spiritualists of the city. It is a pleasure to listen to the discourses maintained at these gatherings, and if similar meetings were held in the various cities of the country Spiritualism would receive an impetus that would carry it forward to the intellectual position it should and is destined in time to occupy."

The speaker of the evening was Mr. Albert Koberle, a gentleman rather new to Spiritualism, but one, nevertheless, who possesses a knowledge of it that makes his utterances on the subject worthy of respectful attention. He chose for his subject "Spiritualism as a Religion," and in the course of his remarks said: "Spiritualism, when rightly apprehended, contains within it all that is necessary for the uplifting of man to the zenith of happiness in this life, and the continuance of that happiness on a grander scale through the years of eternity. Spiritualism teaches that man is a part of the over-soul, and that instead of being a worm, as the orthodox preacher has it, he is an angel who, for some wise purpose, is going through a experience as a mortal which will be to his ultimate benefit when he shakes from his soul the garments of earth and takes the place on the spirit-side of life which he has fitted himself for through the mode of his existence here. Quoting Pascal, Mr. Koberle said: 'Man is the feeblest reed in nature, but he is a thinking reed. A vapor, a drop of water, is sufficient to destroy him. But though the whole universe should arm itself to crush him, he would still be no bolder than his destroyer, for he would know that he was dying, while the universe would know nothing of its triumph over him.' Continuing, he said that the religions of the past—from fetichism to Presbyterianism—were stepping-stones to the religion of truth, which is Spiritualism. The truths of Spiritualism are capable of demonstration; they are natural, and teach that man is responsible to himself as a part of the grand whole for every violation of a moral or physical law. Paganism was nature-worship."

It was possible and even natural when living, personal, unseen powers were supposed to animate the physical world, and to use its elements and forces as the vehicle of their own manifestation and action. But science, by sweeping away that ancient belief, and reducing the conception of nature to that of a mechanical system governed by invariable laws, has extinguished such worship, and rendered it henceforth impossible. Christianity is the adoration of the ideal, and as taught by its founder, without any of the isms that have since been fastened to it, runs in parallel lines with what is best and true in Modern Spiritualism. There is not a shadow of doubt in my mind, remarked the speaker, but that Christ was a marvellous medium, and the better we understand the spiritual phenomena the more readily will we understand much that is otherwise mysterious in the Old and New Testament.

In conclusion he urged his hearers to read all they possibly could on the subject under discussion, for the more they knew of its literature the better they would be able to understand its phenomena."

Mr. Floyd Wilson spoke at considerable length on the atomic theory of the universe, and the indivisibility of mind and matter, and went on to show how difficult it was to decide where one begins and the other ends. Mrs. Wallace delivered an inspirational address. Mrs. Wm. C. Cowper recited with telling effect a poem called "Kentucky Bell." Madam De Monastery, a medium recently from England, sang several choice selections; and Mr. Anton Dow played the piano under the control of Liszt and Beethoven. Before closing Mrs. Wil-

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RANGES.

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liams made a few suitable remarks, and invited all present to hand in their subscriptions for the BANNER OF LIGHT.

Colorado.

DENVER.—S. L. Hard, Sec'y, writes: "THE BANNER of the 8th inst. is just at hand, with my report of suspension of meetings of the First Spiritual Church for a short vacation, and it has proved short indeed—only one Sunday."

Dr. Ewell was called home to Denver by arduous patients in his magnetic practice, now warm, grateful friends, en route to California, and the demand was pronounced for reopening the church for another month at least. He has promised to return to Leadville and Aspen again in June, and to fulfill engagement at Glenwood Springs, now postponed by his unexpected return to the city.

This is but incidental to my present writing, my chief purpose being to renew my subscription to THE BANNER; and I must say our most ardent hopes and sanguine anticipations are realized in its new administration.

It has always been so satisfactory one could hardly ask for more, but as 'onward and upward' is the true spirit of true Spiritualism, we may look for increasing power and light in its exponents.

There is one point I have very much desired to express, enthusiastic approval of in Bro. Barrett's policy, viz., the 'elimination of fulsome flattery of self or friends.' It is a great pleasure to speak in commendation of our noble workers, and a few words will suffice, not too often reiterated; but I have always said, 'give me some thoughts they have uttered, some line of action they follow or would suggest for the promotion of truth and human weal—let that speak to every reader, and he may judge for himself.'

These thoughts, bright and burning from the overflowing source of inspiration which hosts of our speakers are in touch with, how they kindle the latent fires of human love and aspiration in the hearts of your readers! how they lift the burdens from the depressed soul and inspire hope and courage!

THE BANNER OF LIGHT, the light of truth, goes where never a speaker is heard, and must and does afford light and food. Yes; and where speakers are heard in numbers I hear our most advanced Spiritualists say they prefer to stay at home and read our spiritual papers.

Now I would not find here papers any less attractive; but a field hereby opens, for we certainly have failed as yet to touch the majority of our converts in the matter of personal responsibility to hold the light they have received, so placed that others may be fed also.

In the matter of personal praise, I would say personal judgment is unreliable, even if repeated until it is comprised in the big word public. The judgment of one will not meet that of another; both equally honest and sincere. There can be no just, reliable human judgment of one of another.

In the church from infancy and generations preceding, I was taught most strictly the fallacy of unkind judgment. "Speak evil of none." "If you can say no good of any, say nothing," were the injunctions constantly placed before me; but the experience of years has taught me it was not always wise to say all the good you thought. So, pleasant as it may be to bestow praise on our friends, let us abjure personalities to a degree, to give more thought and lung power to measures and means for the advancement of our knowledge.

Have you Smoked too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

May Magazines.

SCRIBNER'S MAGAZINE for the current month has a beautiful cover, in nine colors, from a design by Gorgeuet. It also launches a new kind of college article, not a history of the institution, but a reminiscence account of "Undergraduate Life." Edward S. Martin, one of the founders of the *Lampoon*, opens the series with Harvard. Judge Robert Grant, who spent a decade at Harvard, gives his reminiscences of "Harvard College in the Seventies." Charles D. Lanier's "Working of a Bank" (in the series of "The Conduct of Great Businesses") will give to laymen a clear idea of the actualities of banking. H. J. Whigam, the amateur champion of America, contributes an article on "Golf." There are stories, poems and illustrations, making this magazine up to its usual high standard. Charles Scribner's Sons, New York.

McCLURE'S.—The opening paper is on "A Great Photographer," by Ida M. Tarbell, with portraits of Whitman, Beecher, Bishop Taylor, Duse and others. "The Governor of St. Kitt's," a story by A. Conan Doyle. "The Capture," a story by Brian J. Wilkes Booth," by Ray Stannard Baker. Chapters V.-VII. of "St. Ives," Robert Louis Stevenson's novel, are given; and "Captains Courageous," Rudyard Kipling's story, is concluded. There are other stories and poems by prominent writers, also illustrations. The S. S. McClure Co., 141-155 E. 25th street, New York City.

THE REVIEW OF REVIEWS.—Among the important papers contributed to this magazine will be found discussed "The Real Condition of Cuba To-day," an account of the terrible war from a day-witness; "The Duty of the United States," by Stephen Bonsal; "The Chancellor of the French Republic, Gabriel Hanotaux," a character sketch (with portraits) by Baron Pierre de Coubertin; "The Editor's Comments on Greece and Turkey at War," the Greater New York Charter, Railroad Matters, "Scalping," and Pooling, The Diplomatic Appointments, The Present Status of the Silver Question, and many other topics of immediate interest. "The United States and the Fur Seals" the fur seal question solved, by President David Starr Jordan, and the usual departments of news, etc. The Review of Reviews Co., 13 Astor Place, New York.

RECEIVED.—The Independent Pulpit, J. D. Shaw, Editor and Proprietor, Waco, Texas.

The Dawn (April), 44 Lansdowne Road, Boston, Mass.; Miscellaneous Notes and Queries, S. C. & L. M. Gould, Manchester, N. H.; The Woman's Home Companion, Mast. Crowell & Kirkpatrick, Springfield, O.; St. Nicholas, The Century Co., Union Square, N. Y.; The Humanitarian, on sale at Brentano's, 31 Union Square, New York.

Passed to Spirit-Life.

From Saratoga, N. Y., recently, Mr. JAMES CLUET, aged 81 years. He leaves a wife and one sister, as well as many friends, to mourn the loss of his earthly presence. Mr. Cluet was an old Spiritualist, and earnest worker in the Cause. The remains were taken to Troy, N. Y., and there cremated. Services were conducted by Miss Georgiana Reynolds of Lansingburgh, N. Y., and her comforting remarks, based on the truths of Spiritualism, were much appreciated by the mourning relatives and friends. SARAH JONES, 516 Riker Street, Troy, N. Y.

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

A SIMPLE CATARRH CURE.

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

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THERAPEUTIC SARCOGNOMY.

The application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and treatment of bodily and mental diseases by Electricity, Neurology, Medicine and Homeopathy; with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By JOSEPH RODES BUCHANAN, M.D. This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the human body. It contains twenty-six chapters of vigorous and trenchant presentation of the new philosophy and pathology, showing important errors in the doctrines of the leading physiologists, explaining the relation of the soul and brain, and their joint action as the source of vitality, not by speculative arguments, but by experiment and pathology. Showing the anatomical, neurological and therapeutic relations of the spinal column; explaining the vital relations of all parts of the brain; a new view of health—their relation to the brain and its preservation; illustrating the application of the psycho-vital forces; a full exposition of pneumatic treatment, guided by Sarcognomy, as the most important contribution of the century to therapeutics; a comprehensive review of electro-therapeutics; narratives of the numerous and wonderful experiments of the author, which reveal the laws of Sarcognomy; an exposition of electro-therapeutics described; electro-therapeutics guided by Sarcognomy (33 pages)—a complete code of practice in diseases generally. One volume, imperial 8vo, 600 pages, cloth, neatly printed and elegantly bound, with 24 plates and original illustrations. For sale by BANNER OF LIGHT PUBLISHING CO.

THE STAR OF ENDOR.

BY EREN COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume on New England platforms, nothing need be said further than that Eren Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

Introduction. 1. A Reminiscence of Years Ago. 2. Chapter I. Initiation at the Mystic Shrine. 2. Entrance—From Earth to Nebula. 3. From Nebula to the Astral Spheres. 4. Hypnotic State Applied. 5. Continuation of Hypnotic State. 6. Science and Soliloquy. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion of Jehovah. 11. The Influence of the Hebrews on the God-Conception without. 12. The Personality of Jesus, the Nazarene. 13. The Messiahship. 14. The Birth of Jesus, the Christ. 15. Miracles. 16. Casting out Evil Spirits. 17. The Eucharist. 18. Historical Witnesses to the Admittance at the Trial and Crucifixion of Jesus the Christ. 19. The Crucifixion. 20. The Resurrection. 21. The Resurrection. 22. The Soul's Morning. 23. Love to the Holy Spirit. 24. That Man of Straw. 25. Love to the Person of the Infinite. 26. Deduction from the Preceding Chapters. 27. Liberal Religion and Scientific Thought. 28. Egoism and Altruism. 29. The Prime Ethical Rule separated from Dress. 30. Egoism and Selfishness. 31. Analysis of the Psychical Organ. Acquisitiveness. 32. Closing Science with Endor and Eren Cobb. Appendix. Cloth, 12mo, pp. 311, with portrait. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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SPECIAL NOTICE.

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

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, MAY 29, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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No. 9 Bowditch Street, corner Province Street,
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Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.
Harrison D. Barrett, Editor.

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

TWO DOLLARS PER YEAR.

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

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

Memorial Day.

Memorial Day (May 30th) occurring on Sunday this year, it will be duly observed on the following day, Monday, the 31st, and the BANNER OF LIGHT ESTABLISHMENT will be closed on that day. Advertisements for seventh page of issue dated June 5th should be sent in early on Friday, the 28th.

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.

The Lyceum.

This important question is of interest at all times to every Spiritualist. During the past winter there have been several Lyceums organized in various sections of the nation, while those already established have, in some few instances, enjoyed a healthy increase in membership. But the growth has not been at all commensurate with that of Orthodox or Unitarian Sunday-schools, nor is the interest taken as permanent in its nature. There is a cause for this, and it behooves the Spiritualists to determine that cause. The effects are clearly perceptible to all—so painfully so as to give rise to much discouragement on the part of many of the friends of the Lyceum movement.

When that wonderful seer, Andrew Jackson Davis, gave to the world the beautiful pictures of the Lyceums in the higher spheres, it was attempted to form similar institutions upon this side of life. The attempt was quite successful at first, and flourishing Lyceums sprang up all over the United States and in many sections of England. As time passed, the interest waned in this country, and a similar result would have followed in England had there not been new features introduced into the work there.

One of the causes of the decline of the Lyceum in this country is poor and indifferent teachers. They were not interested in Spiritualism to any extent themselves, hence had nothing to give the children. Another cause may be stated in the words of George A. Fuller: "The Lyceums were talked to death." The leaders, teachers and visitors talked philosophy and metaphysics in the most abstruse way, in stilted sentences whose words were never less than ten or twelve syllables in length. They mistook pedantry for erudition, and big words for scholarship. A third cause of the decline of the Lyceum is the unsuitable music used at its sessions. Sweet, catchy airs were ruled out of court, and everything of a spiritual nature was considered "churchy." A fourth cause for the decline is the text-books used. They abounded in big words, redundant expressions, peculiar aphorisms and transcendentalisms far beyond the reach and comprehension of the children. Some text-books gave little or nothing of Spiritualism, hence gave nothing to teachers to expound to their scholars. Only a few text-books possess real merit in the line of spiritual instruction for children. But to our mind the fifth cause is the most important of all. Calisthenics, introduced by Dr. Davis, soon became a part of the instruction of the public school, hence dropped out of the Lyceum work. This opened the way to theatrical entertainments, children's balls and elocutionary exercises, all of which, though good in themselves, have yet

combined to injure the Lyceum. All spiritual or religious instruction was lost sight of in view of the entertainment part of the program. The children were urged to commit long and difficult poems and prose selections to recite Sunday after Sunday. Dramas and fancy dress balls were indulged in, and the little ones—rigged out in antiquated, ridiculous garments—"prouetted, waltzed and minuetted" to the delectation of large and intelligent audiences.

These several performances made the Lyceum a side-show to the theatre, and drove all spirituality or conception of spiritual things out of it. The children became bold, fond of attention, and clamorous for admiration and applause. Parents with ideals of a high order for their children's future could not do otherwise than to withdraw them from the Lyceum. We fail to find Spiritualism in any entertainment that does not minister to the spiritual natures of the children as well as to those of their auditors. There is more spirituality in one well-applied object lesson for the children than in all the dancing, or the gauzy costumes, tights, etc., that can be placed upon the boards. We believe in dancing at proper times and places; we believe in recitations and other elocutionary exercises; we also believe in amateur theatricals for adults; but we do not believe in making them represent the all of the Lyceum for the children. There is a higher and holier side to this question.

It consists in awakening the spiritual natures of the children. It can be done by means of wise precepts through object-lessons, full of spirituality. The law of kindness, gentleness, tenderness, purity, modesty, nobility, generosity and goodness, is of far greater importance and much more essential to morality than gaudy dresses aimed to conceal neither form, feet nor neck, on the part of those who wear them.

We believe in the Lyceum; we do not care by what name it is called, but we do care to have it perpetuated. We love its inspiring marches, its cheerful atmosphere and its happy faces. Its music will eventually become another attractive feature, while its spiritual instruction will prove the redeemer of all mankind when it is rightly applied.

Let us, then, make our Lyceums spiritually religious and full of the angelic spirit of love. Let us prove to the children that the loving spirits of their arisen brothers, sisters, parents and friends are with them every day, and impress upon their minds the fact that love, goodness, and sweet, wholesome characters are the soul's most precious jewels, and are to be striven for by all with clean, honest spirits, in place of the passing applause of gaping crowds, or of fine clothing, or boldness of speech, or self-conceit, or arrogance, or overweening vanity. There is yet time to call our Lyceums to a spiritual work, but to do so we must teach *Spiritualism* in them every Sunday, and not be ashamed to have the word spoken on any and all occasions. When we show our children that we are proud of our Spiritualism, they will rally to it as did the armies of the Union around "Old Glory," to defend our national honor and to transmit their soul's integrity unsullied to posterity.

Civil Service Reform.

The great State of New York is suffering from an overdose of the practical politician. A subservient legislature and a sycophant governor have seen fit to attack the Civil Service Reform law that has obtained in that State for some time, and have so changed it as to take all of its useful features out of it.

Governor Black stated that he would "take the starch out of the law" if he could, and he has not hesitated to do so. This leaves the appointive offices at the disposal of the chief executive, and others having appointing power, open to the spoilsman of all political parties. Merit will count for nothing when weighed against party service, and the result will be the debauchery of official position to selfish and personal ends.

Civil Service Reform is bound to succeed, despite the efforts of such petty politicians as Governor Black and his obedient henchmen, for the spoils system, inaugurated by Andrew Jackson, has done more to retard the progress of good government among the people than anything that has ever taken place in American history. "To the victors belong the spoils" is a doctrine that belongs to a selfish and egotistic age. Altruism demands concessions from the individual unit for the good of the entire whole.

The basest of men have been rewarded with positions of trust and honor because of some fancied service to their party in their immediate county or State, the result of which has been public pilferings to the amount of many millions of dollars, out of the taxes taken from the pockets of the rich and the poor alike. Governor Black and his friends are trying to turn the wheels of progress backward. The time has been in the history of this nation when the mere fact that a man was a Democrat or a Republican or a Prohibitionist or a Populist, in various sections of the country, was sufficient evidence to the dominant party that he was unworthy and incapable of holding a position of trust. The ethics of the present day indicate a change in public sentiment. Executive ability, scholarship, common courtesy and affability of manner, are requisites that should be possessed by all public officials, Governor Black not excepted. A man's politics no longer should preclude him from holding a position that his educational qualifications adapt him to fill with credit to his constituents as well as to himself. Public officers are servants of the people, and, like clerks in great business houses, should be held to the strict performance of their duties in the interests of those whom they serve: *the people as a whole*, and not any one clique or party.

The efforts of the Civil Service Reformers are to be commended so long as they advocate the merit system and non-rotation in office. A man whose term extends over a period of only two or four years, feeling the uncertainty of a reelection or reappointment, seems to be determined to make the most out of his position. This spirit opens the doorway to a multitude of evils, and serves to turn the mind of the official from thoughts of rectitude and honor and leads him to take that which is not his own.

The charge that Civil Service will create caste in America does not hold good, as will be seen when it is practically applied. There will be an office-holding class, it is true, but that class will only hold office during good behavior, or so long as their official duties are faithfully discharged. Any failure to be courteous and affable to the public whom they serve or any gross misconduct, any fobblings

from the public treasury, neglect of duty, or hauteur of manner, will be sufficient evidence to cause their removal. It does not matter that a man is an office-holder provided he does his work well and serves to lighten the burdens of the people. Civil Service Reform is in the air, and will soon materialize to bless the American nation.

Spiritualism.

The Peterson Magazine is running a series of able articles upon the subject "Latter Day Faiths." In the May number Mr. Will M. Clemens discusses the question of Spiritualism. His article is fair, and aims to present the salient points of Spiritualism in an impartial manner. He writes first historically, showing that Spiritualism has existed in all ages, and that its modern manifestation is but another partial expression of ancient doctrine.

The story of the Hydesville rappings is very prettily told, and in a manner that will induce many people to investigate this subject for themselves. The prophecies of the Shakers, Swedenborg and Andrew Jackson Davis, that communication would be established between the two worlds about the middle of the present century, are referred to, and the "Rochester Knockings" noted as the fulfillment of the same. The writer also credits the Fox girls with having founded a new faith, and traces their career briefly to the time of their transition.

He gives an excellent account of the growth of Spiritualism since 1848, and states the names of several prominent men of letters, jurists and scholars who early became convinced of the truth of the claims of the spiritual origin of these phenomena. He also states briefly the belief of some of the Spiritualists in regard to their religion, and mentions the doctrines of Allan Kardec as a branch of Spiritualism.

Were it not for a few inaccuracies of statement, we should conclude that the writer of the article is a Spiritualist. In referring to Spiritualist camp-meetings, the number is given as thirty, whereas every well-informed Spiritualist knows that the true figure is fifty-two. He quotes the census figures as to the number of societies and their members, giving the former as 334 and the latter 45,000. It is now well known that there are 650 societies and, at least, 150,000 avowed Spiritualists in the United States alone.

The list of names of statesmen and scholars could be greatly extended, as well as the list of leading spiritual workers in our ranks. Some of those named by Mr. Clemens are not members of any Spiritualist society, and are scarcely known in any way whatever by the spiritualistic public, either as speakers, writers or mediums.

One fact of especial interest is the number of newspapers and periodicals published in the interest of Spiritualism. It is stated by Mr. Clemens to be 100, nearly forty of which are in the Spanish language, issued from Spain, South America and Cuba.

Mr. Clemens pays a graceful tribute to the BANNER OF LIGHT, as well as to the general literature of Spiritualism. Taken as a whole, the article is a fair and impartial presentation of some of the claims of Spiritualism, and will have a good effect upon the reading public.

Broker Chapman.

Broker Chapman is now enjoying the luxury of a cell in a common jail. His friends think he is a martyr. He was asked by the Senate Investigating Committee to reveal the names of certain United States Senators who had speculated in sugar through him as their broker. He refused, and was arrested for contempt of court. Chief Justice Fuller hands down a decision that the Committee did not exceed its functions, and that Mr. Chapman must either answer the question, or stand committed for contempt. He, therefore, goes to jail for a period of thirty days. Whether he will answer the question remains to be proved.

The chances are that he will be pardoned by the President, on the ground that he is more sinned against than sinning, and is not the real culprit in the case. In other words, Broker Chapman will be pardoned for a mild offence, in order that the great men whom he would expose may be protected. Great is justice in the closing decade of the nineteenth century. These Senators, using their official positions and knowledge gained thereby of the condition of sugar stock, have made comfortable fortunes out of their speculations. These speculations have influenced their votes upon certain great questions of public interest in the United States Senate.

If Broker Chapman serves his term to the end he may conclude to tell the truth. If he is pardoned by President McKinley, it will look as if the President, and the great trusts of the country, as well as the United States Senators, are in league together to conceal evidence of a crime, and to permit these outrages upon the people to continue in the future. We feel that this man should be punished. Broker Chapman and his fellow conspirators, the United States Senators, who operated through him, should be made to pay the penalty of their crimes, and their exposure made so thoroughly apparent as to cause them to be retired to private life through expulsion from the august body they have so wantonly disgraced.

When public officials are chosen upon merit, and not because of wealth, party service or reward for jobbery, the affairs of our government will be much more wisely managed, and the people plundered much less. To secure this desired end it would be well to inoculate the body politic with the vaccine of common sense at one point, and the religion of human brotherhood, known to us as Spiritualism, at another; then a richer and better condition will obtain throughout the nation.

One of the strangest anomalies in Spiritualism to us is the willingness and eagerness with which seemingly true and staid Spiritualists run after every impostor that enters their cities. We know of one case where a party served a term in a penitentiary for cause, who is wanted in several other places for the same crime, is now running a "Spiritualist Church" in one of the large cities of this country. To the shame of honest Spiritualists, they have forsaken their regular society to aid in supporting a villain, who, with papers of ordination, a title, a priestly garb and a sanctimonious air, is fattening upon the credulity of his dupes, and is filling his pockets with their money!! The strangest part of this affair is the fact that the rascal's record is well known everywhere, yet Spiritualists will run after him, flatter him, and even cry out persecution when his crimes are made public!! For shame!!

Church Taxation.

The decision of Judge Sheldon of the Supreme Court of Massachusetts, that the Boston Theosophical Society is not entitled to exemption from taxation as a religious body, is attracting considerable attention among heterodox bodies. The New York Mail and Express and Boston Herald both consider the decision sound. We cannot understand how any court of justice becomes qualified to decide what constitutes religion. Every citizen of the United States is free to worship God as he pleases, and if his religion is Theosophy, he has a right to worship as a Theosophist. No judge, orthodox or heterodox, has the power or the right to deprive him of that privilege. We favor the taxation of all church property, but we protest against unjust discrimination toward the Theosophists, or any other body of people.

The Mail and Express says: "It is absurd that there exists among our people credulity sufficient to enable them (the Theosophists) to possess taxable property." Again: "The leaders of Theosophy in the United States are generally regarded as fakirs," etc. By what power of omniscience has the Mail and Express been endowed as to possess such extraordinary wisdom? Who constituted it Almighty Judge in regard to religion, or to the fakirism of the Theosophists? Did any one ever know the Mail and Express to tell the truth, or to be just to a conscientious opponent? This decision of Judge Sheldon's is one that will affect the Spiritualists in this State in the near future, or we are much mistaken in the signs of the times. Unless we stand together in the defense of our rights, we shall feel the arm of the law, as have the Theosophists.

Mrs. Mary A. Livermore.

Mrs. Livermore has been saying some strange things of late. We quote from an exchange: "Either immortality is true, or existence is the jest of a demon. It is much more wonderful that I should have been born into this life than that I should be born into another. While I do not believe in the genuineness of all the séances and exhibitions of the Spiritualists, I do believe that the veil between the two worlds is being rent, and that one day it will be no matter of surprise for one to say to another: 'The spirit of a man from Mars came to my office to-day'; or 'Our old neighbor, who passed over ten years ago, called on my family this morning.' 'People being so constantly killed shows that death is a mere incident.'"

These remarks, taken from Mrs. Livermore's lecture upon "Immortality," indicate that she has been borrowing knowledge from the Spiritualists. If she awakens a desire for spiritual illumination in the minds of her hearers, she surely will aid Spiritualism by her words. Knowing the truth of Spiritualism so well as she does, it is a great wonder to many that she does not admit that she is a Spiritualist. She will do so from spirit-life, but probably not before. Unitarians and Universalists are often the very last of all Christians to credit Spiritualism with having anything good in it.

Greece.

We find an article in the Minneapolis, Minn., Progressive Age that is so expressive of our own views, that we reproduce it intact for the benefit of our readers:

"Greece now knows what war means. After losing many of her noblest sons in battle, she finds at least a fifth of her population without homes and desolate. Millions of debt have already been saddled upon the people, and the spirit of hate made strong, which will tend to brutalize her for generations to come. What a legacy does war entail! Nothing has been gained. All is loss. Greece weeps, and the cultured and refined of the world weep with her. The horrible Turk exalts in his damnable beastliness, while the Christian governments of the world bind and brace up his rotten carcass. It will take more than the blood of a Calvary to cleanse Christendom. The good offices of the devil, and the efficacy of the purging fires of hell, must supplement the sacrifice at Jerusalem before the infamous guilt of cowardly treason to humanity can be obliterated. Nowhere in all the career of humanity has such consummate selfish rascality ruled the leaders of men as in this lately recorded 'concert' of the powers. Besides being traitorous, it is ineffably inhuman."

The Boston Herald flippantly refers to the similarity of the names of the magician Kellar and one of our best mediums. It also suggests that Kellar should be invited to "communicate with the slate-writing spirits," as they do the trick(?) a little differently than he does. The Herald, as usual, is far behind the times in this matter. Mr. Kellar has been often confronted with the phenomenon of slate-writing, and knows that it is absolutely impossible for him to produce it as mediums do. In fact, it is reported that Kellar himself says so. This statement was also made by Hermann. Between the tricks of Kellar and the genuine manifestations of honest mediums there is a gulf so wide that even the purblind Boston Herald could not fail to see it if only had the courage to open its eyes.

The Babe will should be defended. Every State Agent and Missionary of the National Spiritualists' Association are hereby urged to do something for its defense. Let every one collect five or ten dollars each for this worthy cause, and forward the same to Francis B. Woodbury, Secretary, 600 Pennsylvania Avenue, S. E., Washington, D. C. Now is the time for these officials to prove their loyalty and devotion to the National Spiritualists' Association. Set to work at once. Collect all you can, and forward cash immediately. There is no time to waste. Will not these one hundred and fifty representatives set to work to save this estate? Ten dollars collected by each will do the work. Action, action, action, is necessary.

No word has been received from Maine in regard to State organization. We learn, however, that Mrs. Viola A. B. Rand of Hattland has been requested to move in the matter, and that steps are to be taken to call a grand mass Convention, either in Augusta or some other central city, on June 26 and 27, for the purpose of organizing a working State Association. We hope this movement will meet the approval of all true Spiritualists in Maine, and trust that they will take hold of the work in earnest. Inertia is positively inexcusable.

The Spiritualists of Muncie, Ind., have done a good work in exposing a Hindu (?) fakir, posing as a great magician, hypnotist and materializing medium, who recently cursed that town with a visit. May Spiritualists all along the line continue to resent every such indignity put upon their religion.

Another Sign of Progress.

The light of reason has at last illuminated the majority of the minds of the voters of Toronto, Ontario. For many years they have been deprived of street cars on Sunday, thereby compelling the people to either walk to church or hire carriages when they lived at a distance. As it is something like twelve to fifteen miles across the city, the annoyance was, indeed, a great one, as our readers can readily see.

The charter of the Street Railway Company permits a vote to be taken upon this question every three years. Seven years ago the majority against street car running was over two thousand. Three years ago it was about nine hundred on the same side; but last week, the people, by a majority of 479, in a total vote of 32,387, voted in favor of Sunday street cars.

The business interests of the city have won a decided victory over the bigoted clergy, who have led the battle on the side of no Sunday cars for many years. The people of that city are to be congratulated upon their release from the bondage of narrow religious prejudice. We hail the Toronto vote as a sign of mental as well as religious progress.

The Pundita Ramabal has undertaken to relieve the sufferers from famine in her native land, India. We are in receipt of a brief report of her labors up to April 1, and find it full of sad, dreful pictures of great distress and misery. If any one can do anything for India, this devoted woman, Pundita Ramabal, can do it. Her life record is replete with good deeds, and what she did for her Hindu sisters will stand through the ages as her proudest monument. She has a great task before her now, but she is capable of surmounting many obstacles, and we predict that she will yet meet with success.

Mrs. M. F. Hadlock, for several years the wide-awake President of the Woman's Benevolent Union of St. Louis, Mo., is spending a few weeks in Boston. She reports the interest in matters spiritual as largely on the increase in her city, and that harmony, goodwill and brotherly love prevail among the members of the several societies. This means an increase in membership, and prosperity for Spiritualism.

Dr. George A. Fuller writes commending our issue of May 15, as a paper of great interest. He found it full of timely topics, and expressed himself as in full accord with its sentiments. He makes special mention of Mr. Alfred E. Giles's scholarly article, upon its second page. Mr. Giles's entire series will prove a perfect mine of information to all who wish to know the facts about the Bible.

Sea Cove Lodge, Cardinal P. O., Mathews Co., Virginia, will be opened July 10 to the Spiritualist public. It is a charming health resort, and should be generously patronized by all who wish a quiet summer home, where health and strength can be found without the aid of a physician. Mrs. Fanny M. Hulbert is the proprietor, and her address is stated above.

The story, Severia, recently published in our columns, was written through the mediumship of Mrs. Elmira Howe Bigelow, now of Bismarck, North Dakota, formerly of Hallowell, Maine. The name was omitted inadvertently from the manuscript, but we take pleasure in giving the writer due credit for her effort.

Mr. J. W. Fletcher has given up his New York office for a time, as he is now engaged in writing a book. His present address is Boston, care BANNER OF LIGHT.

Meeting in memory of the late Edward P. Paxton Saturday, at 3 P. M., in Homestead Hall, 724 Washington street. Hall open from 12 M. to 6 P. M. All friends invited.

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 Spiritualists' Association; Mr. F. A. Wiggins, speaker for the Boston Spiritual Temple; Mr. Geo. E. Schaler, violinist; Mr. A. D. Coult, cornetist; Mr. Mansgriff, drummer; 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, the time is one o'clock. You and your children are invited.

J. BROWNE HATCH, JR., Con.

Movements of Platform Lecturers.

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

After the close of the camp season Mrs. Bach and myself will start upon a trip across the continent. We will leave Lily Dale about September 1st, and fill engagements between here and Washington, reaching that city about October 19, to attend the National Spiritualist Association Convention. After the Convention we will start West, filling engagements along the route. We wish to hear from parties in New York, Maryland, Pennsylvania, Ohio, Kentucky, Illinois, Tennessee, Missouri, Arkansas, Louisiana, Texas, and through to the coast. Address until September 1st, W. H. Bach, Lily Dale, N. Y.

On Sunday, May 23, W. J. Colville lectured to two large audiences in Warner Hall, Broad and Wallace streets, Philadelphia; in Central Hall, 147 Wall next Sunday, May 30, in same place during memorial services, at 2:45 and 7:30 P. M.

W. J. Colville speaks in Memorial Hall, Atlantic City, May 31, at 2:30 and 8 P. M.

W. J. Colville takes his farewell of all American friends at 497 Franklin Avenue, Brooklyn, Thursday, June 10, at 8 P. M., when there will be a splendid musical program. He sails for Scotland on Allan steamer from New York, Friday, June 11, 12 M.

Mrs. A. E. Sheets has October open. She speaks in Boston during November, and will give October to any society on route or with a reasonable distance of travel. She serves the Owosso, Michigan, Spiritualist Society till June 1. Address Grand Ledge, Mich., Box 833.

Alvin Kelley Pease desires engagements as an organizer of spiritual societies, developing circles, and lecturer on psychology and processes of mediumistic development. Address Salem, Mass.

C. L. Willis, inspirational speaker, psychometrist and platform test medium, has open dates in June 15, 20, 27. Speaks at Pittsburgh May 30; at Haverhill June 6. He would be pleased to hear from societies desiring a speaker and medium. Will answer calls for camp-meetings this season. Address 10 Bond street, Boston, Mass.

Mrs. S. S. Martin, after June 1, will not hold any séances Sunday afternoon.

Mr. J. W. Kenyon lectured for the Lowell Society afternoon and evening May 9. Societies desiring his services for the season of '97-98 address him Waverley, Mass.

Mrs. J. W. Kenyon is filling her second month's engagement in Brooklyn, N. Y., with great acceptance. She gives a large number of tests at each session, that are fully recognized. She is reengaged for a month in the fall. She has open dates. Address Waverley, Mass.

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

The Physical Basis of Mental Science.

Prof. T. A. Bland, M. D., gave a lecture in Miner Hall, Tufts College, Boston, on "The Physical Basis of Mental Science." He said in part: Science deals with phenomena. It is discovered by observation. It is the sum of the facts in any department of the physical universe. Astronomy is a science, chemistry is a science, geology is a science.

But the so-called mental science of Berkeley, Hobbes, Descartes and Hegel, as well as nearly all that is christened mental science by modern writers, is mere metaphysical speculation, and not science at all. It is not philosophy, for all philosophy rests upon scientific facts, physical facts; whereas those writers nearly all ignore physical facts, and many of them deny the existence of physical facts.

Dr. Gall discovered a physical, hence scientific basis for mental philosophy. This science took the name phrenology. The primary proposition is that man is an intellectual or spiritual being, endowed with various mental and moral faculties which, although they may exist independently of a physical organization, they cannot manifest their existence nor display their powers except through physical organs.

The second proposition of phrenology is that the brain of man, and also of a brute, is the organ of his mind, and that mental manifestations are strong or weak as the brain is large or small, fine or coarse, healthy or unhealthy. The third proposition is that the brain is a compound organ, and that each faculty of the mind acts through its own brain centre. That the faculties of observation act through the organs, or centres, immediately above the eyes; the faculties of memory act through a range of organs in the centre of the forehead; the faculties of reason act through brain centres in the upper part of the forehead; the moral faculties through the brain centres of the top-head; the passions through the back head, etc., etc.

A very little observation will convince any sensible person that these propositions are all true, and if so, then we have in phrenology a physical basis for mental and moral philosophy. Without phrenology we have no such basis, hence no mental science or philosophy. Speculation is possible without facts save of the imagination, but philosophy must have a basis of real facts. Man is an animal. He has in his constitution every mental faculty and physical organ of the brute. But he is more than an animal. He has moral faculties and organs, which the brute has not. Man is conscious of his own consciousness; the brute is not. Man is capable, through this consciousness, of becoming acquainted with himself and with his environment, and of improving his condition. The brute is not. Man has moral consciousness, through which he can recognize the principles of justice and the sentiment of love; and through the exercise of these attributes, control his brute propensities, and live the life of a man and not of a brute.

Progress of the individual, as of the race, is impossible to proceed, save as the organs of the brain which lie in front of the ears increase in size and activity, and those back of the ears grow smaller and less active. Progress in science and art keeps pace with the growth of the organs of observation, memory and reason. Progress in moral philosophy depends upon the growth and activity of the organs of benevolence, veneration, conscientiousness and spirituality.

Plato defined a philosopher to be a man whose animal instincts and intellectual powers are controlled and guided by his moral sentiments, and he held that none but philosophers should be chosen to make or execute the laws of the State. Would that the people of America had the sense and virtue to be governed by Plato's excellent rule in the selection of all public officials. If they did have it, justice would rule, liberty become a fact, and millions of tramps and paupers would very soon cease to exist.

Progress in government, in religion, in sociology, in everything that is related to human happiness and well being, can go forward just as fast as the brains of the people pile up in front and on top, and away from the back of their heads; just as fast as the organs of moral consciousness increase in size and activity, and the organs of animal passion and propensity lose their power over the intellectual faculties of the race, it can proceed no faster.

In conclusion the speaker said: "Phrenology is the only science by which you can measure yourselves, analyze your characters and capabilities, determine just what amount of brain power you possess, what your special talents are, and what business in life you are best adapted to. It is the science of success, hence all should study it, and be guided by it in choosing occupations, forming business associations and in selecting matrimonial mates. When, if ever, this greatest of sciences and grandest of philosophies becomes the guide in all the affairs of life to every one, success will be the rule, failure the exception; virtuous conduct the rule, vice and crime rare exceptions; happy marriages the rule, and divorces few and far between. The study of phrenology, and obedience to its principles by the people at large, would do much toward bringing in the millennium."

Dr. Bland delivered this lecture before the Ladies' Physical Institute of Boston, at a meeting held in Western Hall, May 13, and it was highly appreciated by that veteran organization, which will celebrate its forty-ninth anniversary on the 28th inst.

Queen City Park.

The camp-meeting season at this favorite park will open this year on July 25, and close on Aug. 31.

Arrangements have been made with some of the best speakers on the Spiritualist platform to be present: Hon. H. D. Barrett, Mr. F. A. Wiggins, Mrs. Carrie E. S. Tving, Col. Ingersoll, Mrs. H. T. Russeque, Dr. C. W. Hilden, Mrs. Sarah A. Byrnes, J. Oleg Wright, Mrs. Helen Stuart Reynolds, Judge A. H. Dailey, Mrs. Phillis Reynolds, besides our own tried and true Vermont State speakers, Hon. A. E. Stanley, Mrs. S. A. Wiley, Mrs. Morse Baker, Mrs. Crockett, Mrs. Paul, as test mediums, Dr. Mills of Saratoga, F. A. Wiggins, Mrs. Carrie E. S. Tving and Mrs. Cunningham are engaged, and others are expected.

The hotel at the Park will be open for guests on June 1. The new landlord, Mr. S. F. Storrs, and his energetic wife are making strenuous efforts to improve and popularize the house. Many cottages are already open, and our Treasurer, Judge Janus Crockett of Waterbury, and his family are occupying their cottage.

The Ladies' Aid Society last year voted a large sum to be expended in improving the grounds at the Park, and Mr. Crockett has the matter in charge, which is a guarantee that the work will be well and faithfully done. Mr. A. J. Maxham, Vermont's favorite singer, will be with us nearly all the time, and will sing at the meetings and entertainments. Applications for cottages come in by almost every mail, and letters inquiring about excursions and accommodations. We anticipate a very prosperous season.

I expect to have our circulars ready about the first week in June, and they can be had on application to me.

E. A. SMITH,
President Queen City Park Association.

RHODE ISLAND.

PAWTUCKET.—S. K. Doe, President, writes: On Thursday, May 20, Mrs. Ida P. A. Whitlock delivered a most effective address to the Pawtucket Spiritualists at the home of Mrs. Grover, 215 Cottage street.

This Society is holding its Sunday meetings at the homes of its members, which are well attended.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, Columbia Hall, corner of Weybosset and Richmond streets, had for speaker on Sunday, May 23, Mr. H. D. Barrett, President of the Nation-

al Spiritualists' Association, and present editor of the BANNER OF LIGHT. Subject in the afternoon taken from the beautiful poem "Eash and All," written by R. W. Emerson, followed by Sister S. E. Humes with several convincing tests. Evening subject, "The Truth of Spiritualism," followed with tests by Sister Ida P. A. Whitlock. Both services were well attended and appreciated.

On Sunday, May 30, we have with us Mrs. Ida P. A. Whitlock as speaker and test medium.

MEETINGS IN MASSACHUSETTS.

SALEM.—"N. B. P." writes: Sunday, May 23, was the last meeting of the First Spiritualists' Society of the season. Although the attendance during the season has been much less than previous years, and we have had some of the best speakers and talent that could be had in the country, and with our tremendous expense we are still solvent, every bill having been paid and a small balance in the treasury.

This afternoon we held a conference, and a great many of our home talent took part in the proceedings. Mrs. H. A. Baker of Danvers gave the invocation and made some very fine remarks; Rev. Mr. Prince, an ex-Universalist minister, made some very interesting remarks regarding his forty years' experience in the cause of Spiritualism; Jos. Smethurst of Salem remarks and a number of excellent tests; Judge Andrews of Danvers, one of the old veteran Spiritualists, spoke beautifully of our grand philosophy, and told the audience how he came to be a Spiritualist: It was the loss of a beloved daughter whom he idolized that appeared to him while he was all alone that convinced him beyond a doubt.

Prof. Alvin Kelly Pease spoke regarding Phrenology and Spiritualism; he said the two were about the same, and inseparable; Prof. C. H. Webber of Salem, remarks; he said he was not a Spiritualist, but a Spiritist; he claimed that he had got a step in advance, that his knowledge was of a higher order; remarks by Chas. H. Norris of Salem, Aaron Burnham, Geo. W. Moreland of Salem, John S. Martin and Henry O. Simonds of Marblehead, Mrs. Lizzie Butler of Lynn.

N. B. Perkins, Treasurer of the Society, spoke of the meetings during the season, and what a strain had been brought to bear upon the Board of Management, but by the aid of the auxiliary, the Spiritualists' Progressive Union, and perseverance, we were all right; he spoke of the importance of a guaranteed fund, and then asked the audience to subscribe, and in less than fifteen minutes one hundred and ten dollars were raised to carry on the meetings next season.

At 7:30 p. m. Mrs. Annie E. Cunningham of Boston was our speaker and medium. She gave some very fine remarks and many fine spirit delineations, which were all recognized.

Sunday, May 30, Miss Amanda Bailey will have her annual benefit. In the afternoon she holds a conference, and if there are any mediums who are willing to assist her on this occasion I hope they will come forward and do so.

At 7:30 she holds one of those splendid concerts, which no one but Amanda knows how to get together. It will consist of songs, readings, recitations, etc., and we anticipate and hope the house will be crowded.

BANNER OF LIGHT for sale. \$2.00 annually, \$1.00 semi-annually, 50 cents quarterly. Subscriptions taken.

Sunday, June 6, Camp Progress Association will commence its meetings for the season, and we hope all our good friends and all those who are interested in the success of our meetings will be present that day.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held one of the best meetings of the season Sunday, at 33 Summer street. A large attendance at 2:30. Mrs. S. J. Watson led the singing. Mrs. C. Fannie Allen of Stoneham spoke on "Spirit Embodied and Imbodied; or, Spirit Communication in or out of the Body"; Dr. S. M. Furbush, on Harmony, and its Influence on Humanity; song by a boy, "Don't Send Her Away"; Mrs. D. E. Matson, on Spiritual Truth; Frank Neate, on True Thoughts; Capt. J. Balcom, on Spirit Blessings; Willie A. Estes, on The Duty to Children; tests and spirit messages by Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Mrs. Annie J. Brennan, Mrs. Taylor of Marblehead, Mr. Willie A. Estes, Mr. F. Neate, Mr. Staid and others. Magnetic treatment was administered to many by Drs. Furbush, Murray, Warren, Mr. Sheppard, Mr. Brown and others.

At 7:30, fine selections by Misses Lena and Elsie Burns; Mrs. C. Fannie Allen read a selection from Wm. Carleton's "Uncle Nate's Funeral." She then gave a masterly address from three subjects given by the audience, also an improvised poem, "When to Die," "Mother," and "The Boys in Blue."

Next Sunday, at 2:30, the above and other mediums will give tests, spirit messages, heal the sick, free, and remarks.

At 7:30 Mrs. C. Fannie Allen will give a Memorial address followed by tests.

Cadet Hall.—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, May 23, Mrs. Sarah Byrnes delivered two grand addresses, taking for her subject in the afternoon "Life's Mysteries," and in the evening "The Relation of Science to the Religious Thought of the Age." Mr. Kelly rendered a solo very beautifully, with Mrs. Cross at the organ.

Next Sunday will be the closing services for this season. There will be tests and addresses by visiting and local mediums, singing by the colored singers, Mr. and Mrs. Tyler of Boston, and others, and instrumental music by Thomas's Orchestra. Supper will be served in the lower hall. Mediums and friends are cordially invited to visit us, and participate in the exercises on that day.

SPRINGFIELD.—T. M. Holcombe writes: Mr. W. H. Bach concluded his engagement with the First Spiritualist Ladies' Aid Society May 1, his term of service having expired, and the Society have discontinued Sunday services for the season.

It was with feelings of regret that their many friends parted with him and his good wife, who has endeared herself to all, especially by the children of the Lyceum. Mr. and Mrs. Bach immediately departed for Cassadaga. The Society and Lyceum have prospered under their ministrations. The meetings have been well attended, the Lyceum a great deal more successful than any supposed it could be when organized last fall, and the financial part has been all right, which is an essential thing in running a Society. Our expenses have been easily paid, and a small surplus remains for another season's work.

Wednesday evening, April 23, a reception was tendered Mr. Bach and family in "Ladies' Aid Hall," which was a very pleasant affair, and something more substantial than good wishes given them in the shape of a silver fruit-basket by the "Ladies' Aid," and a silver cream-spoon by the children of the Lyceum.

Herewith find resolutions adopted April 29: At a meeting of the First Spiritualist Ladies' Aid Society and the Children's Progressive Lyceum of Springfield, Mass., held in Ladies' Aid Hall Thursday, April 29, 1897, the following preamble and resolutions were unanimously adopted:

Whereas, Mr. and Mrs. W. H. Bach are about to remove from our midst and sever their connection with this Society, in which they have so faithfully labored as pastor of the Ladies' Aid Society and Conductor and Guardian of the Lyceum; therefore, Resolved, That we deeply regret the necessity of losing them in the Society and Lyceum work, and most fervently wish for them a future of active usefulness in their chosen field of new associations and interests, and may their labors in the future be as pleasant and successful as they have been with us. Resolved, That a copy of these resolutions be presented to them and transmitted to the spiritualistic papers for publication.

HORTENSE G. HOLCOMBE, Pres. Ladies' Aid. SARAH G. HASKINS, Sec'y Ladies' Aid. T. M. HOLCOMBE, Sec'y Lyceum.

HAVERHILL.—O. Henckler writes that a large audience was pleased and interested through the characteristic remarks of Mrs. Carrie E. S. Tving. At the conclusion of the discourse Jehovah stepped in, and in his humorous and

peculiar manner favored those present with some excellent readings.

At 8 p. m. on Friday evening, Jehovah will monopolize the entire evening with readings. The minstrel performance on Wednesday last proved to be a genuine surprise, and reflected much credit upon those taking part. It was a success in every respect, and the company have been urgently requested to repeat it; they have the matter under consideration, and will probably do so in the near future.

Wednesday, June 2, the Lyceum will give their last entertainment and strawberry festival, and an enjoyable evening is assured. No doubt, as on former occasions, the children will surely give a good account of themselves. So do not fail to patronize this event, for it will not only be a great help to the Lyceum, but also an encouragement to all the children who are working so patiently to make the affair a success.

Mrs. Tving will again occupy the platform next Sunday afternoon and evening.

Developing circle every Thursday, at 7:30 p. m.

GREENWICH.—Juliette Yeaw writes: Sunday, May 23, the Independent Liberal Church was filled to repletion. By special invitation Gen. William S. Lincoln, Post No. 211, Woman's Relief Corps No. 165, and Sons of Veterans and Associates, all of Enfield, were present.

The church was most artistically adorned with the national colors entwined with evergreens. Upon easels to the right and left of the desk were large pictures of Washington and Sumner. In front of the desk was a picture of Lincoln, and in the arch above the desk an elegant picture of Gen. Grant. Cut flowers and potted plants lent an added grace to a scene of beauty.

Patriotic music by choir and congregation, with solos by Mrs. Von Minding and Miss Nellie Nevius, and a duet by Mr. H. W. Smith and Mrs. Von Minding, constituted the musical part of the morning and afternoon services.

Mrs. Yeaw's morning address was from the text, "Lift up a standard for the people." Between services a bountiful collation was served in the vestry. Afternoon devoted to Lyceum exercises.

The three succeeding Sundays will be filled by Miss Lizzie Harlow, J. Frank Baxter and Dr. Geo. A. Fuller.

An antique soiree took place May 20, and financially, in point of costumes and fine supper served, was a marked success.

LAWRENCE SPIRITUAL SOCIETY.—Dr. J. H. Fennell, President, writes: Sunday, May 23, Mrs. J. K. D. Conant of Boston occupied our platform afternoon and evening, and gave a reply to Mr. Rushforth's (editor of the *Lawrence Weekly Journal*) charges against Spiritualism. Subject: "Judge not, lest ye be judged," which was listened to by an intelligent audience. The control quoted a number of spirit communications from the Bible with a contention that if ever such took place, by what intervention can they not take place today?

Evening, continuation of afternoon subject. We had a very large audience. Mr. Rushforth being present, we invited him on to our platform, but he courteously declined after making a few remarks, and I think he will look more favorably upon Spiritualism than he has done upon necromancy and the conjurer's arts; I think that has been about all he has seen.

We have Mrs. Conant with us next Sunday again, and she stays over until Monday evening for our concert, for which we appreciate her efforts in getting some Boston friends to give us a helping hand. We wish her every success in life.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—M. A. Sawyer, Sec'y, writes—met in Cambridge Lower Hall, Friday evening, May 14, through the kindness of Mrs. Soper, Mr. H. D. Barrett, owing to illness, sent an interesting and instructive essay, which was finely read by a friend. The society was also highly entertained with interesting remarks and readings by Mrs. J. K. D. Conant, and fine music by Mr. Milligan and reading by Miss Willis. We extend many thanks to Mrs. Soper.

Our next and last meeting of the season will be a memorial service. We expect a number of fine speakers, among whom will be Mrs. N. J. Willis, Miss Susie Clark, Mrs. W. S. Butler, Miss Etta Willis and Mr. Simonds will give recitations. The Violin, Mandolin and Guitar Club will render choice selections; vocal selections by Miss Amanda Bailey. Supper served at six o'clock; public invited.

ONSET.—A correspondent writes: The usual Sunday meeting was held last evening at Fire District Hall. The meeting opened with singing. Dr. Fred Crockett of Boston gave a very interesting talk on his past experience. Dr. Crockett is a fine medium and regular M. D. One of the guides of C. D. Fuller made a short address, followed by psychometric readings by Prof. A. Tatlow. Fine, and all correct. Mrs. Scott, a new comer at Onset, gave tests. Dr. I. W. Johnson and wife of Bangor, Me., were also present.

The meeting was the largest of the season, so far, and was very interesting.

These meetings are very ably conducted by Mrs. N. M. Thomas of Onset.

THE BANNER OF LIGHT for sale at these meetings, and were all sold, and there was not enough to go around.

WALTHAM.—Mrs. M. L. Sanger, Pres., says: Our speaker of the 23d was Dr. H. of Boston. Subject, "The Mediumship of Jesus and His Followers." He was listened to with attention, and all were pleased.

He is to open our meetings in October. Then we shall begin our work under our charter and new by-laws. The officers of the former society have all been re-elected, and in future we shall be known as The Spiritualists' Progressive Union Church.

Next Sunday Mrs. Julia E. Davis, with our local mediums, assisted by the Lyceum, will conduct our service.

WORCESTER.—Mrs. D. M. Lowe writes: Sunday, May 23, we were favored with two grand lectures by Miss Lizzie Harlow of Haydenville. Her morning discourse, on "The Practicability of Spiritualism," was full of vital truths that might well be taken home by every so-called Spiritualist. Her audiences, both morning and evening, were deeply moved by her grand inspirations.

Next Sunday Mrs. Sarah A. Byrnes will speak for our Society.

BANNER OF LIGHT for sale at each session.

BRIGHTON.—D. H. Hall, Conductor, writes: Sunday evening, May 23, a goodly number were present at the meeting of the Occult Phenomena Society. Several solos were rendered by Mrs. D. H. Hall, by special request. Interesting remarks by the President.

Mrs. G. M. Chapman, the speaker and medium for the evening, read an original poem, which was followed by tests and readings for all present.

Sunday evening, May 30, a special Memorial Flower Service will be held.

FITCHBURG.—Dr. C. L. Fox, President, says: Large audiences greeted Mrs. Effie I. Webster of Lynn, Sunday, May 23. This was Mrs. Webster's first engagement with us. All were pleased with her able addresses and convincing tests; a large number were given, and all fully recognized.

Dr. C. L. Willis of Boston occupies the platform next Sunday.

Copies of Banner for Circulation.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

PENNSYLVANIA.

PHILADELPHIA.—James Shumway writes: I take great pleasure in reading THE BANNER. I can hardly wait its weekly coming. I cannot get out and attend the lectures very often, as my hearing is so poor, but I feel interested in the success of all the meetings, and trust that all of the different societies are endeavoring to build up the Cause. But I regret that they cannot form a camp-meeting, one similar to that held by the First Association several years ago. The First Association supposed they had a permanent lease on thirty-three acres of ground for ninety-nine years, and went to work in earnest; laid out the grounds, built a large hall, 80x110, large dining and cook room, put up about forty or fifty wooden tents to rent to campers, for ten to twelve dollars for all the summer months, if they liked. Besides, many of the Spiritualists leased lots and built cottages for themselves and to rent, supposing they were to have a permanent camp-meeting ground. But, unfortunately, we had a person come among us who pretended to be a Spiritualist with plenty of money, but was not the one and had not the other. His object was to get control of the grounds and use them for other purposes than a Spiritualist camp ground. I am sorry to say that the camp meeting was broken up, but he has failed testatally to get the grounds under his control, and never will.

The grounds and buildings are all there excepting a few tents, that have been moved or destroyed. In addition, we have a new three-story hotel, and other improvements on the grounds, but three or four individuals hold a mortgage for the debt, amounting to fourteen thousand dollars. If some wealthy Spiritualist, who loves the Cause more than silver or gold, would come forward and put his shoulder to the wheel, and say to the friends, I will purchase these grounds and give you a lease of them, and all the improvements thereon, for five or ten years, you agreeing to pay me interest at five or six per cent., with the privilege of buying it at any time for the amount which I paid for it, then the Spiritualists of Philadelphia would come together and all join in forming a new National Camp-Meeting, getting a charter or changing the old one the First Association has, taking the thirty-three acres of ground, and all the improvements on the grounds, make a stock company of it, and sell the shares, I do not doubt they could easily be disposed of, for the improvements, with the tents, etc., were involved at about forty thousand dollars without the land.

Now, if one, two or more true Spiritualists, with some means, will come forward and start the ball in motion, we can by another year have a large camp meeting. Not only will the Spiritualists of Philadelphia take hold of it, but we want New York, Baltimore, New Jersey, and all the towns in Pennsylvania and Washington, D. C. Who will take the lead?

Any further information can be had by writing to the Secretary of the First Association, F. H. Morrill, 221 Chestnut street, Philadelphia, Pa.

J. B. Hatch, Jr., has been appointed to look after New England in the interest of the Rochester Jubilee Celebration.

FRANK WALKER, General Manager.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4, 2

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If you would have a pinkish complexion, if you would like a face plump and rosy, if you would like to remove that "horrid" wrinkle, send One Dollar to us and we will mail you the great "MESSAGE FACE CUP," with full directions for its use. Remember, you can have your money back if you say so.

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A Certain Evidence of His Immortality. A Surprise to the World. By F. H. D. LITTON, ScL. (Brother of the late Oliver Ditson.) Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Connected with the Order of the Universe; Culture and Refinement; The Borderland, etc. Cloth, pp. 221; price 75 cents; paper, 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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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 16, 1897.

Spirit Invocation.

We rejoice this morning as we behold the beauty of divine love in this balmy atmosphere. We behold nature taking on a new coat and bringing forth the fruit of life. We behold the beauty of the Overruling Power. We perceive the true intelligence of life in observing this morning the heat of the sun intermingling with the showers, and how it brings forth the fruit and vegetation with so much beauty. So may thy Divine Spirit baptize us anew this morning with the sunshine of knowledge and shower us with wisdom, as we meet in our séance-room to open the gateway of heaven and give free access to mortal life.

Let us realize what it means; let us comprehend the value of the blessing that comes from it, the light that has penetrated the darkness and broken down the walls of superstition. The old things have passed away, behold we see all things made new, and we feel like sending forth our communication and connecting the line to communicate with mortals. Oh! may the receiving ones realize and comprehend how much power is needed to prove the identity of the individual. Bless us this morning. Truly let us rejoice in the new-born spring, realizing that as our Easter morning is approaching our Easter is truly demonstrated, for we have conquered death and the grave. Bless each one, according to wherein it is best, for we realize all things are good, and what seems not so is only undeveloped. We know that glory and success will be ours through eternity. Amen.

INDIVIDUAL MESSAGES.

John Close.

Good-morning, Mr. President. Well, time has elapsed, as the mortal counts it, since I threw off the old body that had served me while in earth-life, also realizing that as time has changed, I thank God and the good angels that it has progressed somewhat in the liberality and spirituality of earth-life. I feel this morning, as I enter the sacred holy of holies, that I am in the sanctuary of God, for while I was an inhabitant of this earth there was no place to me so sacred as to realize a communion of friends, and especially our spirit-friends. No one felt the glorious work that the BANNER OF LIGHT was accomplishing more than I did, for I had a great interest in the communications, and also as my daughter, or I might say foster daughter, because she was not my own daughter, and as the mortal is oftentimes critical, I feel that I must be particular in mentioning the facts; but to me she was truly a daughter, and one that is with me this morning, and is assisting me here to send a few glad tidings of immortal joy to the world and to the friends and co-workers of the spirit ranks, and as she has filled the position of medium in this circle-room I feel still more interested in the work and progress.

My daughter's name was Jennie S. Rudd, and we are joined by many more, for my wife and I, almost all of my friends, as far as relationship goes, are in spirit with me; but we still have friends in earth-life we are interested in, and we are anxious to do something to benefit humanity, and I wish the people of North Scituate to remember that while I have been absent from the earth-sphere many years I am still present with them in spirit.

I shall be remembered, perhaps, in many places, especially in Baltimore, Md., Providence, R. I., and Boston and Scituate, Mass., and I wish to say to all that we are very much pleased with the progress that they are making, although sometimes mortals may feel that they make very little headway. I was also interested in liberty. I was interested in the United States Army, and as a soldier I believed in doing my duty, and in the many friends I was connected with in the army, and I feel that it was a good school for me.

I don't feel like sending a long communication, but to renew memories, as it were, and to stimulate encouragement, and say to all to whom it may concern, God bless you.

You can put me down, Mr. Chairman, as John Close. It may sound an odd name, but it is all right. North Scituate is my home, and that is where I separated from the body. I thank you very kindly.

Dr. Edwin Scofield.

Well, my friend, it is a glorious privilege to have the opportunity of laying aside the worn-out garment of flesh, and be transformed into health, vigor and strength. There was no one who appreciated good health as much as I did, and yet I found that my labor and the duties and responsibilities that rested upon me, and that which I had conquered for so many years, at last left my body too weak for the spirit to exist in; and, as I was a physician, I had lots of opportunities to watch the various diseases, as they wasted the mortal away, and, while we tried to enlighten the people that their conditions had many times more to do with them than the disease, yet it was sometimes hard to conquer both.

Now, friends, this morning I return. I am perfectly familiar in your city, for I found it my home in one sense, and also feel I have many friends yet surrounding me in mortal life, especially my own family, my companion and my boys, who, I see, are struggling with the environments of life, because we oftentimes speak of hard times. It is hard times when we cannot conquer our desires, when we find the material circumstances

stronger than the spirit; yet I wish to send encouragement this morning to all, and say that, although you are conscious of the spirit ministering to you, you oftentimes feel father around you, and feel that I have not directly left you. It seems so natural that they should miss the outer form; they miss the familiar voice; they miss the personality, because it was tangible, more so than the spirit, and there are many times I feel a good deal so when I am in my companion's atmosphere, and I see so many things I would like to tell her and express to her and also my sisters; for I have also sisters who love to communicate with the spirit, and, while I can many times make myself known, I sense them questioning—questioning their own minds, their own brains, for it is hard work sometimes to draw the line between the natural brain and the spirit brain; but I wish to say to all, I am trying to assist you all I can. I am trying also to bring conditions to you, so that you will find that all things are for the best; and I sense also that my companion has not been very well, but would like to say to her, Be of good cheer, for time is limited in earth-life, and when we all meet in the spirit-land we will know then and understand things as we never did before.

Mr. Chairman, I should think I was out of the body somewhere in the neighborhood of three years; it seems like that, for I heard the boys say the other day, that soon it would be three years that father had been gone, and I see so many changes in that time, although it seems but a short time; but say to all: "All's well that ends well." You may put me down as Dr. Edwin Scofield. My home was in Lake View, Worcester, Mass. The spirit passed out of the body in Boston, but the body was buried in Worcester, Mass.

Perry Bullard.

Well, good morning. It seems hard work to get control this morning, because it seems to me that it is very hard for the spirit sometimes to be able to control another's brain, and I think, my friend, when the mortal understands how much we have to take from the medium, and how much we have to resemble them, as it were, in using their vocal organs, you will not question quite so much why it does not sound enough like us, because it seems to me this morning as I take control of this instrument, it brings back the conditions so much that it seems almost too much for me to hold the conditions, and yet I am so anxious to send forth a communication to the dear ones in earth-life, for I have so many waiting and watching for me, and as the last spirit spoke I remember I used to know him in earth-life, and I, too, will be remembered both in Boston and Worcester. I feel it is pleasant to come in contact with them again, and I want especially to come in contact with my own immediate family, and those I am interested in, for I, too, have a companion and boys that I would like to make feel that I have still an interest in their welfare, and the outcome of their earthly career. I felt almost, Mr. Chairman, when the last spirit was talking that his thoughts and mine were almost blended together, because we had similar experiences, only I was not a physician, but my mind seems to go from me, as you sometimes become forgetful in earth-life, and I wish to say as I cannot keep control this morning, but just say to them if they will give me an opportunity I will explain further the whys and wherefores, and my people understand Spiritualism, and know the spirit returns, and they have oftentimes wondered why I have not manifested before through THE BANNER, and you can just say I have tried many times, but hardly felt I was capable of doing so, but I now try to send a few words, although I feel almost that I make a failure, for I cannot express myself as I wish to, but just say that I am here this morning, and I am doing all I can to benefit all. My name is Perry Bullard, and you can say that my home was in Boston, but will be remembered also in Worcester, Mass.

Francis R. Reed.

Well, my friend, my opportunity has come. I shall certainly try to make the best of it, as I have waited around in your circle-room for the chance of sending a few words of encouragement and consolation to the dear ones of earth-life; for it is true—very true—that even if we have the satisfaction of knowing our friends live, and know they have gone to a better condition, and have thrown off the mortal body of aches and pains, there is always that desolate feeling which comes—a loneliness—so that they like to hear from us; they like to know where we are; they like to feel there has been no vacancy; and sometimes it is really hard to destroy all their sufferings and doubts, for we find the brain a very peculiar thing; it seems sometimes to change with the circumstances. I presume that is the reason we have so many beliefs and so many theories. But I have not returned this morning to preach, nor to take up the time in telling what has been done and what ought to be done; I wish to just send a little love-letter—a letter that will cheer the spirit and give encouragement to the discouraged brain. I feel like coming in close communion with the friends I left in earth-life, those who were so dearly beloved and those who were so closely connected with me in the ties of association. There are many things in this that do not constitute dollars and cents. There are so many beautiful thoughts, so many kind words, that are really of more assistance to us, while in earth-life, especially, than to bring forth financial conditions. I would like to say to all I am satisfied with the changes and conditions, and know, while we may be missed from various circles by friends, there was no place on earth I enjoyed myself so well as in the different séance-rooms.

Some have joined me on the spirit-side since I passed over, and I recognize a great many of our old workers, who have joined me and are with me this morning, and we join in sending encouragement to those who have taken up the work that we laid down.

You can put me down as Francis R. Reed. My home was in Winchester, Mass., although I shall be well remembered in Boston and the surrounding towns.

Phineas Field.

Well, friend, I want to put my name down first, so that you will make no mistake, for I am an old-fashioned fellow and had an old-fashioned name, and I am going to put the letters together and you will know it: P-h-i-n-e-a-s F-i-e-l-d. I, too, feel that I would like to come in this morning, although I suppose to a certain extent I am forgotten; but I don't think so, for I have children yet in earth-life. Although I lived to a ripe old age, and suf-

fered a good deal in the physical body, and had lots to do that I was not able to do on account of suffering so much from heart-trouble and dropsy, I feel it took me some time to get over it so I could return to the earth-life without leaving the effects on the medium. I have one boy that is interested in Spiritualism, and I feel that I would like to come in contact with him; and I find others also interested, and I find them skeptical, and they have questioned why I have never made myself known publicly, but the reason is, I used to be very much interested in THE BANNER while I was in earth-life, and always liked to read the communications, and I used to think that it would be just beautiful when we passed away to have the opportunity of sending a letter occasionally to the earth-plane; but I find that there are more desirous to send letters than the privilege is given to, because it seems where there are so many desirous and so few that can control the medium, that it makes it sometimes a long time before we can get what we desire to. While you do not always hear from us through public instruments, we are with you, in your homes and in your daily business, more often than you are conscious of.

Friends, it is nothing now to be a Spiritualist as it was forty years ago, and we find that we can be listened to now; we are not slighted, and it seems so good, because it is pleasant to welcome so many of those that were opposed to me that I have met in the spirit-life, and many are very apt to say to me, "Well, Field, you were right after all. I wish I had understood more." I wish I had known more about it." And they feel sometimes after they get over here that they are strangers in a new land, new surroundings. It is different with those that understand Spiritualism, for we merely pick up our work again in the spirit, and we meet so many faces and the places seem so familiar; for, as I used to say, I dreamed about the home over there, and I found when I got there that everything looked familiar to me, just the same as if I had been there before.

I make this statement for I have a purpose in it, for there are many that wondered how I found things; for to me Spiritualism was good to live by and it was a bright hope to die by, and I wish them all to know that I found really more than I anticipated, because I sometimes feel that we do not always reap our reward in earth-life; we get every bit of it in spirit.

I shall be remembered, especially in Milford and Hadley, Mass., and would like to have all know that I am satisfied, and I send them my Easter greeting, for truly I have risen and conquered death and the grave.

Betsey Wells.

Well, good morning, Mr. Chairman, I should almost think in this meeting the men predominated, and I came pretty near thinking that they were going to stay all day. If it had been years ago I should have thought I had got into a Methodist church, where it used to be advocated that the husbands upheld the shouting and praise, and the women or their wives were kept silent, and consulted their husbands, but this morning the good Chairman smiled, and said, "Oh! no, woman will be the predominant of the future, and they must cooperate in sending a good letter to make all things equal." I realize what it is to hold myself so that the influences could come in and talk with their friends, I also realize the blessing and appreciation that oftentimes come with it, but, friends of earth, there are two sides to mediumship; while on the one side it is a God-given privilege, and one that ought to be well taken care of, and kept spotless for the spirit to manifest through, yet I would like to say that there are many times very disagreeable conditions to be contended with, for they throw both the physical and mental conditions upon us that it is hard to throw off, and I being known to this effect, I want to send forth my sympathy, and do all I can to enlighten the people of earth-life to throw the garment of charity, and to protect your mediums that are trying to assist you.

I know that I was assisted much by the angel friends while suffering intense pain, for I passed away with what the physician called cancer of the stomach, and I found that it was necessary for me to lay down the mortal and pass on to the spirit-world, leaving the work almost half done; but the beautiful thought that encouraged me was when I had been disrobed of mortal and robed in immortal, I found that I could finish my work, and in finishing it I found I could return through the various instruments, and that I could assist to enlighten the poor struggling mass of humanity. I wish them to recognize me, especially in Norwich, N. Y., and wish also to say that many of the loved ones that had gone on before, many that I should like to have speak, and perhaps will later, are with me this morning, but you can put me down as Betsey Wells, and my husband's name was Reuben. We were both strong Spiritualists, and long subscribers to the BANNER OF LIGHT. We feel that we are not forgotten. I will be remembered as I have friends in Massachusetts, and other places, for the mortal changes around so much that we cannot always hold control of locations.

Thank you very kindly, Mr. Chairman. This truly is a blessed morning, and a morning that will be remembered by myself and others.

Carrie L. Shepard.

Well, friend, if I will not intrude I should like to say the opportunity has been given me this morning, and I feel I would like to embrace it, because I will be remembered in Boston, and especially in Boxboro, Mass., where I have friends who will remember me, to send a communication; but I wish to be understood and recognized, so I shall get more strength to assist those I am interested in. Time has elapsed and many changes have come, I realize, both in the spirit and the mortal; but I would like to come in contact with the dear loved ones who are yet on earth, for there is sickness in their immediate surroundings, and I feel it is only a short time when others will join us in spirit. There are many with us this morning, but as time will not permit for all to identify themselves, just say that Carrie L. Shepard is here, and I would like them to come closer in communication with me, for I feel I can do them lots of good.

My husband's name was Herman and my father's was Jerome; my mother's was Louise Priest. I should like to say there are many I would like to come in contact with if I could only have the opportunity, as I wish to. There are mediumistic powers in the family, but their own minds interfere so much that I cannot do what I would like to. I thank you very kindly for giving me your time this morning

and for this privilege, and I will bid you good by.

Messages to be Published.

April 22.—Phineas N. Spooner; Clara Brown; Patrick Hickley; Mary A. Kover; Emma McQueen; Marion A. Rice; April 24.—Capt. Charles R. Tucker; A. W. Busby; Joseph Drake; Delight J. Coggswell; Elizabeth Bicknell; Edmund W. Deane; John Lawrence Boardman. May 7.—Charles Kendall; Col. Joseph Selden; James Edwards; Eveline Southwick; Mrs. George Lounder; Charles T. Smith; Patrick Crowley. May 14.—Capt. Joseph Potter; Mary T. Dwinell; George Boardman; Charles Foster; Charles Henry Marshall; Ella Johnson. May 21.—Joe Anderson; Isabel Moulton; George Lemuel Wiley; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Welch.

Written for the Banner of Light.

DECORATION DAY.

BY STEPHEN H. BARNESDALE.

Unfurl the flag, hold high the head,
'Tis our Nation's Decoration Day
For many a gallant soldier—dead!
Who wore the blue, who wore the gray.

Oh, soldier dead! In grand array
Your forms lay scattered o'er our land;
No more you'll join in bloody fray,
No more in deadly peril stand.

Oh, soldier dead! Your noble forms
No more the pains of carnage feel;
You've passed beyond earth's battle storms,
And now with kindlier forces deal.

The conflict's o'er, and now you rest
In peaceful, deep and dreamless sleep,
Upon kind mother nature's breast,
While heaven above your spirits keep.

Sleep on, oh! fallen heroes, sleep;
And may all strife and hate sleep too;
May from your death a nation reap
A life more holy, kind and true.

Unfurl the flag, hold high the head,
'Tis our Nation's Decoration Day
For many a gallant soldier—dead!
Who wore the blue, who wore the gray.

Letter from Mrs. Longley.

Greetings from California; Roses in the Golden State; A Pioneer Medium from the East; A Message in Rhyme; Periodicity.

DEAR FRIENDS OF THE BANNER OF LIGHT:

Greeting and love to one and all from our home in the sunny clime of California. Our hearts turn in kindly thought and in pleasant memory of happy old-time associations, to each one, and we know that no time nor distance can separate us from those who are our own.

It is now early in May, and here in Southern California it is the loveliest time of all the beautiful year; for although the winter time is a season of greenness and freshness, owing to the rains that give new life to grass and flowers, and the summer is a term of golden glory and bloom, this is the time when the roses seem to be in perfection, and run riot over houses and arbors, or stand as veritable trees of magnificence, offering their thousands of showy, or golden, or crimson globes to enchant the enraptured eye.

Last year at this time our home was in Pasadena, where the roses and violets and heliotropes were luxurious upon our grounds, not to speak of the honeyed sweetness of the orange blossoms that filled the air with fragrance and that shone in waxen beauty amid the dark foliage of the trees side by side with the golden balls of ripened fruit that hung upon the trees.

The honored and talented Editor of the BANNER OF LIGHT, H. D. Barrett, was our guest then, and shortly after the oratorical and versatile W. J. Colville, with dear Miss Young and other friends, were there, all of whom can attest to the luxurious bloom and perfume of Southern California—especially in the month of May.

In an article upon the roses of California, printed in a New York journal a year ago, the writer discourses eloquently upon the variety and nature of the rose culture in this State. The following extract from the same will give my Eastern readers an idea of the wealth and glory of this particular bloom:

"The remarkable luxuriance of roses, as well as of all varieties of vegetation in Southern California, is accounted for by the fact that rarely is there a touch of frost, and the soil, in itself of extraordinary fertility, has the quality of holding moisture well, and giving it up to the plant life when needed. Vines, plants, bushes and trees that can flourish in a temperature which only a few times a year goes below thirty-seven degrees above zero, suffer from no setback because of climatic vicissitudes, and from the day of their germination until extreme old age, have nothing to do but grow, grow, grow, season after season and year after year.

"In some of the rose gardens in this region, particularly through the San Gabriel and Pomona valleys, there are grown more than one hundred and fifty separate and distinct varieties of roses. In the well known Skinner rose garden in Pomona, one hundred and seventy-eight varieties of roses blossom for a month or two every year, while twenty-two varieties (imported from Japan and islands in the Mediterranean) are in annual bloom ten months out of twelve. The wealth of color and the sense of boundless profusion begotten by a visit to these Southern California rose gardens are inexpressible. An arbor has been built to support the climbing roses planted by its side, and the structure is in a year or two completely covered by the network of branches and blossoms, while long graceful branches droop to the ground. In the season of flowers, as one stands at a distance, and looks at these rose arbors, they present a picture of flowing catenae of brilliant bloom, and the whole fills the air with delicate odors such as no perfumer has ever been able to distill."

Pomona is a beautiful city, about thirty miles from Los Angeles. It is, like many other cities in the Golden State, a beautiful garden spot of richness and light. Mr. Longley and myself have been spending two days and a night at the hospitable home of Dr. E. Parsons in North Pomona. The genial Doctor is a whole-souled Spiritualist, and a man whom all who know him—whatever their creed or belief—love and respect for his sterling qualities. Nearly two years ago his dear companion passed to the higher life, since which time Mrs. Kelly—another whole-souled Spiritualist and a woman of grand qualities—has been caretaker of his home, and worthily does she fulfill her trust. Mrs. Kelly is from the good old city of Lynn, Mass., and many readers of THE BANNER in that vicinity are among her valued friends.

During our stay with them these kindly friends did all in their power to add pleasure to our enjoyment of their home, and we were driven over the roads back and forth to Pomona, among the extensive ranches and through the pretty city streets, with the vast mountain range of the Sierra Madre, seemingly so close to us that we could toss a ball at its very feet, so clear and rarified is the atmosphere in which we luxuriated, with snow-crowned "Old Baldy" keeping guard over all.

Not the least of our pleasure was derived from the companionship of the world-renowned medium, Annie Lord Chamberlain, our long-time friend of the East, who has been spending a year in Southern California. On learning of our coming, Dr. Parsons sent for Mrs. Chamberlain to be with us during our visit, and she was at the doctor's home to greet us when we arrived. Last summer, when we met her at Redondo Camp for the first time after her arrival in California, Mrs. Chamberlain was going about with a crutch; she was then very pallid and lame, and we all thought that she would certainly remain an invalid during her sojourn on earth; but, thanks to the good offices and efficient aid of Mrs. Dr. Clark of San Diego and her guides, with whom Annie Lord Chamberlain spent a few weeks the past winter, receiving magnetic treatment from Mrs. Clark, the crutch of the invalid has been laid aside, and our friend now appears as one who is destined to expe-

rience many years of health and usefulness on the mortal side.

The wonderful mediumship of Annie Lord Chamberlain is a matter of history in the annals of Spiritualism. No need for my pen to mention her phases and powers to the readers of THE BANNER, for all Spiritualists east of the Rockies are familiar with the accounts of her mediumship. Out here in Southern California people are becoming acquainted with her powers. Independent writing, physical manifestations, with music, etc., delight the senses and instruct the mind in her séances.

At Pomona Mrs. Chamberlain has made many warm friends; we called upon some of them, among them Mr. and Mrs. Loney, staunch and noble souls who love the Cause, and our own dear old friend Orlando Sprague, who is quietly waiting for the summons home, as he lies in his bed at the age of eighty-two, a victim to an accident some twenty years since in the streets of Pomona, but ever patient and serene. While at our meals, and at other times during our visit at Dr. Parsons's, the invisibles made themselves known with loving greetings through the clear and loud rapping of "Belle Wide Awake," Mrs. Chamberlain's guide. "Nannie," my own little messenger, came too, with her poetic effusions of love and cheer to each one.

The readers of Light of Truth and the Spiritual Advocate have learned much of our little "Nannie," the protégé of "Lotela," and our daily visitor, whose poetical improvisations and inspirations have astonished and pleased many a matured and skeptical mind. Many of THE BANNER readers have also learned of the little four-year-old spirit, who has only been in spirit-life sixteen months. Some day I will write more concerning her. Just here I must pen the poetical greeting of Joseph D. Stiles, which "Nannie" rapidly repeated for us at the dinner table on the evening of April 27, and which was taken down verbatim by Dr. M. A. Beeber. No name was given till the last line was spoken, the little messenger stating it was "a fat man" who spoke. The greeting, we were told, was not only for ourselves from our friend Stiles, but for all his friends, and he wished me to send it to THE BANNER.

A GREETING FROM JOSEPH D. STILES.

"Good friend, I greet you here to-night
With kindly word and cheer
I bring you blessings warm and bright
From heaven's supernatural sphere.
I greet you as a worker brave
Along the lines of Truth,
This Spirit Truth, so grand to save
The souls of age and youth
From fear and error and the gloom
Of dark tempestuous dread
There are no voices from the tomb,
We know there are no "dead."
My home in spirit life is free,
And beautiful and grand;
I am myself, and strive to be
As one with heart and hand
That labors for the cause of Right,
And that of Justice, too.
To help mankind to see the light
And find its work to do.
And so, I come to greet you, friend,
And say I have not died,
I with the angels wisely blend,
They are my stay and guide.
I come a hymning word to give
With cheerful songs and smiles,
To tell you that I truly live.
Your old friend,
JOSEPH STILES."

Before I close I must call the attention of my readers to Dr. J. R. Buchanan's recent little work, Periodicity. It is a unique publication, dealing with the law of periodicity, and the author claims that by its aid one can learn his or her favorable and unfavorable seasons for health, business, and so forth, and how to avoid disaster and to gain success in life. It is a highly-interesting book, and will, well repay one for its perusal. It can be had of the author at San Jose, Cal., for seventy-five cents. Dr. Buchanan, at the advanced age of eighty-three, is pursuing his intellectual work and living closely en rapport with the angels. His estimable wife is a fine medium and psychometrist. The angels bless them, as they do all willing workers in the Cause of humanity. With loving thoughts for one and all,
M. T. LONGLEY.

517 S. Olive street, Los Angeles, Cal., May 7.

The Soul Not Immortal!

SO SAYS THE BIBLE, ACCORDING TO URIAH SMITH.

A Theological Boomerang.

BY P. F. DE GOURNAY.

I do not recall that the Spiritualist press has noticed Mr. Uriah Smith's book, "Modern Spiritualism, a Subject of Prophecy and a Sign of the Times," but the complacency of the author, and his peculiar mode of reasoning, afford a rich treat to the reader who has the patience to wade through that remarkable literary and theological production.

Mr. Smith proposes to "discuss Spiritualism from the standpoint of the Scriptures." He does not call it a fraud, nor a delusion of the senses; its phenomena, he holds, are no humbug, but true; and he quotes, in support of their genuineness, quite extensively from the BANNER OF LIGHT and from Rev. Mr. Savage's writings. He admits, moreover, that the churches are honeycombed with Spiritualism: "Brothers who are in reality Spiritualists do not go by that name; they are in the various churches, and are counted there." "The coming to light, every now and then, that some person of national or world-wide fame is a Spiritualist, adds popularity and gives a new impetus to the movement. . . . In other countries it has invaded the ranks of the nobility and even seated itself on the thrones of monarchs. . . . No cause could covet more rapid and wide-spread success than this has enjoyed."

After such sweeping admissions, Mr. Smith, one might think is at a loss for arguments against Spiritualism. He has but one, but it serves all purposes. It is the old argument that Spiritualism is the work of the devil, but it is presented in a novel way, which deserves the attention of all hopeful Christians who have hitherto entertained the comforting idea that they possessed an immortal soul. Mr. Smith undertakes to destroy that illusion on the authority of the Bible, "which is to be taken as the standard of authority by which all conflicting claims respecting the nature of man must be decided."

The "credentials of the Bible" are set forth in a manner which does little credit to Uriah's logic. Here they are, in extenso:

1. The Bible claims to be the word of God. Those who wrote it assert that they wrote as they were moved by the Holy Ghost; and they append to what they utter a "Thus saith the Lord."
2. If it is not what it claims to be, it is an imposture invented by deceivers and liars.
3. Good men would not deceive and lie; therefore they were not the ones who invented the Bible.
4. If, therefore, it was invented by men at all, it must have been invented by bad men.
5. All liars and impostors are bad men, but—
6. The Bible repeatedly and most explicitly forbids lying and imposture, under the threat of most condign punishment.
7. Would, therefore, liars and impostors invent a book which, more than any book ever written, denounces lying and imposture, thus condemning themselves to the severest judgments of God, and at last to eternal death?
8. If, then, the Bible is not the invention of good men, because such men would not lie and deceive; nor of evil men, because such men would not condemn themselves; nor of good or evil angels, for the same reasons, who else can be its author, but he who claims to be, that is, the living God.
9. If, therefore, from the very nature of the case, it must be God's book, why not believe it and obey it?

Such reasoning is of the nature of a boomerang; it hits back at the reasoner, for we might retort that, for the very reasons adduced, neither good spirits nor bad spirits could have invented Spiritualism if it were an imposture,

Banner of Light.

BOSTON, SATURDAY, MAY 29, 1897.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 A. M. and 7:15 P. M. Speaker for May, F. A. Wiggins, J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 1650 Broadway street, Boston. Meetings every Sunday at 11 A. M. All are welcome. Send the children, J. B. Hatch, Jr., Conductor, 4 Clarence Armstrong, Clerk, 11 Lacy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—Sunday 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.

First Spiritual Temple, Exeter and Newbury Streets—Spiritual Fraternity Society, Sundays at 10:45 and 7:15 P. M., séances for full-form materialization, etc. At 7:15 P. M., lecture through the mediumship of Miss Blanche H. Brainerd. Wednesday evenings, at 7:45, social, conference and banquets. Other meetings announced from the platform. A. H. Sherman, Secy.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 81 Tremont street, at 10:45 A. M. All are welcome. Mrs. J. S. Soper, Supper, 145 Broadway street, Dorchester.

Rathbone Hall, 604 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2:45 and 7:45; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Appleton Hall, 10 Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 and 7:15 P. M.

Tells Hall, 780 Washington Street—Meetings Sundays at 11 A. M., 2:45 and 7:15 P. M. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street—Meetings Sundays, 11:45 A. M., 2:45 and 7:15 P. M.; Wednesdays, 3 P. M.; Fridays, 7 and 7:15 P. M. Mrs. A. R. Gilliland, Conductor.

St. George Hall, 145 Washington Street—Meetings at 11:15 and 7:45 Sundays. Dr. W. H. Amerize, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 31 Tremont street. Mrs. Mattie E. A. Albee, President. Carrie L. Hatch, Secy, 714 Sydney street, Dorchester.

The Veterans Spiritualist Union meets the first Wednesday of each month at Gould Hall, No. 1 Boylston Place, and at No. 7 Park square, the third Thursday, at 7:30 P. M. Eben Cobb, President; Mrs. J. S. Soper, Clerk.

The Spiritualist Industrial Society meets at 7 Park square every Thursday afternoon and evening—supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Arlington Hall, corner Dover and Washington Streets—The Ladies' Lyceum Union meets every Wednesday afternoon and evening—supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Hiawatha Hall, 241 Tremont Street (near Elliot street)—Meetings Sundays at 11 A. M., 2:45 and 7:15 P. M., also Wednesdays at 2:45 P. M., for speaking, tests and readings. Edna H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Journal Parlor, 3 Park street. L. L. Whitlock, President.

America Hall—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Harmony Hall, 724 Washington Street—10:45 A. M., 2:45 and 7:15 P. M., Tuesday and Thursday afternoons at 2:45 P. M. F. Smith, Chairman.

Good Templars Hall—1 Johnson Avenue, Charlestown. Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton—The Occult Phenomena Society holds meetings every Sunday at 7:45 P. M., at Mora Parlor, Room 10, 85 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—S. A. M., 2:45 and 7:15 P. M. Mrs. L. J. Ackerman, Conductor.

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

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in the columns of the BANNER—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: May 23 the largest morning meeting of this month was in attendance at Berkeley Hall when Mr. Allen introduced Mr. Wiggins.

Little Eddie opened the meeting with a beautiful song, after which Mr. Wiggins delivered an address lasting forty-five minutes. After another song by Little Eddie Mr. Wiggins gave many readings, that were recognized by those receiving them.

In the evening there was a much larger audience than in the morning. Little Eddie sang "Palm Branches." Mr. Wiggins followed with short remarks. After another song by Little Eddie Mr. Wiggins occupied the entire evening in reading ballots that had been laid upon the table.

Mr. Wiggins will be with this Society but one more Sunday this season. The directors were so satisfied with his work that they have engaged him for two months next season, April and May.

On Sunday next Mr. Wiggins will speak three times. In the morning he will deliver a memorial address to the G. A. R. In the afternoon he will give tests at the memorial exercises of the Lyceum. In the evening he will give tests. It will be his last appearance, and he should have a large audience. We will have special attentions in the evening, it being our closing meeting. Mr. Gerard Russo, harp soloist; Mr. Frank Kennedy, violin soloist; Mr. Fred Watson, pianist; Little Eddie, soprano; Mr. Fred Watson, tenor soloist, making a grand program for the closing meeting.

In the afternoon, at the Lyceum, with the above, will appear: Hon. H. D. Barrett, Mr. P. A. Wiggins, Mr. J. J. Willis, Mr. George E. Schaler, violinist; Mr. A. D. Coule, cornetist; Master Charlie Hatch, violinist; Mr. J. South coat Mansergh, dramatic reader, and many children. Bring the children.

The Helping Hand Society—Mrs. A. A. Eldridge, Sec'y, writes—met Wednesday, May 19, at Gould Hall, 3 Boylston Place, with President Mrs. Carrie L. Hatch in the chair.

In the evening a large audience was present to receive Mr. F. A. Wiggins, the guest of the evening. Mr. Fred Watson opened the exercises of the evening with a fine piano solo. Mrs. C. P. Pratt was first introduced. She gave Mr. Wiggins a very cordial greeting. Little Ansel Haynes recited a poem. Mr. Allen, Chairman Berkeley Hall Society, Mrs. Kate R. Stiles and Mrs. Alice Waterhouse paid their kindest respects to Mr. Wiggins. Mr. Dunklin was next introduced and said he was particularly pleased to be present to welcome Mr. Wiggins as an able worker. He stands pre-eminent in his special line of work. Mrs. Nickless congratulated Mr. Wiggins on the improvement of his mediumship, and said that he was doing a grand and noble work.

Mr. Wiggins was then introduced. He thanked the society for tendering him such a fine reception. He also thanked and congratulated Mr. Watson on his musical ability and his willingness to respond when called on; music finely executed put harmony into the hearts of the people. His advice to mediums was: Be slow of expression.

Singing of "America" closed one of the most interesting meetings of the season.

Wednesday, May 26, will be observed as Memorial Day. We have for talent: Mr. F. A. Wiggins, Mr. H. D. Barrett, Mrs. N. J. Willis, Miss Willis (elocutionist), Little Eddie (the boy soprano), Master Willie Sheldon, Mrs. Alice Waterhouse, the Hatch Brothers and others. Business meeting at 4 P. M. Supper at 6 P. M. This is the last meeting for the season. We shall resume our meetings the first Wednesday in October.

AMERICA HALL.—A correspondent writes: On Sunday morning last we held a full and highly-interesting circle. Tests, readings and speaking by the many earnest ones present. A large audience greeted the following speakers and mediums in the afternoon: Mr. R. C. Elliot, Dr. C. H. McKenna, Eben Cobb, Mr. C. Jackson.

At the evening session Mr. Cobb gave another of his very popular talks, illustrated by illuminated views, followed by a séance, in which the following took part: Our old friend,

Father Locke, Mrs. A. Forrester, Mrs. Howe, Mrs. Robertson, Dr. Huot, Mrs. Bellows, Mrs. Witham and Mr. Robertson. It is only just to add that they all did splendid work. Music by Mrs. Rockwell and Mr. Huxley.

BANNER OF LIGHT for sale at these meetings.

EAGLE HALL.—W. H. Amerize, Conductor. —A correspondent writes: Sunday, May 23, the three sessions were well attended. The speaking, tests and psychometric readings were of the highest order, and were fully recognized.

The following mediums took part throughout the day: Mrs. Moody, Dr. C. W. Hall, Mrs. L. A. West, Mrs. Graves of Everett, Dr. Newton, Mr. Kranick, Dr. D. G. Bowman, Mrs. M. A. Charter, Dr. Shute, Mrs. E. F. Whittier, Mrs. E. W. Woods, Mrs. Julia E. Davis, Mrs. O. W. Bellows of Brockton, Mrs. Shepard, Mrs. Ratzel, Mrs. Fox, Mr. Cohen, Mrs. Annie Hanson Kibbie, Mrs. A. P. Guterres, Mrs. E. J. Peak, W. H. Amerize and others; very fine music and singing rendered by Mrs. Moody, assisted by Mrs. Whittier and others. Perfect harmony prevailed throughout the day.

Sunday, May 30, we shall hold memorial services in Grand Army Hall, same floor front, at 2:30 and 7:30, services consisting of oration by Prof. J. W. Kenyon of Waverley, Mass., followed by able talent in poems, solos, recitations, patriotic songs, tests and psychometric readings. Mr. Charles Abbott, Mrs. Record, Mrs. Julia E. Davis, Mrs. Annie Hanson Kibbie, Mrs. M. A. Charter, Mrs. Graves, Mrs. O. W. Bellows, Mrs. A. P. Guterres; Mrs. E. J. Peak, original poem: Miss Odlum, Mrs. E. F. Whittier, Mrs. Maggie J. Butler, Mrs. L. E. Erwin, Mrs. Gemand, Mrs. J. Nevers, Mrs. L. A. West, Mrs. Ratzel and others. Veterans cordially invited. The hall will be finely decorated.

BANNER OF LIGHT for sale.

COMMERCIAL HALL. Mrs. Wilkinson, President. —A correspondent writes: Sunday morning service began with the usual song service; also several jubilee songs by the Troubadours, Prof. Tyler leading. Mrs. Collins and Miss Sears conducted the developing circle. The interest in these circles is manifested by the increasing numbers. Fine tests were given by the different mediums. The time given to conference was very interesting, also highly instructive.

Half hour song service opened the afternoon session. Mr. J. E. Bartlett gave several fine tests. Solo by Miss Ruth Sprague, after which the following mediums took part: Mrs. Bellows, Mrs. Nutter, Mrs. Peake, Mrs. Wilkinson, Mr. Jackson, Mrs. Read, and several others.

Mrs. Wilkinson's meetings will continue all summer. Three sessions on Sunday; also Tuesdays and Thursdays at 3 o'clock.

Evening session opened with the usual religious exercises. Prof. Tyler's quartet rendered delightful music during the evening. Mr. George Potter gave an address. Mr. Charles Seeger spoke on the "Needs of the Hour." A number of mediums were present. Among those who took part were: Mrs. Mabel Witham, Mrs. Knowles, Mrs. Nickless, Mrs. Nutter, Mr. C. Abbott and Mr. Bartlett.

Indian Peace Council will be held on Tuesday, June 1, at 3 o'clock.

THE LADIES' LYCEUM UNION—Abbie F. Thompson, Sec'y, writes—met in Arlington Hall Wednesday afternoon and evening, May 19. Business meeting called at 5:30. President Mrs. M. A. Brown in the chair.

As this was to be our last meeting for the season, there was a full attendance of members.

We have done a great deal of work the past winter; hardly a meeting but some needy one has been cared for in both clothing and food. The ladies all feel well repaid for their time and attention spent in so doing.

Next season we shall reopen in Dwight Hall, 513 Tremont street, the first Wednesday in September, when we hope to see all our friends.

We thank all the ladies who have generously contributed to our call for help in the past winter. The calls have been many, and through the energy of our chairman on work, Mrs. Cleveland, each one has been aided; and Mrs. M. A. Brown, our worthy President, has worked hard and earnestly for the same end.

May the blessing of the Great Spirit rest upon each and every one.

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

The evening was devoted to memorial services of those passed to a higher life the past year. Those paying tributes were as follows: Songs by Mr. and Mrs. Peake and Miss Lillian Goldstein. Recitation by Miss Odlum. Remarks by Prof. Tuttle, Mr. L. L. Whitlock, Mrs. W. S. Butler, Mrs. Perkins, Mrs. Clark, Mrs. Ackerman and Mrs. Peake. The meeting closed at 9:45.

Next Thursday, May 27, will be the last dance, as well as the last meeting of the season. Next year we will meet at Dwight Hall, corner Tremont and Dwight streets.

FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets.—A correspondent writes: Last Sunday, May 23, at 10:30 A. M., a séance for spirit messages through the mediumship of Mr. J. E. Bartlett. At 2:30 P. M. Miss Blanche H. Brainerd's guides discoursed upon "Man's True Religion," following with messages from the subjective side of life, and at 7:30 P. M. Mrs. M. R. Goff gave a séance for full-form manifestations. The sessions were largely attended, and the expressions through each of the mediums were remarkably good.

Next Sunday, May 30, Mr. Bartlett will be present at 10:30 A. M., Miss Brainerd at 2:30 P. M., and Mrs. Goff at 7:30 P. M.

HARMONY HALL.—A correspondent writes: 10:30 A. M., 2:30 P. M., N. P. Smith, address and readings; Prof. G. M. Babb, Mrs. S. P. Putnam, Mrs. A. Woodbury, Mrs. Monay of Portland, Me., Mr. J. Cohen, Mr. William Hardy, delineations.

7:30 P. M., invocation by Mrs. Annie Hanson Kibbie; Mrs. C. H. Clarke, remarks and tests; Mr. J. Bartlett, tests; N. P. Smith, Mrs. A. Woodbury, psychometric readings; Mrs. Mary P. Lovering, musical selections.

THE BANNER OF LIGHT for sale Sunday, also Tuesday and Thursday afternoons.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—F. W. Peak writes: Sunday, May 23, meeting opened at 7:45 with song service, assisted by Prof. George Rimbach, cornetist; invocation by Mr. T. Jackson, followed with tests by Mrs. Hughes; Mrs. E. J. Peak also gave tests, nearly all recognized.

Next Sunday evening Mrs. Maggie Butler and Walter Anderson are expected to be present. Mediums welcome.

ELYSIAN HALL ASSOCIATES—a correspondent writes—held their session on Sunday morning with wonderful power and manifestations, nearly every one getting something from the spirit-world. Mr. Norse, Mrs. Jenness, Mr. Smith, Mr. Brooks, and several others, gave wonderful proof of the reality of spirit.

Afternoon session opened with Song Service, followed by remarks on "Heaven as We Make it," by Mrs. Gilliland, followed by some remarkable tests. Mrs. Carbee gave some very interesting remarks on "The Planets' Influence, and the Outlook from the Spiritual Side," also some accurate tests; tests, Mrs. Millan, Mrs. Ratzel, Mr. Brooks; recitations by Annie

Ratzell; others present, but did not have time to hear from them.

Evening session. Duet, Miss Parker and Mrs. Carlton; remarks, Mrs. Gilliland and Dr. Huot, followed by tests, also Mrs. Robertson. Remarks by Mr. Searlet on "Spiritualism and Its Sunshine." Tests, Mrs. Pray, Mrs. Ratzell, Mrs. Gilliland.

BANNER always for sale.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—at 241 Tremont street, held Friday, May 21, annual memorial services. The hall was elaborately decorated with bunting and flowers. The platform was handsomely decorated with floral pieces, and "Our Memorial Chair" with ribbons and panicles.

The exercises opened at 3 P. M. with a vocal selection by the Ladies' Aid Quartet, after which Dr. J. R. Root gave an invocation. Mrs. Alice Waterhouse opened the meeting with a few appropriate remarks, speaking of the members of the Society who had crossed the river, and gave a history of our Memorial celebration, saying we had observed them annually since 1881. Mrs. Sarah A. Byrnes then voiced choice thoughts. Mrs. E. A. Shackley gave communications from the loved friends, appreciated by all. Mrs. M. A. Brown gave a fine reading. Mrs. Nickless spoke briefly; said she was glad to return to Boston, and to be able to be with us once more to celebrate our Memorial. She gave delineations, which were well received. Mrs. N. J. Willis was the next speaker. She said: You are not only convened to-day in memory of your loved friends, but this is a day to dedicate our lives to live morally, justly, truly, in every sense of the word in harmony with our religion; then you need have no fear. Cultivate your own faculties; try and see to it that your life is so clear, heart so true, you can look into the faces of the angels and say, if there are any mistakes in my life point them out. Then you will be progressive.

Dr. J. R. Root then addressed the audience. He spoke of the war of '61, and said how hard it was to recognize the colored people; how the people seemed to shirk the responsibilities after they had fought for them, drew a lesson from this, and said that was what Spiritualists were doing, they were shirking the responsibility given to them by neglecting the children; he thought the most fitting memorial Spiritualism could give to the world was to teach the children the truth, so when they grew to manhood and womanhood they would be able to avoid the pitfalls we had stumbled into; he urged all Spiritualists to see to it that their children had the advantages of the Lyceums, and then we would have a living monument that would bless humanity. The session closed with singing.

The evening session was opened at 7:45 P. M. with singing by Miss Amanda Bailey, "Shadow Land." Miss E. W. Willis read an original poem, which was well received. Vocal selection by Edward W. Hatch, "The Organ in the Corner." The first speaker was Mrs. Clara Field-Conant. She said she was glad to be with us, and to feel we were banded together for such good work; she liked these occasions, as they seemed to draw us together in harmony. When I think of the good work this Society has done, and is doing, I feel proud to know I am a member. I feel that the spirit world blesses this Society, and that they will continue to live and do good work for many years to come. Duet by Miss Bailey and Miss Wakefield was well received.

Mrs. C. E. S. Twing voiced choice sentiments, spoke of the dear workers who had passed on, said they were all here, and all sent love and greeting. She mentioned, especially, Dr. H. B. Storer, and said the last words he ever said to her often came to her mind. He was suffering a great deal, and he said, I suffer so much, I sometimes am afraid I shall forget to be kind. Master Willie Sheldon read two fine selections, which were well received. Mr. J. E. Hatch, Sr., spoke briefly; said thirty-one years ago he first became a member of this society, and in looking over the audience how few of the old familiar faces I see, and I am always pleased to come here Memorial Day. Mrs. Jennie K. D. Conant spoke briefly, and described a vision she had seen while she was sitting upon the platform, which was very beautiful. Mrs. S. E. Cunningham spoke briefly, and then gave many communications from spirit-friends. These were all recognized. Mrs. Hattie C. Mason spoke briefly, and Mrs. Mary Weston read "The Starry Banner," which was well received. The quartet sang several selections during the day and evening.

We wish to extend thanks to all who assisted us in making this occasion a success; to Mrs. Butterfield and Mr. Hayward (and others whose names are not known) for flowers.

Next Friday will be our closing meeting, and we will probably have a social in the evening.

HIAWATHA HALL.—A correspondent writes: The morning test, May 23, was good, each one receiving a test, Mrs. J. A. Woods, Mr. E. H. Tuttle being the mediums.

2:45, piano solo, H. C. Grimes; invocation, remarks, readings and tests by the Chairman; Mrs. J. A. Woods, Mrs. J. E. Davis, Mrs. E. R. Brown, Mrs. M. Knowles, Mrs. A. Woodbury, excellent tests and readings.

7:45, piano solo, Mr. Grimes; invocation and eloquent remarks, Mrs. I. E. Downing; she also gave fully recognized tests; Mrs. M. C. Weston, President of the Indian Wigan at Onset, a fine selection; Mrs. Hanson Kibbie, Mrs. E. R. Brown, Mrs. M. Knowles, E. H. Tuttle, tests and readings of high order.

These meetings will continue through the summer. Meetings every Wednesday afternoon, instead of Thursday.

BANNER OF LIGHT for sale each session.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Sunday, May 23, our morning circle at 11 o'clock was progressive, and we had the largest number in attendance we have ever had; many were under control in the afternoon. Evening meeting, we had a chapter read from the Bible, after which the President made a prayer; lecture by Mr. Nickel; Mrs. Poole, Mr. Clark and Serita gave recognized tests; Katie Butler gave recitation and tests; Mrs. Farnum gave names.

BANNER OF LIGHT for sale.

Michigan Notes.

I spoke at Chesaning Wednesday and Thursday, May 12 and 13, to good audiences, and Sunday I listened to two inspired discourses by Mrs. A. E. Sheets at Owosso. She is a favorite there, and the Society is a pleasant and easy one to speak to. They are devoted to the Cause, and know how to make conditions for sensitives, and the hospitality of their social life is refreshing and sustaining.

I hailed some of my friends at Flint on Monday, and was kindly cared for at the home of J. E. Holley, and fared sumptuously, and the hospitality shown me was reviving to my weary nature. Quite a stir is in the air at Flint, caused by some small sermons on Spiritualism by Rev. Mr. Washburn. But the Spiritualists are not in a condition to reap the harvest of this splendid opportunity, which the "man of God" has made for them. I may have something to say of these sermons in THE BANNER—with your permission—a little later. Mrs. Allen was expected to answer the sermon in a lecture last Sunday evening. After brief chats with Mr. Farnum, the Porter Brothers, Mr. Parker, and the Ingalls household, I came to Lapeer, where I am visiting at the restful home of F. E. Odell, and a delightful tonic it is to my sensitive nerves. This home presents the atmosphere of intellectual freedom, spirituality, beautiful ideals and moral integrity, and is a sweet prophecy of the coming time when every home will be an Eden of love, where cruelty and vice cannot enter, where truth and justice will reign, and each will seek the happiness of others, and the angel of peace and purity will be a perpetual guest. LYMAN C. HOWE. Lapeer, Mich., May 19, 1897.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 414 street, between 8th and 9th Avenues, where the BANNER OF LIGHT can be had. Services Sunday, 11 A. M., and 8 P. M. Afternoon meetings for tests and phenomena at 3 P. M.

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

Meetings in Yonkers. Yonkers Spiritualist Society holds meetings in the College of Yonkers, N. Y., 425 Broadway, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

BERKELEY LYCEUM.—M. J. Fitz Maurice writes: Again a beautiful Sunday, and Prof. Lockwood caused a goodly audience to assemble for the morning lecture, which was in the Professor's best vein, and received with hearty marks of approval.

The exercises of the afternoon commenced with a short address from Prof. Lockwood, followed by Mr. Myers with a vocal selection. Mr. Emerson then described a number of spirits, giving names and incidents with remarkable accuracy.

Mr. Whitney, Secretary of the State Association of Spiritualists, by request of the President, spoke for a short time upon "The Advantages of Organization, and the Beauties of Spiritualism." He was heard with profound attention.

An unusually large number gathered in the evening, and signified their thorough appreciation of Prof. Lockwood by frequent applause. A collection was taken up at the afternoon and evening sessions to benefit the First Society, in response to an earnest appeal by the President for funds.

After next Sunday the Society will close its meetings for the summer, to resume them on the third Sunday in September, with J. Clegg Wright as permanent speaker.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South 7th street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

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

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

Fraternity Hall, 89 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7:45 P. M.

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

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock, and Mrs. Plum conducts a meeting at 3 P. M. each Sunday.

THE FRATERNITY OF DIVINE COMMUNION.—Dr. John C. Wyman, Chairman, writes—meets regularly every Sunday evening at Arlington Hall, corner Gates and Nostrand Avenues, Brooklyn, N. Y. Bros. Ira Moore Courlis and Walter Hayward have given very satisfactory tests and messages from spirit-friends to new investigators into the spiritual philosophy, as well as to advanced Spiritualists. A. G. MacDonald gave an address on "Bible Spiritualism" last Sunday evening.

The musical services have been very enjoyable, under the leadership of Prof. Wright, and the soloists, Miss Maud Mason and Miss Hattie Hayward, have won praise from all; also Mr. Quimby, violinist. The audiences are large, and much interest is manifested in the presentation of the philosophy, phenomena and religion of Spiritualism.

WOMEN'S PROGRESSIVE UNION—Mrs. E. F. Kurth, President, writes—we have meetings every Sunday afternoon at 3, and evenings at 8 o'clock. Social meetings every Thursday at 3 P. M.; supper at 6:30, and entertainment in the evening at 8 o'clock at Walsh's Academy, 423 Classon Avenue, near Greene.

NEW YORK.

ROCHESTER.—A correspondent writes: Sunday evening, May 23, Mr. and Mrs. Kates held a special meeting for G. A. R. comrades. The hall was well filled by an interested audience, many of whom were veterans of the civil war.

Mr. Kates gave an earnest discourse upon "America," and presented the best hopes of our republic for perpetuity. He also spoke of some menaces that threaten freedom. The choir rendered some patriotic songs. Mrs. Kates gave a number of excellent spirit descriptions. She lectured at the morning meeting upon "The Philosophy of Love."

Our meetings close next Sunday, and then our speakers leave for a summer rest.

The address of G. W. Kates and wife during the summer will be 324 Hutton Avenue, Philadelphia, Pa. They have some open time for lectures and tests after next October.

VERMONT.

RANDOLPH.—A correspondent writes: The West Braintree Spiritualist Association held its regular business meeting May 22, and the following officers were elected:

President, Mrs. George Tarbell; Vice-President, Marvin Parmenter; Secretary, S. R. Batchelor; Board of Managers, Mrs. George Tarbell, Dr. S. N. Gould, Minnie Batchelor and Marvin Parmenter; Treasurer, Mrs. S. R. Batchelor; Auditor, Miss Ethelund Gould.

The regular Sunday services commenced last Sunday, May 23. Mrs. Eliza Turner of Montpelier, Vt., was the speaker, and delivered a very acceptable address to a good audience. She is secured to speak again next Sunday, May 30. Six new members have been received into the Association. The prospect is good for very successful meetings the coming season.

A NEW TRIUMPH.

The Dreaded Consumption Can be Cured.

T. A. Slocum, the Great Chemist and Scientist, Will Send to Sufferers Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic, or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline, weakness, loss of flesh and all conditions of wasting away; and to make its great merits known will send three free bottles of his newly-discovered remedies to any afflicted reader of the BANNER OF LIGHT.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heart-felt testimonials of gratitude" from those benefited and cured in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine street, New York, giving express and post-office address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in the BANNER OF LIGHT, and greatly oblige.

417OWLS May 29.

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