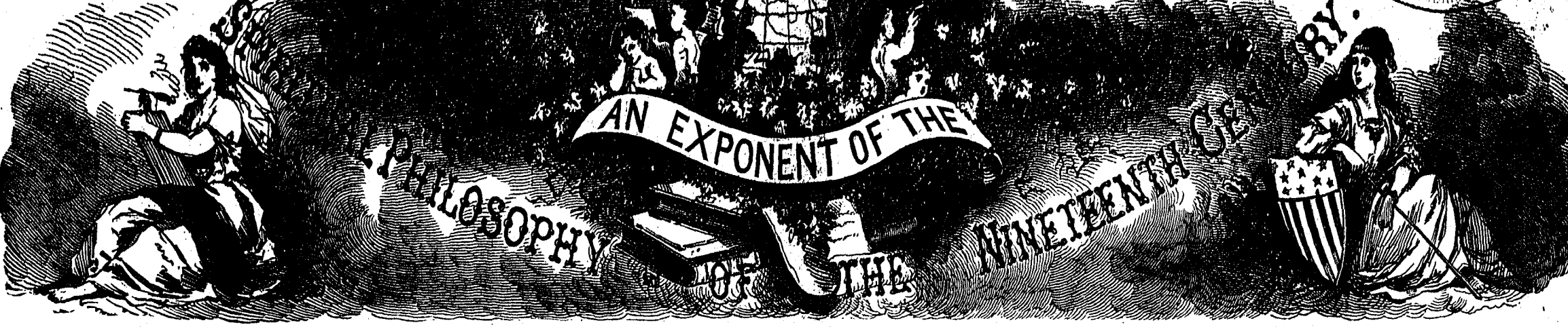


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Written for the Banner of Light.
IN PEACE LET US HONOR OUR DEAD.

BY BELLE BUSH.

"Righteousness exalteth a nation, but sin is a reproach to any people."

Oh! hearts that for Justice are pluming,
Oh! mortals astray in the night,
Would you hasten the dawn of the morning
When truth shall establish the right?
Then labor in love for the right.

Quench the fires of your hatred now burning,
For "Vengeance is mine," saith the Lord,
And not by the sword or the scaffold
Can you serve him in sweetest accord—
Love only makes sweetest accord.

Oh! banish them all, and let reason,
Unfolding life's beautiful laws,
First seek where there's discord and sorrow,
The wisdom that looks for the cause,
And love will remove every cause.

When the causes of crime have been banished,
Then the temples of Justice that rise
Will be fair as the gates of the morning,
And pure as the dew-dropping skies,
The opaline, rose-tinted skies.

Who would build here the Kingdom of Heaven,
Must work as a dutiful child,
And give to the weakest and lowliest
A care that is gentle and mild—
'Tis the wisdom of love to be mild!

Oh! then let us follow Love's bidding,
Though hated and misunderstood,
'Tis the Christ-life that conquers with honor
When it "overcomes evil with good,"
'Overcomes every evil with good!"

Let us feed, then, our suffering neighbors,
Though children of Cuba or Spain,
Till Peace, like a blessed Evangel,
Shall rise from the wreck of the Maine,
The terrible wreck of the Maine!

And let our white ships of the ocean,
To a people now starving, take bread,
And thus will our nation be honored,
And thus will we honor our dead,
In peace let us honor our dead.

Seminary, Belvidere, N. J.

The Law of Action and Re-action Paramount in the Soul's Earth Experience.

BY J. R. TALLMADGE.

Says a wonderfully inspired book, "The Healing of the Nations," "It is a fearful thing to teach." There is no doubt it involves great accountability. The writer does not assume the responsibility of a teacher, but would see each one fully persuaded in his own mind—in his own mind, and not by the mind of another, free from the obsessions of the thoughts or views of others.

It is well for us at times to enter into the contemplation of the vastness, the unfathomable depths and heights of knowledge, of which we soon see we have touched scarce the borders: while eternal duration, limitless, boundless, stretches onward in the horizon before us, before which our most exalted appreciation would render us speechless; our soul's highest expression moved to deep silence; then returning in mind to our little circle of self have sufficient humility to have lost all dogmatism, saying, who knows? and assuming the only position left, logical deduction.

There is an old religious dogma of eternal punishment still lingering in the minds of some, and a later statement of lost souls by modern Theosophy. I do not assume to know souls are not lost; or that wonderful powers are not present with the black magician; but such failure with the former, and power for evil with the latter, seems not in accord with the logic of the universe, and the law of absolute good, which is a premise irresistibly necessary, without which we are tossed upon the mountain-billows of existence without rudder or compass, and with which the billows of life are calmed, like the waves of the sea at the command of the Master.

It is a headlight that allows us to penetrate a sufficient distance into the darkness to surround us with a sense of the most perfect security.

In the more lofty altitudes of the mind we readily contact the divinity of logic—the logic of the universe of existence of the absolute good, of the eternal duration, the divine economy; the unalterable wisdom and power of the Over-Soul.

We are never to pass judgments upon nature, or contend with her, but to humbly ask what her phenomena signify—not that she is wrong, but what are her methods of right. We cannot assume that Nature is doing ill, but doing well. Under her majestic command battlefields are plains of peace, and the throes of the soul in the realms of sin are her methods of gaining the understanding.

We must first postulate that all is good: the wider our range of knowledge, the more completely does this proposition commend itself, the logic of which, we need only the penetration of a still wider range of intelligence to know how that which seems enshrouded in mystery, in wrong, in evil, is really of the same order of good, awaiting only our comprehension. It has been the cheering thought with the most beautiful souls, that all darkness, all discipline, all suffering, is the result of the universal law of action and reaction, departure from harmony and back to the state of harmony; thus our education.

The good in us is in harmonizing, and, because we harmonize with the all-good, evil is a departure from the good; while inevitable reaction into it again is the law so secure over us; even as a cloud gathers a volume of force out of the great electric ocean, in a state of

equipoise, and its reaction or return in crashing thunder, brings down refreshing rain; so man departs through ignorance from the state of peace with God, or his law, and must react into it again, having gained understanding thereby.

Most of us agree that high attainment is a moral ratio. No great powers are possible, only as we borrow—so to express it—the divine power, which is equity, justice, righteousness, right-doing. All powers of magic are based upon equity, poise, balance. If one stand high and fall, as it appears to us, is it not more probable he was, not truly exalted through possessing attainments in some directions, and must go back, as we term it, and bring up the rear, through nature's royal highway of discipline?

Thus a fall from a great height to a low depth is not probable. This greatly prolonged departure of darkness seems not appropriate with the harmony, economy adjusting means to ends and security nature contemplates, which is growth, development, success—nothing less.

Discipline, reaction—contemplates reform. Through an effect, it becomes a cause, and the result must be equal to the cause that produced it. It follows that no soul could earn for itself, through "imperfect understanding," a temporal dungeon, only that through darkness he may see the light; then, if he possess "perfect understanding," the wrong use of a perfect understanding is illogical beyond recovery.

We know the effect of fire upon us, when we place ourselves in wrong relations to it. A wilful, wrong use of that perfect understanding we can see is not possible; while the many things of which we have an imperfect understanding would earn pain, experience, discipline, darkness; thus, and thus only, could we come to a perfect understanding. We can safely assume that the divine spark constituting man—a ray from or of the "Over-Soul"—is an indomitable, irrepressible energy, that must, from the very nature of that force, find the light.

The position assumed, I presume, is that man has free will. It would seem that the most comprehensive conception of that problem, upon which volumes have been written, is, that the human will is free only when it is in harmony with the infinite will; all less than that is will, bound by sense-life. We have but to look within and about us, on every hand, to see that this is true. We grow because of our sins; one commits a sin, that is, disobeys a law, physical or moral; in due time he discovers the effect. Sense-life for the period losing its hold; to the extent of his understanding, the measure of his aspiration, does he touch, come *en rapport* with the infinite, finding proportionately peace, repose, satisfaction.

The will parallels the infinite will, for the period free; but the bondage of sense asserts its power—that sense life into which he came for the purpose of gaining individualization—and back into it the individual comes.

Even though the sense realm overcome the will, the spark of divinity within urges it on and up. Back and forth does it alternate—action and reaction—departing from harmony, the good, then reacting into it again, gaining his individualization through sense-experience, buffeted by it until he lives up through it, once more or again in harmony with God, an individualized agency, now a working factor in the universe. The absence of selfishness becomes the paramount state when and while we posit with or in the universal will.

It may be man must win his immortality, but he will win it; he is secure in that in the lower states, through the law of reaction, its effect of enlightenment, while in the higher conditions of growth the will, knowledge, becomes his security. When one truly knows, he does not depart from such knowledge. It is in partial knowing we see the abundance of discipline through which mankind is passing. One does not put his hand into the fire, because he knows the consequences; he does not continue to suffer the reaction of sense-life because he does not fully know. Man will win his immortality, he has winning it, up to the highly unfolded state where he perceives it to be the law. The growing of the plant prophesies the flower. Says a thinker: "God makes things make themselves."

Grown though we may be, we are by far not competent to take our destinies into our own keeping; even the good we might do would not be tempered by wisdom. An engineer is not entrusted with a train of cars until he knows how to run it securely; so man is entrusted with his destiny only so far, so fast, as he knows its stupendous import; even the most advanced still find their security in these reminders; even the exalted do not remain always upon the mount of transfiguration.

Think for one moment of the godlike powers one must possess to take the responsibility of his destiny in his own keeping. In the dim light of material life, who is there so high, so grown, he is not each day allowed suffering; growing, under the pains of reaction, in the very things, may be, he has set up to be pushed forward by will?

When we can lead ourselves, the proof will be the absence of these reactions, having come into union with the "Over-Soul," such will have suffered, until suffering is no longer suffering. The thoughtful, grown soul, knows that the circumstances environing us that compel modification, or entire change in our plans, desires, purposes, is wisdom far, so far above our will.

One must, we see, have arisen to a high state of development, to have conferred upon him free-will in any large measure of fullness. Man

is responsible absolutely only so far as the will is freed from the bondage of sense-life, and in harmony with the infinite will. With the exalted soul the exact outlay of force comes back to him in profit of uses performed; while, in sense-reaction, it returns to him in discipline, through which he learns the law—such is his profit. Now, can we conceive of man in his relation to the infinite whole, as sustaining other than one of these two positions? Use is the highest law of creation—if there is one law higher than another; man departs from God, that he may learn God; or, having learned his law, is thus a perfected factor in the vast economy of existence. When so largely in the realm of God's activities, how can we conceive of wilful disobedience, or departure, into the realm of sense illusion?

Contemplate the exalted beings that sit upon the thrones of the universe, manipulating vast creative energies, still subject to the conditions they have learned to manipulate, still dependent upon union with the One. Selfishness is separativeness. Unfold conscience to day, and a knowledge of forces that would become tremendous agencies for good would flow down upon us like the brooklet, naturally winding its way down the mountains and foothills to bless the valley below. The general law is that right use parallels perception. God allows no man to become master, only as his mastership shall be in Him, of Him, through Him. Selfishness, selfish ends; wherever found, can only carry a modicum of power. Only the Christ, the redeemed of heaven, can still the waves. The selfish ends is but one tone in music, while to add chord upon chord, interblending vibration with multiplied vibration, is the grand orchestra of power in the uplifted soul. Selfishness is the monotone of the tuning fork vibrating the atmosphere in contact with its limited surface, while to place the fork upon a solid table-top is to make every inch of its surface vibrate the atmosphere in contact with it, even so is the unselfish state, multiplied in power, for it contacts the broad surface of the Universal.

Nature is economy perfected, success absolute; every energy turned into profit; the wrath of man turned into the praise of use. When he would extend slavery in this nation he set in play agencies through which four million souls walked out to freedom. The men in this nation who, through vast combinations of capital, are oppressing the people, are tampering with Providence, but in the meantime are demonstrating the higher law of association.

"Offenses must come," but woe to him by whom they come; his discipline is his woe, and savior too; the door that opens to admit the light; the selfish act turned into profit without him, and at the same time furnishing him the discipline that eliminates selfishness from within.

This seems to be the law; if so, it must be universal. The really advanced could not sink to low depths, and the undeveloped, through the reactionary force in nature, must advance.

The rebellion in heaven must have been a fancy picture, for even we common, weak mortals see how futile are man's energies against the purposes of law—how absolutely hopeless would be such rebellion. The absolute provision of nature so beautifully surrounds all of her manifestations. Man must be always in harmony with God's will or under the domination of reactionary experiences, the purpose of which is to foster, suggest, encourage, compel such union; so there is no place where disaster could occur.

Great magical occult powers are only the flower and fruitage of moral excellence, while capacities that are beneath this plane of power are not to be considered as embracing great responsibility. "Our destinies are intimately connected with the structure of the universe." All darkness comes to light, all wrong to right, all discipline to profit, all loss into gain. We could not set in motion a force that would not return to our profit; experience signifies gain, not loss. Man becomes satiated with self; such is the law: to live up through self to the super self is that for which he, like the prodigal, left his father's home to wander in the wilderness of sense; to become surfeited with its illuiveness. Says a writer: "There is but one existence, of which we are all parts, and one purpose, and that is Good. Could there be two, all harmony of manifestation must disappear. Chaos would impend from the moment of divergence. "Spirit gathers power from its anchorage to the physical organism. The perfect alignment of the individual to the All strengthens the individual, and gives force and potency to the manifestations of the One." Power that is not in unison with the One cannot be named power, so futile is it; while responsibility is in ratio to power.

Eternity only would suffice to express the psychic energies of the soul; though in its lower expression it may appear a hopeless prospect, even as would have oppressed our earth at a time when the mountains were thrown up by the play of gigantic, unruly forces, and one taking an observation from a position in space would have said, "Behold the failure"; while to go forward with the eye of faith—that all is good (ultimates in good)—which faith is sure to become knowledge, and behold this grand earth, covered with forms of beauty, illustrates the view to be logically assumed in the elucidation of this problem.

Reaction does not defeat development in nature, but is a method that secures manifestation. Discipline anticipates the searing of immortality. It is safe to assert that no human being is so low, can become so low, that there is not an aspiration to something

higher, better, than it manifests. To Theosophists this is the mad asic ray, hampered in manifestation; taking on bondage that, through resistance to such bondage, it gains strength for resistance, is one of nature's developing agencies, as a muscle is toughened, made strong, by overcoming resistance. In such way is the fibre of the spirit made strong, and, as it confines itself by paralleling the infinite will, it becomes a harmoniously-acting factor in the universe, released from cross purposes and reactions that make the years or ages of its experimental educations, individualization.

Life comes to the earth, not out of it. It would seem that all life is indestructible, thus immortal, alternating between the two poles of being, the subjective and objective states. The atmosphere of the earth is filled with vast varieties of germs, ready to plant themselves where suitable conditions invite. "We are infinitely little parts of an unknown mechanism."

We have read of wicked, very wicked, men, in whom it was said there was not a spark of goodness, absolutely vile, totally depraved; and yet great, sweet beautiful souls, the embodiment of loves, visiting such in prison, found a responsive chord—the divine spark. Human limitation said it was not there, but the divine love manifest in a human soul found it. As stated in the foregoing quotation, spirit gains power by its anchorage to the body. It must live in and up through sense-life transmitting it into higher consciousness as soon as it may. It is not inappropriate to stimulate will to hasten the process, but we have seen instances where the devotee was under the domination of a misdirected zeal in a purpose to take heaven by storm; where egotism, or absence of humility, or inordinate consciousness of self, has assured the responsibility of judgment where "God's great angels" would pause for more light.

We have seen such return to nature's moderate, secure, royal highway of growth, toughened in spiritual fibre by the storms they may themselves have created.

"God's in heaven,
All's right with the world."
Elkhart, Wis.

The Possibilities of the Jubilee.

BY E. W. GOULD.

What is to be expected of the great Jubilee? What good is to result to Spiritualism?

If what is charged (and it is apparent on its face) is true—that ambition, selfishness, egotism, a lack of love and true spirituality, are producing cold indifference and in-harmony in our ranks—to overcome that fatal and dominating spirit, and substitute in its place the spirit of love, harmony, cooperation, and prove spirituality, will have been quite enough to repay all the cost of the Jubilee, and tenfold more.

After all that has been realized, said and written of the necessity of harmony and cooperation, in our efforts to organize and to place our theories, our religion upon a substantial, practical basis, one that will command our own respect, as well as that of our neighbors, and that of the whole civilized world, it is passing strange that the little differences of opinion in matters of minor importance should be brought up, and waged with such vehemence and persistency as to create in-harmony and ill-feeling in one and the same society. If there is any one thing that Spiritualists can and ought to boast of, it is that of free and independent thought—the right to accept or to reject any dogma or proposition (not consistent with their views) as their reason dictates. Why peculiar or adverse views (if not tending to immorality) should create in-harmony and ill-feeling among Spiritualists seems inconsistent and unreasonable, and savors largely of a lack of love and spirituality.

But by a wise and conservative determination on the part of our leading spiritual thinkers and writers, including the editors of the spiritual press, this apparent disposition to create in-harmony and oppose everything not consistent with preconceived opinions, can and must be overcome, and no better time or place will ever be presented than at the International Jubilee.

There are now in the air, and gradually developing before the minds of our people, several important subjects, involving some changes of practice, thought and principle in our teachings, which may at first create some apprehension and distrust on the part of those who are jealous of any changes, innovations or improvements; but, which, after careful consideration and debate by those capable of judging, if found consistent with our principles and not contrary to our theories, should not be opposed, even if not exactly in accordance with our opinions.

A few years ago a vigorous effort was found necessary to induce many sincere Spiritualists to believe that organization was a necessity in promoting the Cause of Spiritualism, and it met with positive opposition in some directions; but now all concede its importance and value.

Again, while but few, if any, Spiritualists admit for a moment the necessity or use of a creed in formulating our theories, as suggested by the Rev. T. Ernest Allen, in his very able address at Onset last August, there are many thinking, sincere Spiritualists, including Prof. Loveland, who believe to-day that a declaration of principles is justified, and should be made and adhered to, as an advance step in spiritual teachings. Our very able teacher and brother, Dr. George A. Fuller,

suggested in an address at the National Spiritualists' Convention last October, that the time for the "parting of the ways" had come, or was near at hand. Many feared the prophecy would prove too true, but hoped the time might be deferred until those that are making the "parting of the ways" a necessity, by their in-harmony; fraud and lack of spirituality, could be persuaded to abandon their evil practices, and unite with those who are striving to advance the Cause of Spiritualism along honest and legitimate lines.

Prof. Loveland, too, one of the oldest and most popular writers in the spiritual field to-day, attempts to prove scientifically what most Spiritualists deny, or believe to be a gross error, when he claims evidence of a personal God, and says: "An impersonal God is no God at all."

Many Spiritualists insist that no medium or public teacher should be employed to lecture from a spiritual platform before having obtained, from a competent board, a license, showing his ability and fitness for such a position; while, on the other hand, others claim that the gift of mediumship is sufficient authority, and that the spirit-world will take the responsibility, etc., etc.

There are many other minor differences of opinion that might be named, none of which are of sufficient importance to create in-harmony or ill-feeling between societies or individuals in a great central organization, whose main object is the "greatest good to the greatest number." However great, or many, the differences may be upon minor or technical points, I am happy in believing there is one all-important feature in which all sincere Spiritualists will ever unite; that is, in the cultivation and practice of the *divine art* of music in all their social and religious exercises.

By what I have said, I do not intend to intimate that the great International Jubilee is being organized especially for the purpose of discussing the principles, the theories, or practices of Spiritualism. But I have said, and repeat, that if the little differences of opinion that cause so much in-harmony and dissension in the minds of Spiritualists could be thoroughly discussed and explained, from a truly spiritual standpoint, by the assembled wisdom at the Jubilee, that the cost of the same would sink into insignificance.

But I apprehend the great object of the National Spiritual Association, in celebrating this Semi-Centennial Jubilee, is what the name suggests, a *joyous festival*, a day in which the ancient Jews assembled to set free those who had been in bondage to them. No better symbolical representation could be suggested to those of us whose minds have been suffering long from slavish fear, instilled into them by early associations in Orthodox Sunday-schools and similar organizations.

This may indeed prove a glorious Jubilee to those whose minds are still in bondage. It is presumed the eight days that are allotted to this great festival will afford ample time, not only to review what has been accomplished in the first half of the century since the formal introduction of Modern Spiritualism, and to note its failures and its successes, but to discuss and introduce such new theories and advanced thoughts as may be accepted by the concentrated wisdom present.

It is presumed that the management—realizing the necessity of harmony, cooperation and good-feeling in all meetings for debate—will establish such rules as are necessary to prevent in-harmony, acrimony or ill feeling, and yet allow the fullest discussion upon all important subjects.

We see foreshadowed in the spiritual papers evidences of wide differences of opinion upon various unimportant subjects that are liable to be introduced for discussion by such wise and prominent writers and teachers as Prof. Loveland, Dr. Peables, Dr. Buchanan and others; but, if not presented in the spirit of compromise and harmony, will be instrumental of far more damage to our Cause than benefit. While much has been learned in the fifty years, for which we should be grateful, much more remains to be learned.

The time will never come when mortals have not more to learn, and there will probably never be a time or place when more useful knowledge can be secured than at this Jubilee, if the spirit of harmony and brotherly love prevail.

Brother Frank Walker, the General Manager, feels very much encouraged at the prospect of great success in the undertaking, and says if Spiritualists will respond promptly to his appeal for financial assistance, all will be assured.

As this will probably be the last Centennial Jubilee any of us will have the privilege of attending in this life, all can afford to contribute liberally to its success, whether they are able to be present or not. But special efforts are being made to reduce the expense of attending this great convocation, and it is expected with very favorable results.

Washington, 1898.

☞ Death is Life's twin sister, and the two are sent to bless the children of men with the knowledge of immortality. The latter makes man acquainted with his fellow-men, while the former acquaints him with himself, and reveals the winding pathway of the spirit that leads to the temple of Truth upon the mountain summit of Eternity.

☞ Peace can only be appreciated when contrasted with strife and discord. True peace consists of harmony of mind and tranquillity of soul, not in the absence of war, and struggle for the mastery.

THE HEAVENLY LIGHT.

As when the sun o'er summer hills
Descends in glorious glow,
And all the world with beauty fills,
For all mankind to know,
So comes the truth of spirit light
To drive dark shades away;
So in its presence earth is bright,
And men enjoy its day!

WILLIAM BRUNTON.

Glimpses.

BY W. A. CHAM.

Seen in the most favorable light, our world is in many ways a hard world, a cruel world. Say if we can, in most pious form: "Oh! it is all lovely, just and harmonious, if only we have wisdom enough to see, and faith enough to believe it so."

Every day, every hour, the stern, cruel facts of our human existence give the lie to such sanctified dreams and pious utterances. Antagonisms and warfare appear everywhere. Rank harvests of pain and woe spring up in all ways. Weariness and want more or less crowd into the fairest gardens and homes. Those whom we call innocent often have to bear the curses and torments that seem justly due the guilty. Love is crucified, while hatred sits in royal state. We can't blink these facts.

What then? Shall we curse God for unfulfilled promises, and howl against nature for having defrauded us? Those we call wise and faithful in religion preach an infinitely wise God, a loving God, an ever-kind Providence, only we cannot see where and how; so we must trust and believe, being blind and ignorant. That is the higher philosophy of religion. How long does such a philosophy or religion satisfy the blind and ignorant?

Does not the common-sense and simple honesty of the multitude rebel against such soothing platitudes, such blinding of the earnest, strong soul? Let us consider this same problem of life in another way. What do these partial, dim glimpses of life mean for us, do for us? What if we saw clearly, understood fully the divine idea of the universe, the meaning and end of life? What if we could always see and know how pain was a blessing, and death a triumph, keeping our way without fears or ills—the measure of our days complete in love and contented peace? Why, there could be no more hope, no more aspiration and striving; no music, no poetry, no ideals, no art of the true and beautiful anywhere for us. Gone for us at once all that gives strength, grandeur, loveliness and joy of living. What would be left? So far as we can conceive, flat indifference—a stale Nirvana, wherein was no hope, no love, no striving.

Here, then, we see quite clearly that the most and best of our conscious lives in this world, springs from just these partial glimpses, these limited understandings of the universe and the soul of being. Our trust, heaven arises out of our imperfections. The interrupted, faint, far-off voice of the world's harmony, heard through its near jars and tumults, is the immortal soul of music. The dim fleeting vision of ideal beauty, caught through life's shadows and storms, is the eternal power and delight of all art. All noble aspiration and endeavor are born and nurtured by what we call antagonisms and defeat.

Can we conceive of life as worth living without hope and love, without music, poetry, art and noble striving? and yet for these we must live in a world of imperfections, of faint, uncertain hearing, and dim, partial glimpses of the true and beautiful. Not to see clearly, not to understand fully, to possess only in part, so that we may ever look up, hoping, loving and striving for the more and better; this is the source of all real success and peace, all immortal strength and delight. To help others to see a little more clearly, to bear pains and ills a little more hopefully and bravely; this is the growing loveliness and nobility of living. The prophet who most sees and proclaims these partial glimpses of the divine in all things and life is the greatest.

The song that most sings the soul of beauty and holiness, rising through the discords of the day, is the highest. The poem that most clears and widens the vision of man to discern good and immortal success at the heart of all events, is the divinest gospel of "peace on earth, and good-will to man." Oft-times the least and unnoticed in the kingdoms of this world are greatest and most royal prophets, musicians, poets and artists in the kingdom of the spirit, possessing and giving most the eternal realities of the soul. So the soul's triumph and everlasting success appears to be more and more not in full seeing and complete having, but of glimpses and striving of an ever-awakening and rising love and hope—from day to day from life to life.

Only because we have not clear vision, but clearing glimpses, only because we have not attained the perfect song, poem, wisdom and art of the soul's life, is the life worth living.

To have not the high success, the world's chief blessing, but the winning of a higher estate of the soul. If there is any God, or highest angels who have attained all, the perfect state of conscious existence, wherein is nothing more or higher to hope, to love or strive for, let us not envy, for surely they are more unfortunate than we. Let us pity them rather, and pray that somehow, in the blessed purpose and economy of the universe of being, they may soon fall, to know the diviner blessing of resurrection again, even though it be as we, through our passing ills and defeats, our weariness and heavy burdens.

Spiritualism and the Evangelical Union.

The Evangelical Union of Baltimore Declares Its Position as to Spiritualism, and Renders a Verdict Thereon.

BY CHARLES A. ZIPP.

The monthly meeting of the Evangelical Union of Baltimore was held Tuesday, March 8, in the lecture-room of St. Matthew's Church, Central avenue and Fayette street, with the President, Rev. E. Huber, in the chair, and Rev. H. C. Schluter, Secretary. There were also present Revs. R. Schmidt, A. Schmidt, J. A. Weishaar, J. Rudolph, W. Batz; also, Messrs. J. Klemm, G. L. Rellerker, C. Reinhold and C. Melcher. The subject of discussion at previous meetings, and still continued, was the one presented by Rev. A. Schmidt on "Spiritualism." The results of investigation and discussion are embraced in the following declaration:

1. Spiritualism is the work of the most stupendous fraud that ever made its appearance in the realm of superstition, through which many credulous persons are deceived.

2. Spiritualism claims to produce the spirits of the dead, either out of heaven or hell. As the Bible does not give any certain points as to the possibility of such visions, as is claimed at spiritualistic meetings, but denies them, we therefore declare such purported visions as an awful fraud, as is written (Rev. xiv. 13): "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors, and their works do follow them." Every spirit in a spiritualistic meeting who has been rest, disturbed, and would be contradictory to the word of God. Spirit-return to this world is also entirely denied by Job xvi. 22: "When a few years are come, then I shall go the way whence I shall not return."

3. That, as in spiritualistic meetings the alleged spirits of the dead give and impart matters that the medium could not be cognizant of, and because of the cooperation of certain soul-powers cannot be fully denied, we therefore declare Spiritualism as being allied with Satanic powers, as Paul wrote in 1 Thes. ii. 9-10: "Even him whose coming is after the working of Satan, with all the powers and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish: because they received not the light of truth, that they might be saved."

4. Spiritualism in its teachings shrinks from the Holy Scriptures; denies the plan of salvation, robs God of his personality and Christ of his deity, does not designate heaven nor hell as a locality, but merely as conditions of the dead; therefore, we declare that its teachings are soul-destroying and a common dangerous delusion.

5. As God in the Old Testament had forbidden the Israelites to ask questions of the dead, the words of Deut. xviii. 10, 12 are cited: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord."

6. As evangelical preachers, we deem it our duty to use all means at our disposal to fight Spiritualism, to expose its frauds, and particularly to warn the congregations entrusted us to distance themselves from these pestilential tumors.

H. C. SCHLUTER, Sec'y.

Above declaration was unanimously adopted, and resolved that the Secretary be ordered to give the same publicly.

The above is a translation of an article published March 10, in *Der Deutsche Correspondent*, an influential German paper of Baltimore, Md. This city has a large German population, and, it may be asserted, has a large unknown number of Spiritualists among them. The writer is confident that the above tirade, on account of its unusual character, has called, or may call, unusual attention among them—the press being quite guarded as to allusions made to either Protestants or Catholics; but Spiritualism, on the other hand, receives a step-motherly recognition only, and whilst we have been disdainfully treated from the pulpit of late, and vilified by these ambassadors of the Lord (?), so that to good-naturedly accept in silence their blows and denunciations continually without protest means that the clergy may be in the right, or, that the silence on the part of Spiritualists savors of weakness in defense.

Let us see. This Evangelical Union formed itself into a little religious trust, and among the unprofitable and disagreeable stock in trade and on hand to be dealt with was Spiritualism. In a peculiar way it has honey-combed their churches, not only modified and liberalized the members, but the numerous meetings held by Spiritualists during the week and Sunday were disintegrating and dangerous factors to the future of the church. Sufficient significance must be attached to this. If it were of minor importance, it would not have worried these godly men for consecutive meetings. Something must be done! Had they not received a special training in their theological seminaries to understandingly speak as to the soul's welfare here and hereafter? Doctors of Divinity—how divine.

Knowing this to their heart's content among themselves, and diagnosing Spiritualism as being cancerous to their tribe, a jeopardy to the church, and an abomination to the Lord, they therefore, piously and gravely, and in no uncertain tone, issue a declaration denunciatory of Spiritualism. Shocking! yes, terrible! We imagine the importance of this weighty manifesto will restore and reclaim the once faithful, and bring back tranquillity once more to their pastoral bosoms.

Article 1 reviewed: "Spiritualism is the most stupendous fraud, etc." As a Spiritualist, I have sufficient common honesty to admit of fraud in its ranks, and regret the truthfulness of that fact equally as well as they should when priestcraft is charged with the seductions of girls, the debauchery of wives, bigotry, intolerance, arrogance and other qualifications which go to make up the necessary ingredients that constitute fraud, of which, we believe, the church will find its full quota; and, when it came to swapping knives on this matter, it could be readily determined that the rust of centuries has made such broads that it is proving itself useless in these days of theological pruning by the people. "Spiritualism the outcome of the most stupendous fraud." So defined by these worthies. Spiritualism, as seen by reason, observation and experience, claims man of dual nature—mind and matter, or body and spirit. So far, they admit this; and, when the process of dying takes place, they know that matter is assuming an inanimate stage—that the stored energy has invisibly departed; mind you, invisibly departed, therefore, no common-sense logic would or could deny that that which left invisibly, could return invisibly equally as well. In either case they do not see soul or spirit come or go. How dare Christianity or the church deny this? Its denial would throw them into materialism.

"Many credulous persons are deceived by this fraud," they continue. Spiritualism, *per se*, so far, has never yet been exposed or demonstrated a fraud (but fraud in Spiritualism has been exposed). Take one example only of its phenomena—the so-called sounds or raps, better known since the advent of Modern Spiritualism, now fifty years old. I would ask these clergymen to explain how sound can be independently produced without contact or friction, to say nothing of the intelligence accompanying it. Yes, gentlemen, this is in the A. B. C. of infant class, in the phenomena of Spiritualism. So far, no mind profound or shallow has solved this tiny insignificance; on this, the science of acoustics remains mute and helpless.

But we know that "many persons are deceived by this fraud of the plan of salvation," concocted by a scheming clergy, foisted on a credulous people who, through the element of fear, have been cajoled into good faith to accept this monstrous fraud, unmanfully and cowardly unloading the crime and vices of humanity upon the shoulders of a Christ, destroying self-respect and guaranteeing immunity from hell and the devil through faith in the Lamb, through and with the essential proviso of repentance.

Art. 2. "Spiritualism claims to produce the spirits of the dead, either out of heaven or hell." This is a base falsity, and as a claim of Spiritualism, is hurled back into their teeth and there nailed as a—anything but the truth. Spiritualism has not produced anything this side of heaven or hell as is charged above. But they have called the world's attention to the obliquity of the clergy to the phenomena occurring under the general head of Spiritualism, and the intelligence back of that as of spiritual origin from a sphere invisible to physical senses, designated as spirit-communion, astral, sub-conscious, psychic, od, or Satanic force. Under such, and numberless definitions of the offensive subject, any name can be given to suit either the queen's taste or a clergyman's prejudicial purpose.

Further: "As the Bible does not give any certain points as to the possibility of such return, etc. It doesn't, eh? Who falsifies? These preachers, the Bible, or both? In Matt. xviii. 3: "And behold, there appeared Moses and Elias talking with him." Supposed to have been dead hundreds upon hundreds of years!

Paul, 1 Cor. xv. 16: "For if the dead rise not, then is not Christ raised."

These few illustrations must suffice, and, if not, an endless array will be produced from their infallible authority—of contradictions—within the Bible.

Art. 3. "That, as in spiritualistic meetings the alleged spirits of the dead give and impart matters that the medium could not be cognizant of." Ah! indeed, an unconscious admission of a something on their part, and, in the

same breath exclaims, in a sort of condescending and knowing way, that that is due to certain soul-powers which cannot be fully denied. As they are just men made perfect, we would not look for anything untruthful from them, and, as they dissected Spiritualism in the laboratory of their meetings, it would be interesting to the public to be informed how matters are imparted through mediums to others of which they must be ignorant.

As to the certain soul-powers which cannot be fully denied; then we are anxious to know of the kind that may be denied fully. It would so much aid in their specific classification toward the elements that go to make up that mystic something—the soul.

Pompously, the chosen few please the Lord—themselves included—by "We therefore declare Spiritualism as being allied with Satanic powers." As the origin of evil or Satanic powers or principles are traceable to the account of creation in the Garden of Eden, we find the Lord saying: "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." But, "The serpent said unto the woman, Yea shall not surely die." Of the two who told the truth? Logically, therefore, if truth be of Satanic powers, and Spiritualism being allied thereto, the conclusion incontrovertibly would be that falsity would be a part and parcel of their jealous God. To this they might say, "But the couple died." Necessarily, "Death lives on life, life on death," or, as J. G. Holland beautifully sings in "Bitter Sweet":

"Life evermore is fed by death,
In earth, and sea, and sky,
And that a rose may breathe its breath,
Something must die."

Art. 4. "Spiritualism in its teachings shrinks from the Holy Scriptures." Spiritualism liberates the mind; breaks the bonds of thrall-dom in which the clergy have fattened and held away for centuries. Their former slaves have set to thinking, thinking begins reason; reason begets the microbes of skepticism; skepticism begets agnosticism. Thus, unprejudiced, their Holy Scriptures may be read, not in a spirit of veneration or emotional sentiment, but unbiased judgment, and so finds that through them the church holds its power; that they were created and manipulated by man—

"Knelt before, as a sacred shrine,
Bending search of wisdom—crime."

"Denies the plan of salvation." Of course that farcial plan is denied in toto. If the church will scrutinize this stock carried on their bargain counter, they will find it growing threadbare and transparently thin in many places.

"Robs God of his personality and Christ of his deity." Possibly they are not aware of that lukewarm class still held in bonds by the church, yet believers in spirit-communion, designated as Christian Spiritualists. In that case it is safe to say that that class believe in something hydra-headed. Some Spiritualists believe that not only did "the Spirit of God move upon the waters," but on the land, as well as the entirety of the universe—that it is omnipresent; others fall in their definition of a first cause, and resent and protest against anything dictatorial, to have a deity molded to order for them, as is done by these dogmatists.

"Does not designate heaven nor hell as a locality," etc. Indeed they do not; they have not the credulity to entertain such a presumptuous imposition.

Art. 5. As God in the Old Testament had forbidden the Israelites to ask questions of the dead, Deut. xviii. 10-12 is cited:

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord.

Forbidden in the Old Testament. Note:

Lev. xx. 27: A man also or woman who hath a familiar spirit shall surely be put to death, they shall stone him with stones; their blood shall be upon them.

In this consistency of prelates, it will be seen by the multi-array of contradictions that the much-labeled element of consistency was quite conspicuously and lamentably absent.

Therefore, we declare all visits to a spiritualistic meeting as a sin, and therefore all are warned against them." How his Satanic majesty must have howled with fury and shaken with wrath until the foundations of hell trembled! Think of it! This evangelical union was foiling him by declaring such visits to a spiritualistic meeting as a sin. But as the clergy have a standing and old-time grudge against the devil, and it may be inferred that the sight of a clergyman may be offensive to his scrutiny and painful to his tender feelings, it may therefore be best to let these old adversaries continue the fight at the old stand among themselves, and as long as there is sufficient raw material on hand for either to consume.

The one is claimed a soul-destroyer, the other, a soul-saver, but both, practically deceivers. Satan offers such enticing inducements, by notizes them through any and all allurements to become his imps. The clergy, on the other hand, have been vested with a peculiar formula or power, best known to their kind, how to adroitly frustrate and escape him after darkest deeds have been done, by submitting to a course of treatment in the hands of the Lord's four hundred, composed of repentance, regeneration, then—salvation.

"Therefore, warn all against them." How generous (and how inexpensive!) They should be lauded in all sections of the globe for being so magnanimous as to sound the keynote of warning against this sin, adding a good turn for Jesus.

Art. 6. "As evangelical preachers, we deem it our duty to use all means at our disposal to fight Spiritualism, expose its frauds, and particularly to enjoin the congregations entrusted us to distance themselves from these pestilential tumors."

"Use all means at our disposal to fight Spiritualism." The cunning and crafty adroitness of their past history shows that the church and creeds have resorted to means by wily priestcraft to foster and perpetuate ignorance. Means to evade the taxation of millions of money of church property by this dead-head industry. Means to evade justice through hypocrisy; means to strangle the skeptic.

The halcyon days of the dark ages have dried into the silent past. Progress, with its illuminating torch, throws its rays over humanity, and, as it sees its way clearer, removes the dusty cobwebs of the past that have so heavily rested on its brow, and in gazing around confronts these "Professors of Faith" with questions that render them helpless in their own domain, under the scrutiny of doubt, in asking: Whence, and whither?

They know that now and in the future their creeds and dogmas will not stand the analysis of reason. Their citadel of faith is crumbling, and through its corridors are heard the lamentations of despair; and in these days they become desperate and intend to "use all means at their disposal to fight Spiritualism." We can imagine such them girding on their clerical armor, and beneath it see the fine Italian hand so neatly masked, and, in this fight against Spiritualism, retort to their aggressive policy: "Lay on, Macduff! and damned be he who first cries: 'Hold enough!'"

If fight it must be, and our swords must be crossed, then may you find us worthy of your steel. We expect no quarter or mercy at their hands of cultured cruelty; but when the Army of Fact confronts that of Faith, they will find us a stubborn foe, upon whose

banner is inscribed, as well as in its philosophy: "Never say die. It cannot, will not, dare not be downed."

"Expose its frauds." As previously stated that fraud had nothing to do with Spiritualism *per se*, we are therefore in hearty accord with all to remove all baronages that have fastened themselves upon the truths of Spiritualism—the more the better for the people, and the worse for the clergy.

The instinctive yearning handed down from Pagan past to modern times is still identically the same. Is there soul? Is there spirit? The Church replies: Our standard is faith! our evidence, the Bible!

The instinctive dread of death has likewise traveled hand in hand with above queries, and the efforts of the combined clergy of the world fall to remove its terrors, fall to demonstrate immortality, but offer that balm to the bereaved in the resurrection of the body at the glorious coming of Christ, and thus finishing the work of grace and hope—Jews, Infidels, Mohammedans, Buddhists, etc., of course, excluded.

Baltimore, March, 1898.

The Ethics of Peace and War.

BY W. J. COLVILLE.

For some time past the question of peace or war has been agitating the minds of the people almost the entire world over, and this in an age and at the close of a century which has made a louder boast of conquests won by higher force than that of arms, than any preceding period of human history. Though war with all its manifold and grievous horrors has been by no means a stranger to this nineteenth century, for the American civil strife did not end till 1865, and five years later hostilities commenced between France and Germany, the last quarter of the century now drawing swiftly to its close has made an excellent record for peace and arbitration.

At the World's Parliament of Religions, held in Chicago during the eventful Columbian Exposition year (1893), no movement gained greater respect, or won more numerous and enthusiastic friends among all classes and denominations, than did the noble movement for universal peace and arbitration, which certainly commended itself to all true-hearted educators, whose chief aspiration must ever be to help on the day of universal righteousness, when the olive branch shall be the token, and peace the word of greeting among all nations of the earth.

But it is said there are two sides to this Peace Question, as to all questions beside, and though peace with honor is always desirable, ought we to be ready to sacrifice honor even in the interests of peace? Governments as well as individuals are bound to consider the grander question of general welfare, rather than the comparatively selfish one of merely local or patriotic interest.

The recent war scare, and all the preparations for supposed impending hostilities, cannot be looked upon as really foundedless or altogether unjustifiable, even by the most ardent advocates of general concord between the nations of the earth, for modify conclusions as we may, and take the most lenient view of Spanish conduct possible, we cannot say that Spain has been entirely guiltless, or that she has done absolutely nothing in Cuba to justify the intervention of other powers in her affairs.

The history of Spain has been a proud and chequered one. Her people are apt to be arrogant and overbearing, and there have been many pages in her history, among which the establishment of the Inquisition and the banishment of the Jews have been the darkest blot, which call for decided condemnation; but, notwithstanding this, there are no valid grounds for raising the inextinguishable cry in America, and demanding, as many false patriots have done, that a bloody war must be precipitated, on the plea of freeing the Cubans from Spanish misrule, and revenging the destruction of the battleship *Maine*. It is difficult to convince certain journalists of the ultra-sensational type that any measures can be upright which are not advisable in the loudest and most startling manner, and, though we do not wish to insinuate insincerity, it does look rather shady on the part of newspapers which cater to the wildest and most unreasoning elements in a community to incessantly exaggerate, and by means of inflammable headlines call the notice of the public to contents which, when investigated, are far less exciting than the placards on bill-boards have led investigators to suppose. One cent per copy is not a high price for a newspaper, therefore the finances of the public are not seriously menaced by hysterical journalism; a far graver question than that of the expenditure of a little loose cash is what demands attention.

The newspaper is a useful, indeed a necessary, institution in modern society, therefore all attempts to cry it down, and banish it from homes and offices, must prove futile; but though we must have newspapers, it does not appear that we need patronize a most objectionable type of journal.

At this point in the discussion we reach the gravest of all the aspects of the situation, which is that the proprietors of money-making enterprises are catering to a popular demand, and they would soon change their tune if public sentiment demand it. This is a very serious problem indeed. Do the masses really demand war-like literature? Is the heart of the populace belligerent? Do the "jingo" or "yellow" journalists actually furnish the sort of mental pabulum demanded by a large percentage of the professedly civilized and "Christian" inhabitants of the United States and other countries? Upon the answer to the foregoing queries more depends than can be involved in any criticism confined to the conduct of newspapers so far as responsibility lies with proprietors and editors.

That there are people who adore "penny dreadfuls" and "shilling shockers" is not to be denied. "Slueth, the Detective," is a very popular boys' book, and the more sensational the factious novel can be made, the greater favor does it find even in the perfumed boudoir of the most elegant lady of fashion.

There is a streak of barbarism in us which we have not outgrown. Our ancestors were all fighters, if we go back far enough, and our Holy Bible contains many a blood-curdling account of savage warfare carried on by the supposed command of the Lord, who is styled in many places "the God of battles." To condemn this savage instinct is useless, because its upholders are always ready with the answer: *It is natural*; therefore it cannot be wrong; or, if wrong, so ingrained in the very fibre of our being that it constitutes a part of our natural sinfulness.

A far more satisfactory retort can be made by referring the matter to evolution, and thus giving a scientific reply to the interrogation. Evolution endorses, but places an entirely new interpretation upon the old and well-worn adage, HISTORY REPEATS ITSELF. Probably it does, but how? Surely not in the sense of a monotonous recurrence of phenomena from age to age, as though stereotyped events were bound to recur at periodic intervals; but in accordance with the sublime spirit breathing through Whittier's memorable and enchanting lines:

"Step by step, since time began,
We see the steady gait of man."

The Bible is a record of natural events, but that is by no means all that it is. In its external letter it informs us of what has been, and still is, taking place on certain clearly-definable planes of human expression; but its interior spirit glows with far deeper significance than the superficial text reveals. The Jews of Israel, taken literally, agree very well with the tactics of modern warfare. Strategy is introduced, and there is much glorying over the defeat of an enemy; but it is only for the Jews of old used peaceful weapons whenever they believed it possible to accomplish their ends without recourse to bloodshed. Those were stormy days, but these days can be just as stormy, if only the same passions are appealed to which were then aroused; therefore, there is no valid excuse for the boastful, self-styled infidel, who never

tires of berating the Bible characters for their old-time blood-thirstiness, when at this late and "highly civilized" day the modern warrior is just as loud and insistent as in days of old. Of course, those who favor war use the words "honor," "humanity," and many other qualified terms very glibly, and far be it from us to say that they are all hypocrites who cry out for bloodshed with the name of humanity on their lips; but, though it is not rightly ours to condemn the motives of our fellows, it is not outside the province of any ethical advocate to present reasons why we should forbear to imitate the examples of the past, and, contrariwise, bless, even though cursing back seems, from the worldly standpoint, justifiable.

Peace and war are strangely co-related; so strangely are they interwoven that the Prince of Peace is often quoted as a counsellor of war, and the singular phrase is in our language, "We will have peace, even though we have to fight for it." In Isaiah's prophecies we read that the Counselor of the Most High shall be named the Prince of Peace, and the government shall be built upon the future tone of the verb on his shoulder, and of his kingdom there shall be no end. This representative of the Eternal is to grow up like a tender plant; no comeliness has he at first in the eyes of his contemporaries, but little by little all obstacles are to be removed, till finally the whole earth shall be ruled by his pacific sway. Jewish writers from Josephus to Zangwill have illustrated the fruitlessness of Israel's warlike endeavors to hasten a fulfillment of the Messianic predictions as yet largely unfulfilled, and though Israel has erred somewhat in this matter, the Gentile world has been the chief aggressor.

What has been the animus of the Dreyfus Case, of anti-Semitism in France and of the hysterical cry of the fanatics, "Down with Zola; down with the Jews"? What spirit has dictated the furious cry, "Live the Army"? Two or three months ago France was convulsed with the mania of anti-Semitism, and the great novelist who in championing Dreyfus only stood for freedom and fair play, was the target for the vilest and most reasonless abuse. The supporters of the army in the French Republic were not the thinkers, the scholars, the true patriots; they were the almost irresponsible street crowd which can be induced to take any fanatical position if only their brute instincts are aroused by demagogues. It is from the wily Drumont and other political adventurers that the venom goes forth which the unthinking rabble imbibe and spit forth, really upon themselves, in their insensate fury, while professedly antagonizing another and more elevated section of humanity.

War is most frequently advocated by people who have little to lose; therefore, neither the Supreme Pontiff nor the great financiers of the world desire warfare; and, regardless of the view some may take of the causes which have led Wall Street to work for peace, it must be confessed that peace itself is so desirable a blessing that we may be thankful for the existence of any pressure brought to bear in promotion of its interests. But peace with honor, not without it, must ever be our cry; therefore, in an unspiritual age and in an undeveloped state of society, war may have been a necessity; for that reason we commemorate the heroes of the battlefield who have freely shed their blood in defense of rights and liberties.

Though we knowingly take issue with a portion of popular sentiment, we do adhere to our oft-expressed conviction that far too much stress is generally laid on battles, and the histories put in the hands of children at school usually deal far too largely with these encounters between men and nations. George Washington, whose birth anniversary is celebrated as a legal holiday throughout the United States, was first in peace, as well as first in war; therefore, if we live to outgrow our inherited veneration for warriors, we can still celebrate Feb. 22, and on that day draw many a salutary lesson from the illustrious career of the first President of this Republic. When on the occasion of a religious celebration, such as the Jewish feast of Purim, the book of Esther is recited, a congregation may rejoice over the downfall of tyranny without wishing to emulate the actual conduct of people who lived in the tempestuous days of Mordecai. The wars of America have not been altogether glorious, and neither Great Britain nor any European power has been free from the sin of wanton strife during some portion of its history. Even the most righteous battles have been attended with many vices, and the after results have been grievous to the victorious as well as to the conquered.

There is, of course, an ethical side to warfare—when war is undertaken to free slaves and save a people from hopeless degradation; but the furious, belligerent spirit which delights in warfare, is but one step removed from the temper of the murderer. The most sober thinkers in America are intensely aware that there is a dangerous tendency in our American society to-day, which favors lynching and other detestable barbarities, and on what other ground can we account for the presence of so savage an element, but on that of supposing that the baser elements—transmutable, but not yet transmuted—are a portion of our ancient Adamic heritage. How sublimely majestic are the words of the prophet, Micah: "They shall beat their swords into ploughshares, and their spears into pruning-hooks." These memorable words convey the most hopeful of all suggestions, and teach the most needed of all lessons. The instruments of warfare in man are to be converted into implements of peace. Nothing is to be destroyed, nothing eliminated from our human constitution, though wars are to be exalted, and mountains and hills made low, crooked places straight and rough places smooth, with the approach of the Messianic day.

Read in the light of revelation, no prophecy remains obscure; dark sayings become bright, and seeming contradictions thoroughly harmonious. The gospels tell us that Jesus said before his resurrection that he came to bring not peace, but a sword; but his invariable greeting to the faithful, among whom he appeared during the forty days between his rising and ascending, were: "Peace be unto you." "My peace I leave with you," is his final greeting before he wends his way to a higher degree of expression than meets the earthly gaze; but "Not as the world giveth, give I unto you," strikes the chord which must reverberate in unison with the trumpet-call of truth in every age where inquiry prevails. Come out, and be ye separate. Come up higher. There is a beautiful spiritual explanation of the command: "Let him that hath no sword sell his garment and buy one," coupled with the answer to the remark: "Here are two swords." THAT IS ENOUGH. What are the two swords, or what is the two-edged sword? Moral suasion is one sword, or one blade; intellectual suasion is the other. When Peter takes out a third sword—that of physical resistance—he is told to put that sword back into its sheath, because whoever employs that weapon wields it to his own destruction.

The predictions in the book of Leviticus, and elsewhere in the Old Testament, have been most erroneously construed as though they were commands. Whoever sheddeth man's blood, by man will his blood be shed. An eye for an eye and a tooth for a tooth, and every similar statement, is prophetic, not mandatory. One eye for one eye, one tooth for one tooth, no more, no less, is even retribution, and verily there is in the universe retributive justice meted out to all, and none can escape the consequence of his own behavior. There is salvation from sin, but there can be no divorce between sin and penalty. The slayer slays himself with the very knife with which he slays his neighbor. Keep you the old, retaliation, hit back every time you are hit with the same weapon, and there can be no end to the conflict. Learn the more excellent way: overcome evil with good. Instead of rendering evil for evil, and you will soon begin to see a marked change for the better in all around you. Until the higher law is perceived by the masses there will always be a popular war cry raised whenever there is any show of provocation, and while this is inevitable, and therefore needs to be faced fearlessly, it certainly behooves all who claim acquaintance with a higher law than that of brute force to put their superior intelligence into practical activity.

Very few people realize to any adequate extent the range of personal influence; therefore, while multitudes to-day are talking glibly enough about the power of thought and the influence of new thoughts, and "higher thoughts," there are but a small minority of those who say "thoughts are things," and make constant use of other expressions of closely similar import, who actually test the efficacy of their own theories by reducing them to practice.

A community being only an aggregation of individuals, we need not think of how great is the relative value of any special individual in the community of the whole, because it matters not who the individual may be who first becomes alive to the conviction of the power of righteous thinking; a flame can spread as well from one centre as from another. A wise man of old confessed his wisdom by remarking: "Behold, how great a matter a little fire kindleth." A fire sometimes starts in a garret, sometimes in a cellar; in the one case it burns down, in the other it spreads upward; but as much damage may be done in one instance as in the other.

Just as it is with destructive flames, so it is with all purifying and ennobling influences; sometimes they radiate from a church, a college, or some other public and acceptedly authoritative institution; but at other times do they disseminate their blessings just as effectually from the obscurest habitations. We are not able to decide whether the balance of power is in one direction or another; but we can all join heart and soul in the spirit of the benediction, "BLESSED ARE THE PEACEMAKERS." In this benediction there is no ambiguity. Peace is not always existent, but it can be brought into existence. Peace is not a legacy so much as a prophecy. There have been men and women in past times who have lived peaceably, but the general spirit has been war's rampancy. Children delight to play with toy-soldiers. Crowds gather to see the militia drill; artillery are not considered out of place in churches; arms are presented even in the most imposing parts of religious worship; the red-coated soldiers are the admiration of the average boy and girl in all the British Provinces; pictures of battles are in almost every home; the Battle of Vicksburg or of Gettysburg is the theme of the most popular cyclorama; in Chicago, for years after the gates of the World's Fair had closed, Libby Prison, filled with war relics on Wabash Avenue, was pronounced by many the most attractive object in the city.

These are some of the signs that we are yet in the embrace of savagery; but we are not retrograding, we are advancing. There is less of the war spirit in the upper circles of society than ever previously. Let us rejoice that peace, instead of being a forfeited possession, is a prize as yet unwon. Prophets have predicted the age of peace; poets have sung of its nearing advent, and it is drawing ever nearer and nearer to the war-stricken world. But how shall it come? Not through any other agency than that of enlightened reason. No philosopher or scientist is a man of war.

"Come, and let us reason together, saith the Lord." This is the trumpet-call to peace. An age of reason is an age of peace; an age of passion is an age of war.

Wherever ignorance is to the front, there pugilism finds its stronghold; but wherever intelligence is dominant, there peace presides. It is the wisest monition to say that by force of arms great intellectual problems can be solved or vital questions settled. By violent means, such as the soldier's musket or the policeman's club, you may succeed in quelling an immediate disturbance, but people are not satisfied that they are wrong and you are right, because you have overcome them physically by superior exterior might. France has been unreconciled for over twenty-five years to the loss of the two fair provinces, Alsace and Lorraine, and annually, on the 14th of July, has Paris draped the statues representing these provinces in black crape, casting thereby a shadow on the national fest, to show her sorrow for the issue of the war which terminated in Prussian victory, in 1872.

War settles nothing finally. The victories of peace are the only abiding victories. Let us work as well as pray for peace in all our hearts and homes, and between all nations of the earth. Arbitration, not bloodshed, is reason's settlement for dispute.

Helps to Right Living.

BY KATHARINE H. NEWCOMB.

"I exist as I am, that is enough.
If no other in the world be aware, I sit content.
And if each and all be aware, I sit content."
—Walt Whitman.

When our minds begin to ask questions which we cannot answer, our first impulse is to run to another and get his opinion in regard to the matter. We try not only one, but many, and as time goes on, our questions accumulate, and our anxiety to solve them forms the larger part of our daily life. We think this condition denotes growth, and pride ourselves that we are at least active in thought, and not half asleep, as some people are. This condition is a forerunner of better things to come. It seems to be a necessary stage to most minds.

What I wish to teach to-day is that each must have his own revelation of truth in regard to all that concerns life. We must first reveal ourselves to ourselves. We need not speculate upon the past until we are bewildered with wondering about the beginning of all things, all the theories in regard to life, which is the most correct, but let us start with to-day. "I exist as I am, that is enough." Yes, quite enough to keep my thinking machine busy as I come into a larger realization of all that it means.

"If no other in the world be aware of it, I sit content." This, to my mind, is the true position—not to care for the opinion of people, whether they think you are growing spiritually or not; not to care for results as to what may or may not come to you; not to care what other people grow; to give up being a care-taker either for yourself or others; to have no desire for ways and means; to have but one purpose in life, and that is to understand your own development as you unfold day by day; in other words, to get your own revelation; to know, through your own wisdom, the real of life. If all wisdom is within each of us, as we believe, then the one thing for us to do is to become aware of it.

All anxiety in regard to unlocking this wisdom delays us. The key that opens the door most quickly is indifference. I mean by this to be indifferent as the child is indifferent. His pleasure is in the present moment. He enjoys without anxiety as to the future. He does not think of results. He grows without being aware of it, until some day it dawns upon him that he is a man.

All the petty detail of arriving at this state is of very little importance to him. We do not think of pumping a river to make it flow, neither do we have to make an effort to get our own revelation. All wisdom opens itself to our understanding as we become indifferent in the right sense—for indifference is peace.

Do not expect the wisdom before you need it. The occasion will bring what is necessary, if you are living in the ultimate, and not in the details.

"A foot and light-hearted I take to the open road.
Henceforth I ask not good fortune, I myself am good fortune."
—Walt Whitman.

Strong and content I travel the open road."
—Walt Whitman.

This quotation gives me a sense of freedom. I give up the pessimistic I, which doubts and fears and looks for education from without. I realize, as never before, the mighty I Am, my real self, from which come all my understanding. I will trust I. I will listen. I will know all humanity and life, by realizing more fully what I am myself.

Can we not all trust the divine within? Can we not "travel the open road," removing all limitations? Let us say it over to ourselves. I am travelling the "open road." We take a long breath and expand our lungs as we say it—for it is truth.

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The Reviewer.

"VICTOR SERENUS": A Story of the Pauline Era. By Henry Wood. Boston: Lee & Shepard, 1898.

One who has read both "Quo Vadis" and "Victor Serenus," cannot fail to be profoundly impressed by the fluidity of facts. Dealing, as they do, with the same historic period, and, to some extent, with the same characters, the moral difference between the two conceptions and presentations is very great.

The former book leaves behind the guilty consciousness of a moral and mental debauch; the latter's legacy is a refreshing and invigorating sense of noble living and conscientious doing. Both are realistic—the former vividly, intensely, horribly so, the latter serenely, deeply, grandly real. Both are strong: the former with the brute force and passion of the gladiator, the latter with the power of the morally-poised man. Both are true: the former stirs up the decaying bottom of a stagnant pool, and shows the wriggling hideousness in a drop therefrom; the latter takes a drop from a sparkling stream, and exhibits its crystal clearness and vitalizing quality. Each has its province—the former as a warning, the latter as an inspiration.

Ordinary standards of review fall when applied to a book of such unusual quality as "Victor Serenus." The success or failure of the author's effort can only be fairly estimated by coming into close rapport with his aim, "which is wholly constructive, whereby everything wholesome and uplifting in human life, may be encouraged and strengthened." The need of this sympathy and understanding is emphasized by the very unusualness above suggested. To portray a phase of life comparatively little understood, and still less appreciated, is no light task; but to do it in a way that increases the interest continually up to the beautiful climax with which the book closes, is no small feat.

Of the literary style no word need be said. In his earlier books Mr. Wood has proved himself a master of clearness and grace in the word setting of his thought. Even the somewhat hampering need of using the formal language of the period in conversations does not detract from the "humanness" of the characters; it rather adds a dignity which modern diction is too apt to lack.

In these days of condensation, five hundred pages will undoubtedly seem an unwarrantable length for a work of fiction, and it is possible that something of brevity might have been gained, but only at the expense of omissions which would have made the book less complete. The opening scene is laid in the ancient city of Tarsus, when "the babe, Saulus Paulus, was forty days old, and in conformity to the Jewish ritual, had been taken to the synagogue for the prescribed presentation service."

The final scene takes place in Rome, at "the hallowed place of the translation" of Saulus. The reader is taken into the realm of magic, mysticism and spiritual manifestation—as well as the more common experiences of life—so prominently identified with that period, and is made to feel that they are modern scientific investigation has shown them to be, but expressions of natural laws, with whose workings we are as yet unfamiliar. The prevailing corruption and licentiousness of the times are not ignored. They are presented by hint and suggestion rather than by minute and vivid delineation. But the broad and yet detailed historic knowledge of the author is shown whenever he does attempt to picture the life of the people. In the "school of Hillel," where "the most promising youths of the tribes far and near gathered to become the pupils of the eminent Rabbi, Gamaliel," is given a comprehensive view of the higher education of the times, while the varied social aspects receive due attention.

If the "thrilling" possibilities of some of the scenes are not to have been accorded their fullest development, if a certain philosophic serenity pervades their presentation, it does not seriously detract from the interest of the action as a whole, while the handling of certain climaxes is masterly, notably the martyrdom of Stephanos and the conversion and death of Saulus. The book is wholly consistent and helpful. A single reading does not suffice. It invites, and will reward, careful study. It is a book of great power, a book that will be permanent in its interest and influence. Its strongest points are the rational view it gives of the life and events of the period with which it deals, and the sublime philosophy which it presents.

Every important character in the book is an interesting and valuable psychological study. The varying conditions under which "the new thought" is presented, its reception and influence, can be paralleled by many cases in our own day. Victor Serenus, as the name suggests, is a thoroughly poised, well-rounded, manly man, with a wealth of intuitive insight and foresight. He supplements a wide knowledge of the philosophies of his own and earlier times with a spiritual appreciation of the teachings of the "gentle Nazarene," which gives him a potency of influence over those with whom he is brought in contact, which he never fails to make available for all to whom he can be of service. Early in their intercourse in the school of Gamaliel, Saulus sees in him a bitter, personal antagonist, and an enemy to the Hebrew race. But the enmity, both in thought and deed, is entirely confined to Saulus. Serenus never wavers in friendliness toward Saulus, nor in his acts of kindly helpfulness, which are unknown to Saulus at the time, but which later become strong bonds of sympathy and union between the two enemies.

Though not normally the hero of the story, he is the most conspicuous figure in the book. He is also the centre of interest because of his historic place and his relation to the evolution of Christianity. The climax of his career is reached by such a natural, such an orderly development, as to remove every trace of the supernatural, the magical or mystical, and place him in the category of the divinely, because humanly, helpful. The supreme vision, to which is usually attributed his conversion, is here shown to be but the culmination of a long series, all tending in the same direction. He carried over with him into his new life all the intensity and earnestness which characterized the old. His period of real testing and growth was passed where "the great Mount of God," firm and unchangeable, looked down with mystical and compassionate dignity, as if to bear witness to the touch of the things eternal, to invest the soul of the observer with a divine and eternal reality which the seers and prophets of all time have found to be an essential part of the preparation for, and occasional refuge from, the travail of contact with their fellows; of that preparation which can transform the dread ordeal of martyrdom and death into a conscious and glorious victory. In the case of Saulus, "The final scene, which took place in the early morning, was secret and sudden.... The face of the martyr already shone with a heavenly light! He had ascended a Mount of Transfiguration, and his inner vision was opened! The realm of physical

sensation and suffering was left behind, and now he looks out and up, and behold the whole Invisible is visible! He has already landed upon the Delectable Shore! Here is a new and real Universe!"

WARREN A. RODMAN.

QUO VADIS, by Henry K. Sienkiewicz.

"The other morning at breakfast the Professor had a look as though he might have been troubled by bad dreams, but to our interrogations he answered, 'No, it was not bad dreams, nor an attack of rheumatism nor dyspepsia, it was a disappointment.' He had sat up late the night before to finish reading 'Quo Vadis.' Had he been disappointed in the way it finished? Had its pictures of Pagan cruelty saddened him? No, it was not that kind of disappointment; it was not local, but general.

The 'brown smoothed out from the intelligent old face, the slippers feet extended further under the table, and we, whose business permitted, stopped to hear the following from the lips of our dear old 'Oracle':

"Quo Vadis" is called a narrative of the time of Nero. Now, a narrative is a true story, or a story with a foundation of truth, at least. The book at hand is a historical novel, with some weaknesses; it is not only lacks that essential of a good novel of this class, fact, but the dramatic probabilities are not observed. 'No! escaped from the lips of our boarding mistress' daughter.

"No," replied the Professor, "a contemporary of Nero who survived him, a scholar that lectured in Rome, one that was much interested in the religions of his time, Pitaroch, makes no mention of Christianity, an omission he would not have made had Nero's depicted slaughter of thousands of that sect been a fact."

"The central thought of the work seems to be the survival of Christianity, despite the dissemination and slaughter in the ranks; despite the attacks of opposing sects and the destruction of its strongholds by the bombshells of science."

"The romance of 'Quo Vadis' clings about Vinicius, a young Roman Tribune, nephew of Nero's 'Arbiter of elegance,' and a daughter of the Lygian king, a maid held as a hostage at Rome in the household of a Christian Roman."

"There is much about this narrative that is reminiscent of another work, whose author had these advantages: he thought in English, and he chose the more dramatic setting of a volcanic eruption for the climax of his story, and when it was reached rung down the curtain."

"Not long ago theatrical managers strove to secure rights to stage a Passion Play in this country, and were unsuccessful; and a drama in which our immortal Lincoln spoke a few words was so severely criticised that his part was made one of action solely; yet this author has Peter and Paul interest themselves in the love affairs of a Roman Tribune and his Lygian sweetheart, and no one of the reviewers is offended; and I wonder."

"The much-lauded arena scene, where the Lygian giant Ursus kills the Aurochs, is one of still life, like the earth holding up a city, or a dam holding back a flood, and lacks action, that most admirable thing in art."

"There are descriptions of Roman revels in Rome's most dissipated days, much sorrow and suffering depicted as because of somebody's wrong doing, and a host of things done and said that lack the approval of reason and the sanction of the enlightened."

"To one who remembers that the foundations are not true, the story is readable enough; but to the nervous and casual it seems that the task of Vinicius was painful and without recompense since Petronius, 'the arbiter,' said Lygia's beauty is gone, and that beauty had caused her suffering and the sin of Vinicius."

"The hero of the story is not the lover, Vinicius—he who accepts the new faith—but Petronius, the sturdy Pagan, the aesthetic monitor of Nero, the true friend, the genuine Roman."

The professor looked better after delivering himself of this, and none of us who had read the book could gainsay his remarks. The company broke up, as he thought in English, and he chose the more dramatic setting of a volcanic eruption for the climax of his story, and when it was reached rung down the curtain."

T. STARR BOARDMAN.

"The Last Days of Pompeii."

"THREE JOURNEYS AROUND THE WORLD."

This handsome book by our esteemed friend, Dr. J. M. Peebles, is well worthy the attention of all who would like to know something about the great world we live in, and the wonderful sights and people that one may see and meet. We have read it twice with increasing pleasure, and delight to turn to different parts of it for its descriptions of particular places that we never tire of, and would like to know more about. The illustrations are good and helpful.

This is a book for everybody, but more especially for the Spiritualist, because the Pilgrim sees the world through the eyes of enlightenment, and he is in communion with the saints wherever he goes; the spirit-world is all about him, and giving him insight and understanding, that we appreciate and enjoy at once. The communications received in different lands, and while on the voyage, are intensely interesting and helpful, and the outlook for Spiritualism is noted, and the good, representative men and women are spoken of in a kindly and pleasing manner. Now, the Spiritualist who stays at home wants to know all this, and to him it is far better than a novel. He has a friend of the Cause who has been over the ground before, and who, after the rich experience of many days, comes to the wonder of the world with the same enthusiasm and joy, and who stirs us with the vision, divine, and yet, like the vision of John in Patmos, keeps us on the solid earth. We recommend this book as a companion to every one who loves the truth of Spiritualism, and who would fain see the kingdoms and nations of the earth in its light.

But it is not merely for a class; the good doctor touches all hearts, and appeals to all minds by his varied information and his graphic power of showing the scenes through which he traveled. To belt the earth by the fairy in a brief space, appeals to the poetry of the imagination; but to leisurely go from land to land, enjoying it with the wise soul, is a richer pleasure. We have especial delight in the older phases of civilization, those of China, India, Egypt. Here the doctor is at home, and fills us with grand dreams of what man has done and been. This is a great uplift to the soul; it shows the noble heights of attainment to which we are to aspire, and it reveals the sources of inspiration for the world in its endeavors after the highest life. But he is at home with the modern world in Australia, New Zealand and Europe; here is a touch with the busy, brainy life of commerce and intellect, as keen as that which had to do with philosophy and religion. Throughout the book we have this lofty thought that begets worship and the spirit of poetry; we are filled with humanitarian zeal, and we feel that we have made many journeys round the world, and the Pilgrim has been a delightful guide and friend all the way. God bless him!

WM. BRUNTON.

True Mediums.

BY CHARLES E. DANE.

In ages past humanity has honored great men—those who have tried to live good and noble lives; and a great many have tried to follow in their footsteps. Some have succeeded, while others have failed. Why have they failed? Because they have not listened to that true and living God within themselves, and have closed their ears to the truth.

It seems to me that we in the present age have allowed one noble and true life to slip from our memory. I refer to the Elder Brother Jesus, who, eighteen hundred and ninety-eight years ago, opened his eyes to the light of this world, to be tempted even as we are, but who was so pure that he could live a pure life even amid temptations.

What I have to say in this article is more especially to mediums. How many mediums are there to-day who are trying to follow the example of that great medium of old?

Was there any jealousy in his heart when his disciples went over the land trying to do good, even as he did? Did he talk about their work and sayings? Oh! no.

Why are our mediums so jealous of one another? Our colleges are turning out ministers by the score every year, and still there is room for more. The Christian church to-day stands by its ministers a great deal better than our spiritual societies by their mediums. There is room for more true mediums in our Cause. If every person who goes by the name of medium were a true and honest worker, there would not be enough to-day to spread the great Truth. Are our mediums acting toward other mediums as they would like to have them act toward them? Mediums, why will you go into a spiritual meeting, and laugh and make all manner of fun of a medium because he may not be up to your standard?

Perhaps he is a great deal better than you are. Remember the word of the great medium, who said: "Judge not, lest ye be judged."

We who are the standard-bearers of this glorious Cause, let us help to strengthen one another; let us say a kind word to each other. May we try to walk in the path that duty calls us in such a way that we may be able to elevate the Cause, instead of degrading it. When we, as mediums, have pure hearts, and try to live just the best we can, our Cause will grow a great deal faster than it does at present.

In Re An Open Letter.

To the Editor of the Banner of Light:

In reading over the columns of my BANNER of last week, I notice an "open letter" from Lizzie Harlow. It coincides so nearly with what my own views have been for years on the same subject, that I cannot refrain from sending you a word in hearty commendation for such telling words in behalf of our common cause, and to thank the sister for her honesty and true-heartedness in behalf of a pure and elevating Spiritualism.

These are the kind of workers we need; not that I decry honest mediumship (God forbid! no one knows better than I, who, from my earliest remembrance have been blessed with the gift of mediumship, having had visions, dreams, and been favored with communion with hosts of souls disrobed of flesh, and every day of my life enjoy more and more of the guidance and guardianship of angelic ministers); but I believe the time is ripe for a thorough weeding-out process to begin, that honest mediums may be separated from the wheat; that honest mediums may be no longer be denounced because of the frauds among us. Therefore I feel that all true Spiritualists should rally around you, Mr. Editor, in your noble work for our Cause. You should be upheld by every honest medium throughout the world, and your motives so construed that none may censure or condemn, or in any way fail to understand that you are working to lift our BANNER higher, and to purify our loved Cause from the sensual, soul-sickening vultures, who strive to defraud honest people in the name of Spiritualism.

Yours in the work,
"WHITE WING."

A View of Death.

Frankie was only four years of age when his grandmother passed to spirit-life. His little heart swelled with indignation as he watched the disposition that was made of the body, and he cried aloud that they should not put his grandma in "that old black box." They tried to explain that she was dead, and that box was the coffin for her body; but he was not satisfied, and said mournfully that they might have made it white, and painted some pretty bright flowers on it.—L. A. J.

Children should be taught that death is really beautiful, and only means that the bright spirit within, that which talks, hears, sees and moves through the body, has been called away by angel-friends to a home, where it never need be sick or unhappy again.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the BANNER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors (here insert the description of the property to be inserted and the manner in which the donor desires it to be expended, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

The International Jubilee will begin May 25th instead of June 1st.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one cured disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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OREGON.

NEW ERA.—A correspondent writes: Mrs. Loe F. Prior, of national reputation as an able, active worker, is under engagement to attend this camp from July 2 to 25; also Mr. Chas. J. Anderson, the "boy orator" of California. Both these mediums are favorably known wherever they have labored. The outlook for a successful meeting is most encouraging, and the managers will do all in their power to assure the same. Camp circulars will be issued in May, and may be had by addressing Walter P. Williams, Salem, Ore., who is the Corresponding Secretary.

No one should miss the JUBILEE!

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N. Y.

THE SPIRITUAL WREATH.

A new collection of Words and Music for the Choir, Congregation and Social Circle. By S. W. TUCKER.

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BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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TRADE CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid U. S. 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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It is quoted from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important personal thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1898

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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Harrison D. Barrett, Editor-in-Chief.

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TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, 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.

Co-operation.

The history of Spiritualism for the past fifty years is before the world for calm consideration and careful study. It presents some of the most unique problems that have ever been offered for solution to the thinkers of any age. It shows an immense amount of preaching, but very little practice on the part of many Spiritualists. It tells us that the great truth of the brotherhood of the race has signally failed of acceptance by those who call themselves Spiritualists. It teaches us that the vast majority of the followers of Spiritualism prefer signs and wonders to the higher truths of the spirit. It reveals the sad fact that co-operation has simply been an ideal to point to, to poetize about, to go into rhapsodies over, but not to attempt to practically realize in daily life.

It is true that some few societies have been organized under the name of Spiritualism, and that they have had a continuous existence of more than forty years. It is also true that a dozen temples or churches have been erected, and a few public buildings constructed at the various camp-meetings. But where are the homes for aged Spiritualists, the schools, colleges, hospitals, sanitariums, libraries, Sunday schools, and other institutions that prove our devotion to the principle of co-operation, and our interest in the welfare of coming generations. Echo answers where? then all is still and silent as the grave. Why has this condition prevailed so long in the spiritualistic body? Simply because those who have professed Spiritualism have been preachers of co-operation, instead of practicing thereof.

Wade, Wolfe, Newton, and dozens of other multi-millionaire Spiritualists have failed to prove their belief in co-operation when they took leave of earth, by making no provision for the support of Spiritualism. In some cases, this failure has been due to phenomenalism, beyond which the individuals could not go. In other instances the failure can be traced to the inharmoniousness in the local societies, and to the untrustworthiness of many of the so-called leaders of the movement. Co-operation means to work and act together for the greatest good to the greatest number. It does not mean to work together to support criminals as speakers and mediums, or to place them in positions of trust to handle large sums of money given by others. The fact that State and National organizations have been so persistently and wilfully neglected has led many wealthy Spiritualists to decline to throw their money away by giving it to ephemeral local societies, organized in such a way as to make the outside public support them, instead of the Spiritualists themselves.

No business man will give one dollar to an institution unless it is based upon business principles and conducted in a business-like manner, as the churches are. The church members cooperate by giving so much per year to support their religion. Spiritualists cooperate by grumbling at one another, and by complaining of a ten-cent door-fee that was established in order to compel those who are not members of the society to support it financially, instead of the members doing it themselves. Spiritualists also cooperate by stabbing one another in the back with slanderous weapons of gossip and falsehood; by attacking the characters of men and women equally as honest as, yes, far more honest

than are they themselves. They cooperate, in some cases, in intriguing against their fellow-workers, to the end that said workers are not permitted to accomplish anything of benefit to the Cause.

Is it any wonder, then, that churches succeed while Spiritualists fail? Is it to be wondered at that wealthy Spiritualists refuse to do anything for our Cause, when those who should support it are too selfish to do so? Can we expect men and women to contribute to the support of the leaders of any movement, when those leaders hold their places through intrigue, falsehood and double dealing? In order to have co-operation in Spiritualism, we must have Spiritualists who are such in deed as well as in name, who seek not their own aggrandizement at the expense of their fellow-workers, but who seek the good of all through their sincere devotion to truth. Co-operation is the highest expression of spiritual truth, and we can have it realized in full, if Spiritualists will but heed the call of Duty.

This call bids them to unite with the Local, State and National Associations, even if they do not like the officers in charge of the same. It says: "Come in and help reform these bodies from within." It says to every Spiritualist, that it is his duty to work with his brethren for a common purpose, in so far as he can do so without violating principle. It does not tell him to condone wrong-doing, nor to overlook chicanery, but rather bids him to be on his guard, that nothing of evil nature can be carried on within the body of which he is a member. It bids him forgive only when the spirit of repentance for wrong-doing has been proved by an upright life, replete with deeds of goodness day by day. It asks each and every Spiritualist to put himself in his brother's place, and then to act as his conscience dictates, always preferring the good of his brother to his own. By so doing co-operation will be speedily realized in spiritualistic circles, and good men and true will be placed before the public as representatives of the religion of humanity.

The Spanish War.

A formal declaration of war against Spain has been made by the United States Government, and the ports of Cuba are now blockaded by the United States Navy. Hostilities commenced in the capture of a few Spanish merchant ships, followed by the bombardment of Matanzas by Admiral Sampson's fleet. No losses of life are reported on the part of the American forces, but it is supposed that quite a large number of Spaniards were slain during the shelling of Matanzas. All sorts of rumors are afloat as to the action of the American forces on land and sea, while the movements of the Spanish troops are equally a matter of speculation.

One of the absurd rumors was to the effect that a Spanish fleet was soon to bombard Boston, and other cities on the New England coast. As a matter of fact no Spanish ship of war was within two thousand miles of Boston when the story was told. These sensational stories are solely designed to induce people to purchase the daily papers. But this paper warfare must soon give way to the stern realities of shot and shell, of blood and carnage, through which many a loyal American will pass to the spirit-world. Liberty often demands the sacrifice of blood and treasure that her rule may be more firmly established on earth. The present war is probably proof of that fact. Cuba has suffered untold miseries for many decades, and Liberty says she must now be free, even at the cost of other precious lives. The American people, true to the spirit of '76 and '81, have responded to Liberty's call, and are in arms to liberate those upon whose necks the galling yoke of serfdom has long rested.

The Spanish war is not waged in the spirit of revenge, nor for the sake of territorial extension. It is waged for the sake of right and justice, in the interests of Freedom, and for reparation of wrongs done to this nation, to the people of Cuba and humanity at large. So long as pure patriotism dominates the nation's rulers, and their leaders on land and sea, just so long will might make right in this terrible contest now being waged between so-called civilized nations. It ought to have been said that the people of the world were so unfolded spiritually as to make war between any two enlightened nations an absolute impossibility in these closing days of the nineteenth century. The people ought to have been able to hail the dawn of the twentieth century with war abolished by mutual consent of every nation on earth, with a glad welcome to the spirit of Peace, which is ultimately to rule the world. That this is not the case is a sad commentary upon our civilization, and shows the great need of a new revelation of spiritual truth in the world. Spiritualism will be that revelation when its followers practice what they preach, and live the religion of humanity.

The International Jubilee.

The eyes of the Spiritualists of the world are now focused upon Rochester, N. Y., where the great International Jubilee is to be held from the 25th inst. to June 1st. It promises to be the event of the half-century of Spiritualism in this country, and should be the one object of every true Spiritualist in America. It is a celebration that the world needs; occurring at the threshold of a new century, it can be made the augury of a great spiritual triumph for the people who wish right and justice to govern the affairs of men. If this Jubilee is not what its promoters wished it to be, the fault is solely due to those Spiritualists who have persistently refused to aid it financially, or to give its managers one word of encouragement through the fear that some one will receive praise that they want for themselves.

But the lukewarmness of some so-called Spiritualists has stimulated others to work the harder to make the Jubilee a success, and a success it is bound to be. A large number of our most eminent speakers and mediums, at home and abroad, will be in attendance, and a grand spiritual and intellectual feast will be spread before the assembled thousands on that occasion. Music, Art, Science, Philosophy, Religion, The Lyceum, The Young People, and other important topics will be presented for consideration. It will enable people in attendance to ascertain what has been outwrought in the interests of Spiritualism during the past fifty years, and give them an incentive to do more for it in the years to come. It means the dawn of a new day in Spiritualism, if the forces in spirit-life are permitted to carry out the plans formed in the Congress of nations in higher realms. They can do this if the Spiritualists of America are true to their Spiritualism, and attend the great Jubilee to the number of many thousands.

There is no reason why they should not do this. Special rates of one and one-third fare for the round trip have been secured upon all railroads in the country on the certificate plan, which brings the expense within a very small compass to every one wishing to attend. Hotels and boarding-houses have granted reduced rates to all their patrons for the entire eight days, hence there will be only about one-half of the expenses connected with attendance upon the Jubilee that are usually attached to excursions of this order. We believe it to be the bounden duty of every Spiritualist, especially of every speaker, medium, and the Presidents of State Spiritualist Associations, to set aside everything else in their work in order that they may be able to attend the Jubilee.

Organization.

As the work of local Spiritualist societies for the season of '97-'98 will be completed for the most part by the first of June, it is fitting that the members thereof should give some attention to the thought of organization. Has the local society to which they belong been strengthened by the addition of new members during the past season? Has any effort been made to lengthen the roll of membership by the present members? Have any meetings been held at which the benefits and necessity of organization have been set forth? Is it not the proper time now to act with regard to this matter? During the present month much good can be accomplished in this direction, if each Spiritualist will but make an effort.

Organization is assuredly a rock of safety for Spiritualism. Only through unity of effort and purpose can Spiritualists protect themselves and the public from frauds, impostors and charlatans. It is also the only method by which Spiritualism can be made a power for good in the social life of any community. Through its mediumship only can Spiritualists become potent factors in school work, in political reforms and in the educational advancement of their fellow-men. Organization, therefore, should be urged on all occasions, and all Spiritualists led to see its practical benefits. It will establish homes for our aged Spiritualists, give us schools, colleges, sanitariums, hospitals, Lyceums, libraries, temples and all eleemosynary institutions, that are so sadly needed in spiritualistic work at the present time.

By strengthening the organizations we now have, many needed reforms can be brought about at an early date. Our local State and National Associations are the servants of the people who created them, and can be trusted to do the work that should be done, if proper means are provided for them. One of the means to secure an advance of spiritual thought is to join a local Spiritualist society at once, and induce others to do the same. Missionary work is needed in every State in the Union, and it can be done if the State Spiritualist Associations are properly supported. The National Association can accomplish much for the Cause, when it is endowed as it should be. We urge our readers, therefore, to unite with their local and State associations at the earliest possible moment, and to remember, out of their abundance, the claims of the National Association upon their generosity. By loyally working for organization, as well as by talking it, we can make organization in spiritualistic circles the success it deserves to be. It is now the time to prove our belief in the religion of human brotherhood by uniting our forces with those of our fellow Spiritualists for good and useful purposes.

Capt. Benjamin F. Lee.

Lake Brady Camp was visited by a terrible fire Thursday, April 21, that destroyed several cottages, amongst which was the elegant home of Capt. Benjamin F. Lee, ex-President of the Lake Brady Camp-Meeting Association. Capt. Lee was asleep at the time of the fire, and was not aroused in time to escape from the building, hence was consumed by the cruel flames within his own home. His charred remains were found near the door, showing that he had tried to make his escape, but had failed at the last moment. He has been a familiar figure at Lake Brady ever since it came into the hands of the Spiritualists, and held the position of President for several years. He was unmarried, and had been fond of living alone during his entire life. One brother, out of a family of eight children, survives him. Capt. Lee had a great many friends scattered over the world, to whom his unexpected transition will be a most painful surprise. Hints of foul play are in circulation at Lake Brady, a mysterious stranger having been seen near the Captain's cottage just before dark. The terrible holocaust will be fully investigated.

Natural Religion.

True religion is the religion of nature, and it is revealed to mankind in purely natural ways. The forest-clad hills, the verdant meadows, the purring brooks, the murmuring streams, the rolling rivers, the sounding seas, the whispering winds, the talking plains, the wonders of art, the oratorios and symphonies in music, the melodies of the human voice, and the uplifting thoughts of men, are but expressions of Natural Law, under the impulse of the Infinite Principle of Life. Through these man is led to see the beauty and grandeur of the outward universe, and finds the bridge that leads him to the higher realms of the spirit, where consciousness is the ruling power, through which he is enabled to demonstrate his soul's immortality in harmony with the Supreme Law of Nature. The only religion that can do all of these things is Spiritualism, hence it is the only natural religion.

The Beach Rogers case is dragging along at slow lengths in New York. It appears that Mrs. Rogers became a Spiritualist in 1868, when she was a member of Plymouth church. Some very interesting testimony has been introduced into the trial, one item being an admission by Mrs. Rogers that she was duped in regard to the production of one of the pictures. One witness quoted a remark that was made at the Beecher trial, to the effect that he was a "Spiritualist, but not a fool!" This witness declared that every person who believed everything that other people said, should be placed in the fool class. His decision seems to be very reasonable, and we don't believe any intelligent Spiritualist will take exception to it. We hope that right and justice may triumph in this famous New York controversy.

Do not forget! the Young People's Department at the JUBILEE!

Baltimore Spiritualism.

Rev. A. F. Sterger, pastor of the Trinity Lutheran Church, Baltimore, has publicly announced his conversion to Spiritualism. He was one of the leading speakers at the Semi-Centennial Celebration in that city on April 1st, and gave an eloquent address upon that occasion. Dr. Sterger bases his belief in Spiritualism upon the statements of the Bible, supplemented by modern proofs of reason, logic and demonstration. He feels, with many other Spiritualists, that public phenomenal demonstrations injure rather than aid the Cause, hence should be scientifically studied under the best possible safeguards and conditions. Dr. Sterger will find a broad field of labor in Spiritualism, and we give him a cordial welcome to the new work that has come to him.

How Strange!

"Sir" Gordon Salisbury, spirit-medium, clairvoyant and palmist, who has been operating in Hartford, Ct., of late, has suddenly "disappeared" (?). Some few of his dupes claim that he has been "spirited away," and pretend to be "anxious" about him! How strange this must seem to those whom he has deceived, and from whom he has received large sums of money! True it is "a fool and his money are soon parted." Readers of the BANNER OF LIGHT and all Spiritualists, beware of "Sir" Gordon Salisbury! He is a crook and the worst kind of a fraud.

State Association Work.

Wakefield, Mass., claims the distinction of being the first local society in the State to devote one Sunday exclusively to the interests of the State Spiritualist Association. A goodly number greeted Mr. J. O. Perkins, one of the Directors of the State Association, on March 20th, and gave earnest attention to the exercises. Bros. Lamont and Ripley assisted in the good work. Mr. Perkins will fill dates with other societies during the coming season. It is a good work, and we trust that each local society in the State will give the State Association the benefit of at least one meeting during the year. The financial returns from Wakefield were most encouraging. Write J. O. Perkins, Lowell, Mass., for terms and dates.

The Theosophists Once More.

The New York Sun of April 26 states that Mr. Justice Warner, of the Supreme Court, has denied the motion of Alexander H. Spencer of the Theosophical Society of America, to enjoin Mrs. Tingley and Mr. Neresheimer from disposing of the property of the Society, and for the appointment of a receiver. The property was sold under the sheriff's hammer on Saturday, April 30th, and Mrs. Tingley wins the battle, and all the spoils of war. Where, oh! where are peace, harmony and human brotherhood? "Gone into the glimmering dreams of things that were."

The El Paso, Tex., Convention.

The three days' mass-meeting of the Texas State National Spiritualist Association, held April 3d, 4th and 5th, at El Paso, was a grand success in every way. With such workers as John W. Ring, Mrs. J. B. H. Jackson, R. H. Kneeshaw, Dr. Louis Schlesinger, and Allen F. Brown, we do not see how it could be anything else. The Texas State Association has done a splendid work during the past year, and its officers are to be congratulated upon the widespread interest their efforts have awakened in Spiritualism throughout the State.

The May Festival.

We are informed that the date of Mrs. Wm. S. Butler's Festival is May 7th, instead of the 2d, as hitherto announced in these columns. We deeply regret the error, and wish our readers to govern themselves accordingly. The occasion will be a most enjoyable one, as no pains has been spared to make it the best in the series given by Mrs. Butler. For ten years these festivals have been a feature in Boston's social life, and this one promises to excel all former years. Remember that the date is May 7th, and that Music Hall is the place where it will be held.

Excursion to Rochester.

Are the New England Spiritualists to have an excursion to the Rochester Jubilee? If so, now is the time to act. Remember that the rates are only one and one-third fare for the round trip. Every Spiritualist can certainly afford this excursion, because of the very light expense connected with it. Let us rally our forces, and go to Rochester ten thousand strong. It is to be the event of a lifetime.

Dr. C. H. Harding.

The many friends of this well-known worker will be pleased to learn that his health is improving and that he will soon be restored to his old-time vigor. He wishes to express his sincere thanks to the friends who have remembered him with choice flowers and other tokens of sympathy during his long illness. He will spend the summer at one of the camps.

Our Circle-Room.

Owing to the illness of Mrs. Jennie K. D. Conant, the BANNER OF LIGHT circle medium, no séance was held on Friday, April 29th. Mrs. Conant, we are pleased to report, is gradually improving, and will soon be able to attend to her duties. She has the sincere sympathy of her many friends in this hour of suffering.

The Massachusetts State Association

Will hold a mass meeting at Hanson, Mass., Tuesday, May 17. Among the speakers to be present are: Dr. Geo. A. Fuller, Mrs. Hortense G. Holcombe, Mrs. Carrie F. Loring, Mr. J. O. Perkins, Mr. F. A. Wiggin, Harrison D. Barrett, and others, whose names will be added later. Good music. Train leaves Old Colony station at 8:45 A. M. for Whitman.

CARRIE L. HATCH, Sec'y.

President McKinley declines Miss Gould's offer of \$100,000 to aid the United States Government in carrying on the war with Spain, on the ground that Congress has not authorized the Government to accept such gifts. If the Congress of a certain man's conscience had forbidden him to accept the gift of \$100,000 from one Hanna, there would be less feeling in the minds of many Americans with regard to H's influence at the White House.

The Initiative and Referendum.

The initiative and referendum will simplify laws, purify the ballot, supplant violence, broaden manhood, control monopoly, prevent revolution, make people think, accelerate progress, banish sectionalism, simplify government, sever party bondage, reduce taxation to necessity, wipe out plutocratic domination, prevent the bribery of our law-makers, establish home rule in all municipalities, restore to the people their natural rights, and aid honest representatives in serving the people. It will give us a government by the people and for the people, whose cornerstone is equal and exact justice to all.—*Exchange*.

When the above truths are accepted by Spiritualists, they will be able to bring an influence to bear in politics that will be a power for good in this nation. By voting for principle in stead of partisanship, we will soon have the reform the nation needs so sorely, viz., the Initiative and Referendum.

The closing of a long, useful and well-lived life on earth is most beautiful to every progressive soul. It bequeaths a rich legacy of good deeds, a wealth of love and thousands of tender memories that make sacred and hallowed the associations that are no more. From such transitions a thousand virtues rise to walk the earth and bless mankind with their light. Spiritualists should so live that these manifold blessings may walk with them while on earth, and remain, when they go hence, to aid the human family in its struggle upward. By living the religion of Spiritualism, these spiritual blessings will go forth from every home to help redeem the world.

The young women in Atlanta, Ga., and Denver, Col., who have been drilling for service as soldiers in the field are being compared to the Amazons of old by some of our contemporaries of the Orient. They have at least gained notoriety by their actions, and that is almost as good as fame to some people. It would be just as patriotic, however, for these zealous young women to fit themselves for the positions of hospital and field nurses, where they could care for those who really needed their help. But if women really wish to shoulder muskets, we can see no good reason why they should not do so.

The St. Louis Post Dispatch of April 21st, publishes a good likeness of Mrs. Carrie E. S. Tingley, the well-known lecturer, who has served the Spiritualists of St. Louis during April, together with an excellent review of her work. Favorable comment is also made upon her views on the subject of "Thought-Transference." Mrs. Tingley is to work in New England during the month of May. She is quite a favorite here, and will receive a warm welcome.

Since the declaration of war against Spain by the United States Government, two important changes have been made in President McKinley's Cabinet. Postmaster General Gary and Secretary of State Sherman have both resigned, and been succeeded in their respective positions by Charles Emory Smith of Pennsylvania, and William R. Day of Ohio. Postmaster General Smith is an eminent journalist, and will make a capable official. It is not too much to expect the same of Secretary Day.

It is braver far to face the responsibilities of life on earth than it is to go forth into the realms of spirit to solve the mysteries of the hereafter. "Learn the Present, and thou wilt have solved the Future," says an ancient sage. "Learn the Present by bravely doing thine every Duty, each day thou livest, and then thou wilt have earned thy Future," says Spiritualism. The brave man dares to do his duty for Right's sake, while the coward shrinks from life's responsibilities through fear of doing something he does not like. Spiritualists, set an example for the world through daring to live truly, purely and nobly.

It takes the lightning's flash, the roll of thunder and the fall of rain to clarify the atmosphere in the heated days of summer. In Spiritualism it needs the lightning-flash of truth, the thunder-roll of consequences and the pouring rain of cleanliness to purify the atmosphere and wash away the stains that the cheat and impostor have made upon the walls of the temple of the spirit. Do you prefer dirt to cleanliness?

Our best talent will be at the Jubilee.

Love's voice calls every mortal to a higher state in thought and purpose, when she speaks to his soul, his real self. Passion calls simply to the pleasures, the excitements of the hour, therefore leads his every follower into the mire of despair. Spiritualism is the religion of Love, therefore its call should be heeded by every one who is desirous of climbing higher in the scale of being.

Care is the destroyer of health and happiness among men. It grasps its victims with the pitiless hand of Anxiety, and holds them fast until hope and reason flee away in terror. Spiritualism, through Love's revelations, can conquer this giant evil-doer, by heeding well the admonition that the soul is the real man, hence cannot be fettered either by Doubt or Care.

The Reviewer has something of interest to say in our columns this week concerning three of the most popular books of the day, viz., "Quo Vadis," "Victor Serenus," and "Three Journeys Around the World." Read these reviews, and then order copies of the books for your own library.

The Harbinger, Lahore, Punjab, India, says that the venerable widow of the great Keshab Baboo, the second founder of the Brahmo Somaj, departed this life on March 1st.

A Chinese typewriter, with four thousand characters, has been designed by Rev. Mr. Sheffield, and prepared by an American firm. It must be a very interesting machine.

Don't fail to attend the great Jubilee at Rochester, N. Y. Every Spiritualist can afford an eight days' vacation once in fifty years, therefore he should go to the Jubilee without fail.

It is understood that the headquarters of the "Universal Brotherhood," of which Mrs. Caroline A. Tingley is the acknowledged head, will shortly be moved to Newburyport, the early home of Mrs. Tingley.

Spiritualism can do its perfect work only when its followers become spiritual in thought, pure in purpose, and true to principle.

The First Battle.

A great naval contest took place last Saturday off the Philippine Islands between the American and Spanish fleets. Victory is reported to have perched upon the American arms, and every patriot is correspondingly happy. May victory ever be upon the side of right and justice.

The consciousness of having done a noble deed is the highest reward that can come to man. Spiritualism teaches him how that deed can best be done through its revelations of the effects of every act upon his own soul, and by showing him that by aiding others he himself gains most.

Spiritualists owe it to the Cause they profess to love by proving that Spiritualism spiritualizes the lives of its followers. It can do this only when truth, honesty and goodness are made the ruling forces in the life of every Spiritualist.

Compensation awaits every man, no matter what his station in life may be, and he is rewarded according to his deserts for good or evil—with peace or remorse.

Mr. Coleman and Authentic History.

BY JOSEPH RODES BUCHANAN.

Having just seen the first instalment of Mr. Coleman's assault upon history, I beg leave to warn the readers of THE BANNER against giving any great credence to its wild statements as Mr. Coleman's reputation might suggest, until they have seen a more careful and impartial statement.

Considering the fact that Mr. Coleman is a gentleman of extensive reading, as well as a Spiritualist (of the skeptical type) his bold, broad and rather reckless statements (such as might come from an Orthodox theologian) are an astonishing exhibition of blinding prejudice with regard to the matters he discusses, as well as *misconception* of the writer whom he assails, who is ready to refute his statements.

Notwithstanding all this I am well pleased with this attack as he has brought into the open field his numerous errors where they can be demolished. Mr. Coleman has done so well heretofore that I am very sorry to find him now trying to prolong the ignorance which the best thinkers have long outgrown.

Kind Words.

I would like to congratulate the Editor upon the valuable number of THE BANNER of April 23. Mr. Allen's paper is a most valuable contribution, and has the ring of genuine metal. It is pleasant to note the gradual trend of our most able thinkers toward a scientific basis for our philosophy and phenomena.

Mrs. J. A. CHAPMAN.

I feel very much pleased with the present course of THE BANNER on frauds, etc.

N. R. WINSLOW.

In your sturdy stand for the firm defense of all honest mediums, and the deserved denunciation of all dishonest so-called mediums, in striking contrast with much editorial and private palliation, you have the thanks, respect and applause of all well-wishers of immortal truth.

VIDE X.

Arison.

From her earth-home at 21 Everett street, Charlestown, Mass., April 23, E. S. E. 51, Mrs. Ellen M., beloved wife of Frank R. White, and daughter of Daniel P. and Mary E. Clark, aged forty-five years eight months and sixteen days. Mrs. White was a woman of high character, of progressive ideas, and full of devotion to the welfare of her fellowmen. Spiritualism was her only religion, hence she sought rather to do good unto others than to be herself the recipient of special favors from them. For more than two years she has been a constant sufferer from that dread disease, cancer, from the effects of which her spirit took its flight from earth as above stated.

All who knew her unite to testify to her high moral worth, and to her patient endurance of the terrible suffering that was hers for so many weary months. She knew the way she was going, and had no fear of the transition, but looked to it as a welcome release from the cruel pain that had so long racked her form. She has left a record of good deeds and a noble example to all who knew her. Truly it can be said of her that "she has made the world better because she has lived in it."

The funeral services were held May 1 at her late residence in the presence of a large number of friends who came to pay their tribute of respect to the one who had gone home to the higher life. Mr. F. A. Wiggins conducted the services; he read an appropriate poem, gave a touching invocation, and spoke words of consolation from the standpoint of a Spiritualist to the assembled relatives and friends. Mr. Leslie and Miss Waite sang Mrs. White's favorite hymn, "Some Sweet Day," followed by "Abide with Me." Miss Waite also rendered an exquisite solo, "Come Unto Me." The floral offerings were numerous and very beautiful, the casket being completely covered with rich, expressive blossoms. The remains were taken to Elliot, Me., the home of her childhood, for interment.

The Unfolding of the Soul.

All natural and normal growth is a process of unfolding. It disengages, unwraps, expands something that was there before the process of growth began. Life contains certain possibilities, and it is the function of growth to develop, to unfold, to bring to the light, these possibilities. Growth creates nothing, adds nothing; it simply develops. And the process is just the same with a soul as with a plant. Everything that is possible to a soul lies coiled up within it from the beginning, as the many parts of a plant lie coiled up in the seed. Spiritual, as well as physical, growth is simply an unfolding.

Considering life in the light of this truth, how important it is that a soul should be surrounded from the beginning by the conditions necessary to growth; for if it misses any of them, its full possibilities can never be realized. Nothing can ever be added to it to supply what it lacks through imperfect, incomplete unfolding. You cannot take a plant that has always been deprived of light and add to it something that will give it color and strength. So you cannot take a soul that has always been deprived of love, and furnish it, at the last, with something that will teach it the meaning of tenderness and self-sacrifice.

All that a soul is capable of must be the product of its own unfolding, under the proper conditions of spiritual life. If a soul is the product of its environment, it will be the product of the environment it is in. If a child is the product of its environment, it will be the product of the environment it is in. If a man is the product of his environment, it will be the product of the environment he is in. If a woman is the product of her environment, it will be the product of the environment she is in. If a nation is the product of its environment, it will be the product of the environment it is in. If a world is the product of its environment, it will be the product of the environment it is in. If a universe is the product of its environment, it will be the product of the environment it is in. If a God is the product of his environment, it will be the product of the environment he is in. If a soul is the product of its environment, it will be the product of the environment it is in. If a man is the product of his environment, it will be the product of the environment he is in. If a woman is the product of her environment, it will be the product of the environment she is in. If a nation is the product of its environment, it will be the product of the environment it is in. If a world is the product of its environment, it will be the product of the environment it is in. If a universe is the product of its environment, it will be the product of the environment it is in. If a God is the product of his environment, it will be the product of the environment he is in.

Washington, D. C.

Mrs. Cora L. V. Richmond has been unanimously requested by the members of the First Association of Washington, D. C., to continue her ministrations as pastor of the society for another year. Two thirds of her salary was pledged (to be paid monthly) twenty minutes after the request was issued.

It was also unanimously voted to collect no admission fee at Sunday meetings, as this plan has resulted so satisfactorily this year that on April 1 all bills were paid and two dollars left in the Treasurer's hands.

Mrs. Richmond recently celebrated a birthday, a very pretty reception being tendered her by her many friends.

P. L. O. Keeler has been causing much excitement, especially among the agnostics and materialists, some very prominent persons having received convincing state-letters.

A special excursion is being arranged by the Washington Spiritualists for the Jubilee at Rochester. Washington and Baltimore will be well represented.

WOODBURY.

Veteran Spiritualists' Union.

The annual meeting of the members of the Veteran Spiritualists' Union will be held Monday, May 16, at 7:30 P. M., in Red Men's Hall, 514 Tremont street, Boston, for the election of officers for the ensuing year; and also for the transaction of any other business that may legally come before the meeting.

Mrs. J. S. SOPER, Clerk V. S. U.
Boston, May 2, 1898.

More About the Art Department.

My last plea has been productive of good, but not as much as it should. We want some paraffine casts of hands or feet, more automatic writing and drawing, paintings, line slate-writings, relics of prominent workers and pictures of old-time workers.

Will some one send at once pictures of Warren Chase, E. V. Wilson, S. B. Brittan? In fact, any of the old workers, and just remember that your own picture ought to be in the list of public workers. Many of the most prominent public workers of the present day have failed to send their pictures. If you do not send them, don't blame the Manager of the Jubilee or the Superintendent of this department if they are not on exhibition.

During the past week I have written to officers of camp-meetings who have not sent views of their camps. I do not know the names of all officers, so cannot write to all camps. Send the pictures at once.

The Art Department is going to be fine, if working for it will make it so; but, as only about one letter in twenty-five that is written to a Spiritualist from this office receives a reply, it entails a great deal of work to achieve the result desired.

Notwithstanding this disadvantage, we have some fine works of spirit-power, and will show some things that will be of great interest. We have the promise of a gold bracelet that was presented to Kate Fox by Horace Greeley in 1856, also original pictures, "daguerotypes," of the girls; have two rings, turned out of solid pieces of wood, that were put together by spirit-power; paintings and drawings that were made while the medium was securely blindfolded from ten to twenty-four pieces of wet cloth tied on securely; recognized spirit-photographs; pictures of many prominent workers of the past and present; copies of the earliest pamphlets published in the interest of Spiritualism; bound and unbound volumes of the Spiritualist papers published in 1849 and later; all manner of articles produced by the aid of spirit-power, among them being some elegant feather flowers; books, pamphlets, views, statistics showing the remarkable growth of Spiritualism, and dozens of other things.

Have you sent anything to help it? A slate, a scrap of automatic writing, a picture, a little cash, anything to aid this, the greatest movement in the history of Spiritualism? If not, do so today. Do not wait over night, but look it up at once, and report.

May 1 the office will be opened in Rochester. Then all information can be given from there.

Start the kettle boiling, and keep it red hot from now until Jubilee time, and let us make a showing that will astonish the world.

If each one will do his or her part, the neighbors will not be looking after.

Address after May 1, Rochester, N. Y.

W. H. BACH,

Superintendent Spirit Art Department.

Mrs. W. S. Butler's Tenth Annual

May Party, May 7th.

Tickets can be procured at Banner of Light Bookstore, 9 Bosworth street, at Mrs. Butler's office, Room 26, 178 Tremont street, and at Heard's office, Hotel Touraine.

Prof. J. Jay Watson.

The Grand Testimonial Concert to the distinguished violinist, Prof. J. Jay Watson, was not as well attended as its merits deserved. However, those who were so fortunate as to be present were enthusiastic and appreciative. D. C. Hall's "Bugle Solos" and Prof. Blush's readings were grand, and Prof. Hunter "carried the house" by his singing. The following is the program in full:

Part 1.—Grand duo, violin and piano, Prof. J. Jay Watson and Miss Annie A. Watson; song, "Will of the Wisp," Mr. George B. Hunter; reading, "Lasca" (Indian), Prof. George W. Blush; violin solo, (a) "Melody in G Minor, for G string," (b) "Norwegian Spring Dance," Prof. J. Jay Watson; song, "Day and Night I Thought of Thee," Mrs. Amelia R. Douglas (violin obligato by Prof. Watson); gold bugle solo, "Aria from 'La Gazza Ladra,'" Mr. D. C. Hall.

Part 2.—"La Madrilena" (Cuban melody), "Bright Hope" (new), Prof. Watson, Miss Watson, Mrs. Douglas, Mrs. Herr, Mrs. Glover, Miss Hall, Miss MacKenzie, Miss R. MacKenzie, Messrs. Walker, Lancaster, Armstead, Murphy, Pickard, Shirley, Masters, Johnson and Willard; humorous sketch, Prof. George W. Blush; cornet solo, "Thema and Variations," Mr. D. C. Hall; violin solo, "Les Echos," Master Willie Johnson; song, Mr. George B. Hunter; violin duo, "Dreaming of Music," Prof. and Miss Watson.

Spiritualists, Attention! Music at the Jubilee.

The management of the International Golden Jubilee, to be held May 25th to June 1st, inclusive, at Rochester, N. Y., is desirous of making the music of the Convention one of its most attractive and important features.

Many noted soloists (both vocal and instrumental) have already been secured, and arrangements have been made to have their names appear in the musical programs of the Jubilee.

So far, some of the best-known artists who will be present are: Prof. J. Jay Watson, the famous violin virtuoso of Boston, Mass., and his daughter, Miss Annie Watson, pianist; the Brooklyn College of Music Trio—E. Adolf Whitelaw (violin), Mr. Paulding De Nike (cello), Madam Mido Deyo (pianist)—also Mr. Mido Deyo, the world-renowned concert pianist and dramatic reader; Miss Fannie Bryton of Providence, R. I., concert pianist, and other well-known artists.

A splendid orchestra has been engaged for the occasion, and it is our wish to augment this splendid orchestra with volunteer musicians from all parts of the country.

All vocalists and instrumentalists desiring to volunteer their services and assist in making the music a specially glorious feature of this great event, please communicate with the Musical Director,

E. ADOLF WHITEAW,
Director Brooklyn College of Music,
497 Franklin Avenue, Brooklyn, N. Y.

American Institute of Instruction.

Already elaborate preparations have been made for the Sixty-Eighth Annual Meeting of the American Institute of Instruction, which this year is to be held at North Conway, N. H., July 10 to 18.

The bulletin which will be issued about the middle of May will be complete in the elaboration of arrangements and detail. From present indications a very remarkable array of renowned educational leaders will be present, and addresses upon the educational conditions of the various New England States will be made by the following-named gentlemen, who are superiors of instruction in their respective States: C. H. Hine, of Connecticut; W. W. Straton, of Maine; F. A. Hall, of Massachusetts; J. B. Rockwell, of Rhode Island; M. B. Stone, of Vermont; and F. Gowling, late of New Hampshire.

That widely and favorably-known liberal educator, Dr. G. Stanley Hall, has signified his intention of being present, and will address the teachers on timely subjects. Dr. Hodge, of Clark University, will speak upon Nature Study, and the topics selected by Dr. H. S. Tarnell, Superintendent of Schools in Providence, R. I., and the Rev. A. E. Winsor will be of interest to every one interested in educational work.

It is needless to speak of the entertainment which has been provided for North Conway, a d. fact, the entire White Mountain region offers a never-ending source of recreation.

The Boston & Maine Railroad will, as usual, make every inducement as to rates, routes and accommodations that is possible for the Institute members, who are recognizing the important results which this annual gathering promotes.

Movements of Platform Lecturers.

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

J. C. F. Grumblin will lecture at Handel Hall (Room 508) LeMoine Building, Chicago, Ill., all the Sundays of June and July at 11 A. M. and 8 P. M. Prof. W. W. Tatum will give psychic delineations through his remarkable clairvoyance. Special classes will convene (see circulars) at the LeMoine Building, in the same LeMoine Building, at 2:30 A. M. and 8 P. M. on Wed., through June only. A very interesting series of topics has been arranged.

Isa Wilson Kaynor would like to make camp engagements for the coming season. Address 3736 S. Wood street, Chicago, Ill.

Mrs. Jennie B. Hagan-Jackson desires to make camp-meeting engagements for the coming season in the Eastern and Central States. Her address is Fort Worth, Tex.

Mrs. Julia Steelman Mitchell, Newport, Ky., has been seriously ill for several weeks, but is now ready to accept engagements for lectures and test work at reasonable rates. Address 109 Van Vost Avenue, Newport, Ky.

Mrs. Mary E. McDonald, Easton, Md., is desirous of securing lecture engagements. Terms reasonable. Owing to duties at Lake Pleasant, Mr. Albert P. Blush is unable to leave for his lecture tour after May 15, when he serves the Society at Auburn, N. Y. Will be pleased to make engagements for the fall and winter, and can be addressed at Lake Pleasant, Mass.

On Sunday evening, May 1, W. J. Colville spoke to a very large audience in the Town Hall, Stoughton, Sunday, May 5, he speaks in Brockton at 7 P. M.; May 10 and 12, in Lynn, Mass., at 7:30 P. M. He speaks in New Haven, Ct., at 7:30 P. M. on Wednesday, May 10, at 3 and 8 P. M. His lectures in Spiritual Science are being very successfully continued at 242 Huntington Avenue, Boston, Mass., on Saturdays at 2:30 and 8 P. M.

Edgar W. Emerson, the well-known test medium and speaker, has the following open dates: May 22 and 29, June 12, 19, 26 and 27. Address 136 Bridge street, Manchester, N. H.

Miss E. L. Coffey, trance speaker and private test medium, may be addressed for platform engagements and private work at 153 West Concord street, Boston, Mass.

Geo. F. Perkins, the well-known lecturer and test medium, wishes to secure engagements with local societies in the Eastern and Central States. Address him at once at 180 North Clark street, Chicago, Ill.

Geo. H. Brooks closed a very successful engagement with the Fort Wayne, Indiana, Spiritualist Society on the last Sunday in April. He is now at his home in Wheaton, Ill., from which point he will attend funerals and answer calls for week-evening lectures. Permanent address, Wheaton, Ill.

Mr. Geo. B. Sanborn, the "Western Healer," who assisted Dr. Hadden's "Congress of Healers" at Lake Pleasant last summer, has returned to his home in the far West.

Mr. J. S. Scarlett will speak in Portsmouth, N. H., May 15, 22 and 29, and in Portland, Me., June 6. He is making engagements for fall and winter months; would like to hear from societies with open dates, 24 Pearl street, Cambridgeport, Mass.

Mrs. H. W. Hildreth will answer calls to attend funerals in town and too far from Worcester. Address No. 1 Hall street, Worcester, Mass.

Moses Hull and wife will occupy the platform of the First Spiritual Church of Buffalo during May, and until June 5.

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y.

J. J. Morse, 26 Osunaburgh street, Easton Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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Prof. Victor Wyldes.

Of England, Trance Medium and Psychometrist, is now making engagements for Lectures and Tests. Victor Wyldes has a twelve years' record of public work in the British Islands, and is highly recommended by Mrs. Emma Hardinge Britten and other eminent Spiritualists. Address 293 Market street, Portsmouth, N. H.

To Whom It May Concern.

THIS is to certify that I have known Mr. VICTOR WYLDAS as a Lecturer, Clairvoyant and Psychometrist for the past twelve years or more. He is a gentleman of education and refinement, and a lecturer upon Spiritual, Occult and Psychic Science, he is one of the best I have heard. He always attracts large audiences, and rivets their attention, no matter what the subject may be. His spiritual deliverance lectures and readings were always accurate in detail. I can strongly recommend him to Societies and Camp-Meetings.

May 7.

Geo. W. WALDRON.

Fletcher—World Renowned.

PSYCHIC AND PALMIST.

Advisor upon Business and all Personal Affairs. In Boston during May. Office to be announced later. Apr. 16.

Mrs. Anna Lewis.

HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Mill street, Boston. Trance medium, clairvoyant, and a lecturer upon Spiritual, Occult and Psychic Science. Treatments accurate in detail. Handkerchiefs a specialty. Correspondence solicited.

May 7.

Mary T. Longley, M. D.

GIVES advice and magnetic treatments for the cure of disease and obsession. Bend age, sex, and leading influences by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometrist readings. Terms by mail, \$1.00 and stamp. Address 330 North Olive street, Los Angeles, Cal.

June 8.

Isly

FLORIDA!

For Homeowners and Investors, is described in a handsome illustrated book containing a map of Florida, showing the location of all the best land, and a two-cent stamp to J. H. FOSTER, 1 Wabeno street, Roxbury, Mass.

Jan. 1.

HENRY SCHARFFETTER.

104 No. Collington Ave., Baltimore, Md.,

GENERAL AGENT FOR THE BANNER OF LIGHT PUBLISHING CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualists, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogue free on application. Correspondence desired.

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Week after week—month after month—we have published a few, and only a few, of the many invalids whom we have cured, bringing sunshine to thousands upon thousands of homes. And these published names, with scarcely an exception, have requested us to do so, that others suffering with similar diseases might be restored to health and usefulness in this world. DRS. PEEBLES & BURROUGHS have the reputation throughout this country, and we may say around the world, of being honest, candid and conscientious, as well as eminently skillful in their profession; hence their success is phenomenal, bordering on the miraculous. The following extracts from recent letters is further CONFIRMATION OF THIS STATEMENT:

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs—I am feeling well, have not been so well for years now. I thank you for your kindness to me.

With respect, ABELINE D. MOORE.

April 26, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors—Well, Doctors, I must indeed thank you for the good I have received from your treatment. I never felt better or in a healthier condition than I do now. I have taken your treatment three weeks, and I cannot say how grateful I am to you. Very sincerely yours,

April 24, 1898.

THEOPHILE DANAUX.

Rat Portage, Ont., Cana.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors—I am feeling fine, and getting along nicely. Thank I will hand over my father's case to you for treatment, as your diagnosis was wonderfully correct.

April 26, 1898.

Yours truly, W. J. MITCHELL.

Sherbrooke, P. Q.

Drs. Peebles & Burroughs, Indianapolis, Ind.

I have taken the second month's treatment and am well. I thank your treatment wonderful, and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am, very respectfully,

April 1, 1898.

MRS. G. F. CLARK, Buckley, Wash.

IF ILL,

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" " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essene?

Modern Spiritualism.

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Its Doctrines Systematized.

What Spiritualists believe concerning God, Jesus Christ the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Hell, Evil Spirits, Judgment, Punishment, Salvation, Progression, the Spirit-World, the Nature of Love, the Genie, Potency and Destiny of the Spiritual Movement.

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Subjects treated: Man's Immensity; Immortality Demonstrated; Immortality Continued in Art; Art in Japan; The Moon in Collision with the Earth; The Order of the Universe; Culture and Regeneration; The Borderland, etc. Cloth, pp. 221, price 75 cents; paper, 60 cents.

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THE OCCULT FAMILY PHYSICIAN and

Botanic Guide to Health. Comprising a description of many American and Foreign Plants, and their medical virtues, with the Cause, Cure, and Prevention of Disease, to which is added an explanation of the hidden forces in nature, with a large number of valuable receipts. The experience of twenty years' practice. By MRS. ANTONETTE MATTHEWS, Trance and

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting 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—neither of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 18, 1898.

Spirit Invocation.

Thou all-prevailing Power, thou giver of every good and all-perfect gift, thou who dost hold planet to planet and pervadest all space, we come to thee this morning invoking thee in all searching for spiritual light and knowledge. We see thy beauty and handiwork in all of the manifestations of nature, and recognize thy power in all forms of life and in all of the forces of the universe. We thank thee for the privilege of coming into touch with the higher powers of the spirit-world, from whom we receive the blessed assurances of immortality. We are grateful for the many blessings thou hast bestowed upon us, and thank thee for the many experiences of our daily lives in the new thoughts that come to us from on high, in the wisdom we gain through adversity; but above all do we thank thee more that there is no death to the soul, but only transition to a higher and better life when we throw off the mortal and assume immortality. Our bodies are sown in corruption, but our spirits are raised in incorruption through the consciousness of eternal life. May our spirit loved ones return through various channels to prove the continuity of life, to comfort those who are in mourning, to instruct those who are in ignorance, that superstition, dogmatism and bigotry may be removed from every mind, and all men become as gods in thought, word and deed. Bless all who are seeking for peace, harmony and justice; sustain them in every effort for good, and thy name shall be praised by every tongue through all eternity. Amen.

INDIVIDUAL MESSAGES.

Michael Davis.

Well, Mr. Chairman, I seem to be the first to have the privilege of coming in this morning, and while it is, perhaps, peculiar to those in earth-life that I should appear at such a place as this, or be recognized through your paper, yet we find in heaven there is no sect or religion; we are all men and women created by God, and each one of us is limited according to the abilities and the advancement he has made while in earth-life.

This is the season of the year that was very dear to us—that is, speaking of St. Patrick's day; for while in the body the Catholic church was my home, my church and my God, and my people are still interested in it. While the world at large recognizes the power of the Catholic church, yet they are nearer your Spiritual Philosophy, if they were to express themselves, than perhaps any other denomination; but that does not count now. I am anxious to come in contact with my family; with those I have left unprotected—those who need comfort and consolation, those whom I wish to know that there is no death, and to think that there is only one God, one church, and one universe, and that is the Universal Life—God—the prevailing power of all things, and that Jew and Gentile are equal, if they have been true to their calling.

I have been around this circle-room many times, and have often listened to hear what others had to say. I have been anxious to reach Mary Ann, my companion, and also my children and my old mother, who are yet in earth-life. I was called out of the body some what suddenly, and did not have time to prepare or fix things as they ought to have been, but I could not help it. I now see some mistakes, and all will when they pass on to the world beyond, for there is always something that we wish had been done; but as we recognize the true essence of life, I find there are many times it would not be best, even if we could rub out some of our experiences that we think we might have made better, but we would not.

Just say I have come trying to assist those in mortal, in hopes that some one will see my message and convey it to those whom I wish to have it sent to. You can put me down as Michael Davis, and my home as Auburn, N. Y. Father is with me this morning, and so are my two children, my sister and many others. We join in saying to all, we are waiting for you, and when you come over here we will be as one family again. Thank you very kindly, Mr. Chairman, I will withdraw and let others come in.

Mamie Armstrong.

My name is Mamie Armstrong, and my home in Passaic, N. J. I was only a little child when I passed away, but I have been gone some time, and I want to reach papa and mamma, because they have lately become interested in Spiritualism, for they have lost three children, as they say, and they have always felt as if God was not good to them because he took their children away; but I found we could manifest to mamma, and that brought her a little comfort when she thought she might get a communication from us, and so she has become interested and wants to be assured that we can come to her, and she requested that I or some of us would come to this circle room, and perhaps we would be able to give her a communication; so I am here; and I don't know what to say, for I was only a little girl, seven years old, when I went away.

Little Lottie and Lillie are with me this morning, and so are Grandma Merrill and Aunt Elizabeth—Aunt Lillie, as we used to call her—and we are all together. I want to say to papa and mamma, it is all true; we can you feel it was all for the best, and that it was

manifest—can come to you—and we will make just as well that the children went when they were little, because they will get an opportunity to advance in spirit, more so than if they had been left in earth-life; and so just say we all join in sending our love and best wishes to all, and especially to my brother Robert, who is yet in earth-life, for he is sometimes a little contrary and worries mamma, and I want to say to him that he wants to be careful, because the spirits do see him, even if mamma and papa don't, and sometime he will be sorry, for if mamma is dying, as he calls it, and leaving him all alone, he will wish he had done different, and just say that he will find it will come out all right.

Mary Hollandsworth.

I should like to send out a few words this morning, Mr. Chairman, as I know our loved ones on earth are always desirous to hear a word from the absent ones, whether they believe or disbelieve. I feel a good deal like the spirit that preceded me. I have those in earth-life that are interested in Spiritualism. I have also those that are not, and we expect some to believe, and others will not, but I think it is useless to try and make every one think as we do. I am here this morning to send out a letter of consolation to the companion and children that I left many years ago in the earth plane for spirit life. My husband is somewhat interested in Spiritualism, and somewhat mediumistic. We try sometimes to impress upon his brain what to do, but we find him so positive that it is impossible for him to realize just what we wish him to do. I have also got friends in England, and in this country, and although years have separated us, and a great many changes have come to the earth-ones, I find in spirit it is not as it is to them. Where I wish this message especially to go is Long Island, N. Y., for there many of my family still reside, and I would like to make my daughters feel that mother's spirit is not so far away from them as they seem to think. I would feel better, for I see them now, each one in her own family, supplying the demands upon her as far as she knows how. Oftentimes advertisements come that do not bring the best of harmony, but I wish to say to them, Fear not; you will gain strength for every duty when you do it with a pure heart, and with good intentions. My name is Mary Hollandsworth, and if they will help to open up the avenue I will try to do better later on. Thank you.

Frankie Adams.

Well, I want to say my name is Frankie Adams, and I lived in North Adams, Mass. I have got a mamma who lives there now, but papa is on the spirit-side with me, and mamma is so awfully lonesome, although she has got other children in earth life still, but I want all my people that are now in earth life to know that the spirits do come, and can assist and help them. My mamma do not exactly know much about Spiritualism, but Aunt Abbie does, and she lives away up by the mountains in New Hampshire. Papa said that if I would try to control this medium, and send a little message out, it would encourage mamma, because she is sick, and all the time asking to come over here with us, for she says she has nothing to live for; but I want to tell her that that is not so, for she has got Charlie, Mollie, Iza and Fred to love her, and lots of other good things yet. I want her to become more sensitive to the spirit; she will not feel so lonesome if we can make our presence known to her, and say to my brothers and sisters also: Be good to mamma, and help her all you can, because she is not well, and has got no companion now except what you can be to her.

Papa is with me this morning; his name was Joseph, and mamma's name is Sarah, and I hope that this will make them feel a little better. Now, I cannot stay any longer, but will do better next time. Good-by.

Arthur Plummer.

Mr. Chairman, I am very much pleased at the privilege this morning of having an opportunity to identify myself here as one who has passed through the change called death, and become conscious that there is no separation where our loved ones are. Although I did not have a very long experience in earth-life—as I was only a young man when I passed away, not over twenty-three years old—I think that I have been in spirit-life some eight or ten years; I cannot tell you just how long, because time is not reckoned in spirit as it is in earth-life, and when one passes out of the body with the faith and ideas that we must sleep until the resurrection, it makes the spirit oftentimes slumber and lay unconscious for a long time before he can realize the voices have awakened him, so for that I have lost lots of time, as the mortal would express it.

I did not know anything about Spiritualism; in fact, did not want to when in earth-life; being brought up in the Advent belief—and my people are to day Adventists—I felt that there was nothing in it, etc.; yet we know the prophecies were good, and the promises were sure, and I found as I fell asleep in Jesus, I did not wake up to the glory of the resurrection of the body in the same way that I expected. Yet I want to say to my dear loved ones of earth-life, it was more beautiful than I can express. My darling mother, who had passed on years before, called me, and I awoke to a life of more reality than the one I left. I have been struggling for a long time to assist others in earth-life whom I am yet interested in, and say to them that it is the spirit you live under, and not the church you go to, that counts in spirit life, for if one lives a true, honest Christian life, honest to himself and fellow-men, and lives away from self and selfishness, he will find when he reaches the world beyond, there is no reason for murmuring.

Just say to my loved ones in earth-life, especially my sister and father, who are yet there—and father is getting to be pretty well along in years, and realizes his days are numbered; and while he has faith to believe that he will be received with the elect, I want him to know that there are many waiting for even a more clear conception of what Christ meant when he said: "You will be received in the likeness of your father." My name is Arthur Plummer, and my home was in Stratford, Vt., although I have friends in Boston, and also in the State of Maine. I think that this message will be criticised, but it will give me strength to reach those I desire to.

Mary E. Waite.

Well, my friend, I will try to send out a few words, although this place seems to be strange. I have manifested before through different

mediums, and tried to in different places because I have been in spirit-life a great many years; but I have only reached the earth-plane to feel that I might be useful to others in the last few years, and I have been mentally requested by some of my friends to try to send them something through THE BANNER, for since I have passed on to spirit-life they have become interested in spirit-return—what seemed to me in the first place as a very, very odd thing, but we see how we can be benefited ourselves and be beneficial to others. In faith I was also a Catholic, as it has been stated here before this morning, and it is sometimes hard for one who has been born and brought up in one church for generation after generation, to break away from the old teachings and to realize there is nothing in Catholicism.

I want to reach my dear loved ones, and especially my own family. Some are very strong yet in their own faith, and there are others who have been interested in Spiritualism and have been persecuted because they left the church; but I will say, do not worry; neither must you fear; God is still your father, Mary still your mother, and we will try and surround you with the best spirit-forces that we can, to prove to the world that the spirit does speak through the lips of others. I want the loved ones of earth-life to know I am conscious of what is going on, although the family is well scattered now, for I have relatives in New York, Baltimore, Md., and also in Ohio; but I want them to know that Mary E. Waite is here this morning and will give all strength, as far as she can, to assist them in the personal matters in earth-life. I want to say to them that, instead of speaking of the personal matters through this medium, I would rather come in close union privately. Say this is one reason why I do not wish to make the message plain this morning, for I think when Maggie gets this she will realize what I have reference to, and I will say, stand firm and steadfast; all is well. My husband's name was William.

Messages to be Published.

March 25.—Mary Ann Dyer; James McDonald; Martha E. Simpson.

April 1.—Samuel Bicknell; Maria E. Blanchard; Hiram Preston; Emeline P. Bradford; Nellie Reynolds; Mary E. C.

April 8.—Joseph P. Longley; Maria E. Whittemore; Charles M. Lee; John Pitts; Mary Wells Kenison; Lizzie Leslie

April 15.—Agnes McKenzie; Mary E. Tolson; Henry Freeman; William Hendry; Mabel F. Stewart; Thomas A. Cummings.

April 22.—Charles W. Wetherbee; Mary Alice Graham; William F. McFarland; Mabel Peabody; Elizabeth E. Merrill; Frank Hutchinson.

Points of Agreement.

BY DEAN CLARKE.

In a recent issue of THE BANNER appeared an article by Hudson Tuttle, strenuously opposing a "Declaration of Principles," as a basis of organization by Spiritualists. I do not propose at this time to reply to his sophistical arguments, but have compiled several facts that need but a statement to show how far from right was his statement that, "Spiritualists agree on just three propositions, and no more."

I. Man is an immortal spirit;
II. Which passes out of the physical body at death, unchanged in its development and faculties;
III. And as a spirit, under favorable conditions, can communicate with those in mortal life.

As I have a very extensive acquaintance with Spiritualists in America who have read Mr. Tuttle's valuable books, giving the many teachings of the Spiritual Philosophy, I am very sure he has convinced all of them that more than the three propositions above-named are true. Indeed, I am vain enough to think I can find at least ten times as many upon which all intelligent Spiritualists are substantially agreed.

As there are others who have made the unfortunate blunder of thinking we are "many men of many minds," so diverse we cannot have a common creed, allow me to add the following teachings, with which a large majority, I think, will concur:

1. Eternal progression.
2. We grow or progress by our own efforts.
3. The spirit-world is in space, and contains many grades or spheres.
4. Our environment there will correspond to our spiritual growth.
5. That we reap there what we sow here.
6. Heaven and hell are conditions of mind, not localities.
7. Those conditions depend on obedience to or disobedience of natural law.
8. Affinity is the law of association in spirit-life.
9. All suffering in spirit-life is for discipline; all finally become happy.
10. We must work out our own salvation from ignorance and sin.
11. Loss of earthly treasures, and of sensual gratification, and remorse of conscience for wrong-doing, are the principal elements of hell in spirit-life.
12. Spirits must outgrow earthly desires and attractions before they can rise to higher spheres. Till pure and unselfish, they are earth-bound.
13. Moral character and spiritual unfoldment, not intellectual greatness, are standards of nobility in spirit-life.
14. The law of affinity determines who shall be our "familiar spirits" here.
15. We must judge of the condition and character of spirits by their manifestations.
16. Spirit-intercourse exists for the benefit of spirits as well as mortals.
17. Spirits being of all grades, we need to try them, especially those who assume great names and profess to be angelic.
18. There is no personal devil other than depraved human spirits, and they finally become good.
19. The universe is pervaded by Infinite Spirit or Energy, differentiated in every form it creates, which is the primal source of all life, motion, sensation and intelligence.
20. All "special providences," that were once attributed to a "Holy Ghost" are wrought by decaffeinated spirits.
21. All Bibles are the word and work of man, in and out of the mortal form; hence all are fallible.
22. Nature is the mother of all men: hence mankind is a brotherhood, and should treat each other as such—do as they wish to be done by.
23. Spiritualism is a science and philosophy of life, here and hereafter.
24. Spiritual phenomena, mental and physical, are indispensable as the foundation of our philosophy, but are only means to an end.
25. Spiritualism is more than a philosophy; it is the greatest moral force in this world; it tends to universal reform.

26. Heredity largely determines our nature and conditions in earth-life.

27. There is no higher standard of truth than nature, and reason and intuition are its interpreters.

28. All time being continuous, one day is no more "holy" than another.

29. An earthly experience being a necessary preparation for spirit-life, it is wrong to shorten it by any act of our own.

30. The greatest good we can do for ourselves is that which we do to others.

31. Love is the great humanizing, civilizing, moralizing and spiritualizing force of human nature.

32. The wrong that we do to another is a greater one done to ourselves. Others may forgive us, but we cannot forgive ourselves till we make full reparation.

These are by no means all the truths and principles of Spiritualism which I teach, and which Bro. Tuttle has himself taught in so clear and able a manner as to cause every intelligent Spiritualist to agree with him; so we are not short of timber for a platform capacious enough for them all to stand upon and feel comfortable and good natured. Then let us go to Bro. Tuttle's great storehouse, and select some of the best material, build a platform, and get on it, out of the mire of uncertainty and the mud of error and confusion.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

My heart goes out in sympathy to many who write to me in the hope that I or my spirit helpers can aid them. Some live in remote places, where they can reach no medium, and they say, "If your spirit-friends can come to you, why cannot mine come to me?" or, "Why cannot my loved ones reach me as Kate Field can reach Lillian Whiting?" The question is a pertinent one; and if, though Spiritualists, our own on the other side of life do not come en rapport with us, it becomes us to ask the reason, not in a complaining spirit, but rather to seek to remove the cause after it has been ascertained.

With regard to Miss Whiting and Miss Field, one can find sufficient cause in the nature and the course of life of each why their souls can still touch each other consciously, though one be decaffeinated and the other still incarnate.

Miss Field had an intrepid nature, one that could penetrate new scenes and new lines of thought, find herself at home in them, and capable of being an actor therein. For instance, when the telephone was to be introduced into England, and exhibited before the Queen, in January, 1875, she was a leading spirit in the whole affair, and not only did much toward the effect of the demonstration, but sent telegrams to many newspapers on both sides of the Atlantic, and wrote notices for the *Times*, the *Telegraph*, and the *Daily News*, so that the next day all London was informed of the particulars. This is only one event in her daily public life.

When such a woman as this found herself freed from the fleshly body, and her spiritual form in vibration with the ethereal forces of the other side of life, the same intrepidity, intelligence and push which characterized her here, enabled her to put herself in touch with ways and means, and to impress with her personality her dear and life-long friend who is still bound to terrestrial conditions.

As to Miss Whiting, she forms a fitting counterpart in this wonderful duet. More spiritual, with a soul more finely attuned to the invisible, with less dash and more conservative than her friend, she is just the one for Kate Field to reach. Besides, the two loved each other dearly; both longed to know the secrets of disembodied life, and each had promised to manifest to the other, whichever passed the change the first.

I saw these two gifted women at the World's Psychological Congress in Chicago, in 1893. Miss Lillian Whiting had prepared an essay entitled "And That Which is to Come." It was published in full by the *Religio-Philosophical Journal*, and is an interesting example of spiritual growth. As in all her later writings, as well as in the one on which she seeks to combine Biblical teachings and faith in the divine mission of Christ with the fact of spirit-intercourse, and presents a noble picture of the coming spiritual development of the human race.

But Miss Whiting did not read the essay herself. She deputed her friend, Kate Field, to read it for her. So we had these pure, spiritual gems presented to the Congress through the clear, incisive tones and the bright, graceful personality of a woman who was at home on any rostrum in the world. Beside the personal character of these two women, there is yet another reason why "Kate Field can come to Lillian Whiting." Whatever the latter lady knows, or learns, she gives to the world in clear, attractive newspaper articles and books. The Congress of Angels, who know what they are about better than short-sighted mortals, can use her as an instrument to convey truth to the world, and she is their honored instrument. Their delegates aided her brilliant friend to come to her in Europe, and subsequently through Mrs. Piper, not so much to gratify her, and confirm her intuition of immortality, but to reach the reading world through her.

So, dear, lonely and seeking friends, let us give out freely to all we meet, the sweet water that refreshes our own soul, and ever remember that the more freely we give it out to others, the more surely will it become to us "a well of water, springing up into everlasting life."

Perhaps you cannot write a newspaper letter; but you can tell your neighbor how happy Spiritualism makes you. Perhaps you cannot now write a book; but you can be so gentle, helpful and cheerful to those with whom you dwell, that they will quietly, if not aloud, bless the Spiritualism which has wrought so sweet a freedom through you, its professor, and its possessor. The freedom with which we give will increase our own receptivity, while we will hoard within our own souls shrinks away, and loses its power to bless. The higher angels, especially, aid those through whom they can reach others.

Yours for humanity and for spirituality,
Arlington, N. J. ABBY A. JUDSON

The Semi-Centennial of Modern Spiritualism.

BY J. J. MORSE.

(Specially reported for the Banner of Light.)

The series of meetings arranged to take place in connection with the above designated event were held in due course in the St. James Halls, Oxford street, Manchester. The proceedings occupying Good Friday, the following day, and Easter Sunday, Monday and Tuesday, that is from April 8 to 12 inclusive.

The meetings were arranged to celebrate the Jubilee of Modern Spiritualism, and the proceedings included two enormous mass meetings, an equally large Lyceum demonstration, and a most tastefully arranged and liberally stocked Fancy Bazaar and International Fair. The arrangements were carried out under the direction of three sets of committees: For the mass meetings, the Central Celebration Committee, comprised of delegates from the Manchester and District Societies, with Mr. A. W. Orr as Honorary Secretary and Treasurer, was responsible; for the Bazaar the committee appointed by the Spiritualist National Federation, with Mr. Alfred Smedley, Belper, as Honorary Treasurer, and Mr. J. C. Macdonald, Patricroft, as Honorary Secretary, were the organizers; while for the Lyceum demonstration, the Lancashire District Lyceum Demon-

strations Committee, with Mr. J. B. Longstaff as Honorary Secretary, made all arrangements. The several committees included a large corps of well known, eminent and energetic ladies and gentlemen, who labored with praiseworthy assiduity to achieve the splendid successes with which the events were crowned.

The Bazaar held for the purpose of raising a propaganda fund of £2,000 for the National Federation, was opened at noon on Good Friday by Mrs. Emma Hardinge Britton, who made a most eloquent address concerning the early workers in America, and the objects of the event she was then participating in, her remarks eliciting loud and oft-repeated applause. Mr. John Lamont occupied the chair most felicitously, introducing Mrs. Britton to the company, which filled every inch of space. It was estimated that not less than one thousand persons were in the building. The stalls were arranged to represent the United States, Australia, Canada, Greece, India, Italy, Japan, Norway, Scotland, Switzerland and Great Britain, and the various attendants were mostly attired in costumes appropriate to the countries their stalls represented. At the termination of the opening ceremonies Mr. Alfred Smedley presented the Chairman with a contribution to the Bazaar funds in the form of a cheque for £25. The various stalls did excellent business during the time they remained open.

Shortly after 4 p. m. tea was served in the large hall to considerably over fourteen hundred persons. At a few minutes before 7 o'clock the first of the two mass meetings was opened, an audience exceeding three thousand persons being present. Mr. E. W. Wallis presided, and the proceedings comprised hymns by the audience, accompanied by Mr. Rooke upon an organ erected specially for these meetings. Vocal selections by Mademoiselle Allane French, Miss E. Plant and Master F. Rooke. Appropriate addresses, in the following order, were given by Walter Howell, Mrs. E. Green, G. H. Bibbings, J. J. Morse, Mrs. M. A. Starr, S. S. Chiswell and J. Swindell, Secretary of the N. F.

Saturday was entirely devoted to the Bazaar, which was to have been opened by Rev. John Page Hopps, whose name is intimately associated with the beginnings of Spiritualism in Manchester upward of thirty years ago. But a letter of regret was read from Mr. Hopps, who stated that his medical adviser forbade him leaving his room, as, though better, his condition still demanded careful attention, so Mr. Alfred Smedley, Belper, performed the duties of the occasion, admirably assisted by Mr. S. S. Chiswell, Liverpool, as Chairman. During the day a brisk trade was done at the various stalls, and the several concerts, dramatic entertainments, gypsy tent, Borderland and Lime Light Lectures are all liberally patronized.

Sunday was the great day, when the enthusiasm reached its zenith. Never before in the history of British Spiritualism have such meetings been held. Never will the scene be forgotten by those fortunate enough to be present. The day's labors were divided between the afternoon and evening; those of the afternoon comprising a united demonstration of Lancashire Lyceums, commencing with a public procession, which formed up in front of the Infirmary and marched to the hall, headed by the Manchester Pioneer Brass Band. Nineteen Lyceums participated, and in some seven or eight cases the contingents were headed by magnificent silk painted banners. The procession included nearly one thousand children and officers. The centre of the hall had been reserved for the Lyceums, and when all were seated the spectacle was superb. The children sang hymns, joined in a musical reading, and went through a series of marching and calisthenic evolutions in a marvelously steady manner, reflecting great credit upon themselves and their teachers. Mr. J. J. Morse presided, and was supported by Mrs. Jessie Greenwood, President of the British Spiritualists' Lyceum Union. Buns and milk were liberally supplied to all the children. The Chief Marshal, Mr. J. B. Longstaff, and his aides, deserve every praise, for there was not a single mishap. The space outside that reserved for the children, as well as the galleries, were literally packed with spectators, over three thousand being present in all.

The second meeting, the great public spiritual service, presided over by Mr. S. S. Chiswell, Liverpool, commenced shortly before 7 p. m., and an audience of not less than thirty-seven hundred people was present. The choir was made up from the members of the choirs of visiting Lyceums. The organ was used to lead the singing, which was conducted by Mr. A. H. Rooke. The opening hymn, "To Thee, O Lord of All," was specially written by Mr. E. W. Wallis. Addresses were given, as stated in the official program, by Mrs. E. H. Britten, Manchester; Mr. J. Armitage, Dewsbury; Mr. W. Johnson, Hyde; Mr. M. H. Wallis, Manchester; Mr. J. J. Morse, London; Mr. J. B. Tetlow and Mr. E. W. Wallis, Manchester. The vast audience enthusiastically supported the several speakers, who, individually and collectively, acquitted themselves most ably. The proceedings throughout were more than notable, and afford an indication of the extent of the Cause, the number of its adherents, the ability of its advocates and the devotion of its workers.

The Bazaar was continued on Monday, when, on account of the much-regretted inability, through ill health, of Mr. E. Dawson Rogers, to be present and open it, that duty was generously accepted by Mrs. Greenwood, President of British Spiritualists' Lyceum Union, while on the closing day, the Bazaar was opened by Mr. J. J. Morse. At present writing it is impossible to say what are the financial results, as the accounts are not yet audited. So far as popular enthusiasm, numbers and interest go, the celebrations have been a distinguished and undoubted success, greater than the most sanguine anticipated.

Passed to Spirit-Life.

From Hewitson, N. Y., April 9, 1898, MELVILLE G. MAYNE, only child and son of Mr. and Mrs. J. R. Mayne, aged 16 years and 15 days.

A kind, genial young man, loved by all who knew him, and the idol of his parents. The home has been made desolate, and a midnight cloud seems to envelop our little community. He was the victim of the dread typhoid fever, and suffered much during his illness. After many weary hours he breathed his sweet young life into the higher realm, the home beyond the stars. He was the darling of his parents, who have the heartfelt sympathy of the community. Sympathy is sweet, but cannot heal a "wound of heart that's broken," and their only solace in this hour of deep affliction is the assurance which our Spiritual Philosophy ever brings to the mourner's heart, closing the floodgates of sorrow and throwing open the gateway to the Celestial city, spanning the great stream with a bridge of light, over which is borne the tender message from beyond the tomb. This dear young man has passed from the realms of darkness into the light of eternal day.

The home was thronged with friends and neighbors to pay their last tribute of love.

The Debating Society, of which he was a member, wore the Society colors, a large knot of the same being placed on the casket, which was covered with beautiful flowers. Lucius Colburn of Vermont officiated, giving forth words of comfort and consolation, enveloping the tomb with a mantle of beautiful thought, and comforting assurance, bidding the narrow chasm with light, and wreathing the gateway with flowers of love and truth.

From his late home in Rensselaer Falls, N. Y., April 2, 1898, MR. HOWARD J. SCRIPTURE, aged 78 years.

Mr. Scripture leaves an aged widow and one son to mourn his loss. He was a Spiritualist for over thirty years, a man of fine reasoning ability, candid and sincere in all his dealings; a medium of considerable talent, which led him to understand the depth and meaning of the great philosophy of Spiritualism, and made him a worthy member of the cause. He ever stood for the truth, and was a firm believer of those who, ignorant of the light and truth in which his soul rejoiced, made free to scoff. A tender father and loving husband, highly respected in the community where he lived. He was a regular subscriber to the BANNER OF LIGHT for years.

A large number of neighbors and friends gathered at his late residence to pay their last tribute of respect to him, and to listen to words of comfort and consolation spoken by the writer, also by the Rev. Payson, a teacher in the Theological School of Hartford, Conn., S. E. WOODSIDE, Hewitson, St. Lawrence Co., N. Y.

From Rochester, N. Y., Saturday, April 16, 1898, MRS. ABIGAIL J. PALMER, in her 83rd year, an earnest Spiritualist, and a devoted mother. She was a member of the First Spiritual Church of Rochester, and will be sadly missed from our meetings; and yet she shall often realize her presence in spirit. Services conducted by G. W. KATES.

From Attendon, Mich., April 15, 1898, D. A. HEWES, in his 88th year.

Mrs. A. E. Sheets of Grand Lodge, Mich., officiated. ***

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

Banner of Light.

BOSTON, SATURDAY, MAY 7, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker and balladist medium for April and May, Fred A. Wiggins. Singing, the Ladies' Quartet, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Boston, K. Boston, Mass.

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tractive theme, took decided ground in favor of the plan that hereditary defects can all be mastered, while the good tendencies with which we come into the world can either be highly cultivated through determined exercise or permitted to remain dormant if we are too indolent to put them to use. In the case of Bach, the great musician, music was in the family, and he came into an inheritance which he took the utmost advantage of; but it was not hereditary alone or chiefly which prompted him to compose his inimitable fugues, for other musical composers of great ability have risen to almost equal eminence without any such hereditary assistance. Though heredity is decidedly important, and it is reasonable to say that every child has a right to be well-born, the best effects on character are produced not by dwelling constantly upon favoring circumstances at the start, but by insisting upon human power to conquer in spite of adverse circumstances. They who overcome are the true inheritors, for only such possessions as are theirs by virtue of their own effort to secure them are ours in the highest sense at all.

On Friday, May 6, at 7:45 P. M., the subject will be continued, when the special topic will be, "Destiny, Fate and Circumstances; Their Right Relationship."

On Sunday, May 8, at 2:30 P. M., W. J. Colville's lecture will be on "The Prophet Elijah, and His Work in the Modern World." All seats free. Collections.

GOULD HALL.—Grace Cobb Crawford, Sec'y, writes: Those who looked into Gould Hall, April 26, where the Helping Hand Society held its meeting, could not help feeling patriotic, as they saw "Old Glory" in all parts of the hall, and worn by the ladies and gentlemen present. After a piano solo by Miss Gertrude Sloan, Mrs. A. S. Waterhouse made a patriotic address in the midst of an excellent speech by loud applause, that suddenly burst forth upon the entrance of Mr. Fred Watson and Mr. J. S. Mansergh, who has unexpectedly returned to Boston for a short visit. Mrs. Dr. Caird gave many delineations, after which J. B. Hatch, Jr., in the name of the Helping Hand Society, Boston Spiritual Temple and Lyceum, welcomed Messrs. Watson and Mansergh back to Boston. Mr. Watson rendered a piano solo, which was heartily encored. Mr. E. L. Allen also welcomed home our boys. Mr. J. S. Mansergh was the next speaker, and told of the enjoyment they had experienced in attending the meetings in New York, but which, after all, were not the meetings of Berkeley Hall. Mr. Watson and Mr. Mansergh left Boston for New York at the close of the meeting. Mr. Churchill and Mr. Packard also spoke briefly. Meeting closed with singing "America."

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, May 1, meeting opened with singing; Dr. Clark led in prayer; developing circle conducted by Drs. Hall and Krasnik, assisted by Mrs. Wadsworth. Those who took part were: Messrs. Hill and Clark, Miss Sears, Mrs. Watts; Mrs. Cook, poem; Mrs. Pierce, song.

Afternoon service began with the usual religious exercises. Mr. Scarlett opened the meeting with a few good remarks. Mediums and others who assisted in the work were: Mrs. Miller, Mrs. Chapman of Brighton, Mrs. Shattuck, Mrs. Nutter, Mr. Littlefield.

Evening session opened with singing; invocation led by Mr. Cowan; solo, Miss Ruth Sprague; Mr. Fred De Bos, a few remarks; the audience sang "The Star Spangled Banner." Mediums: Mrs. Hattie Mason, Mrs. Knowles, Mrs. Forrester, Mrs. Miller, Mrs. Nutter.

BANNER OF LIGHT for sale Thursday and Sunday.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—Ella C. Wadsworth, Sec'y, writes: met as usual in Dwight Hall, Thursday afternoon and evening, April 23. The business meeting was called to order by the President, Mrs. M. A. Brown at 8:30. Supper was served at 6:30.

The evening was devoted to dancing, which commenced at 8 o'clock. Owing to the severe storm there were not as many present as usual.

Next Thursday evening is the pink supper and Whist Party. We extend the most cordial invitation to all who enjoy the game to join us on that evening. Prizes are to be given to the winners.

BRIGHTON.—D. H. Hall, President, writes: The meetings of the Spiritual Progress Society have been well attended the past week, even though the weather has been stormy. We have had with us Messrs. J. S. Scarlett, C. M. Quimby, Mesdames U. H. Tracy, L. J. Averman, and several others, every one having given perfect satisfaction.

Our society has made a slight change in its line of work that has proved very beneficial, both as to its harmonious results and such as the good of all. The mediums who assist in all of our meetings, on Sunday and Friday evenings, will be those that are worthy of patronage.

Our Sunday evening meeting and Progressive Circle will be conducted by Mr. J. S. Scarlett and Mrs. U. H. Tracy. Friday evening, May 6, Mr. J. S. Scarlett; May 13, Mr. and Mrs. O. F. Stiles. "Straight Arrow" assists at all meetings.

THE CHILDREN'S PROGRESSIVE LYCEUM. No. 1 met in Red Men's Hall, Sunday, May 1, a large number in attendance. The subject for the main school was, "Are We Responsible for our own Development, or Should We Depend upon the Spirit-World?" The subject for the little folks was, "Honesty."

After thirty minutes' devotion to the lessons, the school took a little recreation by performing the Banner march. Following this was an instructive and patriotic concert, the following children taking part: Recitations by Israel Neuhoff, Ethel Jameson, Clara Weston, Mabel Emmons; songs by Jessie Wilson, Annie Jameson, Chella Wheeler, Winnie Jameson, Silas Jameson, and a duet by Marie Antoinette Cyr and Little Eddie.

Mr. De Bos, an earnest investigator, delivered a very interesting address to the children. He stated that he had just found out that there was such an institution, and was very much interested in the Lyceum movement. He spoke briefly of the habits of Japanese children, showing how much love and respect they had for one another; they never quarrel or harm each other, because they believe that if they do not live rightly here, after they die they will have to come back and live again and again until they have righted all the wrongs they have committed.

This is not far from the belief of the Spiritualists, the only difference being that we do not believe it necessary to be reborned to right our wrong-doings. Therefore it would be well for all to so live that they could continue progression in the next world without being impeded by having to do their earth work again.

Mrs. W. S. Butler had an interesting talk with the children; she also presented each with a little silk flag, a present from Mr. Butler with his compliments. Mrs. Butler then gave an invitation to all present, and also to their friends, to attend the Lyceum May 29, and help us celebrate Memorial Day. There will be special exercises which will be suitable for the occasion; many of the best speakers and mediums will be with us. A collection will be served. Mrs. Butler also promised special inducements to the older groups to renew their interest in the Lyceum the coming season.

C. B. YEATON, Corner George and Revere streets, Revere.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. Guitierrez, President.—Usual meetings were held Sunday, May 1: circle in the morning, regular meeting afternoon and evening. The following talent took part: Messrs. Arnold, Whittemore, Cowen, Turner, De Bos, Lamont, Blackden, Siles, (C. I. I.), Remais and Wilde, and Mesdames Guitierrez, Lewis, Nutter, Stiles, Kneeland and Ratzel.

BANNER OF LIGHT always for sale.

BOSTON PSYCHIC CONFERENCE.—L. L. Whitlock, President.—A correspondent writes: The

subject for May was Phenomenology. Dr. W. O. Perkins gave an interesting lecture. He illustrated his subject in a novel way by house-building, showing how the different faculties of man were necessary for the best results, the quality of the brain combined with other physical faculties.

These meetings are very well attended, and are absolutely free for the consideration of all psychic subjects.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, May 1, at 7:40 P. M., we opened with service of song, led by Prof. F. W. Peak, assisted by Prof. Rimbach, cornetist; invocation by Mr. D. S. Clark; opening remarks by Mrs. E. J. Peak, Conductor, under control; Mrs. Graves was the first medium; Mr. D. S. Clark gave a number of delineations; Brother Webster, "poet," rendered a beautiful poem on "Affairs de Cuba"; Mrs. Peak occupied the remaining time in her usual manner, giving remarkable tests.

Mr. D. S. Clark will be with us next Sunday evening. Mediums welcome.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY.—Mrs. Carrie L. Hatch, Sec'y, writes: held its regular meeting at 241 Tremont street, Friday, April 23, President, Mrs. Albee, in the chair. The evening entertainment was devoted to whist.

Next Friday we will have a Harlequin supper, and urge all to come. Good entertainment in the evening.

Friday, May 20, we will hold our Memorial Service. Notice of speakers later.

CAMBRIDGEPORT.—G. A. R. Hall, 573 Massachusetts Avenue.—Mrs. L. J. Ackerman, President, assisted by Mrs. Seymour. A correspondent writes: Our Sunday morning circle was well attended. We had with us for mediums: Messrs. Scarlett, Nichols, Warner, Hersey, and Mesdames Seymour, Banks, Ackerman.

In the afternoon we opened with song service and Bible reading, with prayer by Mr. Warner, who made some inspiring remarks regarding Spiritualism, after which Mr. Nichols' guides took up the thought: "I am the Father, and I and the Father are one." Mr. Hall also made some remarks and gave readings, all being recognized, after which "Serita" finished reading the articles upon the table, and never made a mistake.

In the evening there was good attendance, and the mediums took part. Mr. Warner held the audience for nearly an hour, and elicited loud applause. He will be with us again next Sunday. We had with us also Mr. and Mrs. Kimball of Malden. Mrs. Kimball's control was liked by all. We hope to have her with us again soon. "Serita" finished reading the articles.

BANNER OF LIGHT on sale.

CAMBRIDGEPORT, Bible Spiritualists' Union.—Mrs. Adeline Wilkinson, President.—Although Friday evening, April 23, was stormy a large audience assembled, and enjoyed the Indian Peace Council. Many mediums who took part in the exercises were dressed in costume. Another Council will be held the last Friday evening in May. Mrs. Dr. Caird and Mrs. S. C. Cunningham are expected next Friday evening. These meetings are growing in interest every week.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—Mrs. L. E. Keith, Sec'y, writes: held its regular fortnightly meeting Wednesday afternoon and evening, April 27. Business meeting called to order at 4:30. Mrs. Soper, President, in the chair. Supper served at 6:15.

The evening meeting opened with song service, as usual, after which Mr. F. A. Wiggins addressed the meeting at length. His words of truth were listened to with great attention by the large audience, which completely filled the hall. He also gave ballot-test readings for one hour, and all who were the happy recipients of his readings responded to their truth.

The next meeting will be held May 11. The entertainment will be a grand concert by the Orpheus Ladies' Quartet of Cambridge, which is considered fine. Cambridge Lower Hall, 631 Massachusetts Avenue, at 7:45. Admission, 25 cents.

THE BOSTON SPIRITUAL LYCEUM.—Sunday afternoon, May 1, this Lyceum held an interesting session in Berkeley Hall, "Does Materialization Substantiate the Resurrection of Christ?" was the question, but few of the children ventured to answer, and the prevailing sentiment among the adults was that it did not, the word "resurrection" meaning a raising of the dead; while materialization, if such a thing was possible, was the clothing of living spirit at least in a temporary material form with no connection whatever with the physical body lost at death. The entertainment consisted of a recitation by Harry Gilmore Greene; a duet by E. W. Day and Miss Eloise Hartmann; recitation, Willie Sheldon; piano solo, Prof. Schaller; remarks, Mr. Churchill and Dr. C. H. Harding.

Question for May 15: "In What Way Does Association and Environment Affect the Individual?"

A. CLARENCE ARMSTRONG, Clerk.

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MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held very interesting services at Clerk's Hall, 33 Summer street, Sunday, May 1, with intellectual and appreciative audiences. Mrs. M. K. Hamill led the singing and presided at the piano.

At 2:30 Prof. J. W. Kenyon gave an able address on "The Purpose of Spiritualism and its Relation to Humanity," which received much applause. Many tests were given by Mesdames Brennan, Matson, Lefavour, Sherwin, Herrick, Hare and others; magnetic treatments, Mrs. Quaid, Mrs. Pierce, Furbush and Warren.

At 7:30, Prof. J. W. Kenyon took for a subject "Evolution of Scientific and Religious Thought." He traced the development of science, the idea of God, and showed how it had evolved from a crude conception of the part of the earlier people of the earth to the scientific basis of the present age. God, or the Over Soul, enthroned in the universe is what religious evolution of thought has revealed to us through spiritual demonstration of immortality, which is the chief jewel in the golden crown of knowledge. His lecture was very interesting and instructive.

Next Sunday, remarks, tests and healing of the sick by many good mediums.

Cadet Hall.—Lynn Spiritualists' Association.—J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, May 1, Mrs. Carrie E. S. Twing of Westfield, N. Y., was with us, and gave most eloquent lectures, taking for subjects, at 2:30, "The Power of Thought," and at 7:30, "Communion with the Dead." Following the discourse some very satisfactory psychometric readings were given. We were pleased to have with us Mr. and Mrs. Oscar A. Edgerly. Music was furnished by Thomas' orchestra. Supper was served in the hall to a goodly number. Mrs. Twing will be with us next Sunday; she will also hold a circle Friday evening at 42 Smith street.

SALEM—FIRST SPIRITUALISTS' SOCIETY.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Mr. Edgar W. Emerson of Manchester, N. H., was our speaker and medium May 1. He gave two very interesting lectures to large

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and appreciative audiences. He also gave a great many spirit delineations, which were all recognized. This is his first appearance in Salem for five years, and he has a great many warm friends who were delighted to see him. We hope we shall have the pleasure of listening to him again next season.

Mrs. A. J. Pettengill of Malden, Mass., will be our speaker and medium May 8. She delivers a good lecture, and gives excellent spirit delineations.

BANNER OF LIGHT for sale, and subscription taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

MALDEN.—A correspondent writes: The Malden Progressive Spiritualists held their meeting, as usual, on Sunday, May 1, at 3 P. M., at Deliberative Hall. A praise service was conducted by the President, Mrs. Emma Whitman; spirit messages were given by Mrs. Clara L. Fagan; address and psychometric readings, Mrs. M. A. Moody of Charlestown and Mrs. Simpson of Cambridge; an original inspirational poem, entitled "Human Life," was given by Mrs. Whitton of Melrose.

All mediums and advocates of Progressive Spiritualism cordially invited to take part in these meetings.

BANNER OF LIGHT for sale.

LAWRENCE.—I. H. Feungill writes: The Spiritualist Society had for speaker and test medium Sunday, May 1, Mrs. L. A. Prentiss of Lynn. All were pleased with her work. May 8 we shall have Mrs. S. E. Hall of Roxbury; May 15, Mrs. S. C. Cunningham of Cambridge; May 22, Mrs. A. J. Pettengill of Malden; May 29, service of song.

FITCHBURGH.—Dr. C. L. Fox, Pres., writes: Mrs. C. Fannie Allyn, of Stoneham, was unable to fill her engagement for the First Spiritualist Society Sunday, but very interesting services were held in the afternoon by local speakers and test mediums. At the evening meeting Mr. C. L. Willis spoke in his usual able manner. The tests and delineations at both services were readily recognized.

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

WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, May 1, the Spiritualists of Worcester were highly favored in having as their speaker Harrison D. Barrett, who gave two most excellent discourses. His enthusiasm and earnestness won for him the closest attention and sympathy of his large audiences, among them many strangers who were unsparing in their praises of this gifted speaker. He will be with us again May 15 and 22.

Mrs. May S. Peppel will be with us as speaker and test medium next Sunday.

The Woman's Auxiliary will give a supper and entertainment in G. A. R. Hall, 35 Pearl street, on the evening of Friday, May 15.

BANNER OF LIGHT for sale at each session.

BROCKTON.—Children's Lyceum No. 1 met as usual in Union Veterans' Union Hall, Sunday, May 1. The regular exercises consisted of grand march, readings by Florence Cooley and Etta May Shean; piano selections, Maude Crowell. Subject for the day, "Can We Be What We Seem to Be?" Remarks by the officers and leaders of the groups were most interesting; remarks by J. O. Perkins of the Massachusetts State Association, Chandler Ross and Mrs. Mary E. Merrill. Our Lyceum is growing both in numbers and interest.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 9 o'clock at the hall, 102 Bedford Avenue, near Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 102 Bedford Avenue, near Lexington Avenue, near Gates Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. B. R. Plum, Vice President and Secretary.

Fraternity of Divine Communion meets every Sunday at 8 P. M., at Evolutionist office, 102 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

Religious Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Brooklyn, A.—Bishop Wellstood, Secretary, writes: The Fraternity of Divine Communion held its usual Sunday evening services May 1st at 8 P. M. in its new quarters, Aurora Grata Cathedral, a large and appreciative audience being in attendance.

Our President, who has been ill for some time, presided on this occasion. Genevieve Portune sang "For All Eternity," in a full, rich voice. Fred Lovejoy, baritone, and Mrs. J. V. O. Miller rendered one of his beautiful violin solos. Jerome H. Fort, our permanent speaker, was introduced, and gave an excellent address on the growth of our society. The medium, Ira Moore Courlis, closed the service with his wonderful tests, all recognized.

BROOKLYN.—Mrs. L. L. Smith, Sec'y, writes: The usual services of the Woman's Progressive Union were held on Sunday afternoon and evening, May 1, at Walsh's Academy, 423 Classon Avenue. A good audience gathered at both sessions to welcome J. C. F. Grumbine, who will occupy our platform during the present month. Mr. Grumbine's lectures are always a treat to thoughtful minds, and his subjects at both sessions were handled in a manner at once masterly and spiritual. The subject of the afternoon discourse was, "Is Metaphysics Opposed to Spiritism?" evening theme, "That Which Exists is One; Men Call it Various."

On Thursday evening, April 28, a grand concert was tendered to the Union by Prof. R. E. De Stefan, of the Brooklyn Conservatory of Music. The entertainment was one of exceptional merit, and was a source of enjoyment to all present.

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MEETINGS IN NEW YORK.

International Conservatory of Music, 744 Lexington Avenue, one door above 8th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tuxedo," 57 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P. M.

The Yonkers Spiritual Society holds its meetings every Friday at 8 P. M.; Sundays 3 P. M., and Children's Lyceum at 2 P. M.

FIRST SOCIETY OF SPIRITUALISTS.—"The Tuxedo," Madison Avenue and 59th street.—Miss M. J. Fitz Maurice, Sec'y, writes: Owing to the illness of our President, Mrs. Newton, Dr. G. C. B. Ewell presided at both afternoon and evening meetings. At each session Dr. Ewell delivered a fine inspirational poem from subject furnished by the audience, after which many remarkable ballot-tests were given. Dr. Ewell will occupy the platform again next Sunday.

April Magazines.

RECEIVED: *The Free Man*, edited by C. W. Close, 124 Birch street, Bangor, Me. *Radix*, Edith Lloyd, editor, published by Radix Publishing Co., 71 Washington street, Salem, Mass. *The New Time*, Fred. Upham Adams, editor, The New Time Co., 56 Fifth Avenue, Chicago. *Pearls*, Metaphysical Publishing Co., 465 Fifth Avenue, New York. *The Coming Light*, The Coming Light Publishing House, 621 O'Farrell street, San Francisco.