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"BORROBOOLA GHA."

ern 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 evo lution, together with our own efforts, will vine heritage of all that ever lived on this 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 com pensation, 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 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 forrow 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? 'T is even so, for miscalled "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 ther-

apeutical 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 studiously avoided to make mention of any of sensitive minds with spirit-power, quickening the numerous instances in which good spirits their latent spiritual faculties and making are reported in the sacred volume to have 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 to a triangle. Discard its spiritual manifestaguide us, and to aid us in every possible way by their psychic influence? .

Do we fully appreciate the important fact race. that under favorable conditions we may indeed actually feel "the touch of a vanished hand" and hear "the sound of a voice that is ture of evil spirits doing harm, at least a dozen still"; yea, more, we may truly and unmis | passages could be selected in which it is stated them as when on earth, "eye to eye, and face very little or forgotten a great deal of the to face "?

If we do realize the full significance and the | The only conclusion that a reflective mind unspeakable beneficence of all these, and a can arrive at is, that when the orthodox clergy hundred more blessings which Modern ?

conferring to day more bounteously than ever | the Bible. upon all who will receive them, then, as we said in the beginning, we ought to be the hap piest people on earth!

If we are fully pursuaded 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 conefactions 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 diplanet!

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 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 o intimacy with deity, and asserted that all minifestations from genuine mediums have it eir inspiration from Satan, instead of from Cod. It may be well to state that a large portion of his sermon appeared in the New Yo. & Herald, with the information appended t at "a great sigh went up from the congregation as the preacher closed his startling discourse."

of space; that the Infinite Spirit is "without the religious trend of the times, that Modern immoral proclivities or unbalanced minds. It conception of light and its effects. To the perform or parts," and boundless as the universe, | Spiritualism, in spite of the ridicule and oblo | is almost needless to say that this is one of the | son born deaf, the world of sound, with its and that the latter are determined to put the claim. subject in as bad a light as sophistry and hard words can place it.

It will doubtless be admitted by all unbiased through laws at present known, the spiritual ern men, shrewd and keen in trade, brave in nerves, form any conception of the sensation phenomena.

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

that none but wicked spirits ever visited the earth after separation from the body. Howthe 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 charlations 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 stretched forth a friendly hand to aid and comfort the righteous in time of trouble. In short, it must be apparent that the ministrato the value of the Bible as a base is necessary tions, and the Bible becomes nothing more than the threa ibare traditions of a persecuted

It is hazarding nothing to assert that to every instance that can be furnished in Scrip Scriptures, if he is not aware of this fact.

attempt to class Spiritualism as demonianism.

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 de velopment, 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 less, mouthless, its only avenue of perception the same time, like devils in the flesh, their capacity for doing mischief is limited by surrounding conditions. By virtue of the law of of sensation. Light, and the necessity for cogattraction, like seeks like in the next world, as nizing it, brings about a specialization of a it does in this. When, for example, worldly portion of the body, and the eye, the special taken up the devil hypothesis with terrible and evil minded persons visit mediums for organ of sight, is developed. In other words, seltish 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 innova- mal sense? It is very manifest to all who have watched tion, only believed in by men and women of

judges that the evidence in favor of the Britain," says: "The success of Spiritualism inner, or spiritual, eye or ear, may afford him erably deficient, and that even the searching empt from the weakness; they are not the that such cases are exceptional. eye of science is utterly at a loss to explain, uneducated; they are the strong minded Westwar, material and cold in faith."

It is not difficult to perceive why men of the anded by the relative spiritual sense. type just mentioned prefer the facts of Spiritties of life, and that every good and evil action to perceive and recognize them? are to be respectively rewarded and punished dogmas of to day and the tenets of the slavish

votaries of Paganism.

of revealed religion. Unfortunately for the cause of religion, orfact that religion, like everything else, is subthat Articles of Faith that are greedily bein another. It is, therefore, devoutly to be its existence. 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 gether because it is incomprehensible from 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. tions of spiritual intelligences are as necessary in which the question of the existence of a cess of reasoning, however, does not apply to sixth sense is discussed and discarded with, the question of a sixth sense. We know there what appears to me, very scant ceremony, are creatures with one, two, three, four and Bro. Stebbins's well-known ability as a clear five senses, and to deny the possibility of a and logical thinker entitles his views upon any greater number than five is not, it seems to question to the utmost respect, yet I cannot feel that the rather dogmatic conclusion ar rived at by the author of the article quoted is at all justified by the premises. No careful thinker can afford to dogmatize upon a questakably even clasp the materialized forms of that spirits of an opposite character have done tion of this character, so I trust both Mr. Stebvine the mists of ignorance and superstition our loved ones in our arms, and talk with good. The reverend doctor must have read bins and Mr. Bowman will kindly consider my expression of views as merely suggestions of By contrast, then, men learn to be good to possibilities rather than as positive conclu-

I fully agree with the statement that clair- over all the earth, Love will rule the world voyance and clairaudience are the exercise of and war will be an impossibility.

tainty and fear, vanished at the dawn of Mod- | ualism has given us for half a century, and is | they should employ some better evidence than | 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 moner is eyeless, earless, noseis the sense of feeling. Complexity of conditions demand complexity of form and avenues 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 pri-

The person born without eyes can form no quy with which it has been assailed, is causing most odious libels that priestcraft has ever countless variations, is an unknown realm, considerable trouble to the orthodox clergy, had the wickedness and impudence to pro- into which he cannot enter. No amount of explanation in language can convey to these In alluding to the wide dissemination of unfortunates any adequate idea of the nature Spiritualism in the United States, Sir Charles of light and sound. In rare instances it may Dilke, in his admirable work entitled "Greater | be that the development and exercise of the fraud theory in Spiritualism has proved mis is amazing; the most sensible men are not ex. glimpses of the truth but I incline to think

> Could a person born without olfactory produced by odors? Certainly not, unless

If these points are well taken-and I think ualism to the fictions of Orthodoxy. The few will deny it-may it not be quite possible ity they adduce to prove that Spiritualism former tells its followers that religion mainly that there are qualities in nature that will reconsists in an honest performance of the du- quire, not only a sixth, but many more senses,

All sensations reach our consciousness in After telling his hearers that the Bible is "a in the world to come; Orthodoxy, on the other terms of motion. The different impressions court of last resort" for all questions, Dr. hand, has absolutely nothing to offer but a received through the senses of sight, hearing, Haldeman proceeded to demonstrate, by di-dismal and inflexible faith, full of threats and etc., are produced by different rates of vibravers scriptural texts, the infernal wickedness horrors, and an endless night of perdition for tion in the medium-atmosphere, ether, or of calling up spirits from the dead. "Do the all who cannot believe in doctrines repugnant whatever it may be-through which those im-Spirits of the Dead Come Back?" was the to every maxim of reason. If we view the pressions are transmitted. As is well known, theme announced, and then he read the story subject from a purely intellectual standpoint, the field inside of which those senses operate of Saul's visit to the Witch of Endor, to prove there is no substantial difference between the is an exceedingly narrow one, while outside those limits countless millions of vibrations produce effects utterly undetectable by any of It is not, therefore, hazarding too much to the recognized senses. Is it not possible that affirm that if Spiritualism is a fact, as many in the course of time and evolution other wellof the clergy reluctantly admit, they should defined senses may be developed, to cognize seize hold of it as one of the most rational and | and relate the mind to those now unrecogconvincing arguments they could offer in favor nized vibrations? Have we not evidence, indeed, that some such faculty does manifest itself even now in persons of peculiarly sensithodox clergymen are ever bent upon inculcat- tive natures? It seems to me that we have ing much that is impossible, and comparatively | numerous well authenticated instances of the little that is true. With the advancement of attainment of knowledge independent of the knowledge, orthodox theology becomes a bar. ordinary senses, either upon the physical or ren and lifeless failure, for the reason that its psychic plane of being, knowledge, the recepclergy mistake the lumber of ecclesiastic tra. I tion of which could not be explained except dition for Christianity, and ignore the spirit- upon the theory of a sixth sense. Nor, is this ual side of nature. They further overlook the hypothetical sense a nameless one, as Mr. Bowman asserts. It is called intuition. ordinate to the general law of progress, and Whether intuition is a distinct sense, or whether it is a combination of other senses, lieved at one period are a matter of derision | certainly no student of metaphysics will denv

> As to the theory of a "fourth dimension," I agree entirely with Bro. Stebbins in discarding it as useless and unscientific-not altowhich is least educated and least influenced 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 prome, in accordance with true scientific methods.

> > War hath its terrors, its woes and tortures, but it leadeth 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. one another. When Spiritualism is rightly taught and understood, goodness will prevail

A stranger preached last Sunday, And crowds of people came

To hear a two-hour sermon With a barbarous s unding 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 dyin',

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 woel

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. Alast for the cold and hungry That met me every day,

While all my tears were given

To the suffering far away. There is 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 Whoe'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 hovel

A "Borroboola Gha." -Exchange.

Our Grand Jubilee, 1898.

Anniversary Address Delivered in Beston 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 en lowing thousands with occult power, and revealing the ridden mys teries 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 blest day and generation, dawned to uplift and ennoble the human race. Before this light divanish, and many of the gloomy terrors of pagan and Christian mythology are already gone

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

THE VOICE OF THE SOUL.

BY H. D. B.

We thank thee, dear Father, for this-That we are not passing in valu. 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 free 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 o' 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 SPHAM.

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 ocour 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

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 outquite naturally, and as one who is showing a city to a stranger-the various public buildwas 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 wellknown 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, as well as in other ways. or the ego, free from the physical body, and to enable it to traverse space. We come now to the other class of halluci-

nation, 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 clairvouant 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 abovementioned effects (it is not canabis Indica); him." 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 pro-

"Truth," by Coroline Crawford Wil-

liamson. BY WARREN A. RODMAN.

It is not surprising to find the dramatic critics somewhat at a loss in dealing with so deeided 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

seen by every one who alms, to keep at all in- for light; but this better period came, as the abolish helt. tical 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 motherhood alone, as essential as this ever is; it is not true fatherhood alone, as indispensible 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 | purity, to be cheerful ever, to smile in the and words of Mary and her little daughter is tremendously suggestive. Even if the stage | gladness about them, and act in concert with license makes the action startlingly rapid, it all the birds of the air, and live in the light of certainly loses nothing of reality in the eyes of | this truth of goodness, its glory and its grace. 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 them, and how it sustains in wholeness, in shock to him, and stirred amazed interest in that which was so out of accord with his pre-

of the "Jew" must have been disappointing loving and serving lives of men! ings, streets and private residences. It seemed to the author if her conception of the characthat although his body was at the Institute, he ter 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

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

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

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 presumptious, 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

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 of the transgressor is hard." This line of appreciation of the loving to show us our true | thought compels us to be reformers in Church selves as in a mirror, and make us glad at our and State, politics and finance, because they true being and its manifestation.

formed as to progressive thought and its prace | better always must—until we have the best of all. Then Eden was here; then the mornings thirty years, but the worship of the Gold God grew brighter; then the May, ever generous and out of the love of this all-glorious sky came the lark and the nightingale, and many great things to the shining flowers; and then June followed, and out of a bank of moss, where hope lingered night and morn, there friendly bush, and became eyes to the green 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 perfumed speech somewhat after this

"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 and no risks? 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, deep and suggestive lesson this. It is not true as though its food must be stored in the earthly; 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 eye 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 faces of men, and breathe the perfume of

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 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 One cannot help feeling that the portrayal more and more abound in the thoughtful and

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 BAN-NER. 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 "workingman" of to day. The competitive system in business. the "sound money" system, so-called, machinery and selfishness, have developed a class of unfortunates 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

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. viii: 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: 13. "It is easier for heaven and earth to pass away than one tittle of the law to fall. -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 act the "good Samaritan" to all unfortunates as opportunities present. This is the law, and "the way are all corrupt, and make tramps, and if con-Well, I cannot say how long those dark ages | tinued the Republic is lost. Bro. Cotton's sug-

be relied upon wholly. The play should be seed and growth, the spaces of the sky looking ried out would make "heaven on earth," and

I have been a financial reformer for over vs. the Golden Rule still enslaves the world. and sweet, scattered more freely her favorite | Lately I have developed a revolution in agribeauties in the meadows, and by the hillsides, culture, 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 a sweet singer beside, and they prophesied 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 awoke a rose, and it lifted itself like a bird and most profitable business for rich men. and rested on the tips of the branches of a farmers, land-owners to divide land into acre lots for productive homes. Sell alternate thing and its voice. To this day you can see | lots to industrious people, with small houses. the clinging moss gathered about it, when it 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 adinfinitum. Here is a chance to productive homes—the palladium of civilization and Christianity, and "make it pay" if they want to. All employers, railroad companies, etc., should supply employes 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,

Helps to Right Living.

BY KATHARINE H. NEWCOMB.

(Wednesday Class.) SILENCE.

Oh! to be self-balanced for contingencies, To confront night, storms, ridicule, accidents, re buffs, as the trees and animals do." -Walt Whitman.

As I am a pupil as well as yourselves, I judge that my needs are also your needs. For expe rience 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 "selfbalanced" 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 see-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.

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 see 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 em ployed. Women must have fancy work of some kind on hand, to pick up in spare moments. After the necessary sewing and mend ing, 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 SUNIE MAR.

When we sleep and dream our spirits are carried away to different countries and strange scenes, where we often meet familiar continued, such times are of no particular accessful and the solid paper like the Banner of Light will accommodate the solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid paper like the Banner of Light will be solid pa this instance, nor can the opinions of others | count; they are simply the soil waiting for | for inspirational sid, pro bono publico, if car | long-absent friends, but when the body awak- | 910 N. Albany Ave., Chicago, Ill.

ens, the spirit must return to its earthly casket. 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 asleep 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, for the rich to give a helping hand to aid others | feel the tears wiped away by a dimpled little hand, and hear childish accents lovingly say ing, "Don't ory, 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, mammal" Think you that mother did not cease to weep?

We are informed in the Bible that angels are ministering spirits, and we know that if the object of their ministration becomes sinful our guardian angel must be grieved. What! grieve 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 individu-Let us apply this to our daily living. One ality 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 lib. erty, 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 slave holders' 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 mailsack of papers. The papers were given out to be read by soldiers on ploket 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

DO THEY RETURN?

BY OHLON BLOAM.

Do they return, Those spirits whom we mourn After their souls have fled, After we call them dead, Do they return?

Those who have passed away, Do they return, oh! say, After death's river's crossed Those whom we've loved and lost-Do they return?

Do they return-we ask it o'er and o'er-From that unknown and silent shore? Is there a bridge to span the tide O'er death's dark waters, deep and wide, Do they return?

Do they come back to earth once more, Gliding through the wide-open door, When the shadows so gently fall On the dear old familiar wall, Do they return?

Do they come in their garments white In the starry and silent night, And o'er us a sweet vigil keep, Do they keep guard when we're asleep-When they return?

Philosophers and all the sages Vainly have questioned all the ages; Yet do our souls within us burn, And we ofttimes sincerely yearn To know if they return.

THE OTHER LIFE.

To dream of love's sweet land beyond Is like the yearning for the spring, And when our thoughts of good despond, It doth a summer sweetness bring. WILLIAM BRUNTON.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

of mental and spiritual security as being the constitution of the universe itself, together with the knowledge through observation that all proceeds by law, the moving power being | country; and in this connection every Spiritan all-pervading beneficence that will produce in the long run the progression of each indi-

While we can rest unwaveringly on these grounds, it is not in human nature not to enquire as to the actual home where we shal dwell after being disembodied. Now we realize that we are on terra firma, and we do not fear as to our physical foundation. But, may we hope for the same reality, the same support. in short the same actual consciousness of lo cality, after passing out of the fleshly body?

Most assuredly we can; and I freely confess that if this were not clearly settled in my own mind by my immortal helpers, I could not be so fully sustained as I now am. It is in order to communicate this knowledge, so satisfying because so accordant with nature, that the present letter is written.

At the present date, nearly a billion and a half of persons are dwelling on the surface of the planet, and a large number of them pass out of the body every moment of time. The question is, Where do they go to? It is not enough to say that they are souls, and can therefore go anywhere. In fact, that statement is not true, for it at once puts the disem

bodied beyond the laws of nature.
On leaving the fleshly body behind us, or rather below us, our soul will still express it self through a natural body, which is as real as the one of flesh. All that is not soul is mat ter of some sort; and what is called the spiritual body is as truly matter, or material, as the one of flesh, though it is matter that can-not be perceived by the physical senses, and is ethereal enough to respond to the vastly quicker vibrations that belong to a more spir-

itual existence. Those who have become spiritualized enough while here to use the spirit-body, will rise beyond the atmosphere and find their congenial home beyond it. But such can, when they wish to reach their dear ones on the planet directly, clothe their ethereal form with matter dense enough to walk the earth "and works of love fulfil." This is the way my father works on the earth. But my mother, being different, comes much less to the earthplane, and does her work here more by influ-

ence than by actual presence. But the majority of those who leave the fleshly body at every moment of time are unable to use their spiritual body, which does not cohere definitely, nor respond to their ef forts of will to use it, until a later period. So, as they must do something, they build up a form material enough to use, and linger on the planet until they have learned to do better.

Some of these haunt the houses where they dwelt before, some hunt up sensitives whose bodies they can use, and for this purpose frequent hospitals for the insane, large crowds of people, promiscuous circles, and even animals, through whose bodies they can express corporeally what they feel. O course, they are persons whose affections are with earthly scenes and passions, who are also sensitive to extrane-ous influences, whom they seek the most ardently, and to whom they adhere with the most tenacity. But persons who are self-centered, and who seek to become more spiritual. for spirituality's own take, need not fear them. They can even welcome their approach, because an, els can reach these earth-bound souls through the words and kindly thoughts of the persons described above.

So, dear read, r, you and I have quite enough to do: first, to self-center and spiritualize our-selves; and second, to aid all about us to do the same. In this way will the throng that crowd yearly out of the body in an unspiritual-ized condition be diminished. And there is no reason for discouragement, for we are responsible only for what we can do ourselves. Besides, we can go on in this magnificent work after we pass out of the body, just as my father is now doing, and as I expect to do under his direction after passing the change miscalled

But I have scarcely begun to answer the query proposed at the beginning of this letter, and shall have to go on in a subsequent one to show the location of the spirit world, and the security afforded by its being in exact accord with modern astronomical science. "Whatever is true, is rational."

Yours for humanity and for spirituality, rlington, N. J.

ABBY A. JUDSON Arlington, N.J.

A Letter to Parents.

BY ALONZO DANFORTH.

Much has been said, and much more might be said in regard to the instruction that might be given and should be given to our children in the ever progressive truths of Spiritualism. There is a link missing, and that link is the interest that parents should have to implant in the plastic minds of their children what they themselves know to be the highest development of truth yet given to mortals, for is not truth infinite, and must not our conception of it be a progressive one? and what is not a truth to us to-day may, through our unfolded ability to perceive, be a truth to us to morrow. We feel sometimes as though we should pattern after our religious teachers of the past in this particular phase, that a settled speaker or inparticular phase, that a settled speaker of instructor should preside over our societies in order to become acquainted with all its atendants, their children in particular, and induce them to attend the nursery of thesociety, which is the Lyceum. It may be a fact, proven in the days to come, that our children shall be come the standard-bearers of the gospel given by our ascended teachers to humanity.

It is patent to many representative Spiritualists that the future home of Spiritualism may

ists that the future home of Spiritualism may be within the church. Have they not many of our children to-day? We say yes. Now we come to the point in this article. The organ-ization known as the National Spiritualists. Association should consider as one of its chief objects the marshaling together the children of Spiritualists for its work in the future. To organize, means to distribute into suitable parts and appoint proper officers, that the whole may act as one body, the leaders to be intelligent men and women.

To organize the thought which we should have in the world in the days to come, we must educate our children, for they will be the men and women of the future. How better can it be done than to form our Lyceums wherever we can, and have them organized for effective

and progressive work?
Observe the Lyceum work in England; think A recent letter from me gave the solid ground has been to sustain his work, of the Lyceum Banner, published every month in the interest of the Lyceum, of the system of lessons for every Sunday in the year; that, or something similar, should be in every Lyceum in our own ualist paper should have space given to in-structive lessons that our children could give their attention.

Can we not organize this movement? Can we not have one common centre from which our lessons might come? for in unity there is strength. We do not wish to have our thoughts contained in our lessons to crystallize; but as progressive thoughts are given by our speakers and instructors, let them fall gently to our children's understandings.

Our first introduction to the Lyceum was in the city of Philadelphia, in the year 1862, at the regular society meeting. From that time to this our work has been in this direction; have seen the necessity of implanting improved thoughts in the minds of children; have given time and thought for the inculcation of progressive lessons, and still am ready to continue the work until the harvest comes. There may be those who think there is no particular need of their doing anything, but

lies before us; let our every thought be to do t. and do it well. We are working for the betterment of humanity, to uplift, enlighten and bless all mankind, and as we thus live to benefit others there shall come to us that peace of mind, and

a benediction from our ascended ones.

et us each do our part in the great work that

One Person's Ultimatum--- A Declaration of Principles--If This Is True, Can We Reject It?

BY SILAS BOARDMAN.

Occasionally I have tried to present some hints of a philosophy that is, in part, the out- that was published in the Banner of Light growth of my study of phrenology. If I may by the Secretary of the Society, O. W. Smith, are unanimously ignored. The inference is from Edwin Arnold's "Light of Asia," applicathat the readers are not informed on the sub- ble to the occasion, after which Mrs. H. E. ject of phrenology, and therefore do not consider my remarks as worthy of notice. Now, I do not marely concade I know that phrenology cerning her remembrances of Mr. Barrett, and do not merely concede, I know that phrenology is not a popular subject, not much more so than Spiritualism, and not less true. Those in our midst, wno from a standpoint of knowledge believe in phrenology, seem to be keeping silent in view of the popular prejudice; and perhaps they are justified in their attitude by such reasons as keep us all on the qui vive ism of Mrs. Lepper, and responded very feel for our bread and butter. But that means the ingly to what had been said, and done on the suppression of truth, and I do not so under stand Spiritualism. For want of space I can say but a fraction of what is essential in this

preamble.
With me it is axiomatic that no candid, intelligent person has ever given phrenology a thorough investigation without becoming a convert to its teachings. We say practically the same thing of Spiritualism. In other documents I have shown the absolute connection between the two subjects. But some will say "Phrenology is not Spiritualism, and, as we do not understand it, it should not be obtruded upon our notice in a declaration of principles." It is easy enough to reply to such ob jections, yet I do not assume that the reply will do any good. To such people I have simply to say that, if they do not understand phrenology as far as the exigencies require, they ought to. It is accessible to all, and has not yet ostensibly been placed under the ban of orthodoxy. The assertion that phrenology is not Spiritualism requires a little examina tion. We are spirits in the earth life as really as we ever shall be; and in passing to spirit-life we retain all of our mental faculties or lose our identity; hence, all of our faculties are spiritual faculties now, and Spiritualies consists in faithfully cultivating them. This implies a recognition of all truth, and there fore a belief in the continuity of life, spiritcommunion and endless progression. And it seems to me that, while it may be feasible to formulate a code for Spiritualism without a mention of phrenology, it would be a fatal mistake to repudiate any truth.

The two principles of true growth and development comprehend the entire mission of man; and a declaration of principles that im plies any less than this is like building on a sandy foundation; or, if it assumes anything more, it transcends the purview of science, and is to that extent simply a superstition, and untenable. Are Spiritualists afraid of the truth? Then they can erase my name from

the list, for I am looking for the truth all of the time. Let me not be misunderstood as trying to place phrenology in advance of Spiritualism. Phrenology is truly involved in the entire mundane mission of man, and cannot be set aside; but Spiritualism includes all truth, and its arena is unlimited. With this abbreviation of a large subject for a preamble, present the following:

DECLARATION OF PRINCIPLES. 1. Spiritualism is the science of right living, and includes a belief in the continuity of life spirit communion, and endless progression.
2. In order to exempily the science of right living we must have a knowledge of ourselves.

This requires a study of human nature, as the principal and proper study of mankind.

3. Spiritualism is not simply a system of religion; but it includes all the true religion that

is possible to man.

4. Religion is the legitimate exercise of the five moral faculties: faith, hope, love, reverence and truth. 5. On the principle that nature makes no

mistakes, the existence of these faculties is a proof that the legitimate object of each one is a veritable fact in the universe. The legitimate object of reverence (veneration) is the Supreme God; the legitimate object of hope is the infinite future; the legitimate object of faith is the infinite realm of spiritual truth. These things constitute a logical proof of the existence of a God, and the immortality of man.

6. The personality of God is beyond our province to determine, because beyond our knowl edge; and is not an essential question beyond the idea that he is the acme of all excellence, and not absolutely accessible to us until we reach the end of all progression.

7. The system of rewards and punishments is a law of the universe. It is logically to be interred from mental organizations.

inferred from mental organization of man. As we sow we shall also reap. And the idea that we shall be all right anyway some time is only a conjecture at the best. We do not know. But we know that by our errors we lose time that can never be recovered.

8. Such ideas are not inconsistent with the idea of an infinite government with an infinite Governor at the head of it. We are not obliged to live in vice. But we may choose virtue and consequent happiness, and not build any es sential hope on our denial of divine vengeance. There is no divine vengeance; but there is justice, and we ignore it at our own risk.

9. We believe in progression; but we can

not with knowledge deny the collateral fact of retrogression, the future of which is not less emphatically beyond our grasp.

10. We believe in freedom of thought, purity

of character, and virtue of action, as indispensable in a truly progressive life.

11. The objections to mingling religion and politics, or to the idea of Church and State, are not well taken when applied to Spiritualism; because the jurisdiction of Spiritualism

embraces every department of life.

12. Spiritualism is not religion, nor politics, nor philosophy; but it is all of these combined; and its most accurate and comprehensive title is, The Science of Life.

13. It is not expedient to formulate a finished code of Spiritualism. People will not submit to a set of rules that fix a limit to their jurisdiction; and we believe in the utmost freedom that will not interfere with the rights of other. 14. We believe that capital punishment should be abolished; and that the word punishment should be replaced with the word reform.

15. We believe that true education means true growth and development; and that the curriculum of our public schools should be changed so as to apply impartially to the true development of the social, moral, intellectual and physical faculties.

In Memory of J. O. Barrett.

A memorial service as a tribute to the life long services of J.O. Barrett in the cause of right and truth was recently held by the members of the Lincoln Band Liberal Spiritual Society of Minneapolis, Minn., as Mr. Barrett was a member of that organization.

The services opened by the reading of the obituary notice and life sketch of Mr. Barrett his characteristics as a man and a worker for the cause of humanity. She was followed by Mrs. Asa Talcott of St. Paul and Mrs. Shaft of Minneapolis, who commended the example set by Mr. Barrett, to his friends who will miss so sadly his mortal presence.

Mr. Barrett then took control of the organ occasion in his honor, and greeted personally all who were present. Mrs. Sprague of Minne apolis then sang "'T is Sweet to Be Remem-bered," and Mr. and Mrs. O. W. Smith also sang a duet, "Only a Curtain Between Us." The following original poem was contributed to the occasion by Mrs. O. W. Smith, who has known J. O. Barrett from early childhood:

Gathered are the last bright golden sheaves, His toll is o'er, his rest he now receives. He has garnered all earth's harvest yields, He views with joy life's broader fields.

Amid all earthly care, and toil, and strife, Thus, side by side, on the rough road of life, The thorns and roses, too, have grown— He knows he has but reaped as he has sown. He dared to do that which he deemed best;

His power was great, he did not rest. He did not waver in the bitter fight, But struggled on in the path of right.

With sturdy arm, and voice, and pen he fought. His cry was "Onward!" for he cared for naught, Save that the truth and right might win the hour, Crushing wrong with relentless power.

We hear his voice from silence sweet, Bidding us go forth the good to meet:
'You cannot rest, you must still upward climb,
To broader fields, to heights sublime.

Have faith that truth will surely win; With love you'll conquer all within That stays your progress, and doth hide from you, The hour of triumph that is e'er your due.

Be hopeful, oh! sad souls, behold the sight-The path is filled with radiant light; For the gates of truth are open wide Where harmony, peace and strength abide.

Fling to the wind all doubt and fear. Faith guides your boat to the harbor near, And Love will stand faithful at the prow— Let Faith and Love be your watchwords now."

Spiritualism in South Dakota.

BY H. NOBLE.

My object in writing at this time is to give your readers some idea of the standing of Spiritualism in this locality and in all places of similar situation. The orthodox church is the dominant religious body in this city and surrounding country. Almost every religious association is represented in this little city of Dell Rapids, of twelve hundred inhabitants; and a large part of our citizens are either Methodists, Baptists, Presbyterians, Adventists or Catholics. Believers in Spiritualism are not to be counted as an integer in the sum total of religious faiths; because, as a prominent feature, Spiritualism such as we have here is to be found only in seclusion.

While the main body of the people hold to orthodoxy and boldly proclaim the doctrines of the church, Spiritualism is left without one open advocate, and, from outside appearances, not a single Spiritualist exists in this community; yet Spiritualism has its believers, even in the midst of the predominant powers of the church. Men and women believe; but, rather than suffer from the slurs that will be closely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc trines, principles and purposes of Spiritual-ism, they blanket their beliefs and keep quiet. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely, Samuel. It must be a beautiful dream, cast from those who are ignorant of the doc losely. But she did not trines, principles and purposes of Spiritual-ignorant of the doc losely. But she did not trines, principles and purposes of Spiritual-ignorant of the doc losely. But she did not trines are the doc losely. But she did not trines are the doc losely. But she did not trines are the doc losely in the doc losely. But she did not trines are the doc losely in the doc losel

There are a few reasons why Spiritualism is looked upon as odious and its believers so shy of letting their beliefs be known. It may be mentioned first that those who accept of Spiritualism as being a doctrine of advanced religious beneficence are but partly skilled in the reasons for its faiths, and are unprepared to repel attacks; therefore they bridle their tongues and keep mum. In the second case the whole community is densely ignorant of spiritualistic doctrines, and every Anti whom the evil winds have blown this way, who will declare Spiritualism a delusion, a cheat, a fraud, finds plenty who are ready to swallow his assumptions, and are ready to relegate the whole business to the laboratory of the devil.

If I may be allowed the suggestion, I would

say that what has recently been done in Minnesota should be done in South Dakota; that is, organize a State Association. From the State Association as headquarters, let local associations be established in every place wherever one can see a church-spire pointing upward. The Spiritualist church looks heavenward with a clearer vision than the church of dogmatic creeds, and has an equal right of footbold. I think that should an organizer come to Dell Rapids, and his efforts be but-tressed by a few good lectures, an association might be started here with not less than twenty five members.

My investigations of Spiritualism have not been as extensive as some, but I have honestly sought out the truth, and that sentiment has made me free. I am in my seventy-sixth year, standing almost on the line between the two worlds, and if anything has given me confi dence and courage to enter that higher life with gladness in my heart it is Spiritualism. Dell Rapids, S. D., 1898.

Conservative Spiritualism.

BY D. FEAST.

Is it any wonder that the Philosophy of Spiritualism has made so little progress (comparatively speaking) since 1848? Why do the general masses take so little interest in a sub ject that deals with the very vital elements of life both here and hereafter? Simply because of the insincerity of its adherents. Those who should be a pillar of strength, both financially and spiritually, are so conservative in their dealing with the subject that the great mass of people are indisposed to give the matter serious attention. Conservatism is right in some channels of life, but certainly not in Spiritualism. Spiritualism needs positive people-positive in speech and positive in action. All isms unfortunately are hampered by the want of wide awake people. They must awaken out of the lethargy into which they have allowed themselves to be thrown, and get out of the conservative path and into the positive one. Then we shall hear no more of a "dead Spiritualism," but one full of action, full of life and purpose, and ready to stand for the truth as it is.

There can be no standstill in the field of Spiritualism, nor can we find any neutral ground. Onward and upward should be our motto. Let our lives accord with our belief, and conservative Spiritualism shall be a thing of the past. The tuture of the Cause will be assured not by thinking only, but by acting; by living; by united effort to bring before the public the true estimation of Spiritualism. Then Spiritualism will not be judged by the doings of the fake mediums who sail under its colors. Conservative Spiritualism only fosters the fortune-tellers, condones their offences and patronizes their séances. Let us get rid of all elements that have a degrading tendency, and along with the débris will flow the conservative Spiritualism of which I write.

The Reviewer.

pages, is the fifth book which claims to have judge by the prevailing silence, my suggestions supplemented by the reading of an extract been written by Mr. Bowles. It treats of a variety of subjects, as follows: A Visit to an Art Gallery in Heaven; Union Meeting Among the Clergy; Reception Given by the Emancipated to the Emancipators; An Interview with Jay Gould; Obstacles to the Development of the Inhabitants of this Life of the Spirit; Interesting Scenes Witnessed at Spirit-Birth; One of the Weights which Menace Our Nation; Mental Therapeutics; The Spiritualistic Field: In the Realm Celestial: An Interesting Scenes istic Field; In the Realm Celestial; An Interview with Lucy Stone on Her Present Ideas of Woman Suffrage; Two Ways of Understand-ing Prayer; A Visit to Abraham Lincoln; A Visit to Leland Stanford; Dedication of Gen. Grant's Monument, as Seen from Spirit Life; My Wife's Transition.

The same graphic power is shown in describing scenes in spirit life as characterizes his previous books. In the chapter on the Realm Celestial, he touches the highest mark he has yet reached in his travels in spirit-life. For word-painting and spiritual altitude this has never been surpassed by any messenger from the spirit-world. In his paper on the Art Gallery, he revels in the beautiful. This brief extract is a sample:

"Nature's students are happiest; they hear whispers from the life of granite rocks. whispers from the fire of grante rocks. They are painting. They find flowers, the chalices of divine workmanship. They revel in the pleasure of painting Alpine glaciers, with fragile flowers shuddering upon the verge of eternal snow. They make the willow touch the stream, and then smile at the study they have in the limpid water. They chain the animals to them by links of love and then glary in the o them by links of love, and then glory in the

light which shines from their velvet eyes."

Henry Ward Beecher presides at the Union meeting of the clergy. He says he influences the brain of Lyman Abbott. Short speeches are made by Father Ryan, Phillips Brooks, Mr. Spurgeon, John A. Brown, George B. Olney, E. W. Miner. A magnificent reception was given to Har riet Beecher Stowe on her entrance to spirit-life. Frederick Douglass presided, and words of congratulation were given by Abraham Lin-

coln, John Brown, Lucretia Mott, Theodore Parker, Wendell Phillips, Wm. Lloyd Garrison, and by many colored people.

Jay Gould regrets his life of money making. He now sees it was a mistake, but he hopes much from his daughter Helen.

In his chapter on transitions he vividly por tions are not realized.

He writes plain words upon the insidious en croachments of the Roman Catholic church upon the future freedom of our nation. Mental healing is very clearly treated, as

well as hypnotism. Lucy Stone is still earnest in her efforts to bring woman suffrage to the people of earth. How prayer is answered is the subject of an interesting paper.

Leland Stanford is studying the money question for the Union, and helping his wife to sustain the great university he founded. Gen. Grant attended, with thousands of arisen soldiers, the dedication of his monument in New York. He went with his wife into the tomb. He said her thought was: "Oh!

my husband, would that you could know the honor paid you this day." And said he: "I could not break down the barriers sufficiently to let her know that I did know, that I was not dead, that all was plain to me. Will my own still have to wait until they reach this side to learn this truth, that 'Love cannot lose its own?' I wonder much about it."

A beautiful chapter is that upon the transition of Mrs. Bowles. "She heard our singing. Her spiritual vision was opened, so she no longer felt doubt about the journey. When the thread of life was snapped, and she found herself in my arms, she said: 'Oh! hold me

This book will go into many homes. It will lift up the soul. It will make heaven real to the readers. It will strengthen the fainting heart. It will illumine the darkened minds of thousands. Such books are worth more to help on humanity to higher and more spiritual liv-ing than thousands of ordinary sermons, It can be obtained of the Banner of Light Pub-lishing Co. for 30 cents.

Fourteen sonnets of a philosophical nature, direct and to the point, are included in "The Sphinx of Gold, and Other Sonnets," by Franklyn W. Lee, which has been issued from the press of the Post at Rush City, Minn. Gotten up, benderally in block and and with the press of the Post at Rush City, Minn. Gotten up, benderally in block and and with the press of the Post at Rush City, Minn. Gotten up, benderally in block and and with the press of the Post at Rush City Minn. ten up handsomely in black and red, with a scarlet cover in black and gold, this pamphlet presents 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 quarterly. The following is one of the poems contained 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
Like any gold-bought wanton, when the plan

Like any gold-bought wanton, when the plan Of liberty is hampered for a span Of time, while freedom chaies and seeks to rise, When sordid policy directs the wise, And gross and gilded Mammon leads the van, The nation sins. It is the law that sin Must be atoned for, and the mass must pay Its debt. If not, why should the unit win The wrath of God, and face the Judgment Day? God is not partial in His discipline. God is not partial in His discipline,

And oft has swept a sinful race away. These books retail at 25 cents each.

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 never hackneyed, as it treats every subject from its own standpoint and in its own breezy way. "A Song to our Fleets" is Carleton's great war poem for this month. This fine literary and family journal is only fifty cents a year; ten cents for three months to new subscribers, on trial, if 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; "Municipal Art in the Netherlands." Allen French: "Pastoral" (poem), Abbie Farwell Brown; "Samuell Gorton of Rhode Island," Lewis G. Janes; "The Solution" (poem), Dorothea Moore; "Frances Willard" (a quatrain, with portrait), Emma Playter Seabury; "The Spy of the Neutral Ground," Harry Edward Miller; "Austerlitz" (poem), S. R. Elliott; "Education in Art for Children," Charles Noël Flagg; "Regina's Fan" (poem), Minna Irving; "Some Professional Swimmers," William Everett Cram; "Evolution of the American Fishing Schooner," Joseph William Collins; "The Doctor's Front seph William Collins; "The Doctor's Front Yard" (story), Ruth Huntington Sessions; "A Thankful Sojourner" (poem), Edith M. Thomas; "The City of Chicopee," Collins G. Burnham; "Apples of Discord" (story), Mary Clarke Huntington; Editor's Table; "Oklahoma Tarritory" (illustrated) homa Territory" (illustrated), James Martin Miller. Warren F. Kellogg, Publisher, 5 Park Square, Boston.

McClure'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; "Life Portraits of Thomas Laffacen with Introduction and Nates," Ches. Jefferson, with Introduction and Notes," Chas. Henry Hart; "Rupert of Hentzau" (Chaps. GOLDEN GLEAMS FROM THE HEAVENLY LIGHT." By Spirit Samuel Bowles (Late Editor of the Springfield Republican). Mrs. Carrie E. S. Twing, Medium.

This work, of one hundred and nineteen pages is the fifth book which claims to have

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 societics: 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 spiritualistic lecturer 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 manner of precedure.

fied with its own manner 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 Pagen believes that because days 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 laws 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 camps and jubilees in such numbers as they have done in times past, when dollars were more abundant.

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 trays the disappointment of many on entering met in Knights of Honor Hall, Sunday, May 1, spirit life to find that their religious expectations. Nellie F. Burbeck of Plemonth with Mrs. Nellie F. Burbeck of Plymouth, Mass., as speaker. She was greeted by two large audiences, who were pleased with her excellent addresses. At the close of each she gave a large number of spirit messages, which were delared correct in every instance. were declared correct in every instance. Next Sunday we shall be favored with the same speaker.

MAINE.

PORTLAND.-Mrs. M. A. Brackett writes; We had for speaker and test medium Sunday, May 1, Mrs. S. C. Cunningham of Cambridge. and feel thoroughly satisfied with her work. Next Sunday we shall have J. S. Scarlett of Cambridgeport, Mass., speaker and test me-

STATE OF OHIO, CITY OF TOLEDO, }

BEAL

STATE OF OHIO, CITY OF TOLEDO, { L. LUGAS COUNTY...

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

FRANK J. CHENET. Sworn to before me, and subscribed in my presence, this

6th day of December, A. D. 1886. A. W. GLEASON,

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



The BANNER OF LIGHT PUBLISHING OUMPANY, located at 9 Beaworth Street (from 98 Trement Street), Hosten, Mass., keeps for sale a complete assortment of Spiritual, Pregressee, Referentery and Miscellaneous Books at Wholesale and Retail.

THENS CASH.—Urders for Hooks, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid O, O, D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

name.

No attention is paid to anonymous communications.

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

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

Banner of Dight.

BOSTON, SATURDAY, MAY 14. 1898 ISSUED EYERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of ation, present a memorial to President Mcthe paper to Two Dollars per year Kinley, asking for the appointment of an Ar-(former price \$2.50).

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 of signatures could be obtained to such a docmaterially enhanced, and the Cause which this paper has so long defended and upheld greatly

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 alightly wounded. Such a victory is unprecedented in the history of nations, and must be considered to be due to more than ordinary

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 en 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 peopeople 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 live and liberty simply to gratify | purposes upon a business basis. Let twenty- other trains.

patriot in the present orisis.

But there is another side to this question. and spiritual nature that he can find another be settled? After nineteen centuries of Christianity, it would seem that this ought to be the 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 of life. 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 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

"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 Associbitration Commission to meet similar bodies appointed by other nations, for the purpose of We trust that Spiritualists everywhere will 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 ument, 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 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

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 reengage 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 young people than can ever be accomplished two every Sunday.

If he does not prove enough of a freak, if he fails to bring in the five or tendollars he is to receive as compensation for his effort, he is blacklisted, refused a return engagement, and neighboring societies warned that he does not of their physical strength. But their loads are light in comparison with the loads of selfishness that wany 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 tionable phenomena and sensationalism. If amusement for the people, had they sought to time. instil the spiritual meaning of Spiritualisminto 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 desired instead of the means by which that end could be determined. Phenomena are necesthey are only helps to an understanding of it, light they can throw upon all psychic problems.

their passionate thirst for blood. We have al. five, fifty or one hundred Spiritualists enter ways contended for an honorable war, rather | into a compact to pay a stipulated sum, for inthan for peace with dishonor, and we still stance one dollar per month, for a season of maintain that this is the sentiment of the true | eight or ten months; this will yield a large revenue, which can be increased by collections, special entertainments, etc. No Spiritualist Has not man evolved sufficiently in his mental | outside of an almshouse is too poor to give one dollar per month to Spiritualism for a period method by which international differences may 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 case, if Christianity has within it anything 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

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. Or clusion rests upon the solid rock of fact. He such be the case, they should take the lead in ganize at once, open subscription books, secure knows whereof he speaks with regard to every an able corps of speakers, advertise the mectings, invite your friends to attend them, and it will not be very long before the collections This work will be an invaluable reference will exceed the largest sum ever received at the door through a ten cent admission-fee. If every Spiritualist. No library is complete this plan is adopted, societies can present the without it. To have such a scholar and statesbest of talent from their platforms, and can refuse to accept those who do not meet the moral, intellectual and spiritual requirements

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 au-

spicious 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 elecutionists, are inducements seldom offered to the spitualistic 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 pretentious 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 can and will be made manifest in time to 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 reëstablish 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 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 "draw." Draft horses and oxen are often ex- protect themselves and the general public from pected to draw very heavy loads, and they ac- imposition on the part of frauds and fortunecomplish their tasks through the expenditure 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 fortunetelling, 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 level of a dime-museum show, through ques- do their whole duty in such cases, the author ities of the land would be able to rid the counour leaders had sought instruction in lieu of try of these pests in a very brief period of

The Massachusetts State Association of Spiritualists

Will hold a mass meeting at Hanson, Mass., local bodies) have made phenomena the end 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. sary in the presentation of Spiritualism, but | Perkins, Mr. F. A. Wiggin, Harrison D. Barrett, Dr. Charles H. Harding. Train leaves Old hence they should be sought for the sake of the | Colony station, Kneeland street, at 8:45 A. M. The remedy for existing ills can easily be liness to take the friends to Hanson. All wishfound, and it rests with Spiritualists themselves | ing to go in the morning must go by this train,

True.

Says The Humane Alliance: "It is easy to trace, in the present horrible condition of Cuba, and the admitted bankruptor of Spain, the absolute law of cause and effect. The peo ple 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 prople. When the mothers of the land go to the bull ring, and watch with breathless interest the necdless 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 con hypothesis he lays down, and has proved his every statement to be absolutely scientific. book a few years hence, and should be read by man 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 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 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 longfelt 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. Twing, 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. five years, and is yet serving the good Cause to the best of her ability. Let us remember her to apply it. It is in organization for specific for there will be no barge to connect with at this time, and honor ourselves, as well as CARRIE L. HATCH, Sec'y. the Cause of Spiritualism by so doing.

Rev. W. J. R. Cox of Baltimore, Md., offers the sum of twenty-five dollars to any medium who will give a satisfactory test scance 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.

Science 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 Science, and a Science 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 Newark, N. J. The address given by Dr. Wilder at Jacksonville, Ill., last summer is also pubfor sale by the BANNER OF LIGHT Publishing lished 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, self-deceived. This is only justice to the spirit, 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.

> * RC 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

> 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 ob-noxious weeds from the true growth of Spirit-ualism, 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 'BAN-NER 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 de-Colony station, Kneeland street, at 8:45 A. M. all Spiritualists in Eastern Massachusetts, sires the same to be expended, which request for Whitman, where barges will be in read. Miss Bailey has reached the ripe age of seventy. 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 all 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, Haydenville, 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. Dutemple opened the exercises with a piano solo, followed by an invocation by Mrs. Delia 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 pro-posed that resolutions be adopted to form some means of protecting the public against

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

respectful recognition from public and press.
E. W. Hatch then favored the audience with a song, which was enthusiastically encored.
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

A few thoughts from the excellent address of Eben Cobb are:
"If we travel in imagination (which is real-

ity) 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! Proud Greece has fallen! Manila 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, at tribute 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 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 engrait 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 spirit. Mrs. Goodrich closed with a

Mrs. Ida P. A. Whitlock made a few remarks, endorsing the words of preceding Miss speakers, reiterating with special emphasis

platform for Spiritualism.

A plano solo by Miss Carrie E. Dutemple 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 Dutemple 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, es tablishing charitable institutions, founding hospitals and building schools and colleges, and the reason why we have accomplished so 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 advance that the beautiful processible for convenience of Spiritualism. It has not been, in our estimation, worth paying for, and we have given so little for its advance or convenience of Spiritualism. It has been uttarly impossible for convenience 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 remarks. ment that it has been utterly impossible for our societies to do the work that they should have accomplished for humanity. The condi-tion of our societies all over the country is

appalling.

Where does the money go? Into the pockets of the charlatan and the mountebank. Our organziations 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

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) draws 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 pres-

We bring up these points because it is newe 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 wiscounder obligations to their apeakers and

wise under obligations to their speakers and mediums, and think nothing of cancelling an engagement with 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 be-lieves to be true, when he stands by his colors and enunciates the very principles upon which Spiritualism must necessarily forever stand.

of character, for the unfoldment of all that is good and noble and pure in every member of the human family. There should be no compromise whatsoever 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 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 Spiritual ist platform should take a position by the side ast 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 child religion would be the content of the subject of the content of the conten 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

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 willdo 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 speak ers 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 not one or the master of then be glad to come into our ranks, for there is no religion in the world save Modern Spiritualism that proves conclusively the immortal ity 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 enthusias ic 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 grand father 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 the World," says:

She is a prime favorite, and never disappoints

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-fol low 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 Spiritual ism 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 ife, 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

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 ac complishments. 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 worship-ing at the shrine of fads for fifty years."

Miss Carrie Dutemple played another selec-tion 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 Bells," and fairly carried the house by storm. She received four or five encores, each one delighter that the ardianear more and more Profit. ing 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 exer-

cises 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

The dinner and supper served by the Ladies' Aid Society were first-class in every par-ticular. For further evidence in this direc-tion, call upon the President of the Veteran Spiritualists' Union and the President of the

National Spiritualists' Association.
The secular press sent reporters to the Conand enunciates the very principles upon which Spiritualism must necessarily forever stand.

There should be no compromise with impurity. Spiritualism should stand for purity dence 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 periect 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 commembrative of this Jubilee year, and has a beautifully designed border with sun flower corners, 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 employes in her husband's store. It was a pleasant occasion, and was much enjoyed by every one present.

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 re-ceived almost as large a share of applause as

At the close of the performance, Mrs. But ler 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

High Praise of a Book.

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

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."

For sale at the BANNER OF LIGHT office,

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 Spiritual, Spiritualist, or Spiritualism 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 dis-cussed 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 op-portunity that should be taken immediate advantage of, 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. I. Evans, Superintendent,

1352 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 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. 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 PAINTS.

ROOF PAINTS.

A house may be painted within and without, but if the covering that protects the whole structure be unsound, 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 costing of good roof paint, which is always cheap enough, is the best investment a man can put it to his house or his barn.

With shingle roofs the paint is best applied by dipping, before the shingles are laid, while metal roofs are printed in place. In either case per ect dryness of the material and clear dry weather are prorequisites to success.

The in xt most important question is the kind of paint to be used. Lead paints have been strongly advocated for the purpose, but there are two cot siderations 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 scondly, 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 cil, and red lead still less; while certain 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 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 buy er will insist on having them.

For a metal roof the saw e considerations hold good. The metal should be freed from rust and the coats of paint applied thin, allowing plenty of time for drying after each coating. But even an old roof will have its life materially leng head by a coat or two of good combination paint based on zinc.

SPECIAL NOTICES.

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

J. J. Morse, 26 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.

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Miss Lucette Webster of Boston, recited that appropriate selection, "Flags at Half Mast," and responded twice to hearty encores. She is a prime tayorite, and payer discretises. She is a prime tayorite, and payer discretises.

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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, ADELINE B. MOORE,

April 26, 1898. Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors-Well, Doctors, I must indeed thank you

for the good I have received from your treatment. I never felt better or in a healthier condition than I do now. I have taken your treatment three weeks, and I cannot say how grateful I am to you. Very sincerely yours, April 24, 1898. THEOPHILE DAUNAIS,

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. MILFORD,

Drs. Peebles & Burroughs, Indianapolis, Ind.: I have taken the second month's treatment and am well. think your treetment wonderful, and will always speak a good word for Drs. Peebles & Burroughs. Wishing you un

ounded success, I am, very respectfully,
April 1, 1898. Mrs. G. F. Clark, Buckley, Wash.

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SPIRIT Message Meyartment.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 25, 1898. Spirit Invocation.

Oh! thou Divine Spirit, once more we are permitted to meet in our circle-room to open up the avenue for those who are designes of communicating with the earth-ones, and to bring the two worlds in close communion, to destroy the darkness of death and bring the consciousness of life to all. As we approach the anniversary of Modern Spiritualism, we look back upon the fifty years that have passed since the tiny rap awoke the consciousness that some out side intelligence seemed to operate through matter and called forth an inquiry concerning the cause of it; and today we not only have a full demonstration of the rap, but we have the knowledge, the wisdom and consolation that come through communion with the so-called dead. Bless each one as thou seest his need, and open the eyes of those who are yet blinded by superstition, and whose hearts are yearning for their loved ones who are gone; give them the knowledge and wisdom of this blessed truth, so that when their arisen friends speak to them they will hear and know their voices. Guide and direct us all now and forever

INDIVIDUAL MESSAGES.

[Messages I. II. and III., of this date were used in the Anniversary Number, April 2, 1898.]

Mary Ann Dyer.

Well, I cannot send out such an eloquent message as those who have preceded me, but my heart is just as anxious, and my desire just as strong to come in contact with those of earth life. I might be put down as an unbeliever, for I did not believe in Spiritualism when I passed away, but I am anxious to reach those in earth-life, as I left a companion and four children-three girls and one boy-and I see my family are all scattered. It seems to me that I do not get the rest in spirit that I would if I could only make them feel me, or make them realize that I am cognizant of their changes and their suffering, for I see that Nellie has been sick, and I hear her cry for mamma so many times, and I cannot make her understand that I am with her. My husband's name is James, and he is now in New York, although I passed out of the body up in Con cord, N. H., but they seem to be all scattered: there are none of them that seem to be very near now, but I can meet with them, or if they can open up an avenue so I can communicate with them, I feel I can assist them.

You can put my name down as Mary Ann Dyer, and my home Concord, N. H., but I will be remembered in Providence, R. I., also in Connecticut, where I have a sister that I am anxious to reach, for if I can reach her I am in hopes I can reach others. That will do this morning, and I will try and do better next time.

James McDonald.

This is a good way to prove that the lost is found and the dead risen, for we have always been taught to fear not; though we could kill the body, we could not the soul. There is no angry God to cast it out of existence, nor is there a deity that keeps it in existence, and it seems to me this morning that with the various religions and all the various views taken in regard to religion, it all amounts to about the same thing, and that is, as a man dies, so does he live again; if you live a mean, contemptible life, and have opportunities in earth-life that you don't improve, after you get out of the body you have to either undo them or wait until you wear them out-whether you believe in any church or not, or whether you recognize a God or a devil. Well, no matter what our belief is and | chical research is the restlessness of the averwhat our ideas of each other are, there is one age person who seemingly cannot remain quiet object for us all to work for, and that is, to long enough to allow the akasa, or "astral life. make ourselves better and make those around fluid" necessary to produce objective pheus feel better because they have known us, and that is what brought me in this morning.

I went out of the body very suddenly. I met my death through drowning, and I was a ous colors as they often do, they know that good ways from here, as my death occurred in magnetic virtues are not in the playthings fellow, and all substances in nature of which newly covered with nature's carpet, and its the English Channel, but my people are on they countenance, but in the people who are man is the epitome. Forms may change, and brown harness of winter is hidden from your this side of the water. I have a father in induced to become quietly receptive while do, but substance flows on forever. Philadelphia, Pa, and also some sisters. My wife I left in Chicago, Ill., but I don't know where she is now. I see things are all changed, and I thought as my step-mother is interested in Spiritualism, although I never saw her in earth-life, I have been attracted to her, because she has been kind to my little boy, who was left in her care, and I wish to send this message because I think it will comfort her soul, and make her realize that I do become conscious of how things go in earthlife to a certain extent. I want to say to: them all that it is all right; circumstances may change or alter the case, but do not alter | self than can less pronounced individuals genthe true outline of life. I have been asked to come here when I got the opportunity and the opposite temperaments-positive and neg- the orbit of every atom, and enthrone therein send a message through your paper, to prove to those that don't believe we can come, that we can. I will always do the best I can.

Just put me down as James McDonald, and I suppose you would eall my home Chicago. HI. I will bid you good-by, and I hope this will open up an avenue so I can come in closer contact with those I love. Just say. also, that mother and Annie are with me this morning.

Martha E. Simpson.

Well, I will try to send out a few words of comfort and consolation to those who are still like to reach the loved ones this morning, eshave a little daughter in whom I am interested.

those who don't understand them, and that | that it will occur. makes life hard; but I wish to say to both Mary and Susie and my darling daughter Lilabove all environments, and make them feel more bappy and that there are better condimonths go over their heads they will realize the best conditions are given for the develop and not to fret, for all is well.

My name is Martha E. Simpson, and my husband's name was William, and will be remembered in New Bedford, Mass. My son John is also here in spirit with us this morn-

Messages to be Published.

April 1.—Samuel Bicknell; Maria E. Blauchard; Hiram Preston; Emeline P. Bradford; Nellie Reynolds; Mary Emery.
April 8.—Josiah P. Longley; Maria E. Whittemore; Charles
M. Lee; John Pitts; Mary Welsh Kennison; Lizzle Leslie
April 15.—Agnes McKenzie; Mary E. Folsom; Henry Free-man; William Headry; Mabel F. Stewart; Thomas A. Cum-

April 22.—Charles W. Wetherbee; Mary Alice Graham William P. McFarland; Mabel Peabody; Elizabeth E Mon rill; Frankle Hutchinson. May 6.—Clara Cooley; George Bagley; Lucy L. Wolcott; Mary Matthew Beard; Alma J. Smith; George Monroe

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES .- [By Clementina Fox, Dedham, Mass.] Can you explain the mystery of the Oulia board? how it is possible, by placing the hands of two persons on the board, that they become the medium by which communications may be received from the departed? Why could not one person produce the same result? Do you think the messages can be deperded on? Could there be any other influence controlling than that represented? as sometimes certain things foretold do not take place at time appointed.

Ans.—The above group of questions, all bearing on the same subject, need not be segregated for reply, we will, therefore, attempt no more than a general inclusive answer.

The Ouija board, planchette, or any other mechanical device, cannot endow any one with | ness and well being here, are evanescent things, tracted. It is, however, frequently the case that "Ouija" is a successful aid to quietude or concentration, and for that reason is a valuable adjunct where people are seeking to re is a finite God; if a finite God, then an end to After we have overcome the darkness of suceive messages from spirit friends, or enjoy all things and an at last. How can we mortals telepathic intercourse with distant acquaint- tell or how can angels know and set the bounds ances yet in the physical body.

or any similar means of communing with the unseen or spiritual state is mental and bodily | ence here and hereafter. repose. Placing one's hands on a board, and quietly holding them there often seems to preifest. One of the greatest drawbacks to psynomena to accumulate and be employed. When Oriental teachers recommend crystalgazing, or even looking at glass balls of variconcentrating their gaze upon some glittering

It is by no means necessary for two or more persons to place their hands on a planchette or Ouija board if one person can be found who is individually well-polarized. William Stead's "Messages from Julia" afford an ex cellent illustration of what one man or woman ist, a man, moreover, of unusually large individuality, can accomplish much more by him- stance. erally, for, though we hear very much about ative-we are greatly misled if we suppose able to make themselves passive at will and cause of things.

equally resistful at will. It is highly important before you give yourselves up to sitting in any way for psychic de

velopment that you should clearly define your | gered, can calmiy work in confident concertvoluntary relations to the unseen state, other- if we are wise—to eurich, improve and vivify wise you may experience much that is per- our churchly organizations that exist, and struggling in earth-life, because it doesn't plexing, as all kinds of influences can come to mould into beauteous unity the nebulous make any difference how people are situated you if your door is open. If you take a strong mass of might be's found within our ranks. while they are in earth-life. They are always | mental attitude, in effect that you are subject | evolving all at last into such brawn and subin trouble, or think they are. They are always only to what you wish to receive, your emana- stance and loveliness that the atmosphere having adversities and disappointments, and tions will afford assistance to unseen friends alone of our churchly embodiments will be as sometimes I think the human soul is so sur. to reach you and communicate with you, and at the magnetic aura of the spiritually perfect rounded in earth-life it is a question what is the same time repel whatever would cause dis being, affinitizing all things desirable, even right, what is justice, etc.; but I feel I would | turbance. It is quite possible that through the talking-board, or when you are simply holdpecially my sister and two brothers, for father | ing a pencil in your hand, you may receive and mother are with me this morning. I also | messages from people yet on earth, correct in every particular, as well as from the so-called departed. It is not reasonable to suppose that the persecution and fleer of the Christian I use the word "little" because I left her oply infallible intelligences can come through when she was only two years old, but she a mechanical device, therefore you must not tion and acceptance of our beautiful living must be now pretty near twenty years old; so | blindly accept or reject but be ever ready to you see I must have been out of the body honestly and fearlessly investigate. If you quite a long time. My husband has joined me | are in an excited mental state, and firmly be also, and is with me this morning. I see those | lieve or greatly desire that something special who are still struggling with the environments | may take place, you may be unwittingly inof the physical, also sometimes surrounded by strumental in causing writing to the effect

When you receive communications of any sort, neither believe nor disbelieve blindly, lie, that mother is with her and them, trying | but take note of them and lay them aside for to sustain them and give them strength to rise possible verification. If two persons are thoroughly harmonious, and they use a Ouija board privately whenever they feel impressed tions ahead of them. Before the summer | to do so, letting no strangers have access to it, that the spirit is helping them, and they will | ment of psychography or spirit-writing. Let feel more in harmony and more contented | anything be written without protest, and hold than they are now. Say for them not to fear | yourselves ready to pass judgment, pro or con, only when evidence is supplied.

Syntactic Spiritualism.

BY JULIA A. BUNKER.

One of our able brethren queries: "After-organization, what next?" "The next" is-if we any way, I think it hardly dignity or policy will—a weaving of things spiritual and the to proselyte by our heels. Many of our good spiritualizing of things physical; an eternity people have suggested church dancing to atof 'thrifty endeavor and rich fruitage. But upon the way we organize, depend the quantity, quality and durability of our churchly dividual taste and social life. Dancing should substance.

Simplicity in organization is most imperative, and we must unify to a solid, sensible, business basis, always avoiding any and every approach to the murrain of ecclesiasticism, whose aggressive corner stone is a lucrative scheme of proselytism. Rather seek ve first the kingdom of heaven: the kingdom of heaven within you, my brothers and sisters, the kingdom of heaven within the church spiritual and the kingdom of heaven within all organized life; then you will radiate heaven, and all things shall be added unto you, even proselytes; for the kingdom of heaven is harmony, and harmony is happiness and prosperity, and happiness and prosperity bring accretions, and accretions to us Spiritualists mean money, churches and proselvtes.

Only three things are necessary to our success in organization: (1) A very simple creed. (Immortality and spirit return is a large enough bundle of beliefs that all will endorse.) (2) A working basis of business. (3) Harmony of action. Given these two tenets of faith, and a parative ease. vigorous business policy, a concord of action, and we can accrue the whole religious world, and become sponsors of a millennial age.

Harmony is a correct balance between things seen and things unseen, a reciprocal action between things temporal and things eternal. Then let harmony be our watch word, and re member to seek harmony, individually and collectively-seek that resting unrest, that flow of soul and tide of music, that infinitely tender, rhythmic exaltation and ecstasy which and simply, and spiritually. come of an opulent spirituality. This, then, is the witching magic we must have and use that will bring us in organization the loaves and fishes, and substance and shekels which we mortals need.

Try the "Magic Staff" of harmony, and the Golden Rule" toward all mankind and things. Everything is as good substance as we human beings, even musquitoes and the infinite variety of other disagreeable pests-disagreeable | a voice low, sweet-and melodious. How true: and pestiferous only from our angle of vision and thinking.

By the way, Mr. Colville seems to think mankind the ultima thule of God's creating, and all other of nature's expressions which we think so beautiful and so indispensable to our happimediumistic qualities, nor does it contain any the accompanying marsh lights of an ignorant magnetic virtues whereby spirits can be at | sinful mortality. But who can tell? If spirits | sun, as we all must stand, some day, someand angels disagree, can Mr. Colville know?

If there is a highest form, then there is a beginning of things; if a beginning of things, there of high endeavor or low degree? The living | bound to the wharf of time; when the twilight The prime requisite for automatic writing, palpitating forms of our physical world are each and all absolutely necessary to our exist-

Each and every physical manifestation has its very roots, rootlets and fibres deep down, vent distractions, and thereby affords oppor- twining around and identical with the genesis tunity for such influences as are present and of man. The air we breathe is even dependent | do with it? Much? Ah! yes, what a promise wish to communicate to make themselves man- upon the rocks of the earth, the herbage of the of immortality at this season of the year is soil, and every living thing inhabiting this globe or universe, for vital strength. The whole universe is a reciprocal, organized, immortal cause 't is said one broke the seal of the sar-

How do we know what organisms circle near us, unseen and outside the ken of angels? How can mortals or spirits know and place the limit of the immortality of things? If immortality is predicated of man, so it is of his

Oh! ye of little faith, less knowledge, and much egotism, how do we know as the vital, soft and clinging atmosphere pulses around us and enriches our life, what radiant, immortal forms of earth's risen vegetation and animal life it embodies? There is no high, no low, no great, no small, no "t'other side the way." We imagine we are ever climbing upward toward can do alone; but it is only fair to remark a goal, but we never reach the topmost round. that comparatively few people possess exactly | A high and a low are illusions-like time and Mr. Stead's qualifications. A trained journal- space. Space, we now know, is not a rold, but will be together forevermore?" Ah! no fear a living, breathing, vibrant, organized sub-

Illusions circumscribe the human orbit, and enthrone man as king; illusions circumscribe | the bulb, which produced it, many others will the vital spark. The human atom is no more that positive and negative are other than unil important than the cell atom of the cryptogam. fiable terms. Polarization is what we need to Normally we, mankind, think from the standemphasize, and that is the harmonious blend- point of illusions, which is right; but we are works be. From the soul's centre, which has ing of positive and negative elements in a ever peering up and out, through the veil of given us mortal life, others will come to take single organism. Well-polarized people are mortal limitation, for the immutable illusive our places when we have gone up "higher."

money and souls. Let our teachers teach the laity the graces that come of harmony with spiritual law, and don't fetter spiritual law by doubtful methods of propaganda. We must each and all aim high for moral levels, then world will be changed to admiration, emulasymphony of knowledge and of us.

And now, I wonder why we must always travel in the footsteps of the calvinistic hierarchs and dub our religious organizations churches? Why must we ever follow the "calf-paths" of Christianity? Don't you think, my fellow Spiritualists, that "Hestia" or "Rhona," names clustering with good-wills, brotherly loves and heavenly joys, would be better; or why not temple? Temple conveys more meaning, has more suphony for us than the word church. One cannot disconnect the word church from visions of:

" Dreadful gleams, Dismal screams. Shricks of woe. And fires that glow. And cries of tortured ghosts."

The church has a grasping, vicarious flavor, not at all consonant with our comprehensive liberality of thought, democratic ways and regency of being. Yes, the word temple is good, and ought to be universally used to designate our places of worship.

As to proselyting, I don't believe in it in the Christian sense or way of procedure, and, tract our and other children, and big folk; but I say no. Leave the vaudeville element to in

be rather a means to the end of physical culture, than a religious tenet.

Be ye perfect, good brothers and sisters, even as the "Great Spirit" is perfect. If we have not spiritual worth we are as sounding-brass and as tinkling symbols, and disorganization

will be our portion.

Another thing I am going to quarrel about. notice in THE BANNER an item essentially this: "Sunday, Feb. 6. Dr. - (the dash is mine) gave us two services," etc. Now, why Dr., or Rev., or any other title? Why not put it plain Mr. Smith, or John Smith, gave us two services on Sunday, etc., and, if one must des ignate his occupation, say: "John Smith, Teacher, or Preacher, or Lecturer, gave two services, etc." Are we always going to parrotize? And again, our speakers complain of a want of money, and I don't wonder they do, for itineracy is costly, and "a rolling stone gathers no moss." The money paid out for travel alone to our preaching fraternity would keep each and all in comfort and com-

Hoeing potatoes is not so bad, I am thinking, in conjunction with ethical teaching, and there are other ways of doing good beside lifting up one's voice in the synagogue. "Not all those that cry Lord, Lord, shall enter into the kingdom of heaven; but they that do the will of the Father." Neither church nor preaching is all there is in the organization of Spiritualism. We need not worry about the "Next" after organization, if we organize properly,

The Easter Tide.

BY MRS. LOE F. PRIOR.

Upon our desk stands a beautiful white lily. sent to us by a friend as a memento of the Easter-time; as its sweet perfume is wafted to us, we can but think how Nature speaks in She glides into our darker musings with a mild and healing sympathy," and leaves stamped indelibly her presence there. How symbolical is this waxen bloom, and what a promise it conveys to us! Out of the cold. dank darkness of earth it has pushed its way, slowly, patiently, until at last, in all its snowy beauty, it stands before its god of day, the where, before the great Creator of life, with the garments of mortality thrown one side. folded up, and put away in earth's sepulchre. perstition and ignorance of this existence; after we have cut the cable which holds us firmly bells have tolled their last peal, and we answer their call, then, like the lily, will we unfold our soul's waxen petals to the sun of our life God, the giver of all good.

You bring a message of the Easter-time, sweet lily? What have we as Spiritualists to brought by thee, bright flower! You say, not legendarily, but as an ever living truth; not becophagus, and "rolled the stone from the grave away," but because all Nature, all lifematerial springs into a newer existence at this season. The clouds and cold of winter have passed away; last year's sweet songsters have returned to their favorite haunts; the earth is sight.

The trees have put on their Easter-gowns, and all spring flowers are holding high carnival. Can you not hear their sweet songs, and the promise of brighter, more gorgeous blooms yet to come?

Listen, do they not say to you, "After the clouds, the sunshine; after the battle of life has been fought, then the sweetness of peace eternal; after the change of the winter death, Life! Life!! immortal, where thee and thine that our souls will vanish into nothingness or sleep the sleep of Endymion. But, like this fair sweet blossom which will fade, yet from spring, and the imprint thy sweet presence has left upon our mind is so engraven that no touch from the brush of Father Time can ever erase it from our memory. So should our lives, our

We leave behind us the stamp of our labors,

lights and shades are well blended, and the perspective clearly marked. But if poorly or badly, what coarse dark lines have we drawn for all who come after us to gaze upon! If we are, as Tennyson says, "heraids of a higher race, should we not prove it by our work? Does not the Easter-time promise us that we may? At this season, when all nature holds her grand jubilee, let us ask Eros and Aphrodite to place their nectar and ambrosia to our lips, so we can feel the true inspiration of love spring into life, that all our labor may be for love, the love of our fellow-man; and if the darkness of Gethsemane be upon us. let us combat our weakness and stand before the light of a newer Easter morn, and with Socrates pray, "Oh! beloved Pan, and all ye gods whose dwelling is in this place, grant me to be beautiful in soul, and all I possess of outward things to be at peace with them within. Teach me to think wisdom the only riches, and give me so much wealth, and so much only, as a good and holy man could manage or enjoy." With this prayer upon our lips and in our hearts, we will win in the race of life, no matter what may be the quest, until at last " Moulded by God, and tempered with the tears of angels to the perfect shape of man," we drop the anchor in the harbor of Peace. Atlanta, Ga., April, 1898, S. E. 51.

"E Pluribus Unum."

Among all the patriotic songs, Captain Geo. W. Cutter's "E Pluribus Unum" strikes me as the most beautiful and thrilling; yet I have not heard it sung for more than a quarter of a century. To be exact, it was in 1871 that I heard it sung for the last time. I then lived in Indianapolis. On a memorable evening in that immemorial year a small party of friends had come to our home to meet the then famous medium, Lizzie Keyser, of Cincinnati. Among. the party was the actor, elecutionist and mu-sician, Prof. W. B. Bonham, who passed to the higher life from London some fifteen years

During the early evening Prof. B. sang the above named song to a guitar accompaniment. Just as he finished the song, Miss Keyser came from the front parlor to the rear parlor, where all but she and a few others had already assembled. Just as she entered the room she went under control of a spirit, and addressing the

singer, she said:
"I thank you, sir, for singing my song, and singing it so well."

'Who are you?" asked Prof. B.

"I am Captain George W. Cutter."

"I am glad to meet you, Captain," responded Prof. B. "I knew your wife, Mrs. Drake, the actress, and have often been on the stage with her." Then followed a pleasant exchange of reminiscences of stage life, etc. This incident seemed to give the song an in-

terest to all present, which we had not felt before. But aside from that I am strongly impresed that "E Pluribus Unum" is superior to even the stirring song of Francis S. Key, "The Star Spangled Banner," or any other patriotic song, and in view of the fact that it is so little known to the present generation. I beg to ask that you print it in the BANNER OF LIGHT, and with this view I submit a copy, obtained through the politeness of Oliver Dit-

37 Worcester Square, Boston.

E PLURIBUS UNUM.

Though many and bright are the stars that appear In that flag by our country unfurled, And the stripes that are swelling in majesty there Like a rainbow adorning the world. Their light is unsulfied as those in the sky, By a deed that our fathers have done.
And their legend as true and as holy a tie,
In their motto of "Many in One."

From the hour when those patriots fearlessly flung That banner of light abroad,
Ever true to themselves, to that motto they clung As they cling to the promise of God.

By the bayonet traced, at the midnight of war, On the fields where our glory was won, on perish the heart that would mar Our motto of "Many in One."

Passed to Spirit-Life.

From her home in Ashtabula, O., April 22, MRS, MARY TINKER.

TINKER.

Maty Pice was born in 1820; in 1842 she married Mr. Chas. Tinker, and for fifty-six years they have lived an exceptionally happy and prosperous life. One child went with the angels, and four—two daughters and two sons—grew to manhood and wemanhood, and are respected citizens.

Mrs. Tinker was a loving and true woman, loved by all who knew her. Her purity of spirit was expressed in her passionate love of flowers, and n any flowers from loving Irlends embowered her grave. She has been a consistent believer in Spiritualism, at a living example that it is most excellent to live by.

An exceedingly large gathering crowded the spacious rooms at the funeral on the 24th, and were addressed by Hudson Tuttle, who, by request, especially dwelt on the beautiful philosophy of spirit existence and the future life.

From his earth home, 42 Clarkson street, Dorchester, Mass., April 30, ELISHA OROUTT, aged 84 years and 9 months.

Mass., April 30, ELISHA OROUTT, aged 84 years and 9 months.

Mr. Oreutt was a consistent Spiritualist from the time of
the Rochester Knocklings in 1848, and his religious faith was
shared by his faithful wife, who survives him. For sixtythree years this devoted couple journeyed tegether over
the roadway of life, and left many a proof of the value of
their religion in the deeds of kindness wrought along the
way. Mr. Orcutt loved his fellowmen, and 1 ever hesitated
to lend a helpine hand whenever he found one who needed
ald. His long earth-life is a record of good works in behalf
of suffering humanity. It may well be said that he reduced
the religion of 8piritualism to practice, and made it the
guide of his every-day life. He was and is a good man, and
has blessed the wor'd through with a he has done for others.
A devoted wife, three sons, one daughter and one brother A devoted wife, three sons, one daughter and one brother survive him. They have the assurance that he is not dead, but only gone home to a better life.

The funeral services were held at his late residence May 2, at which Mr. H. D. Barrett spoke words of consolation to the assembled relatives and friends,

From Brooklyn, N. Y., May 2, MRS. CHRISTIANA S. STARR, for many years a faithful worker in our Cause. The funeral exercises took place from her home, 19 Irving Place, on Wednesday, May 4, and by special request of the deceased were conducted by Mrs. S. A. McCutcheon. The hymn, "The Home of the Soul," was most beautifully rendered by the Misses Malcom, after which Mrs. McCutcheon gave a touching and inspiring address, speaking of the deceased's life and work, ending with the poem. "When I am Dead." The assemblage united in singing "Beulah Land." Mrs McCutcheon brought the services to a close by a soul uplifting prayer, which brought tears to the eyes of every one pre ent. As they silently passed by the casket which held the mortal remains of one who had been called out of her work and away from the circle of her numerous friends in the twinkling of an eye, every one present felt more than ever the truth of the words, "In the midst of life we are in death."

E. F. K. The funeral exercises took place from her home, 19 Irving From his home in Edenwood Avenue, Fordham, on Sat-

urday, April 16, PROF. PATTON SPENCE, M. D., aged 74 years.

The cause of his transition was spinal menirgitis. He studied for the priesthood in St. Louis, but afterward studied law. Abandoning the latter profession, he was graduated from the McDowell's Medical C llege of St. Louis. He became a professor of anatomy at the college, but retired some years ago. Prof. Spence has written several work on insanity and kindred diseases, and was a well known contributor to medical periodicals.

A. K. B.

From Malden, Mass., on Sunday, April 17, JOSEPH H. COT-

TRELL, aged 91 years.

There are few in our midst at the present day who have been firm and active Spiritualists for hifty years. Such was the span of Mr. Cottrell's term of conviction and earnest labor for the spread of spiritual philosophy and religion. In the early days of his work in the Cause many of his so licitous friends fought to turn him from "the error of his ways," but in overy case the would be rescuer was accurally captured by this zealous exponent of the higher truth. His palm was ever open to the needy, and te the hungry of soul his generous heart yielded a prompt bestowal of spiritual comfort.

He leaves an infirm wife, who is tenderly cared for by a loving family. The services were conducted by

April 21, 1898, from the home of Mr. Darling, 53 Marshall street, Providence, where he resided, Mr. Samuel Whip-PLE, at the advanced age of 84 years and 7 months. He was for forty years a Spiritualist, a deep thinker, and stanch advocator of right and justice. He expressed much gratifude for the excellent care given him by Mrs. Darling. No relatives are known.

BENJ. CROSS.

From his home, 3843 Army street, San Francisco, Cal. April 14, MR. NATHANIEL C. MAYO, father of the wellknown medium, Mrs. C. Mayo-Steers, aged 67 years.

Mr. Mayo was for years identified with the Stonebam Ly

Bizarre Psychic Phenomena.

BY M. AUBUHRE HOVORRE.

The event I am about to relate transpired a few summers since, when I was domiciled in Gotham, in that part thereof known as Harlem or Manhattan. My quarters afforded an extensive and magnificent prospect—a vast view of the wonders of this part of the world. At the right, overlooking Morningside Park, Central Park, the Hudson and the Palisades, composing a most lovely, romantic and rural view; while, turning to the left you discover the towering elevated railway vault far away into the heavens at 110th street, and beyond which, as a background, you behold the roaring town, which at night, amid its gruesome lights and shadows, staged a spectacle so visionary and weird, that one could never forget it; all in all presenting to one's right eye a country view, and to his left eye a city view. respectively, as it were, and as though midway between city and country, although I may not say this is true, geographically speaking. This momentous night a full moon brightly

shone through a clear, cool atmosphere, and gleamed in mellow scintillations through the half-opened blinds in my closed and firmly-secured shutters. I calmly and quietly retired, after having bolted and locked my door secure ly, and was directly ensconced in the edifying environs of slumber. I dreamed of my grand-mother; I dreamed long—for hours, I should say, talking with her. My grandmother's death had occurred only a short time since; she was very fond of me, and, I was told, talked of me altogether just before she departed. I was at Minneapolis, far away from her, at the time of her death. Thus I dreamed until something suddenly awayles me (I do not until something suddenly awoke me (I do not know what—it must have been the event's manifestation at the moment I doffed my robes of slumber). I turned toward the light of the window, and lo! behold, what was that standing by the side of my bed, and apparently gazing at the pillow? I touched it; it felt furry. How did it come there? And looking again, in the dim light it appeared like a lion's head and spagger mane. Amazed most sorrely but, not shaggy mane. Amazed most sorely, but not terrified—having been in some degree prepared for the event by previous reading and study of psychic wonders—I bounded to the floor and struck a light (in less time than it takes to write it) to ascertain the precise situation.

And behold, now, oh! ye gods of wonders, what beheld my vision!!! Apparently, was there not my fur rug (that had lain by the side of my bed under a chair, and my tennis shoes on my retiring) standing on end, and gazing at the pillow? What principle was there in it to enable it to erect itself, and stand thuswise unsupported? Despite this evidence I, to assure myself, and make doubly certain that it was not a joke, rushed to the door to discover that it was bolted and locked precisely as I had left it on retiring, in a manner to have rendered it utterly impossible for any one to have entered the room, and to have fastened the door from without—nor did I fail to look under the bed, and to peer into every other nook and corner where one might have possi-bly concealed himself—but nothing was to be found that would throw any light upon the matter; and there, too, were the blinds firmly secured just as I left them, and the window a long distance from the ground, with no fire-

escape in its vicinity.

In conclusion, what could be my résumé but this: that some principle, Soul or Spirit, had possessed itself of that fur mat to thus manifest itself in a manner most positive to me a positiveness which it would have lacked had it come forth in the common garb of ghosts, as but a nocturnal vision. I am accordingly assuredly convinced that my grandmother, of whom I thus dreamed through all the night, endeavored in this manner to manifest posi-tively her presence to me. But lest this were not enough, more evidence still followed, when not enough, more evidence statistic to nowed, when a picked up the rug, only to see it slip out of my fingers by its weight and assume the shape of a human skeleton? And, further, I closely observed the mat to heave up and down for half or three fourths of an inch, or more, and then gradually subsided, as though the life principle were ozzing out of it and vanishing. Is this, too, a coincidence, that a rug should heave and pulsate like an animated form?

Nay, nay, oh! ye doubters of eternal existence, who have not yet found the truth. Nay, the soul does not end with death, nor does it begin with birth. Only the body "begins" and "ends" with "birth" and "death." The soul continues eternally clothing or re-clothing itself in some form, as the life principal in ing itself in some form, as the life principle in an onion, casts off the old form of the onion, and clothes itself in a new form, so do men clothe or reclothe their souls in new forms of life. But when the onion decays, and no new form shoots therefrom, is not then the life-principle destroyed? Nay, for then the life-essence of the onion is converted into gases, similarly as water may be transformed and sent in two different directions, as for instance by heat it may be converted into the form of vapor, or by cold into the form of ice and snow. Likewise men may proceed in two different ways, viz., the form of ethereal and material bodies, or we may say, all may assume either a physical or a psychical body according to the requirements of their soul. All souls, then, we see must have some kind of a body, for a soul without a body is an absurdity, the same as matter without a form would be an ab-

I may close by observing that all individuals of intelligence, who have insight enough into human nature to tell when a person speaks sincerely or insincerely, will require no further

Written for the Banner of Light.

. Triumph of Spiritualism.

BY J. C. BEHNKE.

The Spirit of the Very Rev. Father A. J. Meyer, C. M., Who Passed into the Summer Land on Feb. 12, 1898, Manifests Himself Through an Able California Medium, at 3243 South Spring Street, Los Angeles, at 2:30 P. M., on March

Before entering upon the report of the manifestation itself, allow me to inform those who never had the happiness of knowing the Very Rev. A. J. Meyer, C. M., who this priest was, and why his message is of importance.

The Roman Catholic Church on the Pacific Coast sustained three weeks ago a loss which was the more lamentable because the deceased had become a powerful worker for the cause of Spiritualism, which fact, though unknown of Spiritualism, which fact, though unknown to himself, was evident in all his sermons and instructions. There was nothing narrow, nothing bigoted, nothing "holier than thou" about this man, but truly spiritual, truly Christ-like were his teachings, his example, his life, and the preparation for his flight from

A native of Baden, Germany, he received his early education at home and in France; arriving in America in 1856, he joined the congregation of the Lazarists in Perrysville, Mo., in 1858. He became in succession pastor of St. Vincent's Church, St. Louis, Director of the College at Girardeau, Mo., St. John's College, Brooklyn, N. Y., and after a stay at Baltimore, his provincial changed him to Los Angeles in 1884, where he worked faithfully until 1893, when some one whose jealousy beuntil 1893, when some one whose lealousy became exasperated at his marvelous success as President of the College of St. Vincent de Paul, caused his change to the presidency of the Kendrick Seminary until the entreaties and pressure exercised by his former parishioners compelled his return to Los Angeles, Cal. The attendance of his college here dwindled down during his absence to twenty-tree hors boarders included, while his return two boys, boarders included, while his return brought back the stray sheep in flocks, and the pews of his church filled at once withstrange to say-not Catholics only, but Jews and Gentiles in particular, as his college was

frequented by all.

Such was the love which the people of Los Angeles bore for this man, that the ministers of all denominations, Rabbis included, attended the Pontifical Requiem, during which his eulogist likened the departed to another Christ, while likened the departed to another Christ, like the control of the contro while Bishop Montgomery pronounced his life that of a true saint. All Los Angeles mourned, and true Spiritualists rejoiced because they do not only believe, but they know that the spirit of this exemplary man will live forever, soon to discover the errors of narrow oreeds, and guide his flock through the mediumship of his able pupil and successor. Years ago he de clined the promotion to the Bishopric of Galveston. Texture of the bush of the control of the con veston, Tex., offered him by Leo XIII.; to-day the heavenly hosts welcome him as the true Spirit Bishop of Los Angeles, Cal. His funeral procession was fully three miles long, every obtainable vehicle from this and neighboring cities having been procured. The services lasted more than six hours. The night following his entry in the Summer Land two ladies in different parts of the alter were violated by his different parts of the city were visited by his spirit, the report of which caused joy in spiritual quarters, especially as those two are confirmed Spiritualists, though worshipping in the church of the departed.

Hearing that a well-known medium was in our city, the writer asked a lady friend to join him in a visit to this gifted person, the first professional medium I had ever seen. We were asked to write about ten names of departed and living friends on slips of paper, while the medium went outside. The slips were then folded, and put into my hat, mixed and handed one by one to the Doctor, who had meanwhile seated himself opposite us. Without opening the slip, he pronounced every name correctly, mentioning both the living and the dead, among whose names I put Rev. Father A. J. Meyer, C. M. We received different messages from the others, but as they were personal, I shall only give what we were told to make public. After quite a struggle the following message was given:

a struggle the following message was given:
"I am the spirit of Father Meyer, and come
to thank you, my beloved ones, for remembering me, and giving me an opportunity to say to you that I am with you more than ever. I wish to God I had known more about spiritlife, my people would have been instructed better. But tell them that I shall watch over them and guide them through my beloved successor. May God bless you, my children and my people."

Had the medium seen the names of those we put on the paper, I should have been as skeptical about the genuineness of the spirit message as any man who knows the opposition and derision outsiders will favor this report with; but God is my witness, that this communication was no hallucination, no snare, no delusion, as we had taken every precaution. The sitting took place in broad daylight, near an open

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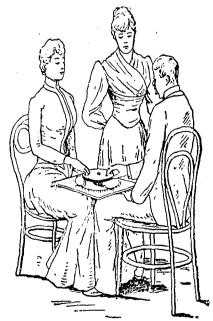
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Directions.—Place the Board upon he laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to take or answer questions, which it will do rapidly by tooching the printed words or letters necessary to form words and sentences with the foreleg or pointer.

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Banner of Wight.

BOSTON, SATURDAY, MAY 14, 1898.

MEETINGS IN BOSTON.

Besten Spiritual Temple meets in Berkeley Hall every Sundayat 10% A. M. and 7% P. M. Speaker and ballot test medium for April and May, Fred A. Wingl 1. Singing, the Ladles' Schubert Quariet, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 sydney street, Station K, Boston, Wass.

Mass.

Basin Spiritual Lyceum meets in Berkeley Hall every Banday at 1 F. M. All are welcome. Bend the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, J. B. Hatch, Jr., Conductor; Mass.

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

**Apiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10% and 7½ F. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture by W. J. Colville, also on Fridays at 7:45 F. M. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday Children's Progressive Lyceum—Spiritual Sunday Behool-meets every Sunday morning in Red Men's Hall, Ill Tremont street, at 10% A. M. Ail are welcome. Mrs. E. A. Brown, Superintendent.

E. A. Brown; Superintendent.

Bwight Hall, 514 Tremont Street.—The Ladies'
Lyceum Union meets every Wednesday afternoon and evening: supper at 6% P. M. Mrs. M. A. Brown, President; Mrs.

Abble Thompson, Secretary.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at all Tremont street. Mrs. Mattle E. A. Allbe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary. The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7% P. M. All are invited. Eben Cobb, President: Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Lamoridge.

Eagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Trement Street (near Ellot street).—Meetings Sundays at 11 a. m., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street. - 1034
A.M., 24 and 75 P. M. Tuesday and Thursday afternoons
at 24. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A.M., 3 and 7½ P.M.; Tuesday at 8 P.M.; Friday, 3 P.M. Mrs. Gilliland, Conductor.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President. Hollis Hall, 789 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

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

J. K. D. Conant's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8½ Bosworth street. Bible Spiritualist Meetings, Odd Ladles' Rall, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10% A.M., 2% and 7 p.M., and Wednesdays

Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Trement street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, 14. Also Conference Meetings at 24 Sundays. Dr. Walter E. Rollins, Conductor. Banner of Light (or 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, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2% and 7% P. M. Mrs. L. J. Akerman, Conductor.

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

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. S. 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 7½. Progressive Spiritualists' Society holds services at lower "Deliberative Hall" Bailey's Bullding, Pleasant street, Malden, every Sunday at 3 p. M. Mrs. Emma Whit-tler, Presi lent; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, May 8, F. A. Wiggin 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. Wiggin read a poem and gave a soulful invocation. Mr. Hatch sang "Only a Thin Veil Between Us." Mr. Wiggin 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, en joyed by all. E. Warren Hatch opened the meeting with a song en itled, "The Holy City," after which Mr. Wiggin 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. Wig. gin 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. Wiggin 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 Mendelsohn's great oratorio in the Mechanics' Pavilion the previous Monday evening, and after a short dissertation upon the moral and therapeutic value of noble mu sic, 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 mohler 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 idelatry by the unaided force of spiritual authority. The "raven" incident gains far more than it loses at the hands of modern research, for not black birds but savage people ministered to the prophet by the brook in time of familie, 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 lect ures at 7:45 P. M., on "Words as Storage Bat-

teries" (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 Brockton at 7 P. M.

On Tuesday, May 17, he speaks in Stough ton, 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.

that, while much of the phenomena accepted by Spiritualists does prove the existence of the so-called dead, a large percentage of these manifestations does 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 il lustrations of people many miles away, who appeared, as Jesus did, when the doors were locked, showing that persons in this physical body have the same powers they have after death.

Boston Payonic Confunence-L. L. Whit-

look, President.—A correspondent writes: The

Subject Sunday afternoon was "Evidences

Dr. Wines made an interesting speech on the subject, claiming that suggestion, or hypnotism, had much to do with these pnenomena, 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 Witcheraft 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 oc cupy the same space at the same time, we must be 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 de velop 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 au dience: Recitations by Israel Neuhoff, Ethel Weaver, Winnie and Silas Jameson, also one by Baby Weaver, who is but two years old; by Baoy Weaver, who is but two years old, ittle 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

vill hold its regular monthly meeting at Mrs. Butler's office.

The Band of Mercy will hold a meeting at

.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.

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.
Wiggin spoke on the question, To him a genius
was any one who found his place in life.
Thursday evening May 10, the Lycoum gives

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 individ-

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 Kran iski, assisted by our President; remarks, Messrs. DeBos, Scarlett, Cowan and Clark, and Mesdames Nutter and Watts; poem, Mrs.

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

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

Next Sunday evening the meeting will be de voted to the interests of the Veteran Spiritua'ists' Union. Madam Baritua, the vocalist who so delighted the andience at the Fiftieth 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 support hey held an en joyable 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 win ter, 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 bear-ing upon the same theme. Mr. Churchill made felicitous remarks.

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

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-Ella C. Wadsworth, Sec'y, writesmet 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

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.

We shall have a patriotic supper l'hursday 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, We trust he will visit us often now.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Mrs. Carrie I., Hatch, Sec'y, writes-held its regular meeting Friday, May 6, at 241 of a Future Existence." L. L. Whitlock made the opening remarks. He claimed that spirit-return was a demonstrated fact; Tremont street, and was called to order by the

Tremont street, and was called to order by the President, Mrs. Mattle E. A. Albee.
In the evening the following talent took part: Mr. Oscar A. Edgerly. Dr. Chas. Harding, Miss Etta Willis, Mrs. N. 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 Mamorial garging. Some of the speak. Charles L. C. Haton. Friday, May 20, we will hold our Memorial service. Some of the speakers will be Mrs. N. J. Willis, Dr. Harding, Mr. F. A. Wiggin, 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 reagaing; Mr. Clark is expected with reagaing. readings; Mr. Clark is expected with us again next Sunday. Don'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

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. Guiterrez President. A correspondent writes: Morning circle opened with prayer by Mr. Arnaud; healing, Mr. and Mrs. Kimball, Mesdames Guiterrez and Lewis; remarks, Mrs. Thompson; tests by different mediums. The battleship Maine was not forgotten.

Afternoon meeting opened with scripture-reading by Mr. Arnaud. Those taking part were: Dr. Huot, Messrs. Cohen, Ibell, Turner, Cowen, Hersey, Blackden and Stiles, and Mesdames Stiles, West, Woodbury, Bird, Smith, Kneeland, Collier and Guiterrez. 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 interest-ing 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 his and Mrs. 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: In teresting meetings have been held by the First Society during April, speakers being: April 3, Mrs. Dr. Caird, fine test work; April 10, C. E. Dane, a local lecturer on Spiritualism from the 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.

complished.

which was successful. May 1, Blanche H. Brainard was speaker, and as usual commanded close attention. May 2, the Ladies' Aid Society held a success-

ful 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 8, Miss 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, tancy 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. Sidie 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. Pettingill delivered two lectures, full of Spiritualism and good common sense, that could be understood and appreciated by the audience present. She

nounced 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 29, 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 subscrip-

tions 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 incorpora-tors are Jennie S. Soper, Emeline I. Smith, Sarah A. F. Willis, Statira J. Hanscom, Lydia Sarah A. F. Willis, Statira J. Hanscom, Lydia Elmira Keith, Mary M. Nichols, Charlotte M. Hartwell, Eliza S. Bradshaw, Elvira F. Si-mons, S. Annie Ackers and Annie J. Banks. According to the certificate of incorpora-tion, 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 afternoon and evening. She gave two short addresses, and at the close of each a remarkable test seance. She made an



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 S, 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 eventing his remarks were based upon the lines: ing 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 Stoffeham, 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 atten-

tion 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 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 F. 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 year plassing and pertinent remarks 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. Kelty, 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 Emanci-pator," 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 Hull.

Lynn. - Geo. L. Baker writes: The Inde-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, 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. 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 Onset; remarks and poem, Mr. Thompson of Charlestown; psycho-metric readings, Mrs. Ella Kimball of Malden, and Prof. Quimby of Boston; remarks, Mr. J. R. Snow of Malden; spirit messages, Mrs. Clara Fagan of Malden; closing address, Mrs. M. . 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: of Malden was our speaker and medium. She The regular services of the Woman's Progressive Union were held Sunday, May 8. at Walsh's Academy, 423 Classon avenue. Congave a number of psychometric readings from articles placed on the table, which were pronounced correct.

Sidering the severe storm, a fair audience greeted Mr. J. C. F. Grumbine at the evening service. The lecture was thoroughly approciated, and justly so. The subject of the dis-course 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 menber, Mrs. Anna Starr, who went to the higher lite Monday, May 2.

The Union held its annual election of officers Thursday evening, May 5. Many of the present officers were reflected for next season, among them our beloved President, Mrs. E. F. Kurth 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. C. 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. Meeting closed by the test medium, Ira 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, 74 Lexingto 1 Avanue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spirituelists meets at the "Tux" edo," 637 Madison Avenue, con ner 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 3% P. M., and Children's Lycoum

FIRST SOCIETY OF SPIRITUALISTS - "The Tuxedo," Madison Avenue and 59th 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.

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

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 leoture, 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.

For Over-Indulgence

Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

Movements of Platform Lecturers (Notices under this heading, to insure insertion the sam week, must reach this office by *Monday's mail.*]

W. F. Peck's lectures in Minneapolis were attended with such success, that his services have been secured for May also. The audiences have been the largest in the history of the society, and made up of the most intelligent class of the community. Mr. Peck's campmeeting engagements are: Onset 17th, 19th and 21st of July, and Clinton, Iowa, the whole of August. A few dates in July are still open. Next season is nearly all spoken for, but a few dates might still be arranged. Address during May, 1124 Hennepin avenue, Minneapolis, Minn.

J. S. Scarlett will speak in Lynn May 13; Portsmouth, N. H., May 15 22, 29; and in Portland, Me., June 5. He has open dates for fall and winter months. Would like to hear from societies. Address 24 Pearl street, Cambridgeport, Mass.

Mrs. Maggie Waite is engaged in Titusville, Pa. for the first four Sundays and Wednesdays of May. She is drawing large audiences and interesting the

Mrs. Carrie E. S. Twing, speaker and test medium, has Sunday, May 15, open for engagement. Address 42 Smith street, Lynn, Mass.

Victor Wyldes of England, trance medium and psy-chemetrist, is desirous of making engagements for spring and summer months. Address 291/2 Market street, Portsmouth, N. H.

G. W. Kates and wife are engaged to hold meetings in Toront). Can., May 15 to 22 inclusive. Their per-mament address is 156 Meigs street, Rochester, N. Y. Oscar A. Edgerly unexpectedly has the remainder of the present morth open for lecture engagements, and will be pleased to hear from local societies for week evening and Sunday work. Address 66 W. 118th

street, New York City.

CUTICURA SOAF

Before using CUTICURA SOAP, my face and hands were just as rough as could be and my face was all covered with pimples. I was un fit to look at, but after using CUTICURA SOAP three weeks, my face was equal to velvet. Feb. 6, 1898. PAUL DUPRE, Chaler, La.

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I was troubled for eight years with pimples on the face. I commenced using CUTICURA SOAP. In a very short time the pimples all disappeared and my skin is now in a healthy condition. JAMES FOSTER,

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THE JUBILEE,

INTERNATIONAL Semi-Centennial Celebration

Modern Spiritualism,

Rochester, N. Y., U. S A.,

May 25 to June 1, 1898. WANTED—at once, the name and address of every Spir-tualist in the United States to complete the Census. For full particulars, address FRANK WALKER, General Manager, Mar. 12. Hamburgh, N. Y.