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For the Banner of Light.
OUR GUIDING STAR.

BY SILAS BOARDMAN.

Let us, as truth and love require,
Confront the shadows that arise
Along our way when foes conspire
To block our passage to the skies.
Then foes will vanish from our sight
As shadows from the sun will die;
Then darkness will give place to light,
And prove that truth shall never die;
While hope gleams brightly, near or far,
And love remains our Guiding Star.

Written for the Banner of Light.

The Belated Train.

BY WM. M. TISDALE.

"It breaks my heart to leave you," said Haverley, bending over his wife's couch, hat and valise in hand.

"But you must," she whispered. "You have never disappointed the *Herald*. You cannot begin now. And you know the case better than anybody else."

Gently he stooped and kissed her. One look into her patient eyes, a low "good-by," and he was gone. It was the hardest parting in the years of their wedded life, for he went away with the fear overpowering him that he might not see her living again.

The trial of a murderer seemed a vulgar, commonplace affair when he thought of his life with Mary, so idyllically sweet, so much like that which poets sing, and many aspire to, and few achieve. There had been no discords or pangs of transient jealousy to leave half-healed scars on the heart. Yet he must remember his duty to his profession, his love for which was second only to his love for Mary. Fate had sent him a hundred miles from home, on that day of all days, when the doctor had said that the fever would turn and they should know whether she could live. But he had reported the case from the first, had been upon the scene soon after the crime was committed, had interviewed the accused in prison, had talked with the detectives, and, as a newspaper worker, he disliked to lose the anticipated dramatic occurrences of the trial.

And Mary, with her unreasoning, steadfast faith in his talent, was equally unwilling that he should stay.

His paper was enterprising in sending a representative to report in full a trial which would be only briefly mentioned by the Associated Press, although of great local interest. There was honor in being selected for the task. He could not afford, in the rush of the busy days, to lose opportunities for rising a little above the crowd. Besides, was it not for Mary that he planned and struggled to become better known? He decided to go.

The trial lasted three exciting days. For the first two Haverley was absorbed in his task. Twice each day he received telegrams from home couched in indefinite language which did little to relieve his anxiety. Mary was "no worse." "No change at present." But on the morning of the third day the message read: "Failing a trifle, if anything."

Haverley passed mechanically through the hours that followed. He listened without a shadow of interest to the impassioned arguments of the opposing counsel, blessing his trick of shorthand which enabled him to take his notes automatically, and forcing back, as best he could, the wretched, anxious thoughts struggling for mastery over his mind. Like one in a dream he scanned the set faces of the jurors as they returned to the court-room with their verdict, and the unmoved, passionless, brutal face of the murderer as he heard his doom in the words "guilty as charged." The murmur of quickly suppressed applause was like the sound of a distant wave of the sea in his ears. Then the counsel for the defense waived the privilege of delay, and asked that sentence be immediately pronounced. At the command of the judge the prisoner rose, deathly pale, looking in the faces of the crowd and then at the judge, with affected indifference. Haverley scarcely heard the trembling voice of the judge as he pronounced the sentence. Then it seemed but a moment until the room was cleared, his notes, which he had rapidly transcribed during the pauses of the trial, were in the hands of a telegraph operator, and he was aboard the train for the return home.

But the train did not start. An hour passed. There was an occasional rush of steam from the safety valve of the locomotive, but no application of power to turn the wheels. The impatient passengers could get no information at first, but at last a trainman said:

"No. 3 is off the track, five miles out. We can't pull out until they put her on again."

"What number is this train?" asked an old lady, with the casual curiosity of a temporarily vacant mind.

"No. 5, madame."

The hours dragged along until midnight. Unable to endure the suspense and inaction longer, Haverley left the car and paced the platform. He met the conductor and asked how long before the train would start. "Probably not for another hour," was the reply.

Haverley continued his solitary walk. The night was still. There was no moon, but the stars were clear. He had wandered a little distance from the train when he heard his name spoken:

"Charles!"

Only one voice in the world could thrill him like that. He looked around in startled, pleased surprise. A woman stood at his elbow—a sweetly familiar form, the form of his wife. "Charles," she said, "come with me."

Haverley did not hesitate nor stop to think. A great wave of joy surged over his brain, and he followed instinctively. The woman turned and walked across the tracks toward the town, keeping a pace or two in advance. He quickened his steps, but she quickened hers to correspond, and kept away from him.

"Mary!" he called: "sweetheart, wife, wait a moment."

She turned and looked him in the face, then beckoned to him with a smile. There was something uncanny in her countenance, but the smile allured him while it bewildered. Still he followed, and still she kept away. Up one street, down another they went, her feet tripping lightly over the pavement. He was almost running now, excited, panting, beginning to be filled with alarm and dread. Suddenly he stopped. She had disappeared. There was no one in sight in the unfamiliar street, no foot-fall on the pavement. He gazed at the houses on either hand, but they were all in darkness.

The whistle of a locomotive sounded in the distance. It was No. 3 coming. No. 5 would start soon. He must hasten back.

He started on a run, but he did not know which way to turn. He went down a street, then retraced his steps, losing time, becoming every minute more heated and excited. Finally, after what seemed hours of anxiety, he met a watchman who directed him to the depot. He hastened thither, but it was almost deserted. Far down the track he heard the quick puffing of an engine and caught a glimpse of the lights on the train as it swept out of sight.

An hour later an engine rushed through the night, with a great noise of whistle and bell, as stations were passed, but no stops. It had the right of way for thirty miles. Then they were ordered ahead for twenty more, making half the distance home. At the end of this run they drew into Latonia, and the engineer stepped into the station for orders.

"We'll have to wait a bit, sir," he reported. "There's been an accident to No. 5."

"Anybody hurt?" asked Haverley.

"It's pretty bad, I take it," said the engineer. "They don't say much in here, but I guess she went through the drawbridge at Owanda, and, if she did, it's an awful wreck."

In the garish light of day Haverley reached his home. He was calm now, self-contained. Passing Owanda, the scene of disaster, when a wrecking train had cleared the way, he had seen a score of mangled forms lying side by side, awaiting identification. He had heard the cries of the wounded and the wails of the living searching for the dead. In that hour of horror his own grief became not less, but tempered by the grief of so many others.

He heard the newsboys crying the paper in the streets, and calling out the trial and the accident. He passed along to his own little home. His two children came to meet him in ominous silence, their bright faces shadowed by a new-born mystery. He stooped and kissed them, choking back the sob that rose in his throat.

"It is for these that I am spared," he said. In the door stood the mother of her whom he had loved. As he took her in his arms he said: "You need not tell me. I know it. But when—when did she go away?"

"Not far from twelve o'clock," was the low-spoken answer.

"Then," said Haverley, "it was not a dream, but she came to me and warned me. And I know now that sometime—somewhere—we shall live and love again."

Thought Vibrations.

BY MRS. LOVE M. WILLIS.

The French savant, R. Hippolyte Baraduc, has been investigating the Science of the Soul in a most interesting direction, viz., the photography of thought. The impression is made without sunlight or electricity, or material contact. And those photographs thus taken, are proven to be the vibrations of man's personality.

He has, as a result of his investigations, two hundred plates produced in the dark, and he says, "they are pictures of that invisible light which is intimately connected with the movements of our living souls, and I am justified in stating that I have discovered a human, invisible light, differing altogether from all the different forms of physical energy, and also differing from the cathode rays discovered by Prof. Roentgen."

He states that the Roentgen rays have their centres in the Crookes tube, but his impressions have their origin in human life. He is so, then science has proven what clairvoyance long ago asserted, that our souls are centres of luminous force. He calls attraction, aspiration and repulsion expiration. "I have," he says, "thirty photographs of 'aspiration,' which is that part of this circumambient force which we suck in, and I have forty photographs of expiration, which is that part which we contribute from our within to the invisible without. Together they form the fluid or respiration of the soul of man, and they each present their specific imprint."

How many of us have been puzzled to know precisely what Swedenborg meant by the "interior breath," which could so renew the soul by uniting it to the Divine breath. This gives a clearer insight into its power, and also presents a possibility of its attainment. It also gives a logical basis to the idea of a life so near to the Divine that we live and move and have our being in its atmosphere.

The mental scientist claims that in this soul-atmosphere all things good and noble and un-

selfish are possible; that through it we can come into direct relationship with other souls for their strength and healing.

In the Sanscrit it is said: "The one absolute—Parabrahman; from him came the five breaths." "The science of the rise of the breath is to be given to the calm, the pure, the virtuous, the firm and the grateful."

Now, after this what Baraduc says: "I wish to draw attention to my explanation of the peculiar appearances of these photographs. When we float in the depths and shallows of our being, we suck in from about us, attract, breathe in certain ellipse-shaped bits of the cosmos, which are in power and fitness in rapport with that which we call our condition of soul, thick and opaque or transparent and gauzy, and we expel from us into this same cosmos emanations more or less gross or subtle, corresponding with or following an analogous, vibratory condition of soul."

Also in Genesis: "God breathed into man the breath of life, and he became a living soul"; and in Psalms: "By the breath of God were the hosts of the heavens made."

Now, if we translate breath as vibration, we can understand better how the Hebrew and the Brahmin caught a recognition of this great truth, that in God we live and move and have our being, because our souls breathe, and the atmosphere we exist in is in harmony with other conditions, be they high or low, or, as Prof. Baraduc puts it, "thick and opaque or transparent and gauzy."

T. L. Harris has had much to say of breath, whether from inspiration pure and simple we cannot affirm, but we will quote from him as in line with Baraduc's discoveries:

"But they who breathe at one with God, think from God, feel from God, desire and delight from God. Yet, thus breathing from God, they breathe into each other, and thus think, will, desire, delight, and serve in each other." "When, therefore, a spirit of the earth is prepared by his receptivity, freedom and obedience in God, to be initiated into the heavenly life, he is in the operation of the law of attractions; and he is drawn into the rhythm of the Society in harmony with his own redemption."

Thus all these investigators and thinkers explain the soul's breath as vibratory power, and that our vibrations harmonize with the high or divine, or the low or exterior. The Brahminical definition of breath is "perpetual motion." Thus we may be in constant harmonious connection with the heavens, and are constantly expressing just what we are on the soul-atmosphere, which is universal.

The Theosophical Secession.

BY THE EDITOR.

"Behold how good and how pleasant it is for brethren to dwell together in unity." This thought comes to mind as we peruse the circular recently issued by Countess Wachtmeister and Alexander Fullerton in reference to the secession of William Q. Judge and his followers from the Theosophical Society founded by Madame Blavatsky, Col. Olcott and Henry J. Newton.

It would seem from the reading that Mr. Judge had utterly failed to make out a case, and that his position was wholly untenable. It should be remembered, however, that Mr. Judge is now in spirit-life (unless he has reincarnated through the mediatory agency of Claude Falls Wright, as per program before his departure), hence is not in a position to defend himself.

Still, the exposure in the *Westminster Gazette* of the bogus seal and bogus messages attributed to Mr. Judge seems to have been complete, and in keeping with the facts of the case. It was determined by the officials having authority in the Theosophical Society to try Mr. Judge before a Jury of Honor upon the charges laid against him. Mr. Judge declined a trial, and with his followers seceded from the parent society. It is claimed that this secession was the only way to save him from utter disgrace. A new organization was formed by his friends in April, 1895, and Mr. Judge was elected its President for life.

The new Association was promptly disavowed by President Olcott, but there have been two Theosophical Societies in America since that time, each one claiming to be the one only genuine society whose members have said many unkind things about one another. This quarrel shows no signs of abatement, even if the cause of it, Mr. Judge, has been removed. How strange it is that people in possession of divine wisdom, of a spiritual philosophy so far above things of the earth, should have ambitious, designing, or even deceitful men and women in their midst! Theosophy is supposed to transcend all material aims or ends, and to usher in a divine affluence of a peculiar something that drives away all jealousy and personal bitternesses from the minds of its followers.

This extreme union of the divine Unknowable Essence does not seem to have exercised all these powers of darkness from the otherwise illuminated minds of those among the initiates into mystical lore, who feed themselves to be the direct revelators of all truth. Countess Wachtmeister and Mr. Fullerton call sarcasm to their aid, as do even ordinary mortals in the every-day walks of life. They do not feel that a claim to the possession of an adept (or trance medium), sensational weddings (à la Mr. C. F. Wright's) and crusades, are any part of theosophy. They further state that such things are inharmonious with the spirit and mission of the Theosophical Society, and any sympathy with them (i.e., a trance medium, sensational weddings, etc.) is repudiated by its living founder and officials.

Our Theosophical brethren do not fail to make their meaning clear, at all events. We learn that their "living Founder and officials" can repudiate as false whatever controverts their divinely illuminated minds, and have authority to say what the followers or adherents of the cult must believe. To an outsider this seems very progressive, in reverse ratio. Has any one man, or set of men and women, become suddenly endowed with omniscience so as to be able to pronounce final judgment upon the true and the false in matters of belief or even in philosophy?

However, we do not wish to be unfair to our mystical friends. We hope they will really become one in spirit, and do a good work for hu-

E. D. BABBITT, M. D., LL.D.

The recent removal to this city of Dr. Edwin D. Babbitt, and the location here of the College of Fine Forces, of which he is the noted founder and head, is the prompting cause of this communication by one who has had the good fortune not only to enjoy for a number of years the personal friendship of this highly gifted and deeply cultured physician and psychic-physician, but also of having been one among the first students and graduates under his rare tuition.

The character and work of Dr. Babbitt are so noteworthy that a brief sketch of him cannot fail to interest the many readers of THE BANNER. He was born at Hamden, N. Y., 1828, and came of an honored ancestry. His father, the Rev. Samuel T. Babbitt, studied theology at Yale College, and his maternal grandfather, Rev. Abner Smith, was a graduate of Harvard University. So that by the law of heredity, if for no other reason, the younger Babbitt was naturally inclined to the deeper and more serious phases of mental and spiritual development. Passing by the events of his youth, and the experiences of his earlier manhood, his brain, to use his own language, "was opened to the higher inspirations about twenty-seven years ago, since which time the very universe has enlarged a hundred fold."

Under this new power of illumination he has been led, step by step, into wonderful fields of discovery, disclosing the great underlying principles of force, the hidden processes of chemical affinity which our scientists have been seeking for ages to unveil; also the hitherto occult nature of electricity, magnetism, light and color, together with all vital and psychic processes.

His published works, treating of all these recondite subjects in their vital relations to human life and well being, as also his splendid treatises on Religion and Social Upbuilding under the new system, are deeply profound and instructive.

He informs me that he is at present writing Part III. of his "Human Culture and Cure," in which are treated, under separate departments, the science of mind, phrenology, physiognomy, psychology, hypnotism, psychometry, etc. He declares his "great surprise to find the eminent minds of the day following, on these subjects, in the old materialistic ruts of the past."

The impression which Dr. Babbitt's genius and work are making on the advanced thought of the world is strongly evinced by enthusiastic letters of commendation from all quarters of the globe.

One of his graduating students of Cincinnati, O., writes as follows:

"The grand thought underlying and permeating this new system, and one already accepted in a general way by advanced thinkers, is, that all forces are powerful in proportion to their subtilty, and that all real progress is from the coarse to the finer."

And now at last the glorious fact has dawned upon the world, through this latest and highest revelation, that nature's true *materia medica* and art of healing are found in her own grand laboratory, already essentialized and refined, teeming in exhaustless store all about us in the very elements themselves, in vital air, in sunlight, the prismatic colors, the electric current, the magnetic band, forces so all-abounding and so refined that we almost feel it is the hand of God and not of man which now prepares and administers our medicine! medicine so pure and fine that it heals the soul as well as the body."

A student of science, Mr. Franklin Smith of Dedham, Mass., writes: "Dr. Babbitt, in his 'Principles of Light and Color,' has penetrated to the very atoms themselves, and revealed their exquisite mechanical structure, making the universe alive with wondrous and beautiful processes."

The *Monthly Literary Review* of Philadelphia says: "The most critical scientist will probably admit that he (Dr. Babbitt) has successfully explained many hitherto incomprehensible mysteries of nature."

The *Los Angeles (Cal.) Times* says, at the close of a strong article of comment: "Dr. Babbitt is one of the boldest investigators and pioneers of advanced thought of the nineteenth century."

Many advanced scientists and physicians in foreign lands bear the same high testimony. From far away Calcutta, India, come the following earnest words, signed by a number of physicians and scientific gentlemen: "Medical systems of the present day being quite uncertain, honest physicians are looking out for some surer one. The reading of Part I. of your 'Human Culture and Cure,' creates great interest among us, and we are sure to take the whole work when out. It is cheering to know that your newly-discovered system will stand at the head for the relief of human suffering."

From Auckland, New Zealand, the Rev. Shirley W. Baker, M. D., LL. D., who is conducting a sanitarium under this new system, writes: "I am more and more in love with these principles every day, and have more confidence than ever that you have revolutionized the whole system of healing, and introduced to the world God's own system."

Dr. Babbitt's College of Fine Forces is now in its fourteenth year, and his students, many of whom have graduated under the system of absent teaching, represent four continents. He has now organized in this city, and established his office in the beautiful Byrne Block, having selected Southern California as the place above all others where by virtue of its sunny climate and enchanting scenery, the fine forces of nature seem most to abound, and where he ardently hopes will soon be established, through the munificence of some great soul, a very temple of healing and of health to bless the coming generations when he has passed away.

Los Angeles, Cal.

W. C. BOWMAN.



manity. It seems to us that all truth is one, and that there can be no absolute statements made by finite beings in regard to its expression. There is truth in Theosophy, and in every other religious system now extant. No one of them has complete possession of the whole, nor control of the avenues that lead to its supreme citadel. It is the duty of Spiritualism to garner all these truth-gems thrown out by all religious systems, and set them in the shining crown of knowledge to be placed upon the brows of all progressive beings. So far as Theosophy does good to us, we give it due credit, but we fail to find harmony in family quarrels, nor an example to higher living in the maledictions hurled by the leaders of the two factions at their opponents and devoted followers.

The last sentence will apply to Spiritualists as well as to Theosophists. Go where we may in the United States among Spiritualist societies, we generally find local quarrels of great bitterness among those who profess to be exponents of the *harmonious philosophy* known as Spiritualism. Many of these differences are due to jealousy, to envy and to personal antagonisms on the part of those who aspire to lead in the work. Suspicion is given free rein, and all sorts of conjectures are rife as to the character and standing of many of the best people in the community. Something is the matter with the President or Secretary or Treasurer. Some one is sure he did not receive credit for the last time he paid in three months ago, because he has been recently asked to pay another one to help meet the expense of hall rent. Another feels that there should be a committee of three appointed to count the money taken in at the door, in order that the door-keeper may not become a millionaire upon his fleecings from the society.

Others refuse to attend the meetings because a certain woman or man has been admitted to

the society. The holier-than-thou doctrine is so strong in some communities that members of the same Spiritualist society cannot sit side by side through one brief lecture, fearing contamination. Some good Spiritualists refuse to attend the meetings because they would compromise their social positions if they were seen to enter a spiritualistic hall. Others cannot go into them because of their close proximity to the skies, viz.: on the fourth or fifth floors of some high building. Some cannot get into a hall, even if they wished to do so, for legal reasons.

We know of one Spiritualist Association having in the deed to its lot of land a clause forbidding several prominent Spiritualists to enter the building it owns, under the penalty of the forfeiture of the lot upon which said building stands! This is a kind of Spiritualism that savors more of retrogression than progression, yet it exists in various forms in not a few localities. In many places we know of Spiritualists who figure prominently at camp-meetings and in great conventions, who yet are never seen at a lecture in their home cities or towns, because they "can't afford to associate with the people who run the meetings!" This has been said to many speakers, on occasions too numerous to mention, by the host and hostess entertaining them. Our readers can judge of their feelings at such insulting words addressed to them at times when they were lecturing for the local society with which their entertainers could not afford to affiliate.

Spiritualists have received severe criticisms from their orthodox opponents, who have been thoroughly unjust in their denunciations and extravagant in their language. In return, they have given criticism for criticism, often in language fully as objectionable as that which was used against them. But two wrongs never

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For the Banner of Light.

Not a Church Movement.

Having read in your excellent BANNER OF LIGHT articles, from time to time, on VIVISECTION, a subject now generally discussed by every one who dips into current topics, I venture to ask you to print Mrs. Fairchild Allen's history of the work of the opposition to the cruellest cruelty, and why it was necessary to take a stand for the total abolition of experimental vivisection. Letters received from various sources make me aware that many consider this a Church work. Alas! and alas! The churches seem indifferent in most cases, and care only for MAN. But if you will carefully read the following article you will know the truth about the whole matter.

EMMA ROOD TUTTLE.

THE ANTI-VIVISECTION MOVEMENT.

We frequently hear the remark that one-half of mankind does not know how the other half is living, and we might say with equal propriety that one-half of mankind scarcely knows what the other half is doing. The experience of workers along the anti-vivisection line fully demonstrates this. Many people, thoroughly informed upon most of the leading questions of the day, scarcely comprehend the real meaning of the term vivisection.

VIVISECTION is the cutting up of Live Animals—also poisoning, burning, smothering, freezing, breaking the bones, irritating the back nerves with electricity, dissecting the stomach and other organs, etc., to which may be appended the further elucidation by Dr. Mathew Woods of Philadelphia, in an article in the *Journal of Zoöphyly*. He says: "It is not alone the cutting of flesh that is called vivisection, but the brain-burnings of Golz, the bakings alive of Bernard, the organizations of Mantegazza, the electric stimulations of Brown-Séquard, the freezings alive of J. C. Coleman, the disease-producing feeding of animals upon the putrid lungs of human beings, of Dr. Klein; the inserting of tubes into arteries, as advised and practiced by Rev. Stephen Hales of Farringdon; the covering of the shaven skin of animals with varnish, of Drs. Kleinberg and Probst; the injection of putrid matter into the blood-vessels, of Dr. Saunders; the starvings of Dr. Chossart; the drownings and smotherings of the commission of professors from the Royal College of Physicians and Surgeons, of London; stopping windpipes with corks; keeping animals forcibly under water until almost dead, then, by methods as cruel, restoring them to consciousness; holding the heads of Guinea pigs in basins of quiksilver; cramming the mouths and larynxes of dogs with liquid plaster of paris until it solidified, all given in that terrible volume 'The Nine Circles'—such practices as these, although knives are not used and cutting unnecessary, are catalogued under the heading of 'Vivisection'."

All these operations are treated of in the published records of vivisectors, from whose works we obtain nearly all of our knowledge of their methods; and from these records we are safe in assuming that vivisection is practiced in nearly all the colleges and universities in the world. The discovery has also been made recently that it has, in many places, become a feature of our public school system, where children and youth are caused to witness both the vivisection and dissection of animals as a part of their training in physiology, or "nature study." [Private letters from several States in our Union have given us details of these scenes from time to time.]

The name of the celebrated authoress, Miss Frances Power Cobbe, is inseparably connected with the anti-vivisection movement. She came of English stock, which was subsequently transplanted to Ireland, the first representative of the family in Ireland being the Archbishop of Dublin. Miss Cobbe was born in 1822, and reared at Newbridge, the family seat, in County Dublin. She is now living in North Wales, and although approaching the age of seventy-four years, seems to have lost none of the intellectual vigor which has made her name one never to be forgotten in the annals of literature and philanthropy.

Miss Cobbe spent the fall of 1863-4 in Florence, Italy, and at that time and place began the first organized agitation against vivisection. The cruelties of Prof. Schiff resulted in the presentation of a memorial, headed by Mrs. Somerville, to which were appended seven hundred signatures, among which were the names of nearly the whole old noblesse of Florence, and most of the English residents, urging him to use greater moderation in his researches. This was treated by the professor with contempt, and a denial of the facts which had been abundantly proven, one eye-witness of them having been Dr. Appleton of Harvard College, Boston, Mass. The agitation was continued at intervals, and in 1877 Prof. Schiff retreated to Geneva, where he is still pursuing his profession with unrestrained cruelty, as reported by Dr. Philip G. Peabody of Boston, who visited his laboratory less than a year ago.

In the meantime, in 1874, the Royal Society for the Prevention of Cruelty to Animals, London, instituted a prosecution against a French physiologist for extreme cruelty in certain experiments performed before a medical congress at Norwich. Among those who declared these experiments useless as a factor of medical science were Sir William Ferguson, physician to the Queen, and Dr. Tufnell, President of the Irish College of Surgeons. The experimenter fled to his own country and escaped punishment, but during that trial it became evident that there was an element, even among professing anti-cruelty societies, which would condone excessive cruelty providing it were done in the interests of science. This forced the anti-vivisectionists to a more determined stand, and a memorial was drawn up and circulated urging immediate efforts for the restriction of vivisection. Miss Cobbe was at the front of this movement, and in her "Life," written by herself and published last year, she says: "We obtained six hundred signatures." After the first one came those of Mr. Carlyle, Tennyson, Browning, Lecky, Sir Arthur Helps, Sir William Ferguson, John Bright, Dr. Thompson (Archbishop of York), Sir Edwin Arnold, Marcus Beresford, primate of Ireland, Cardinal Manning, then Archbishop of Westminster, the Duke and Duchess of Northumberland, John Ruskin, James Martineau, the Dukes of Portland and Wellington, Lords Coleridge and Selbourne, the Bishops of Winchester, Exeter, Salisbury, Manchester, Bath and Wells, besides members of Parliament and seventy-eight medical men, many of whom were eminent in the profession. Miss Cobbe gives many of the letters written to her at that time by the persons mentioned, emphasizing their stand upon the question of cruelty to animals, and their detestation of their practices coming to light.

After the expenditure of very much time and labor a Restrictive Act was secured, but so distorted from its original provisions in order to pacify its medical opponents as to prove of little avail in protecting the dumb victims from the old time tortures. In the meantime, in June, 1875, there had been organized what is now the Victoria St. Society for the Protection of Animals from Vivisection, for the purpose, as was avowed of obtaining the utmost possible protection of animals liable to vivisection.

The Earl of Shaftesbury, the Archbishop of York, Miss Cobbe and Dr. Hoggan were the first members. Lord Shaftesbury served as its president for seventeen years, and until his death. Other societies were organized within the year, but developments proved the utter inefficiency of the Restrictive Act, and on the 7th of August, 1878, the Victoria Street Society changed its name in accordance with the determination to thereafter work for the total prohibition of vivisection. Soon afterward there was founded the Great German League against Scientific Animal Torture. In 1881, at Stockholm, the Scandinavian League against Scientific Cruelty, under the auspices of H. R. H. Princess Eugenie of Sweden; in 1883, the Swiss Anti-Vivisection Society at Berne; in 1889, the Church of England Anti-Vivisection League, at Cardiff, Wales; in 1890, the Friends' Anti-Vivisection Society in London. There is also an Anti-Vivisection Society in the Netherlands, and a very flourishing one in Calcutta, India, formed to resist the establishment of a Pasteur Institute there. The societies and branches in Europe now number eighty-six, and new organizations are steadily assuming shape.

Coming to our own country, the American Anti-Vivisection Society was founded at Philadelphia in February, 1883, first for restriction, then for total abolition; its Illinois branch, now an independent society, was organized at Aurora Ill., June 1, 1892, and incorporated the following February. Its membership now, three hundred and forty-four. In May, 1895, was organized, at Boston, the New England Anti-Vivisection Society, having now nearly four hundred members. The New York State Anti-Vivisection Society was organized at Saugerties, N. Y., last winter, and has done much active work.

Here, as in Great Britain, many of the humane societies will not meddle with the cruelties of scientific research—which the published records indicate are no less aggravated than those of the Old World; and however great or however useless these cruelties have been proven, not a single arrest or prosecution has yet occurred, because of the pressure brought to bear in behalf of science; but the immense distribution of literature during the past five years, the wide-spread newspaper articles upon the subject, the lectures, sermons and publications of the different societies are having their effect. A large number of physicians and surgeons in Great Britain and on the Continent are giving active aid to the Anti-Vivisection cause. Nearly five hundred American medical men have signed the National Petition for the total abolition of vivisection, in circulation by the Illinois society, and a goodly number are giving time and means to further the cause.

A bill was presented to Congress last winter by the Washington Humane Society for the restriction and regulation of vivisection in the District, and is still pending, with good prospects for its passage. A bill was presented by the Massachusetts S. P. C. A. to the State Legislature for the regulation of vivisection in colleges, and its prohibition in public schools. A bill before the New York Leg-

islature for the prohibition of vivisection and dissection in schools of children and youth was tabled, and now the Society has amended its constitution so that it calls for the total prohibition of vivisection throughout the State.

The Illinois Society, while national in its membership and support, funds a vast amount of necessary work in its own State. Universities and colleges, almost without exception, are fitted up with apparatus for original research—the study of biology, so called—while the minor institutions, including high schools, demonstrate the facts already known by the mutilation of living or dead animals before classes of children and youth.

Are not the crimes and woes of the world a plea for the teaching of gentler sciences—those which shall elevate the mind and morals, which shall instill into the heart pity for all things that can suffer? One of the greatest duties of to day is the utility of this vast, world wide system of physiological and biological research, ostensibly for the benefit of mankind, but inflicting full misery upon the dumb creation, and to the mind of the anti-vivisectionist it is a great moral issue, involving the keenest principles of right and wrong. The claim of man's superiority over other created things loses its force when he becomes callous to the writhings of pain, blind to the pleading eye, and deaf to the sufferer's cry, even though it be that of a humble brother, yet sharing in common with us the desire for life and happiness.

The toleration of animal experimentation has now arrived at the point predicted by anti-vivisectionists years ago—namely, the demand for human subjects. We have many accounts, given by the operators themselves, of the uses to which helpless hospital patients have been put in the interests of science, and in the winter of 1894-5 there was presented to the Ohio Legislature a bill praying that condemned criminals be turned over to physiologists for experimental research. The scheme was devised by Dr. J. S. Pyle, the head of a private hospital in Canton, that State, and received the open endorsement of eight ministers of that city, beside a number of editors and other professional men. Dr. Pyle has since written two pamphlets, and purposes continuing the agitation of his project—as I learn from him personally by letter. He is sustained by many members of the medical profession, while, of course, many denounce the plan.

Should the matter of vivisection be looked into by all those who are striving to make the world better?

Any further information concerning the movement will be promptly supplied upon application to the undersigned.

MRS. FAIRCHILD ALLEN,
Secretary Illinois Anti-Vivisection Society, Aurora, Ill.

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.

V.

Yahweh a tribal God, a Mountain Spirit; Systems of Morality; The Decalogue, is it the right standard for Churches? etc.; Its probable origin; Certain Modern Opinions in respect to Yahweh; Gods of Greece and Rome; Paul at Athens; La Place and other Scientists do not admit Creation; Idea of God; Simonides and Tertullian.

To the Editor of the Banner of Light:

Yahweh, though of the Elohim, was not of its better and higher order. He was a jealous god—so jealous that any attempt by an Israelite, to question, or to have a *séance* with, any other of the elohim, familiar spirits, or gods, or with any spirit medium, he stigmatized with vile names; and such efforts he made punishable with death to the offender. He was the God of the Hebrews, their tutelary, their tribal god. Succinctly and eloquently does Professor Moore of the Andover Theological Seminary, in his Commentary on Judges, impress that idea: Yahweh is a mighty warrior, his name is Yahweh of hosts. In the sacred ark he accompanied them to the field, he marched out for them, or with them to battle, or comes storming from his ancient seats in tempestuous fury, discomfiting the foe and delivering his people (11 p., 120).

Other tribes had their national gods. Chemosh was the national god of the Moabites (Num. xxi: 29), and at one time of the Ammonites. Baal was the god and Ashtoreth the goddess of the Phoenicians and Canaanites; Dagon was the god of the Philistines. Fire gods, to whom sacrifices were made of children, were quite common to all the Canaanite and Syrian tribes. They worshiped the destructive elements in manifest symbolization. Molech, a fire god, was the national deity of the children of Ammon; yet Solomon built a high place for him and for Chemosh in the mount before Jerusalem. And so he did for all his strange wives; (he had seven hundred wives, princesses, and three hundred concubines who burnt incense and sacrificed unto their gods (I. Kings, xi: 4, 7). Solomon, it will be remembered, was the king to whom Yahweh gave "a wise and understanding heart" (Kings, iii: 12), whom the Queen of Sheba came to see, and to hear of his wisdom (x: 6-8), and whose presence all the earth sought, to hear the wisdom which Elohim, the gods, had put in his heart (x: 23-24).

It is evident to Bible students acquainted with Modern Spiritualism, especially to those who have had satisfactory *séances* with genuine mediums, that Yahweh, "him that dwelt in the bush" (Deut. xxxiii: 16), was what is occasionally designated as an earth-bound, or a mountain spirit. It was near to the mountain of God, unto Iloreb, that Yahweh first called Moses. It was from Sinai, a mountain of granite and porphyry, rising between eight thousand and nine thousand feet above sea level, that Yahweh is said to have spoken unto the children of Israel, and to have written the Ten Commandments upon two stone tablets (Deut. iv.). Yahweh was with Judah, and drove out the inhabitants of the hill country (i. e., mountaintops), but could not drive out the inhabitants of the valley, because they had chariots of iron (Judges, i: 19). It was while Elijah lodged in a cave in the mount of God, that the word of Yahweh came to him and said: "What doest thou here?" (Kings, xix: 9). Some years ago, when the Messrs. Marble, father and son, were excavating Dungeon Rock, in Lynn, Mass., the Poughkeepsie Seer declined an invitation to visit that locality, saying he did not care to go to or associate with Rock Spirits. Yahweh, as one of the elohim of a certain degree, could come *en rapport* with embodied men of corresponding disposition with his own, and dominate inferior ones. But proof is wanting that his soul, or spiritual body, i. e., his Ego, was sufficiently refined, or his consciousness so purified as to be caught up to the third heaven, to Paradise, and hear unspeakable words, as was Paul's; or to see the innumerable host of happy beings surrounding the inexpressible glory, and uttering their songs and hallelujahs of thanksgiving and praise, as did William Tennant while in trance; or that he had ever come *en rapport* with the Arabala, that is, Divine Guest of his Being. It was in the mountain of God, i. e., Sinai, that he dwelt, not in the Summer Land described in A. J. Davis's volume entitled "Our Heavenly Homes."

Systems of morality, of some kind or other, naturally arise in all tribes and conditions. That the Egyptians at the time of Moses, had attained to a high degree of civilization and enlightenment, has become more and more apparent, as discoveries have progressed amid the mighty ruins of their empire. The Egyptian Book of the Dead, the mortuary inscriptions on their cerements and mummy cases, indicate as high a code of morals, as that detailed in the Decalogue. In truth the morality of the Buddhist Decalogue is superior to that of the Hebrew Ten Commandments in two (not to mention other) particulars. Jealousy, an undesirable quality either in gods or humans, is not exalted as a divine attribute. Secondly, it broadly prohibits lies, i. e., it prohibits bearing false witness in behalf of, as explicitly as against a neighbor. The Ninth Commandment expressly prohibits bearing false witness "against thy neighbor." The prohibition there stops. "Expressio unius est exclusio alterius," (mention of one thing implies the exclusion of another), is a common-sense as well as a legal maxim. In all probability this principle of interpretation influenced Eusebius in writing his chapter, "How far falsehood may be used as a medium for the benefit of those who require to be deceived." "If the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" asked a zealous Christianized Hebrew. Acting on this principle, pious frauds, Scriptural interpolations and suppressions, forgeries innumerable, apocryphal gospels and epistles, Jesu-

try subtle and deceitful, have for centuries been more or less practiced, to promote the extension and dominion of ecclesiastical Christianity, all to the glory of God:

"Morality, by her false guardians drawn,
Chaste in furs, and castality in laws."

Is there not a somewhat conspicuous instance of suppression, or perversion of truth, in the publication of the Ten Commandments as they are not infrequently emblazoned on church panels, and are directed in the Book of Common Prayer to be rehearsed by the minister to the people. For instance:

Exodus Chap. xx: verse 2, designates the name and office of the personage who commands, and also indicates the particular and only tribes of people, to whom the command is given: "I am Yahweh, thy God, which brought thee out of the land of Egypt, out of the house of bondage." It is plain that the personage who speaks in the God of the Israelites, whom Moses in the same connection (Deut. v. 2) mentions as "our God," and the people addressed are the Israelites whom he brought out of the land of Egypt, and of the house of bondage. Yet in the "Book of Common Prayer," etc., "according to the use of the Protestant Episcopal Church in the United States," the Ten Commandments are introduced into the "order for Holy Communion" by and through an adroit elimination and exclusion of two most important of the three lines of the verse. The two important particulars omitted are, first, that it is Yahweh, the God of the Israelites (and not God of any other people), who commands; and second, that it is the children of Israel (and not any other tribe or people) to whom the command was given. Furthermore, it may be added that the Prayer Book version is therefore not only erroneous and misleading in the particulars just mentioned, but demoralizing, inasmuch as it specifies, and thereby limits the degree of truthfulness to be sought and prayed for by its communicants, to not bearing false witness *against thy neighbor*. To certain minds two implications might arise: one, that false witness was not prohibited if borne in behalf of one's neighbor; and another, that false witness against persons not neighbors was not prohibited. The Mosaic command was given to ignorant barbarians brutalized by centuries of bondage. Surely if it be necessary to inculcate veracity in Christian churches in the nineteenth century, should it not be of a better quality. Far purer is the Buddhist's "not to bear false witness," or the dramatist's:

"This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Chester Chauncey, at one time Greek professor in Trinity College in England, and afterward the second President of Harvard College in Massachusetts, in his last will and testament condemned himself for his "so many sinful compliances with and conformity unto vile human inventions and will-worship and hell-bred superstitions and patcheries stitched into the service of the Lord, which the English mass-book," that is, "The Book of Common Prayer," etc., "are fully fraught withal."

Dr. Franklin, in a letter to Dr. Price, observed:

"If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed; for I think they were invented not so much to secure religion itself as the emoluments of it. When a religion is good I conceive it will support itself; and when it does not support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, 'tis a sign, I apprehend, of its being a bad one."

The knowledge now common with well-read persons in respect to the religion, ideas and practices of the ancient Egyptians dispels any necessity for supposing that the morality inculcated in the Ten Commandments originated with Yahweh. Far more probable is it that Moses learned it before his acquaintance with Yahweh, and that the first, second and third commandments of the decalogue were made and phrased to suit the arrogance of the jealous God of the Hebrews.

Of Yahweh, and of his words and actions, the opinions nowadays, more or less entertained by certain prominent, intelligent, outspoken laymen, are very different from those of his devotees in ancient Palestine, which subsequently were enforced and upheld by the ecclesiastical organization that for a thousand years and more dominated in Europe, and wherever else it acquired power.

After the publication of Calvin's Institutes, certain Roman Catholic writers declared that Calvin introduced "a God who is deceitful, cruel and inhuman; a God void of reason, justice and goodness, less innocent and less a God than the God of the Epicureans," etc.

President Jefferson, in his letter to President John Adams, dated April 11, 1823, said: "I can never join Calvin in addressing his God. He was, indeed, an atheist, which I never can be; or, rather, his religion was demonism. If ever a man worshipped a false God, he did. The Being described in his Five Points is not the God whom you and I acknowledge and adore, the Creator and benevolent Governor of the world, but a demon of indignant spirit."

Thomas L. Strange, late judge of the High Court of Madras, in his "Legends of the Old Testament Traced to their Apparent Sources," (p. 137-138) remarks that the "divinity of the Jewish dispensation is not to be distinguished in being and attributes from those of the surrounding heathens. Like them he is personified, localized, and fitted with a name."

Samuel Laing, M. P., and subsequently Finance Minister to India, in his volume entitled "Human Origins," (1892, pp. 234-236), comments as follows:

"The Books of the Pentateuch, ascribed to Moses, are full of the most flagrant contradictions and absurdities. . . . These oscillate between the two extremes of the conception of the later prophets of a one Supreme God, who loves justice and mercy better than sacrifice, and that of a ferocious and vindictive brutal God, whose appetite for human blood is as insatiable as that of the war-god of the Mexicans. . . . In Numbers xxxi, Moses, the 'messenger of mankind,' is represented as extremely wroth with the captains who, having warred against Midian at the Lord's command, had only slaughtered the males, and taken the women of Midian and their little ones captives; and he commands them to kill every male among the little ones, and every woman that hath known man by lying with him, but all the women and children that have not known man by lying with him 'keep alive for yourselves.'"

The same injunction of indiscriminate massacre, in order to escape the jealous wrath of an offended Jehovah, is repeated over and over again in Joshua and Judges; and even as late as after the foundation of the monarchy we find Samuel telling Saul, in the name of the Lord of Hosts, to 'go and smite Amalek, and utterly destroy them, slaying both men and women, infants and suckling, ox and sheep, camel and ass,' and denouncing Saul, and hewing Agag in pieces before the Lord, because this savage injunction had not been literally obeyed. Even under David, the man after the Lord's own heart, we find him torturing to death the prisoners taken at the fall of Rabbah, and giving up seven of the sons of Saul to the Gibeonites, to be sacrificed before the Lord as human victims. It is one of the strangest contradictions of human nature that such atrocious violations of the moral sense should have been received for so many centuries as a divine revelation, rather than as instances of what may be appropriately called devil-worship. . . . Nor is it less singular proof of the power of cherished prepossessions that such a medley of the sublime religious ideas and lofty poetry of the prophetic ages, with such a mass of puerile and absurd legends, such obvious contradictions, and such a number of passages obviously dating from a late period, should be received by many men of intelligence, even to the present day, as the work of a single contemporary writer, the inspired prophet Moses."

Professor Wm. K. Clifford, of University College, London, calls Christianity "that awful plague which has destroyed two civilizations, and but failed to slay such promise of good as is now struggling to live amongst men." He warns his fellow-men against showing any tenderness to "the slender remnant of a system which has made its red mark on history, and still lives to threaten mankind," as the grotesque forms of its intellectual belief have survived the discredit of its moral teaching.

Let us turn from Yahweh, the jealous God of the Hebrews, to the gods and goddesses (elohim included both sexes) of Greece and Rome. They and their worshippers became known to us of modern times through such fragments of their literature, arts, etc., as have survived the assaults of invaders more superstitious and comparatively less enlightened than themselves. Their gods and goddesses—Jupiter, Juno, Apollo, Minerva, Mars, Mercury,

Diana, Venus, Bacchus, Aphrodite, Ceres and others—whether personifications of natural powers, or heavenly bodies, or deconstructed mortals, were many of them large-souled, tolerant, sympathetic, lovable and jovial. They were of the people, by the people, and for the people. They each and all represented more or less clearly and fully the highest and dominant ideas of their respective worshippers. In Athens, Eleusis, Delphi and many other places, temples, altars and statues were erected to their honor and worship. So far from being jealous, the Pantheon at Rome was consecrated to Jupiter and all the gods. It is now known as the Rotunda, and was consecrated again (A. D. 607) by Pope Boniface IV., but this time to the Virgin Mary and all the Saints. Yes, large and generous-minded were the religions of Athens in their treatment of Paul while he was in their city; for as Paul passed along in its streets he found an altar with this inscription: "TO THE UNKNOWN GOD." Paul was a Hebrew of Hebrews, a Pharisee, the son of a Pharisee; after the strictest sect of his religion he had lived a Pharisee, and as a Pharisee had zealously persecuted the church. The phenomenal spiritual experience which befel him on his journey to Damascus somewhat enlarged him. He was a propagandist before his conversion, and so continued to be, but from a broader platform. He was a Jew, a Pharisee and a Christian convert. He was a young man, and had not become sufficiently even-minded as a traveler, calmly to observe the temples, the altars, the many marble statues and busts of heroes, gods and goddesses which adorned the most beautiful city of Greece, but mistakingly looked upon them as mere idols worshipped by all the people. So his zealous spirit was provoked within him. Therefore disputed he in the synagogue with the Jews, and in the market-places with them that met with him. Certain Epicurean and Stoic philosophers encountered him; but he was not patient enough to await or ask for further knowledge from them. As he seemed to be a setter forth of strange demons and of new doctrines, some of his auditors were desirous to hear more of what he had to say. They did not stone him, nor lay down their clothes at a young man's feet to take care of, while they stoned him; but they brought him into the Areopagus, and politely inquired: "May we know what this new teaching is, which is spoken by thee?" (Acts xvii: 19). Paul, too zealous to be courteous to his inquirers, began by saying that in all things he perceives they were superstitious, and that he would set forth to them the unknown god, whom they ignorantly worshipped. He then proceeds: "The God that made the world and all things therein." Probably the first sentence of Genesis was in his mind, and he assumed and uttered it as a dogma not to be questioned by any of his audience. But this dogma was then and is now doubted by scientists, philosophers and multitudes of intelligent people. Upon Napoleon had looked over the copy of the "Mécanique Céleste," which the Marquis La Place had presented to him, he remarked to its author, upon the omission in it of all reference to God as the Creator of the heavenly universe. "No," answered La Place, "there is no need of that hypothesis."

It may be interesting, perhaps instructive, to learn what Swedenborg, a seer unequalled till the present century, a man of gigantic intellect and of a high degree of spirituality, writes of zealous, aggressive Paul:

"Paul is among the worst of the Apostles, as he has been made known to me by large experience. The love of self, whereby he was governed before he preached the Gospel, continued to rule him afterward; and from that love he had a passion for scenes of contention and tumult. He did all things from the end of being greatest in Heaven and judging the tribes of Israel."

"That such is Paul's character is manifest from very much experience, for I have spoken with him more than with others. The rest of the Apostles in the other life rejected him from their society, and refused to recognize him."

Recurring now to Paul's assumption that God made the world, etc. (a hypothesis which La Place assured Napoleon there was no need of), let it be noted that it is the same hypothesis assumed in the Massachusetts statute under which Mr. Keeland was prosecuted. The same assumption is also in Article II. of the first part of the Constitution of Massachusetts, wherein the Supreme Being is referred to as Great Creator and *Protector* of the universe. Is it true that there is a Supreme Being? Was Yahweh, the God of the Hebrews, whom Moses saw face to face, such Creator and Preserver? And was the universe ever created and preserved by any being or power exterior to itself? Such questions have been anticipated and thoroughly considered, and in various ways fully answered, in "Nature; Her Divine Revelations," in "The Great Harmonia," and other works of A. J. Davis, the American unequalled seer and harmonial philosopher. "Univercolum" is a new word of his own coinage, than which there is probably no other word more compact, comprehensive and sublime in the English language, or one that indicates more varied and vaster spheres of matter, substance and power. That single word, in the first line, is, as it were, a noble doorway to Part II. of "Nature; Her Divine Revelations."

Legislatures and Congresses may make Supreme Courts, but they cannot create Supreme Gods or Supreme Beings. In respect to the name Yahweh, also to the nature, the functions and oracles of the gods of Egypt, Judea, Greece and Rome, which gods during centuries were obscure matters to European investigators, Modern Spiritualism has shed much light. As for "Divine Beings" or "Supreme Beings," they are mental conceptions, as many and as various as the minds that create them—in some respects not unlike arithmetical numbers. No number can be uttered so supreme but that it can be multiplied, and thereby be made supreme.

"Ask me," says Cicero, "what kind of a Being is God? I will answer in the words of Simonides, who, when the tyrant Hiero had asked him this question, required a day to consider it; when next day he asked him the same question, Simonides required two days more. When he had often doubled the time he required, and Hiero, being surprised, asked him the reason of it, 'It is,' said he, 'because the longer I consider, the more obscure the subject appears to me.'"

Tertullian, one of the Latin Fathers, A. D. 200, referring to Crotus having demanded of Thales a definition of God, but receiving none even after the long time that Thales took for consideration, remarked: Any Christian tradesman can both discover and declare what God is, and from thence can impart to others a full and satisfactory answer, though Plato affirms that the Maker of the Universe can neither be easily discovered, nor easily be described to all men. "It is really better," says Tertullian (*De Anima*, Chap. 1) "for us not to know a thing, because God has not revealed it to us, than to know it according to man's wisdom, because he has been bold enough to assume it." Acting on this philosophy Tertullian's idea of God seems to have been one possessed of, and subject to human passions, griefs and weaknesses, occupying a mortal body.

Aristotle, in his "Metaphysics," commends the answer of Simonides to Hiero in words which Bayle, in his Dictionary (v. 142), says amount to this: "The knowledge of the first principle is so sublime that it might be reasonably said that the possession of it does not belong to man, and therefore, according to Simonides, that possession is the privilege of God only."

The profoundest, the most comprehensive of all knowledges is self-knowledge. "My highest wish," said Kepler, "is to find within, the God whom I find everywhere without."

"Once read thy own heart right
And thou hast done with fears.
Man gets no other light
Search he a thousand years."

May we not, therefore, conclude that progress in self-knowledge is progress in divine-knowledge? and divine-knowledge, life, and practice constitute true religion.

"The human soul is the focalized, concentrated extract or epitome of all the forces and vital laws which fill, inspire and actuate the immeasurable empire of Nature and God." Man's soul is a repository. When a man "knows himself" he has found a treasure opulent with all things ultimate." v. *Great Harmonia*, p. 395.

Are not all the gods and goddesses hitherto known of human origin, or of human conception? As a person comes into conscious union with the essential, the divine, the superior elements of his own being, he comes into knowledge of his God. "Do justice, love mercy, and walk humbly with thy God." (Micah vi: 8); is to some minds one of the most instructive precepts of the Bible. Not to biblical books nor to heathen mythologies did Plotinus, Proclus or certain other wise men of former ages resort to find their God, but to the centre of their own being.

"When thou approachest to the One,
Thou'lt find self thou first must free;
Thou'lt find duplicity put far aside,
And in thy Being's being, be."

The canny Scotchman must have also been a philosopher—he who originated the proverb, "Nearest the kirk, the farthest frae God."

Hyde Park, Mass.

ALFRED E. GILES.

*White's Swedenborg, i: 392.

†De Natura Decorum, i: 83.

[To be continued.]

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

SATURDAY NIGHT.

Saturday night!... As the wan, widowed mother
Croons the low lullaby over the nest
Where her babes cuddle down, she may dream of
another,
And, dreaming, await him—her dearest, her best:
The fatherless lad, who, in sun or in rain,
Shall be her right arm—he is coming again.
Saturday night!... And a sense of the morrow
—Hovers and broods, an evangel of faith,
Over her heart, that, o'erburdened with sorrow,
Drinks deep of its balm as a hope-laden breath—
A breath from the infinite islands of light,
Presaging the Sabbath that follows the night.
Saturday night!... How the long moments daily
Hark! 'tis the music she listens to hear;
The step that is stalwart rings swift through the
alley,
The voice that is heaven thrills deep on her ear;
And a hug and a kiss set all dreaming to flight—
'Tis the one crowning gladness of Saturday night.
Roxbury, Mass. WILL H. WAITT.

British Spiritualists' Lyceum Union.

The above organization held its Twelfth Annual Conference in Milton Hall, Bradford, Yorkshire, on May 9, President, Mr. William Mason, of Burnley.

A delegates' "Welcome" Meeting was held in the Temperance Hall, Bradford, on the 8th, when a grand entertainment was given by the Halifax Spiritualist Dramatic Society, interspersed with speeches of welcome, etc., which were appropriately responded to.

On Sunday morning seventy delegates assembled, and a host of friends, at the Milton Hall. Copies of the *Lyceum Banner*, containing all the reports, and motions for the agenda, were handed to each delegate.

The Secretary's report showed that 16 Lyceums had joined the Union during the year. Five had temporarily closed for lack of workers. The total membership being 84, as against 73 last year. And one honorary member, viz., the San Francisco, Cal., Lyceum. Twenty Lyceums had been opened during the year. The present number of Lyceums were 97, as against 84 last year.

The statistics showed an average total of 903 officers, and 5,638 members. Ten lengthy reports from District Visitors showed a detailed account of Lyceums visited and help rendered during the past year, not including similar work done by the President and Secretary. The system of District Visitors promises to become a mighty power for good in the work, as they impart energy, courage, and render valuable advice and personal assistance to the Lyceums in their several districts; and being close at hand are able to render help to new Lyceums as they are opened.

The accounts of the General Fund showed a balance on the credit side of £39, 9s, 2d. The accounts of the Publishing Department were even better. Showing a balance of £71, 13s, 7d in the hands of the Treasurer.

The reports on the sales of the *Lyceum Manual* showed that 1054 copies had been sold during the year; bringing the total of the fourth edition to 4,433 copies.

Spiritual Songster.—The sales of this splendid collection of tunes were 116 copies; making the total sold 1,071 copies; 300 fresh copies had been bound during the year, leaving 700 in sheets still to bind.

S. S. Hymn Book showed a sale of 649 copies during the year, making the total sold 4,034 copies.

Outlines of Spiritualism showed a sale of 160 cloth, and 19 gilt; making the total sold of the second edition 925 copies.

All the reports were favorably received. The only demerit the Conference made was at the Secretary's action in making a donation of £2 to the General Fund out of his salary of £12. It finally decided to refer the balance sheet back to the auditors for correction of the said item.

Among the more important business the Conference accomplished may be mentioned the instruction to the Executive Committee to draft a new list of calisthenics and Marching Exercises; draft copies of the same are to be sent to all federated Lyceums previous to the next Conference, so that the delegates may come prepared to vote on them. This plan will give all a voice in deciding what is most appropriate.

A motion passed in 1892 on the Temperance question was reaffirmed. The said motion runs as follows: "That this conference recommends the importance of teaching in our Lyceums the principles of abstinence from all intoxicants and tobacco; and to have this question discussed occasionally in group-lessons, or short discussions on it. And where it can be conveniently done, to work a Band of Hope in connection with the Lyceum." The Temperance question is a most important one, as it affects all methods and systems of reform.

The proper naming of Groups has been a vexed question for some time, there being no recognized system or method agreed upon; and as the Lyceum movement is gaining ground, year by year, it was deemed advisable to have some uniform system; and to this end the following resolution was adopted: "That the Executive Committee be instructed to inquire into the present system of naming of Groups in our Lyceums, and to draw up a suitable system for British Lyceums; and to present the same to the next conference in order that the officers' edition of the *Lyceum Manual* may be completed and the Union enabled to contract for the supply of insignia." By this plan Lyceums will be able to purchase banners, badges, etc., of uniform design and color from one central depot, which will greatly facilitate their proper equipment and help to spread the Lyceum cause.

A "Children's Effort" is being pushed briskly forward in aid of the Jubilee Grand National Bazaar to be held in 1898 to raise funds for propagandist purposes. In order to give a greater impetus to the "Effort" the following resolution was passed: "That this Lyceum conference urge upon all Lyceums to take up the matter of the 'Children's Effort,' and that copies of this motion be sent to all Lyceums to make this Effort a great success."

This is far better than sending our children to Orthodox Sunday schools, and engaging them to raise funds for missionary purposes to preach in foreign lands what we deplore and disbelieve at home.

Seeing that next year will be the first Jubilee of Modern Spiritualism, and that it was inaugurated through two girls, the advisability of having a special medal struck to commemorate the event, and each Lyceum member presented with one, was discussed. The question was finally referred to the Executive Committee to consider and carry out if found practicable. I may here state that ten pounds was privately subscribed in the Conference toward the project. I have no doubt that the Spiritualist National Federation will take the matter up at its July conference and cooperate with us. Could not some steps be taken to make the celebration of the Jubilee an international success? I shall be pleased to receive correspondence on the matter, and will lay the same before the Executive Committee, and report on the same.

Important step the following resolution was passed: "That this Conference endorses the action of the Publishing Committee in arranging with Mr. Todd to write some up-to-date and bright Little Manuals on Spiritualism, philosophy, reform, science, morals and religion, for use in our Lyceums; and that they proceed to publish such when ready." It will thus be seen the Lyceums are alive as to their needs and requirements, and believe it is best to provide the same than wait many weary years for the tide of popularity to turn in our favor which will induce private firms to cater for our wants. We fully recognize that this good time is a long way off in the dim future; and the wisest course to pursue was to raise a publishing fund and publish our own literature. This is a practical application of "self-help."

I am pleased to report that the San Francisco Lyceum has joined us as an honorary member. The subscription being twenty-five cents per annum, to cover postage, etc. Chart of membership, etc., sent free. This is the first step toward an international relationship. I shall be very pleased to receive further applications from American Lyceums for honorary membership, and thus establish fraternal relations which shall have for its ultimate object the uniting of both countries in the common bonds of brotherhood and sisterhood.

Mrs. Jessie Greenwood of Sowerby Bridge, Yorkshire, was unanimously elected President for the ensuing year, a female President being deemed most appropriate for the celebration of the Jubilee Year.

In the evening a grand public demonstration was held in St. George's Hall (seating capacity five thousand). The children of the united Bradford Lyceums filled the large orchestra, and sang special hymns, assisted by an efficient orchestral band. Vocal solos were rendered by young artists between the brief, bright and brotherly speeches delivered by the following eminent speakers: Messrs. S. S. Chiswell of Liverpool, W. Johnson of Hyde, Thomas Olan Todd of Sunderland, J. J. Morse of London, J. Armitage of Batley Carr, Mrs. Greenwood, the President elect, and your humble recorder. Great enthusiasm prevailed throughout the vast assembly. At the close a few lukewarm hearts were fired to glowing fervor, and caused to declare themselves as workers in the Children's Progressive Lyceums!

ALFRED KITSON, Gen. Sec'y,
Bromley Road, Hanging Heaton, near Dewsbury,
Yorkshire, England.

CALLING THE ANGELS IN.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our godded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,
When the burden of daytime toll is o'er,
We'll sit and muse while the stars come out,
As patriarchs sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat,
Yet never have hidden them turn aside
And tarry again in converse sweet,
Nor prayed them to hallow the cheer we spread,
To drink of our wine and break our bread.

We promised our hearts that when the stress
Of life-work reaches the longed-for close
When the weight we groan with binds us less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then—we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking guest,
And broken in spirit and shorn of strength,
We drop indeed at the door of rest,
And wait and watch as the days wane—
But the angels we meant to call are gone.

—Margaret J. Preston.

Physical Manifestations at a Lyceum Session.

At 11 A. M., on Sunday, May 30, the Haverhill Children's Progressive Lyceum held a Memorial session, with exercises appropriate to the occasion.

During the exercises my attention was attracted to the children in one of the groups, who were intently gazing at the flags on the platform.

Mrs. Jones, the Assistant-Guardian, informed me she understood that spirit-faces were visible.

I requested Mrs. Jones to sit amongst the children, and report to me what she observed. She took a seat amongst them, and in about five minutes returned, and reported that she had seen three different and distinct faces, and described them. The first was that of a man, the other two were women. The spirit-faces appeared amidst the folds of the flags (using them as a background), and after remaining there for some time would come forth a little, and then dematerialize.

The older members of the groups soon became interested in the phenomena, and Mr. Jones arose, and said that he recognized one of the faces as that of an old comrade in the late war.

Subsequently Mrs. Jones became controlled by Sister Carrie Frost (our one member of the Lyceum now passed on to a higher life), and she manifested her presence by extending her hand, and greeting me. I mentally requested that if spirit faces were visible she should try and manifest in that way, and quite a number of the Lyceum members informed me that they had distinctly seen her.

The phenomena occurred in the bright light of the day, without a cabinet or a circle, or any known medium for that phase present, and lasted over an hour; and of about a hundred adults and children present, nearly one-half, as near as I can learn, witnessed the manifestations.

OTTO HENCKLER,
Conductor H. C. P. Lyceum.

Celebration of Memorial Day.

The Boston Spiritual Lyceum, Sunday, May 30, celebrated Memorial Day in a very patriotic and enthusiastic manner. The hall was well filled, and upon the platform, as guests of the Lyceum, sat Mr. F. A. Wiggins, Harrison D. Barrett, Mr. J. B. Hatch, Sr., Mrs. F. B. Woodbury, Mrs. Mattie Allbe, Mrs. A. E. Barnes and Mrs. M. A. Brown.

After invocation by Dr. Root and singing by the school, accompanied by the piano and cornet, about ten minutes were devoted to a consideration of the subject, which was: "The Significance of Memorial Day."

The consensus of opinion, as expressed by the different classes and members of the school, was that there is no characteristic more peculiar to Spiritualists as a whole than patriotism, and that Memorial Day possesses a peculiar significance to them, as they have no dead, but living friends who have simply arisen to spirit-life; and the great volume of thought going out on such a day, not only to the brave soldiers who gave their lives for their country, but to all arisen loved ones as well, draws them nearer to us than at any other time. It was also suggested that we bear in mind those who are ill and in distress, that they may be comforted and helped by the consciousness of our loving thought.

After the Grand March by the school a very interesting program of recitations, songs and instrumental music was executed by the fol-

lowing members of the Lyceum: Ransom Brothers, Esther Frances Bacon and Winnie Ireland, singing; Mr. Charlie Hatch, violin solo; Mr. J. S. Mansergh, Mrs. Root, Clarence Dutton, Alice Ireland, Mrs. Lang, Ansel Haynes, George Heley, Carl Leo Root and Willie Sheldon, readings.

"Little Eddie," the boy soprano, Mr. A. D. Coule, cornetist, Mr. George E. Schaler, violinist, and Mr. Fred Watson, pianist, also took part in the exercises.

Harrison D. Barrett addressed the school upon the thought of the day. Mr. J. B. Hatch, Jr., presented a bouquet to Mr. Barrett and one to Mr. Wiggins, coming from a small member of the Lyceum, who wanted it known that he took an interest in the lectures that were given in Berkeley Hall as well as in the work of the Lyceum.

Mrs. F. B. Woodbury, a former Conductor of the Lyceum, and wife of the Secretary of the National Spiritualists' Association, was presented, and expressed the pleasure it gave her to be with them.

Mr. J. B. Hatch, Sr., oldest Lyceum Conductor in Boston, related some touching incidents in connection with the late war.

Mr. F. A. Wiggins made some very interesting remarks, which he opened with the statement that the exercises of the afternoon, as presented both by the children and adults of the school, were the most beautiful of the kind he had ever witnessed in his life.

He gave one of his best stanzas for the benefit of the children, who had put ballots upon the table for the purpose. The easy and sympathetic manner in which he approached the little ones quite won their hearts, and greatly pleased the older ones.

The Lyceum is closed for the season, but will be reopened in the fall.

M. M. C.

Original Enigma.

I am composed of twelve letters.
My 1, 11, 3, 12, 5, 2, is a boy's name.
My 7, 8, 4, is what people wear in winter.
My 10, 6, 1, is a part of the human body.
My 9, 8, 4, 11, is to entice.
My whole is a noted spiritual lecturer.

ANNA.

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

Port Huron, Mich.

To the Editor of the Banner of Light:

This city is the mecca of Michigan Spiritualism.

For four consecutive years Anna L. Robinson has ministered to the spiritual needs of the people, with ever-increasing success. Three times it has been necessary to move into larger halls to meet the growing demand, and even now it is not unusual to turn many away for want of standing room. This is a specimen of the work accomplished by a settled speaker. Not every speaker, however, could do what Mrs. R. and her guides have done, but it is more than they could have accomplished in the itinerant way that most of us work.

Of course it is not the speaker alone that has accomplished so much, but the harmonious co-operation of intelligent Spiritualists, who appreciated the value of a competent and worthy worker, and realize the need of steady educational effort; who know enough to retain such talent by the year, instead of wasting half of all they had gained by constant changes, to gratify a diseased craving for novelty; and this method has been steadily adding to their number, and the whole city feels the impress of this splendid achievement.

Mrs. Robinson has organized and drilled a Children's Lyceum which has about one hundred and thirty members, and about forty—if my memory is correct—who have not missed a single session since they first began! The talent and interest manifested, as I saw them, are a credit to the city, the Society, the directors, and all the leaders and teachers, as well as to the cause of Spiritualism and the Lyceum enterprise. Hon. James H. White is a pillar of strength to the Cause, and a faithful supporter of the Association; and Miss C. H. Hubbard, the talented Secretary, is also a Notary Public, and a member of the White family, relative of Mrs. White, and competent to fill any place to which her genius and tastes aspire.

I am surprised that so little has appeared in our papers from her pen since she has occupied the position of Secretary. The work in Port Huron is second to none in importance and progressive success; yet I have rarely seen more than a brief reference to it in our spiritual papers, much less than often appears for transient and comparatively small affairs.

While in Port Huron five days I shared the hospitality of the model home of Bro. White; but it is due to them to say that no word of reference to this notable silence of our papers about Port Huron, and its noble band of workers, escaped the lips of any one of them; and it may be the modesty of the Secretary and speaker that has withheld it. If so, they may scold me speaking right out in meeting.

Here too, I made the acquaintance of Loring Albert Sherman, editor of the *Port Huron Times*, whose conversion to Spiritualism made a sensation some three years ago. He had found nothing in Bibles, creeds, history or science, to convince him that man outlives physical dissolution; but he found the evidence in Spiritualism, and triumphantly proclaimed it.

Through Mrs. Robinson he received indubitable proof of some things quite astounding, and the whole story is told in his great book, "The Science of the Soul."

Mr. Sherman is a very busy man, as well as highly gifted, but he finds time to investigate spiritual science, and defend his convictions when attacked, and his critics soon learn that it is decidedly the safest way to let him alone.

On Tuesday evening, before I left the city, a company of about twenty surprised Mrs. Robinson at her home, 123 Water street, and for about three hours the social exchanges and spiritual flashes touched the secret springs of kindred natures and evoked the echoes of glad tidings that made the hours sweet and full of uses.

After nearly two months of wanderings I am home again, and find Mrs. Howe feeble but full of sweetness and light.

LYMAN C. HOWE.

The Woman's Progressive Union, Brooklyn.

To the Editor of the Banner of Light:

THE BANNER having received my report (semi-annually), regarding the work of the Woman's Progressive Union of Brooklyn so favorably, I make another attempt to send in the last report of this season's work regarding our social entertainments. But before going any further, allow me to correct a gross mistake in my former report, viz.: in giving the names of the officers elect of our Society, that of our General Secretary, Mrs. W. T. Smith, 1043 Bedford Avenue, had been omitted, and, as the office of General Secretary is one of the greatest importance, we wish to voice this correction with as much power as possible.

Friday evening during the past season had been set apart for sociality, in every manner, shape and form. Social interchange of thought, social gathering around the festive board, and a social trip of the light fantastic toe by the young people, together with entertainments of every variety and color. Concerts, dramatic and pantomime selections were among the numbers on the program of our Friday evenings.

Our closing entertainment was held on Friday, May 28, being different, however, from all the others, but nevertheless unique in its way.

Many and loud had been the objections to the hall in which we were holding our meetings—regarding ventilation, platform and other

accommodations—so the joyful and pleasant feeling of having reached the point of removal to a better hall reigned supreme.

The officers of the Society all took part in the exercises of the evening, which we might well term "selected," as every one gave what they could, and no one was expected to be criticized, being the winding up of the season's sociality.

Father Greene headed the list with a humorous song which he sang fifty years ago, it being very much enjoyed by every one present.

Bro. LaFumée followed in a vein of general praise to the ladies of the W. P. U., who have carried on their meetings so successfully during the last three years, closing his remarks with the assurance that the Friday evening social entertainments had become a necessity to him, as he looked forward to that day all the rest of the week.

Mr. W. T. Smith followed with a few pleasing remarks, also Col. Graham, who assured the strangers present that he would not be a member if the ladies had not the entire charge of it, as there had been no subscription list circulated, no begging done of any kind whatsoever. They paid their dues and their door fees, and had all the enjoyment they wanted, the ladies doing all the work, and certainly should receive credit therefor.

Mr. Fremonger and Mr. Zwahlen made a few but very appropriate remarks, after which all the elected officers present responded in humorous as well as complimentary remarks.

The Chairman announced that a song had been composed, and set to music, by Mrs. F. K. Sieber, after the very popular song of "Oh! Promise Me," changing it, however, into the Woman's Progressive Union, or, in other words "We Promise You." The first verse of this song was as follows:

We promise you to-night we'll leave this hall,
And never more return here in the fall;
We'll hold our meetings at another place,
Where chairs will not turn over on our face,
Oh! friends, we'll take you there the month of June,
And trust you'll bring your money to us soon,
To that Academy called Walsh's Hall,
Where we will welcome one and all.

The singing of this song was received with an outburst of laughter, as the singer was presented with a bouquet of paper flowers, attached to which was a huge card, bearing the letters "W. P. U."

Mrs. Sieber favored the audience with the song "Tender and True," after which refreshments were served, the younger people enjoying themselves dancing, whilst the officers and members of the Union were busy packing up their belongings in the ante-room, ready for removal the following morning—Saturday.

Sunday afternoon and evening found us comfortably seated at our new hall, Walsh's Academy. Mr. Thomas Grimshaw, being on a visit to Brooklyn, kindly officiated in the afternoon, giving us a short talk on practical Spiritualism, which was listened to with marked attention by every one present.

Mr. Ed. Forman followed with tests, again astounding many with his remarkable psychic powers.

The evening session was also a very interesting one, Judge A. H. Dailey delivering the opening address, being followed by Mrs. May S. Pepper with remarks and tests, which were excellent in every way.

This closes one of the most prosperous as well as enjoyable seasons of the Woman's Progressive Union, and as I bid adieu to all our good brother and sister co-workers, to all our esteemed and dear friends, pitching our tents for the coming months among the Catskill Mountains, let us live in hopes that the coming first of September will find us united in love and sympathy, ever ready and willing to work together and obey the call for the grand cause we all love so much.

ELIZABETH F. KURTH.

Written for the Banner of Light.

Suggestions.

BY T. AMELIA MOORE.

I am not a pronounced Spiritualist, but am a member of an Orthodox church, and from childhood was brought up under the most radical church discipline. Peculiar circumstances of an interesting character have resulted in my investigating the grand, yet simple, philosophy of Spiritualism, and I am open to conviction on any subject or doctrine, but claim the prerogative to sift the wheat from the chaff. I have familiarized myself with the works of some of our standard authors, and derived benefit and companionship from the same.

Having read many criticisms on the "Law of Psychic Phenomena," by Hudson, I was anxious to gain access to the work, when I was very unexpectedly brought to me by one of our professional friends, who evidently feared I was being drawn into a vortex from which I could not readily extricate myself. After a careful and thoughtful perusal of the book, with an earnest desire to discover some new thought, which might act as a beacon-light on the boulevard of my investigation, I have been obliged to sum up the entire compilation of works in this one synopsis: It is only the opinion of one man, proving nothing of value, and open to criticism. There are many points the author refers to I would like to touch upon, but space and time forbid. One strikingly illogical argument is that touching on insanity, page 327. Being at home in a physician's family I have had opportunity for observation, and among the many sad cases of insanity, I have never known one who was in the least interested in Spiritualism, or at all familiar with the philosophy, but quite the contrary. Over-zealous religious fervor, injuries of different characters, loss of loved ones, etc., were the chief causes.

Will some of the professional men among Spiritualists give the ratio of cases of insanity among mediums, as compared with other causes?

Again, on page 335, touching on morals, I have met representative people among Spiritualists, and only such, who would be an honor to any church or locality, superior in intellect, and exceptionally high moral character. True, he makes exceptions, but why allude to it? Can he not point to black sheep in every community, sailing under the colors of our own orthodox tenets, and living double lives? We have no authenticated proof that David was a medium, a man after God's own heart, yet he walked down the "side aisle" of morality, according to ancient tradition. Of Solomon, I never read that he was a Spiritualist, and I have no authority for saying he was a Quaker. Infer he was a "free thinker"; at all events, Bible history tells us he had more than one wife. Mr. Hudson speaks of Jesus's marvelous power and success as being due in a considerable measure to his habit of reticence. I consider this the secret of Solomon's domestic happiness. It seems absurd to cite instances of highly reputable citizens, pillars in our churches, whose gilt-edged reputations have been slightly tarnished by their stepping aside from their code of morals. I admire honor, and repudiate the idea that this stigma (for stigma it certainly is) rests on Spiritualist adherents only.

Another thought which presents itself forcibly to me is this: He attributes none of the mediumistic gifts or phases as coming from spirit sources, all being produced by telepathic communication with the subjective mind. In writing of Jesus he says: "He was a man and merely a man in his physical life and manifestations, and differed from man only in the degree of his faculties and in the possession of the intuitive power of the perception of the laws of the soul, in its relation to the physical world and to God."

Previously, on page 338, he states: "Christ transmitted his power as a sacred heritage to all mankind (referring to 'mental therapeutics')." The point is this: If Christ transmitted the healing power to all mankind, is it not feasible that the "different gifts" referred to elsewhere in the New Testament could as readily be transmitted and successfully utilized by his followers?

In closing I will quote from his words: "To seek to cast a shade of doubt on the verity of 'His' teachings, to intimate a want of harmony between his practice and his precepts, is to attempt to rob him of the honor and glory due to one who was able to divine the funda-

mental laws of our being nineteen hundred years before his teachings could be verified by the inductive process of science, and to destroy the force of the strongest internal evidence of the truth of sacred history."

June Magazine.

THE ARENA.—The opening paper is by Hon. John D. Phelan, Mayor of San Francisco, on "Municipal Conditions in California," in which he makes a strong plea for the exercise of more rigid control over private corporate monopolies. Hon. W. P. Fishback, President of the Western Association of Writers, writes on "Railway Financiering as a Fine Art," and exposes the swindling that has accompanied the exploitation of new railways in many States during the past twenty years. Gordon Clark proposes, as "The Ultimate Trust-Cure," that the people should impose an annual tax of two percent on all property. In a thoroughly practical paper on "How to Reform the Primary-Election System," Edward Insley, city editor of the *Chicago Tribune*, deals at length with that much-vexed question. Judge Charles R. Grant, in "Fidelity in the Social Compact," pleads in favor of more thorough moral teaching in the public schools. In "Children of the Other Half," Prof. Hull of Swarthmore College, Pa., gives an interesting and sympathetic account of the condition and life of the children of the poor in the slums of New York. Dr. David Starr Jordan, President of Leland Stanford, Junior, University, in an interesting paper on "The Heredity of Richard Roe," demonstrates how in any given person the laws of heredity work out with regard to the transmission of ancestral qualities from both the paternal and maternal sides. The Editor's Evening is full of topics of the day. There are also many poems by well-known writers. Arena Company, Copy-right Square, Boston.

RECEIVED: *The Household*, 110 Boylston street, Boston, Mass. *Cassell's Family Magazine*, the Cassell Publishing Company, 31 East 17th street (Union Square), New York. *Woman's Home Companion*, Mast. Crowell & Kirkpatrick, Springfield, O. *The Magazine of Art*, the Cassell Publishing Co., 31 East 17th street (Union Square), New York. *The Phenological Journal*, Fowler & Wells Co., 27 East 21st street, New York.

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Take Horsford's Acid Phosphate.

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Gifts to the Veteran Union Home, Not Previously Acknowledged.

By order of the Board of Directors of the Veteran Spiritualists' Union, thanks are given to the following donors of useful articles for the Home at Waverley:

Mrs. J. Otis Marshall, Lynn, sheets, silver teaspoons and tablespoons; Mrs. M. C. Chase, Lynn, pillows; Ladies' Spiritual Union, Lynn, one comforter; Mrs. John L. Robinson, Lynn, one comforter; Mrs. Oliver Delie, Kendall Green, Weston, one dozen breakfast plates, one-half dozen teacups, one-half dozen saucers, one-half dozen butters, one pillow; Ladies' Spiritualist Industrial Society, Boston, one comforter; Mrs. Capt. Alfred Nash, Onset, three garden rakes; Mr. L. L. Whitlock, five baskets of pansies.

N. P. SMITH,
Sec'y of Board of Trustees.

May 26, 1897.

STATES OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me, and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLASSON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & Co., Toledo, O.
Sold by Druggists, 75c.

May 22.

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SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (from 99 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash—Orders for books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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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.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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, JUNE 12, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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Banner of Light Publishing Company.

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.

Bunker Hill Day.

Thursday, June 17, being a public holiday in Boston, the BANNER OF LIGHT ESTABLISHMENT will be closed on that day.

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.

Spiritualist Societies.

As the local Spiritualist societies are now adjourning for the summer vacation, it is fitting that their methods of work should be briefly considered, in order that Spiritualism may be advanced more rapidly when the season reopens next autumn. Many societies have done excellent work, and have held the flag of Spiritualism high above the ramparts of human thought in full view of all passers-by. The talent employed have given their best thoughts, and have sought to impress upon the minds of their hearers the necessity of living their Spiritualism in their every-day lives. It is a pleasing thought that during the past year some of the most scholarly and influential people in our land have been led to give Spiritualism a more respectful hearing than ever before. Many doubts have been removed from the minds of the sorrowing through clear-cut demonstrations in the presentation of phenomena at these local meetings.

All of these facts clearly prove that our local Spiritualist societies have done a good work in a majority of instances at least. Having done well during the past year, cannot some plan be devised by which better work may be done next year? Many of these societies are numerically and financially weak, and steps should be taken by all societies to remedy this defect. Business men are not attracted to organizations of any kind unless they find them conducted upon business principles. This applies to Spiritualists with double force, because of the utter lack of business-like methods in the management of the platform of the average society or of its finances.

In our desire to avoid everything of a churchly nature, we have gone to the other extreme, and allowed lawlessness, instead of law and order, to manage or mismanage some of our societies. A good parliamentarian as presiding officer, a business-like secretary, treasurer, and executive committee, can be found in every society, and they cost far less in the end than do those who were elected because "they are just as good as they can be," or because "they are just too sweet for anything," without any regard to their qualifications for the official positions to which they were chosen. A reform in this direction would be the means of doubling the membership of scores of societies in a single season. We should not be afraid to follow a good example whenever we see one. The church has a striking object-lesson in business methods that all Spiritualists can well afford to study.

Many local societies are so loosely organized that they have no cohesive power. One man or woman does about all of the managing there is done, places questionable or half-developed talent upon the platform, acts so eccentrically as to amuse and then disgust the people in attendance, thereby causing them to stay away from the meetings, and making Spiritualism the laughing-stock of the community. A closer union of the people, a good board of officers, a brief but comprehensive constitution and code

of by-laws, would soon place the affairs of the society in shipshape order, and cause the people to feel at home as soon as they enter the hall.

The frequent change of speakers on the part of nearly all societies is another source of weakness, and results in great injury to the Cause. It has given the people a spiritual dyspepsia, which only heroic measures can cure. Pepsin is good for mild forms of the disease, but in view of the fact that some societies employ three different speakers for a single Sunday, while others must have a new one every Sunday, at least, clearly proves that stronger remedies are now required. One lecture gives the speaker no opportunity to impress his personality upon his audience, and affords him no chance to elevate the moral tone of a community by his presence.

Even one month is too brief a time for a speaker to do his best work, and to effect permanent results in the way of reform in any society. The strength of the church consists in the unifying of its members through the knowledge gained by the clergyman of the real needs of the people by timely visits to their homes. The poor have their sufferings relieved by this method, and the sick are promptly succored by the members of the society. In Spiritualism, at present, our speakers have no opportunity to ascertain the material, moral or spiritual needs of the people; nor are there working committees to care for the sick and afflicted in the majority of societies. Men and women can go to some Spiritualist meetings month after month, yet know no one of the members at the close of the year.

We feel that engagements by the year, or for a term of years, would be the best method of curing our ills in this direction. We must rid ourselves of our dyspepsia ere we can properly digest the spiritual food set before us. We can appoint visiting committees to care for the sick, reception committees to welcome visitors and strangers, and committees of relief and emergency, as occasion may require. We can practice our Spiritualism daily by helping some one else a little, instead of working only for self. A settled speaker costs less in the end than does our present itinerant system. He will accept a smaller salary, and can enter into the lives of the people in such a way as to bring them closer together in thought and feeling, thereby curing local jealousies and bickerings. This will result in a healthy increase of revenues, and redound to the good of the Cause in more ways than one.

There is another feature to which we must call especial attention in all kindness of thought. It is the present method of raising money for the support of our meetings. If we were in the church, we would be visited at the close of each year and asked how much we were going to give to the Lord to sustain preaching for the next year. Many of us would promptly sign our names to a pledge of fifty or one hundred dollars and think nothing of it. We would expect to do it, and consider it a privilege into the bargain. We would be supporting our religion, hence would feel a pride in doing our part. Why should we feel differently in Spiritualism? Why should those who earn the same salaries as Spiritualists that they did as Methodists give less to Spiritualism than they gave to their former church?

One of the reasons is that the management does not act in the same business-like manner. No church ever had a ten cent fee charged at the door, nor made its pastor's salary depend upon such an uncertain stipend. Men and women united in contributing enough to meet his salary, and other expenses in full. A door fee makes a speaker and medium feel as if he were a dime museum freak, or a curio brought out semi-occasionally to satisfy the wonder-eagerness among the people. It virtually makes a show of Spiritualism, and puts its presentation upon that level, and none other. The presentation of questionable phenomena has contributed largely to this deplorable result, and turned thousands of our very best people away from our halls.

We are not condemning the workers of past years, nor their methods of work. They did nobly, and made it our duty to do better than they did, because of the improved conditions that obtain to-day. We have the light of their experience, and should profit by it. The dignified methods of work found in the churches can be emulated by us as Spiritualists with no little profit. The objectionable elements will disappear when systematic effort prevails, and not before.

At the opening of each season, every society should appoint an active Finance Committee to visit the people, take their pledges over their own signatures, and raise the amount required for a year's work in said society. Abolish the door fee, and take collections when required for special purposes. The general public will respond to the change, and Spiritualism will take a long step forward. The intelligent progressive people will soon see that the meetings held in out-of-the-way halls for individual profit only, where phenomena of little or no value are presented, constitute no part of true Spiritualism. They will forsake all such places gladly, and flock where a sweet spiritual atmosphere prevails, where instruction can be obtained, where phenomena and philosophy can be found of a reliable and helpful nature, and where they will feel at home among kindred souls.

Our present course of action is suicidal. Societies rise and fall, Spiritualism languishes and flourishes alternately, simply because of the attempt to make the general public pay for our Spiritualism instead of doing it ourselves. In not a few cases the people hang back, hoping one or two wealthy Spiritualists will bear the entire expense alone. This is the acme of selfishness, and has no place in Spiritualism. We should be above trying to get something for nothing. Every speaker of ability is at a great disadvantage under the present system. If he is not a great curiosity he does not "draw" enough to "pay" expenses, although his inspiration may be of the highest and purest kind; hence he is black-listed for the next season at least. The society then takes another tack, calls in a remarkable test medium, who fills the hall, brings in large collections, pays up the deficit of the last speaker and makes the society happy.

This action causes trouble between the speakers and mediums. The latter feel that they are used for the purpose of paying up the old debts caused by the former, who retaliate by declaring that they are not sensationalists. Both phenomena and philosophy are necessary, and we should have both upon the platform. But until our affairs are reduced to an orderly form, until we are as devoted to Spiritualism as we were to our Church, until we cease striving to obtain something for nothing, until we cease our invidious distinctions between our workers, the present untoward condi-

tions will remain with us. Peace and good order will come when we seek them in the right spirit; then the undigested, the sensational and the trifling methods now apparent in our work will depart forever, and Spiritualism will be the panacea for the ills of all mankind.

Religious Prejudice.

The editor of the Lawrence (Mass.) Journal is deeply concerned at the progress Spiritualism is making in his city. He refers to the First Spiritualist Society of Lawrence as "a mysterious, semi-religious body of spirit penetrators, ghost-walkers, and otherwise hard-to-comprehend body of men and women," and closes his remarks with the statement that the spirit business in that city has gone and is going a little too far. We can hardly realize that such words as the above can find place in the columns of any newspaper of the present day. The editor has deliberately libelled a large number of the most intelligent citizens of Lawrence, and insults all investigators of psychic phenomena without attempting to justify his course in even one particular.

Ignorance and stupidity may have been excusable among the clergy in the middle ages, and among the masses two centuries ago, when our ancestors were persecuting the witches; but to find them cropping out in the editorial sanctum of a secular newspaper, at the close of the nineteenth century, is a marvel of greater note than the myth of Samson, or the floating axe. Wholesale denunciations and abuse of Spiritualism and Spiritualists are only resorted to when no legitimate arguments against them can be presented. No doubt the Lawrence editor knows nothing whatever of the phenomena, the science, the philosophy, the religion and literature of Spiritualism. He, therefore, feels that he knows all about it, and is qualified to speak concerning it.

We venture to say that he does not know that the most intelligent men and women, scientists, scholars, statesmen and writers on both continents are avowed Spiritualists. He does not realize that there are over one hundred journals published in the interests of Spiritualism, only one-fifth of them being in the English language. He has either forgotten (or never knew) the fact that John Pierpont, Robert Dale Owen, Epes Sargent, Wm. Lloyd Garrison, and other leaders of thought in New England, were devoted Spiritualists. In short, he has no conception of the present standing of Spiritualism, nor knowledge of the characters of its adherents. Lawrence Spiritualists need have no fear of the editor's condemnation. He has judged them by himself, and measured them by the inch rule of his own egotism.

The cause of the editor's mental perturbations is the visit of Mrs. Jennie K. D. Conant to his city on several occasions, as a lecturer upon Spiritualism. She probably gave him some facts that contravened his theories, hence like the wise man that he is, he at once decided, "so much the worse for the facts." Were he not a newspaper man, he would merit very little attention at our hands; as it is, he deceives the public with statements both false and misleading in regard to Spiritualism, hence must be corrected. President Peugill, of the Spiritualist Society, publishes an excellent defense of Spiritualism in the Lawrence Press, to whom the editor of the Journal says he will reply at an early date. Before doing so, we most respectfully advise him to devote some weeks to the study of Spiritualism in all its phases. He will then be qualified to speak concerning it, and his words will have greater weight with the public. No man can teach that which he does not know, the Journal man not excepted. He should begin with the alphabet of Spiritualism, and then go on to its higher branches, with a mind devoid of all prejudice. He will then ascertain the truth, now an unknown quantity to him. No doubt the illustrious company of scholars and scientists whom he will find in the ranks of Spiritualism will so overshadow even his egotism as to induce him to treat Spiritualists with common courtesy at least, hereafter. Let us hope he may be led to see the light, without resorting to trepanning, which is so often necessary in similar cases.

Organization.

Under the caption Spiritualist Societies, our readers will find some reasons given for a more thorough, business-like organization among Spiritualists. But there are other grounds of equal importance that require attention along the same line. Cooperation has been the medium through which every great reform has been given to the world and every blessing obtained for mankind. It affords mutual aid and protection in the time of need, and is a safeguard against every foe that may beset human beings. The Christian Church owes its present prestige and power solely to the principle of cooperation. Its splendid edifices, its furnishings, its public benefactions, its schools, hospitals, homes for the aged and orphans, all testify to the practical application of cooperative effort.

Spiritualists have few or none of these practical expressions of their religion to exhibit to the world. One speaker has said, "We have been developing the soul of Spiritualism for several decades, and have not needed a body until the present time; now, however, we require a strong, healthy body, through which the soul of Spiritualism can express itself to the world."

Machinery is always necessary for the accomplishment of material results. This is true in Spiritualism. We have had the Soul for many years, and it has affected a great deal of good in a spiritual way; but that soul cannot do the work for humanity that Spiritualism asks to have done unless it materializes its spiritual thoughts in institutions for the education and protection of the people. Schools, colleges, sanitariums, hospitals and homes for the indigent are absolute necessities among the Spiritualists.

An educated corps of speakers and mediums is required in order that Spiritualism may keep pace with, say, be in advance of the times. Scholarship is demanded everywhere, and the Spiritualist platform is the place of all others where we should find the highest scholarship of the two worlds manifesting itself. Rhetoric and grammar may be scoffed at by the thoughtless, but intelligence wins its way in the end, and a logical argument, tastefully arranged in smooth, grammatical sentences, never fails to command for itself a respectful hearing. The old idea that the "dear spirits" will educate us is but a scape-goat upon which to cast our errors, as Jesus is the scape-goat for the Church. To let any one else do something for us that we ought, and are able to do for ourselves, is criminal. The spirit-world asks us

to be something more than young robins, to open our mouths and swallow as spiritual food whatever may chance to fall into them, without one word or question as to its value as food. Through organization only can we hope to establish schools that will show the world the real value of our Spiritualism.

Homes for the indigent and superannuated speakers and mediums are also necessary, but they can never be founded unless organization becomes more thoroughly established. The Waverley Home is a step in the right direction, but it is not yet ready to receive inmates, although frequent applications are being made for admittance. The Home must be paid for, and endowments secured, otherwise it can care for no one. A closer union of the Spiritualists of the land is an absolute necessity in this direction, hence organization is the one thing to be desired and worked for.

Protection for honest mediumship is another matter that only organization can affect. True mediumship could care for itself were it not brought into daily competition with the counterfeit that is now waxing so fat and strong because of our lack of cohesiveness. Emboldened by their own arrogance, covetousness and cupidity, the frauds and fakirs, finding no tribunal in our ranks before whom they can be called to account for their misdeeds, have organized themselves into a secret brotherhood for the purpose of facilitating their nefarious schemes through an exchange of tests, paraphernalia or information about certain mortals or spirits.

This can only be overthrown by systematic organization on the part of all lovers of truth, right and justice. We know of instances where a counterfeit medium has had spies for weeks at a time upon the track of individuals to whom he wished to give a startling test, seeking information in regard to them. Such cases are not far removed from Boston, and can be found in many other cities as well.

These facts are known to the general public, and a remedy is asked for. The outside world asks the Spiritualists to do a little housecleaning, and to remove the stains that now besmirch the fair escutcheon of Spiritualism. Honest mediumship is thrown into the shade by the tricks and deceptions of the fraudulent, and is classed with the disreputable by our opponents. The wheat must be winnowed of all chaff, and the golden grain of truth only be given to the people. The remedy is at hand if we will but use it. Close up our ranks; heal all local differences; work for principle instead of self; call the worthy ones together; denounce all fraud; place business men and women to the front as leaders; cease to retail gossip, scandal and slander; place clean Spiritualism before the public in halls where people can go and not destroy their self-respect; weed out the fake elements; put in attractive music; introduce social features to attract the young people—in brief, organize, organize, organize, and the victory is won.

The Babe Will.

This important instrument will soon be tested in the courts of the District of Columbia. It will cost fifteen hundred dollars to make a proper defense in the case. The estate at stake amounts to over eight thousand dollars, which the testatrix wished to give to Spiritualism. This property will fall into the hands of parties who are not entitled to it unless the Spiritualists of the land make a vigorous defense of their rights. Are there not fifteen hundred readers of THE BANNER who will gladly give one dollar each for this good cause? Are our Spiritualists asleep, that they fail to recognize the importance of defending this will?

An adverse decision establishes a precedent that will be used against our people for many years to come. The religious prejudices of the judge and jury may cause an adverse decision anyway, but it is our duty to put up a vigorous fight for our rights. The arisen spirit of Mrs. Babe is anxious to have Spiritualism benefited by her donation. Let all true Spiritualists aid her in carrying out her well defined wishes by giving one dollar each to the good cause. Our dollar is ready at any time. Who will join us? Where are the National Spiritualists' Association State Agents and Missionaries? Will they not act in the matter? Prompt action is necessary, as the case may be called at any time. Send all donations to Francis B. Woodbury, Secretary National Spiritualists' Association, Washington, D. C. All Spiritualist papers are requested to publish this notice.

Blacklisted.

"It is a painful fact, but nevertheless true, that over five hundred clergymen, in various parts of the United States, have been blacklisted by the railroad officials for one and the same offense—violation of the rules relating to the half-fare tickets usually granted to the religious fraternity. The violation consisted, in some cases, of procuring half-fare rates for personal friends by misrepresentation of their calling, and in other cases it was selling a half-fare ticket at a slight advance upon its cost, and yet considerably below the full fare rates of the company that granted it. In either case the offense is a mean and contemptible one."—Los Angeles Times.

If the half-fare privilege were to be abolished, there would then be nothing to tempt the poor clergymen to sin in this way. How long will it be before the railroad authorities cease to put stumbling-blocks in the paths of those who are supposed to be piloting the people heavenward? Again we enter our plea for "equal rights for all, and special privileges for none!"

The New Orleans Picayune, in its issue of May 27, devotes two columns to an account of the experiments of Prof. William Crookes with the phenomena of Spiritualism. Prof. Crookes has been ridiculed by the outside world because of a speech made by him before the Society of Psychical Research in January last, in which he affirmed his belief in certain manifestations of a spiritualistic nature. The Picayune states that Prof. Crookes is not a Spiritualist, and affirms that Lyman J. Gage, of President McKinley's Cabinet, is also interested in psychic lore. So far as we know, Prof. Crookes, like Prof. Alfred Russel Wallace, is an outspoken Spiritualist, while Sec'y Gage was deeply interested in the report of his even being interested in Spiritualism. He affirmed last March that he had never attended a Spiritualist séance, and knew nothing whatever about Spiritualism.

The Advocate of Common Sense, Jacksonville, Florida, recently contained an able editorial upon "Secularism and Spiritualism," in which the fallacies of the former were most completely exposed. Evidently Bro. Buesing is a Spiritualist, for he certainly is well acquainted with the scientific, philosophical, and religious aspects of Spiritualism.

Free Speech.

We learn from the Atlanta Constitution and Commercial that one W. W. Hoskins, a delist, has been silenced in Atlanta, and forbidden to preach his doctrines in the streets of that city. It seems that he obtained a permit for street preaching from the police authorities in the usual way, and for about thirty days was unmolested. His delictic teachings shocked the pious Christians of Atlanta, and they had him arrested. His permit was cancelled by the Chief of Police, and the judge imposed a fine, which was promptly paid. The charges against him were obstructing the streets and disorderly conduct.

The Commercial thinks Hoskins deserves his fate, and that the Judge did the right thing to silence the bold infidel. The Constitution is not quite so extreme in its views, and feels as if it might be that Hoskins has been deprived of his rights as a citizen of the United States. The former wants all such cranks silenced, while the latter is more progressive and tolerant in its views.

If Hoskins obstructed the streets, and was guilty of disorderly conduct, then he should be punished, in common with other offenders. But were not those charges made as a subterfuge, in order that his delictic principles could be taught no longer? It seems to us that a gross outrage has been committed in this case. It is a decision that should be overthrown, for it is a serious menace to the expression of liberal views of all kinds. Unitarians, Jews and Spiritualists may yet feel its effects.

The Chicago Mass Convention Postponed.

Owing to the sudden transition of her sister, Mrs. Richmond is unable to make the necessary arrangements for the State Convention in Chicago, June 18, 19 and 20. The Convention has therefore been postponed until autumn. Due notice will be given of the meeting, and no doubt a fine State Association will be organized.

Free speech and popular liberty had a narrow escape in the lower house of the Prussian Diet recently. It rejected by a small majority a bill amending the Law of Association, giving the police arbitrary power to close any public meeting they saw fit, and to dissolve societies to which they were opposed or took exceptions. The youthful Emperor favored the bill, and must have been bitterly disappointed at his defeat. Even the Social Democrats and Anarchists can hold their meetings under the present law. It is gratifying to know that even a small majority of the Prussian lawmakers pronounced in favor of popular liberty.

We learn from The Medium, Los Angeles, Cal., that James G. Clark, the beloved "poet of the people," who has been very near the border-land during the past few weeks, is now improving in health, with good prospects of recovery. The American nation will send forth a glad song of rejoicing at this most welcome news. James G. Clark is revered by the people, and cannot well be spared from earth life for many years to come. May the balm of healing enter his California home, and speedily restore him to his friends in his usual health and strength.

An exchange, speaking upon the subject of cremation, ventures the opinion that it will soon be prohibited by law. This would be an attempt to reverse the wheels of progress. Cremation has come as a blessing to the race, and its growing popularity with the masses indicates that the people recognize it as one of the great sanitary measures of the age. It is here to stay, and any legislation upon the question of burials will rather be the prohibition of interments in the earth than by the purifying process of fire.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Ludlow, Vt., June 18, 19 and 20. The Vermont speakers and mediums will be present, also Mrs. Sarah A. Byrnes of Boston, and Dr. W. B. Mills of Saratoga, N. Y. Round-trip tickets from the large towns can be obtained at reduced rates, good for return trip on June 21. An interesting program has been prepared and a good time may be expected.

Rhode Island is awake, and will hold a mass Convention in Providence on June 30, for the purpose of organizing a State Association, under the auspices of the National Spiritualists' Association. Mrs. Ida P. A. Whitlock, State Agent of the N. S. A., has charge of the preliminaries, and will be assisted by many of the able workers in all parts of the State. Her address is 27 Atlantic Avenue, Providence, R. I.

The Progressive Thinker, in its last issue, quotes THE BANNER's leader upon the subject of "Ordination" in full, with comments of approval. We thank our esteemed contemporary for the compliment given us, and are glad to know that it is in full sympathy with THE BANNER's position. Spiritualists in general will take the same view when they have studied the question carefully.

One or two discouraging letters have been received from Maine in regard to State organization. We saw ten thousand people at one meeting in Etta ten years ago, some of whom must yet be in the form. "While there is life, there is hope," and we trust that a rousing State Convention may yet be held there. What say the State Agents of the National Spiritualists' Association?

The Syracuse, N. Y., Standard of May 31, contains an excellent review of the Memorial Address of Dr. W. W. Hicks before the Spiritualist Society in that city on the 30th ult. The lecture was characterized as one of great power and eloquence, and out of the usual line. Wherever the Spiritualists are duly organized, they always command the respectful attention of the secular press.

Prof. J. Jay Watson, violinist, and Miss Annie Watson, pianist, assisted by other well-known musical artists, will give an entertainment at People's Temple, Columbus Avenue, corner Berkeley street, Monday evening, June 14.

As we go to press we learn of the transition of Mrs. Emma Scott Hammond, North Cuba, N. Y., only sister of Mrs. Cora L. V. Richmond of Chicago. The obituary notice will appear later.

We learn that Dr. C. H. Figuers has held a series of successful test séances in Jacksonville, Fla., during the past few weeks. He will spend the summer at Casagada Camp.

SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 30, 1897.

Spirit Invocation.

Oh! thou divine Spirit, again we approach thee, seeking knowledge, recognizing thy power in all things. We come this morning humbly asking for what is best. As we open up the channel that the spirits may be able to communicate, may they make their imprint so clear and so tangible that mortals may recognize it, that they may become conscious of the power that comes to earth-life, and understand the law that governs spirit-control. Guide us while we are doing our duties here, guide us under all conditions of life, and above all things, give us light, knowledge and understanding, and make us all students of the higher law. May the sun of wisdom penetrate the clouds of superstition, destroy all evil, and bring in a realization of true Spiritualism. We are thankful this morning for the blessings we have received. Many earth friends here have welcome spirit voices in their home-lives; many have longing hearts and willing hands who yet are holding back through doubt. Help us to overcome their doubts this morning, so that they may throw open wide the doors to enjoy sweet communion with the angels.

We ask a blessing upon all this morning, whether they are in sickness or health; we ask thy ministering angels to be with us all to help us to know the power of life, and to give us the victory over all ills now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Capt. Charles K. Tucker.

Good-morning, Mr. Chairman. Well, I am glad to come in this morning, but I did not know much about Spiritualism when I passed out of the body; in fact, I don't know much about it now; but they have informed me that if I can only come here and communicate with the friends in earth-life I shall be made to understand it, and others will help me to comprehend it; and so I have been around here so many, many times. I would like to have people understand that death was not such a dark condition after all, and that while in earth-life we are apt to have peculiar ideas of death, but we realize that death is more a life than the life we left, and I would like to have the people know that I have found things in spirit a little bit different than I thought. I had many that had gone on before me, and I am pleased to see how things have gone on in the earth-life, for while I was in the body I liked to see harmony and I liked to see progress. I believed in advanced education and advanced thought, and anything that would benefit the earth-wanderers or pilgrims, for earth is a beautiful field.

I wish to reach my friends in Massachusetts, because I have them scattered around a good deal; and I know there are some who don't believe anything in this, and I don't presume they will take any stock in what I have said this morning; and yet there are others that I think I will be able to impress on the possibilities of it.

I have still an interest in the orders and the various organizations that I belonged to, because in spirit we are all brothers of the Fraternity, and we wish all the good-will and assistance that our influence may bring upon each one; and I would like also to reach the few who are left of my own family, and say to them that many things can never be explained while in earth-life, but when we all meet in the spirit-land there are many things that will be explained that could not be understood here.

I shall be well known in Lexington and Boston, Mass., and I have got some people in New Hampshire; but my home was in Lexington, Mass. And you can put me down as Capt. Charles K. Tucker; and I am ever so much obliged, because if they don't believe, I know I have done my part, and by and-by they will see it all.

A. W. Busby.

Well, I suppose, my friend, that as one goes out another may come in, that is the way everything is done in spirit and earth-life. I feel a good deal like the one that has been talking. I was not acquainted with Spiritualism, and in fact to be honest I did not think there was much to it, but we all sometimes become conscious that belief does not go but a little ways with humanity after all, because there are so many times that what looks to be all right and justice and truth is not so, and sometimes we find that things we don't think there is much good in, when we come to understand them we find there is a good deal.

Now, friends, I would like to carry you some distance to find my home, for I was not acquainted much in this section of the country, as my home was in Birmingham, Ala., and I was taken out of the body really before my time, as I considered it, and yet I suppose God never allows that to happen. I was taken out of the body very suddenly, more through the hands of treachery than anything else, as I was killed at my own fireside by the hand of an assassin, and I felt that the conditions had been so many times talked over, and there has been so many sayings and expressions that I would rather that it would become quiet, and have nothing more said about it, for God in his own due time will justify all things; but I would like to approach, if possible, the dear companion that I have left, so desolate, so down-hearted and worried almost to death. I

would like also to say that I wish to be remembered, because there are many things I would like to explain, if I ever get an opportunity, to those that are specially interested in me, not directly the public, but those that perhaps have wondered how I am, and who I met when I was sent to the spirit-world so suddenly. I thank God that the dear mother that gave me birth welcomed me in the spirit-side, and those that had known me in earth-life, and I found things a little bit different than I thought, yet I am satisfied, only I should like to assist those that are now in the body that my death cast such a dark shadow over, and say to them, while in earth-life it is impossible for the mortal to see the justice in it, but I wish all to know, especially in Gates City, Ala., that I have no fault to find, neither am I back to criticize, for we all have our natural dispositions, and some perhaps create more envy than others. I am satisfied with things as far as the mortal is concerned, but I am not satisfied with things as far as some other conditions go, but I feel that I would rather leave it in the hands of God than in the hands of man. Just say if this letter falls in the hands of any one that will remember me—for I have not been out of the body so very long—that I will be obliged to them if they will give it to those that are near and dear to me.

Put me down as A. W. Busby, and I know if this has not assisted the mortal that it has assisted me; and just say, I know the spirit does not sleep, but can return to earth-life, and assist them that are interested.

Lepha Drake.

What a beautiful morning this is, and how glad I am to have the privilege of coming here and meeting with the dear ones of earth-life, for truly there is nothing so sweet as the communion of friends, anything that brings us close to the identity and conditions of things of those that have been nearest to us in earth-life, because there is nothing that can bring us to realize how much we love our friends until after we are separated from them. There are so many times in earth-life that the conditions are such that we don't see all the effects of our affections, and we sometimes feel that there is so much of false pride in us that we do not allow our own affections to predominate, for fear we might love deeper than it was reciprocated.

Dear ones, I was conscious of the spirit-communion before I left earth-life, for I felt that for many years I was protected, and, in the experiences of earth's life of sorrow and tribulations, was sympathized with; and it is for that reason I wish to return this morning. Time has elapsed since I passed out of the body, and many changes have come: some have moved away, others have been moved to spirit-land.

I would like to come in contact with those that were so kind to me in my last hours, and those kind friends that used to come in their thoughts and affections, and brought me in contact with them. They are the ones I would like to meet; and I have a good many in the spirit-life, for I have more in spirit-life than I have in earth-life. There are so many, especially the dear daughter that I was so fond of, and the one that did so much for me. I would like to meet them all in spirit, and say to them, fear not, neither must you falter; it looks to me as if there were many changes about to occur that will be for the better, and I wish them to be well protected, and feel that it is the voice of the spirit that leadeth them, and while many conditions and influences have passed, yet I find there are many, many conditions yet that have to be explained.

Now, friends, I would like also to send my thoughts and good wishes to Queen City Park, Vt., for there is where I went out of the body in the old cottage we called The Old Folks' Home—that was my home. I wish to say to Dr. Smith that his dear companion is with me this morning. Dr. Storer and many of the old co-workers have joined with us this morning to send words of comfort and consolation, and also to those that were to me as dear as my own children, for I loved to talk with them and loved to mingle with them. I wish them to know that I am with them this morning, and I would like also to say that there will be many things during the camp-meeting this season that may look strange, but tell them it is all right, the mortal sometimes has to be chastised for them to get their spirit acquainted and become obedient to the spirit.

Just say also my father and mother are here, and I have so many with me this morning, there are many that will remember old Uncle Jesse Smith, for he, too, was a medium for the spirit to work through and to give relief to suffering humanity, and you just say we are all united in one band of harmony to help those that will try and be honest, truthful and sincere, and build up spiritualistic laws, and bring comfort to humanity.

You can put me down as Lepha Drake. My husband's name is James G. Drake. We wish them all to know we are still working for humanity. My own home, you understand, was in Malone, N. Y. I feel this morning that your message department truly reaches many souls that few are conscious of, but I wish to say, thank God for the BANNER; it is a great comfort; for I know how to appreciate it, as I used to read it in earth-life, and I always felt if I could return when I got to spirit-life I would return through the columns of the BANNER. I wish them all God-speed.

Delight J. Cogswell.

Well, I don't know much about this way of talking, but I would like to come in and send a few words, if you will be kind enough to take them down and send this letter through your spiritual post-office, because they inform me here that that is what they name it.

I have not been out of the body so very long, I think not quite a year, and yet it seems that I was out many, not that time has dragged on my soul, as you might say, but I have been so close to the earth-atmosphere and the dear ones left behind me and the one I was so anxious to reach. I know I have got more on the spirit-side than I have in this one, and although I lived to a pretty good age, and I was an invalid a good many years, and during that time I was very patient, for I knew God helped me.

I will be well remembered in Bristol, Mass., for there we had just had our celebration, my companion and I, of our golden wedding, and it was only a little while when I was called to the upper sphere. I wish to say to the one I have left alone: Never mind, we will soon meet again, and we will meet to part no more.

Say to all those I was interested in, for I did love to see life and the conditions working for the best of humanity, that I will not try to send a long communication this morning, be-

cause I find that as I try to control the medium, my past conditions come on, and I will not be able to hold her any longer, but just put me down as Delight J. Cogswell, and my home was in Bristol, Mass. You might say my husband's name is Maj. James Cogswell. Oh! it seems so hard to talk through some one else's brain.

Elizabeth Bicknell.

Good-morning, Mr. Chairman. My name is Elizabeth Bicknell, and I wish to come in this morning to see if I can open up an avenue of inquiry and bring a little consolation to those that are still in earth-life, because there are so many, many conditions that I don't understand. I suffered intensely while I was in the body, through cancer of the stomach, and it caused other peculiar influences to come over me, and it still does every time I come back to earth-life. I was not a very old person either, just about forty-five years old, but I have been out of the body a long time, and there have been so many changes that I don't know really where all my friends are, but I know I have some friends in Lawrence, Mass.; but my home was in New York City, and I passed away there. I wish them to know that I cannot make them understand me, because there are some things still unsettled that never have been satisfactory to the mortal. I have reference to the property, and I should like my brothers in Lawrence to feel that I did not leave things as well as I wish now I had, but I thought I was doing my duty; but it has troubled me since I went to spirit-life, because I see where the influence of the mortal was stronger than my own conscience of right, and I wish to speak of this because, like one of old, I wish to return to warn my brothers from the wrath to come. I have also a sister in Connecticut, and I have one in Vermont; and, while the one in Vermont is a little more liberal than the others, I am in hopes to be able to return to all through your valuable paper, and there are those that will leave the earth-life pretty soon, and I see they, too, have not done right, for they are not going to leave their property under right conditions, and I wish—knowing what anxiety it has given me in spirit—I wish them to avoid what I was unable to do. I would say to Martha, be careful; don't carry vexation in your heart; remember we oftentimes see and do things that are misunderstood by others, and I don't think that Nellie meant to hurt you; don't think that she intended to say anything to hurt you. We all were endowed with peculiar dispositions, and it is only after we are in spirit and behold ourselves as if we were looking in a looking-glass, that we see things as they are, and not as they appear.

Mr. Chairman, I don't expect this message to be recognized; I don't expect them to give you the appreciation and the kindness that you have given me, but I will send it on the wings of love and God will do justice to all. I feel it will help me, and if it does them as much good as it has done me then I will be satisfied; for truly this is one of the worst crosses I could bear; that is, to return through the public press and acknowledge that I see now where in I was wrong.

I would like to say to my husband, who is still in earth-life, although husband of another, I know now all things. I wish to do unto others as I would like to be done by, is my prayer this morning, and I don't feel as I ought to say any more; but if they will meet me in private, where I will have an opportunity to control, I will try and explain many things.

Edmond W. Dean.

Well, Mr. Chairman, this is a beautiful morning; the sun is bright, and it seems so balmy that it is just like coming home, and the word home is always sweet. We speak of coming home when we are coming to earth-life, and we speak of going home when we go to spirit-life. There are many that seemed to be unconscious, while in the earth life, of our beautiful philosophy, and had no experience of the sweet communion of the dear ones gone before, and I can sympathize with them; yet I realize how beautiful it came to me when I was conscious that the spirit could return, that there was no death, that there was no separation for those that were in harmony in earth-life.

Well, Mr. Chairman, that is the most beautiful thought, and we have all been told of the conditions of earth-life, and there are many times our earth-life is well named a school, for it is the education we get from our friends that makes us the scholar, and I would like just to say to the dear ones that are still lingering around on the earth-plane, it is beautiful to be thought of, beautiful to realize they are only waiting and watching for you all to come over here, but I wish you all to complete your work and do your duties, for that is what makes the spirit-life contentment, just as the dear one that has spoken ahead of me; she left so many things undone that her spirit-life is not to her what she wishes; and so it is with many, and we wish them all to know that when we complete our work, and are made welcome in spirit-life, then we are satisfied that the conditions are beneficial.

Mr. Chairman, I have not come back this morning to give a long sermon, but just to remind them that I have not forgotten them, although a great many changes have occurred, for I have been out of the body I should think pretty near ten years.

I shall be remembered especially in Harwich Town, Ct., and it is there that I wish to send back kind thoughts to all; and just say, Mr. Chairman, that Edmond W. Dean was here this morning, and he wishes them all to know that there are many with the band this morning, but time will not permit them all to speak, but they will come again some other time.

God bless the old BANNER, for it has long survived adversities and opposition in life, and I would appeal to every one this morning that as every good communication, (and perhaps, Mr. Chairman, it will not be out of place to say that they do not think anything of going and paying a dollar or two to some medium to get a communication from their friends,) and it seems to me that if every one that received a communication through your valuable paper would just send a dollar to help it on its missionary work, I think they would get more, and the spirits themselves would be more anxious to assist the mortal, but instead of that they are apt to think that because they get it free gratis it don't amount to anything.

When I was in earth-life I believed in paying for what I got, and I believed that by so paying I appreciated things more, and I did not feel under any obligations to any one, and I merely feel that the conditions are so needed, and that they are all the time sounding, and

wish for us to return through THE BANNER, but they do not seem to give us any encouragement. I hope that the work will go on, and the angels will do their part for the mortal if they will do theirs.

John Lawrence Boardman.

Well, Mr. Chairman, if it is not going to intrude on you this morning I should like to say a few words, and as the last speaker reminded me of THE BANNER, I, too, well remember when it was first published, and how much comfort we got through the messages of the former Mrs. Conant, and would like to say that if it had not been for the messages that have always been in your paper, I am afraid it would not have lasted so long as it has, and I am glad to see you have still continued them, and left the door open for all to come in, regardless of race or color, and that is what I call true religion.

When we get to spirit-life we see sometimes many things different than when we were in earth-life, and I know, too, I have been out of the body fully as long as the other, I think eight or ten years, but I have not stopped to reckon time. I am satisfied with my spirit experiences, and I was also benefited by living in earth-life, and I wish to come in communication with those that I think will remember me, especially in Newmarket, N. H., where I lived a long time. I wish also to be remembered by the older ones in Harmony, Me., and I wish them to know that all in spirit is satisfied, and I think there will be a better understanding of mortal life when we meet in spirit. Just say this morning, as this hour is getting late, that we send a few crumbs of encouragement to all that this may come in contact with, and say that John Lawrence Boardman has not forgotten his friends in earth-life. My home was in Newmarket, N. H.; and thank you very kindly, Mr. Chairman.

Messages to be Published.

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; Eliza Johnson.
May 21.—Joe Anderson; Isabel Moulton; George Lemuel Williams; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Welch.
May 28.—Daniel Shaw; Mabel Morrison; Arthur Hodges; Frances Kenyon; Minnie Garner; Mary A. Richardson.
June 4.—Louis H. Hobbs; Lucile Thayer; Julia E. Helmer; Nancy C. Stearns; Flora Schooley; Lizzie Ryder.

Written for the Banner of Light.

LIFE'S MYSTERIES.

BY BELLE RUSH.

There are marvels unseen at our very door,
There are richest hearts that the world calls poor,
There are lives so true and so dutiful
That men see not they are beautiful;
There are lowly ones whom the proud despise,
And yet to watchers with angel eyes
They are heirs to wonderful destinies.

There are "still, small voices" that greet the ear
At times when no visible forms are near;
There are nameless sounds in the raindrops falling,
And silvery tones to the spirit calling;
There are visions of joy and glad surprise,
Through which to mortals with watchful eyes
Are revealed life's wonderful prophecies.

There are "echoes that come from a far-off shore,"
There are gleams of light from a noiseless oar,
That, tracking the sea of humanity,
Is guiding the ship of our destiny;
There are numberless things in the earth and skies
That are signal-lights to the spirit's eyes,
Revealing life's wonderful harmonies.

There are frail barks drifting away to sea
With no hand to point where the shoals may be,
There are rosy lights through our windows streaming
When stars in the robes of night are gleaming,
And odors of flowers "neath wintry skies—
All these to mortals with watchful eyes
Are revealing life's wonderful destinies.

There's the breath of a kiss on brow and cheek
When the lips that give them we vainly seek;
There are depths of love we can ne'er express
By the tender touch or the fond caress;
There are flashes of light in the sunset skies
That seem like the beaming of friendly eyes—
All these are wonderful prophecies.

There are hearts that open like flowers in June,
There are some like harps that are kept in tune,
There are others that long with hate have striven,
Yet on to its desolate shores are driven—
All these and the hearts that the proud despise
Are sacred to watchers with angel eyes
Who read life's wonderful mysteries.

Belvidere Seminary, N. J.

Banner Correspondence.

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

Massachusetts.

LAWRENCE.—Dr. J. H. Feagill writes: "We had Mrs. J. K. D. Conant of Boston with us (Lawrence Spiritual Society) on Sunday, May 30. This being our last Sunday this season, we finished one of the best seasons we have had in Lawrence, with a great increase of inquiring investigators without doubt, and many awaiting the coming fall of the year, when we commence again."

During the summer months we intend holding a public developing circle, with a view of local mediums profiting thereby. We have been pretty fortunate this season by having mediums who have left a good impression on our audience, and we intend to meet the demands of the public as much as we possibly can in the coming seasons. The majority of mediums have given every help to our Society financially, as well as conveying practical conviction to the audiences.

Again we offer our thanks to Mrs. Conant for the efforts she has made to finish this season's work by a concert to-morrow night."

Another correspondent writes: "A Memorial Concert, under the auspices of the Lawrence Spiritual Society, was held in Pemberton Hall Monday evening, May 31, which proved a most enjoyable occasion, and also a gratifying success financially."

The exercises were opened at 7:30 by remarks from the President, introducing Mrs. J. K. D. Conant. The President of the Society then presented Mrs. Conant with a beautiful basket of flowers as a mark of appreciation of her interest in making the concert a success. By inviting friends from Boston to take part. The program was then carried out, with much credit to each and every one, as follows: Mrs. Piper of Boston, reading; Mr. Judson, piccolo solo; Mrs. Hattie Mason, Boston, song; Mrs. Weston, Onset Bay, reading; Mr. Driver, Methuen, song; Mrs. Bates, Boston, reading; Miss Clara Smith, violin solo; Mr. Tuttle, Boston, reading; Mr. Grimes, Boston, piano solo; Mrs. Soper, Boston, reading; Miss Berrings, Lawrence, poem; Mr. Winn, Methuen, song; Mrs. Hayworth, Lawrence, song; Mrs. Whitaker, Methuen, song; Mrs. Graves, song; Mrs. Johnson, reading; Mr. Margland, Methuen, song; Mr. Feagill, sleight-of-hand."

WALTHAM.—Mrs. Sanger, Pres., writes: "Our service of May 30 was conducted by Mrs. Julia E. Davis, assisted by our local mediums and the Lyceum. The piano and violin duets by Miss and Mr. Clarke, was most beautifully rendered. A large audience filled our hall, and we were

all pleased with the Lyceum children; both the little ones and the young ladies performed their parts in a most creditable manner."

Little Mabel Jackson, the youngest of the flock, recited her verse charmingly. The song "Our Flag," by Jessie Doe and Eva Knight, two little ones, was worthy of repetition. Taken altogether the first public concert of the Lyceum reflected much credit on the officers.

The great profusion of wild-flowers gathered by the children decked our hall with beauty, and our dear old flag was not forgotten, for both large and small, decorated the walls. Our friend Mrs. Jackson of Weston always remembers us with lovely flowers; last evening her gifts were a very large star of red, white and blue, and a bow and arrow for "White Fawn" Mrs. Davis's control, and from her sister a basket made solid with pansies. The little Violet, Mrs. Adams's control, whom we always like to hear, gave tests that were most pleasing; also Denorah, Mrs. Hatch's control, who is always fine; and our true friends Oma and Nina, controls of Mrs. Kimball and Mrs. Wheeler, officers of the Lyceum, added their testimony, and "White Fawn," Mrs. Davis's control, whose tests are always of a high order of excellence.

Our meeting was so successful that we feel encouraged to go on in the fall.

On June 26 a picnic will be held at Waverley Oaks, the Union joining with the Lyceum.

The next meeting will be Sept. 26, when Dr. Hale will give us a sermon suitable to our work under our charter."

New York.

BROOKLYN.—W. F. Palmer writes: "Fraternity Spiritual Society entertained a good audience, as usual, at its hall, 869 Bedford Avenue, Sunday evening, May 30. The program consisted of the usual piano, recital of twenty minutes; song service by audience; invocation and announcements by President; address by Mr. Walter Hayward, subject, 'Truth'; Mr. Sargent entertained by a few spirit remarks; vocal solo by Madam LaRue, entitled, 'Where is Heaven?'; 'Nearer, My God, to Thee,' by audience."

Mrs. L. A. Olmstead, our medium, occupied the remainder of the evening in tests and spirit messages in the satisfactory manner peculiar to her.

Fraternity will continue to hold its meetings at Fraternity Hall, 869 Bedford Avenue, during the summer, as usual."

NEW YORK CITY.—F. C. says: "A charming musicale was given by Mrs. M. E. Wallace of 222 West 50th street, to Mr. and Mrs. Horn, who are stopping in New York en route to their summer home at Saratoga. While in Washington they are so engaged in social duties that they do not do so much in public work, yet there they are constantly dropping seeds in the hearts of many who are seeking for spiritual light, and that most interesting book given through the psychic powers of Mrs. Horn some years ago, 'The Next World Interviewed,' has created a great interest in the mind of many thinkers."

Seldom is one privileged to hear such music as was given through the talented artists gathered there, Signor Arturo Nutini, the celebrated Italian artist, his friend, Signor Americo, with a fine tenor voice, DeMoore, pianist, also Miss Hecker with her wonderful voice, whom Mrs. W. introduced as one of the sweet singers of heaven, as she would bear us through waves of harmony."

Mr. Floyd B. Wilson gave an inimitable personation of 'Shylock' and several other delightful recitations. Mrs. Wallace being called upon, her spiritual inspirers came, and touched all hearts with their lessons of love and mirth. The entertainment closed with a collation."

ROCHESTER.—G. W. Kates writes: "Large audiences greeted us on Sunday, May 30, to listen to our last services for the present. I addressed the morning meeting upon 'The Kingdom of Death, and Our Honored Dead.' Mrs. Kates spoke at night upon 'The Rainbow Promise of the Future.' She also gave excellent tests, and descriptions of spirits at each meeting. We have had a successful and useful season of labor in Rochester, and shall resume the work here again next winter. The Cause here was all to build for organized work when we came, and we feel proud to say it has a promising outlook. There are many discouragements to the worker in Rochester, and the Society is not financially able to accomplish its desires, and cannot yet stand without a helper, or go on without a guide, hence we must return."

ROCHESTER.—Mary B. Bingham writes: "Like an old and tried friend, THE BANNER's face always seems young and bright to me, and I seek from its pages the wisdom of thought from the seen and unseen, and find much to help and cheer. The picture of our President of the New York State Association, Mr. Frank Walker, looked so natural that I could almost expect it to say 'Good morning,' and to me the 'old BANNER' grows younger and better every week. In the words of Rip Van Winkle, 'May you live long, and prosper.'"

NEW YORK CITY.—Emile La Croix writes: "It was with deep sorrow that Sunday night last (May 30) we bade God-speed to Prof. W. M. Lockwood, the speaker at the Berkeley Lyceum for the month of May."

The professor delivered ten lectures during his engagement to ever-increasing audiences, increasing not only in number but in quality. True it is that those who have not yet grown beyond the narrow confines of phenomena kept away, for they could not digest and assimilate the solid morsels of scientific truths, garnished with such abundant array of facts and data, as those served from the scientific laboratory of Prof. Lockwood. If we had more such speakers to demonstrate the truth of Spiritualism from a scientific standpoint, we would corral in our fold more deep thinkers and command more respect; there is such a wide possibility for fraud and collusion in the phenomena of spirit-control that it is sometimes hard to properly combat the arguments advanced by honest skeptics, but after listening to such an array of scientific data, every one of which goes to prove that there is no death, that the change which we call death is but a step forward in the grand law of progression, there is no argument to combat.

The skeptic, if he be honest, will admit that it sounds very plausible and reasonable, and that there must be something in it. Long life to Prof. Lockwood, and may his kind multiply a thousand-fold.

If any earnest Spiritualist will join me, we will take steps to secure such a speaker to locate permanently here in New York; we have need of such an one."

BROOKLYN.—A correspondent writes: "This evening a reception was given to Dr. Walter D. S. Hayward, in honor of his tenth anniversary in mediumship and as a co-worker in the Cause of Spiritualism, held at his residence, 193½ Franklin Avenue."

A large number of friends assembled, and the program furnished was highly interesting: Mrs. Farnum, invocation; addresses were given by Mr. Barber, President of the Fraternity Association; Mr. Whitney, Secretary of the New York State Spiritual Association; Mrs. Evans, the Amphion Society; Mr. Deleree, poem, 'Life'; Mrs. Smith of Boston; Mrs. L. A. Olmstead; duet, Miss H. Hayward and Miss M. Mason; Mrs. B. R. Plum; Mr. Ira Courlis; selection, Miss Cora Mason.

Mr. Walter D. S. Hayward responded, giving the history of his work and interest taken in the Spiritual Cause, after which, under control of his guides, he spoke of the mediums of today and their duties to Spiritualism, which was listened to with interest.

Mr. Charles F. Hayward closed the exercises with some choice remarks on his boy's work. The rest of the evening was spent in social talk and dancing. Mr. Hayward received many tokens of esteem and friendship."

For Over Fifty Years

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

The Theosophical Secession.

(Continued from first page.)

made one right. In view of the discord everywhere prevalent in our ranks, has not the outside world an opportunity to cautiously criticize us as Spiritualists, even if they have not the right to do so?

In order that Spiritualism may take its proper place in the reform work of the day, its adherents should present an attractive front to the world. Petty jealousies, personal bickerings, and innuendoes and spite, should be crushed out, and the greatest good to the greatest number considered. We laugh at the solemn in the ranks of the Theosophists, yet forget to better our own household that we may have a better place into which to invite all seekers for spiritual truth. The quarrel among the Theosophists proves them to be human beings with human weaknesses and human passions. Spiritualists, instead of casting stones at them, should prove by their daily acts in life that Spiritualism spiritualizes and broadens their lives, by removing the petty weaknesses so painfully apparent in our ranks to-day.

Thomas A. Kempis said, "Let there be unity in diversity." This thought should be grasped by every Spiritualist in both worlds to-day. Mankind has a diversity of talents, but there can be a unity in spirit for more righteous living, for a clearer apprehension of spiritual truth, for higher aspirations, for broader and nobler conceptions of life and its duties, for truer expressions of thought, and for more tolerant views of the opinions of others. It is our duty first of all to cast out the beams from our own eyes, after which we can easily find the mote in the eyes of our opponents. This work is not hard when it is rightly understood, and undertaken in the right spirit. We ought to be able to say with the poet:

"We believe in human kindness,
Large among the sons of men,
Better far in willing blindness
Than in censure's keenest ken.

We believe in dreams of duty,
Warning of some common foe,
Foregleams of that glorious beauty
That shall yet transform the soul."

Until we can prove to the world that all in-harmony has been removed from our ranks, that selfishness and jealousy have been overcome, that scandal has been killed, that envy, hatred, malice and revenge have been obliterated, we have no right to sharply criticize or find fault with our associates or opponents. So long as we continue to live in glass houses we must not throw stones. If Spiritualism embraces all the truth contained in Theosophy and other religious systems to which we take exceptions, let us show that fact in the good deeds wrought in the name of Spiritualism. Our first duty, however, is to seek for the points of agreement rather than disagreement among ourselves; then we should cooperate in thought and effort in all things essential to the good of our fellow-men.

The outgrowth of this will be harmony and good-will, and a desire to advance the happiness and prosperity of all mankind. The millennium will not dawn at once, but its approach can be aided by more spiritual lives on the part of Spiritualists and reformers, and by the absolute removal of the dissensions in our ranks, that are a stench in the nostrils of all decent people. When we live our Spiritualism these evils will depart from us forever. Let us, therefore, commiserate our Theosophical friends in their difficulties, and show them that we have found a road over which we can travel without engaging in family quarrels, or other untoward conditions that only serve to retard our progress.

A Request for Justice.

To the Editor of the Banner of Light:

Allow me, while thanking you for your courteous language, to protest against your method of reviewing "Primitive Christianity" by ignoring its leading and most important doctrine, which you do not even mention.

That work is the first and only complete demonstration of the origin of the Bible, which is to-day unknown to the world—showing that it was built up on the old basis of universal Paganism, but boldly and cunningly concealed by mangled fragments of Gospels and Epistles which had long been concealed, and were unauthentic.

This must deeply interest all Spiritualists, for it demolishes the orthodoxy which has been the deadly enemy of Spiritualism and of liberty, and enables the enlightened Spiritualist to demolish all opposition to the gospel of Spiritualism.

It should, therefore, be hailed with delight by every truth-seeker as a victory over the old ecclesiastical fraud and despotism, so irresistible that the clergy are afraid to discuss it, and the clergyman who first suggested it would take a book of equal size to write it (by which he meant to refute it) confessed that he was entirely incompetent to handle the question; and he called it uncanonical, because it demolished his church, and left him nothing to stand on.

This is the historic and impregnable basis of "Primitive Christianity" which will stand forever, because a truth firmly established can never die; but it is a truth which the clergy will turn away their eyes, and which we should compel them to face.

When in addition to this I reveal the real Christianity, which was ancient Spiritualism, more perfect than anything we have to-day, and which the church crushed then, as it is trying to crush it now—for we have never had modern materializations which could compare in power and dignity and impressiveness with the five materializations of Jesus which his disciples have described; such an addition to the ancient history of Spiritualism is delightful to all Spiritualists who are in sympathy with the religion of the higher world, and the enthusiastic letters from the readers of my book show that sympathy with heavenly things has not died out in the crush and riot of money-making selfishness.

I see you have published an admirable statement from my friend Korff, and I trust you will not exclude me from your columns on this subject, for there is nothing more important to humanity or more alarming to the opponents of Spiritualism.

I am the scientific pioneer in this field, and the people who are discussing such subjects now, with a limited knowledge of the scientific basis and philosophy, are the same who for five, ten, twenty or thirty years, stood up against me as champions or supporters of the old falsehoods of orthodoxy or of materialism. If any man understands or ever understood communication with the spirit-world, and is competent to carry it on, I claim that position, as I first held such communication in 1841, and have mastered the whole psychic field by continuous investigations, recorded in many works which are known to my friends, but of which the average Spiritualist knows little or nothing.

My communications have been continually supervised and assisted by wise and noble spirits who have been continually with me, and I deny that there is anything extant in that line which throws any doubt upon my records.

If anything of that sort is produced I shall have no difficulty in refuting it as easily as we scatter a soap bubble inflated by human breath if I am allowed freedom of speech in the spiritual press; and I depend upon Mr. Barrett, who has so nobly resisted frauds and delusions, to sustain that movement till delusions disappear.

Jos. Rodes Buchanan.

The Annual Meeting

And election of officers of the Boston Spiritual Temple was held in Berkeley Hall Tuesday evening, June 1, and several new members were taken into the Association.

After the business of the past season was finished, the following officers were elected for the season of 1897-98: First Vice-President, J. H. Lewis; second Vice-President, H. D. Barrett; Secretary, J. B. Hatch, Jr.; Treasurer, Hebron Libbey. Finance Committee: E. L. Allen, Dr. V. K. Mayo, Carrie L. Hatch, J. H. Ewell, Dr. V. A. Ellsworth, Carrie F. Pratt, E. L. Thayer. Trustees: Simon Snow, Hebron Lib-

bey, E. L. Allen. The above officers constitute a Board of Directors.

The following speakers and mediums have been engaged for the coming season: October, Mrs. Helen Stuart-Rohlfing; November, Mrs. A. E. Sheets and Mrs. J. J. Whitney; December, Prof. Wm. M. Lookwood; January, Mr. A. E. Tisdale; February, Mr. Oscar A. Edgerly; March, Mr. J. C. F. Grumbine; April, Mr. F. A. Wiggins; May, Mr. F. A. Wiggins.

The Directors will meet June 22 and elect a President.

Oregon Camp-Meeting.

To the Editor of the Banner of Light:

The Spiritualists of Oregon open their Annual Camp at New Era Camp Grounds, twenty miles south of Portland, July 9, and close Aug. 1. Geo. P. Colby of Florida, the well-known speaker and medium, will be one of the workers at the camp, which will be a treat to the Oregon people. M. W. Greer, E. A. Marshall, Mrs. Ella Royal Williams, Dr. W. L. Freeman, Mr. E. F. Calkin, Mrs. A. C. McClelland, Mrs. E. A. Barker, Mr. G. C. Love, Mrs. J. F. Obrock, Mrs. S. A. Blancher, Mrs. A. R. Smith, and other mediums and speakers will help to make the Camp a success.

For particulars address W. E. Jones, 291 Alder street, Portland, Ore.

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

Mar. 6. 26w

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May 8.

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May 22.

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Brief readings, \$1.00, and twenty-cent stamp; full readings, \$2.00, and four-cent stamp. Address: 130 Main street, White Water, Walworth Co., Wis. 26w

May 1.

DRS. PEEBLES & BURROUGHS,

SPECIALISTS in all Chronic Diseases. Correct Diagnosis. Free, by enclosing name, age, sex, leading symptom, and statement of case. Remedy sent by mail free.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind. Feb. 13.

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AND Poems; Illustrated Lectures and Demonstrations of Spiritual or Psychic Healing; Societies built up and organized by MRS. McCASLIN, Ph.D. For special terms, Camp Meetings or others, address her at Institute of Practical Psychology, 126 Euclid Avenue, Cleveland, O. Mar. 20.

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HOUSE of nine rooms, furnished & stable for housekeeper, pleasantly located on Shell Point, near Washington Lake. Price \$22.00. Will rent for \$12.00. Inquire of G. W. NICKERSON, Painter, Onset, or F. G. TUTTLE, BANNER OF LIGHT OFFICE. 2w

June 5.

DR. J. S. LOUCKS.

SEND your name, age, sex, 8 cents in stamps, and we will give a correct diagnosis of your disease free. Address DR. J. S. LOUCKS, Shirleyville, Mass. May 15.

FOR SALE,

LAKE PLEASANT, MASS. MRS. STODDARD GRAY'S Cottage, 9 rooms, on Lyman street. Half purchase money now, balance on mortgage. 2w

May 29.

OPIMUM

and WHISKY HABITS cured at home without pain. Book of particulars FREE. B. M. Woolley, M.D., Box 457, Atlanta, Ga. Sept. 5.

26tw

OCCULT FORCES. 306. SOME SECRETS OF SUCCESS. 120 pages, 10c. PROF. ANDERSON, R. L. 57, Masonic Temple, Chicago. June 12.

PSYCHE, THE DEVELOPING CABINET.

Every person who becomes interested in the Spiritist Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage box for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 32 1/2 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence and is THOROUGHLY MAGNETIZED.

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THE BOSTON INVESTIGATOR, the oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Palm Memorial, Boston.

WANTED Local and traveling representatives, also addresses of Liberal Thinkers.

Apr. 24. OCCULT SCIENCE LIBRARY, Chicago, Ill.

IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER.

With What a Hundred Spirits, Good and Evil, Say of their Dwelling Places. By M. PEEBLES, M.D. Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus-Myth, Man, or God?" "Confessions of a Spiritualist," "Buddhism and Christianity," "The Corner Stone of Spiritualism," "Buddhism and Science," etc., etc. New Edition, Revised and Enlarged, and Price Reduced.

This latest volume of 320 pages, 8vo-size, in descriptive phenomena, held in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world—ranks as the most interesting and will doubtless prove to be the most influential all Dr. Peebles' publications.

Two new chapters have been added, one embodying an account of Dr. Peebles' seance in Jerusalem, and the other an account of his several seances in Scotland with that distinguished medium, David Lindsay, who, holding weekly seances quite recent for nearly a quarter of a century under the control of spirit artists and the ancient Persley Pasha, Havel, has imparted much knowledge and some wonderful disclosures concerning the transpired nineteen hundred years ago, and what has since transpired in many portions of the spirit-world.

This volume contains twenty-three chapters, and treats of

The Nature of Life.

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The Garments that Spirits Wear.

The Helms Crammed with Hypocrites.

Visits in the Spirit-World.

Sights Seen in Horror's Camp.

Velocity of Spirit Locomotion.

Other Planets and their People.

Experiences of Spirits High and Low.

John Jacob Astor's Deep Lament.

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The Apostle John's Home.

Brahmans in Spirit-World.

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SENT FREE.

Rules to be Observed when Forming Spiritual Circles.

By EMMA HARDINGE BRITTON.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented in a simple, experienced and reliable author.

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Simple Theosophy. Articles written for the Boston Evening Transcript, April, 1891, by M. J. BARRY, F.R.S.

Pamphlet, price 15 cents.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.

Prof. W. H. PEEKE, F.D., 4 Cedar St., N.Y. Mar. 20. 60w

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Report of the Convention 1896, containing a handsome picture of the National Headquarters, the President's and Secretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 50 cents. All persons ordering this report before April 1st will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94 and '95 still on hand. Can be purchased at 25 cents each.

FRANCIS BAILEY WOODBURY, Sec'y. Feb. 20. 11w

Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the songs of DR. H. H. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest and most evocative ever written; "SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each title page bears a likeness of the author.

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THE LYCEUM BANNER. A Monthly Journal for Conductors, Leaders and Members of the Children's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLORENCE MORSE. American postage stamps taken in payment. The Lyceum Banner contains interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries, Notices of the Spiritualists' Lyceum Union, etc. For Notes, Announcements, and all things that Lyceum workers need to know, see THE LYCEUM BANNER, Monthly, price 2 cents.

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WANTED Local and traveling representatives, also addresses of Liberal Thinkers.

Apr.

Banner of Light.

BOSTON, SATURDAY, JUNE 12, 1897.

MEETINGS IN BOSTON.

Northboro Hall, 594 Washington Street, corner of Southboro.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday at 11 A. M. and 7 P. M. Tuesday at 1 o'clock. Mrs. M. Adeline Wilkinson, President.

Appleton Hall, 54 Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society. Meetings Sunday at 11 A. M. and 7 P. M. Saturday and Sunday at 2 P. M. and 7 P. M.

Kells Hall, 725 Washington Street.—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. Mrs. H. L. Tobin, Conductor.

Myrian Hall, 820 Washington Street.—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. Wednesday, 7 P. M. Friday, 3 and 7 P. M. Mrs. A. R. Gilliland, Conductor.

Engle Hall, 616 Washington Street.—Meetings at 11, 2, and 7 P. M. Dr. W. H. Amerige, Conductor.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 8 P. M. Sunday, the third Thursday, at 7:30 P. M. Eben Cobb, President; Mrs. J. S. Soper, Clerk.

Hiawatha Hall, 241 Tremont Street (near Elliot Street).—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. Wednesday at 7 P. M., for speaking, tests and readings. Edwin H. Tuttle, Conductor.

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

Harpur Hall, 724 Washington Street.—104 A. M., 2 P. M., and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

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

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7 P. M., at Mora Parlor, Room 10, 83 Washington Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

Owing to the great increase of meetings in Boston, the BANNER OF LIGHT 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 these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

EAGLE HALL.—W. H. Amerige, Conductor. writes: We had a very large developing, healing and test circle Sunday morning, June 6, and many fine tests were given by the mediums present, all fully recognized. These circles and meetings are increasing in numbers every Sunday.

The three sessions were very well attended, the following able test mediums kindly taking part throughout the day:

Mrs. J. W. Kenyon of Waverley, Mass., Mrs. M. A. Graves of Everett, Mrs. May Moody, Dr. C. W. Hall, Mrs. M. Erwin, Mr. H. B. Hersey, Dr. W. E. Clark, Dr. D. G. Bowman, Mr. Kimby, Mrs. L. A. West, Mr. Kraniski, Dr. Newton, Dr. Shute, Mr. Hardy, Mr. George Hancock, Mrs. M. A. Charter, Mrs. Ratzell, Mrs. George Hughes, Dr. Blagden, Mr. Thos. Jackson, Mrs. Fox, Mrs. G. Carbee and many others. Many very fine tests and psychometric readings were given, and nearly all were fully recognized. Fine music was rendered by Mrs. Moody, Mrs. Whittier and others.

Sunday, June 13, Mrs. M. A. Graves, Mrs. M. A. Charter, Mrs. A. P. Gutierrez, Mrs. L. A. West, Mrs. M. G. Carbee, Mr. Hancock, Mrs. O. W. Bellows, Mrs. Annie Hanson Kibble, Mrs. Erwin, Mr. Hardy, Dr. Bowman, Mrs. Ratzell, Mrs. G. Hughes, Mrs. Fox, Mr. Hersey, Dr. Hall, Dr. Clark, and Mrs. Maggie Butler expected.

We shall continue meetings all summer at this hall.

BANNER OF LIGHT on sale at door.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning session began with the usual religious exercises. Mrs. Collins and Miss Sears conducted the developing circle; great power was manifested. A number of mediums were present, and gave tests and readings, which were very accurate and satisfactory. The morning circles are increasing in interest as well as numbers.

Afternoon session. A solo by Mrs. Wilson, the colored soprano; Mrs. Nutter, a short address, also some fine tests; Mrs. Peabody McKenna, Mr. Harding, Mrs. M. Knowles, Mr. Jackson, Mrs. Peak and Mr. C. Abbot, tests, which were recognized, and very satisfactory. Solo by Prof. Pierce.

Evening session opened with grand singing by Prof. Ferguson's quartet, also Prof. Pierce. Mr. C. Abbot, a fine address on the growth of Spiritualism. After a solo by Mrs. Wilson, the following mediums participated: Mrs. Mabel Witham answered a number of questions regarding spirits, also several beautiful tests; next Mr. Scarlet, Mrs. Nutter, Mr. Mansergh, Mr. Watson, Mrs. Gilliland and Mrs. M. Knowles; all the readings and tests were satisfactory.

BANNER OF LIGHT for sale.

HARMONY HALL.—A correspondent writes: 10:30 A. M., test and conference meeting. N. P. Smith, chairman, gave address; Mr. J. M. Babb, Mrs. A. Woodbury, N. P. Smith, readings.

2:30 P. M., Mr. J. Hilling, remarks and readings. Mrs. S. P. Putnam, readings. Mrs. R. P. Fish, tests. Miss Louise O'Neil, recitation, Miss Antoinette Cyr, recitation, Mr. J. M. Babb, Mr. T. Jackson, readings.

7:30 P. M., Father Quint excellent remarks, N. P. Smith psychometric delineations, Mrs. E. F. Howe a stirring address and tests. Miss Clara Hamilton recitation, Mrs. C. H. Clarke, Mrs. A. P. Gutierrez, Mrs. S. P. Putnam, readings. Mrs. M. F. Lovering, musical selections.

Mediums expected next Sunday: Miss A. J. Webster, Mrs. A. P. Gutierrez, Mrs. Loveland, Mrs. B. A. Berry, Mrs. Annie Hanson Kibble.

BANNER OF LIGHT for sale Sunday and Thursday.

HIAWATHA HALL.—A correspondent writes: Sunday, June 6, the morning circle was the largest since these meetings opened; it was very harmonious; many tests were given.

Afternoon and evening sessions were well attended; each and every one of the mediums seemed to vie with each other. The remarks, tests and readings given were of high order and of a nature to convince the skeptical.

Those taking part were: Mrs. J. A. Woods, Mrs. A. P. Gutierrez, Mrs. E. R. Brown, Miss M. F. Wheeler, Mrs. J. E. Davis, Mrs. Irwin, Mrs. M. Knowles, Mrs. S. F. Gough, Dr. C. E. Hunt, W. Rollins, C. W. Kimby, Mr. Mar ton, J. Hillings, E. H. Tuttle, Mrs. M. C. Weston rendered fine selections. Mr. Tuttle inspirational poems on subjects suggested by the audience; also answered mental questions; H. C. Grimes piano solos, and the congregational singing was a pleasing feature.

Meetings Sunday and Wednesday afternoons, where you can always obtain our friend the BANNER OF LIGHT.

ELYSIAN HALL ASSOCIATES.—A correspondent writes: Sunday morning circle being so harmonious, great freedom of spirit was felt. Messages and tests were given through Messrs. Norse, Smith, McKenzie, Marden, Hillings and Jackson, Mesdames Dade, Clark, Mellen, Mal La Brintall and Gilliland.

Afternoon.—Opening remarks, "The Leading of the Spirit," from personal experience, Mrs. Gilliland. Solo by Miss Putney, Mr. Rollins and Nellie Carleton. Tests and readings by Mesdames Mellen, Carbee and Gilliland, Mr. Kimby.

Friday evening, June 11, Mrs. Carbee will devote a portion of the evening to "Astrology and Its Work," and also give delineations from the same, an interesting study, which all

would find very instructive. Come and hear for yourselves.

HAND OF HARMONY met in Elysian Hall at 7:45 P. M. Opening remarks by the Chairman, Mr. Parnell, followed by tests, readings and delineations by Mrs. Gutierrez, Mr. Kimby, Cowen, Durgin and Hersey. Music by a quartet of ladies—Miss O'Brien, Mrs. Wright, Palmer and Carleton.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes, Sunday, June 6, meeting opened at 7:30 P. M. with song service by Prof. F. W. Peak, assisted by Prof. George Rimbach, cornetist. Invocation by Mr. T. Jackson, following with tests. Mr. Walter Rollins of Salem, and Mrs. E. J. Peak, Conductor, also gave tests—nearly all recognized. Our Sunday evening meetings are growing very interesting and very well attended. Mr. E. H. Tuttle, Mr. Phelps, Mrs. Phelps, Mrs. Nutter and Mr. Kimby, were with us during the week. Mrs. Peak will continue her meetings all through the summer months.

Mrs. J. W. Kenyon will be with us June 20. Mediums are welcome.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held very interesting services at 33 Summer street Sunday, with large and appreciative audiences.

At 2:30 Mrs. S. J. Watson led the singing; Mrs. D. E. Matson, invocation; Dr. S. M. Furbush gave his experiences for the last forty years on Spiritual Gifts; Mr. King of Quincy spoke on Religion as Taught in the Past and Present Time; Mrs. Lincoln of Boston, on Knock, and it shall be opened unto you, seek, and ye shall find; Capt. J. Balcom, on Harmony.

Many tests and messages were given by Mrs. Lincoln of Boston, Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Mrs. Annie J. Brennan, Dr. Furbush, Frank Heath, Mr. and Mrs. Strand and others. Magnetic treatments were administered to many, free, by Drs. Furbush, Murray, Warren, David Sheppard, Mr. Brown and others.

At 7:30, appropriate musical selections by Misses Lena and Elsie Burns; Mrs. May S. Pepper of Providence, R. I., gave an invocation, read a poem on "The Summit of the Now," and able remarks on Has Spiritualism done anything for the morals of this age? Her remarks were listened to with the closest attention. She then gave one of her wonderful test séances, giving many tests and spirit-messages, and in every case received a ready response of recognition. Mrs. Lincoln then followed with interesting remarks and many remarkable tests and messages, which received much well-merited applause.

Next Sunday, at 2:30, tests, healing the sick, free, and remarks by the same and other mediums.

At 7:30, Mrs. May S. Pepper of Providence, R. I., will read from "Flowers for Spirit-Friends." Everybody invited.

Sunday, June 20, the Arthur Hodges First Spiritual Society, and America Hall Society of Boston, Eben Cobb, President, will open Grove Meetings at Echo Grove, West Lynn, Raddin's station. Echo Grove is a fine grove, and the best spring water in the United States. Everybody invited. Look in next week's BANNER.

ONSET.—A correspondent writes: The usual meeting was held last evening, June 6, in Fire District Hall, and there was a large attendance.

The meeting opened with singing, followed by an invocation by Mrs. Dr. E. R. Johnston of Bangor, Me. Singing, after which Dr. Johnston gave an account of her experience as a Veteran Spiritualist, which was very interesting, and truly wonderful. Mrs. S. M. Thomas gave some fine tests, and read several articles, all of which were recognized. The Chairman gave "Pat," one of the guides of Dr. C. D. Fuller, a bouquet of wild flowers that was picked by a gentleman from Florida, a new-comer at Onset, and he said that "Pat" gave a good reading, and very correct.

The hall was made attractive by flowers upon the table, which are to be given away after the meeting, giving a feeling of good cheer to all. All new comers are made welcome.

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

SPRINGFIELD.—Laura Cummings says: The Church of the Spirit closed its meetings for this season May 30, with Dr. G. O. A. Fuller as speaker.

This church was only organized last November by a handful of earnest and aspiring people who were reaching out for the higher truths of Spiritualism, and whose aim and only aim was to teach and be taught the sacredness of true spirituality in a respectable and dignified manner, and how well we have succeeded can best be seen by our constantly increasing membership, and encouragement by the better class of thinkers in the community. And notwithstanding the antagonistic elements thrown in our pathway, and trials to be overcome, the little "church" has risen above its inharmonious and petty annoyances, and to day it stands firm in its own right "to live, to move and to exist." Each one stands shoulder to shoulder, and will be ready to still further carry on the good work another season.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—A correspondent writes: Sunday, June 6, our circle at 11 A. M. was progressive.

Afternoon and evening meetings were well attended; good music. We opened with a chapter from the Bible and prayer by the President, after which the following mediums took part: Mr. D. S. Clark, Mrs. Seymour, Mrs. Ackerman, Mrs. Merritt, Mr. Hardy. All gave recognized tests.

BANNER OF LIGHT for sale.

LOWELL.—Miss Daisy E. Brainard, Sec'y, writes: Mrs. Hattie Mason of Chelsea spoke afternoon and evening for the Ladies' Aid connected with the First Spiritual Society, June 6, at Odd Fellows' Hall. Her lecture was full of truth, followed by convincing spirit communications. Mrs. Mason closed the meeting by singing two in pirational songs. She will be with us one week from next Sunday again.

BANNER OF LIGHT for sale at each session.

FITCHBURG.—Dr. C. L. Fox, President, says: Fannie Bruce Traworgy of Fall River occupied the platform. Large audiences greeted her at both services. The able and interesting addresses were listened to with close attention. The many tests were fully recognized, convincing many that friends who have left the mortal form are not dead, but alive, and still with us.

C. Fannie Allyn of Stoneham, Mass., speaks for us next Sunday.

SOUTH HANSON.—Scribe writes: The Spiritual Society held Memorial Services in the Town Hall, Sunday, May 30, with a large and appreciative attendance.

The morning service was attended by the G. A. R. Post, Sons of Veterans and the Ladies' Relief Corps, in a body, occupying the whole of the center of the house. William A. Hale, M. D. of Boston, our speaker of the day, delivered the oration, which was listened to with close attention. The speaker gave a very touching address, recalling many of the trying scenes of the late war, and the fact that the "boys in blue" who have been mustered out here were mustered into that better life, and surrounded and sustained those who are still left on the battle field of life.

The Doctor sang two solos appropriate to the occasion. After the closing benediction the U. S. A. R. Post, S. of V. Camp, and L. R. Corps formed in line, and marched to the foot of the hall, and counter-marched past the platform, where the Doctor held a special reception for them.

The boys expressed a desire to listen to an address by the speaker upon a similar occasion in the future. In the P. M. they attended church in a body.

Dr. Hale was greeted by a good audience in the afternoon, that listened with marked appreciation to his excellent address.

We feel gratified with our progress, and such services are attracting much attention and interest from many of our town's people.

GREENWICH.—Juliette Yeaw writes: Sunday, June 6, the Independent Liberal Church was favored by the ministrations of J. Frank Baxter of Chelsea, Mass.

A morning and evening service was held, both of which were replete with interest to the large audiences convened from a wide circuit of towns, who listened with breathless interest to logical and pithy discourses, inimitable recitations and songs, and explicit and irrefutable tests, all of which were recognized. Skeptics never before seen in the church were present, particularly in the evening, who must have found food for thought in listening to Mr. Baxter's matchless elucidation of the theme, "Modern Spiritualism and the Practical Good it has Accomplished." The speaker was heartily applauded, and reengaged for June 12, 1898, so great was the satisfaction of the people.

The platform organ and desk were radiant with a wealth of flowers. Noticeable among the guests present was the wife of Frank B. Woodbury, Secretary of the National Spiritualists' Association, who is being entertained in the home of her uncle, Mr. Rodolphus Clark, of Prescott.

HANSON, First Spiritualist Society.—J. H. Gleason, Sec'y, writes: June 6, our platform was very ably filled by Mrs. Nellie F. Burbeck of Plymouth, Mass. We had a large and appreciative audience. Mrs. Burbeck gave a lecture morning and afternoon, interspersed with readings from different articles presented by the audience; also some very fine tests, all of which were recognized and well received by all present.

Societies wishing first-class talent should employ this fine medium.

Next meeting June 20th, Dr. Wm. A. Hale speaker.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, says: Edgar W. Emerson occupied our platform Sunday, June 6, and will also be our speaker during the remaining Sundays of the month.

On Thursday afternoon and evening, June 17, the Woman's Auxiliary will hold its last meeting of the season in the U. V. L. Hall, 538 Main street. Annual election of officers in the afternoon. Evening, memorial service, Mr. Emerson to assist. A cordial invitation is extended to all.

BANNER OF LIGHT for sale at each session.

HAVERHILL.—O. Henckler writes that a fair-sized audience greeted Dr. C. L. Willis last Sunday, who prefaced his reading of articles, which were nearly all understood, by some well chosen remarks.

Next Sunday we shall have as speaker and test medium, Mrs. Kenyon of Waverley.

BELMONT.—Edward T. Harrington & Co. report the sale of another large tract of land in Belmont to the Veteran Spiritualists' Union, being lots 131 to 140 inclusive on a plan of land in Belmont by J. Edwin Jones, surveyor. The lots are on Morian street adjoining the mansion recently purchased by the Union and makes in all thirteen pieces sold to it. Frank Moore was the owner.—Herald, June 5, 1897.

MEETINGS IN NEW YORK.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 52d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 41 Gettys Square, every Friday evening at 8 P. M. Alfred Andrews, President; Titus Merritt, Secretary.

NEW YORK.—J. W. T. writes: Now that the First Society of Spiritualists has closed its very successful season at the Berkeley Lyceum, the attendance at the meetings held by Mrs. M. E. Williams at her residence, 232 West Forty sixth street, promises to be larger than ever. On Wednesday evening, 2d inst., a very large party of ladies and gentlemen were present to listen to Mr. Floyd Wilson's lecture on the "Relation of Soul to Religion." Though a thorough Spiritualist, Mr. Wilson goes outside the tenets of his faith now and again, and by this means he seeks to develop the intellectual powers of his hearers, for, as he says, "There is nothing like variety for exercising the mind or muscles of the people."

In the course of his remarks he said: "That religion as an aspiration after God, and a desire for union with him, is grounded on the relation of the human spirit to the divine, and arises from a necessity in our nature as intellectual and spiritual beings. Wherever we go, from the highest culture to the lowest barbarism, we find religion as a web running through the warp of history, and recognize it as that element which gives to man in the midst of creation his spiritual elevation and dignity. The upturned face and the hands stretched toward heaven are outward symbols of the attitude or activity of thought which places the human spirit in the presence of the divine, and awakens in it the longing desire after God as the highest ideal of which it is intellectually and spiritually capable. I know that many of our opponents are of the opinion that we Spiritualists are averse to any acknowledgment of the existence of personal God. They are in error. We believe in a Universal Spirit, call it by what name you please, and if God answers the purpose, as well as Jove or Jehovah, why quarrel about the nomenclature? This being, being infinite, can only be understood in its parts by the finite mind, and as man is necessarily and essentially a part of this great whole, it follows that he should by every means in his power endeavor to bring himself into harmonious relations with it. It is as he can do by religion without dogmatism, it is well. But if I am condemned to an infinite punishment for finite acts, it is not well, for it would be a terrible injustice. To the thinking mind there can be no religion equal to that of Spiritualism. Our guides teach eternal life, continuous progress. The murder of a man at Jerusalem nineteen hundred years ago will not relieve me from the consequences of my acts. If they are evil when I come face to face with God in the form of immutable law, I must remove the evil I have grafted on my soul by doing good to those who are going through an experience similar to mine on the earth plane.

In conclusion, I would say that the term religion is also applied to those theoretical doctrines handed down by tradition and recorded in the sacred books of mankind, which constitute the faith of Hindoos, Buddhists and others. These doctrines are the logical development of what is latent and implicit in the religious feeling of mankind."

The meeting closed with an inspirational address by Mrs. Wallace; brief remarks by Messrs. Koberle and La Croix; music and song by Madame De Monastery, who accompanied herself on the harp, and a short speech from Mrs. Williams, who took occasion to thank Mr. Wilson for the pleasure he had afforded her and her guests that evening. However, before the meeting dispersed, Mrs. Williams, who was prevailed upon to favor the strangers present, gave a number of successful tests.

NEW YORK.—J. A. Robinson writes, June 5: We visited the Yonkers Spiritualist Society

last evening, at its hall in the College of Music. There was a very good audience present, the majority of chairs being occupied, making a fine showing for a stormy evening. Mr. Alfred Andrews, the President, opened the meeting. The singing was not only hearty but fine; the piano accompaniments were played by Bro. Andrews; the songs were "We Need Thee," "Life of all Being," and "Nearer, My God, to Thee."

The President read some interesting articles on spiritualistic phenomena.

Mrs. B. R. Plum of Brooklyn, who was with the Society for the first time, delighted the friends by her address and communications, nearly every one present receiving some token of spirit power.

Mr. Fletcher, of the Society, made a few remarks, and under control responded to several questions from the audience.

It was a harmonious gathering, and we were rewarded for our trip, and shall endeavor to be present again in the near future.

Mrs. Nellie Brigham was announced for next week's meeting.

MEETINGS IN BROOKLYN.

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

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

Fraternity Hall, 885 Bedford Avenue, near Myrtle Avenue.—Meeting Sunday at 2 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 Sundays 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 P. M.

Arlington Spiritual Society holds meetings every Sunday at 3 P. M. at Arlington Hall, corner of 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.

BROOKLYN.—A correspondent writes: Our Advance Conference made its usual pilgrimage on Decoration Day to Cypress Hills Cemetery, to the grave where rest the mortal remains of the Fox sisters, Katie and Maggie, through whose organism the grand truth of Modern Spiritualism was given to the world.

We held the usual exercises of singing and speaking; after an invocation by Mrs. Plum, Brothers LaFumée, Delerece, Whitney and Mrs. Plum gave brief addresses.

A resolution was passed, which we trust will be appreciated by and meet the hearty cooperation of all Spiritualists.

We resolved ourselves into a monument committee, with Bro. Joseph LaFumée as Chairman and Treasurer, and H. L. Whitney as Secretary, to solicit subscriptions of from five cents up, to build a monument as a fitting memorial to those martyrs, to whom all Spiritualists are so much indebted, and it is a disgrace to each of us that those remains lie entirely neglected so long, in a grave furnished through the kindness of Bro. Joseph LaFumée.

Awaken, my brothers and sisters, and let us erect a fitting tribute of love. I hope all will assist in this work. Let the President of each of the various societies act upon the suggestion at once, so that by next Decoration Day the work will be commenced, even if we cannot have it ready to dedicate by that time.

We have made the subscriptions small, so that all can have a part in the work. We would also suggest that our mediums who hold circles would hold a special circle for this work, and donate the proceeds to this purpose.

Send subscriptions, either in money or postage stamps, to the Committee's Secretary, Herbert L. Whitney, 953 Madison street, Brooklyn, N. Y.

BROOKLYN.—Samuel L. Palmer, Sec'y, says: The Fraternity of Divine Communion continues its services every Sunday evening at Arlington Hall, corner Gates and Nostrand Avenues, Brooklyn, N. Y. Ira Moore Courlis demonstrates very successfully the return and identification of spirits to their earth friends, and the messages given are both instructive and consoling. Prof. Wright furnishes excellent organ music, and Miss Mabel Roberts and Miss Maud Mason have rendered solos charmingly. Mrs. F. M. Holmes and Mr. Frank M. Mason have favored our audiences with eloquent addresses upon spiritual subjects.

The public interest in and attendance at the meetings of our Fraternity continue to be well sustained.

The BANNER OF LIGHT is especially appreciated for its excellent reports of meetings.

BROOKLYN.—W. J. C. writes: The Society organized by Mrs. Cutting for a dignified and trustworthy presentation of test mediumship, under name of the "Mediums' Spiritual Union," has passed to the control of Mr. W. Wines Sargent, under title of the "Spiritual Society of Associated Missionaries," meeting every Sunday at 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue.

Sunday, June 6, the Chairman made opening remarks upon "All Truth is One," and was followed by Miss Minnie Terry in a short address urging her hearers toward a spiritual life. Tests, followed by Mr. Clark of Newark, N. J., Miss Terry and Mrs. Ashley.

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