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NO. 11.

"BORROBOOLA GHA."

A stranger preached last Sunday,
And crowds of people came
To hear a two-hour sermon
With a barbarous-sounding name.
'Twas all about some heathen
Thousands of miles afar,
Who lived in a land of darkness,
Called "Borroboola Gha."

So well their wants he pictured,
That, when the plates were passed,
Each listener felt his pockets
And goodly sums were cast;
For all must lend a shoulder
To push a rolling car
That carries light and comfort
To "Borroboola Gha."

That night their wants and sorrows
Lay heavy on my soul,
And deep in meditation
I took my morning stroll,
Till something caught my mantle
With eager grasp and wild,
And looking down in wonder,
I saw a little child—

A pale and puny creature,
In rags and dirt forlorn.
What could she want, I questioned,
Impatient to be gone.
With trembling voice she answered:
"We live just down the street,
And mammy she 's a cya'n',
And we've nothing left to eat."

Down in a wretched basement,
With mold upon the walls,
Through whose half-buried windows
God's sunshine never falls—
Where cold and want and hunger
Crouched near her as she lay,
I found a fellow creature
Gasping her life away.

A chair, a broken table,
A bed of dirty straw,
A hearth all dark and cheerless—
But these I scarcely saw
For the mournful light before me,
The sad and sickening show,
Oh! never had I pictured
A scene so full of woe!

The famished and the naked,
The babes that pined for bread,
The squalid group that huddled
Around the dying bed—
All this distress and sorrow
Should be in lands afar;
Was I suddenly transported
To "Borroboola Gha?"

Ah, no! The poor and wretched
Were close behind the door,
And I had passed them heedless
A thousand times before.
Alas! for the cold and hungry
That met me every day,
While all my tears were given
To the suffering far away.

There's work enough for Christians
In distant lands, we know;
Our Lord commands his servants
Through all the world to go.
Not only for the heathen,
This was the charge to them:
"Go preach the Word, beginning
First at Jerusalem."

Oh! Christian, God has promised
Who'er to thee has given
A cup of pure cold water,
Shall find reward in heaven.
Would you secure the blessing?
You need not seek it far;
Go, find in yonder novel
A "Borroboola Gha."

—Exchange.

Our Grand Jubilee, 1898.

Anniversary Address Delivered in Boston,
Mass., at the Bijou Opera House,
March 31, 1898.

BY DR. DEAN CLARKE.

We ought to be the happiest people on the earth to-day. We have ample cause for perpetual rejoicing. We are the recipients of invaluable facts, and possessors of truths whose greatness, grandeur and usefulness have no parallel in human knowledge. The last half century has given us the benefit of the greatest discoveries, inventions and revelations the world has ever known. Not only have we conquered time and space, and the great forces of Nature, but by the aid of Modern Spiritualism we have captured the keys of mystery, of miracles, of destiny, and even of divinity itself!

We have been blessed with a New Dispensation, which not only revives the marvelous phenomena of the ancient magician, thaumaturgist and miracle-worker, but also renews all of the "spiritual gifts" of the ancient seers, prophets and "mediators," and adds to them the "greater things" promised by "Jesus, the Christ."

Already we have received revelations far more complete, definite and satisfactory than were ever before vouchsafed to mankind. We have opened intercourse with higher spheres of being, and with the inhabitants of an unseen world, who are endowing thousands with occult power, and revealing the hidden mysteries of the great universe. The kingdom of heaven with its mighty spiritual power is again at hand, and a flood of inspiration is baptizing all susceptible souls, and this quickening power stirs the heads and hearts of millions to new and higher activities.

A new era, refulgent with "the light that never shone on land or sea," has, in our best day and generation, dawned to uplift and ennoble the human race. Before this light divine the mists of ignorance and superstition vanish, and many of the gloomy terrors of pagan and Christian mythology are already gone forever!

The Cimmerian darkness that for centuries brooded human destiny in doubt, uncer-

tainty and fear, vanished at the dawn of Modern Spiritualism, and the sombre veil of spiritual blindness no longer hides from millions who "have eyes to see," the living presence of myriads of decarnate human spirits, who throng the earth, bringing the "glad tidings of great joy" that man is indeed immortal.

This new light from on high has illumined "the dark valley and shadow of death," and shown it to be the royal highway to liberty, to better opportunities, and to more rapid mental and moral progress. It has brought what never was had before—the demonstration of continued individual and personal existence "when this mortal shall have put on immortality" and proved that the great law of evolution, together with our own efforts, will ultimately work out our salvation from all the ills of earthly existence.

It has revealed the important fact that natural law rules in spirit life, and by its working we reap what we have sown on earth, in compensation, and in retribution, exactly adjusted to our needs by the scales of Eternal Justice.

It has shown that our future happiness of misery is commensurate with our spiritual growth, and that all suffering will cease whenever its work of purification is accomplished.

It has shown to us the pathway of Eternal Progress, running from gradation to gradation, from sphere to sphere, in each of which our environment will exactly correspond to our mental and moral condition, and in which we can go no faster than we grow.

It has shown that within every spirit there are infinite possibilities, and that the spirit-world affords every needed opportunity and means for their realization, and no tyrant, nor selfish monopolist there, shall rob a single soul of its divine heritage!

It has revealed the vastly important facts that the spirit world contains no local heaven nor hell, such as imagined by the ancients; no personal anthropomorphic God, as taught by all other religions; no personal devil to torture souls, and rob God of his dear children, as taught by pagan and Christian myths; but that the spirit world is as vast as the infinitude of space; that the Infinite Spirit is "without form or parts," and boundless as the universe, and that the only devil man will ever encounter, is the perverted animal selfishness of his own nature.

These are a few of the cardinal ideas taught by the grandest religious and ethical cult this world has ever known—the only completely rational, scientific and philosophical religion ever taught on earth. It has brought incalculable blessings, not only by sweeping away the superstitious dogmas of false theology, destroying the fear of death, the dread of the grave, and the nightmare horror of an angry God, a torturing devil and an eternal hell—but, by bringing the two worlds into conjunction it unites the broken ties of family, of fraternal friendship, and renews the communion of loving hearts, which is the realization of heaven on earth.

Do we, who have been the first recipients of its wondrous phenomena, of its magnificent principles and its beneficent teachings, fully realize the vast importance and untold value of all these stupendous facts? Do we fully comprehend how much we owe to the Power above us for lifting the veil that hid "the loved and lost" from our tearful eyes that had peered in vain for one glimpse of them in the abyss of the great unknown? Do we fully realize how much we have learned from spirit instructors, not only of the life hereafter, which is of inestimable value, but also of our spiritual constitution in this life—of our marvelous occult powers of mind; of our clairvoyant, clairaudient, psychometric, psychologic and psychopathic capabilities, whose achievements have already transcended the marvels of Aladdin's Lamp?

Do we fully estimate the blessedness of the fact that the world's great "comforter" has come to bind up broken hearts, to pour the oil of divine love into every wounded spirit, and to wipe tears of sorrow from off all faces where grief has furrowed the brow of care?

Do we fully appreciate the beneficence of the fact that in and through Spiritualism the world's Great Physician has come "for the healing of the nations," both physically and morally? "Tis even so, for mis-called "Christian Science," "Metaphysical" and "Divine Healing," and every other *alias* of simple mind-cure, reinforced by spirit-power, as well as its own Christlike method, by "laying-on of hands" magnetically—all these have been poured out of Spiritualism's alembic and therapeutic cornucopia.

Do we fully value the great fact that the flood-gates of a living inspiration have been opened upon the human race, baptizing all sensitive minds with spirit-power, quickening their latent spiritual faculties and making them the vehicles of new truths exactly adapted to the world's great need to-day? Are we fully aware of the great benefit of the knowledge that angels and "ministering spirits" "walk the earth unseen, both when we wake and when we sleep," to guard us, to guide us, and to aid us in every possible way by their psychic influence?

Do we fully appreciate the important fact that under favorable conditions we may indeed actually feel "the touch of a vanished hand" and hear "the sound of a voice that is still"; yea, more, we may truly and unmis- takably even clasp the materialized forms of our loved ones in our arms, and talk with them as when on earth, "eye to eye, and face to face"?

If we do realize the full significance and the unspeakable beneficence of all these, and a hundred more blessings which Modern Spirit-

ualism has given us for half a century, and is conferring to day more bounteously than ever upon all who will receive them, then, as we said in the beginning, we ought to be the happiest people on earth!

If we are fully persuaded that we have the best religion on earth—a religion that entirely harmonizes with science, and is itself the true philosophy of nature; if we are fully aware of the privileges, powers and benefactions which it confers upon us both here and hereafter, we ought to make this the greatest jubilee ever held on earth, and it should be continued in our inmost soul the remainder of our mortal lives, and be "a joy forever" in that glorious life to come, which it has revealed as the divine heritage of all that ever lived on this planet!

The Devil Hypothesis.

BY C. FRENCH.

It would appear from divers utterances from the pulpit, that the subject of Modern Spiritualism is receiving at present more attention than usual from the orthodox clergy. Having discovered that the fraud theory will no longer "hold water," several prominent divines have taken up the devil hypothesis with terrible energy of language, and with the authoritative precepts of Scripture as their basis of argument. As an illustration in point, the Rev. Dr. Haldeman, of the First Baptist church, New York, astonished his congregation by announcing, with all the emphasis that earnest conviction could command, that Spiritualism is as much a fact as Christianity.

The preacher spoke with quite the air of one on the closest terms of intimacy with deity, and asserted that all manifestations from genuine mediums have their inspiration from Satan, instead of from God. It may be well to state that a large portion of his sermon appeared in the New York *Herald*, with the information appended that "a great sigh went up from the congregation as the preacher closed his startling discourse."

It is very manifest to all who have watched the religious trend of the times, that Modern Spiritualism, in spite of the ridicule and obloquy with which it has been assailed, is causing considerable trouble to the orthodox clergy, and that the latter are determined to put the subject in as bad a light as sophistry and hard words can place it.

It will doubtless be admitted by all unbiased judges that the evidence in favor of the fraud theory in Spiritualism has proved miserably deficient, and that even the searching eye of science is utterly at a loss to explain, through laws at present known, the spiritual phenomena.

But what we are now concerned with is to notice what the orthodox clergy are saying about it, and likewise to examine the authority they adduce to prove that Spiritualism should be shunned and execrated by all who have any regard for their welfare in this world and in the world to come.

After telling his hearers that the Bible is "a court of last resort" for all questions, Dr. Haldeman proceeded to demonstrate, by divers scriptural texts, the infernal wickedness of calling up spirits from the dead. "Do the Spirits of the Dead Come Back?" was the theme announced, and then he read the story of Saul's visit to the Witch of Endor, to prove that none but wicked spirits ever visited the earth after separation from the body. How the righteous prophet Samuel, who answered the summons of Saul, could have been changed after his death into a wicked spirit, the preacher omitted to explain. It is, however, practically certain that the word "witch" in the story referred to is a false translation, and that "a woman of Endor" is the true rendering from the original; it is a point well known to commentators that King James II., by whose command the Bible was translated into English, insisted on the term "witch" being employed instead of the word "woman." This craven and incompetent ruler always entertained a pious horror of witches, and took it for granted that any one who could call up the dead must be a witch, and hence ordered the insertion of the spurious word.

With a view of making his arguments absolutely conclusive, Dr. Haldeman proceeded to turn his back upon facts, and to palm off vague surmises for demonstrated truths. "All manifestations that were real," he said, "leaving the deceptions of charlatans out of the question, were due to possession by the spirits of wicked persons." Though this expounder of the orthodox faith selected several other passages from Holy Writ to prove that none but evil spirits interfere with human affairs, he studiously avoided to make mention of any of the numerous instances in which good spirits are reported in the sacred volume to have stretched forth a friendly hand to aid and comfort the righteous in time of trouble. In short, it must be apparent that the ministrations of spiritual intelligences are as necessary to the value of the Bible as a base is necessary to a triangle. Discard its spiritual manifestations, and the Bible becomes nothing more than the treacherous traditions of a persecuted race.

It is hazardous nothing to assert that to every instance that can be furnished in Scripture of evil spirits doing harm, at least a dozen passages could be selected in which it is stated that spirits of an opposite character have done good. The reverend doctor must have read very little or forgotten a great deal of the Scriptures, if he is not aware of this fact.

The only conclusion that a reflective mind can arrive at is, that when the orthodox clergy attempt to class Spiritualism as demonism, they

they should employ some better evidence than the Bible.

When we are assured by clergymen that devils alone produce the phenomena of Spiritualism, common sense seems plainly to say that it would be nothing short of the most glaring injustice on the part of deity to prevent good spirits from ministering to their earthly friends, and to permit a restless multitude of devils to run riot among mankind, seeking whom they may tempt and lead to perdition. The marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method and of law in the government of the universe, and establish the fact that so-called evil is really imperfect development, and not a fundamental principle. Hence that silly orthodox article of faith, that sin first brought death into the world, is one out of the many childish fictions that the progress of knowledge is gradually effacing.

That devils or undeveloped spirits exist, no well informed Spiritualist will deny; but, at the same time, like devils in the flesh, their capacity for doing mischief is limited by surrounding conditions. By virtue of the law of attraction, like seeks like in the next world, as it does in this. When, for example, worldly and evil minded persons visit mediums for selfish or sinister motives there will be almost certainly devils at hand, ready to troop in through the door that is thrown open for them. On the other hand, if conditions be favorable, good spirits are ever willing to respond to the desires of honest investigators in the pursuit of truth.

What renders Spiritualism peculiarly repugnant to orthodox clergymen is that it presents hard facts, which even science, with all its marvelous resources, is unable to refute. Existence after death, in the mind of the advanced Spiritualist, is not a vague conjecture or a perhaps; it is, on the contrary, as much a fact as the solution of a mathematical problem; yet the orthodox clergy teach their deluded adherents to believe that Spiritualism means anti-Christ, and is an impious innovation, only believed in by men and women of immoral proclivities or unbalanced minds. It is almost needless to say that this is one of the most odious libels that priestcraft has ever had the wickedness and impudence to proclaim.

In alluding to the wide dissemination of Spiritualism in the United States, Sir Charles Dilke, in his admirable work entitled "Greater Britain," says: "The success of Spiritualism is amazing; the most sensible men are not exempt from the weakness; they are not the uneducated; they are the strong-minded Western men, shrewd and keen in trade, brave in war, material and cold in faith."

It is not difficult to perceive why men of the type just mentioned prefer the facts of Spiritualism to the fictions of Orthodoxy. The former tells its followers that religion mainly consists in an honest performance of the duties of life, and that every good and evil action are to be respectively rewarded and punished in the world to come; Orthodoxy, on the other hand, has absolutely nothing to offer but a dismal and inflexible faith, full of threats and horrors, and an endless night of perdition for all who cannot believe in doctrines repugnant to every maxim of reason. If we view the subject from a purely intellectual standpoint, there is no substantial difference between the dogmas of Paganism and the tenets of the slavish votaries of Dayanism.

It is not, therefore, hazarding too much to affirm that if Spiritualism is a fact, as many of the clergy reluctantly admit, they should seize hold of it as one of the most rational and convincing arguments they could offer in favor of revealed religion.

Unfortunately for the cause of religion, orthodox clergymen are ever bent upon inculcating much that is impossible, and comparatively little that is true. With the advancement of knowledge, orthodox theology becomes a barren and lifeless failure, for the reason that its clergy mistake the lumber of ecclesiastic tradition for Christianity, and ignore the spiritual side of nature. They further overlook the fact that religion, like everything else, is subordinate to the general law of progress, and that Articles of Faith that are greedily believed at one period are a matter of derision in another. It is, therefore, devoutly to be wished that the Devil hypothesis may be the means of invigorating the orthodox churches with new ideas, and proving to the clergy that dogmatic religion is only suited to that class which is least educated and least influenced by the broad current of civilization.

"The Sixth Sense."

BY W. F. PECK.

IN THE BANNER OF March 5, Bro. Giles B. Stebbins quotes with approval an article from the *Philosophical Journal* by W. C. Bowman, in which the question of the existence of a sixth sense is discussed and discarded with, what appears to me, very scant ceremony. Bro. Stebbins' well-known ability as a clear and logical thinker entitles his views upon any question to the utmost respect, yet I cannot feel that the rather dogmatic conclusion arrived at by the author of the article quoted is at all justified by the premises. No careful thinker can afford to dogmatize upon a question of this character, so I trust both Mr. Stebbins and Mr. Bowman will kindly consider my expression of views as merely suggestions of possibilities rather than as positive conclusions.

I fully agree with the statement that clairvoyance and clairaudience are the exercise of

the faculties of seeing and hearing upon the psychic plane. There can be no doubt that all the physical senses have their correspondences upon the spiritual plane, but when it is affirmed that the senses are limited to five, very naturally the query arises, upon what grounds is such assertion based.

Mr. Bowman says, in effect, that there cannot be more than five senses, seeing, hearing, etc.; that each sense is adapted to the perception of certain qualities in external objects; that an additional organ must differentiate from the five, as they differ from each other, by perceiving qualities in external objects not discoverable by the others, and then adds that this so-called sixth sense does not meet that requirement, but usurps the functions of the other senses. It seems to me that this is a hasty conclusion, and I will tell why.

All the physical senses are simply differentiations of one sense, the primal sense of touch or feeling. The manner is eyesless, earless, noseless, mouthless, its only avenue of perception is the sense of feeling. Complexity of conditions demand complexity of form and avenues of sensation. Light, and the necessity for cognizing it, brings about a specialization of a portion of the body, and the eye, the special organ of sight, is developed. In other words, it becomes so sensitive that it feels the light rays. Another portion of the body becomes so specialized that it feels the pulsating waves of sound, and becomes the ear. So of the organs of taste and smell, until the five acknowledged methods or avenues of sensation are differentiated from the one universal or primal sense of feeling. Does it follow, now, that this primal sense is not capable of further differentiation? that all the qualities of external objects are discoverable through these avenues? It may be urged that we are unable to conceive or imagine any qualities in matter that are outside the province of the five senses. True, but may not this inability to conceive of such possibilities arise from the limitation of the senses? from lack of further differentiation of the primal sense?

The person born without eyes can form no conception of light and its effects. To the person born deaf, the world of sound, with its countless variations, is an unknown realm, into which he cannot enter. No amount of explanation in language can convey to these unfortunates any adequate idea of the nature of light and sound. In rare instances it may be that the development and exercise of the inner, or spiritual, eye or ear, may afford him glimpses of the truth, but I incline to think that such cases are exceptional.

Could a person born without olfactory nerves, form any conception of the sensation produced by odors? Certainly not, unless aided by the relative spiritual sense.

If these points are well taken—and I think few will deny it—may it not be quite possible that there are qualities in nature that will require, not only a sixth, but many more senses, to perceive and recognize them?

All sensations reach our consciousness in terms of motion. The different impressions received through the senses of sight, hearing, etc., are produced by different rates of vibration in the medium—atmosphere, ether, or whatever it may be—through which those impressions are transmitted. As is well known, the field inside of which those senses operate is an exceedingly narrow one, while outside those limits countless millions of vibrations produce effects utterly undetectable by any of the recognized senses. Is it not possible that in the course of time and evolution other well-defined senses may be developed, to cognize and relate the mind to those now unrecognized vibrations? Have we not evidence, indeed, that some such faculty does manifest itself even now in persons of peculiarly sensitive natures? It seems to me that we have numerous well authenticated instances of the attainment of knowledge independent of the ordinary senses, either upon the physical or psychic plane of being, knowledge, the reception of which could not be explained except upon the theory of a sixth sense. Nor, is this hypothetical sense a nameless one, as Mr. Bowman asserts. It is called intuition. Whether intuition is a distinct sense, or whether it is a combination of other senses, certainly no student of metaphysics will deny its existence.

As to the theory of a "fourth dimension," I agree entirely with Bro. Stebbins in discarding it as useless and unscientific—not altogether because it is incomprehensible from our present standpoint, but because it has no logical support in nature. If there were any one-dimensional or two-dimensional creatures or objects in existence, then we might consistently admit the possibility of a fourth-dimensional sphere of existence; but as length, breadth and thickness are the only dimensional properties of all known objects, we have nothing whatever to predicate the existence of a fourth dimension upon. This process of reasoning, however, does not apply to the question of a sixth sense. We know there are creatures with one, two, three, four and five senses, and to deny the possibility of a greater number than five is not, it seems to me, in accordance with true scientific methods.

War hath its terrors, its woes and tortures, but it leadeeth the gentle Angel of Pity to visit the souls of men to move them to be kind, sympathetic and generous to all upon whom the horrors of war have been visited. By contrast, then, men learn to be good to one another. When Spiritualism is rightly taught and understood, goodness will prevail over all the earth, Love will rule the world, and war will be an impossibility.

THE VOICE OF THE SOUL.

BY H. D. H.

We thank thee, dear Father, for this—
That we are not passing in vain.
Though the joys and the griefs of earth-life we miss,
When our lids are closed down by love's honeyed kiss,
We arise from the clay tree from pain.

The purpose of life is revealed to us all
As we journey its pathways along—
The pleasures of youth, bright hopes as they fall,
The griefs and the pain, the ills that befall,
Teach the soul a beautiful song.

Seek not for the couch of repose,
In the duties of life here below.
The flower's perfume, the breath of the rose,
Rise high as the clouds of the morning disclose
The way all we mortals must go.

Then let no word of sorrow be spoken
As we flee from bondage away;
Behind us we leave the soul's truest token—
Love's subtlest cord, that never is broken,
In the realms of Infinite Day.

The soul-life only is real;
The earthly exists but in seeming.
The vale of the flowers, the "land of the leal,"
Where mortals can find their truest ideal,
Lies beyond this realm of dreaming.

On let us push o'er the tide,
Doing our duty each day;
Death only the body and soul will divide,
That man in joy and peace may abide
In the home just over the way.

Can Clairvoyance be Artificially Produced?

BY SPIAM.

Having been for some time manager of an institution at which alcoholism and drug habits are treated, the writer has had many opportunities of studying a class of so-called hallucinations, quite different from those which ordinarily attend delirium tremens. These hallucinations are apparently induced by the medicines administered, and they usually occur at the time when the patient has ceased to use liquor, and the medicines are commencing to take effect.

The hallucinations (if such they are) take two forms. In one, the patient imagines himself to be at some distant place, usually his own home; and in the other, he sees forms, either of men and women, or of animals. As a rule, these forms are not terrifying, but are rather of an agreeable nature; and the patient speaks of them as being actually present, very much in the same way that a clairvoyant describes the presence of spiritual beings which are visible to him or herself, although invisible to one to whom he or she may be speaking. It would be waste of time and space to describe many of these hallucinations, when a few illustrations will serve the purpose equally well.

For instance, with regard to imaginary locality, our Institute stands by itself in extensive, well-wooded grounds, from most parts of which no other building is visible. A certain patient, walking about these grounds with the medical superintendent, imagined that he was in his own city. Where nothing but trees and shrubs could be seen, he pointed out—quite naturally, and as one who is showing a city to a stranger—the various public buildings, streets and private residences. It seemed that although his body was at the Institute, he was actually in that city. And this is not by any means a singular case. Such patients have to be watched for a day or two, not because they would injure themselves or others, but simply because they are apt to wander away and lose themselves. Now, it is a well-known fact that mystics were, and perhaps still are, in the habit of using certain drugs in order to produce this very effect, or, properly speaking, to set the spirit, or the astral body, or the ego, free from the physical body, and to enable it to traverse space.

We come now to the other class of hallucination, which takes the form of apparitions. Patients see men, women, children, animals, and sometimes, though not often, grotesque figures. But, as has been stated above, they are very rarely of a terrifying nature. Their presence seems very real to them. At the time of writing there is a patient who sees Indians about the grounds, and the question occurred to the writer, and is, in fact, that which prompted him to write at all: "If a clairvoyant were present, would he or she, under suitable conditions, see precisely the same forms?" Why should there not be spirits of Indians about a place which, from its very nature, was in all probability one of their favorite haunts in former days?

It may be stated that the patients who are thus affected are, for the most part, apparently in a normal state of mind, and can converse rationally and intelligently on business, politics, or other subjects.

As the formula used at the Institute is a secret, the writer cannot give the name of the drug which he believes produces the above-mentioned effects (it is not *canabis indica*); but, as he has suggested above, it would probably be of the same nature as those used by Eastern occultists, or the so-called necromancers of the Middle Ages, and this tends to show that clairvoyance may be artificially produced.

"Truth," by Caroline Crawford Williamson.

BY WARREN A. RODMAN.

It is not surprising to find the dramatic critics somewhat at a loss in dealing with so decided an innovation as Mrs. Williamson's "Metaphysical Play," which has recently been produced at the Park Theatre in Boston. But it is very gratifying to see that the philosophy, on which the play is based, is becoming so widely familiar, as is indicated by the intelligence and appreciation (beyond and above the purely dramatic phase), with which the critics have dealt with this play. Of its quality as a play they are most competent to speak, and they generally accord to it a high degree of strength and merit. Possibly they would have desired more originality, more of absorbing interest in the plot, but it must be apparent, when the motif of the play is considered, that such an arrangement would have been a serious mistake artistically. To have strongly emphasized the plot, which could only have been done at the expense of subordinating, and to that extent destroying, the motif, would have been to fail in the object which the author had in mind. The inner evidence is, that not lack of ability, but wise and deliberate choice, was shown in selecting a plot which was simple, familiar, coherent, and yet with sufficient movement and variety to hold the attention throughout. Precedents do not serve us in this instance, nor can the opinions of others

be relied upon wholly. The play should be seen by every one who aims to keep at all informed as to progressive thought and its practical application, and judged only in that way.

But the object of this article is to speak of some of the deeper values, some of the less apparent lessons of this unique play. And first, of the child Gertrude. Here is a girl, sweet, sunny, wholesomely childish, yet to the average view, abnormally perfect. Ignoring heredity, in its common acceptance, ignoring environment as the potent moulding force it is popularly conceived to be, it still remains true



COROLINE CRAWFORD WILLIAMSON.

that the great universal law of evolution would never admit of a less pure spirit expressing itself through the channel which had been prepared by the perfect unity and harmony between the mother Mary and her husband. A deep and suggestive lesson this. It is not true motherhood alone, as essential as this ever is; it is not true fatherhood alone, as indispensable as this may be; it is the complete union of the two which produces offspring of which this child is the type; a union, the necessity for which the higher intelligence of the day is more and more strongly urging. Contrast Gertrude with the unruly boy Carl Burton. The one scene in which his rebellious nature is so quickly softened by the loving thought and words of Mary and her little daughter is tremendously suggestive. Even if the stage license makes the action startlingly rapid, it certainly loses nothing of reality in the eyes of those who know from observation and experience of how little importance time may become when other conditions are favorable. The boy had, from long and cruel experience become so used to aggression, so certain of naught but reproach and censure that anything of an opposite character was a moral shock to him, and stirred amazed interest in that which was so out of accord with his previous experience.

One cannot help feeling that the portrayal of the "Jew" must have been disappointing to the author if her conception of the character was consistent with the rest of the play. Sordid he was, absorbed by the material side of life, expressing physically the warped and twisted mental nature; he was yet a man of ability in his line. But when he saw life from a different standpoint, when his eyes were opened to the beauty of nature, and his heart to the love of little children, and birds and flowers, his native dignity and sweetness should have asserted themselves, physically as well as in other ways.

In the psychic experiences, in the telepathy or thought-transference, the author held herself well in check. The reports of the Society for Psychical Research would have furnished her material for phenomena with which those she presented would appear tame by comparison. But here again she showed excellent judgment in stopping short of an extreme presentation. To many, perhaps to most people, the cure of the paralyzed child was too sudden to be possible. The stage setting demanded quick action, but this necessity aside, the incident, while not common, can be paralleled by many thoroughly attested cases.

Too strong a word cannot be said of Mary as a type of the "metaphysical" teacher. In her association with "all sorts and conditions of men," she showed the same sweet, loving character. Earnest, but never dogmatic; enthusiastic, but always serene; conscientious and strongly individual, but never intolerant; perceiving and appealing to the best in every one with whom she came in contact, she won the respect, the admiration, the love of all. This is the province of the true teacher: "If he be lifted up he shall draw all men unto him."

She would hardly have labelled herself "Christian Scientist," as some of the critics have taken the liberty of doing. At the most, she might have, for convenience, called herself "metaphysician," though this would not have been wholly felicitous. "A teacher of truth" sounds rather presumptuous, though if used with the mental qualification, "as it appears to her," it would be most nearly true.

That such a play could be staged, that it could even have been conceived so nobly and written so effectively, is certainly a most hopeful sign of the times. That the stage is likely to be utilized more effectively than ever before in spiritual upliftment is but another evidence of the progress of the race.

The Gospel of the Flowers.

BY WILLIAM BRUNTON.

Once upon a time it seemed the flowers had nothing to do but live in the sunshine. They grew up, and faded, and passed away—and that was all there was to them; but that was before the rose came, which is their queen and guide.

The world could not have been much to brag of in those times, because there were no true historians to relate things, and see how they might be better; and there were no sweet poets, with their hearts full of the fire of youth and hope, to create the romance of celestial aspiration; perhaps such men as lived did not think much of flowers anyway, and so how could they think much of themselves? It takes the appreciation of the loving to show us our true selves as in a mirror, and make us glad at our true being and its manifestation.

Well, I cannot say how long those dark ages continued, such times are of no particular account; they are simply the soil waiting for

seed and growth, the spaces of the sky looking for light; but this better period came, as the better always must—until we have the best of all. Then Eden was here; then the mornings grew brighter; then the May, ever generous and sweet, scattered more freely her favorite beauties in the meadows, and by the hillsides, and out of the love of this all-glorious sky came the lark and the nightingale, and many a sweet singer beside, and they prophesied great things to the shining flowers; and then June followed, and out of a bank of moss, where hope lingered night and morn, there awoke a rose, and it lifted itself like a bird and rested on the tips of the branches of a friendly bush, and became eyes to the green thing and its voice. To this day you can see the clinging moss gathered about it, when it blows in the sweetest days of all the year.

It was the rose that called the flowers to their higher sense of duty, that made life real and earnest to them; that put purpose behind their seeming, so that there should be no more fading for them—for the stars are not more precious to the heavens than they are to the earth. We all know this, but how it was she urged it I wish to tell, and she spoke to them in her perumed speech somewhat after this manner:

"My dear children of the fields and woods, the friends of the dew and the sunshine and the gentle rain, we are created for joy, we are surrounded by it; it is our life, and there is nothing else for us. We are clothed in beauty; we are the witnesses of what a good world this is; therefore our mission is to preach this Gospel and to manifest its grace. We have long been unconscious of our purpose; now we are to show it forth in its unsullied splendor, and make the children of men understand that a like mission awaits them, and they may learn many things of us."

"Well," said the lily, "that is a good thought, and I will keep it in the cup of my desire. Men shall look at me, and in the language of their purest prophet shall say: 'Behold the lily of the field; it does not toil and fret; it is unconscious of care; it gathers not into barns, as though its food must be stored in the earth; it grows in the eternal goodness, and it is ever beautiful because of this.'"

"And I," said the daisy, "will make the poet admire the ready way I open my eyes to greet the day, and how I close it against the darkness. Chaucer shall be my singer, and Burns shall praise me in undying song."

Then it seemed as if they all spoke in unison, and they all faithfully promised to live in purity, to be cheerful ever, to smile in the faces of men, and breathe the perfume of gladness about them, and act in concert with all the birds of the air, and live in the light of this truth of goodness, its glory and its grace.

Now how long ago it was since the rose gathered her friends in such council, I know not; but true it is that they keep the compact, and they are a type of purity and faith, and they are an inspiration to abide by such truth, and they tell how the thought of God visits them, and how it sustains in wholeness, in strength, in grace, in delight. This is indeed a gospel in which the whole creation finds its satisfaction and its peace. Oh, that it might move and more abound in the thoughtful and loving and serving lives of men!

The Helping Hand.

BY B. FRANKLIN CLARK, M. D.

I congratulate you on your handsome paper that giveth light to all the world. It has enlightened my mind ever since its birth, now over forty years. I had previously received communications from the dead, so-called, by the aid of mesmerism and clairvoyance, which led me into Swedenborgianism. Our departed friends and Swedenborg agreed that the life of uses, both for this and the next life, was the only true life to live; that our destiny is progressive, to grow toward the Infinite Father of all life, and that the only way to grow is to give a helping hand to the brother or sister below us needing help, as opportunity presents; it being the only way provided for depopulating hell, so-called, and, as most people go there at death, because they have no knowledge of the laws of progressive life, or that they are "their brother's keeper." So the good missionary spirits (without salaries) are very busy helping the brother or sister out of darkness into light and happiness.

The above is a prelude, as Rev. Joseph Cook used to say. My object in writing this letter is to congratulate Bro. Thomas H. B. Cotton on his excellent communication, "Consistency," printed on the first page of THE BANNER, Jan. 29, 1898, and to call public attention to it. Those who have read it, let them read it again and take in the spirit of it, and ask themselves: "What are we going to do about it?" "The unfortunate man who falls overboard" in that ship is the "workman" of today. The competitive system in business, the "sound money" system, so-called, machinery and selfishness, have developed a class of unfortunate not known before the war, called tramps, now four million strong and increasing daily. He is an outlaw, cut off from society and deprived of the protection of the law.

If the same conditions continue that produced the tramp, what will be the result? "Consistency" must answer. What did Jesus teach in such cases? "Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. v. 42. "Lay not up for yourselves treasures upon earth," etc.—Matt. vi. 19. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. vi. 33. "Whoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven."—Matt. xviii. 4. "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. vii. 12. "It is easier for heaven and earth to pass away than one tittle of the law to fail.—Luke xvi. 17. "Be ye perfect, even as your Father in heaven is perfect."—Matt. v. 48. Such are the teachings of Jesus. Such are the teachings of the spirit world, and such are the teachings of Bro. Cotton's "Consistency," as I understand it, and it means that the natural law, the universal law for all people, "here and hereafter," is to give the helping hand, and set the "good Samaritan" to all unfortunate as opportunities present. This is the law, and "the way of the transgressor is hard." This line of thought compels us to be reformers in Church and State, politics and finance, because they are all corrupt, and make tramps, and if continued the Republic is lost. Bro. Cotton's suggestion of family circles all over the world, for inspirational aid, *pro bono publico*, if carried out would make "heaven on earth," and abolish hell.

I have been a financial reformer for over thirty years, but the worship of the Gold God vs. the Golden Rule still enlaves the world.

Lately I have developed a revolution in agriculture, to enable a poor man or woman to get a living for a family on an acre of land by the spade and hoe, instead of the plow. No one knows the capability of land to produce profitable crops by improved cultivation. Every one should have a productive home on an acre or more of land. It would be the safest and most profitable business for rich men, farmers, land-owners to divide land into acre lots for productive homes. Sell alternate lots to industrious people, with small houses, on the easiest possible terms, something like the ground rent system that has built up Philadelphia. The alternates would soon increase in value. Population and cultivation increase values, and make villages and cities like New York and London. Some one said, a thousand industrious people on a thousand acres of good land, in a mild climate, can soon make it worth a million dollars; two thousand, two million dollars; three thousand, three million dollars, and so on *ad infinitum*. Here is a chance for the rich to give a helping hand to aid others to productive homes—the palladium of civilization and Christianity, and "make it pay" if they want to. All employers, railroad companies, etc., should supply employees with acre productive homes. That would settle the capital and labor question, and prevent strikes. What better use can a rich man make of his money, and no risks?

Helps to Right Living.

BY KATHARINE H. NEWCOMB.

(Wednesday Class.)

SILENCE.

"Oh! to be self-balanced for contingencies, To confront night, storms, ridicule, accidents, rebuffs, as the trees and animals do,"

—Walt Whitman.

As I am a pupil as well as myself, I judge that my needs are also your needs. For experience is the teacher of all, and as we grow or develop through our experiences, we think and reason about them at the time, and also after they have passed. We can see where we were weak, and where we were strong. We can see where we might have done much better, might have risen to a higher point, if we had been less selfish, if we had dwelt on the side of unselfishness and love, and not looked at the personal of ourselves and others. To be "self-balanced" is what? What is balance?

Balance is the point of adjustment. To balance is to equalize. Balance is the point of indifference. If we take for our illustration the old saw-saw of our childhood, we first got our saw-horse, and then put our board across. We placed this board evenly, so that it would balance. That was the very first thing we did. Now if we and our little friend were equal in weight, we rode merrily up and down, with no effort whatever; just a little touch of our toes to the ground sent us up high. But suppose one child weighed more than the other? At once the board was changed; the point of balance was changed to suit the requirements, otherwise it would not have been balance at all. Balance for one condition is not necessarily balance for another.

Let us apply this to our daily living. One experience we can meet easily; we adjust ourselves quickly; we rise above it instantly! Another experience comes; we take more time for adjustment; we find that in order to rise we must give to another more board, as he is lighter weight, and our adjustment or balance depends upon that. In other words, if we have grown to a larger understanding of our spiritual self, we must make the balance possible by conceding more—to meet "contingencies," "storms," "ridicule," "accidents," "rebuffs." Is not this our whole lesson in life? What is it to meet them "as the trees and animals do?" I think it is to meet them without question, without resentment.

We are apt to meet our experiences, even little ones, with questioning, if not resentment. That is our very first attitude of mind. Why need this have come to me? and then resentment follows. Let us keep the picture of the saw-saw before us. Let us do as well as the trees and animals do.

"I loaf, and invite my soul."—Walt Whitman.

Why is it that people always apologize when they are found without occupation. One would think it were a crime not to be constantly employed. Women must have fancy work of some kind on hand, to pick up in spare moments. After the necessary sewing and mending, why so anxious to fill the spare moments by keeping the fingers still busy? It is rare to see either men or women sit quietly, even for five minutes. We must play with a pencil or a watch chain, or rub our fingers over a smoothly-polished chair arm; we must do something in the external.

Let us cultivate quiet in our bodies as well as in our minds. You will observe that there is a certain repose about some people that at once gives you a sense of strength. It is not being lazy to be quiet. So much bustle in the exterior shows an unrest in the mind. Let us drop the word busy; the very utterance of it is confusing. Let us do our daily work, whatever it may be, in quiet and tranquillity. We must not allow ourselves to hurry or be hurried by others. We must work by our own methods, and not be uneasy if others say we make "hard work" of it. What is easy to us may seem hard to them. We have a right to work in our own way if it does not interfere with another. Let us also learn to "loaf."

Do we "invite our soul" when so constantly filled with the external doing? No; we have to reach the loafing attitude of mind in order to come into consciousness of soul. We must kill out the old idea of work. Work is most desirable when it is not considered work—but occupation. Then I want you to also understand that loafing in the true sense is occupation of the very best kind. The loafing, that loafs to shirk that which it ought to do, is an entirely different matter. But to loaf and invite your soul, that is, to take the careless attitude of mind and dwell in the spiritual or divine part of yourself, this it is that unfolds us day by day. Let us set about it, and begin to "loaf" in earnest.

Thoughts.

BY SUNTE MAR.

When we sleep and dream our spirits are carried away to different countries and strange scenes, where we often meet familiar faces and hold pleasant conversation with long-absent friends, but when the body awak-

ens, the spirit must return to its earthly casnet. When we sleep the last, long sleep our spirits are freed, and they awaken in a strange country, attended by loved ones who have gone before, and not being confined to these cumbersome bodies, they do not return in a visible form. What we call death is only a sleep and an awakening in a strange country. Our first call will most likely be for some loved one in earth-life, and when informed that we are permitted to see him and minister unto him, our lives there will be complete.

Who, that has lost that dearest of earthly friends, a mother, has not, when the heart seemed bursting with grief from some earthly trouble, felt her invisible presence, her hand on the head, her whispered words of love, saying: "Have courage, child; all is well. I am waiting to take you where sorrow is unknown; be patient and as calm as possible; cheer up, and perform your earthly duties in an acceptable manner," or words of similar meaning, and who does not immediately feel the comfort bestowed, and notice that life's "troubles assume smaller proportions."

Who, that has had the heart-rending grief of having a loving child carried away by the angels, does not often, when silently weeping, feel the tears wiped away by a dimpled little hand, and hear childish accents lovingly saying, "Don't cry, mamma," and receive the comforting assurance, "You are the goodest mamma that ever lived," and what rest follows! I have heard of a mother who lost a little one and continually wept for it. At length she had a vision, and seemed to see marching before her a procession of children, in the form of disembodied spirits, each bearing a lighted taper. When her own little one passed, she held no light, and her smile was sad, and she said, "Your tears put out my light, mamma!" Think you that mother did not cease to weep?

We are informed in the Bible that angels ministering spirits, and we know that if the object of their ministration becomes sinful our guardian angel must be grieved. What grief our dear ones gone before? What an incentive to good conduct and pure morals! We are not all permitted to see our loved ones who have entered the higher life, but we may all feel their influence if we choose, and comfort can be derived from that fact. What will be our spiritual apparel and our angel name are subjects for contemplation. We should be satisfied with this blessed assurance that when we are called, angel spirits will receive us, and bear us with them into the Summer Land.

Is War Justifiable from the Standpoint of a Spiritualist?

No and Yes.

BY FOREST HARDING.

When a person fully realizes the motive of psychic phenomena that depict clearly the spirit of his friend, he then begins to realize or become conscious of things in life which are above the mere animal side of nature.

Thoughts, ideals and aspirations that are new to us, but old in the history of the race, come knocking at the door, seeking admittance into the temple of the soul.

Each new thought that would benefit a brother or sister is a stone in life's temple which moulds character and shapes individuality of the personal unit, state and nation. Thus the state of progression of each of them is the key-note of the proposition as to a justifiable war. War is impossible between nations that are fully human. Arbitration is the harbinger of a spiritual era. You cannot uplift an individual or a nation by brutality; hate and revenge will grow like weeds, and choke the nation's soul. Spirituality is the only power that can establish the brotherhood of man. Gunpowder and dynamite are only temporary means to check and dominate brutality, hence are merely processes, while spirituality is struggling and evolving toward its natural supremacy. A spiritual era is centuries away from the present civilization, where standing armies and expensive navies are absorbing the life blood of the nations. They are object lessons of combativeness to the rising generations. The world must rise from such barbarism.

Can we as Spiritualists, who claim in life all that is true, noble and manly, still cling to the old law—"An eye for an eye, and a tooth for a tooth," and still call ourselves a progressive people?

In honor, then, to the grand old flag that floats from yonder dome, and in the great name of humanity, let us seek arbitration in a cool, clear spirit. Gently, then, will the voice of the Infinite calm the troubled waters, and lull into quietude and order those obnoxious conditions which impede the progress of nations. Let arbitration ever be the watchword of the Spiritualist. Let the magic of its song be enshrined in every heart; may the echoes of its golden tones chime on through the corridors of time, and awaken all natures to a higher conception of life.

War cannot be tolerated when nations are bound by mutual desire, for the true and noble purpose of one nation is the same true and noble purpose of all nations—the protection of home, life and liberty. That was the purpose of our arisen sires, who framed our constitution.

Decidedly at variance with the golden dawn of justice would be the nation to press a sister nation for selfish, mercenary ends, when the great powers, the supreme court of civilization, can be called upon to adjust all grievances. But when, for the sake of avarice, greed and plunder, right and duty have been assailed, when home, liberty and country are in peril from a merciless foe, then, and then only, is war perfectly justifiable. It becomes the duty of every citizen, Spiritualist or otherwise, to defend and perpetuate that which has already been gained, the approximation of liberty, dripping in the blood of the centuries.

From a Veteran.

To the Editor of the Banner of Light:

Perhaps there are readers of the BANNER OF LIGHT who remember the dark days of the slaveholders' rebellion, and will, no doubt, be pleased to hear from one who took an active part in the Union Army, and who, by a few lines in the old BANNER OF LIGHT, requesting back numbers of the paper to be sent him in the field, directed to the 93d Regt., Ill. Vol., Co. H, 15th Army Corps, received a huge mass of papers. The papers were given out to be read by soldiers on picket duty and in camp, and were, no doubt, of great benefit to those receiving them. I only wish to refer to this incident to show the great good a few lines in a paper like the BANNER OF LIGHT will accomplish.

HENRY STRONG.

910 N. Albany Ave., Chicago, Ill.

This book will go into many homes. It will

Fourteen sonnets, of a philosophical nature, which relate to the poet, are included in "The Wreath of Gold, and Other Sonnets," by Frank-
lin W. Lee, which has been issued from the
press of the Post at Rush City, Minn. Con-
tained in it up handsomely in black and red, with a
marble cover in black and gold, this pamphlet
represents a most attractive appearance, and is
much larger in size, and more artistic in every
respect than any of the recent editions of Mr.
Lee's verses. The book takes its title from the
opening sonnet, which deals with the worship
of gold. "The Sphinx of Gold" is the first of
the second pamphlet series, to be issued quar-
terly. The following is one of the poems con-
tained in the book:

AS IT IS WRITTEN.

The sins of nations are like sins of man,
And bring their punishment. When conscience dies
In any people, when fair justice lies
Unheeded under hammers of men
Of time, while freedom chafes and seeks to rise,
When sorrowful poetry directs the wise,
And gross and guided Mammon leads the van,
Then nations sink. It is the law that sin
Must be atoned for; and the mass must pay
Its debt. If not, why should the unit
The wrath of God, and face the Judgment Day?
And if not partial in His discipline,
And oft has swept a sinful race away.

May Magazines

AN ALL-AROUND JOURNAL.—Will Carleton's magazine, *Every Where*, enjoys this title. There is no department of human life that it does not touch. It is always up with the times, but its articles are

its own breezy way.

the month. This fine literary and family journal is only fifty cents a year; ten cents for three months to new subscribers, on trial. You mention this paper. Address, Every Where Publishing Company, Brooklyn, N. Y.

THE NEW ENGLAND MAGAZINE for May contains as frontispiece "The Night Watch," Rembrandt; as "Musical Art in the Netherlands," Allen French; "Pastoral" (poem), Abbie Farwell Brown; "Samuel Gorton of Rhode Island" (poem), Lewis G. Jones; "The Solution" (poem), Dorothea Moore; "Frances Willard" (poem), a quatrain with portrait, Emma Playter; "The Spr of Neutral Ground," (poem), George Edward Miller; "Ansterlitz" (poem), J. R. Elliott; "Education in Art for Children," Minna Nöl Flagg; "Regina's Fan" (poem), Channa Irving; "Some Professional Swimmers," William Everett Cram; "Evolution of the American Fishing Schooner," Joseph William Collins; "The Doctor's Front Porch" (story), Ruth Huntington Sessions; "A Thankful Sojourner" (poem), Edith M. Thomsen; "The City of Chicopee," Collins G. Burnham; "Apples of Discord" (story), Mary Clarke Huntington; Editor's Table; "Oklahoma Territory" (illustrated), James Martin Miller. Warren F. Kellogg, Publisher, 5 Park Square, Boston.

MCLURE'S MAGAZINE contains, in the current number, a handsome, frontispiece of "Mark Twain, Sitting for His Portrait;" "A Story, 'The Polar Zone,'" by John A. Hill; "John Milne, Observer of Earthquakes," Cleveland Moffett; "Reminiscences of Men and Events of the Civil War," Charles A. Dana; "Uncle Luther Dowell's Wooden Leg," Ray Stannard Baker; "The Portraits of Thomas Jefferson, with Introduction and Notes," Charles Henry Hart; "Rupert of Hentzau" (Chaps. xv-xvii), Anthony Hope; "The Destroyers" (poem), Rudyard Kipling; "At Sea with the Circus," Charles Theodore Murray; "A Portrait by Burne-Jones" (poem), M. L. Varney; "A Portrait Painted by Burne-Jones" (poem), "Ulysses Grant—His Last Year," Hamlin Garland. The S. S. McClure Co., 141-153 E. 25th street, New York City.

NEW YORK.

BUFFALO.—J. W. Dennis writes: Buffalo is now blessed with four societies that are aiming for the same point in a spiritual sense, although they are not all called Spiritual societies: one goes under the name of the "Society of the Brotherhood of Man," another under the name of "The Fidelity Lodge of Theosophists," and an old Spiritualist lecture manages it; one under the cognomen of "The First Spiritualistic Church of Buffalo," and yet another under the name of "The Buffalo Spiritual Society." All these several societies have a good following, and each seems satisfied with its own mode of procedure.

Moses and Mattie Hull yet hold the platform of the "First Church" and draw fine audiences; and while I note that the front wall of the Temple is adorned with the name of "The Rev. Moses Hull," as pastor, he, Mr. Hull, continues to knock all the old ideas of theology out of the church Bible, by declaring that all the Orthodox churches sacred holidays are but Pagan holidays that have been adopted by the Christian Church, and also that the ten commandments are nothing more than a compliance with the very natural law of the universe, around and of, and with us continually. Probably Mr. and Mrs. Hull will close with this society for the present on the last Sunday of April.

Prof. Wm. Lockwood will officiate for the month of May.

The Rochester Jubilee is receiving the attention of our people, and the prospect is that Buffalo will be well represented on that auspicious occasion. Money matters are in a very tight condition in this Western land, and therefore people will not attend our camp and jubiles in such numbers as they have done in times past, when dollars were more abundant.

With good wishes for the old and reliable BANNER, I am fraternally yours,
J. W. DENNIS.
120 Normal Ave., Buffalo, N. Y.

NEW HAMPSHIRE.

MANCHESTER.—Mrs. Nellie M. Dearborn Sec'y, writes: The First Spiritualist Society met in Nights of Honor Hall, Sunday, May with Mrs. Nellie F. Burbeck of Plymouth Mass, as speaker. She was greeted by very large audiences, who were pleased with her excellent addresses. At the close of each

MAINE.
ND.—Mrs. M. A. Br
r speaker and test m
s. S. C. Cunningham
thoroughly satisfied
day we shall have

Cambridgeport, Mass., & speaker and test m.
dium.

STATE OF OHIO, CITY OF TOLEDO, }
 LUCIA COUNTY. } ss.

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

FRANK J. CHENEY

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

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly
on the blood and mucous surfaces of the system. Send for
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SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 90 North Street (from 90 Tremont St., Boston, Mass.), keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Transit 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 O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

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

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

Banner of Light.

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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.

The Spanish-American War.

The great naval battle before Manila, and the sweeping victory of Commodore Dewey and his gallant crew, have been the subject of discussion in every home in the United States for several days. It was a great contest against heavy odds, a contest of mind against material or brute force, and mind won a signal victory. Eleven Spanish ships were destroyed, others captured, and several hundred Spaniards were killed or wounded. The American fleet was not seriously injured, and only eight men were slightly wounded. Such a victory is unprecedented in the history of nations, and must be considered to be due to more than ordinary chances of war.

Commodore Dewey had to encounter a fleet larger than his own; he had to face the mines in Manila harbor, and receive the fire of the land batteries. Despite all these, and other dangers, he pushed fearlessly ahead, and wrote his name in his nation's history, high up on the roll of fame. The city of Manila, as well as the entire Philippine group of islands, is now at the mercy of the American squadron. When taken, and a protectorate established by the American government, the reign of terror and bloodshed in the Philippines on the part of Spain, will be over forever. Like Cuba, these productive islands have long been plundered by the Spanish people. Revolt has followed revolt, only to be put down with a merciless hand by the troops of Spain. Retribution has come, and the injured islanders can now hope for comparative freedom.

Ere we greet our readers again, Cuba may be invaded by our troops, and Porto Rico invested by our ships. Admiral Sampson will soon engage the Spanish fleet in the West Indies, and make other decisive movements to break the power of Spain on this side of the Atlantic at a single blow. A quick sharp contest is better by far than a long burdensome war. It behooves the American people to temper their every action with the prudence of wisdom, to the end that no cause may be given for European interference in behalf of Spain. A slight pretext only would serve to induce the Catholic powers of Europe to aid Catholic Spain in its struggle with Protestant America. Our people should remember that this is not a war for revenge, but for simple justice to an injured people. It is not a contest for the extension of American territory through colonial acquisition, but a struggle for a larger liberty for people who have long been under the heel of despotism most cruel. It is a contest for right, and not for aggrandizement of individuals, nor of the rulers of the American nation. It may be a longer and a fiercer struggle than is now anticipated. It will not do to be over confident nor over cautious; the former leads to indifference and the latter to seeming cowardice. Let our people be on the alert to do the right, to temper with mercy their every act, and all will be well.

Arbitration.

Now that our nation is at war, and our people in a frenzy of excitement, it is well to turn our thoughts for a moment to the subject of arbitration. Europe to-day is but a vast military camp, while the high seas float the warships of every nation on earth. It is a sad spectacle to see so-called civilized people so anxious to fly at one another's throats, to deprive them of life and liberty simply to gratify

their passionate thirst for blood. We have always contended for an honorable war, rather than for peace with dishonor, and we still maintain that this is the sentiment of the true patriot in the present crisis.

But there is another side to this question. Has not man evolved sufficiently in his mental and spiritual nature that he can find another method by which international differences may be settled? After nineteen centuries of Christianity, it would seem that this ought to be the case, if Christianity has within it anything that makes for righteousness or leads man higher in his spiritual development. That passion instead of common sense, that revenge instead of reformation, dominates the Christian world so completely at the present hour, is evidence enough to every thinking mind that man has not yet found a religion based upon love and reason. It is, therefore, necessary to place before the world a system of thought that will aid in establishing such a religion in all nations of the earth. When human brotherhood is practiced as well as preached, we shall see hatred and malice overcome by the gentler elements of peace and love.

Spiritualists claim that their religion is based upon the ideal of the brotherhood of man. If such be the case, they should take the lead in the endeavor to make that ideal the reality of our times. They also profess to believe that war, rapine and murder are not necessary to any civilization. If this be true, they will surely be willing to support any movement that will lead to the removal of these evils from all quarters of the globe. They further profess to believe that love is a humanizing element in man's nature, and that all mankind can be led to nobler living through proper instruction on the part of those who are qualified to teach. If they really believe these things, then all Spiritualists will gladly unite in a work that will bring about the desired result at an early date.

"In the time of peace, prepare for war," is an old saying, which we believe should be amended so as to read "In the time of war, prepare for an enduring peace." We are now in the midst of a struggle whose ultimate object is a larger freedom for humanity, as well as the establishment of justice in the souls of men. It is a good time now to take steps to make war in future an absolute impossibility through international arbitration. If the lovers of peace will but work together, this desired result can be speedily obtained. We venture to suggest that the Spiritualists of the United States, through their National Association, present a memorial to President McKinley, asking for the appointment of an Arbitration Commission to meet similar bodies appointed by other nations, for the purpose of abolishing war through international agreement. We believe our Spiritualist friends in other nations will present memorials to their respective rulers as soon as the Spiritualists of America set them the proper example.

It is at once objected that the above plan is chimerical, and that such a memorial would have no weight. It is not at all chimerical in character; the National Association can reach between six and seven hundred organizations of Spiritualists; in each community, hundreds of signatures could be obtained to such a document, and the aggregate would be millions of names, all praying for peace. There would be power in such a display of numbers, and the potency of the peace thought would have great influence in determining the course of our rulers in this Republic. We have heard much for many years about the power of thought, and we believe it can be utilized for good, only when Spiritualists think peace, act peace and live peace, as well as to profess peace. It is an ideal whose object is the good of mankind, hence it is worth working for in all sincerity and honesty of soul. Even if it does not find realization in our own day, it can and will be made manifest in time to come, for every blossom, if blighted on earth, finds its fruition in the realm of spirit. So is it with the ideals of the soul; their fruition will come when the spirit rules every department of man's nature, and leads him from the vale of selfishness to the mountain-tops of altruism.

A Condition Not a Theory.

The above can be applied with truth to many local Spiritualist societies at the present time. They are looking for speakers and mediums who will pay for themselves through the admission fee at the door, and will not renege those who do not meet this requirement. The moral standing of a speaker, and the intellectual and spiritual value of his thought count for nothing with those to whom the management of local society work has been entrusted. They simply seek to make an outside public, with the few Spiritualists who attend the meetings, pay the running expenses of the society. In fact, every platform worker is placed on exhibition at ten cents per head, and by his mental, spiritual and phenomenal antics expected to entertain those who have the temerity to enter the hall for an hour or two every Sunday.

If he does not prove enough of a freak, if he fails to bring in the five or ten dollars he is to receive as compensation for his effort, he is blacklisted, refused a return engagement, and neighboring societies warned that he does not "draw." Draft horses and oxen are often expected to draw very heavy loads, and they accomplish their tasks through the expenditure of their physical strength. But their loads are light in comparison with the loads of selfishness that many of our speakers and mediums are compelled to carry from week to week, year after year. It is far more difficult to draw a ten-cent piece or a dollar from some so-called Spiritualists, than it is to move tons of granite.

The present condition has a cause that can readily be determined. It can be traced to those who sought to reduce Spiritualism to the level of a dime-museum show, through questionable phenomena and sensationalism. If our leaders had sought instruction in lieu of amusement for the people, had they sought to instill the spiritual meaning of Spiritualism into the minds of the masses instead of seeking to gratify people's curiosity and love of the marvelous, the present unsatisfactory state would not exist. They (the quondam leaders of local bodies) have made phenomena the end desired instead of the means by which that end could be determined. Phenomena are necessary in the presentation of Spiritualism, but they are only helps to an understanding of it, hence they should be sought for the sake of the light they can throw upon all psychic problems. The remedy for existing ills can easily be found, and it rests with Spiritualists themselves to apply it. It is in organization for specific purposes upon a business basis. Let twenty-

five, fifty or one hundred Spiritualists enter into a compact to pay a stipulated sum, for instance one dollar per month, for a season of eight or ten months; this will yield a large revenue, which can be increased by collections, special entertainments, etc. No Spiritualist outside of an almshouse is too poor to give one dollar per month to Spiritualism for a period of eight or ten months. Many Spiritualists can well afford ten dollars per month for the good of the Cause, and in some communities we find our wealthy brethren compelled to meet the expenses of the local society out of their own pockets. A division of labor is as necessary in Spiritualism as it is in any other department of life.

In the church the people never think of making the preacher pay for himself by a door-fee or collections. They have set the Spiritualists a good example, and a good example can always be emulated with profit. Therefore, we appeal for a thorough business organization of all Spiritualists in local societies; then subscriptions to the expense fund of the society can be made, the doors thrown open free to the public, Spiritualism elevated, and the speakers and mediums relieved of the heavy burdens now resting upon them. Organize at once, open subscription-books, secure an able corps of speakers, advertise the meetings, invite your friends to attend them, and it will not be very long before the collections will exceed the largest sum ever received at the door through a ten-cent admission-fee. If this plan is adopted, societies can present the best of talent, from their platforms, and can refuse to accept those who do not meet the moral, intellectual and spiritual requirements of the age.

Rochester—Once More.

It is only a few days now before the great Jubilee at Rochester will be opened. Already the Spiritualists of America are making preparations to attend this grand celebration of the greatest religious movement of the centuries. Special rates of one and one-third fare on the certificate plan have been granted on all roads, and tickets will be on sale from May 22 to 27 good for ten days. This will enable all who wish, to make an early start from home, in order to be comfortably settled when the Jubilee is opened. It is to be the event of the age in Spiritualism, and every Spiritualist should make an effort to visit Rochester on this auspicious occasion.

Many of the most eminent speakers and mediums in the United States will be present to instruct the people in spiritual matters. This array of talent will have no equal in the history of Spiritualism at any gathering in its name, and will enable the people in attendance to engage speakers and mediums for their local platforms; whom they would otherwise be unable to meet. Cheap rates on the railroads, cheap rates at all hotels and boarding houses, fine talent as speakers and mediums, eminent musicians and elocutionists, are inducements seldom offered to the spiritualistic public. Plan for the great Jubilee at Rochester; be there in person, and induce all of your friends to go with you. Let Spiritualism be your watchword, and "On, to Rochester!" your rallying cry until June 1.

Mistakes.

Many men and women absolutely refuse to admit that they ever made mistakes, or are liable to do so as time moves on. How pretensions are all such claims! If no one made mistakes, where would we find the contrasts by which we learn the truth concerning any matter? "To err is human," and a person free from errors would be a God incarnate, which is an impossibility. "To grow means often to suffer," and the suffering our mistakes inflict upon us is the means by which our souls are educated to perceive the right. It is not that our mistakes should master us, or that we should claim immunity from the penalty of them, because of the ultimate good we shall derive from their lessons, but it is that we should profit by them, to know ourselves, and be led to avoid that which will lead us into error's ways.

The Curfew.

For some time past, efforts have been made in many cities and towns to reestablish the curfew bell in order that the children may all be found at home after nine or ten o'clock in the evening. It has already been adopted in a large number of places, and ordinances have been passed by the town and city fathers, making it a misdemeanor for young people to be on the street after the ringing of the curfew. We believe those who are urging the adoption of the curfew to be perfectly sincere in their efforts to establish a higher morality amongst the masses. But we do not believe that morality is, or ever has been, legislated into people. Education, ennobling home influences, spiritual culture and proper entertainments at home will do far more for our young people than can ever be accomplished by a thousand curfew bells, or Connecticut "blue laws."

Fraud and Fortune Telling.

The local Spiritualist societies in Portland, Me., and Detroit, Mich., are taking steps to protect themselves and the general public from imposition on the part of frauds and fortune-tellers. They will invoke the aid of the police authorities in this work, and will also cooperate with the leading dailies to prevent the glaring advertisements of the pretenders in their columns. If the laws against fortune-telling, and obtaining money under false pretenses, were properly enforced, every city in America would be free from all frauds and charlatans in a very short time. We wish our Portland and Detroit friends every success, and hope they will send every impostor into the penitentiary. If Spiritualists would but do their whole duty in such cases, the authorities of the land would be able to rid the country of these pests in a very brief period of time.

The Massachusetts State Association of Spiritualists

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. Wiggins, Harrison D. Barrett, Dr. Charles H. Harding. Train leaves Old Colony station, Kneeland street, at 8:45 A. M. for Whitman, where barges will be in readiness to take the friends to Hanson. All wishing to go in the morning must go by this train, for there will be no charge to connect with other trains. CARRIE L. HATCH, Sec'y.

True.

Says *The Humane Alliance*: "It is easy to trace, in the present horrible condition of Cuba, and the admitted bankruptcy of Spain, the absolute law of cause and effect. The people of these lands have become sapped, morally, physically and financially, by ages of brutalization. They are the bull fighting nations—the war-creating countries. It could easily have been foretold a century ago what would be the ultimate condition of such a people. When the mothers of the land go to the bull ring, and watch with breathless interest the needless torture and final slaughter of innocent animals and men; when both they and their husbands gloat over the cruel shedding of innocent blood, it is easy to forecast what their children will do, and what will be the final condition of such a nation. There is in all this a grand lesson for Americans."

Count Aksakof's Latest Work.

In his latest work, "A Case of Partial Dematerialization," M. Aksakof has given the world much to think of. His experiments were most carefully made, and his every conclusion rests upon the solid rock of fact. He knows whereof he speaks with regard to every hypothesis he lays down, and has proved his every statement to be absolutely scientific. This work will be an invaluable reference book a few years hence, and should be read by every Spiritualist. No library is complete without it. To have such a scholar and statesman as M. Aksakof pronounce in favor of materialization, as well as dematerialization, means much to Spiritualism. His weighty words should be read and studied by every thinker in the world. This excellent work is for sale by the **BANNER OF LIGHT** Publishing Company, price, seventy-five cents. Send in your orders at once, before the present edition is exhausted. It is going fast, and you need a copy now.

J. J. Morse.

This distinguished advocate of our Cause sailed for America May 12, and will arrive in New York May 22. He will proceed at once to Rochester for the entire Jubilee, and will then visit Washington, D. C., (to see his brother) Boston and New York. He will return to England June 11 to take part in the London International Jubilee from June 19 to 24. Mr. Morse will receive a warm welcome from his thousands of friends in America. He has fought the good fight and kept the faith for many years, hence deserves well at the hands of the Spiritualists of the world.

International Congress in London.

Our readers should bear in mind the fact that an International Congress of Spiritualists is to be held in London, Eng., June 19-24. Representative Spiritualists are to be present from all quarters of the globe, and matters of interest to the Cause discussed by the wisest minds in our ranks. The National Spiritualists' Association will probably be represented by several delegates.

Progression and Retrogression.

Do spirits retrogress as well as progress in the spirit-world? Do lovers of wisdom on earth become lovers of ignorance in higher realms? Do believers in truth and honesty here, become believers in falsehood and knavery on the other side? Our Spiritualism says No, a thousand times No! We therefore venture to say that whenever a communication purports to come from an advanced intelligent man or woman advocating ignorance and chicanery, it is safe to call it spurious and to consider the medium who utters the same to be self-deceived. This is only justice to the spirit, and charity to the deluded medium.

The Lyceum.

We are in receipt of one of Hudson Tuttle's new Lyceum cards, designed for the members of all Lyceums. A sunflower adorns each of the four corners, while an excellent cut of Andrew Jackson Davis appears at one end, with the object of the Lyceum, and pledge of the scholar printed in the center of the card. It is a very attractive affair, and meets a long-felt want in Lyceum work. We hope every Lyceum will at once order a generous supply of these very useful cards. They will help to make the Lyceums attractive to the children, and will be an incentive to them to induce their friends to join with them in the work.

The June Picnic.

The Cassadaga Lake Free Association will hold its annual Picnic at Lily Dale, N. Y., Friday, Saturday and Sunday, June 17, 18 and 19. Mrs. Elizabeth Lowe Watson of West Side, Cal., will be the speaker on that occasion. This fact of itself assures the friends at Lily Dale that a rich treat is in store for them on that occasion.

Speakers for the Season of 1898 at Camp Cassadaga.

Mrs. E. L. Watson, Lyman C. Howe, Mrs. J. B. H. Jackson, Mary E. Lease, W. W. Hicks, Moses Hull, William M. Lockwood, J. Clegg Wright, H. D. Barrett, Mrs. Cora L. V. Richmond, Rev. E. L. Rexford, Hon. Dr. W. H. Montague, Willard J. Hull, Carrie E. S. Twigg, Mrs. Maggie Waite.

Miss Helen M. Gould has presented the United States government with a cheque for one hundred thousand dollars as her contribution toward defraying the expenses of the war. If the ten thousand millionaire citizens of the United States would do likewise, "Uncle Sam" would have plenty of cash to carry on his great struggle for freedom. We feel that Miss Gould has set her fellow millionaires a praiseworthy example, which they should not hesitate to follow. Such a course would place one thousand millions of dollars in the United States Treasury, settle the question of revenues, and relieve the common people of the burden of extra taxation. Will others be as generous and patriotic as Miss Gould?

The friends of Miss Amanda Bailey of Salem, Mass., will be pleased to learn that her annual concert and benefit will be held Sunday, May 29, in A. O. U. W. Hall, Salem. It will be an interesting event, and we hope the concert will be most generously patronized by all Spiritualists in Eastern Massachusetts. Miss Bailey has reached the ripe age of seventy-five years, and is yet serving the good Cause to the best of her ability. Let us remember her at this time, and honor ourselves, as well as the Cause of Spiritualism by so doing.

Rev. W. J. E. Cox of Baltimore, Md., offers the sum of twenty-five dollars to any medium who will give a satisfactory test advance to a small number of people, who are to be selected by Mr. Cox. He offers one hundred dollars to any slate writer who will produce writing between two slates, to be sealed by himself. The clergyman has plenty of effrontery, and it would be a good thing to have it taken from him by a few well directed tests. But such boasting is hardly worth the notice of self-respecting Spiritualists to-day. They can deal with men and women of intelligence, hence need not waste valuable time with Mr. Cox.

Solence and Religion are revelators of Truth; when they work together in harmony, we find the outer and the inner consciousness of man made cognizant of the fact that all Truth is a unit, and has but one source—Life. Therefore the world needs a religion that shall be based upon Solence, and a Solence that is based upon Religion.

If any member of the First Conn. Light Artillery remembers Private Charles Ellsworth Wellman, who enlisted Sept. 3, 1864, and passed to spirit-life in 1869, he will confer a great favor by corresponding at once with the Editor of the **BANNER OF LIGHT**. It is in the interests of humanity that evidence concerning his enlistment, sickness and transition be made known.

Intelligence for May has for its frontispiece an excellent likeness of the able scholar and writer, Alexander Wilder, M. D., of New York, N. J. The address given by Dr. Wilder at Jacksonville, Ill., last summer is also published in full. It is a most valuable document, and should be carefully read by every student of philosophy.

Guess-work, or merely speculation, never yet solved one problem in the interests of Truth. It has always been experimentation that has given the world the demonstrations of the truths of science. Spiritualism is the demonstration of the science of the soul, and has proved itself to be such in the laboratory of experimentation. Therefore Spiritualism is the religion of Truth, revealed to the world by reason and demonstration.

Henry C. Strong, 910 North Albany Avenue, Chicago, Ill., writes in *The Telephone*, of February of the present year, the true story of the invention of the telephone by himself in 1856. It is interesting to know that this wonderful instrument was the invention of Mr. Strong, who is an ardent Spiritualist, some twenty years before Bell foisted his supposed invention upon the world.

We call the attention of our readers to the remarks of Dr. Geo. A. Fuller in the report of the Convention held at Providence last week. We gave a liberal excerpt from his address, because of its especial significance, and only wish that our space had allowed a complete transcript. Readers, can these things be said of Spiritualism in your community? If so, have you nothing to do or say about it?

Spiritualists of New England, let us have a grand excursion to the Rochester Jubilee. We ought to go there ten thousand strong. We have cheap rates, and a good time awaits us. Shall we make this trip in a body, or are we to go by twos and threes? Remember that the tickets are on sale from May 22 to 27 inclusive. Who is going to Rochester?

We are under obligations to our good friend, Mr. John D. Vail, Marshalltown, Iowa, for a copy of *The Reflector*, of April 16, containing a lengthy message from spirit John Turner, upon the subject, "Is there a God?" It is full of thought, and Mr. Vail is to be congratulated upon having secured its publication in the columns of a secular paper.

"The Sixth Sense or Electricity," by Mary E. Buell, is an excellent work, and should be in the home of every Spiritualist. It shows the beauty of a pure home-life, and places Spiritualism in its true light before the world. It is for sale at this office.

The Nebraska State Spiritualist Association is taking steps to protect the public from imposition on the part of the vampires that now infest the spiritualistic ranks in that progressive western State. Success to those who are doing this noble work.

Character and reputation are two different things; the former is what a man really is, while the other is what he thinks himself, or makes others think him to be. Character is the real man, while the other is his shadow.

During the present month each local society would do well to consider the aims and objects of the National Spiritualists' Association on one Sunday, at least. It is an important topic, and should be freely discussed by all.

The First Association of Spiritualists, Washington, D. C., has two hundred dollars in its treasury instead of two dollars, as reported in our last issue. The use of figures instead of words caused the mistake. We gladly make the correction.

Thanks.

Mr. E. C. Smith of Nashua, N. H., when renewing his subscription, writes: "I like your paper very much, and could not afford to be without it. I admire the spirit you manifest in dealing with the fraud question. It is time an effort was made by all true Spiritualists to endeavor to root out all the obnoxious weeds from the true growth of Spiritualism, as it is a great detriment to the Cause."

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 willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, 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."

Mass Convention.

RHODE ISLAND STATE ASSOCIATION.

A very successful Convention was held Wednesday, May 4, 1898, in Columbia Hall, Providence, under the auspices of the Rhode Island State Spiritualist Association.

The President, Mrs. May S. Pepper, presided at three sessions, which were well attended; a large delegation being present from Fall River, Mass., Pawtucket, R. I., and other neighboring towns. The large and able array of talent in attendance represented Boston, Worcester, Haverhill, Marlboro, Mass., and Manchester, N. H. All were cordially welcomed by the President and her auxiliaries, and ushered into the main hall, which was beautifully decorated with out flowers, palms, and over all "Old Glory."

At 10:30 A. M., Miss Carrie E. Duteuple opened the exercises with a piano solo, followed by an invocation by Mrs. Della Smith. The audience then listened to a few hearty words of welcome from Mrs. Pepper, who also called attention to the trouble caused true Spiritualists by the fraudulent practices of those purporting to be Spiritualists, and proposed that resolutions be adopted to form some means of protecting the public against fraud.

H. D. Barrett continued the line of thought, urging that the potent factors needed to afford protection for all, are organization and the promulgation of the scientific facts upon which Spiritualism is based. He claimed that these were absolutely necessary to gain recognition from public and press. E. W. Hatch then favored the audience with a song, which was enthusiastically received. Mr. Hatch has a sweet, sympathetic voice, and his encore, "A Bunch of Shamrocks," touched every heart. Later he recited an original patriotic poem peculiarly appropriate at the present time, and caused many eyes to grow dim.

A few thoughts from the excellent address of Eben Cobb are:

"If we travel in imagination (which is reality) over the broad ocean, we see on every side the ruins of a city which reached an earthly pinnacle of glory, and then fell. How often we hear of those who think they have attained great perfection, but are now gone, and we hear on every side the cry, 'Babylon has fallen! Babylon has fallen! Man has fallen!' and history shows that downfall was caused by material force alone."

"Now the question arises: Is there soul-force back of all the noise we hear at the present time? Is real patriotism urging all on to battle? Do we to day, as the people of old, attribute it all to the 'mysterious ways of God'?"

"Robert Ingersoll, Thomas Paine and others, have attacked the dogmas of the churches. Robert Ingersoll is still at work pouring forth a mighty force to crush dogmatism, and we hope his good work will continue for many a day. But who is to do the building up? Tearing down is not building up; tearing down the sacred thoughts of the past and leaving nothing is not doing much toward progression. The work of destruction must be followed by a soul force whose duty it is to engrain the thoughts of advancement."

"It is the mission of Spiritualism to build up and to scatter abroad the life giving power of truth. May God's will be done, and angels carry the flag on to victory."

Mrs. M. A. Goodrich continued in a patriotic vein, saying among other things: "To be true to country, each must be true to himself. We are all builders of the nation, and it is deeds of love, charity, helpfulness, etc., that shall build the temple of the future." All sang "Rally 'Round the Flag" at the request of a soldier sister. Mrs. Goodrich closed with a patriotic poem.

Mrs. Ida P. A. Whitlock made a few remarks, endorsing the words of preceding speakers, reiterating with special emphasis the necessity of organization and a scientific platform for Spiritualism.

A piano solo by Miss Carrie E. Duteuple was followed by spirit-messages and delineations given through Mrs. Sarah E. Humes.

The audience was dismissed with a benediction by Dr. George A. Fuller.

AFTERNOON.

Miss Carrie Duteuple opened the afternoon services with a piano solo, and Miss Lizzie Harlow followed with an invocation. The first speaker was Dr. Geo. A. Fuller, of Worcester. "Organization," he said, "is uppermost in the minds of people everywhere. If Spiritualism is to remain in the world as a reformatory movement, it must be fostered by organization. It cannot remain in the world and accomplish work for humanity unless it is tenderly and lovingly cared for. As we look over the history of our movement, we find that we have been struggling during the past fifty years, and that our societies have succeeded somehow in eking out a precarious livelihood. We know that when the year ends we are no better off financially, than we were when the year commenced, and many times not so well off. We know that we are not building, as we should, temples of our own, establishing charitable institutions, founding hospitals and building schools and colleges, and the reason why we have accomplished so little in this direction is on account of the extreme selfishness of mankind, or what is more to the point, of Spiritualists. We have not learned the lesson of giving; we have not learned the value of our Spiritual Philosophy. To us it has become a cheap religion, and we glory in the cheapness of Spiritualism. It has not been, in our estimation, worth paying for, and we have given so little for its advancement that it has been utterly impossible for our societies to do the work that they should have accomplished for humanity. The condition of our societies all over the country is appalling."

Where does the money go? Into the pockets of the charlatan and the mountebank. Our organizations are obliged to use nearly all the time of conventions in begging funds with which to carry forward the work of the Association, whereas at such a time we should not be obliged to say one word upon the subject of finance."

In our local societies the mediums and speakers are forced to pay for themselves every Sunday, and are classed in this way: (a) a drawing card; (b) are classed fairly well; (c) rather poor; (d) have nothing to do with him. Thus they are rated in the same category as horses and cattle. Some of your speakers have grown tired of this kind of work, and are about to retire from public work—not because they have lost their interest in Spiritualism, or their belief in the wonderful power that is exerted from the other side of life, but simply because there is no demand for intellectual ability on the spiritual platform at the present time."

We bring up these points because it is necessary for us to consider not only the side of Spiritualism that is pleasant to look at, but the unpleasant side as well. Spiritualism can never be built up by simply praising Spiritualism all the time. Fulsome flattery has been enjoyed in the past too much."

Local societies consider themselves in no wise under obligations to their speakers and mediums, and think nothing of cancelling an engagement without them on short notice, thus throwing them on their own resources to make up the loss as best they can."

We must get down to business principles, applying them to the work of Spiritualism the same as to everything else. When we do this, Spiritualism will stand by the side of each and every religious organization in the world."

There should be no compromise with error on the part of Spiritualists, no compromise with the old superstitions of the past, or with dogmatism of any kind whatsoever. We should draw the line distinctly between dogmatism, superstition and error on the one side, and knowledge and truth on the other. The Spiritualist will be respected by the Christian only when he stands firmly by what he believes to be true, when he stands by his colors and enunciates the very principles upon which Spiritualism must necessarily forever stand."

There should be no compromise with impurity. Spiritualism should stand for purity

of character, for the enfoldment of all that is good and noble and pure in every member of the human family. There should be no compromise whatever with fraud. I believe the time has come when we should draw the line of demarcation between the charlatan and the mountebank and fraud on the one side, and the honest medium on the other, and let the world see that we as Spiritualists have drawn that line ourselves, and not waited for our opponents to do it for us. They will do it if we do not, and they will draw the line where we do not want it drawn. Nor can we blame them if we are derelict in our duty in this direction."

It is absolutely necessary that our Spiritualist platform should take a position by the side of the pulpits of the liberal churches to-day, in order that Spiritualism may stand before the world as the great herald of immortal truth. We are asking for higher thoughts than we have been able to receive in the past. We have been asking for more light upon the subject of religion. We have been asking that the spirit-world would bring to us something that would conduce to a better condition of humanity. Now, as we receive the inspiration from the higher and better world, let us seek to put it into practice in our daily lives, rounding ourselves out in character, and making the world better by trying to reform ourselves individually. Then shall we lay the foundation of Spiritualism that shall endure through the coming time."

Miss Mary Lapham sang a solo at this point, and Mrs. Ida P. A. Whitlock made a short address, in which she spoke of the great price paid for Spiritualism in its earlier days by many brave and noble workers. She also spoke in favor of education, which, she said, has become one of the leading thoughts of the hour. While many object to this thought, and contend that as so many of our best workers were uneducated, it is unnecessary to consider that question, but should leave it in the hands of the angel world, she felt that if, fifty years ago, they did well without education, we should pave the way for still better work by preparing ourselves in every possible way to receive the very highest and best that can be given to mortals."

She urged every one to take an interest in the Jubilee to be held at Rochester, and to appreciate its magnitude and the psychological effect it will have upon the people at large, if each Spiritualist will do his duty in the way of thought, personal attendance and money. If this Jubilee were in connection with any other religious denomination of the world, she said, there is not one of them that would not have sent to the manager sufficient money to pay all the bills and the expenses of all the speakers several times over. "Let us rally to its support," she concluded, "and let the world see that we are a noble people, and are honest in this beautiful religion of ours. They will then be glad to come into our ranks, for there is no religion in the world save Modern Spiritualism that proves conclusively the immortality of the human soul."

At the close of these practical and timely suggestions the audience was favored with an exquisite violin solo by Prof. J. Jay Watson, accompanied on the piano by his gifted daughter, Miss Annie Watson. Twice he generously responded to enthusiastic encores."

J. B. Hatch, Jr., was to have spoken at this hour, but had been detained in Boston to attend a funeral, so Mrs. Pepper called upon Edward W. Hatch to take his father's place. Mr. Hatch said he had all he could do to fill his own place, and thought it would be quite impossible to fill the place of any one else. He spoke easily and well, especially concerning the Lyceum. Referring to the President's remark that he was of the third generation of the "Hatch" family known as the Lyceum workers, he said that was true; his grandfather had been conductor of a Lyceum; his father was conductor of a Lyceum, and if enough children were left when the time came he would continue the good work. He closed by reading an original poem, entitled "Ere Long."

Miss Lucette Webster of Boston, recited that appropriate selection, "Flags at Half Mast," and responded twice to hearty encores. She is a prime favorite, and never disappoints her admirers."

Mrs. Alice S. Waterhouse, also of Boston, followed with a stirring speech, in which she congratulated the Rhode Island State Association on the progress it had made in one year's time. Whatever were the difficulties in the way of Spiritualism, she felt we were "smart enough and brave enough" to overcome them. She called for volunteers who should rally about the Spiritualist officers, and bravely follow them into battle. Let us bridge over all difficulties, and do all we possibly can to advance the cause of Spiritualism."

Edgar W. Emerson of Manchester, N. H., was the next speaker, and said in part: "Many of our workers talk of a 'higher Spiritualism.' I do not believe there is any higher Spiritualism to day than fifty years ago, but I believe that we, as Spiritualists, ought always to endeavor to place ourselves in a position where our Spiritualism may elevate us, that we may be lifted to a broader plane of spirituality, that we may set aside all of the petty bickerings and dwell together in unity and harmony. Let us be ever ready to do the little things of life, knowing that the larger ones will come in the by-and-by, and that the angel loved ones who sustain us in the little things of to-day will surely stand by us when we come to do the larger ones. If we do this, we shall broaden our natures and make better use of the blessed truths of Spiritualism than ever before." Mr. Emerson's remarks were inspiring and were listened to with close attention."

After a song by E. W. Hatch, G. C. B. Ewell of Marlboro, Mass., closed the exercises with delineations, which he prefaced with a few breezy remarks. His test work is of a very convincing character, and closely held the interest of the audience. Harrison D. Barrett pronounced the benediction."

EVENING.

In the evening Prof. J. Jay Watson and his daughter opened the meeting with beautiful violin music, and Dr. G. C. B. Ewell gave an inspirational poem, taking the subject from his audience. Dr. George A. Fuller delivered the opening address, and his words were vigorous and prophetic. Harrison D. Barrett followed, giving a succinct account of Spiritualism, its bright lights, its purposes and its accomplishments. He clearly showed the falsity of the statement that had been made to the effect that "Spiritualists, as a class, are people of no intellectual or moral standing; that they are ignorant of what constitutes science, philosophy and religion, and that as a people they have been chasing rainbows and worshipping at the shrine of fads for fifty years."

Miss Carrie Duteuple played an excellent selection on the piano, and Mrs. Mabel Witham, of Boston, gave a number of tests. Her control seems to be an "ancient," with an impressive style and poetical language. Miss Lucette Webster recited "The Creed of the Belles," and fairly carried the house by storm. She received four or five encores, each one delighting the audience more and more. Prof. J. J. Watson and his daughter brought the house to perfect stillness by a beautiful selection, exquisitely rendered on their violins. The hour was growing so late that they were unable to respond to the encore so much desired. Mr. Edgar W. Emerson gave a large number of tests in his own positive characteristic manner, which is so popular with his audiences. Mr. Cobb was to have spoken again, but was obliged to leave in order to catch his train into Boston. Miss Lizzie Harlow made a short address, Miss Luella Field sang, and the exercises closed with a benediction."

CONVENTION NOTES.

It was a splendid Convention from first to last. The audiences were large and enthusiastic, while every speaker and medium was at his or her best."

The dinner and supper served by the Ladies Aid Society were first-class in every particular. For further evidence in this direction, call upon the President of the Veteran Spiritualists' Association, or the President of the National Spiritualists' Association."

The secular press sent reporters to the Convention, who promised to report it fairly and impartially. This is an improvement considering the stirring remarks of one of the Providence papers, March 31.

Mrs. May S. Pepper, the efficient President, is an excellent presiding officer, and handled the great Convention with perfect ease. Her interest in Spiritualism, and earnest desire to make the meeting a perfect success, were apparent to all.

REPORTER.

The Lyceum, 61 Willow Dale street, Cleveland, O., as initiative of the work it has in hand, issues a membership card, to be given, signed by the Conductor, to each member of the Lyceum. It is commemorative of this Jubilee year, and has a beautifully-designed border with sun-flowers, and a fine photo-gravure of Andrew Jackson Davis at one end. Dr. Davis furnished this photograph, and has expressed himself well pleased with the result. The price has been made very low, so that no Lyceum may be prevented having it. A sample card will be mailed free for five cents, or one hundred for \$3. If we mistake not, many who are not members will want one of these beautiful souvenirs."

The May Festival.

Music Hall was literally packed Saturday afternoon and evening, May 7, with enthusiastic people, to witness the performances given at Mrs. Wm. S. Butler's tenth annual May Festival. Mrs. Butler had made every effort to have the Festival of this year excel by far any one of the series given in past years, and it is needless to say that she was successful. The grand march of nations took the house by storm, and well deserved the plaudits received. A pleasing feature at the close of the entertainment was the presentation of an exquisite basket of flowers to Mrs. Butler by the employees in her husband's store. It was a pleasant occasion, and was much enjoyed by every one present."

The program included "Spring, Spring, Beautiful Spring," Children's Pastimes; "Returning from School," "Umbrella Dance," "April Showers," song, "Miss Mabel Waite," old English merrymaking, "Around the May Pole," dance, "Españita," Little Mabel Paton; June roses; Periot, Harry Dale; song, Miss Louise Horner; Irish step dance, Sadie Falconer; dance artistic, La Petite Oua Hanson; sailor's hornpipe; "Returning from the Hunt" dance, Juliette Caze; the red, white and blue; fancy dance, Miss Louise Horner; pantomime dance; the Twentieth Century dance, Olive Smith; gypsy dance, Josie Gerish."

The closing number, "The National Dance," called forth the plaudits of the audience. Ten nations were represented in their national costumes. Each danced before the master of ceremonies (Mr. Joseph C. Jenkins), for the prize, but, of course, America "took the cake," and then Uncle Sam and Miss Columbia gave a jolly dance, followed by a grand march of all the nations. It was noticed that England received almost as large a share of applause as America."

At the close of the performance, Mrs. Butler and Mrs. Lilla Viles Wyman, the instructor in dancing, who also directed the programs, received the hearty congratulations of their many friends."

The Countess de Susini-St. Angel sang the Cuban national song in the evening. It was received with great applause."

Lieut. de Ferran, a Cuban soldier, was present, and carried a Cuban flag in the procession of nations."

High Praise of a Book.

The English essayist, poet and Oriental scholar, Dr. William Sharpe, having purchased Dr. Peebles' book of "Three Journeys Around the World," says:

"You have certainly given your readers a great treat in your book of travels just out. It is, without exception, the most engrossing book of travel that I have ever read. It is a work that I shall read again and again, and lend also to friends, and others."

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Important Questions to be Decided by the Young People at the Rochester Jubilee.

There are several very important features relative to the Young People's Department, concerning which opinion seems to be about equally divided, and every young Spiritualist should immediately voice his or her opinions concerning the points at issue."

The first, and seemingly most important question is: Should the word *Spiritualist*, *Spiritualism*, or *Spirituality* be included in the name of the organization? It is argued on the one side that if it is it will sound the death-knell of the organization at its start, that the young people will refuse to join if it is called by any name which would openly indicate that it was a spiritualistic organization, especially so in the smaller districts where Spiritualism has not yet secured sufficient adherents to command the respect of the "town," and on the other hand it is claimed that the omission of these words would tend to show that the Spiritualists were ashamed to show their colors, and were afraid to let the world know their religion. This is an important question, and all should at once state their views upon it, for the consideration of the committee having this in charge."

Another question which is being freely discussed is that the young people should have a monthly or semi-monthly paper which would contain official accounts of the young peoples' meetings, suggestions with reference to future meetings, topics for discussion, etc. Some urge that there are already more papers than can be properly supported, and others report that such a paper is a necessity, and should be adopted."

Suggestions as to the general features of this department are also of a varied nature, and it is desired to receive the views of as many as possible on these important issues."

The young people should also bear in mind that the opportunity to become a charter member will terminate June 1, and that all who desire to join as a charter member must do so prior to that time. This is a golden opportunity that should be taken immediately, as it will not only prove your loyalty to Spiritualism, but assure to you for all time to come an honor and distinction which all will be most proud to claim."

Express your individual opinions on these important issues, and forward your suggestions, together with your initiation dues of twenty-five cents, and request for charter membership at once to:

I. C. L. EVANS, Superintendent,

1324 B Street, S. W., Washington, D. C.

Public Installation.

The First Spiritualist Church of Buffalo, N. Y., invites Spiritualists from every part of the world to stop over one or two days after the Jubilee Celebration and come to their Temple, on the corner of Prospect avenue and Jersey street, the 3d of June, to enjoy and participate in the exercises of the day. On that occasion they have invited J. M. Peebles, A. J. Weaver, Wm. M. Lockwood, Lyman C. Howe and other public workers to conduct services at their Temple all day and evening. In the afternoon there is to be a public installation service, at which Moses Hull and his wife, Mrs. Mattie E. Hull, are to be installed as pastors of the church—a position they have filled since the first of March. There will be three sessions of the meeting. Other speakers, mediums, singers and readers will be present, and take such part in the exercises as the occasion may require. It is hardly probable that the Spiritualists of Buffalo can take care of all who may come in from abroad, but they will try to at least care for the public workers, and some who are not public workers."

PAINT TALKS. V.

ROOF PAINT.

A house may be painted within and without, but if the covering it affords to protect the whole structure be undone, the work is wasted. From the economic point of view the roof is the most important part of a building."

Wood exposed to the weather will decay, and metal will rust, unless artificially protected; therefore a coating of good roof paint, which is always cheap enough, is the best investment a man can put in to his house or his barn."

With suitable roofs the paint is not applied by dripping, before the shingles are laid, while metal roofs are painted in place. In either case per cent dryness of the material and clear dry weather are prerequisites to success. The next most important question is the kind of paint to be used. Lead paints have been strongly advocated for the purpose; but there are two considerations which render them unsuitable for the purpose. First, in the course of disintegration, they may wash off the roof into the drinking water supply and cause serious illness; and secondly, they do not carry sufficient oil to fit them for such use. White lead, for instance, when thinned for painting, carries less than fifteen per cent. of its weight of oil, and red lead less than ten per cent. Other pigments carry a much higher proportion, zinc white, for example, requiring forty per cent. of oil to reduce it to the proper consistency. A roof of paint, exposed to the direct heat of the sun, naturally requires more oil than is necessary in other paints."

Of the two materials, therefore, zinc is more than twice the more valuable for the purpose, and the house-owner, in selecting a roof paint based on zinc, cannot err. Such paints are plentiful if the buyer will insist on having them."

For a metal roof the same considerations hold good. The metal should be freed from rust and the coats of paint applied thin, allowing fifteen minutes for drying after each coating. But even an old roof will have its life materially lengthened by a coat or two of good combination paint based on zinc. STANTON DUDLEY, May 14.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

J. J. Morse, 28 Osnaburgh street, Euston 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. 421 street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston, 10 to 5. May 14.

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Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I am feeling well; have not been so well for years as now. I thank you for your kindness to me. With respect, ADELINA B. MOORE, Providence, R. I.

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. THEOPHILUS DANAIS, Rat Portage, Ont., Cana.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I am feeling fine, and getting along nicely. Think 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. MILBORN, Sherbrooke, P. Q.

Drs. Peebles & Burroughs, Indianapolis, Ind.: I have taken the second month's treatment and am well. I think 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.

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ished gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on average make a line. No poetry admitted under the a-

Banner of Light.

BOSTON, SATURDAY, MAY 14, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. Speaker and balladist medium for April and May, Fred A. Wigg. Singing, the Ladies' Quartet, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, Station 5, Boston.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 4:30—In Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, Pres.; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity,"—At First Spiritual Temple, 104 Washington street, Sunday at 10 A. M. and 1 P. M. The continuity of life will be demonstrated through different planes of mediumship. Next Sunday at 2:30, lecture by W. J. Colville, also on Fridays at 7:45 P. M. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum, in Red Men's Hall, 54 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 5:45 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 94 Appleton street.—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 10 A. M. and 7:45 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening, supper at 5 P. M. at 54 Tremont street. Mrs. Mattie E. Albee, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Tuesday afternoon and evening, supper at 5 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veterans Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7:45 P. M. All are welcome. Eben Cobb, President; Mrs. J. B. Soper, Clerk, 61 Huron Avenue, North Cambridge.

Earle Hall, 616 Washington street.—Meetings at 11 A. M. and 7 P. M. Dr. W. H. Amory, Conductor. Hiram Hall, 241 Tremont street (near Elliot street).—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. also Wednesdays at 7:45 P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington street.—104 Washington street, Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Elizian Hall, 820 Washington street.—Sunday, 11 A. M. and 7 P. M.; Tuesday at 8 P. M.; Friday, 7 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 604 Washington street.—Meetings Tuesdays and Thursdays at 3 P. M. Sundays at 11 A. M. and 7 P. M. Mrs. M. A. Wilkinson, President.

Mollis Hall, 789 Washington street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

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

J. M. D. Conant's Test Weeklies every Friday P. M. at 104 Washington street, BANNER OF LIGHT Building, 85 Bowdoin street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont street.—Mrs. Guitierrez, President. Services Sunday at 10 A. M., 2 P. M. and 7 P. M., and Wednesdays at 2 P. M.

Boston Psychic Conference, every Sunday at 2 P. M. at 54 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Bazaar, 21 Soley street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, 7 P. M. Also Conference Meetings at 2 P. M. Dr. Walter H. Bouslog, Conductor. BANNER OF LIGHT for sale.

Brighton.—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 570 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Kerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritualist Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lodge Hall, 81 Massachusetts Avenue. Mrs. J. B. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday at 7 P. M.

Progressive Spiritualists' Society holds services at lower "Deliberative Hall" Bailey's Building, Pleasant street, Malden, every Sunday at 3 P. M. Mrs. Emma Willett, President; Mrs. Rebecca Norton, Sec'y.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday morning, May 8, P. A. Wiggan gave another eloquent lecture before a good-sized audience.

Prof. Geo. E. Schaller gave a piano recital before the opening of the meeting. Mr. E. Warren Hatch opened the meeting with one of C. Payson Longley's songs: "Open Those Pearly Gates," after which Mr. Wiggan read a poem and gave a soulful invocation. Mr. Hatch sang "Only a Thin Veil Between Us." Mr. Wiggan then delivered his lecture, at the close of which he received great and well deserved applause. He closed by giving readings.

In the evening there was a large audience. Prof. Schaller gave another piano recital, enjoyed by all. E. Warren Hatch opened the meeting with a song titled "The Holy City," after which Mr. Wiggan read a poem, and gave an invocation. Master C. L. C. Hatch rendered a classic violin solo, accompanied at the piano by his teacher, Prof. Schaller. Mr. Wiggan gave a short talk, and closed with readings. On account of an engagement in Hartford, Conn., the Schubert Quartet was absent to-day, but will be with us again Sunday next. Its place was ably filled by Prof. Schaller, Mr. E. W. Hatch, and C. L. C. Hatch. Remember that there are but three more Sundays in which to hear Mr. Wiggan in Boston for two years, and that these meetings close the last Sunday in May. Remember, also, that you can get a BANNER OF LIGHT at this hall.

FIRST SPIRITUAL TEMPLE—Exeter and Newbury streets.—A correspondent writes: On Sunday, May 8, W. J. Colville lectured at 2:30 P. M., on "Elijah." The speaker opened his discourse by a fine allusion to the magnificent performance of Mendelssohn's great oratorio in the Mechanics' Pavilion the previous Monday evening, and after a short dissertation upon the moral and therapeutic value of noble music, plunged into an account of the many mysterious legends concerning Israel's greatest prophet, which to-day are largely credited by quite a large number of people, both Jews and Gentiles.

Elijah, next to Melchisedec, is the most perplexing of the Old Testament characters, as he appears in guises which are certainly not ordinarily human. As a great master or adept he influences the thought of his own and succeeding ages so strongly that he is the central figure in many a religious ceremony to this very day. When a child is circumcised the mother is not supposed to do his work till Elijah is mystically present. In Christian circles Elijah is regarded as the forerunner of both the first and second comings of the Christ. Elijah, according to the New Testament, came as John the Baptist, and he is to come again before this cycle finally closes and a new and better age is ushered in. Though it is by no means proven that there is just one individual named Elijah in the spiritual world who is so powerful and ubiquitous as this marvelous prophet, the Elias ministry can be rationally explained, for it signifies the work of all those heavenly messengers whose mission it is to pave the way for fuller light to come.

Stern and solitary, yet tender at heart, stood the ancient prophet, witnessing to truth and defeating idolatry by the unaided force of spiritual authority. The "raven incident" gains far more than it loses at the hands of modern readers, for not black birds but savage people ministered to the prophet by the brook in time of famine, proving how wonderfully true it is that really great and noble natures subdue ferocity in others, and transform marauders of the desert into useful friends. The Elijah spirit must be manifested in these days, so that the earth be not smitten with a curse.

On Friday next, May 13, W. J. Colville lectures at 7:45 P. M., on "Words as Storage Batteries" (by request).

On Sunday next, May 15, the topic at 2:30 P. M., will be "St. Paul in the Light of Modern Knowledge," introducing a review of Henry Wood's new book, "Victor Serenus."

On Sunday, May 8, W. J. Colville addressed a large audience in Brookline at 7 P. M.

On Tuesday, May 17, he speaks in Stoughton at 8 P. M.

Classes in Spiritual Science are continuing with excellent success at 242 Huntington Avenue, Boston, Mondays and Saturdays, at 7:30 P. M., also Saturdays at 8 P. M.

BOSTON PSYCHIC CONFERENCE—L. L. Whitlock, President.—A correspondent writes: The Subject Sunday afternoon was "Evidence of a Future Existence." L. L. Whitlock made the opening remarks. He claimed that spirit-ration was demonstrated fact; that, while much of the phenomena associated by Spiritualists does prove the existence of the so-called dead, a large percentage of these manifestations do not prove spirit return, but belongs to the phenomena known as telepathy, or thought-transference. He claimed that all persons were a part of the Universal Intelligence; that they were like so many telegraphic instruments, all capable of communicating with each other through the electrical forces of the atmosphere, providing their psychic qualities were well developed. He also claimed that much of the phenomena produced by mediums, and supposed to come from the so-called dead, is really produced by people still living in their natural physical body, and gave in support of this, several illustrations of people many miles away, who appeared, as Jesus did, when the doors were looked, showing that persons in this physical body have the same powers they have after death.

Dr. Wines made an interesting speech on the subject, claiming that suggestion, or hypnosis, had much to do with these phenomena, also the cure of disease by mental action. Several others gave their opinions and asked questions. Mrs. Drake entertained the audience with musical selections.

The subject next Sunday will be "The History of Witchcraft from Early Days," by Dr. W. O. Perkins.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1—Charles B. Yeaton, Sec'y, writes—met on May 8, at 11 A. M., in Red Men's Hall; attendance fair. Subject for the older groups was "What do We Understand by God?" and "What is Our Relation to Him?" A few points brought out in the lesson were: That if God is omnipresent, and two substances cannot occupy the same space at the same time, we must be a part of God; that if we are a part of God we must possess the same attributes, although many of them lie dormant within us, because we in our ignorance, do not know how to develop them; that all things within reason are possible if we exert sufficient will power, and develop our latent possibilities. The little folks had for their subject "Dishonesty," each and every one having a good answer. The banner march was executed, after which the following children interested and instructed the audience: Recitations by Israel Neuhoff, Ethel Weaver, Winnie and Silas Jameson; also one by Baby Weaver, who is but two years old; little Annie Jameson sang "Marching Through Georgia"; readings, Mrs. M. A. Brown and Mrs. S. E. Jones. President Wm. Hale addressed the children, first giving a general review of the lesson, and making clear some of the more difficult points. He referred to Mrs. Butler's May Festival, stating that the events of yesterday far surpassed all previous efforts.

Tuesday evening, May 10, the Association will hold its regular monthly meeting at Mrs. Butler's office.

The Band of Mercy will hold a meeting at 4:30 P. M., Wednesday, May 11.

May 29 we will hold a grand celebration.

THE BOSTON SPIRITUAL LYCEUM.—A. C. Armstrong, Clerk, writes: Sunday afternoon, May 8, the question considered was, "In What Direction has Genius Benefited Mankind?" The universal sentiment was that Genius had benefited mankind in all directions. Mr. Forest Harding spoke to the question: J. R. Snow spoke of the origin of the word "Genius"; N. B. Austin thought that it was not only the great geniuses, but the aggregate of all the lesser lights that had wrought the greatest benefit to mankind.

The following took part in the entertainment: Recitations by Harry Gilmore Greene, Sadie Jackson, Charlie L. C. Hatch; song, E. ther M. Botts; Forest Harding read an essay on "Spiritualism"; piano solo, Prof. Schaller; F. A. Wiggan spoke on the question, "To him a genius was any one who found his place in life."

Thursday evening, May 19, the Lyceum gives an entertainment and strawberry festival in Hiawatha Hall, 241 Tremont street.

Question May 15: "In what way does association and environment affect the individual?"

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, May 8, we opened our meeting with song service, and prayer led by Mr. Cowan. Developing circle conducted by Drs. Hall and Krasinski, assisted by our President; remarks, Messrs. DeBos, Scarlett, Cowan and Clark, and Mesdames Nutter and Watts; poem, Mrs. Cook.

Afternoon session began with singing; invocation and remarks, Charles Abbott. Mediums who took part: Mesdames Forester, Gilliland and Nutter, and Prof. Littlefield.

Evening service began by singing; Mr. DeBos led in prayer. Those who assisted in the good work were: Tests, Mesdames Annie Cunningham, Carbee and Nutter; music, Jubilee Singers.

Next Sunday evening the meeting will be devoted to the interests of the Veteran Spiritualists' Union. Madam Baritua, the vocalist who so delighted the audience at the Fifteenth Anniversary in Horticultural Hall, will sing, also Prof. Tyler and wife. Many prominent speakers will be present, including Dr. C. W. Hidden. Grand time expected.

BANNER OF LIGHT for sale on Thursday and Sunday.

GOULD HALL.—Grace Cobb Crawford, Sec'y, writes: The Helping Hand Society held its usual afternoon meeting May 4, and a supper in the evening. After supper they held an enjoyable meeting, opened by singing of "America." Past President Mrs. C. P. Pratt, who has just returned from the South, said: "I am glad to be back once more in Boston and look into your faces again. After meeting many Spiritualists from many places I find that Spiritualism is about the same all over the country. In order to come in close touch with true Spiritualism you need to live within yourself. The camp at Lake Helen was a success, and was visited by many speakers that you have had here in Boston during the winter, so I have enjoyed in part what you have. We talk more than we practice. It is easier to do so. There is plenty of work for us all; let us try to do our share for the good Cause. I am glad to meet the officers of this society and of the Berkeley Hall Society, and to meet all my old friends."

Dr. Charles Harding spoke of the work laid out for the Lyceums, and for Spiritualism in general. Two Lyceum pupils, Miss Martha McKenzie and Miss Sadie Jackson, gave recitations. Mr. Arnold spoke briefly of his work, and exhibited some of his pictures made by spirit-power. Mrs. Kate R. Stiles spoke on the subject of prayer, and closed with a poem bearing upon the same theme. Mr. Churchill made felicitous remarks.

Wednesday evening next this society will entertain Mr. F. A. Wiggan, and will serve a Blue Jay supper.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—Ella C. Wadsworth, Sec'y, writes—met in Dwight Hall Thursday afternoon and evening. Business meeting was called at 5:15. President Mrs. M. A. Brown in the chair. Supper served at 6:30. The tables were tastefully decorated in pink. The pies and cakes were home made, donated by the ladies of the society.

At eight o'clock the President invited all to join in a game of whist. There were seven tables, and all worked hard to win the prizes. The following were the lucky ones: Mesdames Mallard, Chadwick, Smith and Brown and Mr. Burnett.

We shall have a patriotic supper Thursday evening, May 19. We hope a large number will be present. Next Thursday evening, speaking and test work.

The society was delighted by a call from Captain Holmes, who has not been with us before for about two years, owing to illness, etc. We trust he will visit us often now.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Mrs. Carrie L. Hatch, Sec'y, writes—hold its regular meeting Friday, May 8, at 241 Tremont street, and was called to order by the President, Mrs. Mattie E. Albee.

In the evening the following talent took part: Address, Dr. Chas. Harding; Miss Etta Willis; Mrs. J. Willis, Mrs. Alice Waterhouse; Mr. C. C. Shaw. Music by Miss Ellen F. Burnett, Edward W. Hatch and Charles L. C. Hatch. Friday, May 20, we will hold our Memorial service. Some of the speakers will be Mrs. N. J. Willis, Dr. Harding, Mr. F. A. Wiggan, Miss Etta Willis, reader. Music: Miss Ellen F. Burnett, Edward W. Hatch, Mrs. Eva Cassell, Charles L. C. Hatch.

A full list of talent will be published in next week's BANNER OF LIGHT.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, May 8, at 7:45 P. M., meeting opened with service of song, led by F. W. Peak, organist; invocation, D. S. Clark; short address, George T. Lamont of Wakefield; Mr. Clark for half an hour gave tests; E. J. Peak, Conductor, occupied the remaining time, giving readings; Mr. Clark is expected with us again next Sunday. Do n't forget our basket party and dance the 19th of this month.

Mediums welcome.

THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall, Wednesday afternoon and evening, May 4. Business meeting called to order at 5 P. M. President M. A. Brown in the chair. Supper was served at 6:30. The evening was devoted to spiritual exercises, several good mediums being present, and taking part. Next Wednesday is children's night; it will be the last of the season. Whist, Wednesday the 18th. We close Wednesday, May 25, with a grand dance. All are welcome.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. Guitierrez President. A correspondent writes: Morning circle opened with prayer by Mr. Arnold; healing, Mr. and Mrs. Kimball, Mesdames Guitierrez and Lewis; remarks, Mrs. Thompson; tests by different mediums. The battleship Maine was not forgotten.

Afternoon meeting opened with scripture-reading by Mr. Arnold. Those taking part were: Dr. Huot, Messrs. Cohen, Ibell, Turner, Cowen, Hersey, Blackden and Stiles, and Mesdames Stiles, West, Woodbury, Bird, Smith, Kuehland, Collier and Guitierrez.

BANNER OF LIGHT for sale.

BRIGHTON.—D. H. Hall, President, writes: The Spiritual Progress Society had for its speaker Friday evening, May 6, Mr. J. S. Scarlett of Cambridgeport, who gave an interesting lecture on "What is Spiritualism?" also readings and tests, all understood. Mr. Scarlett's work for us is fully appreciated. Our Progressive Circle on Sunday evenings, under the leadership of Mr. U. H. Tracy's direction, is meeting with success. May 13, Mr. and Mrs. O. F. Stiles will be with us. May 20, by special request of our patrons, we are to have a medium well worth having.

MEETINGS IN MASSACHUSETTS.

LOWELL.—Geo. H. Hand, Sec'y, writes: Interesting meetings have been held by the First Society during April, speakers being: April 3, Mrs. Dr. Caird, first test work; April 10, C. E. Dang, a local lecturer on Spiritualism from standpoint of a Bible student; and Chas. H. Harding as test medium.

April 17 we held the first service in our new home, christened Harmony Hall, with Mrs. Kate R. Stiles as speaker.

April 24, Mrs. Nellie F. Burbeck. Very stormy day, with small audience, but good work accomplished.

April 8-9 our Lyceum held a Fair, with dancing each evening, which netted a goodly sum for the library fund. April 19, Mrs. Dr. Caird gave a benefit for the hall fund for new chairs, which was successful.

May 1, Blanche H. Brainard was speaker, and as usual commanded close attention.

May 2, the Ladies' Aid Society held a successful seance at the home of Mrs. Cunningham. The proceeds will go far toward supplying necessary table ware and crockery that we needed very much.

May 3, Mrs. Lizzie Harlow. Many of us had waited for this day with impatience, and when it came, were sorry to have it pass by, and with it this gifted lady. Not the least interesting of this day's events was the presentation of a large crayon portrait of our friend and brother, Dr. Geo. A. Fuller, to the Society by Misses Carrie and Sarah Harris. The picture is the work of Miss Carrie, and is a speaking likeness of the man we all honor. A vote of thanks was extended to them by the Board.

Thursday evening, May 5, a benefit was given the Society by friends calling themselves the S. S. of I. S. The comedy, "A Rural Ruse," and a program of nine numbers, were presented. Music, elocution, banjo duets, harmonica solos, fancy dancing and cello solos, made the evening one of enjoyment. As the night was stormy, it will be repeated next month.

We have tried the experiment of not writing reports for THE BANNER for one month, to see what effect it would have upon the sales. We shall write every week hereafter, as we like to sell THE BANNER.

Mrs. S. L. Hand next Sunday.

SALEM—FIRST SPIRITUALISTS' SOCIETY—A. O. U. W. Hall, Manning Block—N. B. P. writes: Sunday, May 8, Mrs. A. J. Pettigall of Malden was our speaker and medium. She delivered two lectures, full of Spiritualism and good common sense, that could be understood and appreciated by the audience present. She gave a number of psychometric readings from articles placed on the table, which were pronounced correct.

Sunday, May 15, Mrs. Abby N. Burnham of Malden will be our speaker and medium. She is one of our old pioneers, and an excellent test medium.

Sunday, May 23, Miss Amanda Bailey, our musical director and veteran Spiritualist, will hold her annual concert and benefit, and we hope all of her friends and acquaintances will assist her in this noble and worthy effort.

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

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS—Lydia E. Keith, Clerk, writes—was incorporated under the Public Statutes of Massachusetts on May 6. The incorporators are Jennie S. Soper, Emeline I. Smith, Sarah A. F. Willis, Statira J. Hanson, Lydia Elmira Keith, Mary M. Nichols, Charlotte M. Hartwell, Eliza S. Bradshaw, Elvira F. Simons, S. Annie Aokers and Annie J. Banks.

According to the certificate of incorporation, the society is constituted "to carry on the work of true Spiritualism." Only honest and avowed Spiritualists are eligible to office.

CAMBRIDGEPORT, Bible Spiritualists' Union—M. Adeline Wilkinson, President.—A correspondent writes: A large and appreciative audience was in attendance. Mrs. Hattie Shelton presided at the organ. After the song service Fred De Bos led the devotional exercises. Mrs. Nutter opened the meeting with remarks and tests; Mrs. Mattie Sanger gave some interesting thoughts. Mrs. Carbee, Mrs. Wilkinson and Mrs. S. E. Cunningham gave readings, all recognized. Mr. George Farnham closed the meeting with tests. Good talent promised for next Friday.

FALL RIVER—Grand Army Hall, South Main street—Mrs. Ann Hibbert, President, writes: Sunday, May 1, we had with us, for the third time this season, our esteemed sister, Mrs. May S. Pepper, who accomplished a great work, both spiritually and financially. The hall was crowded afternooon and evening. She gave two short addresses, and at the close of each a remarkable test seance. She made an

ENAMELINE THE MODERN Stone Polish QUICK SHINE LITTLE LABOR NO OTHER COMPARES WITH IT - IT'S THE BEST.

earnest appeal for the society to join with the National Spiritualists' Association, and called for a collection to obtain money for the charter, which was readily granted, and the results so satisfactory that we are able to at once make application for the charter. A rising vote of thanks was given to Mrs. Pepper, and after the evening services she was presented with a large bouquet.

Sunday, May 8, Harrison D. Barrett was the speaker. Considering the fact that a snow storm and blizzard greeted him, there was a good attendance. His subject for the afternoon was, "The Aims and Objects of the National Spiritualists' Association." In the evening his remarks were based upon the lines: "The soul that knows may safely rest, When doubt and fear are dispossessed."

Mrs. Effie I. Webster will be speaker and test medium for next Sunday.

FITCHBURG—First Spiritualist Society—Dr. C. L. Fox, President, writes: Large audiences greeted Mrs. C. Fannie Allyn, of Stoughton, Sunday, May 8. Addresses on subjects, "Am I my Brother's Keeper?" and "Spirit Intelligences" were handled in her usual able and interesting manner, holding the close attention of all present.

Dr. C. H. Harding, of Boston, speaks for the society next Sunday.

WALTHAM.—Mrs. Sanger writes: Our speaker for May 8 was Mrs. Adeline Wilkinson, of Boston. The service was a splendid success. We are to have her again soon on some Wednesday evening. She was assisted by Mrs. Pierson with music.

Next Sunday, Mrs. Julia E. Davis.

BROCKTON.—Children's Lyceum No. 1—Mrs. Emma Boomer, Sec'y, writes—met in U. V. U. Hall, as usual, Sunday, May 8. The exercises were very interesting and instructive; the usual march and silver-chain recitations took place; recitations by Willie Barr and Etta May Shean; song, Mrs. Carrie E. Taber; poem read by Mrs. Emma Boomer, bearing upon the subject, "Can We Not Be What We Seem to Be?" also remarks by the several leaders of the groups: Assistant Conductor Crowell and Miss Bicknell, our Guardian, followed with some very pleasing and pertinent remarks along the same line. The subject for next Sunday (proposed by Little Etta May Shean, only eleven years old), "How Can We Live a Truly Spiritual Life?"

LYNN SPIRITUALISTS' ASSOCIATION, CADET HALL.—J. M. Kelly, Pres.—Mrs. A. A. Averill Sec'y, writes: Large audiences were present May 8 to listen to Mrs. Carrie E. S. Twing, who charms and delights every one. Subject of the discourse at 2:30, "Spiritualism as an Emancipator," and at 7:30, "Haunted Houses." Mrs. Twing has made many friends during her stay with us, and we hope it will not be her last visit to our society. Next Sunday Mr. Moses Hall.

Lynn.—Geo. L. Baker writes: The Independent Spiritualist Society held its regular circle Friday evening, and it was well attended. Inspirational music by Mrs. Kate Mettler Wentworth; tests, Mrs. Mary E. Pierce, Mrs. Hare, Mr. Flanders, Geo. L. Baker and others.

On the 13th inst. we expect to have Bro. J. S. Scarlett of Cambridgeport. He was much liked when here before.

MALDEN.—Mrs. Rebecca Morton, Sec'y, writes: At Deliberative Hall Sunday, May 8, at 3 o'clock, Spiritualist meeting was well attended. Praise service was conducted by the President, Mrs. Emma Whittier; address, Mrs. Mary E. Thompson of Charlestown; psychometric readings, Mrs. Ella Kimball of Malden, and Prof. Quimby of Boston; remarks, Mr. J. R. Snow of Malden; spirit messages, Mrs. Clara L. Fagan of Malden; closing address, Mrs. M. A. Moody of Charlestown. All mediums and advocates of progressive Spiritualism cordially invited to take part in these meetings.

BANNER OF LIGHT for sale at the hall.

ONSET.—A correspondent writes: Meetings have been held Sunday afternoons under the auspices of the Onset Spiritualist Society, evenings under the management of Mrs. S. M. Thomas; both well attended. Memorial services will be held Sunday, May 29, school children and Veterans taking part.

BANNER OF LIGHT for sale.

MEETINGS IN BROOKLYN.

BROOKLYN.—Mrs. L. L. Smith, Sec'y, writes: The regular services of the Woman's Progressive Union were held Sunday, May 8, at Walsh's Academy, 423 Classon avenue. Considering the severe storm, a fair audience greeted Mr. J. C. F. Grumbine at the evening service. The lecture was thoroughly appreciated, and justly so. The subject of the discourse was "The Science of Clairvoyance," and it was fully up to Mr. Grumbine's usual high standard. A vocal solo was delightfully rendered by Mr. Clarence Turtow, and a medium from California gave a few spirit messages. In appropriate words, the President referred to the passing out of our sister member, Mrs. Anna Starr, who went to the higher life Monday, May 2.

The Union held its annual election of officers Thursday evening, May 5. Many of the present officers were re-elected for next season, among them our beloved President, Mrs. E. F. Kurtz, to whose untiring energy and wise counsel the society owes its harmony and success. As we near the close of our season's work, we look back with pleasure and gratification to the good that has been accomplished, and with hopeful trust to our future endeavors.

BROOKLYN.—A. Bishop Wellstood, Sec'y, writes: The Fraternity of Divine Communion held its Sunday evening service at Aurora Grata, May 8, at 8 P. M. Vice-President Mrs. G. A. Walker presided. Organ voluntary, Prof. Wright; contralto solo, Mrs. Annie Miller; violin solo, Prof. A. Whitelaw, engaged by the society permanently; also our young speaker, Jerome H. Fort, who answers from the platform all questions sent to him. Moore Courlis, who gave incidents, dates and advice to those present, also inspirational songs; this young man has been engaged for the Jubilee at Rochester this month. Our people derive great satisfaction in reading the articles published in the BANNER OF LIGHT.

BROOKLYN.—E. W. Barber writes: The Fraternity Spiritual Society is holding its own in a quiet way. Our meetings open with song service and reading from the Bible, followed by speaking and excellent test work. We held a social and entertainment April 29, which was decidedly a social success. Our next gathering of the kind will be on May 20. All Spiritualist papers for sale at our hall, 1101 Bedford avenue.

No one should miss the JUBILEE!

MEETINGS IN NEW YORK.

International Conservatory of Music, 744 Lexington Ave., one door above 84th 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," 37 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P. M.

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

FIRST SOCIETY OF SPIRITUALISTS—"The Tuxedo," Madison Avenue and 89th street—Miss M. J. Fitz Maurice, Sec'y, writes: Our President was again able to occupy her place at both sessions on Sunday, May 8; and, despite the inclement weather, good audiences listened to the excellent tests and readings of Dr. G. C. B. Ewell.

Next Sunday Dr. Ewell will again be with us, and on Saturday evening, the 21st inst., an entertainment and Strawberry Festival will be held at Adelphi Hall, 52d street and 7th avenue, for the benefit of the society. As this is the last social affair that will take place before the season closes, we ask all our friends to bear the date in mind, and attend in large numbers.

RHODE ISLAND.

PROVIDENCE.—David F. Buffinton, Sec'y, writes: We had for our speaker and medium Mrs. Julia Davis, of Somerville, Mass., who delivered a short address and gave a large number of tests, all being recognized. She is to be with us again next Sunday, May 8, and we hope to have a full house to greet her. She is to give a test circle during her stay with us for the benefit of our society. Next month we close our meetings for the season. We shall have with us Prof. J. W. Kenyon and wife for the four Sundays.

Sunday, May 8, we had for speaker and medium Mrs. Julia E. Davis of Somerville, Mass. In the afternoon Mrs. Abby Burnham, who was to speak in Pawtucket in the evening, made us a friendly call and gave a short lecture, which was very well received. At the close Mrs. Davis gave tests, all being recognized.

Next Sunday we shall have with us Mrs. Nellie F. Burbeck of Plymouth, Mass.

BANNER OF LIGHT and other spiritual papers for sale at the hall.

Maine.

PORTLAND.—M. A. Brackett, Sec'y, writes: In Orient Hall Sunday, May 8, Mrs. Jeannette Follansbee and her young daughter, Jennie, entertained us with speaking and tests, which were most satisfactory.

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