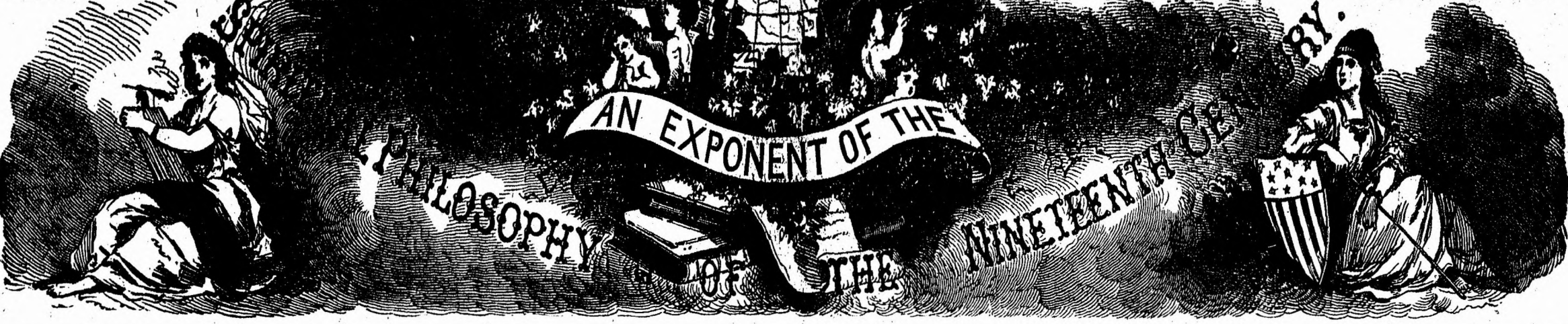


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NO. 13.

THE FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

BY S. J. BIGELOW DAILY, M. D.

Fifty years, oh! morn of gladness,
Half a century's twilight time,
In the mist of darkness, madness,
Growing to the day sublime.

Ere fifty years they had not spoken,
Silence was brooding o'er the deep,
The seal of angel lips unbroken,
Long, long the gods had seemed asleep;

Till o'er the waves the beacon shined,
Whitened the billows with its rays,
Lighting the hearts of darkness blind,
Unfolding glories to our gaze.

Let the beams stream out forever,
Shining on the farthest shore,
Raise no cloud, obscure them never,
Mar their radiance no more.

New dawning of the light of ages,
Of that day that's coming fast,
Propheied by seers and sages,
Sweet day of earth, but not her last;

Millennial strains will still ring on,
A wisdom sounding freedom's bell,
A thousand years, and but begun
The tale of life in truth to tell.

O'er the waters songs are stealing,
A weird voice breathes upon the main,
Across the abyss it comes revealing,
"Peace on earth, good will" again.

The escalade we're raising higher,
Hesperia is smiling in the east,
The orient's lit with amber fire,
And glides the valleys of the west.

Watchmen on the walls have pointed
To the lustre of this hour,
When from the eolian isles anointed
Should come love's scepter and her power.

Fond paraclete, thy advent hail!
Long waited we this day to see,
Now maudlin priests may cease their rail,
And with the creed of heaven agree;

For o'er the waves the beacon shined
Whitens the billows with its rays,
And cheers the hearts in darkness blind,
Unfolds new glories to our gaze.

596 Tremont Street, Boston, Mass., 1898.

The Spiritual Jubilee in Boston.

Extracts from the Address of

HARRISON D. BARRETT,

In Bijou Opera House, Boston, March 31st,
S. E. 51. Published by special request
of those who heard it.

In looking over the history of Boston Spiritualism, I find that the Anniversary was elaborately celebrated in this city twenty-five years ago to-night. Allen Putnam was the first speaker, who soon gave way to the statesman, scholar, patriot and litterateur, Hon. Robert Dale Owen. Mrs. Emma Hardinge Britten, Miss Jennie Leys, Mrs. Helen L. Palmer (now Mrs. Russeguet), John Wetherbee, Dr. H. B. Storer and Rev. Norwood Damon, took part in the exercises, while Mrs. J. H. Conant and Miss Lizzie Doten were unable to be present on account of illness. It was a grand occasion, and the address of R. D. Owen was a masterpiece of logic, eloquence and scholarship. It told of the possibilities underlying Spiritualism, and what it might do for the race if properly taught to the people. It was a rationally religious Spiritualism, and showed well the power of the distinguished speaker as an orator and builder on that memorable occasion.

Of the parties named as participants in the great celebration of twenty-five years ago, Allen Putnam, R. D. Owen, Dr. H. B. Storer and Mrs. J. H. Conant have entered spirit-life. Mrs. Britten, Miss Leys, Miss Doten and Mr. Wetherbee, have all retired from spiritualistic work. Mammoth celebrations were held in all of the larger cities and towns in the United States March 31, 1873, and the brightest minds in our ranks then spoke to the assembled thousands, telling them of the purpose, power and development of Spiritualism during the first twenty-five years of its history, and predicting wonderful things in the next twenty-five years of its growth. In the light of later events these recorded words stand out as grim irony now, showing clearly the futility of human hopes, and almost causing the reader to doubt the spiritual discernment of those who uttered the great prophecies at that time.

A. E. Newton, one of our greatest and most learned men, who was called upon to contribute to the *North American Review* an article upon the subject "Why I am a Spiritualist," who was also requested to define Spiritualism for one of the great Encyclopedias of the times, spoke in Philadelphia on the twenty-fifth Anniversary. He had an audience of great numbers of people, and was roundly applauded when he said "The work for the past twenty-five years has been iconoclastic—for the next twenty-five it must be constructive." What rank irony is this remark as we recall the destruction of the National Association the following September, and the rapid disintegration of the State, local and Lyceum associations that immediately followed! I must be pardoned for again quoting from the erudite Mr. Newton, and I speak in highest respect for him as a man and as a worthy representative of Spiritualism: "It may not be too much to anticipate that the next quarter of a century will produce demonstrations of spirit intervention for the conviction of doubters, and for the uplifting of humanity, as much superior to those now prevalent as spirit photography and partial materializations now transcend the simple raps of 1848."

The demonstrations of spirit-power have multiplied during the past quarter of a century, but in a manner quite different from

what Mr. Newton anticipated. I question seriously whether any manifestation has ever equaled the rap in value, outside of the range of mental phenomena. I cherish the rap, and one positive demonstration of a spirit-rap settles the question of an intelligent human entity outside of the body. I don't believe the rap has ever been, or ever will be, outgrown, so far as its demonstrative power is concerned. Physical phenomena are valuable; they are facts, and I do not question least writing nor materialization; but I must reiterate my deep interest in and respect for the rap that startled the world into new lines of thought fifty years ago to-night. I even go further than this—spirit-photography, as well as materialization, is undoubtedly a fact, but it is not yet scientifically demonstrated, and I must affirm my positive conviction that it is not the quantity of the marvels in phenomena that is wanted, but the quality, upon which truth's temple alone can be builded.

So-called marvels have multiplied during the past twenty-five years—multiplied so rapidly as to delight the gullible, disgust the rational thinkers, and grieve the honest, intelligent believers in spirit-return. Mr. Newton did not foresee the danger to which the Cause would be exposed, when he spoke those words that evoked such great applause in 1873. He did not think that mediumship would become a commercial commodity, to be sold to the highest bidder at prices ranging from fifty cents to five hundred dollars. He did not dream that the love of money and the cupidity of man would cause the mediums to study magic and palm oil the tricks of the prestidigitator as genuine manifestations of spirit-power. He did not foresee that a host of unscrupulous men and women would, when outlawed by all other denominations, rush into Spiritualism as into an ark of safety, where they could ply their ghoulish trades and ruthlessly make sport of human griefs by trafficking with our loves for our holy dead! God forbid that this evil should have ever been presented to the pure and noble soul of A. E. Newton!

In March, 1873, State organization was urged, and an attempt made to revive the State Spiritualist Association of Massachusetts. It was fairly successful, but it was difficult to find men to fill the offices. It was a case of the office seeking the man then, and not the man the office, through means such as would not bear the white light of morality, and the serene eye of truth. It was only by dint of persuasion that Dr. H. F. Gardner was induced to accept the presidency of that Association. April, May and June, 1873, were convention months. No less than sixteen mass conventions and conferences were held in those months alone. The Louisiana State Convention was a large, harmonious body, and it adopted a Declaration of Principles in a platform composed of twenty-two planks. The grand mass convention of May 23, 1873, at Cincinnati, was intended to be national in character, and was fairly well attended. Some twenty States were represented, and quite a large quota of delegates was elected to attend the National Convention in Chicago the following September.

The proceedings of the Cincinnati Convention are decidedly interesting. I quote from Geo. W. Kates, one of its active promoters: "Our State associations do not flourish, and are only active in a few of the States. Our local societies are either inharmonious affairs, because none understand what the positive demands of them are, or they are but feebly supported financially and numerically." That quotation has a very familiar, yea, a very modern sound. I listen, and I hear Geo. A. Fuller saying, in 1883: "Nearly all of our State associations have fallen into shapeless wrecks, or, with a few exceptions, live to eke out a precarious existence. Our local societies are not more firmly established than the State associations are." Ten years apart the two quotations given were uttered, by different men under different circumstances, and for different reasons. Ten years then showed no growth whatever, but decided retrogression was apparent. In 1869 and '70 we find distinguished writers lamenting the appearance of fraud among mediums, and the lack of harmony in the ranks of the Spiritualists. In 1867 the most wonderful prophecies were made by the most eminent men and women in our ranks as to what we should find in the year A. D. 1900, S. E. 53.

In the late sixties and early seventies, the attacks upon orthodoxy were vigorous and many times unjust. Opposition to God in the National Constitution, favoring the equal and uniform taxation of church property, removal of sectarian instruction from the public schools, abolition of State support for sectarian schools, abolition of chaplains in National and State Legislatures, opposition to capital punishment, vaccination, and sumptuary measures that trespassed upon the mental and spiritual freedom of the individual, denunciation of fraud in mediumship, appeals for harmony and good will, for temples, schools, homes for mediums, organization for self-protection and propagandism, a free and rational observation of Sunday, decided resistance to medical monopoly, and all other matters that affected the liberty of the people were then, as now, the subjects for platform discussions. Again, we say these issues have a decidedly modern flavor. Are any of them recognized? Listen—an orthodox journal, dated Aug. 30, 1873, says: "Christians must unite at once, for Spiritualism must be put down." In 1897 we find orthodox writers, preachers and journals repeating the same cry. History ever repeats itself, but it is only in Spiritualism that the

repetition occurs three or four times in a quarter of a century.

From the foregoing it will be seen that something is amiss in our ranks. Why are we harping upon the same reforms to-day that were so vigorously demanded twenty-five, thirty and forty years ago? It is because the Spiritualists have failed to use their opportunities. The tenth National Convention in 1873 resulted in the death of the National Association, killed by the wrath of Almighty God and his angels because of the worship of the false god, Passion, instead of the only true and ever living God of Truth. State Associations decayed rapidly, and died one after another, until in 1892-3 only three of them were left, while in 1873 there were twenty-two or three of them at work. The Children's Lyceum went to pieces; local societies broke up, new ones were formed and went to pieces in scores of localities, leaving Spiritualism in bad repute.

In 1870 there were over two hundred local societies in this country; in the National Spiritualists' Association of to-day there are about two hundred and twenty-five local societies, while in America no less than six hundred and fifty meetings of some kind are held each week under the name of Spiritualism. But this great number does not represent legitimate organization; some of them are of the mushroom order, while others only represent the personality of some medium or other individual seeking a livelihood through the contributions of the public. The Lyceums are far weaker to-day than in 1873. The present National Association is strong in the affections of the people, but is financially a beggar at the doors of every Spiritualist in the land. To-day, as in 1873, nearly every local society is weak financially and weak in numbers, through jealousy, ambition and envy.

But I shall weary you if I go on with these appalling facts. Let us look for causes, and their cure. I must not forget to remind you that in two ways only Spiritualism is stronger than in 1873, viz., in its camp-meetings and its literature. A third way may be urged by many: its influence upon the thought of the day in press and pulpit, but that influence can be traced to the camps and to the literature of Spiritualism. In 1873 there were only forty-six journals in the world published in the interests of Spiritualism, while the number of books was very small. To-day over one hundred papers are issued under the banner of Spiritualism, forty in Spanish, twenty in English, sixteen in French, while the German, Dutch, Italian, Portuguese, Scandinavian and Russian languages represent the remainder. There are now fifty-two camp meetings in the United States.

Now let us consider the present needs for a few moments, and the causes that have led up to them. Lack of proper organization is the chief cause for existing ills. Add to this the itinerancy of our speakers, the premium that has been placed upon fraud, the respect paid to ignorance under the guise of mediumship, and the present dilapidated condition of the Cause is readily determined. The free love issue of 1873 was a blow, because it came from within; but it could have been removed had the lovers of truth rallied around the flag of right and justice. But the curse of free love has been lifted by the light of history, and by the recent actions of the Spiritualists themselves. This question is settled through the utter repudiation of the doctrine on the part of every truth loving Spiritualist. I must here call attention to a sad fact: while free love is dead, we have a graver question to deal with to-day than it ever was: it is the presence of the pederast and the sodomite in our ranks.

Other denominations have them, but that fact does not excuse us as a people. If Spiritualism is to become a blessing to the race, teachers of character must exemplify it by its effect upon their lives. If it leads them to the commission of crimes against nature, then Spiritualism is not worth the having, and it should be destroyed. Spiritualist mothers and fathers, look out for your boys and girls; teach them the purifying influence of angel love and spirit-guidance, and see to it that the virtue, the spirituality and intellectuality of their natures are not destroyed by these criminals, these parasites upon Spiritualism, who deserve to be in prison, where one of them now is, and where he and they should spend the remainder of their lives in the form. Spiritualists, one and all, awakened to your danger, and drive these men and women from your platforms. Make Spiritualism stand for truth and purity, and see to it that your teachers and speakers exemplify them in their every act.

A new era has dawned, and our platform must keep pace with the times. We cry out against the injustice of the world and its intolerance of our opinions. Let us reflect for a moment—the world respects those who respect themselves, and we will never find the human family tolerant of intellectual greatness, of eloquence of speech and nobility of soul. Our platform, then, should reflect purity as the mirror reflects the light. The new age demands a scholarly platform: "Ignorance is the only sin that cannot be forgiven." The King's English should be correctly uttered, because it takes a noble language to correctly interpret the beautiful religion of Spiritualism. There are too many opportunities to-day for education to afford even one of our speakers an excuse for neglecting to fit himself for his work. The plea to let the spirits educate our speakers is the acme of nonsense; it is cowardice; and I hold it to be the imperative duty of every speaker or medium to fit himself for the position he seeks to occupy.

Settled speakers will aid in removing this evil. It is a reform that must come soon; it

has been before our people for thirty years, and is not yet established. It will be the only means of making Spiritualism a power for good in every community, and of aiding in the removal of sectarianism from our public schools. We should labor for schools, colleges, hospitals and sanitariums; for the maintenance of homes for mediums, either by pension or by some endowed institution; for temples or churches, for libraries, Lyceums, Young People's Unions and educated missionaries to carry our Spiritualism to the world. I would also urge that a broad, elastic declaration of principles be published to the world, that other denominations may know that Spiritualism has some definite aims and stands for something in the world.

I would also like to see the new cycle usher in a greater reform work than has ever been done in the name of Spiritualism. I believe in political action; I feel that politics needs the purifying influence of Spiritualism, and we can make ourselves felt in political life if we will only vote as we talk—vote as we know to be right—for principle instead of party. Through this method we can overthrow medical monopoly, capital punishment, vaccination and Sunday laws, as well as all other ulterior measures designed to injure the people. A step in advance is needed, and the fearless advocacy of the Initiative and Referendum will be the means to the end desired. California taxes churches and sectarian school property; this reform was adopted through the potent influence of Spiritualists and Secularists in politics. They made themselves felt.

The one remedy, the one reform, that needs our attention most, is organization—thorough, systematic organization. The new cycle demands of us that we support our own religion by contributing to its maintenance and propagation. Now our meetings are run upon the dime museum plan, with the expectation that a curious public will not only pay our hall rent, advertising and music, but the speaker's salary as well. In some cases, the medium or speaker who does not pay for himself is never engaged a second time by a local society. Let us dignify our movement by removing it from the company of questionable shows, and by placing it side by side with the scientific and progressive movements of the day. This will lead to the overthrow of the frauds and charlatans. They never operate where there is truth, or where virtue predominates. Through organization they can be spotted, photographed, and the public warned of their presence.

Our phenomena need more careful attention in every department of expression. They are not presented in the scientific, educational manner they should be. Quality, not quantity, is now needed, and this thought will bear repetition again and again. In 1870, the spirit-forces were able to place a solid iron ring that was far too small to go over the medium's head, closely about his neck, without cutting the ring, or injuring the medium. This was done again and again in the presence of twenty-five witnesses. In 1874, a six-weeks-old child, the granddaughter of the distinguished Baron Kirkup, Naples, Italy, in the presence of six reliable witnesses, wrote a message in the Italian tongue. In those days mediums courted investigation, and eagerly sought opportunities to prove their psychic powers. For twenty-five years the majority of Spiritualists have set their faces against scientific investigation, and have welcomed anything and everything in the name of mediumship. It is not strange that Geo. W. Childs and many other able men turned away from public association with Spiritualism, because of the failure of Spiritualists to reduce their phenomena to logical, scientific order.

The new age should see phenomena classified, and so studied as to make them the bed rock of the religion of Spiritualism. It is true that spirit-return is a demonstrated fact—it is true that our phenomena can be substantiated, but rational minds must have scientific evidence at all times, hence it will not do to point to what took place twenty years ago as evidence in a case of the present time. The London Society for Psychical Research is fast assuming the place Spiritualism ought to fill, and will occupy the whole ground alone, unless Spiritualists cease their haphazard methods of investigation, forsake the sensational and questionable manifestations for those that rest upon the rock of fact. Spiritualists, let us remove the incubus of falsehood and error, of wrong and outrage, of unquestioning, unreasoning, blind faith, and acceptance of everything that comes in the name of the spirits through mortal organism by making it possible for scientific evidence to be given to the world under the leadership of Reason.

We have not improved upon the investigations of Crookes, Varley, Damiani, Danskin and Kirkup; in fact, we have gone the other way. We have opened our mouths like young robins, and swallowed everything that has by any chance been dropped into them. We have learned to scoff at the big stories in the Bible, yet have calmly said that there was no limit to the power of the spirits, hence could and would believe in everything told of in their name. Out upon this policy! A scientific basis for Spiritualism as a philosophy and religion is an absolute necessity. None other will stand, hence, as our first step, we should reduce our phenomena to orderly form, and proceed to build upon educational cornerstones.

To do this, we must return to the home circle, through which alone a sure foundation can be determined. We have forsaken our home communings, and sought the flashpots of Egypt as substitutes for the sweet solace of spirit-communion. We have placed a pre-

mium upon fraud, and paid for it with our hearts' best blood, with excruciating soul-agonies, and bitter tears. We must issue a new declaration of independence, and hurl back the hosts of darkness now advancing & destroy us. Let us tell the world that fraud must go, and that, fortified behind the impregnable fortress of the home circle, we will defy all enemies of the right by shooting into their souls the bullets of love and truth. Re-establish the home circle—drive out the fakirs with the whip of justice, even if we split our movement in twain. The parting of the ways is here. Slipshod methods have prevailed far too long, and the new cycle demands the building of the temple of the soul out of sound timber, well tempered nails and enduring cement. Let us demand a rational, scientific, philosophical, religious Spiritualism, and say to the world that we have parted company with every form of fraud, blind credulity, complacent ignorance, unavailing speculation, and worship of fads. When Spiritualists have done this, they need have no fear concerning the future of Spiritualism. It will flourish as no other system of thought has ever done, and will become the panacea for man's every ill, the solvent for his every woe.

Suicide.

Self-murder is becoming a species of epidemic, and it cannot be accounted for on any theory of statistics. It has become one of the many unadmirable characteristics of our dying century, and is a striking symptom of the unwholesomeness of much of our modern life.

Formerly the majority of suicides were due to disappointed love, but at present this cause is outbalanced by criminal actions, of which theft is the more prominent. The victim becomes dissatisfied with his or her mode of existence, money is stolen to increase the comforts of life, and life is destroyed when discovery is imminent.

The root of the matter is this dissatisfaction, this unquenchable hunger to increase the comforts of life at any expense. From the strictly moral viewpoint civilization is not entirely a blessing; it has increased our wisdom, added to our happiness and improved our condition; but it has also increased our needs. The necessities of life have multiplied tenfold, the luxuries a thousand-fold. What contented our ancestors no longer satisfies us; equality that has proved so much a blessing has also been a curse; equality of birth has been confounded with equality of possessions. If we are the equals of the rich man, why should we remain poor while he is reveling in luxuries? The communists and the anarchists bear their answer, as have bank clerks, cashiers and dissatisfied people generally.

We live in a transition period, which is always fatal to unbalanced minds. Just now everything is questioned, from heaven down to a weekly salary. Wise men seek for truth and right; they labor, that they may discover and rectify; but their work is necessarily destructive to many cherished beliefs, is necessarily productive of chaotic thinking in the many, who, seeing that some things are wrong, are immediately convinced that all things are wrong. A revolution that ultimately proves to be beneficial is accompanied by a thousand wickednesses born of human devilry, and we are passing through a revolution of the dangerous moral kind, making for right through the valley of darkness, staring skywards with our feet ankle-deep in the mire.

The old prohibitive maxim, that things are as they are because it is the will of God, is no longer binding; we are seeking back for causes that we may change them, and we are standing in the midst of what we have torn down, with nothing but the ground marked out for the new building that is to be erected in the future. The old order has vanished, and the new is not yet ready for practical operation, and so our half-blinded eyes see nothing but disorder. What wonder, then, that each man should endeavor to be a law to himself; what wonder that the unthinking, fleeing from the traditions of the past which supplied them with ready-made thoughts and morals, should in their freedom revert back to the condition of savagery, and clutch eagerly at everything that attracts their curiosity and greed. If it is no longer true that heaven itself has forbidden theft, if it is true that all men are equal, and that things have made themselves, is not possession an ample proof of ownership and its own defense? The well-balanced mind submits to principles that are right should all else be wrong; the ungoverned mind sees nothing but its own desires, and gratifies them at any cost.

Life itself ceases to have any sacredness since it has lost its sacred origin; if there is no reward for good, no punishment for evil deeds, if earth-life is the only life with which we are condemned, why remain after we have played our cards and lost? Who would grunt and sweat under a weary life in the absence of that dread of something after death? The bare bodkin speedily answers that question, and we read of another suicide.

It is unmistakable that our suicides are victims of the epidemic of our ever-dissatisfaction. The disease is old, the method of curing it, or rather of escaping from it, is new. It is minds unbalanced by the transition period through which we are passing, who have lost the distinction between right and wrong, who dare all through a wrong theory, that find rest by adding self-murder to their other crimes. What shall we call the last half of our dying century—an era of egomanias, or the Age of Suicides?—Exchange.

Written for the Banner of Light.
THOUGHT.

BY MRS. D. S. RICHARDSON.

As the flow of the smooth gilding river,
By moonlight or sunbeam caressed,
Beams on the beautiful Giver,
Bright drops to the ocean's broad breast;
As the zephyr, that never reposes,
But seeks amid groves something new,
Comes laden with odor of roses,
Inhaled as it slipped the bright dew;
So Thought, with her light noiseless measure,
And laden with perfume of love,
Comes bearing the coveted treasure,
Fond whispers from loved ones above.

As the eagle, with broad, soaring pinions,
Mounts upward, all fearless and free;
Now circling the starry dominions,
Now plunging far downward in glee;
As the lightning, whose quick, lurid glances,
And far-reaching arrows of light,
Across the broad firmament dances,
Nor stays in its magic's flight,
So Thought, with a speed without measure,
Mounts upward on tireless wings,
Roams fearless the deep vault of azure,
And feasts on invisible things.

Again, like the mad roaring billow,
Towering upward, and scattering its spray,
Now making the ocean its pillow,
Now rushing again to the fray;
Or, like the wild hurricane's rattle,
That sweeps over woodland and plain;
Now meeting the forest in battle,
Now crushing the weak reed of grain;
Thought comes with the mad waves of passion,
And towering ambition's hot breath,
And all are engulfed in an ocean
Of discord, disunion and death.

A Voice from the Past.

(By the kindness of Bro. Charles Shepherd of South Deerfield, Mass., we are permitted to place the following letter from Dr. S. M. Blake of Bellows Falls, Vt., before our readers. It was written nearly forty years ago, and was intended for the *Bellows Falls Argus*. In this year of spiritual Jubilee, it is well to re-read some of the sayings of the pioneer Spiritualists, of which class Dr. Blake is a worthy representative.—ED.)

Mr. Editor:—My attention has been called to a writer in your issue of the 8th inst., who signs himself "Nemo." The article contains some pretty hard sayings, but no harder than what might be expected from one who is so deeply in the fog concerning spiritual belief. I perceive the article has a strong clerical savor, and therefore I shall not attempt a formal answer, choosing rather to give some general views of a Spiritualist, and let the readers of your paper pass judgment as they see fit.

The writer of this article professes to be both a Bible believer and a Spiritualist. He is a Bible believer from a necessity of his nature, and a Spiritualist on account of having investigated its claims. He will not consent to be responsible for what others believe or say, neither will he consent to be considered as speaking for Spiritualists generally. Men may be Spiritualists, and not all believe alike, as they may be of the Protestant faith, and yet differ enough in the details of their faith as to be consistent Episcopalians or honest Baptists. Occupying different standpoints, men differ in opinion on various subjects. They will not see alike, neither will they think alike; and hence we find a diversity, and often a great warring of words, that distract towns, states and nations. Let him who is wiser than all who have gone before, suggest the remedy. I shall not attempt it. But, kind reader, have you ever attempted to take a calm, intelligent survey of the past history of the world with reference to the origin and development of religious ideas? What mental deformity meets our gaze at every step, what contrasts of human greatness with human weakness, and what varied and wonderful manifestations of man's religious endowment!

Then what a fact, that at no period of the world's history have the nations of the earth been united or agreed in their religious faith or modes of worship! Six thousand years have passed over our heads, and humanity is crying still: "Show us, if thou canst, if man is immortal, and what is his destiny!" All have looked for a satisfactory solution of the great problem, but few of earth's children have found the needed evidence. The world has not lacked for religious systems, nor for noble and self-sacrificing men to teach and promote their cherished views. Unfortunately, as it would seem, each system has had its mixture of truth and error, and we naturally ask, "Will this state of things always exist?" In my view it will, for I have no hope or expectation that it will ever cease while men continue to be born on the earth. The very laws governing man's mental and physical organization, it appears to me, will ever forbid such an experience of the human family as one universal religious faith. By the terms "religious faith," I would not use them in the sense that would make all men in the United States Christians, because the Christian religion is the prevailing religion of the country, but to express more definitely man's ideas of God, his duties and his obligations to God and his fellow-men. In all ages of the world men have had their teachers and their oracles, and a degree of sacredness has been attached to both.

Men have been deified; gods of wood and stone have been worshipped—worshipped, I doubt not, with as much honesty of heart and sincerity of soul as was ever the Christian's God. And I think the time will come when the Christian's God of the present day will have no more semblance to the God then worshipped than the heathen's God of former times has to the present Christian's God. It is evident to me from what I can gather from the past, and the workings of my own nature, that man's ideas of God are always in accordance with the notions he has imbibed from the teachings of others, and the construction he is wont to put upon the moral and physical phenomena passing before him. And that just so far as man's intellectual powers are developed, and the reason and intuitive faculties of his nature are unfolded, in the same degree will the standpoint of his observations be elevated, and he be enabled the more clearly to comprehend nature's laws, and to read with more perfect vision that book on whose countless pages the author has written with an impartial hand the attributes and distinctive characteristics of his own nature.

Therefore it is not for me to blame the heathen for worshipping gods of wood and stone, for I think they did just as they could under the circumstances. They worshipped according to their highest conceptions of duty and deity, and so I believe it has ever been with every people and nation under heaven. The Bible is not lacking of evidence upon these points, and I think the impartial theologian even, would be constrained to admit that there are

diversities of character given to God by Bible writers themselves, showing plainly that they differed not only in their conceptions of duty, but also of the attributes of deity.

And is it not plain to be seen at the present day, that in every division of the Protestant Church the worshippers indicate in their living and in their lives, their prejudices one toward another and their modes of worship, that they are not all worshipping one and the same God! So it looks to me, and when I see such confusion in every direction in our own country, leaving the still more striking examples of other lands entirely out of the count; and when I reflect that all go to the same "infallible guide" for religious faith and practice, I cannot escape the conclusion that either the Bible is at fault, or that we have got too many "blind guides," or blind leaders of the blind, in our own day. Now, reader, I will be frank and confess everything "confessional," that as a Spiritualist, though in my individual capacity, I think the Bible as it now reads, or the construction given to many of its passages by the theologians of the times, is not entirely faultless. That many passages in going through different ordeals have been warped and distorted, though innocently it may have been, until they neither agree with the general tenor, the observations and experience of mankind nor the unchangeable laws and truths of science. And is it a matter of wonder that these distortions and bad renderings should have occurred? Nay, the wonder is that there are no more of them, for when I reflect with what idolatrous sacredness the books of the Old and New Testament were originally held and the different systems of religious faith under which different versions have come to light, and different translations made; also the rules and directions required to be followed in translating, as under King James', in 1604, viz: *Church was not to be translated congregation*, and "when any word had diverse significations, that was to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith."

I say, when I reflect, that the Bible, or the Word of God, by his prophets and seers, has come up to us through ages of darkness and superstition, and has been all the while subject to the "powers that be," I cease to wonder at its imperfection, but do wonder, on the other hand, that any man, or set of men, under the light of the nineteenth century, can, without reservation, feel to heap upon him epithets of "infidel" and "unbeliever," who has sufficient charity for the members of his race as to regard them all as mortals, and therefore liable to err, even in the responsible duties of translating that "Word," which was to be our "guiding star" in this life, and a beacon-light to tell us on which shore is the haven of eternal rest.

Now, although a Spiritualist, and believing the Bible to contain many imperfections, I do venerate the glorious truths it contains. I feel that it is preeminently the book of books—containing a revelation of the divine character, and of his gracious purposes concerning the children of men. It makes known to us those duties, and unfolds to us those truths and principles which are designed for the sanctification of each individual heart. There is truth—holy, divine, inspiring truth—in its pages, but it has flowed through the channels of human frailty and errors, and there, as well as elsewhere, man is called upon to exercise his God-like powers—his reason—in the separation one from the other. Separate the superstitions from the rational reverence for this book, and Spiritualism, I think, will be found not to contradict a single truth recorded in it, but to cast light upon its every page and remove the clouds of obscurity that enshroud its most clear and satisfying disclosures. Spiritualism will not, then, invalidate a single truth recorded in that book, but will teach men to reverence the God of the Bible, the God of truth and love, and to throw light upon many dark passages; harmonize many apparent contradictions, and separate the divine impressions found upon its pages from the human ignorance and passion that have often clouded that impress under creed-enactments and revengeful imprecations. It will show that those portions of the Bible that bear the stamp of divine revelations, neither contradict each other nor invalidate a single item of modern spirit-teaching. It will make the spirit of Jesus the standard by which to judge of all the teachings of all prophets and law givers of preceding creeds, showing it as it is declared to be—the first and the last, the beginning and the end, the spirit of all prophetic and apostolic teaching.

That the Bible teaches the doctrine of spiritual intercourse with man, who can doubt? Human spirits, called angels, appeared to Abraham, with whom they talked, walked and ate; to Lot; to Jacob, with whom they wrestled; to Joseph; to Moses; Joshua, Manoah, David, Isaiah, Jeremiah and Micah. "The law was given by angels," said David and Paul. God appeared to Moses in a bush, "by an angel," says Stephen. Christ gave the revelation to John by an angel prophet. Paul declares that as a "cloud of witnesses" they are in array around us. The birth of John and Jesus was announced by them. Jesus consults two of them upon the Mount of Transfiguration, and is attended, he says, by legions of their shining hosts. They announce his resurrection, and promise his return. They deliver Peter from prison, and beckon Paul to Macedonia. They carry Philip to Azotus, and deliver the apostle to the Gentiles from shipwreck. One of their number, a prophet, a man, who had passed out of the fleshly form, gave the symbols of the book of Revelation to John. The apostle was ready to fall down and worship him as Christ or God, when he said: "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets; worship God." With all these facts before me, in my Bible—and these are only a few of what might be presented—I ask who shows the most rational reverence for their truth, Spiritualists, or those professed teachers of Bible theology who deny the possibility of angelic intercourse with men? I have feelings on this subject, and when I reflect that long before Modern Spiritualism was known, I used often to hear from the pulpit that the appearance of angels among the ancients was an ordinary occurrence, I cannot see why, if they then believed such sayings and now doubt not the record, that all at once their lips should become sealed to such utterances. I believed them then, and my faith has not been changed by becoming a Spiritualist. The mind of man is the same, and God is the same, and therefore I cannot deny spiritual intercourse to this or any other generation.

But for entertaining these views, and expressing them, Spiritualists are derided, and in many instances treated with contempt. But what matters it? Some of the greatest lights that have ever appeared have been called infidels, though they are now almost deified. We remember that a few years ago the science of phrenology was a terror to the churches—infidelity of the hottest stamp, that the pulpit throughout the land resounded with lamentations loud and long, on account of so great an enemy coming within their borders. Loud and eloquent appeals were made to the faithful not to have anything to do with it, for it was all of the devil. Subsequently animal magnetism came up, and that was opposed with equal vehemence. Clairvoyance, with its kindred phenomena, was a demonstration that Beelzebub had broken his chain, and was about to make war with the saints. Well, a little more familiarity with these many-headed monsters, have shown them to be no devils at all, but truths, valuable truths, interesting and sublime, alike harmless for all to fondle and embrace. I need not say that the pioneers in the sciences of astronomy, geology and chemistry were branded by a bigoted priesthood with the terrible names of "heretics" and "infidels," on the ground that their discoveries contradicted the Bible. It is a fact which should be remembered that "new truths or principles," that is, truths or principles when newly unfolded to man, are almost sure to be pronounced "moonshine," "impossibilities," etc., by the wise ones of the earth, who cannot bring them within the scope of their preconceived notions, or make them square with the rules of their "logic." Each has had to fight its way through an army of logical and theological "giants," quite as formidable as that which now opposes the spiritual philosophy. I do not mention this fact to complain of it, as it is a part of the divine constitution of things that it should be so. The human mind advances gradually from lower to higher attainments, from grosser to more refined conditions. All new born truths while they lie in the manger of poverty, and are wrapped in the swaddling clothes of unpopularity, and have a home only among the outcasts, are sure to be rejected by the rabbis of learning, and to have their lives sought by the Herods of power. Future ages may see that some, at least, of the stones that are rejected by the builders of our day were indispensable to the foundation of that grand Temple of Truth now being reared.

DR. S. M. BLAKE.
Bellows Falls, Vt., Sept. 13, 1859.

A Lucrative Conspiracy.

BY C. FRENCH.

It would appear, from the malignant bitterness with which the clergy assail Modern Spiritualism, that there is a genuine vitality in the movement, and that its phenomena are attracting the attention of the educated classes. It has been truly observed by historians of eminence, that the tendency of civilization is invariably in the direction of truth rather than error, and hence it may be justly inferred that the revelations of Spiritualism, as well as the discoveries of science, are creating new modes of thought, which render ancient creeds lifeless and inoperative.

This is undoubtedly an age of facts and investigation, when dogmas requiring great belief and little knowledge, must give place to religions that have reason and evidence to support them. The man who receives, with childlike docility, assertions and irrational dogmas from another man, no wiser than himself, is now regarded as one of very mediocre ability and quite behind his time in knowledge. "Let the most egregious lie," said a great politician, "be repeated for a year, and it will be universally believed," and thus the vitality of the preposterous fictions which are delivered from the pulpit can only be accounted for on the assumption that custom and early education has the power to steep the human mind in that deadening superstition which turns a deaf ear to all reason and evidence. There are, on the other hand, many conscientious Christians and scholarly divines who, trembling before the authority of the church, wholly disbelieve the horrible and repulsive doctrines advocated by the clergy, but from motives of self-interest close their eyes to the deception and resist its contemplation. Again, there is a great number of self-elected saints, who would on no consideration abolish hell, annihilate the devil and relieve unbelievers from the certainty of everlasting damnation. In this latter statement there is not a tinge of exaggeration; in fact, that once popular preacher, the Rev. Jonathan Edwards, with that cold-blooded intolerance for which he was distinguished, declared from the pulpit that the greatest happiness of the elect in heaven would be in witnessing the torments of the damned in hell.

A clear-cut and simple idea respecting another and higher life, the orthodox clergy as a rule abhor, and denounce it as a heresy against the doctrines of Christianity. According to the gloomy and austere faith of the church immortality is to be expected only after that remote and indefinite period popularly called the day of judgment, when human bodies, whose component parts have been long absorbed into numberless other bodies shall rise again. It is impossible to conceive how any person can believe in this absurd and impudent fiction without giving up his claim to be a rational creature. No circumstance could be more utterly destitute of possibility than the resurrection of a body from which life has become extinct.

It may be affirmed, within a very small limit of error, that there is no part of history where the spirit of mendacity has been so active as in the transactions of the Christian church. Those who have read the history of the middle ages with discrimination, know that the leading dogmas of to-day have come down direct to us from Popes and Cardinals so corrupt that nothing among them was so rare as morality, and nothing so vague as the distinction between right and wrong. Their lives are among the most infamous pages in the whole range of biography. Under their despotic authority Christianity was shorn of all its moral splendor, and converted into a mighty engine of extortion. One of the Popes declared, with brutal frankness, that Christianity was nothing more than a profitable fable for replenishing coffers which extravagant sensuality had depleted. Yet, strange to say, it is the degrading absurdities concocted by priestcraft, that find most favor in the eyes of the modern divine; he teaches his congregation that absolute faith in them is a sign of a great and saintly virtue, and disbelief in them an unpardonable sin.

We have been taught, by long experience that there is probably no form of delusion

more prevalent than that which induces feeble-minded people to believe what they wish to be true; hence that monstrous and irrational doctrine of, what may be termed in vulgar parlance, "white-washing," or the remission of sins, is the most popular. It has proved a mine of wealth to both Protestant and Romish churches, and furnishes an excellent example of what the knavery of some men can contrive, the ignorance of others accept, and both together establish, in spite of the first principles of reason and justice.

It is for holding up this, and other grotesque extravaganzas to public contempt and derision that Modern Spiritualism has incurred the vindictive hatred of the clergy; they have reviled it from the pulpit, and slandered it in the household; they have hurled at it so many terms of scurrilous reproach that those who are suspected of entertaining any of its truths, are regarded by church-members as persons of unsound mind and immoral proclivities. Under these circumstances it is not going too far to affirm that the old spirit of intolerance, that caused witches to be burnt alive, has lost none of its intensity, and that the persuasive thumb-screw and the convincing roasting jack would be again put in active requisition were not the orthodox clergy subject to the wholesome restraint of an enlightened public opinion.

It is difficult to avoid the suspicion that the promoters of the Anti Spiritualist Association, from motives of self-interest, are taking advantage of the popular fermentation aroused by the clergy. Looking at the matter with the eyes of average common-sense, the scheme is certainly not free from the flavor of a financial speculation. In the immediate prospect of getting hold of unearned money, that can be handled without question, and pocketed without discovery, the motive for so much religious zeal is not difficult to understand. As the Fenian head centres some years ago promised their dupes to "bring England to her knees," so likewise are certain gentlemen in black expressing the confident expectation of "stamping out Spiritualism."

It may, therefore, be urged, at least with plausibility, that large sums of money will be collected from fanatical church-goers, under the full persuasion that they are helping the clergy to fight the devil. It may be further assumed, with an equal show of reason, that every effort will be employed to secure statutory enactments of extravagant severity against mediums and others directly connected with Spiritualism; and so long as Presidents, Treasurers and other salaried functionaries of the Association find persecution a profitable vocation, the war against Spiritualism will be waged with fury and devotion. There is truly no limit to human credulity, and annual reports of prosecutions, fines and imprisonments of mediums will, no doubt, stimulate the liberality of fanatical contributors.

There is, at present, a confused notion in the minds of many Spiritualists that the invisible powers that preside over Modern Spiritualism will not permit an issue of such far-reaching importance to be seriously interfered with by fanatics and charlatans; but this is only reasoning for simpletons. It cannot be assumed, with any semblance of reason, that work which essentially belongs to mortals will be performed by the intervention of spirits.

Experience has fully proved that men must either defend themselves from oppression or suffer the consequences of cowardice. Humility creates oppression, and so long as the patient will suffer, the cruel will kick till the year ten thousand and one.

Spiritualism is, no doubt, drawn upon broad and simple lines, and no one acquainted with the evidence upon which it stands ever thought of questioning its truth; but its adherents have scarcely comprehended the imperative urgency of organizing for the purpose of obtaining the same recognition that other sects have secured after ages of bitter contention and resistance.

Spiritualists have, doubtless, a deadly enemy to contend against, consisting of a large section of a community who think nothing cruel or criminal that tends to promote the interests of their church. It has passed, indeed, into an axiom, that there are no limits to the baseness and malignity of fanaticism, especially when incited by crafty ecclesiastics who live in ease and comfort by trading upon human credulity.

It may, therefore, be with confidence affirmed that a duty—a clear and sacred duty—falls upon Spiritualists to organize against an Order whose selfishness and spirit of intolerance has for ages retarded the advancement of civilization.

Is Spiritualism a Religion? A Conclusive Answer.

BY SILAS BOARDMAN.

Let me, once for all, assure everybody that this essay is not instigated merely by a spirit of opposition, nor by one who assumes a know-it-all position. The essential postulates here taken have never, to my knowledge, been successfully answered except in the affirmative, and I do not think they ever can be. There is plenty of room for the writer to be instructed, and accordingly he makes sweeping statements only so far, or in such direction as he feels warranted by the possession of absolute data. The burden of proof is clearly on those who take issue with me, and I would say to them: If you have such proof, for humanity's sake, for God's sake, and for your own credit, do not withhold it any longer from a world that is to-day, without a well-known exception, living on a basis of mere opinion.

Outside of Spiritualism, perhaps we have no higher authority against religion than Robert G. Ingersoll. But among all candid, intelligent people it is admitted that Mr. Ingersoll demonstrates nothing beyond the well-trodden periods and swelling hyperbole of a beautiful rhetoric; and proof is what we are after now. Dr. A. S. Hudson of California may be a scientific man, as he is candid, but, while openly assenting to the spiritual hypothesis, he comes before the world as an uncompromising champion of a philosophy which seems very materialistic. And while he admits the materials that constitute the universe, he thinks they have not been very well put together. I do not see how it is possible for a true reasoner to trace any other inference from the two gentlemen just alluded to than a condition of pure anarchy.

As the statements of many Spiritualists have embodied a poorly-concealed leaning toward anarchy, it will hardly be denied that this essay is strictly in order, and should be subjected to the scrutiny of an analytical public without further delay. As you may see by the headlines, I herewith offer a conclusive

answer to the question: Is Spiritualism a religion? It sounds assuming; but before you denounce it, take notice that it is the assumption of knowledge rather than opinion, and that you are not asked to adopt it without evidence. The critic will be quick to advance an opposite opinion upon an inward chuckle that his opinion is as good as mine. And so much I must concede. But is it not easy to offer your adverse opinion when it is clearly your privilege to acquire the infinitely better equipment of absolute knowledge?

On the question before us Spiritualists are divided; and, while of all people on earth Spiritualists should give a cordial reception to real evidence, this very division is a standing witness of the fact that neither side of the division has anything better than the evidence of opinion to settle one of the great and vital questions of the day. Really, I have some sympathy for the critic who shall say that the preamble is the better part of this discourse, for I have learned in the school of life that what is evidence to one is not always evidence to another; but this is simply because he does not fully see it. It is not my intention to make a perpetual parade of the fact that I am not conventional. Hence the statement that to be sure of a ready hearing, one must first have a name engraved on a banner (will not the BANNER OF LIGHT do?), the banner on a staff, the staff on a monument, the monument placed on the immovable basis of a pedestal that has been built by the love and intelligence of a grateful people.

To begin our discussion in a logical manner we must stipulate what we mean by religion. We will not mystify and cover up anything with a parade of Latin. To paraphrase a lesson of childhood: "Religion is some law, more or less general, by which custom recognizes the relationship between man and God. Religion implies the two corollaries of God's existence and man's immortality." So, it is quite consistent for those who deny the existence of a God to say that Spiritualism is not a religion. On the other hand there is a minority who call themselves Christian Spiritualists and Bible Spiritualists, who in their own mind clearly see the religion of Spiritualism, but whose views of the science are still enveloped in the dense fogs of undevelopment. The popular Spiritualist, with barely a superficial knowledge of spirit-life and communion, repelled by the salient features of old-time superstition, as an extreme, has on the principle of reaction, gone to the opposite extreme. Without a glimmer of intuition or true science for his guide, he has jumped to the conclusion that there is no God but Nature—of which he is an integral part, and therefore the only God for him to worship is within himself. It is thus he reads the twenty-first verse of the seventeenth chapter of Luke. "The kingdom of God is within you."

With more time and space I would like to elucidate this point. The hypothesis of a kingdom pre-supposes there is a king. In the service of this king your work is for the growth and development of the kingdom, not the king. He is already developed. You can do nothing for him except as it may be done by working for the advancement of his realm. For these reasons you may say this is not an essential question. But the true Spiritualist cannot afford to say that the real truth in this matter is non-essential. In order to reach the pith of our discussion we must pass along.

Spirit Wm. Barron says, "Spiritualism is the science of right living." A literal definition of the word is: the state of being spiritual. In the parlance of orthodox, Spiritualism and spirituality have practically the same meaning, and imply the predominance of the moral faculties over the animal and intellectual. But, in the parlance of Spiritualism, we must call things by their right name, and proceed, without fear or favor, to present the real truth. You and I are spirits—no more, no less; and our decarnate friends are spirits, no less, no more. Then, without any tergiversation or wabbling whatever, our faculties are all spiritual faculties. And Spiritualism implies the true growth and cultivation of all these faculties. As some things that I am going to say now are demonstrated elsewhere, the burden of proof is on those who, knowing nothing of the science of human nature, deny its absolute corollaries among which are the existence of the infinite God, and the immortality of man.

This brings us to the question of religion. The professed liberal, who is afraid to look orthodoxy in the face, is no less a rabid extremist than the most fanatical slave of superstition. Henry Ward Beecher, in a message through the mediumship of George Cole, published in the BANNER OF LIGHT about two years ago, said: "Without the restraints of religion our cities would become pandemoniums of vice and crime." I quote this merely as corroborative evidence, for it is true; and the would-be anarchists, who are denouncing religion and God, should pause in their headlong unsophisticated exhibitions of unadorned ignorance, put a curb on their audacious intuition, till they learn what intuition is, and study their own nature until they can speak from the standpoint of knowledge rather than opinion.

And they will learn, first: That faith, hope, love, justice and veneration are actual constituent principles in the human constitution; and second: That religion is the legitimate exercise of these faculties; and that this exercise can not be eliminated from the true path of human progress. Our hope, to realize in the infinite future the ineffable beauties and glories of true progression; our faith, in the infinite Wisdom and Goodness and Power who presides over all; our love, which inspires to a perpetual effort in assisting others to go with us on this wonderful pathway; our high and innate sense of the duties involved; our inherent reverence for this universal government and him who sits on the throne thereof; him whom we can only describe as the acme of perfection; these are the only religion possible to humanity, and these are the religion of Spiritualism. Without them you cannot even grasp the alphabet of Spiritualism. And for God's sake, and for your own sake, I hope you will no longer deny the religion of Spiritualism.

But, is Spiritualism a religion? This seems to me like a question for private solution. Mere science does not seem to me to be a religion. But Spiritualism includes all the religion that there is. Superstition is not religion; it is simply the exercise of faith without the guidance of reason. And Faith ranks higher than Reason. Metaphorically Reason is a lantern without which Faith is in the dark and cannot go. To me the entire universe is an infinite science, and we have all space for a room to work in, and all eternity for the set time in which to learn the lesson and reach the end of infinite progress; and to separate true science from true religion seems to us an impossibility. Hence, while I hold that true Spiritualism is true religion, I insist that religion is a fact, and not a fallacy, and that without it Spiritualism is but a vague outline of a science that falls here to find a tangible foothold, and is making vain and forlorn efforts to chuckle over a prospective revel of anarchy over there. Accordingly, without further qualification, the conclusion of my argument is that Spiritualism is a religion, and the only religion.

Written for the Banner of Light.

HOME.

BY MRS. C. A. FARRON.

I stand 'mid common things of life,
Pots, kettles, dish and spoon,
And close I find at my right hand
The duster and the broom.

Time was, the time we call the past,
When drug'ry these things meant to me,
But now through them I worship God,
Because their meaning I can see.

Worship is service tuned to love,
On earth or in the heavenly sphere;
Worshiping God is helping man
To do his best right here.

I consecrate my power to use,
Love is my beacon light,
And whatever my hands may find
I do with all my might.

And I have learned, and proved it true,
That each day we may see
A fair, bright bit of heaven's blue
Wherever we may be.

What though possessions are not large,
And income is but small,
From center to circumference
Love triumphs over all.

Homes a nation's stronghold are,
With little children blest,
Homes a part of heaven are,
Where the aged ones may rest.

I cook and wash, and iron and mend,
My work's divine to me,
For if I'm true to love and home
I serve humanity.

Leaves From a Dreamer's Diary.

BY A. W. RUSSELL.

The inner world is fairer than the outer one we look upon. It is the realm of the ideal. The genius of Poetry haunts its sunlit paths. There imagination rears her airy towers. In shady nook sits Revery with folded hands and dreamy eyes. There Hope and Faith walk hand in hand, and Aspiration kneels in prayer. It is the realm of the higher real, and bathed in light down-flooding from celestial spheres. Its clear skies mirror for us the soul of things. We read there a prophecy of things to be. There rises the mount of Vision whose heights command the universe.

Wherefore the world's strife and unrest? Instinct driven, it struggles to attain the ideals dreamed by a few great souls. Progress follows in the path of the seer.

But you tell me "it is a land of deceit and enchantment; that it is filled with the grotesque creation of fable and legend." There are gleams of truth distorted in our murky air. Whatever is cherished by the heart can not be wholly false.

I have lived much in this fair world. Gladly do I resign myself to its spell and conjure up its shifting panorama. Without are care and toil; within dwell calm and contentment. There is treasured the world's excellence and perfection. There glow the faded dawns and sunsets and bloom the flowers of forgotten summers. From its gardens flow living waters, rejoicing the world like the parted rivers of Eden.

Why should I not love my Dream Land? I would not barter it for all the wealth of Ind.

Let us not scorn the dreamer of dreams. Perchance his is the true philosophy. The silences vibrate with thought. To learn we have but to become receptive. Sudden flashes may illumine supernal vistas. Through the shadows may come the rustle of angelic wings.

My father died when I was a child. I can remember strong arms in which I nestled and a manly face that looked with love into mine. My mother was long an invalid. Only at intervals was I permitted to enter the hushed room where she reclined, kiss the pale face and feel the pressure of her white hand on my brow. I had no playmates. The house of pain was no place for the games and shouts of boisterous boyhood. But I could read, and so found solace.

I often stole away to the library in search of amusement. There was not a picture in its serried volumes that escaped me. I sorted out the books that pleased my boyish fancy, and pored over them as a miser over his hoard. Many a time I lay upon the floor, while the long rays of the western sun flooded the room and flecked the open page. And my dreams were as bright as those slanting bars of gold. As twilight came on, shades, not of earth, lingered about me. Soft touches smoothed my tangled curls; magnetic currents thrilled me; mellow lights glowed in gloomy recesses; gleaming shapes floated about, transparent as the moonbeam's silvery web. I felt neither awe nor wonder. I had always known this ministry. It was part and parcel of my life.

Who shall say that olden lords of learning did not linger about the works their genius had produced? Could not a father's hand reach out from the darkness to comfort his lone child?

As I grew to manhood I stood alone, shunning companionship and society. I had hidden sources of strength; secret means of enjoyment. Business cares vexed me; contact with ruder natures irritated me. Let the bustling world go on its way, and leave me to my dreams. But I did not crave for inaction. Visions of grand achievements thronged my mind. I missed of desert solitudes where one might build a hermitage, and revive the days of saintly legend, of some sea-enclined isle where Utopia might be founded, of highest philosophy traced on airy scrolls by fingers of fire, and blotted with the darkness of eternal gulfs.

My studies were ended. Where should I find an outlet for the pent-up energies of my being? Instinctively I turned to art. She would not scorn the dream child. His fancies were the current coin of her realm. The brush, the chisel, the pen, were the implements of her craft. Let him choose. He could not go amiss. As a harper strikes the chords, searching for the melody he loves best, so I sought my calling.

There are songs that float in the spaces, but those fine-breathed airs languish in the atmosphere of earth. There are thoughts that throb in the void like the pulsing of infinite seas, but the mind of man cannot fathom them. The soul trembles at hopes and fears that it cannot voice. Who can transmute celestial flowers, or seize the future's elusive gleams? I flung down the useless pen. What I could not describe in words, I would endeavor to copy in enduring marble, or spread, bright and glowing on the canvas.

My mother died after years of patient suffering. She had wasted away until the frail frame scarcely concealed the spirit that animated it. The body weakened, but the mind grew brighter. Always kind and affectionate, there was, at the last, an unspeakable tenderness in her every word and act. I never entered her room without feeling that I stood on holy ground. There was more of heaven about her than of earth.

At last a shrouded form lay rigid and silent in the darkened chamber. The long-awaited release had come. The house of clay would now crumble; its immortal tenant had flown. How that dear face was glorified at the touch of death! The lines of pain had faded away, and peace rested on the marble forehead like eternity's bridal veil.

I turned away with sobs and tear-dimmed eyes. Until that hour I scarcely realized how much I depended upon her sympathy and love. Where now, beneath the stars, could my heart appease its hunger? A feeling of utter loneliness, such as I had never known, swept over me.

Art shall be my mistress. I will work, work, work. I will pile at her feet the trophies of my imagination. I will deck her temple with statues and paintings.

Do I long for love and companionship? I will seek it in the Land of the Ideal. I can paint Venus, as I have oft imagined her, up-starting lightly from the sea foam, radiant with purity, dowered with peerless charms. I can symbolize, in marble, a story of undying faith, gleaned from the loves or wars of old. Thus can I draw to myself the subtle essence of the things I crave.

The countenance of my Venus baffles me. It must be a creation free from the taint of any earthly model; a perfect face, dream-born and worthy of a goddess. But the inspiration will come and I shall fix it by a happy stroke.

To-day, as I sat at my easel, a deep sleep came upon me, and I dreamed. I felt released from the bonds of flesh, and sped away through ether fields and starlit spaces. Orbs and constellations flashed into view, and vanished behind me in the void. On I swept to where flaming zones of light ringed celestial spheres. There I pressed a land untrod by mortal foot. I can but faintly describe the beauty of that resplendent world. Its recollection fills my soul with homesick longing. Skies of azure arched landscapes of emerald; lakes dimpled at the fragrant zephyr's touch; shady ways led to cool arbors; the trees were redolent with bloom and fruit; the winds breathed Eolian music and sank to long drawn strains of delicious harmony; flower-bespangled lawns stretched smoothly away; fountains tossed argent spray; statues lined the walks; pyramids and obelisks graced sunny vistas.

Surrounded by a grove, I beheld a temple, white and refulgent as the sun. Its columns of diamond were surmounted by an entablature of alabaster, the sides were of inland pearl, the roof of crystal. It was modeled after an architecture unknown on earth. He was the builder who first sketched the tracery of the frost, and fashioned the pattern of the snowflake.

Within, the columns were twined with amaranth; garlands of roses decked the walls, and where the altar rose in spotless purity fadeless lilies were piled in snowy heaps. Silence reigned around and the subdued light fell softly on the aisles.

A shaft of glory fell from the dome upon a white-robed figure, kneeling in prayer before the shrine. There was a sense of worship all about as though voiceless anthems were sounding along the vaulted arches. Joy unspeakable filled my being. Peace laid her benediction upon me.

There came a sound of wings as a white dove fluttered down and circled about the head low-bent at the altar. The worshiper slowly rose, and the dove lit on her outstretched hand. Then first I saw her face. There was the radiant loveliness I had sought. The high, white brow; the wealth of shining hair, in which a rose nestled like a gem enshrined in gold; the eyes of blue, in whose clear depths lurked love; the rich bloom on cheek and lip; the exquisite features and queenly poise of the head were, at a glance, indelibly imprinted on my memory.

My enraptured eyes caught the glory of her smile. With outstretched arms I would have welcomed her, when gulfs yawned beneath me and I fell downward through leagues of shoreless night. Struggling, I awoke. The dream face, which I had unconsciously sketched, smiled at me from the canvas. By what magic art had I blent those matchless colors? How had I drawn those features with the sure stroke of Titian or Angelo?

My Venus is on exhibition. The work has received high praise from many whose good opinion an artist may well covet. I have attained fame at a bound. But, of course, none have guessed the secret of the picture.

To-night, while reading, a soft influence stole over me, and I saw this vision. It was morning. I passed along a country road on the crest of a range of hills. The landscape spread away to the horizon, a scene of beauty. On the left a river ran like a silver thread through a belt of green. Sun and cloud flung light and shade on meadow land and spring grain. A forest beckoned its giant arms to lure me to its shade. Just above it peeped a village's spires. Far off, a lake reflected the sun like a mirror fallen from a Titan's hand. A mountain range, wrapped in violet haze, waited in the distance.

Before me stood a gateway, opening on an avenue of oaks. I caught glimpses of a residence, partly hidden by shrubs and vines. Then darkness blotted out the glowing picture.

I can not read the riddle of the vision: perhaps a reminder how fair nature is beyond the city's smoky confines. I will take a bicycle run to-morrow.

What is more exhilarating than to ride abroad when the glory of summer lies fresh upon the fields. An indefinable charm lures you on for uncounted miles. You skim the highways like a bird rejoicing in new-found freedom. So I sped on, and finally breasted a slope, where the winding road led up the hillside. On the crest I stopped, amazed. About me lay the landscape of my dream. River, forest, lake, and mountain—a vignette of beauty—were there, just as I had seen them pictured on the walls of sleep.

I neared the avenue of oaks. A sudden jolt—a snap—and I pitched headlong over the handle-bars. Before I could rise, peals of hearty laughter came from behind the hedge that lined the way. I scrambled to my feet, and brushed off the evidences of my contact with Mother Earth. A bearded face, still ornamented with an unmistakable grin, peered over the hedge.

"Pardon my levity; but I really couldn't help it. That was a remarkable specimen of aerial gymnastics." And he lapsed again into unseemly merriment. I began to positively hate the fellow.

"Glad to see you are unhurt," he finally ejaculated. "Is your wheel broken?"

"Completely wrecked," I answered, looking woefully at it.

"Why, it's Harry Saxon! Let me come to the rescue; there's an opening somewhere in this confounded hedgerow."

Then I recognized my former classmate, Romaine Calvin. In a moment he had grasped my hand.

"Come right in, Harry. You're ten miles from home, and the day will be of the hottest."

"You have never seen my boy," he rattled on. "Four years old, and the brownest, lustiest little gypsy in the world. There's nothing like country air. How can you endure the town at this season?"

"Don't expect me to praise the country after such a mishap," I answered, not over cheerfully.

"Come! come! It might have been worse. A wheelman's luck, you know. The silent steed is no respecter of persons; but I confess our roads might be a little better. Let's steer the wreck into port."

Lead on, Romaine. Believe me, I appreciate your kindness. At a little distance a child was romping on the lawn with a huge mastiff and pelting the creature with blossoms. My companion pointed toward the scene and smiled.

On the side veranda stood a queenly woman, dressed in white. A rose was set in her golden hair. A white dove picked grain from her hand, then rested on the palm. My heart leaped as a wild thrill swept over me. My Venus had sprung to life.

"Lorena, permit me to introduce a meteor whose flight through space was kindly checked by our roadway. But probably you will appreciate him better if I announce my friend, Henry Saxon."

"My sister, Lorena," said he, turning to me. Our eyes met. The countenance was illumined with a smile such as the dream-face wore.

Romaine glanced down the avenue. "Come back!" he roared. "That boy has escaped

into the highway. Heavens! another bicyclist might run down." He ran down the road.

"I think a dismounted wheelman deserves more sympathy, Romaine," she called after him.

"Mr. Saxon, your name is not unknown at The Oaks, and as my brother's friend you are doubly welcome."

"It was a fortunate accident that brought me such gracious hospitality," I answered. "Your face seems strangely familiar to me, but I cannot recall where I have seen it," said she.

I could not then tell her of that mystic temple and our meeting within its pearly walls. "A passing countenance at times lingers on the memory," I replied. "I know I could not forget yours."

As we were all seated on the cool veranda, my host remarked: "I saw your masterpiece the other day, Harry, and there was an indefinable something about it that has haunted me ever since. But now I have it. Your pictured Venus has Lorena's features. Where in the world did you find your model?"

"I sketched an ideal face. I was not aware it had a living counterpart; but you must agree with me that I could not have chosen better."

"The studio must be a school for courtiers," laughed Romaine. "I never knew you to venture so gallant a speech."

"I am afraid Mr. Saxon places a low estimate on the possibilities of his art," said Lorena.

I have been much at The Oaks. I have found the face of Venus; but what of the soul within? Is the angel of my dreams hidden within the palace of her beauty?

It is sweet, beloved, to rest in this trellised nook, while the harvest moon pours its mimic day upon the fields. The lake gleams like a silver shield. There is a glory on the wood, and the distant mountains gleam with elfin fires. A tender melancholy is breathed about, for in Autumn's heart are thoughts of Death; but on the twilight's brow trembles the evening star, its emblem of Hope.

Dear is the arched gateway and oak-guarded avenue. Along its shining path I entered into paradise and rest. Love is a law stronger than gravitation. Touched by its power I sought thee as the needle seeks the pole.

I have trodden the wine-press of longing. I have treasured its floods in my heart. Its richness I pour at thy feet.

I found thee in the spheres and my love drew thee to earth. Thou art mine here and hereafter.

I have dreamed alone. Henceforth we will be dreamers twain. Time cannot rudely waken us; we are wrapped in Eternity's spell.

The Reviewer.

"GILGAL-STONES THAT PAVE THE PATH TO SUCCESS," by Mrs. Calvin Kryder Reifsnider, is a neatly bound book, containing eighteen chapters, and hundreds of little nuggets of wisdom. The use and worth of the book is well illustrated in the author's own words:

"No man ever saw his own face. He sees a reflection of it in a mirror. I have framed these little mirrors in convenient form that you may carry in your pocket, and take a peep at yourself, and loan or give to your friends."

Let us peep into a few of these little mirrors. "The man who makes more promises than he can fulfill is only a little better than the man who makes promises he never intended to fulfill."

"When a man abuses another it is usually with the opinion that all the world is speaking well of him, until time proves that he receives back only the echo of his own voice. If you don't believe this try it, and you get back a faithful echo of good or evil just as you send forth. Those to whom you speak act as reverberating hills."

"The road stool and mush room grow in a night; the Ester lily requires months. Pure development requires time and sunlight."

"Universal good grows out of the good each individual performs. A nation's greatness comes from the individual goodness of its citizens."

"The best man may make a mistake; the worst may have done a good deed."

"Goodness always means strength of character."

The Anna C. Reifsnider Book Company, St. Louis, Mo., may also be ordered through the Banner of Light Publishing Company.

"LET US FOLLOW HIM." By Henry K. Sienkiewicz.

A volume of ninety-one pages, daintily bound in white and gold, a story which suggested to its author the plot of "Quo Vadis."

"Let Us Follow Him" portrays the efforts of Cinnia, Roman nobleman, to find the real pleasure of living; after exhausting every known means that money and time could supply he still finds himself far from the goal. At the moment of his deepest despair his heart is filled with a pure, true love for Antea, the daughter of a Greek. For one year they are supremely happy, when Antea, ill with terrible illness, is advised by a physician to seek the air of Jerusalem. There she and her husband learn the story of the Nazarene. They are present at the crucifixion, and Antea recognizes the "Truth" in the Nazarene. Cinnia said: "Whithersoever he calls us, let us follow him."

May be ordered through the Banner of Light Publishing Co.

The Coming Light says of "THREE JOURNEYS AROUND THE WORLD": We are in receipt of a large and handsome volume by J. M. Peebles; (Banner of Light Publishing Co., Boston). This volume is replete with facts that are of certain interest and unquestionable value to all who covet information concerning the past progress, present status and future possibilities of the outlying world. It traces the varying phases of life in many lands, and details the national characteristics, the material and moral conditions, and the religious rites and ceremonies of numerous peoples. The author's eye is singularly keen for observation, his mind alert for salient points, his power, both for generalization and detailed description, admirable, and his hand deft, even in the literary execution of his task. The style is simple, clear and limpid, and a certain artistic touch gives throughout the book a succession of vivid pictures of manners, customs and dramas of human life. The effect upon the reader is a broadening of thought and an increase of humanitarian sentiment. It also induces reflection on the many-sidedness of human nature and the serious aspects of human life. Apposite to this last are Dr. Peebles' closing words: "Human life is a pilgrimage, a pausing-ground for experiences. Along the way are smiles and tears, sunshine and shadow—life and death."

May Magazines.

THE METAPHYSICAL MAGAZINE, Metaphysical Publishing Co., 465 Fifth Avenue, N. Y.

Contents: The Fallacy of Vaccination, Alexander Wilder, M. D.; "Nature's Trinity," M. J. Barnett; "One's Atmosphere," Floyd B. Wilson; "Dogma of the Incarnation," Rev. Henry Frank; "The Empire of the Invisibles," Harriet E. Orout; "The Doctrine of Reincarnation," Mrs. Chas. L. Howard.

THE COMING DAY.—Many notes of wisdom may be found in *The Coming Day*, which looks for the music within all things, both great and small. Some of the sounding hammers call forth such notes as these: "Morality is for the most part concentrated custom; custom is hardened utility; and the 'social contract' is the product of the push and pull of unbroken experience." "There is music in all the creeds."

Better still, the music is always a few tremulous and beating notes amid a whirlwind of stormy cries. The discords are always manifestly the products of poor human nature, in its terror, passion, self-assertion, and general

affinity with the brute; while the music is always the heavenly 'still, small voice' that breathes through the ugliest of creeds." Williams & Morgate, Henrietta street, Covent Garden, London.

SCHIBNER'S.—The current issue contains "The Story of the Revolution," by H. C. Lodge; "The Workers," by Walter A. Wyckoff; and an interesting article, "Under Graduate Life at Wellesley," by Abba Carter Goodloe. Those interested in the higher education of women should read the sketch, and keep in touch with the fact that true education refines, ennobles and enlarges the sphere of all mankind. Charles Schibner's Sons, New York.

RECEIVED.—Review and Herald, Battle Creek, Mich.; Intelligence, Metaphysical Publishing Co., 603 Fifth Avenue, New York; St. Nicholas, The Century Co., Union Square, New York; The American Kitchen, The Home Science Publishing Co., 465 Tremont street, Boston, Mass.; The Temple, Temple Publishing Co., Denver, Colo.; Mind, Alliance Publishing Co., 19 and 21 W. 31st street, New York; Journal of Hygiene, Dr. M. L. Holbrook, editor, 40 E. 21st street, New York; Light of the East, edited by S. C. Mukhopadhyay, M. A., 44 Raja Raj Ballub's street, Calcutta, India; The Free Man, edited by C. W. Close, 124 Birch street, Bangor, Me.; The Housekeeper, Minneapolis, Minn.; Vick's Magazine, Vick's Publishing Co., Rochester, N. Y.; Boston Ideas, The Idea Publishing Co., 26 Essex street, Boston, Mass.; Our Little Ones and the Nursery, 196 Summer street, Boston, Mass.; Our Dumb Animals, Boston; Phenological Journal, Fowler and Wells Co., 27 E. 21st street, New York; The Two Worlds, The Two Worlds Publishing Co., 18 Corporation street, Manchester, England; The Best In Print, Albany, N. Y.

Banner Correspondence.

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

Massachusetts.

ONSET.—The programs for the season of 1898 at Onset will be out in a few days. The following speakers and mediums have already been secured: Geo. A. Fuller, Mrs. C. Fannie Allen, J. W. Kenyon, Mrs. Ida P. A. Whitlock, Mrs. Sarah A. Byrnes, Mrs. Kate R. Stiles, Mrs. A. M. Glading, W. F. Peck, Mrs. Juliette Teaw, F. A. Wiggins, T. Ernest Allen, Mrs. Elizabeth Lowe Watson, A. E. Tisdale, Mrs. Carrie E. S. Twine, Mrs. Kate Pope, Mrs. Mary E. Lesse, W. W. Hicks, Harrison D. Barrett, T. Grimshaw, Miss S. C. Clark, Mrs. Hortense G. Holcombe, G. C. B. Ewell, W. J. Colville, Moses Hull, Mrs. Nettie Holt-Harding and Miss Maggie Gaule.

The Bridgewater Band has been secured for the Sundays, and Ferguson's Orchestra for the Saturday evening dances during July and August in the Temple. The camp will commence Sunday, July 3, and close Sept. 4.

New York.

SYRACUSE.—Anna M. Armstrong, Sec'y, writes: "At the close of the Mass Meeting held here May 3 and 4 by the New York State Association of Spiritualists, it was decided to invite Miss Minnie Terry of Brooklyn, N. Y., to remain with us and give two lectures and test services May 8, afternoon and evening, in Mead's Clinton-street Hall. Miss Terry is one of the State missionaries, and the people of Syracuse are much pleased with her work here; we hope to have her here again. Thirteen new members were added to the society, and our intention is to resume our meetings after the Jubilee. Our annual election will be held in Mead's Hall, June 26, when we will elect officers for the ensuing year."

Maine.

LEWISTON.—Mrs. Nettie L. Merrow writes: On the Sundays of May 1 and 8 we had with us Mrs. Nettie Holt-Harding, who delivered lectures and gave tests, both afternoon and evening of these dates, to large audiences, and gave the best of satisfaction.

We have no society and have held no meetings since November, when Mr. A. E. Tisdale was with us. Mrs. Harding has endeavored herself to the people of Maine by her good work and earnest efforts for the Cause, and all hope she will return again in the near future.

In Honor of Professor Gunning.

The scientific work of the late W. D. Gunning was of an importance which is inseparably connected with the unrecorded influence of a fine character and useful life. The well-known David Swing of Chicago once wrote of him: "Imagination is not a faculty for inventing lies, it is a faculty for piercing immense truths. Gunning has this faculty, and it pours life and beauty into his page." The *Popular Science Monthly* gives a memoir-review of the work of this valued contributor from which we may make the following extracts: "Professor Gunning's continuous career as a scientific author and lecturer began in 1862, and his earliest known publication was a paper on the age of the human race, based on the discovery of relics of man in the caves of France, which was published in the *Nevada Journal* in California. In the same year he removed to Massachusetts, and about this time he began lecturing in and around Boston.

"He spent the summers between the lecture seasons of several years in physics and biological studies at Falmouth, Gay Head, Nantucket, Portland harbor and Eastport, a part of the time under the direction of Agassiz. Geology was the principal subject of his lectures; but as they went on, they expanded till they covered a variety of subjects relating to life, evolution, American antiquities and social theories. His prime object in all his lectures was to elevate and enlarge the mental vision. He sought to present the truth as his studies had shown it to him, in a manner to awaken the interest of his audience and make them informed on the subject. He sunk himself in his theme, kept the question of money profit farthest from his thoughts, and was never known to relinquish a course because it did not pay.

"The whole country east and west knew him through his lectures. They were given first chiefly in the Eastern States, then Chicago and the Northwest became the principal field, and in the later years of the author's life, the Pacific and Southern States. They were delivered in public halls, before lyceums, in colleges, in the field, in churches, before Young Men's Christian Associations, and were commended by the public, by scholars, and by men of science. Darwinism had not ceased to be a novelty, and there were not wanting men who were ready to use any pretext for attacking him on this ground. He was never at a loss for a sufficient answer to these attacks, and simply relied on facts for the vindication of his position. The accounts given by the hearers of his lectures all speak of wonderful power in them—descriptive and persuasive.

"Professor Gunning was a member for several years of the American Association for the Advancement of Science, and was received with honor by scientific men abroad when on his travels. As his religious views developed they became more and more radical. The independence of thought which he showed in youth when the subject of joining the church was mentioned was never relaxed, neither did the fervor of his religious feeling diminish. He appears through his whole career as a devoted believer in the Creator and spiritual life. He was much interested in the phenomena of Spiritualism and impressed by them, wrote

much on the subject and corresponded sympathetically with Spiritualists. He was a member of the Free Religious Association and a valued contributor to the *Index* when Mr. Abbott and Mr. Underwood were its editors, and afterward to the *Open Court*. A paper by him is believed to embody the earliest scientific treatment of the phenomena of that category. Of Professor Gunning's amiable personal qualities all his friends speak in terms of warm enthusiasm.

It is a pleasure to offer this bit of laurel to the memory of one so well endowed with the qualities and attainments which make for progress and light.—*Boston Transcript*.

STATE OF OHIO, CITY OF TOLEDO, ss.
LEONARD C. CHENEY, Clerk of the Court.

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

Sworn to before me, and subscribed in my presence, this 4th day of December, A. D. 1888.

FRANK J. CHENEY,
A. W. GLEASON,
Notary Public.

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

International Congress of Spiritualists

And Others Interested in Psychical Science.

LONDON SPIRITUALIST ALLIANCE, LTD.,
110 ST. MARTIN'S LANE, LONDON, W.C.

The Congress will be held in London, from June 19th to 24th, 1898, both inclusive. The reception of visitors will take place as noted below.

All other meetings will be held in the various rooms of the St. James Hall, Regent street, W.

PROGRAM.

Sunday, June 19th, a religious service in the Banqueting Room, St. James's Hall, at 7 P. M. conducted by the Rev. J. Page Hoppes.

Monday, June 20th, reception, from 10 to 6, at the offices of the Alliance, 110 St. Martin's Lane, W. C., where a register of names and addresses will be kept.

Tuesday, Wednesday and Thursday, June 21st, 22nd and 23rd, two sessions each day, from 2.30 to 5 P. M., and from 7 to 10 P. M., in the Banqueting Room, St. James's Hall. Addresses on subjects of vital importance will be given and discussion invited.

Friday, June 24th, a grand reunion in the large St. James's Hall, at 7 P. M.

Spiritualists everywhere are invited to co-operate, to insure well-attended, animated and useful meetings.

All inquiries should be addressed to the undersigned at the office of the Alliance, 110 St. Martin's Lane, London, W. C.

E. DAWSON ROGERS, President.

PROMISED ADDRESSES.

Rev. T. E. Allen (West Dedham, Mass., U. S. A.), on "Overwork and Telepathy."

Prof. A. Alexander (Rio de Janeiro), on "Brazilian Evidence for Psychic Phenomena."

M. le Commandant Dargat (Vionzier, Ardennes), on "Photographs of Psychic Radiations."

Mr. Harrison D. Barrett (Boston, U. S. A.), on "Dark Cabinets and Frictionless Clocks."

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 95 Bowditch Street (from 88 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid G. 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.

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, MAY 28, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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Isaac B. Rich.....President.

Fred. G. Tuttle.....Treasurer.

Harrison D. Barrett.....Editor-in-Chief.

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

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week except Saturday, when it will close at 2 o'clock.

Notice.

On Monday, May 30, the BANNER OF LIGHT office will be closed throughout the day in honor of Decoration Day. Our contributors will kindly take due notice, and see to it that their communications are on hand at the earliest possible moment. Advertisements for seventh page of issue dated June 4th should be sent in early on Friday, the 27th.

Memorial Day.

On Monday, May 30, the citizens of the majority of the States of the Union will refrain from their ordinary occupations to unite in paying a tribute of respect to those who risked their lives in the service of their country. Many of these heroes fell in the heat of battle upon the field of action, while others returned to their homes to fall a few years later, in fighting the great battle of life. Thousands of the "Boys in Blue" are now sleeping beneath that "low, green tent, whose curtains ne'er swing outward," side by side with those who served their country faithfully and well in '76, in '92, in '96, and in all of the Indian wars. In a few instances this year, our people will have to remember the graves of those who have fallen in the contest with Spain, in company with those of the other gallant defenders of the Republic.

Each succeeding year finds the mounds in our cemeteries more and more numerous, and more blossoms are required to bedeck the last resting places of those who have joined the great Grand Army in the Supreme Encampment above. Next year will find far more mounds to decorate than we have to day. The war clouds are hanging low over our nation, and the hoarse sounds heard from afar, indicate that destruction and death are ahead for many of the present defenders of our nation's flag. The ranks of the grand army of the Republic are being rapidly depleted by the arrows of death, and the marching hosts on Memorial Day will soon have but few of the soldiers of '61 in their ranks. The changes wrought by time are manifold, and our present struggle has revealed to the world that there is now no North, no South, no East or West, but one nation, one people united in defense against a common foe.

The descendants of those who wore the grey stand side by side with those who wore the blue in defense of "Old Glory," and all are actuated by the same love of country. On this Memorial Day it is fitting that this fact should be noted. It is a greater victory than was ever won on the field of battle, and makes the future of this country seem far more glorious than ever was possible before. The Spiritualist finds in the exercises of Memorial Day an opportunity to express his loyalty to the flag, his gratitude to the fallen heroes of the Republic, and his respect to their memories. It is not an occasion of mourning to him, but of rejoicing in the freedom that is now theirs, as well as an opportunity to reconsecrate himself to the service of his coun-

try. He seeks to lift the pall of death by revealing the truth of immortality, hence has no tears of bitter sorrow to shed for those who have gone up higher, but rather tears of gladness that they have gained the freedom of the skies through their service to mankind. The flowers are tokens of the ever-blooming youth of the soul, and their incense is but an offering of his gratitude to those who have served the nation so well in days gone by. It is said that the beautiful perfumes float out to the home of the soul, and there are known as the spirits of earth's flowers, sent out to be the companions in love of those who have graduated into the higher school of existence. Then let the floral offerings be laid upon the tombs of the fallen brave; let rich libations of love and gratitude be poured upon the altars of their memories, that they may know they are not forgotten by their friends on earth. Let us look not down in sadness, nor go through the exercises of the day in the bitterness and gloom of despair, but let us soften our hearts in the tenderness of fraternity, and keep our tears for those who need them here in the form; let us hold our heroes in loving remembrance and labor to help our fellowmen, guided by the light of their example.

Criticism.

Men and women often cry out against criticism, under the plea that it is wrong for any one to protest against their opinions, or to invite public attention to them through discussion or written argument. Spiritualists have been subjected to severe criticism on the part of their opponents, whose words have been more denunciatory than argumentative, and far more vindictive than just. In fact, in considering the claims of Spiritualism, its enemies have been prone to use the weapons of abuse and invective, rather than those of logic and reason. These severe arraignments have served to make Spiritualists hyper sensitive whenever their views have been called in question. This is only natural, yet it should be remembered that honest argument, when rightly conducted, will lead to the discovery of truth, and that a fair, candid comparison of views is always educational and helpful to the participants.

Many Spiritualists have failed to recognize this fact, and have adopted the weapons of their orthodox opponents in dealing with those who call their opinions in question. A man puts forth the claim that he is under the control of Jesus, or Buddha, or Washington, or Lincoln, and when kindly asked to produce his evidence becomes greatly incensed, and feels that he has been insulted by the one who presumes to call his opinions in question. Honest criticism is always productive of good to the participants in the discussion, to their listeners and readers as well. Logic and reason never resort to invective and abuse in the conduct of an argument; the former carry with them their own defense, while the latter are the resort of those who have no case, and recognize the weakness of their position.

Perhaps the most that can be said of those who do use these latter weapons is this—they do not know what criticism really is. Unjust criticism becomes abuse, but a candid statement of facts, or an open presentation of one's views in controverting the opinions of others, is the kind of criticism that should be welcomed by all. In speaking of or in arguing with one another, Spiritualists are often prone to condemn most fiercely those who do not agree with them. If a man believes that fraud is virtue embodied, or that a pedester is a worthy representative of Spiritualism, he should be shown the error of his ways by calm, dispassionate reasoning, if such will avail anything; if not, then he should be taken in hand by those qualified to teach, and educated into the light by his enlightened leaders.

Many Spiritualists accept gossip as reliable information, and condemn, in the most scathing terms, those who have been reported to have said or done certain things. In listening to a lecture or an address of any sort, if they hear the speaker pronounce views with which they do not agree, the most bitter words spring to their lips, and wherever they go thereafter they seek to injure the one whose only fault has been to differ with them in opinion. Such conduct is unworthy of Spiritualists, and discreditable to Spiritualism. An honest argumentative criticism, dispassionately conducted, would have resulted in the parties coming to a mutual understanding, as well as given them new light on the subject under discussion. It would be a monotonous world indeed if mortals all held the same views, belonged to the same church or political party, liked the same kinds of food, or fell in love with the same men and women. Yet it would be just as reasonable to quarrel over these absurdities as it is to quarrel over honest differences of opinion.

The truth is that individualism became a mania with many Spiritualists, and they boasted that they were going to develop their own individualities, proclaim their independence, and become "rounded out as men and women." They followed this doctrine so persistently that they became the veriest egotists on the earth, whose vanity was easily punctured whenever a friend did not invariably coincide with any and all views they might express. If one of them published an essay or a book, claiming to have his inspiration directly from God himself, he expected the people of the earth to fall down in adoration before him crying out "Wonderful! Sublime!" This is individualism gone mad; egotism personified, and the height of folly on the part of the individual.

No one man has the sole key to the storehouse of knowledge, nor an iron-clad mortgage upon the realm of inspiration. Criticism of one another's views brings new ideas to the front, reveals new entrances into Wisdom's castle, and shows mankind the broad avenue through the land of inspiration. Spiritualists should be so attuned to the harmonies of the universe as to be able to bear a discordant note now and then, without flying into a passion, or being tempted to abuse the one who produced it. They should remember how they were treated in the early days of Spiritualism, and not retort in kind, either upon their orthodox opponents or their associates in Spiritualism. To criticize in all sincerity the views entertained by one another, and reserve the right to an independent, manly opinion of one's own, is a demand of the times. But of all people upon the globe Spiritualists have no right to indulge in denunciation and abuse, in fiery anathemas and bitter invectives; theirs is the religion of love, the harmonial philosophy, and the highest demonstrations of science; therefore they should prove the value of their science, philosophy and religion in their every day lives.

Rt. Hon. William E. Gladstone.

England's greatest statesman of modern times is now a resident of the spirit-world. After several months of great physical suffering, the welcome release from pain came to him, and his long, useful life on earth was finished. Mr. Gladstone's personality has been a prominent figure in English history for more than sixty years. He has left a mark upon the British empire second to no one since Cromwell, with the possible exception of Pitt and Burke. He kept pace with the spirit of progress, and was generally found at the front, advocating such measures as he deemed to be best for the people.

In the great Liberal party in English politics for many years, he has been a tower of strength. He shaped its policies, and had the ability as a statesman to prove to his friends the correctness of his views. With Gladstone as the leader, this party has won many signal victories in England. It is true that it has also met with some defeats, due more to the lack of a proper understanding of the great leader's plans than to a distrust of him as a statesman. For the sake of what he believed to be right he dared to risk defeat, leaving the verdict to be rendered by posterity as to the righteousness of his cause.

He carried the suffrage extension bill in face of much opposition, and clothed a very large percentage of the English yeomen with the rights of citizens of the realm. He also planned a measure designed to grant "Home Rule" to Ireland, and persisted that Ireland's cause was just, even when a large fraction of the Liberal party deserted him, and went over to the opposition. He had rather be right than to be Premier of England, hence he followed the dictates of his conscience in his public acts.

Mr. Gladstone also found time to engage in literary pursuits to some extent, and his contributions in that line are of a high order. His writings indicate the careful student and profound thinker, and reveal the catholicity of his mind, as well as the versatility of his genius. He was the greatest English orator of the present day, and possessed the power to move men at will through the mediumship of his voice. His progressive spirit and broad statesmanship won for him the admiration of thousands upon thousands of friends in America. In fact, the American nation as a whole will unite with England in mourning the departure of the statesman, scholar, patriot and humanitarian, William Ewart Gladstone.

Edward Bellamy.

This well-known author and reformer entered the "Great Beyond," Sunday, May 22, from his earth-home in Chicopee, Mass. He was the author of many interesting works, but his chief claim upon the literary world is based upon his remarkable work, "Looking Backward," issued in 1888. Not less than five hundred thousand copies of this work were sold in the United States alone, and more than that number in Europe. It was translated into a number of languages, and was equally popular wherever it was read. It had a marked effect upon its readers. Mr. Bellamy's reform views were taken up by many persons, and Nationalist clubs were organized in all quarters, with a view to the reformation of the present existing evils in the government and in the business world.

This work was followed by another equally strong, entitled "Equality," in which the author elaborated the thought of "Looking Backward," and perfected the system of reform he proposed to inaugurate. This latter work is not so well known, having only recently been issued from the press. It is, however, considered an able work than the former. Mr. Bellamy was an easy writer, and understood the use of the English language in its very best forms of expression. He was terse and vigorous in style, and possessed sufficient imagination to make his writings of intense interest to his readers. He used the simplest of terms, and was exceedingly happy in his choice of metaphors. He was a brilliant star in the literary firmament whose light will be sadly missed by thousands who had learned to look to it for leadership.

He was a friend to his fellowmen, and sought earnestly to promote the welfare of the masses in every possible direction. He hated tyranny and slavery in every form, and sought, through education, to induce a peaceful revolution in social life that would result in the betterment of the conditions of all classes of people. His earth-life has closed in at the early age of forty-eight, through the agency of that dread scourge of New England, consumption. But he has made a mark in his country's history that can never be effaced, and future generations will point to him as the dreamer of the nineteenth century, who became, through his dreams, the benefactor of the race, when the world had, through evolution, reached a point where the people could appreciate and adopt the teachings he gave them.

Yellow Fever and Consumption.

The Minneapolis Tribune draws a striking comparison between the ravages of yellow fever and consumption. During the past year four hundred forty-six people have succumbed to the attacks of yellow fever, while consumption has claimed over one hundred thousand people as its own. Yellow fever is largely confined to one section of the country, is very contagious, and of but short duration. Consumption is to be found in all sections of the Union, hence operates upon a much larger constituency. It may be urged that both yellow fever and consumption are curable in their incipient stages; in fact, people have frequently recovered from their attacks. But no man can do that which is impossible; he cannot recall the spirit after it has deserted its earthly tenement.

Man can, however, through wise sanitary measures, guard against both diseases. The so-called health boards, if rightly managed, can do much to protect the people from all epidemics. At present these boards can more properly be denominated "boards of death" than boards of health. The Tribune's figures are appalling. Instead of being frightened to death over a few hundred cases of yellow fever that can be prevented by proper efforts, the American people should open their eyes to the passing of the thousands of their brethren with the fell disease consumption.

It can be averted if taken in time. A change of climate will often affect a cure, while another remedy can be found closer at hand through better sanitation in and around the home. Statistics prove that ninety-five per cent. of two hundred cases of consumption was absolutely cured by change of climate. This fact should be placed before those simi-

larly afflicted, and an opportunity given them to receive like benefit. Too much stress, however, cannot be laid upon proper care of the person in every household. Narcotics, especially strong tea, weaken the nervous system and pave the way for consumption in succeeding generations. Whiskey and tobacco are also injurious, but the fact that New England furnishes the largest percentage of consumptives of any section of the country clearly proves that other causes than whiskey, tobacco and riotous living must be found for this disease.

In one of the New England States twenty six out of every hundred deaths are from consumption. The parents in that State are sadly overworked, and are descended from an ancestry of habitual drinkers of strong tea. We have never heard of tannin being considered especially conducive to good health, when used extensively. It is injurious, and its predominancy in strong tea is well known. This is one of the remote causes of consumption. We have stated another cause in the excessive toll of our New England parents. They sow the seeds of disease in their progeny through their own exhausted vital energies. Yet other causes can be easily found, e. g., improperly cooked food, poor water, infrequent bathing, and the horrible stifling atmosphere of far too many of our homes. Pure air and water, well cooked and nutritious foods, gentle exercise, and absence of all kinds of narcotic stimulants will aid us in solving the problem of consumption. Health reform is an ever-present duty, and Spiritualists should give it their earnest attention.

Baptism.

The Christian church in some of its branches lays great stress upon the ceremonial of baptism for both infants and adults, as especially necessary to secure the salvation of the immortal souls of those upon whom the rite is conferred. Immersion, sprinkling, crowning with flowers, laying the forehead, making the sign of a cross on the head or over the heart of the victim, and other equally absurd and grotesque acts have been indulged in by the zealous preachers who were bound to get their poor lambs within the fold of the church at the earliest possible moment. In fine, baptism was at one time considered the *sine qua non* to the salvation of man's soul.

Spiritualists have looked upon this ceremonial with suspicion, holding that those who were baptized believed more in the outward act than in its inner spiritual meaning. It may be said to be one of the folds of the cloak of hypocrisy that the pious Christian wrapped around him to conceal his real nature. It is true that many people sincerely believed in the rite of baptism, and felt themselves benefited by it. It is probable that they were naturally inclined to spiritual things, and baptism merely served to exalt their spiritual natures so that they could feel the impress of the spirit day by day.

It is always well to profit by a good example, but we can see nothing in baptism worthy of emulation by Spiritualists. Some of them, however, are seeking to follow the example of our church friends by introducing baptism of infants and adults as a rite of consecrating them to spiritual work. Cold water is a good thing in its place, and it is conducive to good health to have it applied to the human form at least a few (7) times each year. Indeed, we believe that it would be better for the human family to have it used much oftener than it is in many cases. But baptism does not apply water enough to do any good in this direction, and we can conceive of no other way save that of quenching thirst, in which water can be of any special service to man's physical form.

We deprecate this toadying to the church-anic spirit on the part of our Spiritualist friends. Pure, unadulterated Spiritualism requires no ecclesiastical symbols nor ceremonials to support it. It rests upon the rock of truth, and needs no whitewashing by priest or layman to make it attractive to the true Spiritualist. We believe that the rite of baptism savors of superstition, and indicates a desire to cling to the ignorant fancies of an effete past. We believe in the inspiration of today, that invigorates and uplifts the soul, and makes life holier and sweeter through purity and goodness of heart. Baptism of infants and adults can add nothing uplifting, nor give new revelations of truth to the world. Therefore, we feel that our speakers, mediums and other workers upon the Spiritualist platform should vigorously protest against its introduction into spiritualistic services. We appeal to them to aid the Spiritualist press in an educational crusade against it in all directions, to the end that it may be forever abolished among men.

Woman's Suffrage.

The New York Tribune says that in 1820 women who were property-owners, and had no husbands, had the right to vote in the State of Maryland. This privilege was taken away when it was decided to confer the right of suffrage upon every male voter over twenty-one years of age. At that time the voters had to go to the county seat to deposit their ballots for the candidate of their choice. The rival candidates sat in a room by themselves, and were inspected by the voters, whose choice was recorded by the election clerk as soon as it was announced to him. It sometimes took four or five days to receive all of the ballots, and to properly count the same. We see no reason why all women who can read and write should not be given the ballot to-day. It is a necessary step to give the nation equipoise of mind, that progress may be felt along all lines of thought. A nation with one-half of its most intelligent citizens deprived of the ballot is far from being a free, progressive state. "Equal rights for all, and special privileges to none" applies to the ballot, under the lead of intelligence, as well as to all other reform movements of the age.

Hon. William J. Bryan is recruiting a regiment of patriotic Nebraskans, and will tender its services to the United States government in case the President issues a call for more volunteers. Patriotism knows no party lines; the citizens of our happily re-united nation are patriots first and Democrats and Republicans afterwards. May this ever be the rule of action of all people in this country.

Do you take the BANNER OF LIGHT? If not, now is the time to subscribe. The local meetings will soon be closed for the season, and every Spiritualist certainly wants a copy of the oldest and best Spiritualist paper in the world to visit his home every week during the summer. Send in your subscriptions, and urge your friends to do likewise.

Auto-Hypnotism.

The case of Prof. F. E. Bernard of San Francisco is attracting no little attention on the part of the medical experts in that city. Prof. Bernard can induce the state of hypnosis with regard to himself, and regulates the time for awakening by having a physiolan suggest how long the hypnotic sleep shall last. Dr. McMillan says in a sleep of forty minutes Prof. Bernard has never varied more than ten seconds.

One of the most interesting features in this case is the fact that in three minutes from the time he gives the signal that he is ready, no perceptible motion of the heart can be felt; his hands become colorless, cold and clammy, while his every appearance is that of a dead man.

While in this hypnotic state Prof. Bernard has had his lips, arms and lower limbs attached through and through, his tongue transfixed in two directions with silver hat-pins, while his eye-balls have been chilled by letting cold water fall upon them drop by drop. When he awakens, he has the appearance of having been aroused from a very pleasant dream, and is entirely free from any ill effects from the rough experiments that have been tried upon him. Prof. Bernard differs from all other hypnotists in this—that he induces the hypnotic sleep upon himself, and is not acted upon by other, as is usually the case. He never sleeps beyond the time set for him to awaken, and comes out of this death-like trance in his usual perfect health.

Prof. Bernard claims to be an occult scientist, and explains his method of inducing the auto-trance on the score of occult knowledge. But whatever may be his methods, or powers, the fact of auto-hypnotism remains. The absolute similarity between this condition and death should induce people to pause a little in their mad haste to hurry the forms of their loved ones into the tomb. We have no doubt that scores of human beings are buried alive every year in the United States through ignorance of the trance state, and the causes that produced it. Many people fall into a state of coma through accident or severe illness, or susceptibility to spirit-control; their sleep so closely resembles death as to baffle all efforts of resuscitation, and their forms are hurried beneath the sod by their friends, who little realize what they have done.

Prof. Bernard's case will serve to induce people to give more time to the study of psychology, and will lead them to consider the claims of Spiritualism in connection therewith. It will help to throw much light upon the subject of psychic science, and will also induce people to be more considerate of the bodies of their dead. It ought to lead them to substitute cremation for burial, thereby removing the last shadow of doubt as to the condition of the departed. We trust that further particulars with regard to this interesting case may be given to the public in the near future.

The War With Spain.

Since Dewey's great victory before Manila, the war with Spain has made but little progress. A few forts have been shelled in the Spanish West Indies, but no decisive move has been made on either side. The Spanish fleet cannot be located at present, and Admiral Sampson and Com. Schley are kept busy trying to find it. An engagement is expected every day, but no definite news is at present obtainable. Rumors of a Spanish alliance with France and Russia are current, but are probably baseless. If it is formed, the present war will assume a far different character in the eyes of the American people. We trust that the present conflict will be settled before the Spaniards have time to form an alliance that will result in a general war among all of the civilized nations of the earth.

The Medical Question.

The arguments of the several speakers in behalf of medical freedom before the Legislature of Massachusetts in 1898 have been issued in pamphlet form by the Banner of Light Publishing Company, and are now on sale at this office. Single copies, five cents; six copies, twenty-five cents; thirteen copies, fifty cents; thirty copies, one dollar. Eighty pages of valuable reading matter for five cents. The addresses of Revs. B. F. Mills, T. E. Allen, Prof. Wm. James, et al., are each worth many times that sum. Send in your orders for this splendid pamphlet, and be prepared for the great struggle for medical freedom in 1899.

The Jubilee.

The Rochester Jubilee is now in session, and is being heartily enjoyed by the thousands of people present. We shall endeavor to present a *résumé* of the proceedings of the same in the columns of THE BANNER in the near future. It is the event of the age in Spiritualism, and will have a marked power for good upon spiritualistic work in the future.

The prosecution of the three irregular physicians (so called) does not progress very rapidly. Every time the several cases are called in court, they are invariably postponed. This fact gives rise to the conjecture that the medical trust is not so very certain as to the outcome of the trials, hence wishes to avoid a test before the court, hoping thereby to frighten those who have been arrested into paying heavy fines, as well as to drive them out of business. The cases should be carried to the Supreme Court of the United States before one dollar is paid as a fine by either one of the persecuted physicians. We firmly believe that the Massachusetts medical law will be declared unconstitutional when tested before the Supreme Court in Washington.

Spiritualism says that man alone has power to do an injury to his own soul. Enemies may harm the physical form, but that is only the shadow of the real man, while the soul, that which is the enduring part of man's nature, can only be injured by its possessor. He can cause it to shine as a sun, or make it as a dull, dead stone, through base, ignoble and impure thoughts. Shall we have the shadow or the sunshine?

We wish to return thanks to Miss S. E. Tooker of Millbrook, Mass., for a box of beautiful flowers, that have transformed our editorial sanctum into a bower of beauty.

Physical suffering is not an absolute necessity to soul-growth, yet it is one of its most powerful allies. When rightly understood, it serves to turn the thoughts of man to the pleasures of wisdom and to the beauties of truth, rather than to a consideration of physical pleasures and material gain.

In Re Arbitration.

Dear Mr. Editor: Upon a recent occasion I made the remark that if Spiritualists would unite and embrace some line of reform work, they might make themselves a power in the land.

Now I read in your editorial of last week a suggestion that they present a memorial to the President, asking for arbitration, etc., etc. I think this would be grand, and I hope something may come of it. No better work could be entered into than the establishment of arbitration.

Hoping for the best, and wishing you every good,

E. L. ALLEN.

It is now the dawn of a new day for the spiritual nature of man. The sun of Knowledge is rising over the sea of Life, and the dark shadows of gloom and fear are receding before its enlightening rays. As it mounts toward the zenith of the skies, it penetrates the caverns of ignorance, the valleys of mistrust, the forests of superstition, and robs the mountains of Sorrow with the raiment of Joy, covers the hills of Difficulty with the verdure of Success, and fills every nook and cranny of the soul of man with love and peace. The name of this sun is Spiritualism.

Children's Progressive Lyceum No. 1.

This wide awake body has extended an invitation to all Lyceums and Spiritualist societies to join with it in celebrating Memorial Day, on Sunday, May 29. Speaking and singing in keeping with the spirit of the day will be presented, and a good time is expected. Red Men's Hall, 541 Tremont street, Boston, is the place of meeting.

Ladies' Aid Society.

The closing session for this season of this old and reliable as well as famous society will be held Friday evening, May 27, at 241 Tremont street. Every Spiritualist should be in attendance on that occasion, as a special program of great interest is to be presented. Don't fail to attend.

Mrs. Jennie K. D. Conant.

We are pleased to state that Mrs. Conant, the Banner of Light Circle medium, has recovered from her recent illness, and can again be found at her office, 83 Bosworth street. She will remain in the city until July 20.

In Memoriam.

The funeral of William A. Thynge was held at his late residence, 33 Williams street, Salem, May 11, in the afternoon. The house was packed with friends, and many were unable to gain admission. Francis Higginson Colony, U. O. P. F., the Now and Then Association, and several social organizations were well represented. The body rested in an elegant oaken casket, and notwithstanding the severe sickness and the long struggle for life, the face looked remarkably natural, and showed no trace of suffering. Beautiful flowers covered and surrounded the casket and filled the rooms with fragrance, prominent among the tributes being a large pillow marked "Papa," a large arch inscribed "At Rest," and spanning an open book, on one page of which was the word "Finis," testified to the sympathy of the employees of the young man; two standing caskets, one from the Now and Then Association, and the other from the K. A. Whist Club; a bunch of gala lilies from the Ladies Whist Club, of which Mrs. Thynge is a member; a harp from Francis Higginson Colony, U. O. P. F., and a wreath from the degree staff of the colony, the deceased having been a past Governor; a basket of flowers from business men, and many other beautiful remembrances from private sources. Mr. Thynge was a Spiritualist, and the services were conducted by Mrs. N. J. Willis of Cambridge, and were most impressive. The burial was in Greenlawn cemetery.

The Art Department at the Jubilee.

The Jubilee is at hand, and we have strained every point to be ready for it when the time came. From all over the United States letters have indicated a large attendance.

Never in the history of Spiritualism has such a collection of the works of embodied and disembodied intelligences showing the peculiar phases of mediumistic power been gathered together as we have in the Art Department—statues, paintings on all kinds of articles, drawings, independent and automatic, photographs, and everything that mortal and spirit can think of, nearly all produced under strictly test conditions, and representing the work of people from the inception of the modern movement up to the present time.

Workers, past and present, are represented by their pictures. Many, as I have stated before, of our most prominent workers of the present day, have not felt the importance of having their pictures in this collection. I repeat, if you have not sent them, do not blame the General Manager or the Superintendent of this department if they are not exhibited.

This department is located at 7 and 9 South Clinton street, just around the corner from the Whitcomb House, and across the street from the Lyceum Theatre, and the admission is ten cents. Do not fail to see it, as it is one of the most interesting parts of the Jubilee.

W. H. BACH, Sup't.

CANADA.

TORONTO.—G. W. Kates writes: Mrs. Kates and self have been holding a series of meetings extending from May 15 to 23, every night and twice on Sundays. There is an earnest body of Spiritualists here, ready for united work if the proper plans can be perfected, and the prospects are good for such a result. Toronto needs earnest laborers to present the more conservative side (the religious side, indeed) of Spiritualism. The city is church-ridden and full of intolerant people. Shopkeepers have been told they were committing a great sin to allow our advertisements in their windows. The press is naturally on the side of the majority and is not free to give us much notice, yet we have discovered that this difficulty is obviated by insistence and proper attention.

The friends of the Cause here mean to go forward with determination to place Spiritualism upon a just basis in connection with the varied issues that hold public attention. Bro. E. J. York is publishing *The Spiritual Messenger*, and has quite a favorable outlook for success. This paper is likely to be of great local help.

VERMONT.

MONTPELIER.—Flora E. Stoddard, Sec'y, writes: The Spiritualist Association held public meetings in G. A. R. Hall, May 15. We had the celebrated lecturer and medium, Edgar W. Emerson, with us. A large company gathered both afternoon and evening, and every one left the hall feeling that he had been instructed as well as entertained. Mr. Emerson's lectures were excellent, and his tests were particularly good. It is sincerely hoped that we may have the pleasure of again listening to him in the near future.

MEETINGS IN BROOKLYN.

BROOKLYN.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its Sunday evening service at Aurora Grata Cathedral, May 22, before a very large audience, the President, Mrs. L. J. Weller, presiding. Prof. A. Wright, organist, Mrs. J. V. O. Miller, contralto, Mr. Fred. Lovejoy, baritone, and Brooklyn's favorite mezzo-soprano, Miss Genevieve Fortune, who has been permanently engaged for our choir.

The speaker of the evening was Mr. Lowery Goode, who was the most interesting speaker we have ever had the pleasure of listening to. The medium Ira Moore Courlis gave messages and prophecies. He attends the Jubilee at Rochester this week, and will try and do his share toward the elevation of Spiritualism.

Brooklyn.—Mrs. L. L. Smith, Sec'y, writes: The Woman's Progressive Union had an unusually good meeting last Sunday. Mr. J. C. F. Grumble held the audience in close rapport with his theme, "Reincarnation," in the afternoon, and "The First and Second Death," at the evening session. Both subjects were handled with great force, the audience following every one of his words with animated interest. Mrs. May S. Pepper, a welcome medium on our platform, gave many spirit-delineations, which were all recognized beyond a doubt.

In the evening we were pleased to greet Mr. J. J. Morse who having arrived from England in the forenoon, en route for the Jubilee at Rochester, favored the audience with a few well-chosen remarks. Meeting closed by the entire audience rising, and singing the "Star Spangled Banner."

Movements of Platform Lecturers.

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

E. A. Blackden, magnetic healer, inspirational speaker and psychometric test medium, solicits engagements for platform work. Address 804 Washington street, Suite 7, Boston, Mass.

Geo. A. Fuller, M. D., will lecture at Greenwich, Mass., May 29; at Washington, N. H., June 5; at Worcester, Mass., June 10; and at Duxbury, Mass., June 26. Would like engagement for June 12. Address 42 Alvarado Avenue, Worcester, Mass.

J. C. F. Grumble will give a course of lectures to private classes; afterwards at 2:30, and evenings at 8 o'clock, June 7, 10, 14, 17, 21, 24, 28 and July 1, in suite 418 (LeMoyne Block) at East Randolph street, Chicago, Ill.

William Franks, platform test medium, may be addressed at 249 West 42d street, New York City, for society and camp engagements.

Dr. C. W. Hidden of Newburyport, Mass., has been engaged to deliver the oration before the General Union of the National Spiritualists' Association, at Portsmouth, N. H., on Memorial day.

Prof. James Madison Allen, the veteran inspirational speaker, test medium and musician, author and editor, is at present engaged in special literary work in addition to his public labors at Springfield, Mo., where he may be addressed for either camp or society work for days yet open. Prof. Allen is a State Agent of the National Spiritualists' Association, and President of the State Camp Association of Missouri.

Mrs. M. Theresa Allen, the talented speaker and medium, and Missionary-at-Large of the National Spiritualists' Association, will also answer calls to lecture—in conjunction with Prof. Allen (preferably) or separately as the case may be. These faithful and untiring exponents of the spiritual philosophy should be heard again in the East.

Sunday evening, May 22, W. J. Colville lectured for the Faith and Hope Association, 242 Huntington Avenue, on "Lessons from the Life of Gladstone." The entire speech has been reported, and may shortly appear in print. Sunday, May 23, W. J. Colville will speak in the Universalist church, Stoughton, Mass., at 7:30 P. M. Subject, "The Law of Self-Help and Self-Protection." New York readers are reminded that W. J. Colville lectures in New York City, Hall, 509 5th Avenue, Mondays and Wednesdays during June, at 3 and 8:15 P. M., and at 497 Franklin Avenue, Brooklyn, Tuesdays and Thursdays, same hour.

Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these important gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to its association may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cambridge Lake Free Association, Lily Dale, N. Y.—Opens July 15; closes Aug. 28.

Onset Bay, Mass.—July 31 to Sept. 11.

Lake Pleasant, Mass.—July 31 to Aug. 28.

Queen City Park, Burlington, Vt.—July 24 to Aug. 30.

Madison, Me.—Sept. 2 to Sept. 11.

Maple Dell Park, Mantua Station, O.—July 17 to Aug. 22.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—July 17 to July 31.

Meisick, Mich.—July 31 to Aug. 14.

New Era, Oregon.—July 2 to 25.

Forest Park, Ottawa, Kan.—July 27 to Aug. 2, inclusive.

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