VOL. 83.

Banner of Light Publishing Co., Bosworth St., Boston, Mass.

BOSTON, SATURDAY, MAY 28, 1898.

\$2.00 Per Annum, Postage Free.

NO. 13.

Written for the Banner of Light. 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 'gainst 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 shining. Whitened the billows with its rays, Lighting the hearts in darkness plning, Untolding 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, Prophesied by seers and sages. Sweet day of earth, but not her last; Millennial strains will still ring on, Wisdom be 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 th' 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 gilds the valleys of the west.

Watchmen on the walls have pointed To the lustre of this hour, When from the eigsian 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 shining Whitens the billows with its rays, And cheers the hearts in darkness pining. Unfolds new glories to our gaze. 596 Tremont street, Boston, Mass., 1898.

Extracts from the Address of HARRISON D. BARRETT, In Bijon Opera House, Boston, March 31st,

S.E. 51. Published by special request

of those who heard it.

In looking over the history of Boston Spirit ualism. 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 literateur, Hon. Robert Dale Owen. Mrs. Emma Hardinge Britten, Miss Jennie Leys, Mrs. Helen L. Palmer (now Mrs. Russegue), John Wetherbee, Dr. H. B. Storer and Rev. Norwood Damon, took part in the exercises, while Mrs. J. H. Conant and | fairly well attended. Some twenty States 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 master- Convention in Chicago the following Septempiece of logic, eloquence and scholarship. It ber. told of the possibilities underlying Spiritualism, and what it might do for the race if properly taught to the people. It was a rationally from Geo. W. Kates, one of its active proreligious Spiritualism, and showed well the power of the distinguished speaker as an ora-

tor and builder on that memorable occasion. great celebration of twenty-five years ago, Allen Putnam, R. D. Owen, Dr. H. B. Storer and but feebly supported financially and numeri-Mrs. J. H. Conant have entered spirit-life. cally." That quotation has a very familiar, yea, Mrs. Britten, Miss Leys, Miss Doten and Mr. | a very modern sound. I listen, and I hear Geo. Wetherbee, have all retired from spiritualistic A. Fuller saying, in 1883: "Nearly all of our work. Mammoth celebrations were held in all State associations have fallen into shapeof the larger cities and towns in the United less wrecks, or, with a few exceptions, live to States March 31, 1873, and the brightest minds | eke out a precarious existence. Our local soin our ranks then spoke to the assembled thou- cieties are not more firmly established than sands, telling them of the purpose, power and the State associations are." Ten years apart development of Spiritualism during the first the two quotations given were uttered, by twenty-five years of its history, and predicting | different men under different circumstances, wonderful things in the next twenty-five years of its growth. In the light of later events now, showing clearly the futility of human | find distinguished writers lamenting the aphopes, and almost causing the reader to doubt the spiritual discernment of those who uttered | lack of harmony in the ranks of the Spiritualthe great prophecies at that time.

learned men, who was called upon to contribute to the North American Review an article in the year A. D. 1900, S. E. 53. 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- schools, abolition of State support for sectafive years has been iconoclastic—for the next | rian schools, abolition of chaplains in National 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 par- Listen-an orthodox journal, dated Aug. 30, speakers is the acme of nonsense; it is cowtial materializations now transcend the simple

riously whether any manifestation has ever equaled the rap in value, outside of the range of mental phenomens. 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 slate 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 thisspirit-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 off 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 pre- than in 1873, viz., in its camp-meetings and its sented to the pure and noble soul of A. E. Newton!

In March, 1873, State organizationwas urged, and an attempt made to revive the State Spiritualist Association of Massachusetts. It was fairly successful, but it was difficult to find six journals in the world published in the inmen to fill the offices. It was a case of the office seeking the man then, and not the man 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 delegates was elected to attend the National

The proceedings of the Cincinnati Convenvention are decidedly interesting. I quote moters: "Our State associations do not flourish, and are only active in a few of the States. Our local societies are either inharmonious Of the parties named as participants in the affairs, because none understand what the the positive demands of them are, or they are and for different reasons. Ten years then showed no growth whatever, but decided repearance of fraud among mediums, and the ists. In 1867 the most wonderful prophecies A. E. Newton, one of our greatest and most | were made by the most eminent men and women in our ranks as to what we should find

In the late sixties and early seventies, the attacks upon orthodoxy were vigorous and many times unjust. Opposition to God in the exemplify them in their every act. National Constitution, favoring the equal and uniform taxation of church property, removal | must keep pace with the times. We cry out of sectarian instruction from the public 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 har mony and good will, for temples, schools, homes for mediums, organization for self-pro tection and propagandism, a free and rational observation of Sunday, decided resistance to it takes a noble language to correctly intermedical monopoly, and all other matters that pret the beautiful religion of Spiritualism. affected the liberty of the people were then, as | There are too many opportunities to-day for now, the subjects for platform discussions, education to afford even one of our speakers Again, we say these issues have a decidedly an excuse for neglecting to fit himself for his modern flavor. Are any of them recognized? work. The plea to let the spirits educate our 1873, says: "Christians must unite at once, for ardice; and I hold it to be the imperative duty Spiritualism must be put down." In 1897 we of every speaker or medium to fit himself The demonstrations of spirit power have find orthodox writers, preachers and journals for the position he seeks to occupy.

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 a curious public will not only pay our hall that in two ways only Spiritualism is stronger literature. A third way may be urged by many: its influence upon the thought of the terests of Spiritualism, while the number of books was very small. To-day over one hun-Spiritualism, forty in Spanish, twenty in English, sixteen in French, while the German, and the public warned of their presence. 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 were represented, and quite a large quota of | 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 spiritguidance, and see to it that the virtue, the these recorded words stand out as grim irony | trogression was apparent. In 1869 and '70 we | 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, awaken 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

A new era has dawned, and our platform against the injustice of the world and its intolerance of our opinious. Let us reflect for a moment—the world respects those who respect themselves, and we will never find the human family intolerant 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

what Mr Newton anticipated. I question se-| repetition occurs three or four times in a | has been before our people for thirty years, | mium upon fraud, and paid for it with our and is not vet established. It will be the only hearts' best blood, with excruciating soulmeans of making Spiritualism a power for agonies, and bitter tears. We must issue a good in every community, and of aiding in the removal of sectarianism from our public back the hosts of darkness now advancing 2 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 | their souls the bullets of love and truth. Re-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 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 tion, this unquenchable hunger to increase day in press and pulpit, but that influence can us dignify our movement by removing it from the comforts of life at any expense. From be traced to the camps and to the literature of the company of questionable shows, and by the strictly moral viewpoint civilization is not Spiritualism. In 1873 there were only forty. placing it side by side with the scientific and entirely a blessing; it has increased our wisprogressive movements of the day. This will dom, added to our happiness and improved lead to the overthrow of the frauds and charlatans. They never operate where there is truth, the office, through means such as would not | dred papers are issued under the banner of | or where virtue predominates. Through organization they can be spotted, photographed,

> 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 | iers and dissatisfied people generally. 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 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 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 classi fied, and so studied as to make them the bed rock of the religion of Spiritualism. /It is true is true that our phenomena can be substantievidence 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 reasoning, blind faith, and acceptance of 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 that dread of something after death? The 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 rest by adding self-murder to their other home communings, and sought the fleshpots | crimes. What shall we call the last half of our multiplied during the past quarter of a cen- repeating the same cry. History ever repeats Settled speakers will aid in removing this of Egypt as substitutes for the sweet solace of dying century—an era of egomaniacs, or the tury, but in a manner quite different from itself, but it is only in Spiritualism that the evil. It is a reform that must come soon; it spirit-communion. We have placed a pre- Age of Suicides?—Exchange.

new declaration of independence, and hurl 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 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, philosopical, 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 dueto 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 dissatisfacour 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 have their answer, as have bank clerks, cash-

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 de-Baron Kirkup, Naples, Italy, in the presence structive to many cherished beliefs, is neces of six reliable witnesses, wrote a message in sarily 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 deviltry, and we are passing through a revolution of the dan gerous moral kind, making for right through not strange that Geo. W. Childs and many 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 that spirit-return is a demonstrated fact-it | the new building that is to be erected in the future. The old order has vanished, and the ated, but rational minds must have scientific new is not yet ready for practical operation, evidence at all times, hence it will not do to and so our half blinded eyes see nothing but point to what took place twenty years ago as 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 forbidus remove the incubus of falsehood and error, den theft, if it is true that all men are equal, of wrong and outrage, of unquestioning, un and that things have made themselves, is not possession an ample proof of ownership and its everything that comes in the name of the own defense? The well-balanced mind subspirits through mortal organism by making it mits to principles that are right should all else possible for scientific evidence to be given to be wrong; the ungoverned mind sees nothing but its own desires, and gratifies them at any 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 bare bodkin speedily answers that question, and we read of another suicide.

It is unmistakable that our suicides are viotims of the epidemic of our ever-dissatisfac. tion. The disease is old, the method of caring 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

Written for the Banner of Light. THOUGHT.

BY MRS. D S. RICHARDSON.

As the flow of the smooth gliding river, By moonlight or sunbeam caressed, Bears on from the bountiful Giver, Bright drops to the ocean's broad breast; As the zephyr, that never reposes, But seeks amid groves something new, Comes leden with odor of roses, Inhaled as it sipped 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 magica' 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 swee ps over woodland and plain; Now meeting the forest in battle, Now crushing the well ripened 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 ab'e letter from Dr. S. M. Blake of Bellows Falls, Yt., before our readers. It was written nearly forty years ago, and was intended for the Bellows Falls Argus. In this year of spiritt al Jubilee, it is we I to re-read some of the say. ings of the ploneer 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 endowments!

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 orying 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 worshiped - worshiped, 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 worshiped 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

Therefore it is not for me to blame the heathen for worshiping gods of wood and stone. for I think they did just as they could under the circumstances. They worshiped 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, deny spiritual intercourse to this or any other would be constrained to admit that there are generation.

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 delty.

And is it not plain to be seen at the present day, that in every division of the Protestant Church the worshipers indicate in their living and in their lives, their prejudices one toward another and their modes of worship, that they are not all worshiping 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 I, 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

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 won der 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 lia ble to err, even in the responsible duties of translating that "Word," which was to be our 'guiding star" in this life, and a beacor-light to tell us on which shore is the haven of eter-

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 preëminently the book of bookscontaining 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 impress 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 prophete 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? Abraham, with whom they talked, walked of the damned in hell. and ate; to Lot; to Jacob, with whom they wrestled; to Joseph; to Moses; Joshua, Manoah, David, Isaiah, Jeremiah and Michaiah. "The law was given by angels," said David and Paul. God appeared to Moses in a bush, ling to the gloomy and austere faith of the "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 rise again. It is impossible to conceive how Transfiguration, and is attended, he says, by any person can believe in this absurd and imlegions 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: 'Sen 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 Bibleand these are only a few of what might be presented-I ask who shows the most rational reverence for their truth, Spiritualists, or tween right and wrong, Their lives are among those professed teachers of Bible theology who deny the possibilty of angelic intercourse with men? I have feelings on this subject, and when I reflect that long before Modern Spirthe 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 Spiritualist. The mind of man is the same,

and God is the same, and therefore I cannot

pressing 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, and furnishes an excellent example churches-infidelity of the hottest stamp, that the pulpits throughout the land resounded with lamentations loud and long, on account of so great an enemy coming within their borders. Loud and elequent 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, inter esting 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 "heritics" 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 un popularity, 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 indis pensable to the foundation of that grand Tem-

ple 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 be lief 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 Human spirits, called angels, appeared to heaven would be in witnessing the torments

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. Accordchurch 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 pudent 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 bethe 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 ex itualism was known, I used often to hear from | tortion. 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 priestoraft, that find utterances. I believed them then, and my most favor in the eyes of the modern divine; faith has not been changed by becoming a 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

ble-minded people to believe what they wish 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 grotes que

extravagancies to public contempt and deri-

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 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 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 ad vantage 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 relig ious zeal is not difficult to understand. As the Fenian head centres some years ago promised

ing out Spiritualism." It may, therefore, be urged, at least with plausibility, that large sums of money will be collected from fanatical church-zoers, under the full persuasion that they are helping the clergy to fight the devil. It may be further as sumed, 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.

their dupes to "bring England to her knees,"

so likewise are certain gentlemen in black ex-

pressing the confident expectation of "stamp.

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 pa tient will suffer, the oruel 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 knowit-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 | innate sense of the duties involved; our inheis 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-turned 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 sci entific 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 mate. rialistic. 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 sub jected to the scruting of an analytical public without further delay. As you may see by that there is probably no form of delusion the headlines, I herewith offer a conclusive the only religion.

But for entertaining these views, and ex- more prevalent than that which induces fee- answer to the question: Is Spiritualism a religion? It sounds assuming; but before you to be true; hence that monstrous and irrational denounce it, take notice that it is the assumpdoctrine of, what may be termed in vulgar partion of knowledge rather than opinion, and lance, "white-washing," or the remission of | that you are not asked to adopt it without evisins, is the most popular. It has proved a mine dence. The critic will be quick to advance an of wealth to both Protestant and Romish opposite opinion with an inward chuckle that his opinion is as good as mine. And so much I must concede. But is it not hasty 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 sion that Modern Spiritualism has incurred | 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 eviterms of sourrilous reproach that those who dence of opinion to settle one of the great and vital questions of the day. Really, I have some sympathy for the critic who shall sav 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 thumb-screw and the convincing roasting jack intention to make a perpetual parade of the fact that I am not conventional. Hence the statement that to be sure of a ready hear ing, 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 ur 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 orthodoxy, 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 unadulterated ignorance, put a curb on their vaunted 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 rent 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 re ligion is a fact, and not a fallacy, and that without it Spiritualism is but a vague outline of a science that fails 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

Written for the Banner of Light.

BY MRS. C. S. FRENCH.

HOME.

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 drudg'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 th' heavenly sphere: Worshiping God is helping man To do his best right here.

I consecrate my pow'rs to use. Love is my beacon light, And whatso'er 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 th' 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 gro tesque creation of fable and legend." These 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 holy 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

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 in tervals 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 bois terous boyhood. But I could read, and so found

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 westering 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; meliow 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 mused of desert solitudes where one might build a hermitage, and revive the days of saintly legend, of some sea encircled isle where Utopia might be founded, of highest philosophy traced on airy scrolls by fingers of fire. and blotted with the darkness of eternal

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 transplant 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 scarce 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 all away, and peace rested on the marble forehead like

eternity's bridal veil. I turned away with sobs and tear-dimmed 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 loneli-

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 statue and painting.

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, upstarting lightly from the sea foam, radiant with purity, dowered with peerless charms. I can symbolize in marble a story of undying 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 be-hind 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 Æolian music and sank to long drawn strains of delicious harmony; flower-bespangled lawns stretched smoothly away; fountains tossed argent spray; statutes 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 inlaid yearl, 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 snow-

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 unspeaka-ble filled my being. Peace laid her benedic-

tion 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 en-shrined 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 mystic 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 ave guessed the secret of the

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 lett a river ran like a silver thread through a belt of green. Sun and cloud flung light and shade on meadow land and springing grain. A forest beckoned its giant arms to lure me to its shade. Just above it peepe i 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, walled 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: per haps a reminder how fair nature is beyond the city's smoky confines. I will take a bicycle run to morrow.

What is more exhilirating 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 tound 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 jolta 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

woofully 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 appre-

ciate 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 appre-ciate him better if I announce my friend, Henry Saxon."

wore.

ness, such as I had never known, swept over into the highway. Heavens another biovolist might rain down." He ran down the road.

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

him.
"Mr. Saxon, your fame 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

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 plctured 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 with-in? 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 even ing star, fit emblem of Hope.

Dear is the arched gateway and oak-ruarded 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, 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 here-

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

The Rebiewer.

"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

fulfili."
"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 rever berating hills.

"The toad stool and mush room grow in a night; the Easter 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 citi-

"The best man may make a mistake; the worst may have done a good deed."
"Goodness always means strength of char-

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 Cinna, a 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 visions, 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. Cinna 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 JOUR-NEYS 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 fu-ture 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 peo-ples. 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 dexter-ous in the literary executive 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 hu man life. Apposite to this last are Dr. Peebles' closing words: "Human life is a pilgrimage, a closing words: "Human life is a pilgrimage, a pacing-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. Oroutt; "The Doctrine of Rejncarnation," Mrs. Chen. L. Howard tion," 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 the deep and abiding thing though it he only a few terms. "My sister, Lorena," said he, turning to me.
Our eyes met. The countenance was illumined with a smile such as the dream-face lous and hesitating notes amid a whirlwind of stormy cries. The discords are always mani-

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

SCRIBNER'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 Abbe Carter Goodles. Those interested in the higher education of women should read the sketch, and keep in touch with the fact that true education re-fines, ennoble and enlarges the sphere of all mankind. Charles Spribner's Sons, New York.

RECEIVED .- Review and Herald, Battle Creek, Mich.; Intelligence, Metaphysical Publishing Co., 503 Fifth Avenue, New York; St. Nicholas, The Century Co., Union Square, New York; The American Kitchen, The Home Science Publishing Co., 485 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, 485 E. 21st street. E. 21st street, New York; Light of the East, edited by S. C. Mukhopadhaya, M. A., 44 Raja Raj Bullub'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. Our Little Ones and the Nursery, 196 Summer street, Boscon, Mass.; Our Dumb Animals, Boston; Phrenological 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 Allyn, 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 Mrs. A. M. Glading, W. F. Peck, Mrs. Juliette Yeaw, F. A. Wiggin, T. Ernest Allen, Mrs. Elizabeth Lowe Watson, A. E. Tisdale, Mrs. Carrie E. S. Twing, Mrs. H. L. Russegue, Miss Anna Shaw, Mrs. Kate Pope, Mrs. Mary E. Lease, 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 Au-

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, 4 and 5 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 Meed'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 Meed'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 lec tures 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 endeared 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 wellknown 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: "Pro fessor Gunning's continuous career as a scien tific 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 Cali fornia. 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 biologi cal 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 sccial 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 Min's Christian Associations, and were com-mended by the public, by scholars, and by men of science. Darwinism had not ceased to be a novelty, and therè 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 in-dependence 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 de-yout believer in the Creator and spiritual life. Romaine glanced down the avenue. "Come festly the products of poor human nature, in he was much interested in the phenomena of back!" he roared. "That boy has escaped its terror, passion, self-assertion, and general Spiritualism and impressed by them, wrote

much on the subject and corresponded sympa-thetically with Spiritualists. He was a mem-ber 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 Cours. A paper by him is believed to embody the earliest scientific treatment of the phenomena of that cate-gory. Of Professor Gunning's amiable per-sonal qualities all his friends speak in terms of

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

ETATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY,

LUCAS COUNTY,

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

Sworn to before me, and subscribed in my presence, this
th day of December, A. D. 1886.

A. W. GLEASON,

A. W. GLEASON,

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. May 14.

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 Hopps.

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, 22d and 23d, 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 Dedbam, Mass., U.S.A.), on Prof. A. Alexander (Rio de Janeiro), on "Brazilian

M. le Commandant Darget (Vouzlets, Ardennes), on Paotographs of Psychic Radiations." Mr. Harrison D. Barrett (Boston, U. S. A.), on

M. Guston Mery (Paris), on "Psychic Phenomena in Dr. Helen Denomore (London), on "The Philosophy of Medlumship and its Limitations."

Signor Carlo Bonazza (Florence), on "Occulti Energies Litent in Man." Mr. J. J. Morse (Landon), on "The Young in Relation to Spiritualism.

Dr. Enchusse, "Papus" (Paris), on "The Distinctions and Points of Identity between Spiritualism and Occultism" Dr. J. M. Peebles (San Diego, Cal.), on "Spiritualism in all Lands,"

Contessa Kielene Maivardi (Plsa, Italy), on "Phenomena Observed in her own Home." Dr. Moutin (Boulogne-sur-Seine), on "The Relations of Hypnotism and Mesmerism to Spiritualism" Mr. W. H. Terry (Melbourne), on "The Bridge between the Natural and the Spiritual W rids." Colonel de Rochas (Paris), on "The Border Line of Physics."

Mrs. Cora L. V. Richmond (Washington, U. S. A.), on "Spiritualism in the Next Fifty Years." Mr. Thomas G. Newman (San Francisco), on "The Effect of Spiritualism on the Religious World." Signora Paganini (Florence), on "The Laws of Na-ture with which Spiritualism is mostly concerned." Mr. B. Tortenson (Skien, Norway), on "Spiritualism

Dr. Barnduc (Paris), on "Biometric and Photographic Demonstrations of Vital Force (with lantern illustrations), Physiologic and Therapeutic Deductions." Rev. Minot J. Savage (New York), on "Personal Im-pressions of Spiritualism in America."

Dr. Glovaunt Hoffman (Rome), on "Attested Accounts of Experiments made at the Academy in the presence of Eminent Scientists." Mr. Henry Forbes (New York), on "Some Striking Analogies between Early Christianity and Modern Spiritgalism." Prof. Boirac (Dijon), on "Suggestion and Mesmer-

Mr. W. T. Stead (London), on "Automatic Writing; and the Subliminal Self." Dr. Berillon (Paris), on "Hypnotism and Psycho-therapeuties, illustrated by lantern pictures of Salpetrière Subjects."

Mrs. C. T. Dixon (London), on "Some Experiments Price Reduced From \$1.25 to

50 Cents!

STUDIES

Outlying Fields **PSYCHIC SCIENCE.**

BY HUDSON TUTTLE, Author of "Arcans of Nature," "Origin and Development

of Man," etc.

CONTENTS. Dedication. Analysis.
Chap. I.—Matter, Life, Spirit.
Chap. II.—What the Senses Teach of the World and the Doctrine of Evolution.
Chap. III.—Scientific Methods of the Study of Man, and its Results.
Chap. IV.—What is the Sensitive State?
Chap. V.—Sansitive Rata: Its Division into Mesmeric

Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric
Somnambulic and Clairvoyant.
Chap. VI.—Sensitiveness Proved by Psychometry.
Chap. VII.—Sensitiveness During Sleep.
Chap. VII.—Dreams.
Chap. IX.—Sensitiveness Induced by Disease.
Chap. X.—Thought Transference.
Chap. X.—Thought Transference.
Chap. XI.—Intimations of an Intelligent Force.
Chap. XII.—Effects of Physical Influences on the Bensitive.
Chap. XII.—Unconscious Sensitiveness.
Chap. XIV.—Yrayer in the Light of Sensitiveness and
Thought-Waves.
Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their
Physical Relations.
Chap. XV.—What the Immortal State Must Re.

Chap. XVI.—What the Immortal State Must Be.
Chap. XVII.—Personal Experience—Intelligence from the
Sphere of Light. The author sets out to put on a more scientific and rational basis the proofs of the doctrine of immortality. He recognizes the fact that we live in an age of growing akepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons faith in a future state of existence has a very slender hold.

The book contains 250 pages, 18mo, is well printed, and neatly bound in cloth. Price 50

cents. postage free. For sale by BANNER OF LIGHT PUBLISHING C

BANNER OF LIGHT BOOKSTORE. SPECIAL NOTICE.

The BANNER. OF LIGHT. PUBLISHING COMPANY, located at 9 Bosworth Street (from 185 Trement Street), Hoston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

TEMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all of at least half cash; the balace, if any, must be paid U.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.

Bemittances 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 gents.

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

Ance.

No attention is paid to anonymous communications.

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

Newspapers sent to this office containing matter for a name of the drawn around the containing matter for the drawn around the nspection, should be marked rticle or articles in question.

Banner of **Fight**

BOSTON, SATURDAY, MAY 28, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WEEK

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

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Frankliu Street, Boston.

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company, Isaac B. Bich.....President. Fred. G. Tuttle.....Treasurer.

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

Harrison D. Barrett Editor-in-Chief.

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 heartly with us in the step which conduct of an argument; the former carry with has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, 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-day 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 ing terms, those who have been reported to imagination to make his writings of intense honor of Decoration Day. Our contributors will kindly take due notice, and see to it that to a lecture or an address of any sort, if they of terms, and was exceedingly happy in his their communications are on hand at the ear | hear the speaker pronounce views with which | choice of metaphors. He was a brilliant star liest possible moment. Advertisements for they do not agree, the most bitter words spring in the literary firmament whose light will be cates a desire to cling to the ignorant fancies seventh page of issue dated June 4th should be | to their lips, and wherever they go thereafter 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 swing outward," side by side with those who opinion. served their country faithfully and well in '76, in '12, in '46, and in all of the Indian wars. In 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 | incide with any and all views they might exresting 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 the earth to fall down in adoration before him 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 | vidual. 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 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 | thodox opponents or their associates in Spirshould be noted. It is a greater victory than itualism. To criticise in all sincerity the was ever won on the field of battle, and makes | views entertained by one another, and reserve | the American people should open their eyes the future of this country seem far more glo- the right to an independent, manly opinion of rious than ever was possible before. The Spiritualist finds in the exercises of Memorial Day an opportunity to express his loyalty to right to indulge in denunciation and abuse, in the flag, his gratitude to the fallen heroes of | flery anathemas and bitter invectives; theirs | other remedy can be found closer at hand the Republic, and his respect to their memories. It is not an occasion of mourning to phy, and the highest demonstrations of scihim, but of rejoicing in the freedom that is ence; therefore they should prove the value of now theirs, as well as an opportunity to re- their science, philosophy and religion in their consecrate himself to the service of his coun- every day lives.

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 real his chief claim upon the literary world is based son never resort to invective and abuse in the them their own defense, while the latter are dred thousand copies of this work were sold in 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 statethe value of its contents and the practicality is the kind of criticism that should be welling evils in the government and in the busicomed by all. In speaking of or in arguing ness world. with one another, Spiritualists are often prone to condemn most fiercely those who do | strong, entitled "Equality," in which the aunot agree with them. If a man believes that | thor elaborated the thought of "Looking fraud is virtue embodied, or that a pederast is | Backward," and perfected the system of rea worthy representative of Spiritualism, he form work he proposed to inaugurate. This should be shown the error of his ways by calm, | later work is not so well known, having only dispassionate reasoning, if such will avail anything; if not, then he should be taken in hand | however, considered an abler work than the by those qualified to teach, and educated into the light by his enlightened leaders.

information, and condemn, in the most scath- and vigorous in style, and possessed sufficient have said or done certain things. In listening they seek to injure the one whose only fault | look to it for leadership. has been to differ with them in opinion. Such conduct is unworthy of Spiritualists, and discreditable to Spiritualism. An honest argued, would have resulted in the parties coming to a mutual understanding, as well as given the same church or political party, liked the same men and women. Yet it would be just as reasonable to quarrel over these absurdities that "low, green tent, whose curtains ne'er as it is to quarrel over honest differences of

The truth is that individualism became a mania with many Spiritualists, and they a few instances this year, our people will have | boasted that they were going to develop their to remember the graves of those who have 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 copress. If one of them published an essay or a book, claiming to have his inspiration directly from God himself, he expected the people of crying out "Wonderful! Sublime!" This is individualism gone mad; egotism personified, and the heght of folly on the part of the indi-

No one man has the sole key to the storehouse of knowledge, nor an iron clad mortgage one another's views brings new ideas to the no man can do that which is impossible; he front, reveals new entrances into Wisdom's cannot recall the spirit after it has deserted castle, and shows mankind the broad avenue its earthly tenement. through the land of inspiration. Spiritualists there is now no North, no South, no East no 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 pas | can do much to protect the people from all sion, or being tempted to abuse the one who epidemics. At present these boards can more produced it. They should remember how they were treated in the early days of Spiritualism. and not retort in kind, either upon their orone' own, is a demand of the times. But of all people upon the globe Spiritualists have no is the religion of love, the harmonial philoso-

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 oppositon, 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 upon his remarkable work, "Looking Backward," issued in 1888. Not less than five hunthe 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 Nationment of facts, or an open presentation of one's alist clubs were organized in all quarters, with views in controverting the opinions of others, | a view to the reformation of the present exist-

recently been issued from the press. It is, former. Mr. Bellamy was an easy writer, and understood the use of the English language in Many Spiritualists accept gossip as reliable | its very best forms of expression. He was terse interest to his readers. He used the simplest sadly missed by thousands who had learned to

He was a friend to his fellowmen, and sought earnestly to promote the welfare of the masses in every possible direction. He hated tyranny mentative criticism, dispassionately conduct | and slavery in every form, and sought, through education, to induce a peaceful revolution in social life that would result in the betterment them new light on the subject under discus- of the conditions of all classes of people. His sion. It would be a monotonous world indeed | earth-life has closed in at the early age of fortyif mortals all held the same views, belonged to | eight, through the agency of that dread scourge of New England, consumption. But he has same kinds of food, or fell in love with the 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 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

Man can, however, through wise sanitary measures, guard against both diseases. The so-called health boards, if rightly managed, 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, to the passing of the thousands of their breth-

ren with the fell disease consumption. It can be averted if taken in time. A change of climate will often affect a cure, while anthrough better sanitation in and around the home. Statistics proves that ninety-five per

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. to bacco 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 toil of our New England parents. They sow the seeds of disease in their progeny through their is entirely free from any ill effects from the own exhausted vital energies. Yet other causes can be easily found, e.g., improperly and the horrible stilling 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 ays 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, laving the foreheads, 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 ceremo-

nial 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 substitute cremation for burial, thereby rethe rite of baptism, and felt themselves benefited by it. It is probable that they were naturally inclined to spiritual things, and bap tism 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 day, but no definite news is at present obtainleast a few (?) times each year. Indeed, we be able. Rumors of a Spanish alliance with This work was followed by another equally lieve that it would be better for the human France and Russia are current, but are probfamily 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 especial service to man's physical form.

We deprecate this toadying to the churchianic 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 indiof an effete past. We believe in the inspiraion of to day, that invigorates and unlifts 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 | rapidly. Every time the several cases are had to go to the county seat to deposit their fever and consumption. During the past year | ballots for the candidate of their choice. The four hundred forty six people have succumbed | 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 en those who have been arrested into paying four or five days to receive all of the ballots, heavy fines, as well as to drive them out of and to properly count the same. We see no business. The cases should be carried to the 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 | clared unconstitutional when tested before the upon the realm of inspiration. Criticism of frequently recovered from their attacks. But of its most intelligent citizens deprived of the Supreme Court in Washington. ballot is far from being a free, progressive state. "Equal rights for all, and special privileges to none" applies to the ballot, under the | power to do an injury to his own soul. Enelead of intelligence, as well as to all other re form movements of the age.

Hon. William J. Bryan is recruiting a nature, can only be injured by its possessor. regiment of patriotic Nebraskans, and will He can cause it to shine as a sun, or make it tender its services to the United States gov- | as a dull, dead stone, through base, ignoble ernment in case the President issues a call for | and impure thoughts. Shall we have the more volunteers. Patriotism knows no party | shadow or the sunshine? 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 cent. of two hundred cases of consumption world to visit his home every week during the pleasures of wisdom and to the beauties of was absolutely cured by change of climate. summer. Send in your subscriptions, and urge | truth, rather than to a consideration of physi-This fact should be placed before those simi. I your friends to do likewise.

Auto-Hypnotism.

The case of I'rof. P.E. Bernard of San Franoisco 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 physician 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 stitched 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 rough experiments that have been tried upon him. Prof. Bernard differs from all other hyp cooked food, poor water, infrequent bathing, notists in this-that he induces the hypnotic sleep upon himself, and is not acted upon by others, 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 moving 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 ably 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 als., 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 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 fright-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 de

Spiritualism says that man alone has mies 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

We wish to return thanks to Miss S E. Tooker of Millbrook, Mass., for a box o 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 cal pleasures andmaterial 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

I think this would be grand, and I hope something may come of it. No better work could be entered into than the establishment Goode, who was the most interesting speaker we have ever had the pleasure of listening to. of arbitration.

Hoping for the best, and wishing you every 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 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 product of the spiritual street, as a special product of the spiritual street. Every Spiritualist should be in attendance on that occasion, as a special product of the spiritual street. gram of great interest is to be presented. go, Ill. 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, 81 Bosworth street. She will remain in the city until July 20.

In Memoriam.

The funeral of William A. Thyng 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, be heard again in the East. 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 employes of the young man; two standing crestents one from the Now and Then Association cents, one from the Now and Then Association, and the other from the K. A. Whist Club; a bunch of cala lilies from the Ladies Whist Club, of which Mrs. Thyng 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. Thyng 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 Departmentslates, 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 be-fore, 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 the prospects are good for such a result. To-ronto needs earnest laborers to present the more conservative side (the religious side, in-deed,) of Spiritualism. The city is church-ridden and full of intelerant people. Show 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. 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, F. 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 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.

Think this would be grand, and I hope

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 Grumbine held the audience in close rapnort the zenith of the skies, it penetrates the caverns of ignorance, the valleys of mistrust, the forests of superstition, and robes the mountains of Sorrow with the raiment of Joy, covers the hills of Difficulty with the verdure of Succession. But he addience in close rapport with his theme, "Reincarnation," in the after noon, 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 expirit demedium on our platform, gave many spirit de-lineations, 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 sam-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 19; and at Duxbury, Mass., June 26. Would like engagement for June 12. Address 42 Alvarado Avenue, Worcester, Mass.

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 Marston Command, Union Veteran's Union, at Ports-mouth, N. H., on Memorial day. Prof. James Madison Allen, the veteran inspira-

Prof. James Madison Allen, the veteran inspira-tional 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 dates yet open: Prof. Allen is a State Agent of the National Spiritualists' Associa-tion, and President of the State Camp Association of

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

Sunday evening, May 22, W. J. Colville lectured for the Faith and Hops Association, 242 Huntington Avenue, on "Lessons from the Life of Gladstone." The nue, on "Lessons from the Life of Gladstone." The entire speech has been reported, and may shortly appear in print. Sunday, May 29, 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 Century 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 locali-ties and time of sessions where these Convocations are to

As THE BANNER Is always ready and willing to give all the spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant 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 fall to call attention to it as occasion may offer—thus cooperating in efforts to increase it circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its mubble advacates. public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 15; closes Aug. 28. Onset Bay, Mass.-July 3 to Sept. 11.

Lake Pleasant, Mass.-July 31 to Aug. 28. Queen City Park, Burlington, Vt. - July 24 to

Madison, Me .- Sept. 2 to Sept. 11.

Maple Dell Park, Mantua Station, O .- July 17 to

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—July 17 to July 31. Mesick, Mich.—July 31 to Aug. 14.

New Era, Oregon.-July 2 to 25. Forest Park, Ottawa, Kan.-July 27 to Aug. 2, in-Liberal, Mo.-Aug. 20 to Sept. 4.

Lake Cora, Mich .- June 26-annual meeting. Ashley, O .- Aug. 21 to Sept. 11. Chesterfield, Ind .- July 24 to Aug. 21. Bankson Lake, Mich .- July 22 to Aug. 14. Haslett Park, Mich .- July 28 to Aug. 29. Clinton, In .- July 31 to Aug. 28. Delphos, Kan.-Aug. 12 Aug. 29.

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

MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 74 P. M., jand Thursday at 8 P. M. Flora S. Jackson, President.

SPECIAL NOTICES.

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

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

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

FOR SALE—The Sylvester Cottage, on the Bluff at Lake Pleasant, Massachusetts. Price 8800. Address W. A. DAVENPORT, Greenfield, Mass.

PSYCHIC AND PALMIST.

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

Mrs. Anna Lewis.

THE REMARKABLE HEALER. HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired Magnetized handkerchiefs a specialty. Correspondence desired

Mary T. Longley, M. D.,
GIVES advice and magnetic treatments for the cure of
disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.00 and stamp. Address
\$17 South Olive street, Los Angeles, Cal.
June 6.

FLORIDA for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, I Wabeno street, Roxbury, Mass.

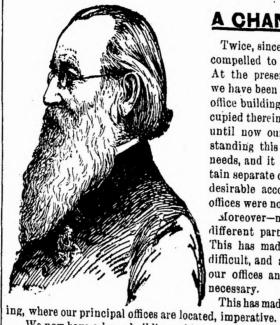
HENRY SCHARFFETTER,

300 Bo. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

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

Drs. Peebles & Burroughs,

SPECIALISTS IN CHRONIC DISEASES.



A CHANCE.

Twice, since moving to Indianapolis, we have been compelled to increase our office room and facilities. At the present time, and for a year and a half past, we have been located in one of the largest and finest office buildings in the city. The amount of room occupied therein has been increased from time to time until now our offices are very extensive; notwithstanding this they are inadequate to our present needs, and it has been necessary for myself to main. tain separate offices in a different part of the city, as desirable accommodations in connection with our offices were not obtainable.

Moreover-much of our work has had to be done in different parts of the city, for lack of office room. This has made the careful conduct of our work very difficult, and a location where the concentration of our offices and all our work is possible has become

This has made a change from the present office build-

We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate. Our location and accommodations are unsurpassed. We now have the largest and finest

offices in the United States, devoted exclusively to the treatment of chronic diseases. It is a matter of pride to Spiritualists that among their number should be found the physicians having these accommodations, and especially so that their old friend and champion, Dr. J. M. Peebles, is the one to achieve this wonderful success. It is a demonstration of the fact that the public generally are commencing to realize and appreciate the advantages which a Psychic physician possesses. It is a recognition of merit and thorough medical and scientific

education, supplemented by wonderful psychic gifts. Our practice is not limited to adherents of Spiritualism-in fact, a large number of our patients are members of orthodox churches. DRS. PEEBLES & BURROUGHS have made it a practice to claim nothing which they do not actually do. They have stated a great many times that they

POSITIVELY CURE CHRONIC DISEASES

And they have cured thousands of cases every year. Space will permit of but a few extracts from recent letters which follow.

Drs. Peebles & Burroughs, Iodianapolis, Ind.:

Dear Doctors—I am well. I have improved in health very much more than I was aware of. It seems marvelous that your treatment could work such a wonderful change. Yours sincerely,

Mrs. N. E. Tufts, Middleton, Mass.

Drs. Peebles & Burroughs. Indianapolis, Iud.:

Dear Doctors—I am much better—nearly well. I do not think I will need any more medicine. Your psychic treatment does me so much good.

Very truly yours, MARY L. HOAG, Chicago, Ill.

May 11, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I have improved so much since I began your treatment. I can now do quite a day's work without feeling tired. I cannot half express my thanks for the banefits I am receiving at your hands; but heaven will reward you for your many acts of kindness to the afflicted. Sincerely yours,

S. C. LADD, Reading, Mass.

DRS. PEEBLES & BURROUGHS.

Diagnose Disease

With unerring accuracy. There is no line of work where psychic gifts are of so much value as in relieving human suffering—being able to clearly understand a person's physical condition being able to locate the disease and the causes for it, the psychic physician possesses an advantage over all other physicians that will soon revolutionize modern medical practice. Drs. Peebles & Burroughs, Indianapolis, Ind.:

s. Peedles & Burrougus, Indianapous, 11d.: Dear Sirs—I have just received the diagnosis of my case, and I am delighted with it, for it is very correct. May 14, 1898. Very truly yours, Mrs. Abbie McCaslin, Upton, Mass. Drs. Peebles & Burroughs, Indianapolis, Ind.:

s. Peebles & Burroughs, Indianapolis, Ind.:

Dear Sirs-I have received your letter, and the diagnosis is correct. Very respectfully,

CORNELIA SCHUYLER PARKE, Sneboygan, Wis.

PLEASE REMEMBER

That DRS. PEEBLES & BURROUGHS'S address is now

BATTLE CREEK, MICHICAN,

That they have the largest, finest and most complete offices in the United States, which are exclusively devoted to the treatment of

Chronic Diseases.

Their wonderful success and extensive practice has made the acquisition of these increased facilities necessary.

If suffering from any CHBONIC LESION,

Send NAME, AGE, SEX, and a

LEADING SYMPTOM, and receive an ABSOLUTELY CORRECT DIAGNOSIS Free.

Bemember to address:

DRS. PEEBLES & BURROUGHS. BATTLE CREEK, MICHICAN.

A NEW NOVEL By HENRY WOOD

VICTOR SERENUS

A Story of the Pauline Era

Fine English Cloth 500 pages \$1.50

Other Books by the same Author IDEAL SUGGESTION

Eighth Edition Octavo Cloth \$1.25 STUDIES IN THE THOUGHT WORLD Fourth Edition Fine Cloth \$1.25

GOD'S IMAGE IN MAN Ninth Edition Cloth \$1.00

EDWARD BURTON A Novel Eighth Edition Cloth \$1.25 Paper 50 cts.

THE POLITICAL ECONOMY OF NATURAL LAW Third Edition Cloth \$1.25 Sold by Booksellers, or sent, postpaid, on

receipt of price by BANNER OF LIGHT PUBLISHING CO.

To Bear Witness,

A METAPHYSICAL SKETCH. BY SUSIE C. CLARK,

Author of "A Look Upward," "Pilate's Query," etc.

A true story, presenting metaphysical healing from the tandpoint of a Spiritualist, and portraying some of the limitations and inconsistencies of Christian Science, viz, its lack of any proof of immortality, or recognition of Deity in the visible universe.

CONTENTS.

The Valley of the Shadow; The Resurrection; What Thee Said; Greek Meets Greek; Theology vs. Christian Healing; Law rs. Science; The Teacher; At Work; The Departure New Revelations; Alone with Nature; A Sabbath in the Mountains; For the Truth's Sake; Fruition.

Cloth, pp. 180; price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO. JUST ISSUED.

Eighth Edition, Revised, with Portrait of Author. Price Reduced from \$2.00 to \$1.25.

Seers of the Agesi ANCIENT, MEDLEVAL AND MODERN

SPIRITUALISM.

BY J. M. PEEBLES, M.D. This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phenicia, Syria, Persia, Greece, Rome, down to Christ's time,

TREATING OF THE MYTHIC JESUS. " " CHURCHAL JESUS, " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essenian? Modern Spiritualism.

The Wave commencing in Rochester; Its Present Alti-tude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, etc., etc.

Its Doctrines Systematized.

What Spiritualists believe concerning God, Jesus Christ the Holy Ghost, Baptismy Patth, Repentance, Inspiration Heaven, Hell, Evil Spirits, Judgment, Punishment, Salva-tion, Progression, the Spirit-World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Move-

ment.

Nearly 400 octave pages, beautifully bound in beveled boards. Price \$1.25; postage 15 cts.

For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

400 RARE OCCULT BOOKS

A New and Important Catalogue Just ready by

WILLIAMSON & CO.,

Toronto, Canada.

Will be sent to any one interested on appli-[May 21. 4w

DIBLE STORIES, NO.1. The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Creation and the Fall. Three hundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young.

Paper, pp. 189. Price & cents, postage 2 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

And Other Oriental Countries. IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How te Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, its Preexistence," " Did Jesus Christ Exist ?" etc., etc. During Dr. J. M. Peebles's late (and third) trip around

the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California. My Third Voyage.

The Sandwich Islands. The Pacific Island Races. Ocean Bound Toward Auckland, New Zealand, Melbourne, Australia.

Australia. From New Zealand Onward. A Series of Seances Upon the Ocean.

The Chinese Orient. Chinese Religions and Institutions. Cochin, China, to Singapore. Malacca to India.

Spiritual Seances on the Indian Ocean. India: Its History and Treasures. India's Religions, Morals and 80. cial Characteristics.

The Rise of Buddhism in India. The Brahmo-Somaj and Parsees -- Spiritualism in India.

From India to Arabia -- Aden and the Arabs. The City of Cairo, Egypt. Egypt's Catacombs und Pyramids -- Ap-

pearance of the Egyptians. Study of the Pyramids -- Sight of the Great Pyramid. Ancient Science in Egypt -- Astronomy

of the Egyptians. From Alexandria to Joppa and Jerusalemthe City of Joppa. City of Prophets and Apostles -- Jesus and Je-

rusalem. Present Gospels. The Christianity of the Ages -- Plato and Jesus in Contrast.

> Turkey in Asia -- Ionia and the Greeks. Athens. Europe and its Cities. Ceylon and its Buddhists. The India of To-day.

Hindoo Doctrines of the Dead.

The Mediterranean Sea --Egypt and Antiquity. Large 8vo, cloth, gilt sides and back. Illustra-

ted. Nearly 500 pages. Price \$1.50, postage 20 For sale by BANNER OF LIGHT PUBLISHING CO

A CASE OF

Body of a Medium. INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF, Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACT GOULD, LL. B., Counsellor at Law, Member of the New York Bar. The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to Bay. In the present instance he has found much of moment to say, he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS. Chap. I. Theoretical Speculations — Materializations and Dematerializations.

Chap. II. Account of a Scance given by Madam d'Esperance at Heisingfors, Finland, Dec. II, 1883, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

i. Testimony of Mile. Hjelt.

A. Letter from Mile. Hjelt to Mons. Aksakof.

B. Letter from Mons. Aksakof to Mile. Hjelt.

C. Reply of Mile. Hjelt to Mons. Aksakof.

D. Supplementary Letter from Mile. Hjelt.

II. Testimony of Staff Officer, Capt. Toppelius.

III. Testimony of Prof. Seiling.

A. Letter from Prof. Seiling to Mons. Aksakof.

B. Letter from Mons. Aksakof to Prof. Seiling.

C. Reply of Prof. Seiling to Mons. Aksakof.

D. Supplementary Report of Prof. Seiling.

IT. Testimony of Mons. Aksakof to Prof. Seiling.

F. Reply of Prof. Seiling.

IV. Testimony of Madam Helene Seiling.

A. Note from Mons. Aksakof to Prof. Seiling.

B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mile. Fanny Tavaststjerna.

V. Testimony of Mile. Fanny Tavaststjerna.
A. Letter from Mile. Tavaststjerna to Mons. Aksakof.
B. Supplement to the foregoing letter.
VI. Testimony of General Toppellus.
VII. Testimony of Dr. Hertzberg.
VIII. Testimony of Mr. Schoultz, O. E.
A. Letter from Mr. Schoultz to Mons. Aksakof.
B. Counter-Testimony of Prof. Selling.
C. Counter-Testimony of Dr. Hertzberg.
D. Counter-Testimony of Miles. Hjelt and
Tavaststjerna.

Tavaststjerna.

IX. Testimony of General Sederholm.

X. Testimony of Mr. J. Boldt.

XI. Testimony of General Galindo and Mr. Lönnbom.

XII. Personal Testimony of Madam d'Esperance, the

A. Account of the Séance held at Prof. Seiling's residence at Heisingfors, by Madam d'Esperance.

B. Questions addressed to Madam d'Esperance by Mons. Aksakof.

C. Supplementary Explanations by Madam d'Esperance by Madam d'Esperance. C. Supplementary Explanations by Madam d'Reperance.
Chap. III. Personal investitation by Mons. Aksakof.
Chap. IV. Letters from the Medium concerning her condition after the seance at Helsingfors.
Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance.
I. Questions by Mons. Aksakof and Replies of the Medium.
II. Supplementary Remarks by Mons. Aksakof. Chap. VI. Conclusions.

12mo, 197 pages, large type, illustrated. Price, cloth, 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. MATERIALIZATION AND OTHER SPIRITUAL PHENOME-NA FROM A SCIENTIFIC STANDPOINT.

BY L. H. DALTON AND J. V. WALLACE. CONTENTS.—Introduction; Condition of Skepticism; Conditions Necessary to Phenomena; Historical Points; Materialization and the Bible; Evidence; Phenomena Sometimes Mistaken for Spiritualism; The Senses, Perception; Ether; Berkeley, Spiritualism; and Materialism; Thomson's Vortex Theory; Irreconcilable Data; Fourth Dimension of Space; Fourth State of Matter; The Human Brain, Immortality; Thought-Force; Disembodied Spirits; East Indian Testimony; Evolution of Scientific Thought; Conclusion.

Paper bound, price 50 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE GOLDEN ECHOES.

A new collection of original words and music, for the use of Meetings, Lyceums, and the Home Circle. By S. W. TUOKER, author of various Musical Publications. Contents: Angel Dwelling: Angel Visitants; Ascension; Beautitel Isle; Beyond the Weeping; Bliss; Drifting On; Harvest Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land; The Heavenly Land; The Homeward Voyage; There il de no more Sea; There in No Night There; The River of Life; The Unseen City; We are Waiting; We'll Meet Again.

Price 15 cents; one dozen copies, \$1.50; twenty-five copies, \$2.75.

For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES



MRS. JENNIE K. D. CONANT.

Report of Séance held April 8, 1898. Spirit Invocation.

Spirit Divine, again are we prepared to place ourselves in condition to receive thy blessing. We await thy inspira tion, and wish to be directed in the true way, that we may draw the veil aside and make communion possible between those of earth and their loved ones in spirit-life. We realize thy mighty power and thy generous spirit, and we ask thy assistance that we may demonstrate to thine earth children that there is no death, what seems o is only transition We thank thre this morning for the many blessings we receive at thy hands, and for the strength and health we receive through the consciousness that there is a wiser power than that in the physical form which guides and directs us in all things. We seek for light and knowledge, that we may discern thy loving kindness even to the storm, which is always followed by a calm.

Guide and direct those who are sitting unconsciously and anxiously desliing to know what is right and how to create peace and satisfy the lengings of he human soul. Draw nigh unto all this morning who are trying to elevate man and make him conscious that the spirit must predominate and not the selfish matter. Draw near and love us

INDIVIDUAL MESSAGES.

Josiah P. Longley.

Good morning. This is a new place for me, and perhaps I am undertaking to assist and help others who will not thank me for it, because when we try to help people they often misunderstand us and seem to wrongly inter pret our intentions. But after the long, useful life I had while in the mortal, and realizing the anxious longing of my friends of earthlife, I would like to speak to them through this medium, although I did not know much about this kind of business before I passed out of the body.

I think I will be well remembered in Lewiston, Me., as I was there for a great many years in various kinds of business-especially the harness business. Although I have not so very many of my own people in the earth life. I have a great many friends and associates in whom I am very much interested, because the agitation of the war seems to be affecting all on the earth-plane, and there is uneasiness as to what will be done and what should be done. I wish to say to all who are interested in the welfare of humanity that I have not lost my interest in the country, for well do I remember that in 1861 there was a call to protect the Stars and Stripes, and men responded because it was their duty, not because they wanted to risk their lives, and loved war, but just to do their duty, protect their homes and friends. and their country. So I should like to say to all who are interested, to consider well and not act rashly, because things are oftentimes done rashly that are not always beneficial; and I would like to say to all in whom I am interested, both relatives and friends, that by and by things will be improved and made clear, and that those who have thrown off the physical body are not dead nor sleeping, but will assist their friends through all circum stances of life. While I have many of my own with me this morning, and many friends and associates from a business standpoint and fraternal associations, I feel that we join in saying to all: Hold firm and steadfast, and thou wilt come out all right.

I should like to say that Josiah P. Longley is here, and my home was in Lewiston, Me. I shall be well remembered also in Greene and do this morning. I believe I have not given Portland, Me. I was not a Spiritualist, nor are my friends, and they may think it strange that I should come here this morning; but if they will give me an opportunity to prove my identity through some organism, I will show to them that I am still working for the elevation of my brother-men.

Maria E. Whittemore.

Well, I would like to send out a few words of consolation to my friends in earth-life, and it is time we all knew that it makes no difference what we believe; our belief is very little, it is what we are, it is the lives we lead, it is the consciousness that we are part of God, and are doing our duty to others, and to God; then | there is a little bit of consolation in following we feel we are all one great family, all belong to one great fatherhood. I am so pleased this morning because I have this privilege of coming in, and sending a few words out on the wings of love. It is immaterial as to whether any one believes you are honest or dishonest; when a thought is sent out on the wings of love and him by. I think I shall be well remembered sincerity it will take root some how, in some right here in Boston, and especially in Charlessoul, and if it does not do good to the one it is intended for, there is always some one whom it will help. And I feel that sometime even those it is intended for will realize its truth. If our friends are sick or in distress, and need assistance, we do n't stop to ask any questions about their honesty or dishonesty. And so I have come in because I felt that I had a duty to perform in seeking this interview, and sending forth the words of love that will identify me. Whether my friends believe in Spiritual ism or not, where spirit goes it is always felt. if not consciously at the time, it will be sooner or later. Now I have come in to try and reach my daughter and my grandson who are still struggling in earth-life. They need my assist ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities. I can also seem to sense some ance much, but as the physical body could not adversities and the communication and the commu

retain the spirit any longer I was obliged to one not well, and I would like him to feel that leave them.

My daughter Emeline is not very well, and she too will have to leave the body, and her anxiety is as to how she can go and leave little Frankie behind. Just say to her, "Not yet." to regain her strength, and if I could keep her cause there are changes that I see in the future, and not far distant that will be of great to do all I can to assist them. benefit to her. I want to say that William is with me this morning; he was her husband. I also have Fannie, her little child, and father is with me. Say to her, we all join in sending our love, and assistance, and encouragement, and all will come out well if she will only trust the angels. I feel that she will recognize this mediums in her great troubles and trials. I was in Pittsburg, Penn. My daughter is in themselves. Vermont, and I will be remembered by some in other places, but I hope to open an avenue where I can assist them, for then I shall feel happier.

Charles M. Lee.

I, too, would like to send out a few words to those in earth life not yet reconciled to my passing away, and I would like to say to them that all is well. There is much I would like to say, and much I would like to give directions for, but, as this is a public channel, I merely want them to become interested so that I can chan e the sad conditions of my own home and those I love. I want to say to my companion whom I left, that I have been conscious of a great deal that has been going on since passing away, and there are many things would like to give counsel in, but every time I try to approach the earth-life and her side I feel the old racking pain, that seemed to ex-I suffered intensely, as I passed away with a cancer, as the doctors called it, but I want to say to her, and also my friends and neighbors and brothers, that I am satisfied with what was done, and that there was nothing they could have done any different. I oftentimes hear them say, "Oh! if this had been different," or, "if we had done that," and there are so many things I see floating through their minds that I wish I could make them understand and feel that all is well, and all was done that could be.

I shall be well remembered, I think, in Springfield, Mass., where I was interested in the dry goods and clothing business. I feel that I am not forgotten, and I have a great many on the spirit-side with me-father and mother, and also my brothers, and a number say to my friends and associates of Springfield, that sadness always brings gladness to all, and I want them to know that Elisha White, my old partner, is with me this morning, and our loved ones in earth-life, and say to them there are many things that might have been explained that were not, but it is all right, and we feel that in comin; together there will be strength that will assist those who are still trying to assist others. While we were not Spiritualists, I know there were a great many about, and oftentimes I felt as if there was some particular condition that I could not is abused more than it is used, and I think and that is one reason, perhaps, that makes a great many people afraid to investigate for fear it is not truthful.

I also would like to come in contact with my son Philip (for I see certain conditions around him, that if I could come in cantact with him, I believe I might be able to throw an influence around him), to make him feel that father has not gone: also William and Elizabeth. These are my children, and I would like them all to become conscious that father has left the physical body but is still watching over them in spirit, and in doing that I feel as if I can open up an avenue, and I will try and make myself known in other ways. I think that will you my own name, but you can put me down as Charles M. Lee, Springfield, Mass.

John Pitts.

They say as one goes out, another comes in, and that is what makes life prosperous. We find sometimes that we fill a position a long time, and are sometimes foolish enough to think that they can't get along without us; but we make a mistake, for just as soon as we are not capable of filling that position, there is always some one else for it; and I suppose it is so in mediumship, as it is in all other branches of life, that the more we become conscious that others can do what we can, each other.

Now this morning we all seem to be in one line of thought. It seems to me like an old Methodist camp meeting. Every one is giving his own experience and seemingly anxious to say something that some one will remember town and Malden, and also in the Navy Yard in years gone by, although changes have come since then; but it looks to me as though they are trying to stir up the old business appearance at the Navy Yard, and perhaps it made me more attracted to the earth-life than ever before, as I was a great many years in the | blacksmith-shop of the Navy Yard, although I bave not been there for quite a number of years, for I became too old to do the work. I find that the spirit was not old if the body

But I did not come back to speak of that any more than to identify myself. I find that

father is assisting and helping him. I want him to know that, sithough changes come and she feels that the time is not far distant when | are about to come to him, it is all for the best. ·I cannot hold the medium a great while this morning, for I find myself somewhat weak. My mind is not very clear, either. There are I feel if she could come more closely to us in some things I seem to forget when I go to spirit we could help her. We could help her speak of them, the same as previous to leaving the body; so just say this morning that John from worrying she would not be so bad, be- Pitts is here, and I passed away in Malden, but wish them to know that I am now trying

Mary Welsh Kenniston.

Easter is about here, and the earth ones are making much preparation for it, to demonstrate that "Christ is risen." I think that has helped me to return to earth-life again, to say to my loved ones—especially father and mother message because she turns to the assistance of and my companion, and all those I was interested in-that as Christ has conquered death want my sisters and brother to know that and the grave, and has appeared to his discideath does not separate those who love. There ples after his death, so can we return to our are many conditions in heaven, the same as in | friends who love us after death; and that is earth, but where our loved ones are, and our | what looks the most strange now-that all be desires are, there is the sphere in heaven in lieve that Christ could manifest, and did rise, which we live. The reason I say this, I have and yet can't believe that their own friends often heard them say, "I wonder what heaven | can do likewise. Well, I have come in this is, and where are all of our friends who have morning, hoping to bring them Easter greetdied belonging to different faiths." We are all | ing, hoping to open an avenue of thought, and in the sphere where we belong. That is one to tear the veil of superstition that they can of the most beautiful conditions in spirit-life- seek knowledge; and if they will be as zealous we are not held by circumstances; we are just and attentive to the voice of their own soul, held by our desires. So say that Maria E. and the voice of the spirit when it speaks to Whittemore was here this morning, and my them, as they are to the sound of the priest's home, although I have been gone some years, or minister's voices, they will hear the spirit

Now I left an aged mother and father still struggling with earth-life who are devoted Catholics. They are the true Catholic. for they believe just what is told them; and I now see from my spirit home many times, that if I could only make them understand that we will meet again, and that we are waiting for them, we would be so much happier; for while I was a Catholic - and a Catholic at heart-my love carried me beyond the church. My husband is a Protestant. I feel like speaking of this, for I have a purpose in it-if possible to break the great feeling between individuals when religion itself stands in the way of true devotion. In spirit we are taught that the church is the church of the soul, and not the church of the stones and bricks that men bless; that we all belong to one great fatherhood of God, and one great brotherhood. I am desirous to help my friends and relatives in earth-life, and say to them, I can return, haust my feeble body so much before I left it and will return, if you will only seek; for if you will seek you will find, and if you knock we will open to you. Say to mother, father and sister, that after all my death, as you looked on it, was a darkness; some time you will see where it was a blessing, and I wish George, my husband, to know that I am perfectly satisfied with what has been done. Remember that when you are doing right, and making good improvements in life and enjoying yourself, you will have my assistance, no matter what any one will say or think.

My name is Mary Welsh Kenniston, and my home was in New York City. My mother lives

Lizzie Leslie.

Well, I would like to say my name is Lizzie Leslie, and my home was in Bangor, Me., of others, too numerous to mention. I wish to although I have friends in Concord, N. H. also Boston, Mass. It might be asked why l returned, for while in earth-life I had the consciousnesss of spirit raturn, but knowing that the surroundings and my friends were so we both join in sending communications to opposed to it, we did not desire to demonstrate it further.

Years' have passed, and I have kept silent and said nothing as to whether I had found that which I expected or not, for many years ago Spiritualism was not known so much as it is now, and those who gave any thought to it were ridiculed and criticised very much; but conditions in life that we had impressions I have watched over them in silence, and I have welcomed a great many of my own to spirit-life since-my companion and two of my account for, and I think it is so with most children-but I still have others of my chilthere are a great many people afraid of it on | hearts, and opened the doorways to investigate account of the reputation we oftentimes get and try to prove immortality of the soul. I understood this, why has she never made herself known? Why don't she come to us through THE BANNER, or in some way demonlife beyond?" I wish to say to my son that I told him when only a little body that when the right time and conditions came, I should him nor forsake him, and only at this late day am I demonstrating it to him, for I know Frank needs me now more than ever. I do not desire to go into personalities nor into personal affairs, but I hope you will take this message as one from mother to give you the confidence that while you may see a great many things pertaining to mediumship and Spiritualism that do not go hand in hand in harmony, remember there is a truth in it all. of him; but he has strong mediumistic powers himself, and if he will only elevate himself in that condition where we can touch him, we will prove to him that mother has not forsaken or left him. "Be not discouraged, before the snow flies another season, you will meet with the change you desire, and it will work out for your good." These are the sentiments of my heart to my boy, from mother.

April 15.—Agnes McKenzle; Mary E. Folsom; Henry Freeman; William Hendry; Mabel F. Stewart; Thomas A. Cummings. Messages to be Published.

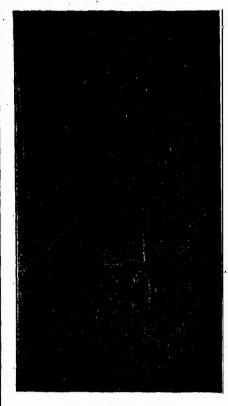
April 22.—Charles W. Wetherbee; Mary Alice Graham; William P. McFarland; Mabel Peabody; Elizabeth E Morrill; Frankie Hutchinson.

May 6.—Clara Cooley; George Bagley; Lucy L. Wolcott; Mary Matthew Beard; Alma J. Smith; George Monroe Shaw.

May 13.—William Wallsce; Elizabeth E. Hooper; Emeline Olive Dver; Frederick E. Williams; William F. McIntyre; Henry D. McDonald. May 20.—Aurelia P. Reynolds; Alfred Weldon; Ira Hoar Ida A. De Bean; Sally C. Sanborn; Frankle Robbins.

This is a beautiful world, from whatever standpoint it may be viewed. Nature is always truthful, and truthfulness is always beautiful. The hills, mountains, ravines, valleys, rivers, lakes and rills tell the plain truth to all who gaze upon them. A human soul that reveals its rills, rivers and lakes of sympathy, its ra vines and valleys of affection, and its hills and plain truth to all who come in contact with it

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES -[By Marie F. Hanson, Boston, Mass.]-If the ills that flesh is heir to retard our progression in this life, when we lay aside the mortal body, will we not enter the next plane with 'free physical condi-tions? I wish to understand the statement made that death ends nothing.

Ans.-We think the questioner has some. what misunderstood our teachings, or else has so mingled them with the utterances of a different school from ours that there is some confusion in the several ideas expressed.

In the first place, we do not teach that the "ills that flesh is heir to" retard our progress; on the contrary, we steadily maintain that socalled obstacles are opportunities, and when so regarded, instead of hindering, they help our development. Were there no trials or obstacles along our path we should have no means for gaining the crown, which is only earned by those who have overcome the difficulties which seemingly, though never really, withstood their advancement. The so-called ills of life are not to be yielded to but vanquished, and if they are not conquered in this present life or world, they will be reëncountered somewhere else at some other time, and continue to present themselves in one form or another until we have gained the victory over

Death ends nothing, because it does not and cannot either add to or take from the sum of but succeeding generations will discard such moral and mental achievement, and this it is, not material circumstances, which must ever register our true standing. Two persons may be placed in identical circumstances, but one after leaving the physical body. Both of them will sink and the other swim, proving that it dwell rejoicingly in God, and both declare is inner force, not outward condition, that determines the status of any individual. It is a grave error to suppose that physical limitations have no connection with unseen states, and it is because effects are considered causes that so many false theories are started and erroneous views promulgated concerning the especially when they have been wedded to echere and the hereaf er. If we do enter the clesiastical power, but die they must. For one next state free from physical conditions, it will be because such are outgrown, otherwise our post-mortem experience will not be widely d fferent from our ante mortem state.

When Swedenborg declared that he had met spirits who had left their physical bodies fifty years previously, but believed themselves still physically embodied, and when the same seer related the incident of meeting the spirit of a murderer who had been executed, fleeing from his captors in the world of spirits, that gifted philosopher expressed in vivid language a truth which all mankind would do well to ponder, viz : that subjective states produce objective sensations and appearances. If we were so radically changed by physical dissolution as some people expect to be, there would be no logical connection between this life and the every one. Spiritualism is not understood; it dren in earth-life, and I am glad to see that next state of our expression. We cannot be after so many years they have opened their honest and lead people to believe that their physical conditions are unrelated to their interior states, nor can such a doctrine be in from those who are trying to demonstrate it, have often heard them say: "When mother any way harmonized with the constantly demonstrated facts of mental treatment. If the mentality of the sufferer had nothing to do with the suffering, there could be no mental strate to us who are left that she did find a therapeutics, and furthermore the mind could not affect the health of the body, as it does most clearly. Grief, anger, fear, jealousy, etc., are all mental emotions which ruin bodprove to him that mother would never leave lily health; while joy, peace, goodwill and a host of other amiable emotions are equally mental, and these preserve health and restore it.

The removal of flesh does not remove mental states which have been expressed through flesh, for these can only be removed by mental substitution. It is surely far better to realize the need of rising superior to the inward conditions that produce physical distress, instead of trusting that the next world that if you seek for the gem you will get it. will set things right for us. We can be no I wish to send this message this morning, for freer on the next plane than our thoughts and I find him very discouraged, and oftentimes affections make us, and on that plane we are in that element that it is hard to get control now inwardly living. The moral purpose of Spiritualism is to urg eupon all to so live as to secure freedom.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

The knowledge and the practice of intelligent communication between the living and the so-called dead are increasing so rapidly, that we see the above most marked feature of Modern Spiritualism combining with all phases of radical and even conservative belief. Spiritualists have long expected the church, when convinced of spirit return, to step out of the Christian fold and disavow the old doctrines. We have done so, many have done likewise, and, were the acts of all persons based on sound reasoning, all would do so. But some are so conservative, or politic, or conscious of which side of the bread carries the desired butter, that we are seeing all shades of even Calvinis tic belief adroitly combined with spirit com-

munion. My thoughts have been running on this sub ject since reading a pamphlet lately sent to me by some kind friend. It is entitled "The Divinity and Personality of Jesus the Christ, from the Fulcrum of the Spiritual Philosophy." It is by John H. Keyser, who claims to mountains of strength and love, also tells the | be a Spiritualist, and to buttress his views of "Jesus the Christ" by communications re-

its are said to be Melanothon, John Wesley, Judge Edmonds and William E. Channing.

In accordance with these communications, Mr. Keyser claims that Jesus Christ is the connecting link that leads man to God, that he is the Lord and Master of souls advanced enough to recognize him, that he is the Saviour of the world, that when God created this planet he gave it into the hands of this beloved Son, that Jesus Christ is the God of this planet, and that because he lives, we shall live also. We are even asked by Mr. Keyser to accept the old teaching of the Immaculate Conception. According to his spirits, Joseph and Mary were the parents of Jesus, and he was begotten through them while they were both in a deep, death-like trance, by the Spirit of God, thus making him both Son of God and Son of Man.

That spirits do not in general give similar reports regarding the Nazarene is accounted for by their not being far enough advanced to approach the sphere where he dwells.

Besides Mr. Keyser, we have also Miss Lilian Whiting, who is a "communicant of the Episcopal church," who dedicates her new book to the rector of Trinity church, Boston, who says that to "simple faith in the Christ and his divine mission" can be added the fact of spiritreturn, and who declares that "there is no real antagonism between the truth of spirit intercourse and religion as taught by our clergy, and revealed in the word of God.'

We think it right to place these facts before our readers, so we may more clearly see the way in which church communicants and the clergy will manage to combine the great natural fact of spirit intercourse, which they are forced to accept in this day, with old church doctrines, and thus prolong the reign of ecclesiasticism over those who choose to be thus ruled over, and who dare not trust to God alone. For my part, I am a Spiritualist in toto.

God, as revealed in the on-goings of nature, and in the constitution of the universe itself, is enough for me. I require no book, no dogma, no special medium, no particular decarnate spirit to reveal to me "the way, the truth and the life." I am grateful to all high and pure spirits who stoop to my present low estate to give me mental illumination, comfort and strength. But they are every one of them finite, and no finite spirit is more God's child than another, nor can a finite spirit, in billions or quadrillions of years, ever see God, who is the One and also the All of an infinite universe.

The efforts made by these conservative Spiritualists will accomplish a necessary work. They build a bridge by which timorous souls can step toward the new. But their work is transitory in its effects. It will aid some of the present generation who need such props; props, such crutches, and dwell in the open ight of day, where many of us now dwell, and which my devoted father and mother attained that Jesus of Nazareth is not God in any sense of the word, and that he is in no way the Son of God more than any other finite being.

Perhaps the one who sent me this pamphlet will sigh to read this. Old dogmas die hard. I fear not to walk untrammeled in the boundless fields of intuition, resting forever as a finite soul in my source, the Infinite Soul of the universe.

Dogmas arise out of thoughts. That Jesus is the God of this planet is a thought, for it places the concept of Jesus within the concept of the God of this planet. And a thought adopted as a religious doctrine becomes a dogma.

That God is love, or, as Mr. Dawbarn words it, "Love is so much more powerful than hate," in atoms and in worlds, is an intuition, implanted innately in a finite soul by its infinite source. Intuitions do not create dogmas. Dogmas perish; intuitions abide forever.

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

As the thirsty hills and mountains drink in the gentle rains and dewdrops to refresh the springing flowers and nourish the growing grain, so the human soul drinks in the soft rains of love, the sweet dewdrops of affection. to refresh the flowers of kindness and nourish the grain of good deeds, that will come forth to bless all who are in need.

As the mists rise from the dew-laden meadows in summer, as the fogs rise from the sea obedient to Neptune's breath, so should the mists of doubt and the fogs of despair rise from the enfranchised spirit of man, at the command of the soul. Spiritualism is that which will educate man's soul, and make it possible for it to issue its commands to all its servants.

Passed to Spirit-Life.

From her earth-home, 91 Charles street, Boston, May 16, S. E. 51, MRS. AMELIA PLUMMER, wife of John C. Plummer, aged 67 years and 13 days.

mer, aged 67 years and 13 days.

Mrs. Plummer had been a great sufferer for many weary months, see he was called to the land of freedom, from her pain away; but she endured her sufferings with a fortitude born of her knowledge of Spiritualism and its sublime truths. Her husband and herself have been students of the sunny philosophy for many years, until its teachings had become woven into the very warp and woof of their beings. She tried to exemplify her Spiritualism in her daily life, and made her religion her guide, as well as her standard of right. She was much beloved by all who knew her, and all unite in testifying to her kindliness of heart and nobility of soul. A good woman has gone to her reward. Her husband, sister, nelces and other friends have the teachings of Spiritualism to comfort them in this hour of bereavement and sorrow.

orrow.

The funeral services were held at her late residence May

The remains were taken 18, at which the writer officiated. The remains were taken to Milton, N. H., for interment.

From Springfield, Mo., April 19, 1898, DR. E. HOVEY, aged \$1 years 7 months and 26 days.

It years 7 months and 28 days.

Dr. Hovey was born in Trenton, Onelda Co, N.Y.; he removed to Indiana in 1820, to Ohlo in 1826, to Missouri in 1840. He was a millwright about ten years, was it the Campbellite ministry for some time, studied dentistry at d medicine, finally concentrating upon dentistry—in which profession he achieved considerable distinction, and was offered a chair in a St. Louis deutal college. He has been promineutly identified with the spiritual movement in the southwest for many years. He was by nature a lover of truth and a friend of humanity. Gentle in spirit, kindly sympapathelic and charitable, he endesred himself to all. Earnest and outspoken in behalf of his convictions, he was yet mild, and provoked not enmity. Systematic, simple and temperate in his habits and ways, he avoided disease, met the new birth joyfully without fear or pain, and fell aslee p as quietly as a babe in its mother's arms. While awaiting transition he became clairvoyant, and with iliuminated vision realized the loving presence of cherished ones gone before, who had come to welcome him home. Twice married, his companions and two children preceded him, two daughters and a son still remaining. Funeral services by JAMES MADISON and M. THERESA ALLEN.

From her home in Westboro, Mass., MRS. WHITNEY NOURSE.

Mrs. Nourse had been a great sufferer for two years with consumption. She was an earnest worker and a reliable medium; was often seen with her husband at our Lyceum and meetings as long as her health permitted. May his knowledge of spirit-return be a staff in his lone hours, and may she hover near to cheer him on his pligrinnage. The funeral was conducted by the writer.

Mrs. H. W. Hildbeth.

The Closing Address

At the Fifth Annual Convention of the National Spiritualists' Association at Washington, D. C . Oct. 81, 1897,

BY MRS. CORA L. V. RICHMOND.

During the time that the other friends have been occupying your attention and instructing you so eloquently, there was an opportunity for a vision. I will tell you of that

Once there was a king who dwelt in the city of Light, and over all the land were his subjects; but never were the subjects admitted unto that city, unto the palace where the king dwelt, excepting through certain paths. Those paths were guarded by wonderful lamps; these lamps were of many colors and forms. At certain periods of time the king would summon his subjects to appear at the palace.

Some, coming from the east, would look toward the palace as they passed beneath the gateway, and say: "See! the king dwells in a palace, and it is lighted by a beautiful golden light." Others, coming from the west, when arriving at the city, would say: "See! the king dwells in a palace lighted by a blue light. like the sky." Others, coming from the south, would say: "Look! how beautiful this red light adorns the king's palace." Others, entering from the north, would say: "Behold! all the city in which the king dwells is lighted by a green light that is like the color of the verdure. Then they would get to quarreling on the way up to the palace, after they had entered the gates, about the light: one saying it was yellow, another it was blue, another it was red, another green; so they would dispute until they arrived at the palace, when lo! the light was not any one of these colors, but only white.

We have been summoned by the king of Truth unto the council chambers that are most ancient. Always in past time this king has summoned his subjects at different intervals unto these councils, but these different lights have been placed over the entrances or gateways to the valace.

Mr. Moulton has come to you through the golden light of science and material facts; Brother Fuller has come to you through the blue light of philosophy; our test mediums have come to you bringing the ever-living verdure of the knowledge of immortal life; we fear Brother Hull has come to you through the rather sanguinary sphere of the red light of recent conflict. But, at the same time, we have all been summoned by this king of Truth, and we have given to you through our particular light that which we have seen on our way to the king's palace. Let us not fall out by the way, and say, the light is red or yellow, or green or blue, but behold how the king tells us to turn and see, that the lamp of Truth is the pure white light of heaven, but seen through these many colored glasses it, nevertheless, is the perfect light of Truth.

Dear friends, if in any way this Convention, many-colored as it has seemed, shall have given one ray of promise; if our mediums shall have given a message that dries one mourner's tear, or comforts one heart; if our philosophers have given one fact or one thought that leads to clearer thinking and better directions for the mental forces in regard to Spiritualism; if those who worship at the shrine of the religion of Spiritualism have brought one added impulse for ennobling life, or if the more practical have joined together, under a great inspiration, to light the states of human sorrow and darkness, the slums of human existence miscalled civilization, then are

The National Spiritualists' Association does not claim to be placed in the highest citadel of the king's light, but is only the ante chamber in which you may assemble, at the very outermost gate, and to be admitted by your own effort and endeavor into the higher temple of Truth, and at last, perhaps, into the very holy of holies, where no light but the pure white light of Truth shall abide. What mathematics is to exact science; what analysis is to the chemist; what the study of the heavens through mathematics is to the astronomer; what pure logic is to the mental reasoner: what absolute perception is to true spiritual aspiration for infinite good, let that be the light that we have helped to place in your midst.

Dear friends, as we go to our various works in this great Cause of Spiritualism, let us not forget, that in the Jubilee year the king of Truth is to summon us for the best we can offer in this temple of spiritual inspiration. Let us gather all our thoughts, all our energies, all our hopes from the workers who have been almost forgotten, and as a nest of fledg lings in this flock of ministering birds may we mulgated." remember that each bears his or her own mes sage when the king of Light summons us to his council.

Oh, delegates and friends! Spiritualism is greater than any association, greater than any organization, greater than any body of men and women, greater than all we can say or do, or formulate. An instrument only is this association; let us make it as perfect as those who fashion the instruments of an orchestra, and make the instrument upon which we perform to give the music of Spiritualism to the world, not with harsh tones or out of tune, but with the perfect and wonderful orchestration of the skies.

You have had philosophy, facts and religion, now let us have that inspiration that shall flow from this fraternal communion; from this sincere endeavor to do our duty; and if any have been mistaken, any have been misjudged. any have felt critical, let this all pass, as the calcareous covering falls from the bird when it is ready to burst its bonds and be free for flight and song

Shall we say farewell? No; it is fare theewell to each dear heart, each kind and loving life that is here. When you go to your lonely homes, or to your places made glad by the welcome of loved ones, remember that the ministering presences that have attended you here abide in your lives; and, above all, remember that the great king of Truth asks that you seek the light that is on the highest pinnacle of that glorious palace, where its white vibrations will abide with you forever.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoa. Twenty-five cents a bottle.

PAMPHLETS BY CHARLES M. BARROWS.

SUGGESTION WITHOUT HYPNOTISM.
An Account of Experiments in Preventing or Suppressing
Pain. Price 10 cents. TELEPATHIO SUGGESTION—The Key to Power. Price 10 cents. For sale by PANNER OF LIGHT PUBLISHING CO.

ester.

W. J. Colville .- "The relation of Spiritualism to all the great reformatory movements of the age." N. F. Eavlin.—"Esoteric Spiritualism, or the progressive tendencies of the coming age."

Giles B. Stebbins .- "The ploneer days-duties in the A. B. Spinney.—"What has Spiritualism done for the world in fifty years?" If he gives another address it will be: "What proof have we that the human race is immor-

Moses Hull.-" The Spiritualism of the Bible."

Elizabeth Lowe Watson .- The testimony of the

W. M. Lockwood.—"The rational and logical sequence to nature's processes is the Spiritual Philosophy." Lyman C. Howe .- "Our two world relations." Jenuie Hagan Jackson.—' The lights we have set on the shores of time."

J. M. Peebles.-" Spiritualism in Eastern lands." T. E. Allen." The past and prospective service to Spiritualism of the Psychical Research moven ent." J. S. Loveland.—"The significance of the time of the Spiritual advent."

Dean Clarke .- " Declaration of Principles." Harrison D. Barr tt,-"Present Status of Spiritual

SIQ A DAY TO AGENTS

MURAT HALSTEAD'S BREAT WAR BOOK,

"Our country in War." All about armies, navies,

coast defences, Maine Disaster, Oubs, Our War
with Spain and relations with Foreign Nations.

Nearly 600 pages, written since the Maine Disaster, Magnificent colored illustrations. Agents of making \$10 to \$39 per day, No experience necessary.

Most liberal terms guaranteed, 20 days' credit,

price low, freight paid. Handsome outfit free.

Send 9 two cent stamps to pay poetage.

EDUCATIONAL WINION, 224 Dearborn St., CHICAGO.

Inspiration's Voice.

A MUSIC BOOK complete for the Spiritualist's every use. The finest music of any collection known, with suitable 50 cts., and postage 10 cts.

8w* H. W. BOOZER, Grand Rapids, Mich.

SOUL READING,

OR PSYCHOMETRIC DELINEATION, OR PSYCHOMETRIC DELINEATION,

DY MRS. A. B. SEVERANOE. Character readings clear
and accurate. Examinations and prescriptions for the
sick and afflicted. Nature's own remedies prescribed. Health
and vigor restored in every case where there is sufficient
vitality to build upon. Important instructions pertaining
to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice
and questions considered upon business, spiritual development, mental improvement, and future success.
Brief reading, \$1.09, and four 2-cent stamps; full readings,
\$2.00, and four 2-cent stamps. Address, 1300 Main street,
White Water, Walworth Co., Wis. 26w May 7.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of bair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DBSON-BARKER, San José, Cal. Apr. 2.

CEO. W. WALROND, Rtc. 18°, Astrologer. 39 years' study. Reliable readings from \$1.00. Press references. Opera House Block, Denver, Colo. Apr. 30.



and Whiskey Habits Cured. Write B. M. WOOLLEY, M. D., Atlanta, Ga. 26teow Dec. 18.

DIABETES FLOUR The result of years of edge or to produce a palatable Bread Flour which a nobenfety offered to the Diabetic. The testimony to its yealug both from this country and

The testimony to it sugature point from this country and abroad is remarkable and downtoing
Unrivelied in America or Europa
PAMPHYET AND SAMPLE FREE.

Write to Farwill & Phines Waterown, N. Y., U.S.A. Oct. 18.

17teow MISS JUDSON'S BOOKS.

Why She Becam

"From Night to Morn;

Or, An Appeal to the Baptist Church.
Pamphlet, 32 pages. One copy, 15 cents; two copies, cents; ten copies. to one address, \$1.00.

The Bridge Between Two Worlds."

217 pages. In cloth, \$1.00; paper covers, 75 cents. Each of the above contains a portrait of the author.

Development of Mediumship by Terrestrial Magnetism." In cloth, 28 pages, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,

Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages. The author says in his introduction: "The writer lay no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present in as popular a form as possible, some of the salient fea

in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from all parts of the world as to where and how these lectures of Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn est questioners.

decided and authoritative answer to an these kind and earlest questioners.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the samt time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated."

CONTENTS.

What is Psychology? The True Basis of the Science, Rational Psychology as presented by Aristotle and Sweden borg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will.

A Study of the Human Will.
Imagination: Its Practical Value.
Memory: Have We Two Memories?
Instinct, Reason and Intuition.
Psychology and Psychurgy.
Mental and Moral Healing in the Light of Certain New Aepects of Psychology.
Music: Its Moral and Therapeutic Value.
The Power of Thought: How to Develop and Increase It.
Concentration of Thought, and What it Can Accomplish.
A Study of Hynnotism.

A Study of Hypnotism.
The New Psychology as Applied to Education and Mora Evolution.
Telepathy and Transference of Thought, or Mental Telep

raphy,
Mediumship, its Nature and Uses.
Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.
Dreams and Visions.
The Scientific Ghost and the Problem of the Human

Double. The Human Aura.

Heredity and Environment.

Astrology, Palmistry and Periodicity; their Bearing or Psychology.

Individuality vs. Eccentricity.

Price \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

RY C. P. LONGLEY.

We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Beyond the Veil, with flute obligato. Sweet Summer-Land Roses. Gentle Words and Loving Hearts. Your Darling is Not Bleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Glac That We're Living Here To-day. Ever 1'il Remember Thee. Love's Golden Chain, rearranged. All are Waiting Over There. Open Those Pearly Gates of Light. They'll Wel come Us Home To-morrow. Mother's Love Purest and Best. There are Homes Over There. On the Mountains of Light The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beautiful Home of the Soul. Come in thy Beautiful Home Ower There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Ohl Come, for my Poor Hear is Breaking. Once it was Only Soft Blue Kyes.

The above songs are in Sheet Music. Sing e copies Scents; 5 copies for \$1.00.

We'll All Meet Again in the Morning Land (with nortratt of Anule Lord Chamberlain).

BANNER OF LIGHT you should become one at once. Terms, \$2.00 per year in advance.

List of Promised Addresses for Roch- National Spiritualists' Association

TNOORPORATED 1882. Headquarters 669 Pennsylvania Avenue, Bouth-East, Washington, D. U. All Spiritualists visiting Washington cordisally invited to call. Contributing membership \$1.00 a year:

Report of the Convention 1897, containing a handsome picture of the National Headquarters, the President's and Becretary's reports, which every Spiritualist in America should read, also report of all business transacted at that Convention, price 25 cents. All persons ordering this report before Dec. ist will be presented with a copy of the history of the National Association.

A few copies of the Conventions of '93, '94, '95 and '96, still on hand. Uan be purchased at 25 cents per copy.

FRANCIS BAILEY WOODBURY, Sec'y.

WANTED.

Teachers and Lecturers.

WE would make favorable contracts with a few suitable persons to teach in connection with our work, and are now ready to receive applications for such positions. No previous experience is absolutely necessary, as full instructions will be given in starting. State previous experience, if any. Address OCOULT SCIENCE LIBRARY, Chicago, Ill.

Jan. 8.

The Coming Light.

PUBLISHED AT 621 O'FARRELL ST., SAN FRANCISCO. DR. CORA A. MORSE, Editor.

THIS progressive mouthly is devoted to all human interests. Its aim is to liberate man, woman and child, socially religiously and politically; to educate by every method from symbolism to science; to raise manking from alimalism to Godhood, from limitation to liberty. Its corps of contributors is a guarantee of success and satisfaction to the reading public. Price 31 a year. Foreign, 31.50. Single copies 10 cents.

Apr. 13. SEND FOR SAMPLE.

IMMORTALITY.

A New Magazine.

J. C. F. GRUMBINE, Author and Lecturer, will edit the above Magazine, which is published for the Order of the White Rose. It is a quarterly of fifty pages, and is metaphysical. Contributors: An ie Besaht, W. J. Colville, Franz Hart-vann, Cora L. V. Richmond, Jerome A. Anderson, Swami Saradananda, Abhedananda and Abhavanando. All articles written under inspiration and illumination, Subscription one dollar a year; single or sample copies, 25 cts. Address J. C. F. GRUMBINE, 7820 Hawthorn Avenue (Station P), Chicago.

tion P), Chicago.

EAD "THE TWO WORLDS," edited by E. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00; for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

DHILOSOPHICAL JOURNAL, devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—16 pages—\$1.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San Francisco Cal.

THE BOSTON INVESTIGATOR, the oldest A reform journal in publication. Price, 23.00 a year, 21.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Paine Memorial, Boston.

PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology."

IN TWO PARTS. I. METAPHYSICAL PHENOMENA.

II. PHYSICAL PHENOMENA. CONTENTS. PART I.-METAPHYSICAL PHENOMENA.

PART I.—METAPHYSICAL PHENOMENA.

Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 1. "Who by Searching Can Find God?" 8. Hyperbole Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurlous Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Exploits; 14. "He is Free, whom the Truth hath made free"; 15. All Animates Originate from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Delty; 19. Sense and Nonsense Intermixed; 20. Plurality and Tri-Unity of God; 21. Vagaries; 22. Misapprehension; 23. What is Sin? 24. Suns. Planets and Satellites of the Universe; 25. Beginning without Ending; 26. De sign or Accident, Which? 27. Chance rersus Law; 28. Sum mary.

PART II.—PHYSICAL PHENOMENA.

PART II.-PHYSICAL PHENOMENA. Chap. 29. Nebulæ; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 7. The Colored Man.

APPENDIX.—Problems; Physical and Metaphysical Phenomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that falls to prove true. The two classes of phegood, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phenomena are named matter phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosnic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to is discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

sive variety.

The reader of this book will insensibly become a student The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forecloseness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compei thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

The Postulate that dominates all is, that the forces inherent in matter rule the universe: that air, in motion, is the cause of the earth's axial and orbital motions; also the cause of the earth's axial and orbital motions; also the cause of modern thought.

Embellished with a steel plate portrait of the author. Cloth, 12mo, pp. 203. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING Coew

",ALIUO ''

(Pronounced We-ja,) the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century, its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. If irmishes never-falling amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

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

Price \$1.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING to.

The Spiritualist Badge.



SHOW YOUR COLORS! EVERY SPIRITUALIST SHOULD WEAR IT

The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own.

The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association.

The Sunflower on this jewelry is an exact fac simile of that design. Wear it slives jewelry is an exact fac simile of that

Badge Pin. The Badge Pins have a safety pin fastening on the back to attach them to the clothing.

Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75. Scarf or Stick Pins.

These Pins are very neat for a scarf or necktle pin for gentlemen's wear, or for ladles to use for the numerous purposes to which stick-pins are put.

Rolled plate, \$1.25; solid gold, \$1.75. Lapel Button.

These Lapel Buttons are separable. They are very desira-le for gentlemen's wear. Rolled plate, \$1.25; solid gold, \$1.75.

Cuff Buttons. These Cuff Buttons have lever backs that tip so they will to through the button-hole edgeways. They are very neat or either ladies' or gentlemen's wear.
Rolled plate, per pair, \$2.25; soild gold, per pair, \$3.25.

Maltese Pendant. This is one of the neatest ornaments ever designed. Rolled plate, \$3.00; solid gold, \$5.00. Maltese Watch Charm.

This Charm is the same as the Pendant, excepting that it

s a trifle heavier. Rolled plate, \$8.00; solid gold, \$5.00. Sunflower Watch Charm. This is a very neat Charm for ladies' wear, or for gentle uen who want something small and neat. Rolled plate, **32.00** solid gold, **33.25**. For sale by BANNER OF LIGHT PUBLISHING CO.

WRITING PLANCHETTES for saleby Ban-ner of Light Publishing Co. Price 60 cents.

Mediums in Boston.

IMPORTANT

SEND AGE, NAME, SEX, LEADING SYMPTOM. DR. C. E. WATKINS, Ajer, Mass.

J. K. D. Cenant,

Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M., except Fridays. 8% Bosworth st. Communicate Telephone 3696, Boston. Test Scances Fridays at 3:80.

May 7.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,
Clairvoyant, Trance and Business Sittings. Hours 9 to 5.
53 Chandler street, corner Berkeley street, Boston.
May 28.

Mrs. A. Peabody-McKenna BUSINESS, Testand Developing Medium, Sittings daily, Oircles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 13 Warrenton st., near Washington st. May 28.

Eila Z. Dalton, Astrologer, CHALDEAN and Egyptian Astrology. Life-Beadings given from the cradic to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 8½ Bosworth street, Boston.

MRS. C. B. BLISS,

120 WEST CONCORD STREET, Boston. Wednesday and Sunday at 2:30; Thursday evening at 8. Marshall O. Wilcox.

MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, \$1.00 a package. May 7.

Mrs. Fannie A. Dodd, MAGNETIC HEALER and Test Medium, No. 233 Tre-montstreet, corner of Ellot street, Boston. May 28.

Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT, 178A Tremont street, Boston, from 10 to 4.

Mrs. Florence White, 175 Tremont street.

M. R.S. J. C. EWELL, Medical and Inspirational, 100 Waltham street, first door from Tremont.

8w* MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5. May 14.

PATH OF ISIS for Complexion; Facial Gymnastics remove Wrinkles, by LUCY BARNICOAT, Magnetic Healer, 175 Tremont street Suite 8, Boston.

Apr. 16 5tcow*

ALBERT K. HEBARD, HEALER.
WRITE, or call for diagnosis and terms. Hours 10 to 4.
8½ Bosworth street, Boston, Mass., Room 11. May 7. MRS. HATTIE E. WILSON,

Pelham street, Boston, Mass., holds circles at 7:45 P. M. May 18.

The Greatest Production of Modern Times!

The Big Stories of the Bible in the Crucible! Grand in their Absurdity, but True to "Holy Writ" Not Ridiculed, but Calculated Mathematically!

BY W. H. BACH.

Comprising the following stories: Introduction; The Creation; The Miraculous Rain of Qualis; The Exodus; The Story of Bampson; The Flood; Noah and the Ark: Joshua Commands the Sun to Stand Still; Jonah and the Whale; Wonderful Increase of the Israelites in Egypt; The Tower of Babel; The Miracle of the Loaves and Fishes; Heaven and its Inhabitants. Nicely bound in cloth, with portrait of the author. Price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE SPIRITUAL WREATH.

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

CONTENTS. Angels, Come to Me. Angel Presence. Beautiful Isle. Shall We Know Each Othe Angels, Come to Me.
Angel Presence.
Beautiful Isle.
Come Angels,
Compen atlon,
Day by Day.
Goling Home,
Guardian Angels,
Home of Rest,
inope for the Sorrowing,
Humility.
Happy Thoughts.
He's Gone.
I'm Called to the Better The Eden Above,
Land.

Shall We Know Each Other
There?
The Happy By and Bye.
The Angel of His Presence.
The Angel of His Presence.
There is No Death.
They Still Live.
The Better Land.
The Music of Our Hearts.
The Vanished.
They will Meet Us on the Shore.
Land.
The Other Side.

I'm Called to the Better The Eden Above.
Land.
I Thank Thee, oh, Father.
Jubilate.
Will You Meet Me Over There.
Why Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.
Repose.
She Has Crossed the River.
Strike Your Harps.
Some Day of Days. Strike Your Harps, Some Day of Days,

NEW PIECES.

Bethany
By Love We Arise,
Gone Before,
Gone Home.
Invocation Chant.
I Shall Know His Name.
Nearing the Goal.
No Weening There.

Rest on the Evergreen Shore
Ready to Go.
Sweet Rest at Home.
They 're Calling Us over the
Sea.
There.
We'll Know Each Other
There.
We'll Meet Them By-and

No Weeping There.
Our Home Beyond the River.
Will Bloom Again.
Parting Hymn.
Leatherette cover: Price: Single copies, 20 cents; per dozen, \$2.00; 50 copies, \$7.00; 100 copies, \$13.00. For sale by BANNER OF LIGHT PUBLISHING CO.

KARL ANDERSON'S TABLES OF HOUSES KARL ANDERSON'S TABLES OF HOUSES

For Astrological Students, with Towns, Cities, etc., for which they are applicable, neat, concise ane plain.
Under the present form it offers to the student of the Divine Science tables which combine nearly all of the principal places on the globe, and the others any person can, by referring to a late atlas, add to the list, should they not be found therein. The work has been admired for its legibility and simpleness of arrangement, its excellence of type, and, above all, for the number of tables, comprising, as they do, from the Tropics to the Arctic Circle. The ascendants and mid-heaven can easily be urned in right ascension by tables at the end of the book. Together with Planetary Descriptions which the Planets, give when posited in any of the twelve Signs, and the effects of Directions or Aspects of the Planets, forming a complete Astrological Guide.

Nearly 200 pages, large type, and printed on strong, heavy paper.

paper. Bound in imitation leather, price \$1.00. In substantia cloth, \$1.50.
For sale by BANNER OF LIGHT PUBLISHING CO.

MY LYRICAL LIFE, POEMS NEW AND OLD. BY GERALD MASSEY.

BY GERALD MASSEY.

The Poems of Mr. Massey were first placed before the American public in 1894, and at once became enthusiastically admired in this country, as they had been in England by such men as John Ruskin, Hugh Miller, Mathew Arnold and Walter Savage Landor, and highly praised by such authorities as the British Quarterly Review and the London Athenzum. Those who held that early edition in such estimation will warmly welcome the present. It contains the best poems given in the former, critically revised, and in some cases added to, and upward of two hundred additional ones written since that time, inspired by the reformatory, progressive and spiritualistic events that have made the last third of a century the most notable period in the history of the world. Their beauty of expression, impressiveness of thought and vividness of description are unsurpassed. Landor has said they "remind us of Shakspeare in the best of his sonnets"; and Ruskin: They are "a helpful and precious gift to the working classes."

Since the issuance of the early editions Mr. Massey has become a Spiritualist, and being such, and one of its able advocates, his poems, as they now appear, are of special interest to our readers. In his preface he says:

"The Spiritualist who has plumbed the void of death as I have, and touched the solid ground of fact, has established a faith that can neither be undermined nor overthrown. He has done with the poetry of desolation and despair; the sighs of unavailing regret, and all the passionate walling of unfruitful pain. He cannot be bereared in soul! And I have ample testimony that my poems have done welcome work, if only in helping to destroy the tyramy of death, which has made so many mental slaves afraid to live."

Two volumes, 18mo, fine cloth, pp. 384 and 427. Price \$1.00 per volume, postage 8 cents each, or both together, \$2.00, postage free.

For sale by BANNER OF LIGHT PUBLISHING CO.

sale by BANNER OF LIGHT PUBLISHING CO.

New York Adbertisements.

Amelia Summerville Obesity Remedy.

Also good for Diabetes and Rheumatiem.

No dieting necessary. Full directions on every box. Price \$2.00 per box. or three boxes for \$5.00.

Amelia Summerville,
Jan. 15. tft P. O. Box 382, N. Y. Olty, U. S. A.

MRS. M. E. WILLIAMS, DSYOHIO. Scientific Demonstration of the Soul's Immortality, presented on Tuesday and Sunday evening, at 8 o'clock, and Saturday afternoons at 2 o'clock. Scanol Parlors, 222 West 48th street, New York. May 7.

FRED P. EVANS.

THE World-Famed Slate-Writing Medium, 183 West 42d street, New York City. Occult Books for sale. Mar. 19. DUMONT C, DAKE, M.D., the world's fa-by letter. Sendage, leading symptoms, and stamp, 130 W. th street, New York City. May 7.

PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice, 108 West 17th street, near Sixth Avenue, New York. Personal interviews, \$1.00.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y. May 21. KARL ANDERSON, Astrologer, returned to 121 Halsey street, Brooklyn, N. Y. Consult by letter. Written Horoscopes, \$10 to \$25. Questions answered in writing, \$3. prepaid.

MRS. JENNIE CROSSE, the Psychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N.Y. Life readings by mail, \$1.00; six questions, \$0 cents. Send date of birth. Circles Friday evenings at \$0 cclock. Feb. 7. Dr. Fred. L. H. Willis

GLENORA, YATES CO., N.Y. $F^{OR~thirty~years~hls~success~in~treating~chronic~diseases~in~both~sexes~has~been~phenomenal.~Send for~circulars~with~references~and~terms.~tf~May~2l.$

Clairvoyant Examinations Free FROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N. Y. Dr. Butterfield is at Continental Hotel, 20th street and Broadway, N. Y., once in four weeks. Next date Thursday, June 2.

Don't Fail

650 PAGES \$1.00!

Voices from Many Hill-Tops, Echoes from Many Valleys;

Experiences of the Spirits Eon and Eona. In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds. A Spiritual Legacy for Earth's Children

This book of many lives is the legacy of spirit Eoná to the wide, wide world. A book from the land of souls, such as never before published. No book like unto this has ever found its way to earth-land shores, as there has never before been a demand for such a publica-

the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world. Having secured a limited number of copies of this wonderful book at a low figure, we shall for a time offer them to our patrons at the reduced price of \$1.00 each, and any one desiring the book should secure a copy before our supply be-

The book has been given by spirit Eoná through

comes exhausted. It has 650 large-sized pages, printed on heavy paper, in large clear type, is elegantly bound in fine English cloth, with beveled boards and gilt

Price Reduced from \$2.50 To \$1.00, Postage Free. For sale by BANNER OF LIGHT PUBLISHING CO.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonlous friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena, PSYCHE is 378.15 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligences, and is THOROUGHLY MAGNETIZED.

Price \$1.00. When sent by mail or express, 20 cents extra.

extra.
For sale by BANNER OF LIGHT PUBLISHING OO. A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,

Founder of the Banner of Light, from the pen of his coworker for many years, JOHN W. DAY.

This volume is replete with personal information, yoetle tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1837 a house hold word among the Spiritualists of the world, can find i in this new work.

The work, in addition to the engraving of Mr. Colby, has a picture of his beloved mother (taken in her eighty-

has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (cc.found-er of the Banner OF Light); also views of the For Cot-tage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Ames-

price 75 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

THE WORLD BEAUTIFUL-First Series. THE WORLD BEAUTIFUL-Second Series. Righth Thousand. By LILIAN WHITING. /
No one can read it through without feeling himself the
better and richer and happier for having done so.—The Independent.

Full of spirituality and optimistic faith, summoning the reader, on every page, to high endeavor and noble, unselfiab living.—The Watchman.

Price of each series. \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

Panner of Bight.

BOSTON SATURDAY, MAY 28, 1898.

meetings in Boston.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7% F. M. Speaker and ballot test medium for April and May, Fred A. Wiggin. Singing, the Ladies' Schubert Quariet. E. L. Allen, President: J. B. Eatch, Jr., Secretary, 74 sydney street, Station K, Boston,

Mass.

Batch, Jr., Secretary, 74 sydney street, Station B., Doston, Mass.

Boton Spiritual Lyceum meets in Berkeley Hall every Bendsy at 1 r. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

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

Match, President; A. Augusta Eldridge, Secretary.

Match, President; A. Augusta Eldridge, Secretary.

Match President; A. Augusta Eldridge, Secretary.

Match President; A. Augusta Eldridge, Secretary.

Match President; Mass and 7½ P. M.,

Match President; Mass at 10½ and 7½ P. M.,

Match President, Mass at 16½ N. M. Other meetby W. J. Colville, also on Fridays at 16½ N. M. Other meetby W. J. Colville, also on Fridays at 16½ N. M. Other meetby W. J. Colville, also on Fridays at 16½ N. M. Other meetby W. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. J. Colville, also on Fridays at 16½ N. M. Other meetby M. Children's Progressive Lyceum—Spiritual Sunday Children's Progressive Lyceum—Spiritual Sunday Children's Hall, Sunday morning in Red Men's Hall, the Tement street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Bwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening: supper at 6½ P.M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

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

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 8 P. M.—at MI Tremont street. Mrs. Mattle E. A. Alibe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 71% P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Eagle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Sundays. Dr. W. H. Americe, Conductor. Miawatha Hall, 841 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M., 3% and 7% P. M., also Wednesdays at 2% P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Earmony Hall, 724 Washington Street.—10%A.M. 25% and 75% P.M. Tuesday and Thursday afternoons
at 25%. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A.M., 3 and 7½ P.M.; Tuesday at 8 P.M.; Friday, 3 P.M. Mrs. Gillitand, Conductor. Commercial Hall, 694 Washington Street.— Rectings Tuesdays and Thursdays, at 3 F. M. Sundays at 11, 2½ and 1½. Mrs. M. A. Wilkinson, President.

Hollis Hall, 789 Washington Street.—Meetings very Sunday morning, afternoon and evening. Eben Cobb, Good Templars Hall-I Johnson Avenue, Charlestown Bitt.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. R. D. Conant's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bosworth street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays

Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Tremont street, corner of Dwight. Admission 1766. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charles town.—Meetings Tuesday, Thursday and Sunday evenings, 14. Also Conference Meetings at 2% Sundays. Dr. Walter E. Rollins, Conductor. BANNER OF LIGHT for sale. Brighton.—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 32 Toster street. D. H. Hall, President.

Grand Army Hail, 573 Massachuseits Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 391 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. B. Boper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 71/2.

ville, each Sunday, at 7½.

Progressive Spiritualists' Society holds services at lower "Deliberative Hall" Bailey's Building, Pleasant street, Maiden, every Sunday at 3 P. M. Mrs. Emma Whittier, Presilent; Mrs. Rebecca Morton, Sec'y.

HALL.-J. B. Hatch, Jr., Sec'y, writes: In meetings was just at its height, instead of at its close. Next Sunday this society will close its meetings for the summer, opening again Oct. 2, with W. C. Bowman as its speaker.

The quartet opened the meeting with a fine selection, after which Mr. Wiggin read a poem, closing with an invocation. After another selection by the quartet, Mr. Wiggin gave a powerful address, the subject of which was "Total Depravity," which he handled to the satisfaction of the listeners. He closed by giving de lineations.

In the evening Mr. Wiggin delivered another of his grand discourses, closing with ballot tests, which have become very popular. Every one entering the hall put ballots upon the ta-ble to be read by his control. Sunday next will be Mr. Wiggin's last appearance for two years, as he is engaged by the Brooklyn, N. Y., society for a whole season.

On Sunday evening next a Memorial service gin, Mrs. Mabel Witham, Miss Lucette Webster, the Ladies Schubert Quartet, Miss Lilian Wheeler, Miss Evangeline L. Coffyn, and a chorus of fifty voices from the Lyceum. A G. A. R. Post has been invited. The hall will be decorated for the occasion. Be there yourself, and have your friends there, to hear the quartet sing "The Star Spangled Banner," Lucette Webster read "The Dandy Fifth," and the children sing "America."

At the close of the meeting subscribe for the BANNER OF LIGHT.

FIRST SPIRITUAL TEMPLE-Exeter and New bury streets.-A correspondent writes: Sunday, May 22, W. J. Colville addressed a large Spiritual Temple, and said the year's work had audience on "Pentecost." Speaking first of been most satisfactory. The quartet sang the ancient Sinaitic tradition concerning the Ten Commandments, or ten "Words," as they are often called, being revealed on the mountain-top to the one man who was brave and pure enough to penetrate through the flame and smoke to receive them from a divine hand into his own, the lecturer said such a legend, no matter how tancitul or allegorical its letter might be, served to illustrate a truth of universal value and unending significance. As moral and spiritual evolution advances, actions appear wrong which formerly were looked upon as simply natural. The ethical ideal enlarges and improves as we leave the animal behind and press on to the spiritual which shines before. Only the very greatest minds are genuine leaders of the race. Moses is a type of fearless consecration to the ideals of righteousness and liberty; therefore into the mouths of such as he are placed words of heavenborn illumination, destined to serve as stars to guide humanity along the path of progress, till eventually all humanity shall perceive truth so fully that no further outward

oracles will be required. The Law is described in the New Testament as like unto a schoolmaster who conducts to Christ, and what was really meant by Christ within was scarcely apprehended by the Apostles until the pentecostal outpouring of the Spirit of Truth enlightened their understandings and caused them to turn no longer to an outward but henceforward to an inward guide. The phenomena described in the second chapter of Acts are identical with the emblems made use of in the Old Testament when the spiritual experiences of Elijah and other great prophets are recounted. Physical signs and wonders call attention and pave the way for

that inner enlightenment which follows. How graphically written are those concise old stories which suggest to us most forcibly the order of human development. Cloven tongues of flame are seen; a mighty wind shakes the house, but though these manifestations betoken a spiritual advent, the Lord is not present to the assembly until they hear a still ampell when the man this water again. still, small voice. Then when this voice speaks to each, in each, and through each of the illumined ones, a mixed multitude of inquirers on the outside have carried to them the divine message in all the different dialects which adapt it to their several needs. The ministries of the spirit of truth can never be confined

diverse are human needs, and so utterly un-confinable the movements of the free spirit, that inspirations and illuminations are certain to manifest themselves wherever there are open doors and windows through which spiritual air and sunshine can gain entrance. A fine impromptu poem, largely devoted to the career of William Ewart Gladstone, ended

the services. The flowers and music were extremely beautiful. On Friday, May 27, at 7:45 P. M., W. J. Colville lectures on the words, "According to thy faith be it unto thee—A Scientific Expo-

sition." Memorial service Sunday next, May 29, at 2:30 P. M. W. J. Colville gives a farewell lecture; subject, "Decoration Day—Its Memories, Lessons and Prophecies." Everybody welcome. Collections.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Mrs. Carrie L. Hatch, Sec'y, writesheld its memorial service Friday, May 20. The hall was tastefully decorated with flags and flowers, expressing life rather than death. The meeting was opened at 3 P. M. by the President, Mrs. Mattie E. A. Allbe; Mrs. Eva Cassell played a plane solo, after which Mrs. A. S. Waterhouse spoke eloquently of the first Memorial Day of the Ladies' Aid, in 1881. She said at that time a new commandment was given this society—"Love ye one another"—and she thought this was a very harmonious society. "Let us see," she said, "if we cannot not the said." society. "Let us see," she said, "if we cannot allure the spirits from their heavenly home with music and flowers, that we may receive a rich blessing from them." Edward W. Hatch sang "Only a Thin Veil," after which Mrs. Hattie C. Mason spoke briefly, referring to the war and the state of commotion we all seem to be in at the present time. Her little spiritfriend, "Sunshine," gave tests. Mrs. Cassell played a piano solo, after which Mrs. Lizzie Shackley gave many tests. After a vocal selection by E. W. Hatch, Mrs. N. J. Willis said: "Another year has rolled around, and we meet again on Memorial Day. Those on the other side of life gathered here far out-number those upon the mortal plane. You need not be in sorrow or sadness to-day, because we have no dead; all who have passed on are worthy of your aspiring and kindliest thoughts. We know the work this society has done in the past, and we know the obstacles that have been in its pathway. You may not always have money to feed and clothe the needy, but you have sympathy and love enough to cover the whole world." A reading by Carrie L. Hatch closed the afternoon session.

In the evening the services opened with music by the orchestra and an invocation by Mrs. N. J. Willis. The first speaker was J. B. Hatch, Sr., who said he would rather lose every Friday in the year than be obliged to remain away from the Ladies' Aid Society Memorial Day. He spoke of the society members who had passed on, and also of the old workers who were still in the form. Miss Etta Willis recited an original poem. Music by Mrs. Eva Cassell preceded an address by Mrs. Sarah A. Byrnes: "The years come and go, and one by one our ranks are thinning on this side of life. These days bring sadness, yet they also renew our hopes. Every home has a vacant chair, and when we sit in silence there comes into our hearts the soft whisper of love. These tokens that have been placed upon the platform speak more eloquently than words can do; they are types of love, and the lesson we may gather from them should be lasting." Song by Edward W. Hatch, after which Miss Lucette Webster rendered with touching pathos "Our Folks." Mr. Wiggin said: "I am one of the younger workers, and I wish to pay a tribute on this occasion to the friends who have passed over. We assemble in memory of those whom the world calls dead, but we come with the knowl-Progressive Spiritualists' Society holds services at ower "Deliberative Hall" Baliey's 'Building, Pleasant treet, Malden, every Sunday at 3 P. M. Mrs. Emma White, President; Mrs. Rebecca Morton, Sec'y.

Boston Spiritual Temple, Berkeley Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., Sec'y, writes: In which the orchestra favored us with music. looking over the audience Sunday morning. Miss E. L. Coffynthen said it would seem impos-May 22, one would think that the season for sible (after having listened to the beautiful sentiments expressed) for us to ever have a bad thought. She spoke in a charming manner, and pleased all with her words. Mrs. Mason closed the services with a benediction.

We thank all who so kindly assisted us in

making this memorial occasion such a signal

THE HELPING HAND SOCIETY-Mrs. Grace Cobb Crawford, Sec'y, writes-met as usual in Gould Hall, Wednesday evening, May 18. Business meeting was held at four o'clock. The evening's entertainment was devoted to a reception to the members of the Boston Spiritual Temple, Vice-President, Mrs. Geo. Pratt, in the chair. The exercises opened with a piano solo by Miss Sloan, after which the Schubert Quartet favored the audience with a ine selection, receiving a hearty encore. The first speaker was President E. L. Allen, whose will be held by this society, and the following will take part in the program: Mr. F. A. Wiggin Mrs. Mahal Withorn Miss I was a said the Roard of Directors had a said the Roard of Directors had been said the Roard of Directors. together most harmoniously during the past year, and urged all of the members to share the responsibility during the coming year. Mrs. C. P. Pratt said there was a great conflict within ourselves, but we should let our spiritual nature predominate, and thus conquer all internal disturbances. Treasurer H. Libbey said he would not make any speech, but would confine his remarks to the condition of the treasury, which was better than the year previous. He invited each member to come forward and do his duty, and those who were not members to join at once. Mr. J. B. Hatch, Jr., also spoke encouragingly of the financial affairs of the Boston again, and Miss Lucette Webster read "The Dandy Fifth" very impressively. Mrs. Waterhouse spoke in her usual cheery manner, and Mrs. Hattie Mason followed in the same pleasant vein. Mrs. Carrie L. Hatch, acting in the

> THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-Ella C. Wadsworth, Sec'y, writesmet in Dwight Hall, Thursday afternoon and evening. The usual business meeting was held at 5 clock, Mrs. M. A. Brown, President, in the chair. Supper served at 6:30. The hall was decorated with red, white and blue bunting, as it was patriotic night.

double capacity of President of the Helping

Hand and Director of the Boston Spiritual

Temple, spoke in her usual practical manner,

and read a very appropriate poem by Ella Wheeler Wilcox. T. Ernest Allen gave a

brief sketch of his spiritualistic experiences in the ministry. Dr. C. H. Harding expressed the hope that the coming year would bring the success that faithful labor merits. Dr.

Dean Clarke made a few earnest remarks, and

the meeting closed with singing by the quar-

tet, which had come out of respect for the directors of Berkeley Hall.

The evening meeting was called to order at 8 o'clock. It being Veterans' night, Mr. Eben Cobb presided during the evening. The entertainment was as tollows: Piano solo, Mrs. Drake, "Battle of Waterloo." Mrs. Wilkinson opened the meeting. Her remarks were short, but appropriate for the occasion. The next was a battlefield solo by Mrs. Wentworth; Mrs. Reed then gave some spirit-messors all of which were recognized. sages, all of which were recognized; Fred De Bos made some good remarks; vocal solo, Mrs. Pearsons; Mr. Lewis spoke on the subject of "Cooperation"; Dr. Smith gave a little talk; Mr. Edwards gave an outline of what the Directors had done during the past year. Mr. Heath, an old veteran, was present; he has not been able to be with us for the past year on account of illness. Mrs. Lovering and Mr. Baxter were called upon to close the meeting by singing "America," the audience joining them. Meeting adjourned at 9:30. Do not forget next Thursday is our last meet-

ing for this season, and it is also dance night. Everybody come and have a good time.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1 - Charles B. Yeaton, Sec'y, (corner

writes—met in Red Men's Hall, May 22, a goodly number being in attendance. The subject of the lesson was: "What is Mediumship, and How are we Benefited by it?" After the lessons and banner march, the usual concert was given, the following children taking part: Clara Weston, Israel Neuhoff, Mabel Emmone, Iona Stillings, Winnie, Silas, Annie and Ethei Jameson. Mrs. Burbeck of Plymouth ad-dressed the children, and her little control. "White Fawp," had something to say. Reol-tations were given by Lottle Weston and Fern Foster. Mrs. Willis said that she was sad to see but two Lyceums in Boston; the Spiritual-ists do not seem to realize the responsibility of educating the children in their belief. Mrs. S. E. Jones gave a reading. Pres. Wm. A. Hale said the Lyceum had been a success the past season; that there has been a growing interest in the lessons, and that the thoughts received from the lessons would remain with the chil dren and help them to lead a better life. He specially requested that each would keep in mind the Lyceum during the summer vacation, so that next season would be a greater success. Mrs. Wilkinson spoke briefly, giving her best wishes for the Lyceum's future. Mrs. Butler wished all to remember that next Sunday we will celebrate Memorial Day all day, from 10 A. M. to 3 P. M. Lunch will be served

On Tuesday evening, June 7, there will be held a Strawberry Festival and dance for the benefit of the Lyceum.

The Lyceum will hold its annual picnic at

the New Downer's Landing, June 18, 1898. BOSTON SPIRITUAL LYCEUM-A. C. Armstrong, Clerk, writes - met at the usual hour in Berkeley Hall, Sunday afternoon, May 22. "Is Capital Punishment Justifiable from the Standpoint of a Spiritualist?" was the question, and the unanimous sentiment was that it is not justifiable; that it is not right to take that which we cannot restore, nor should we send into that other life spirits so unprepared for its responsibilities as the murderer. Harry G. Greene gave a recitation; Gertrude Hanscomb, a reading; Ralph Bakeman, reading; Esther Mabel Botts, song; Miss Sadie Jackson, recitation; Mrs. frumble, reading; Mr. E. B. Packard, remarks; Master Ausel Haynes, recitation; Prof. Schaller, piano solo; Mrs. N. I. Williammerks.

J. Willis, remarks. Question for May 29 (Memorial Sunday): "What Significance has the 'Stars and Stripes' in our Lyceum.'

CAMBRIDGEPORT, Bible Spiritualists' Union. -Mrs. Wilkinson, President, writes: The meeting Friday evening was full of interest. Mrs. Carlton and Mrs. Pierson had charge of the music. Fred De Bos read the Scriptures and gave the invocation. Mrs. Mattie Sanger of Waltham read a poem composed especially for the Union and its President, Mrs. Nutter. Mrs. Eaton of Waltham, Mrs. Kimball, also of Waltham, and Mrs. Hatch of Watertown gave tests. Large delegations from Waltham and Boston were present. Indian Council next Friday evening. Meetings after the first of June will be held at the residence of Mrs. Wilkinson, 57 Austin street.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning, May 22, meeting opened with singing and prayer; developing circle conducted by Mrs. Wilkinson, assisted by Drs. Hall and Kraniski. Those taking part were Messrs. Bishop, New-hall and Clark, also Mesdames Wadsworth, Alexander, Nutter and Cowan. At the usual afternoon and evening services Mr. Butterfield and Mesdames Haven, Nellie Burbeck, Lizzie Butler, Brown, Branch, Hattie Mason, Carbee, Forester and Clara Fagan took part.

Home Rostrum, 21 Soley street, Charlestown. -W. H. R. writes: May 22 meeting opened with song service, Mrs. Armstrong, organist; invocation by Chairman; Mrs. Emma Whittier of Melrose recited a poem entitled "There is no Death"; remarks by Mrs. Mary A. Moody; then the well-known speaker, J. Frank Baxter, of Chelsea, gave a short but very fine lecture and tests, and sang "Nearer, my God, to Thee." Messrs. Cowen, Jackson and Quimby gave readings, and Mr. Baxter closed the meeting with benediction.

Remember the memorial and farewell services next Sunday, the 29th. Mediums invited.

CODD LADIES' HALL, 446 TREMONT STREET-Mrs. Guiterrez, President. A correspondent writes: Sunday, May 22, circle opened with song service, prayer and healing. Afternoon, scripture reading and prayer, Mr. Arnaud. Dr. Pierce of Lynn was with us, also Messrs. Turner, Hersey, Webster, Remisse, Amerige, and Mesdames Bell, Burbeck, Fox, Davis, Smith, Dade, Gilliland, Butler (from Lynn), and many others. Little Miss Ratzel gave two readings, then spoke a piece. Afternoon and evening meetings were well attended. BANNER OF LIGHT at door.

CAMBRIDGEPORT-G. A. R. Hall, 573 Massachusetts Avenue.-Mrs. L. J. Ackerman, Leader, writes: Sunday, May 22, we held meetings all day. Circle at 11 A.M. Regular services afternoon and evening, at 2:45 and 7:45. Speakers and mediums taking part: Messrs. Nichols, Remisse, Emerson, H. H. Warner, Mesdames Akerman, Grace Baker, B. Robertson, Mr. and

Mrs. Kimball of Malden. Next Sunday we expect H. H. Warner, Mes-dames Seymour, Gilliand, Grace Baker and others. We expect to close next Sunday for the

BANNER OF LIGHT for sale at door.

BRIGHTON -D. H. Hall, President, writes: Friday evening, May 20, the Spiritual Progress society was favored with readings and tests by Mrs. U. H. Tracy of Boston and D. H. Hall. May 27 D. S. Clark of Charlestown. May 29 Mrs. Tracy. Beginning with June 1, our meetings for the summer will be held Wednesday evenings at 8 o'clock, also on Sunday evenings.

THE BOSTON PSYCHIC CONFERENCE. - A correspondent writes: Sunday, May 22, the subject was "Independent Writings and Drawings," illustrated by stereopticon pictures by L. L. Whitlook, who has a large and valuable collection of pictures illustrating spiritual phenomena.

Building a Home.

Building a house, particularly if designed for one's home, is one of our most interesting experiences, as upon its proper arrangement and equipment depends so much of the family comfort and pleasure. One of the most important items, and one to which often not enough attention is given, is the subject of heating. Hot air, hot water and steam have come to be the three methods almost universally used, and of these experience teaches us that a combination of hot air and hot water furnishes the most desirable sort of heating. An objection to steam for residences is that it is exceedingly difficult to manage in moderate weather; but with a combination of hot air and hot water one can successfully cope with every degree of weather, and if there happens to be a room in the house difficult of heating, it can be effectively reached by the hot-water part of the system. The Weir Stove Company, o! Taunton, Mass., manufacturers of the well-known Glenwood rangos, will take pleasure in sending free to any address their literature upon the subject of hot air and hot water heating, and, of much importance, their Glenwood ranges.

WASHINGTON.

EDMONDS .- P. C. Mills, State Agent, writes: At a preliminary meeting in Tacoma, Wash., it was decided to hold the State Convention at that place Wednesday and Thursday, June 22 and 23. It was also decided to have the representation consist of two delegates from each society now chartered with the National Spir-itualist Association, and the Presidents of such chartered societies shall be voting members by virtue of their office. All towns and districts shall be entitled to one delegate, the large cities to be divided so as to give them a fair representation. All Spiritualists are earnestly and cordially solicited to contribute their influence to this movement, and make it a success by sending delegates to take part in the within the walls of any organization, no mate No. 1 — Charles B. Yeaton, Sec'y, (corner ter how broad and liberal such may be, for so George and Revere streets, Revere, Mass.,)



MEETINGS IN MASSACHUSETTS.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block-N. B. P. writes: Sunday, May 22, we held the last meeting of the season, which has been rather unsatisfactory financially, owing not so much to a lack of interest, as to the large number of unem-ployed in our midst. We look for better times another year.

Mrs. Annie E. Cunningham of Boston was our speaker and medium; she spoke in the interest of Spiritualism, the progress made dur-ing the last fifty years and the advancement we must expect in the same length of time in the future. She also gave a great many tests,

which were readily recognized.

Sunday, May 29, Miss Amanda Bailey will give her annual concert and benefit, which will consist of a musical and literary entertainment. She has secured some of the best talent that could be obtained. At 2:30 P. M. she will hold a conference, in which a number of our local mediums will take part. We hope all who can will patronize our worthy sister, one who is devoted heart and soul to the Cause of Spiritualism.

Monday evening, May 30-Decoration Dayat 7:30 P. M., the Salem Progressive Lyceum connected with our society, will give an entertainment for the benefit of the society, consisting of readings, recitations and singing by

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

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, May 22, good audiences were writes: Sunday, May 22, good audiences were in attendance at both services. The day being an ideal one, many took advantage of the occasion, quite a delegation coming over from Marlboro, Westboro and Clinton to listen to Mariboro, Westboro and Clinton to listen to Harrison D. Barrett, whose lectures were of a high order. He took for his subjects questions that bear on the living issues of the day. Prior to the evening lecture, President Smith introduced to the audience Miss Evangeline L. Coffyn of Boston, who, under inspiration, very impressively voiced a few remarks that seemingly paved the way for a still larger demonstration of spirit power through the organism of Mr. Barrett. This closes his engagement with our society for this season. His ministrations among us have been highly appreciated, and he leaves behind many warm friends, who will hope for his return in the near future. The speaker for next Sunday will be Mrs. N. J. Willis of Cambridgeport. The Woman's Auxiliary will meet Friday afternoon and evening of this week, with Mrs. Underwood, 48 Fountain street. All are cordially invited.

BANNER OF LIGHT for sale at each session. MALDEN. - Mrs. Rebecca Morton, Sec'y, writes: The Spiritualist meeting at Deliberative Hall, Sunday afternoon, May 22, was very interesting, and the following program was carried out: Praise service led by the President, Mrs. Emma Whittier, with short address; messages from spirit friends, Mrs. Ella Kimball of Malden; recitation and remarks, Chas. Thompson, Charlestown; patriotic address and psychic readings. Thos. Jackson, Boston. Lyceum subject, "Capital Punishment from the Standpoint of a Spiritualist," J. R. Snow, Miss Stryker, Miss May Carlick, and Miss Fannie Read as attendant angels. Their apparel and all the appointments were most appropri-

Malden, followed by remarks on the same subject by Dr. A. A. Kimball of Malden; instru-mental music, Mrs., Barber of Malden; mes-sages from spirit-friends, Mrs. Clara L. Fagan of Malden; closing address, Mrs. M. L. Moody of Charlestown. These meetings will be closed for the season after next Sunday. Special Memorial Services May 29, commencing at 2:30.

All cordially invited. BANNER OF LIGHT for sale.

FALL RIVER .- Mrs. Ann Hibbert, writes: medium Mrs. Effie I. Webster of Lynn, who gave two short addresses and quite a number of spirit-communications which were declared correct in every instance. Sunday, May 22, we had with us for the third time this season our esteemed friend and brother worker, Dr. George A. Fuller of Worcester, who gave two grand lectures from subjects taken from the audiences, which were handled to the satisfaction of all, judging from the hearty ap-plause tendered him. At the close of his lectures our own medium, Mr. James Lucas, gave quite a number of spirit messages. Mr. Lucas is the leader of our very successful Lyceum, which meets every Sunday at 12:30. Next Sunday our speaker will be Mr. Oscar A. Edgerly. We are looking forward with much pleasure to his visit.

ONSET.-C. D. Fuller, Secretary, writes: The Spiritualist society held its usual Sunday afternoon meeting in Industrial Hall, May 22. Services opened with singing by the choir, fol-Services opened with singing by the choir, followed with remarks by the President, J. H. Young, also Mrs. S. M. Thomas. Psychometric readings by C. D. Fuller; A. E. Tatlow, tests and remarks. Meeting closed with singing by the choir. The meeting in the evening was under the management of Mrs. S. M. Thomas. After singing by the choir, C. D. Fuller gave the invocation; Mrs. Thomas, correct readings; recitation, Mrs. S. D. Francis, followed by George Trask, who gave psychometric read-

BANNER OF LIGHT for sale.

BROCKTON.-Emma Boomer, Sec'y, writes: The regular Sunday session of the Children's Progressive Lyceum No. 1, was held in U. V. U. Hall, 54 Main street. An increased attendance was one of the particularly pleasing features. Our usual exercises, consisting of recitations by Ralph Barr, Etta May Shean, Annie May Bird; song, Mrs. Carrie Taber; reading, "What of the Night," Mrs. Emma Boomer. Subject for the day, "What Does our American Flag Mean at the Head of our March?—and Education." Several of the children Gare year partinent and pleasing and dren gave very pertinent and pleasing answers, nearly all being original. We had visitors from North Abington and Taunton. Subjects were very ably answered by different adults. We shall carry on our meetings through the month of June.

LAWRENCE,-J. H. Feugill writes: May 15 Mrs. S. C. Cunningham occupied the platform of the Spiritual Society afternoon and evening, and gave a great number of satisfactory psychometric readings and tests. May 22 Mrs. A. J. Pettengill gave practical addresses afteruoon and evening, also tests; all recognized. May 29 we have a service of song. This closes our hall for the summer months

WALTHAM.-Mrs. Sanger writes: Our speaker for May 15 was Mrs. Julia Davis. Her tests were of a high order. She will be with us again next season. May 22 Mrs. Nellie Burbeck was our speaker. Every test was recognized, and the evening passed all too quickly. "White Fawn" has grown wonderfully since she was with us before. May 29 Mrs. Pettengill will be with us, and close the season's work.

FITCHBURG.-C. L. Fox, President, writes: The First Spiritualist Society had the pleasure of listening to Mrs. J. W. Kenyon of Cam-

bridgeport Sunday, May 22. She was closely followed by her audience. The meetings closed with tests, which were fully recognized. Prof. J. W. Kenyon of Cambridgeport speaks for the society next Sunday.

LYNN SPIRITUALISTS' ASSOCIATION, CADET HALL-J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: Miss Lizzie Harlow of Haydenville was with us May 22, and gave us able and instructive addresses. She will be with us again next Sunday, which will close our services for this season. Supper will be served in the hall.

Lynn. - Geo. L. Baker writes: The Independent Spiritualist Society held its meeting Sunday, May 22, in Clerk's Hall, 33 Summer street, Mrs. Nettie Holt Harding being the speaker. Her subject was "Bible Spiritual. ism," and she was listened to with great interest. Meeting Sunday, May 29, with speaking, tests and music.

Have You Smoked Too Much?

Take Horsford's Acid Phosphate. It will relieve the depression caused thereby, quiet the nerves and induce refreshing sleep.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1837) meets at Warner Music Hall, Broad and Walade streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader: Secretary, Frank H. Morrill. Services Sundays at 2½ and 7½ P. M. Young People's Meeting, 1½

PHILADELPHIA .- F. H. Morrill, Secretary, writes: The gifted and eloquent speaker, A. E. Tisdale, is lecturing for the First Association of Spiritualists during the months of April and May to good audiences, who are much pleased with his ministrations. Sunday evening, May 8, in addition to the lecture, "The Buds of Promise," under the direction of their teacher, Mrs. Lillian Reid Heasley gave a patriotic drill, marching with the American flag, singing "Columbia." Mrs. Heasley, taking the part of Columbia, joined the ranks, waving the "Lone Star Flag" of struggling Cuba. The drill and singing by the class were finely executed and received by the suddings with executed, and received by the audience with great enthusiasm.

After the lecture by Mr. Tisdale, a beautiful allegory was presented, entitled "The Ministering Angels," written and dramatized by Mrs. M. E. Cadwallader. The allegory represents the protecting care of guardian spirits over the children of earth. The piece was charmingly rendered under the direction of Mrs. I. Honland accompanied with the protection of Mrs. E. L. Hanlan, accompanied with appropriate music rendered by a select choir. Mrs. M. E. Cadwallader took the part of the mother, asking angel guidance for her daughter, repreand all the appointments were most appropriate. The audience was delighted with this beautiful object-lesson of Spiritualism, setting forth as it did in a most impressive manner that while mortals in their short sightedness pray for what they desire from a material stand-point, the experiences of life prove that God's ways are best."

MEETINGS IN NEW YORK.

RONEW YORK.-J. A. Robinson writes: The Sunday, May 15, we had as our speaker and | members of the Spiritual and Ethical Society and friends met at their hall on Lexington Avenue, Thursday evening, in a social way. After the young ladies had served tea, we were profitably entertained by those well. known elocutionists, Mrs. Addie Chase Smith and Professor Vetter, in varied examples of their talent, and by the piano playing of Mrs. Braydon, and some pupils of the Conservatory, and singing by Mrs. Tuttle. Miss Cushman's bright sayings contributed much to the entertainment. After refreshments and dancing, and the disposal of some small articles—curios and hand painted ornaments—for the benefit of the society, the meeting was brought to a close, all being well pleased. Sunday evening a special service has been arranged for the ladies of Lafayette Circle Grand Army of the Republic, and for comrades of the Grand Army.

RHODE ISLAND.

PROVIDENCE.-D. F. Buffinton, Sec'y, says: Sunday, May 22, we had for speaker and medium Mrs. Lillie A. Prentiss of Lynn, Mass., who gave two short addresses, and at the close of each, tests|which were all recognized. Sunday, May 29 (Memorial Day) we shall have our good sister Sarah E. Humes of Providence, who will give tests. All are invited to bring flowers, as she will give readings from them. BANNER OF LIGHT, and other spiritual papers for sale at the hall.

MAINE.

PORTLAND.-Mrs. M. A. Brackett, Sec'y, writes: In Orient Hall, Sunday, May 15, Mrs. S. E. Hall entertained the society in a most creditable manner. Evening sessions will be held during the summer in this hall.
Sunday, May 22, local talent. Mrs. S. E.
De Lewis and Mrs. M. A. Redlon conducted the services.

FACE

years. I thought my face and arms were afire. My face was full of large white scales, and my head was full of sores. I was ashamed to go in company. I took five bottles of .Curi-CURA RESOLVENT, washed with CUTICURA SOAP, put on CUTICURA (ointment), and found great relief instantly, and got a clean face again, thanks to CUTICURA.
VALENTINE EGNER,

March 7, 1898. 108 Stagg St., Brooklyn, N. Y. SPREDT CURE TREATMENT .- Warm baths with Curi-CUBA SOAP, gentleanointings with CUTICURA (cintment), purest of emollient skin cures, mild doses of CUTICURA RESOLVERT, greatest of blood purifiers and humor cures.

Bold throughout the world. POTTER DEUG AND CHEM. CORP., Props., Boston. How to Cure Skin Diseases, from