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Written for the Banner of Light. THE LAND BEYOND THE STARS.

BY WILLIAM BRUNTON.

Beyond the sunset and its glory, Beyond the dying of the day, The heart declares in happy story-The law of love abides alway: The soul looks up with fond believing, And sees beyond eve's melting bars, A land of light our souls receiving, A land of bliss beyond the stars!

And there it dreams no winter weather Can come to blight hope's blossoms fair, That when the parted come together, Their lives flow on in praise and prayer; Death then will be like darkness fading, While nothing more the spirit mars, And joyousness the life pervading Shall rule in land beyond the stars!

Ah! yes, but here we fret and worry, 'T is here we feel the sting of pain; 'T is here like slaves we toil and hurry, Then why not there, if life's again? Because we learn the law of being, Because that law such loss debars; And we its truth all clearly seeing Shall live it out beyond the stars!

Then let us not deny the present, In all the beauty of its grace, For here are things divinely pleasant, And love in every brother's face: And manly hearts without denial, Can bear with joy their time worn scars, And find the earth, with all its trial, Akin to land beyond the stars!

#### Atonement.

BY R. E. FICHTHORN.

There may be readers of THE BANNER who are still afraid of the consequences should they discard the doctrine of "Vicarious Atonement." It is the keystone of orthodoxy, with the depravity of Adam as a premise, and concludes with the rejection of the best of human ity on "The Judgment Day." It is a sad thing for any one in this age of boasted civilization to be still in bondage to a theory that had its origin in the eleventh century. Since then credit for the fruits of science. It is chiefly employed to inspire a kind of gratitude to a changing God, or threaten you with a loss of your soul, whatever that may mean, if you reject or refuse to believe in it.

Such gratitude can only be emotional, but it serves the purpose of keeping us in bondage to the emotions, preventing us from asserting and using our reason. The very fact that it can be employed as a weapon of fear, proves it to be false. Truth never threatens nor compels; it draws and impels. Fear and compulsion have only to do with error. It is perfeetly safe not to have anything to do with beliefs that we can be lost. Not by having or believing truth, but by being truth, are we safe or saved. Then we can understand that all blind beliefs are only so much baggage. embarrassing us very much in our growth in knowledge.

The Calvinist has his satisfaction or substitution theory, and the Arminian his govern mental or legal theory of atonement, while neither can tell you of what use they are when you begin to question. In all other matters but religion we use common sense. A theory that cannot be employed as a working hypothesis we reject. The atonement dogma has for its authority a literal interpretation of what is called infallible Scripture. Therefore, if the theory were true it would follow that those who believe in Jesus as their innocent substitute should at once be set free from sin and its fruits, sickness and death; and yet, still all believers get sick and die like unbelievers, either because the belief is fallacious, or because the prize having been paid to Satan, as some have taught, he still refuses to surrender Adam and his progeny.

No one sinned in Adam, but we are all born Adams, the starting-point of every Christ. Every one will at some time travel the road from Adam to Christ for himself. "As in Adam we all die, even so in Christ we shall all be made alive." We gladly interpret this to mean universal salvation, without the least hope of escape from that death from which a vicarious atonement is supposed to save us. Just let us forget the traditional Adam, and admit that we all commence our existence with the Adam condition, of the earth earthy, or sense consciousness; then just in proportion as we die ing points of Scripture. Of noon spells they as Adam, it follows that we become alive as Christ-a real substitution of the individual | the Christian character of King David, another higher Christ self for the personal lower Adam self. This leaves no back door of "free grace." nor does it divide humanity in two classes: one class predestinated to eternal life, and the other foreordained to ---!

A god who could be the author of such a narrow inhuman scheme must be a monstrosity. It would seem that the age of tutelary gods is man legislation cannot be satisfied by punishing the innocent and letting go the guilty. Such a course perverts all law. Neither does the law select its victims, it is impersonal. · God is love; love is impersonal. The impersonal God does not save through a personal savior, but through the impersonal savior, in different styles, by authors often of differ term we can think of. To us it means that But whether it is genuine history, or the skel- as enduring as eternity.

versal I Am. There cannot be anything out-

side the "I am that I am."

It is the belief in our separation from God that has given rise to the belief in a vicarious atonement as the only means of reuniting men to God. It therefore resolves itself into the question of whether there is an infinite God or an infinity of gods. If we are really separate, then we have a finite god. God cannot be infinite or all, unless we admit that the all includes everything there is. Our existence as an effect could not continue to exist separate from its cause. If the cause is not the absolute God, we must provide finite causes without a limit.

A belief in separateness not only necessitates one personal savior, but it would require one innocent substitute for every guilty one that escaped. "God is above all, in all, and through all." In him we live and move, and by him we are lived, moved and loved. The Cause of all existence is a Unit, and the existence itself as the effect of such a Cause must be a unit. Therefore, as cause always obtains throughout the effect, there is only God! "All in all," all as cause, is all as effect. Such a relation does not mean a loss of individual consciousness. It does mean a loss of our personal beliefs and a deepening and broadening of our individual consciousness. It simply means that you will find your life by losing it. Beginning with the Adam consciousness, we must lose it by dying daily, whether in or out of the body; followed by a gradual awakening in the Christ consciousness as rapidly as we let his mind be found in us. Thus we all share in for us, but wholly because, and not until we do, die the Adam death.

We do not want any one to accept what has been written without investigating for himself. Dogmas may be very antique, so much so that we are saved from much righteous in dignation by not knowing their origin; but none of them are sacred. In other matters we do not expect to be benefited by believing in what we do not understand. No imaginable benefit can come to the boy who believes in a everything else has changed except man made problem that he does not understand, and is any vicarious good to the boy were the teacher to solve it, while the boy pays no attention and makes no effort to solve it for himself. If we believe Jesus solved the problem of life, we need only to learn how it was done, and then solve it for ourselves, or it never will be solved. Who expects reaping without sowing, or reaping differently from what was sown? As for another suffering for your shortcomings, do not be deceived, as there is no reaping sembled for guidance. without sowing, neither can you sow without

reaving. Beware of all teachers who pride themselves on having used what they want you to consider as exact logic in their able discourse upon the subject, "Reason Fallible, Cannot be Trusted." Any one who, like the Man of Galilee, unfolds his soul, and thereby reveals to me my possibilities and a realization of them, such a one is my Redeemer.

#### The "Witch of En Dor."

BY ALEXANDER WILDER.

My parents were natives of Worcester county, and members for many years of a Congregational church in a rural neighborhood in Western New York. During my early boyhood I was required, very often against my will, to go with the family of Sundays some four miles over a rough road, to attend "divine service." I feel the jolt, and the pains in the right side now, that the shaking over the logs in the road used to give me.

It was a useless torture of a sensitive boy, for I acquired only the habit of absolute inattention to the sermons of morning and afternoon, which even now is hard to combat. But one thing I do remember. We often reached the meeting house half an hour before service. The minister was from Connecticut. Most pastors of Congregational churches were from that State, from Litchfield or Guilford; Congregational ministers from Massachusetts were a little too shaky in their theology. Ours was the Rev. Israel Brainard from Guilford. I remember well his peculiar nasal utterances, and can imitate them perfectly. We often found the two deacons, Holcomb and Sedgwick, about the stove in winter, or sitting in the shade of the building in summer, discusswere at it. One topic was the genuineness of was Peter, and some others, but the favorite topic was the "Witch of En Dor." 'This was pretty well beaten into my inner consciousness. Witchcraft, suicide, etc., were more or less associated.

Since that, I have cast off much of all this like the sloughing of a snake. But the memories will crop out, along with others of childish not yet passed. Even the fallible laws of hu- and adolescent follies. I learned everything over again. So I will give you some of my studies respecting the woman of the shrine, so generally nicknamed the Witch of En Dor. I

have the Hebrew Bible in my lap as I write. It must be borne in mind that the booklets of the Bible were written at different periods. Truth. There is good in everything, even in ent nations and faiths, and that they have the atonement dogma. It needs to be lost in been edited-passages cut out, others put in, order to be found. We would not reject the and many varying statements. This first book atonement, but remove the rubbish in order of Samuel is a monument of all this state of that the genuine article may be discovered. things. It is incoherent, discrepant and very fulness and calm contentment. Spiritualism's The spiritual significance of the term at-one- unreliable. I wonder that anybody dare call mission is to develop a friendship among men

every individual I Am is at one with the uni- | eton of history, religious fiction or allegory, is matter of consideration. I will not discuss

> Saul, the Israelitish king, we are told, had banished the auboth and the iconim-or, as the Greek text indicates, the ventriloquists and knowing ones. This was afterward made a statute in the Deuteronomy, and may be set down conjecturally to the direction originally of his mentor, the prophet Samuel. But the prophet was dead, and, indeed, had been estranged from him for some time before. The Philistines were now in the country in over whelming force, and the brave but unfortunate monarch was in sad distress. All his ad visors had failed him, and in his strait he resorted to one of the sources which he had be fore prohibited. He directed his servants to find a woman, a Baalath Aub, that he might consult her. They soon informed him that there was such a woman at En-Dor.

We have retained the Hebrew terms in order to bring out their true meaning. The authorized version is execrably false. En Dor should be read as two words. En, or ain, signifies an eye, a fountain or spring of water. Dor, dur or douar, is a circle or plot of ground marked out for a specific purpose. The Arabs still call a group of tents a douar. Palestine and other ancient regions abounded with little shrines or sacred precincts, where an altar, fountain and priest constituted the principal paraphernalia. A tree, a grove, an upright stone, a spring of water and an altar, inside a consecrated plat of ground, constituted the chief places of worship, if we may credit the two Books of the Kings, in Judea, Samaria and the Christ-Life, not by virtue of Jesus dying Galilee, from the time of David till the reign of Hezekiah, when a new religion and probably a new dynasty were established.

Raglath is the feminine of Baal, a lord or chief. Aub or ob has a curious resemblance to slaves to America. It does not seem to be Hebrew, and probably came, as did the rite of circumcision, from the natives of the African continent. It has been supposed to mean the holy serpent that both Israelites and Africans the priest or priestess was supposed to possess. and which the serpent typified.

The woman at the En-Dor or shrine, was called a Baalath Aub, the lady of the sacred knowledge at the rural shrine. Saul found the skill of the Levite diviners and the prophetshrine to which the Canaanite population as-

The whole story is interpolated—an episode planting of an Israelitish by a Judean dynasty. been elected to the monarchy against his own | dent. wishes, when his countrymen were in a woeful freedom of his people by almost incessant corflict. It was not safe for individuals to expose themselves; they were taunted for burrowing

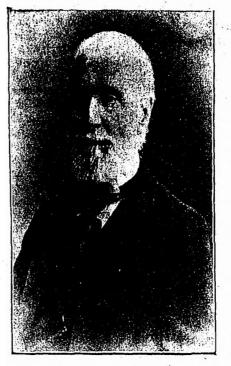
in holes, and "there was not a smith in all Israel." For a time Samuel, and his naioth or temper than they, and they instigated David to conspire against him. The whole story, from the crowning of Saul to the extermination of his family by David, is a delineation of occurrences common in every Asiatic despotism.

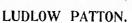
But the woman, the sybil or mantic of the oracle at En-Dor, was no gcêtic personage. Whether she was of a character analogous to the magdalens, or women of the turret-shrines (magdals), is another matter. She keems to have been like the woman whom Aneas is represented by Virgil as consulting at Cuma, before he made his descent with her into hell to hold converse with his deceased father. Patras, Branchidai, and other places too many to be named. They often became ecstatic, or 'filled with the god," as did, the sybil or clairvoyant in some kind of way, and uttered coursels and predictions.

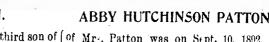
After the conquests of Pompey the secret rites of Mithras were introduced into the Roman Empire and carried to its remotest border. This religion was denominated mageia, or magic, meaning greatest and best. When Christianity was made the dominant faith, this religion was its chief competitor, and denounced accordingly. Thus the terms magic and witchcraft, or wisdom-craft, were made odious. As all devils are dethroned gods, so all evil customs are only such as were once sacred. The witchcraft of the Middle Ages, which was persecuted so murderously, was the relic of former holy rites.

The sybil at En-Dor was of similar character, maligned by the advocates of a later worship. As for being in any special sense a Satanic personage, that may all be dismissed as the invention of later writers. The only doubt in my mind is like that of Betsy Prigg in regard to Mrs. Harris, whether there was really any such woman.

Life would be but a barren tree unless it had the verdant covering of friendship. True friendship makes even the midnight gloom to glow with the effulgent light of trust-







Rev. William and Mary (Weston) Patton, was born in New York City, Aug. 3, 1825. He was reared in that city, and kept in training for the gospel ministry, receiving the usual primary and academic course of education, together with considerable theological indoctrination and experience. At fourteen years of age a good Presbyterian elder in his father's church (Tredwell Ketcham) offered him a position in his banking and stock brokerage office, at 55 Wall street, which he promptly accepted. the term obi or obea, in use among the negro | The young man forsook the University gramtribes of Africa, and those negroes brought as mar school, b dding good-bye to Greek, Latin and Theology, and on Feb 1, 1840, entered with enthusiasm on his business career.

Faithful, honest and industrious as a boy be worshiped; or it may refer by implication to der the firm name of T. Ketcham & Co., receiv- knew and loved her. The union of Ludlow dogmas, and yet, strange as it may seem, the told cannot be solved. Neither would it do the arcane knowledge, or occell power which ing an interest of one-eighth in the business. and Abby, as they were familiarly called the business was increased to one quarter.

> tensive and successful business for seventeen | degree, the musical talent of her aunt. interpreters to fail in this emergency, and so years. In addition to his regular business he resorted to this sibyl, the ministrant of the was successfully interested in the building of beautiful residence on the mountainside. It three railroads, and in the mining of quick silver and bituminous coal. For a long series of years he was a director in seven corpora- movement, but was finally destroyed by fire made up in subsequent time to excuse the sup- t ons, such as railroad, life insurance. a lick silver and coal companies. He was a director It is very hard now to justify the description for eleven years in the Howard University, tate, but was influential in bringing others to as recorded by any principle of ethics except | Washington, D. C., of which his brother, Rev. the law of force. Saul is represented as having William W. Patton, D. D., LL. D., was Presi-

April 1, 1873, thinking there were other exigency; and as compelled to maintain the things to do in life than the making of money, he withdrew from business with an ample for tune. Feb. 28 1849 Mr. Patton married Miss Abby Hutchinson, daughter of Jesse and Mary Hutchinson, of Mutord, N. H. She was one of the celebrated Hutchinson Family of singers Israel." For a time Samuel, and his naioth or | that achieved a world wide reputation in their school of prophets, the more learned class | day, and concerning whom N. P. Willis made were on his side; but he was more lenient of a capital bon motor the occasion of their cebut in New York City: "It is a nest of brothers with a sister in it." Abby Hutchinson was one of the brightest, loveliest and most talented women of her day and Llewellyn Park owes much of its beauty and attractiveness to

her thoughtful suggestions There was a charm about Mrs. Patton that was irresistible The anti-slavery conventions were often disturbed by mobs, but the uproar would be hushed as by magic when Abby's voice would of Abby held the prc-lavery audience of that day in check. Her marvelous voice captivating manners and a certain undefinable, magnetic power had the effect of subduing the most unruly spirits. In personal appearance Mrs. Pat-There were persons with similar functions at ton was of medium size, with a bright, intelli-Dalphi and Dodona in Greece, at Kolophon, gentface, large, dark, speaking eyes with teeth like pearls, an exquisite complex on and a radiant smile. She was, surely, one of the sweetest creatures that ever grew up in the sunshine and love of a happy home. Had Wordsworth known her he would have immortalized her as he has done her who "dwelt among the untrodden wavs.'' She was simplicity itself, and totally unspoiled by the admiration and applause which her touching singing everywhere called forth. Her grace of manner was natural and unstudied. She had a quiet self-possession which, instead of repelling, had the effect of attracting those who conversed with her. Her moral qualities were equally beautiful and winning. No one could converse with her without feeling one's self to be in the presence of an artor success could divest of its original freshness. In music, poetry and art, Mrs. Patton possessed gifts of the highest order. She "sung, making melody in her heart," and carried joy and gladness wherever she went. She composed a great deal of music, both vocal and instru-Alfred Tennyson's "Ring Out, Wild Bells." In 1891 Mrs. Patton privately printed for her friends a little volume called "A Handful of Pebbles," containing a few poems interspersed with brief paragraphs setting forth the essence of her happy philosophy. Many of these "peband happy expression. A copy of this book is to be found in the Orange Free Library. Mrs. Patton founded, in 1863, in Library Hall, the first kindergarten school of Orange. Over this

ABBY HUTCHINSON PATTON. Ludlow Pattor, fifth child and third son of of Mr. Patton was on Sept. 10, 1892, when she sang, along with her husband and her brother John, at the funeral of her life-long friend, John G. Whittier, the Quak-r poet.

To the day of her death, which occurred Nov. 24, 1892, by apoplexy, her face beamed with purity and benevolence, and her voice lost none of its sweetness. She also retained that winning vivacity of manner which characterized her earlier days. Her soul never grew old. Her eyes were as sparkling and the expression as sweet as they were always remembered to have been. Her hand was ever outstretched to help those who were in peed. and her words of courage and sympathy came from a heart overflowing with kindness. She had many warm friends in the Oranges, and was duly promoted, and on Feb. 1, 1851, was the memory of kind acts and sweet, loving taken into partnership with his employer, un- disposition will be cherished by those who On being elected, five months afterwards, to seemed to their friends an ideal one through the New York Stock Exchange, his interest in all the forty-four years of their married life. At her request and desire Mr. Patton, later May 1, 1856, Mr. Patton established the firm on, married her niece, Marion Loveridge, of of Ludlow Patton & Co., and carried on an ex- | Orange, to whom has descended, to a large

In the spring of 1865 Mr. Patton sold his remained as a monument to his memory for some years as one of the pioneers of the new as were, also, the outbuildings. Mr. Patton never made any other investments in real es-Orange and in encouraging public improvements of every kind. Soon after his retirement from business in 1873 Mr. Patton, in company with his wife, started on a traveling tour which lasted about ten years.

Mr. Patton was a voluminous newspaper correspondent, occasionally over his own signature, but generally under the nom de plume of Visitor, Traveler, Brother Jonathan and Nottap Woldul, which latter is his name spelled backward. He commenced his newspaper articles in the Orange Journal, and in the years of 1857 to 1862 will be found many of his letters. He wrote for the Misford, N. H., Enterprise one hundred and twelve letters of travel. For several years, while in active business, he wrote the New York financial letters for one of the prominent Chicago newspapers. Mrs. Patton also wrote many letters of travel for the Portland, Me., Transcript. Mr. Patton is musical, having a rich tenor

voice, and a player on several musical instruments, using them as accompaniments to some of his songs. He sings with an enthusiasm ring out the "Slave's Appeal," and in the hush that is infectious. For several years he was that followed, Garrison and Wendell Phillips in the habit of attending the stock brokers' would get a hearing. The presence and charm annual dinners at Delmonico's, surprising and delighting his fellow brokers by the singing of his original songs, bringing in to them many hits at the speculations and speculators of the day. He sang duets with his wife, both in private sociables and in public, for charitable causes. He wrote songs for especial occasions, but, considering his w fe a true poet and musician, he usually left that feature to her good taste and judgment Both were singers, both writers of ability, both ever ready to use their gifts, either mental or pecuniary, to calls for charity.

Mr. Patton is a spiritually minded man. At the early age of twelve years he united with the Spring Street Presbyterian Church, New York City, of which his father was the pastor. With his growth in years came much reading and study concerning religious matters. With the growth in art, learning, invention and science, he thought that religion should grow too, and not be confined to the creeds and dogmas of ancient days. He believed in progress, and feeling one's self to be in the presence of an art-less, pure and simple nature, which no applause requirements. In 1853 he withdrew from the Presbyterian church, and has since then been in sympathy with the advanced religious thinkers of the times. In referring to his belief, he once said: "I believe in very little creed, and in a large amount of practical do good religion; that the body is but the house in which the mental, but her modesty restrained her from spirit lives for a few brief years to work out publishing much. Her best known published the purpose of its Creator, and that death is a music was "Kind Words Can Never Die," and recognition that the purposes have been attained, and the spirit leaving its tenement of clay enters in upon a fuller comprehension of life's purposes; that creeds, rituals and forms of belief count for nothing, but that life, effort and endeavor are the all important factors in the scheme of existence. Here is the sowing, both in prose and verse, are gems of wise there in the great beyond, the reaping; here the endeavor, there the result; here the laying of the foundation, there the glorious upbuilding of the temple."
Mr. Patton is in his seventy-third year, and

she placed her piece, Miss Victoria Hutchinis still in excellent health and spirits, ever ready with a kind and cheerful word to all son, who successfully carried it on until her death the following year. Mrs. Patton was one of the original members of the famous Woman's club "Sorosis," and for several years took an acriber and contributor to the Banner of active part in its affairs. She was much inter- LIGHT, and has for years been a firm Spiritument conveys more meaning than any other it inerrant. It is their privilege, however, that shall be of the soul, the real man, hence bored also in the cause of temperance and ment of the Cause, and we are indebted to him prison reform. The last public appearance for many practical suggestions.

#### Written for the Banner of Light. BEYOND THE PORTALS.

BY BLIZABETH D. JRWETT.

Well I know I hold communion, and a solemn sacred union, With the souls of those I've loved, who have only gone before, Who have passed the mystle portal, entrance to the life immortal-Who are free from care and trouble on the bright eternal shore.

Death has brought to me a vision of the beauteous elyslan. Of a life so grand and glorious that this life is but a dream-But a dream of coming glory, when unfolds the wondrous story, And of heaven's golden radiance we can catch each golden gleam.

'T is a life of joy supernal, and 't is better yet, eternal: For while here we're building, building better than we

Not in vain our constant yearning, not in vain our strength and

We shall use our strength and learning, in the land where al must go.

'T is a thought of wondrous beauty, when we're through with life and duty. And the augel kindly beckons, and we drop the mortal veil.

We shall meet our loved ones dearer, in that realm of vision clearer. And the glories of our earth-life by the Heaven-light will pale.

Well I know I hold communion, that their souls with mine in Are the same as though the Angel ne'er had beckoned them

aside: In the light of truth believing, 't is a sin for them be grieving-

I am here, and they are living in the land beyond the tide.

#### An Analysis of Mind Cure: Viewed From a Physiological Standpoint.

BY DR. HELEN DENSMORE.

When I began to practice the art of healing I was ap palled at the failure to find anything approaching certainty in the practical application of the science as taught in the schools; and I, as scores of others have done, should have forsaken it but for the application of a principle laid down in the best text-book on pathology, to wit: "That all patho logical changes (which means diseased conditions) are caused by impaired nutrition." I saw that if this be true, it offers the philosopher's stone in matters of health; the "open sesame" to the enchanted isle, a sure and safe harbor for ninety-five per cent, of the pilgrims in quest of the desired Mecca-restored health.

Investigation into the subject of nutrition and its rela tion to health and disease, convinced Dr. Emmet Densmore and myself that the diet of civilization bears the same relation to the manifold forms of disease in modern life that stimulating drinks bear to delirium tremens; and so surely as a mania-a potu cannot exist without such drinks, the creased; so that now this new school of healing has repre- mind cure for over two years with the fervor of a Savonrace would disappear under the proper regimen-and that it would be as impossible for mankind to be ill if they lived hygienic lives, as for men and women to have delirium tremens without stimulating drinks.

With this key we proceeded to prove the truth of this principle. We found ample confirmation in its application. in a large private practice. Having, as we believed, the certainty of science, we fearlessly announced our platform,-that health is man's birthright; that it is as natural | teachers. The book, called "Personified Unthinkables," to be well as to be born; and wherever it was tested by an an argument against physical causation, attracted attenobedience to our direction as to hygienic habits, and especially to diet, lo! we found as a result sure to follow-restored, or greatly improved, health. We never met with failure where the curative action, often brought about in the system when the change of diet was made, was understood and pitience with the action practiced. In our own persons we came to know the certainty of health at all times, under all circumstances; and with others in proportion as they approximated to the prescribed rules of life.

We had been practicing this method, and teaching it to ponent of spiritual truth. all who would learn, for years when I first heard of the claims of mind cure healing. It came to me through a number of persons than any other teacher of mind cure bright lady patient in Washington, D. C., and the account He has not put a limit to the number of pupils, has charged which she gave me of it, information acquired from one of small fees, and made his lessons less of a specialty than its ablest exponents, Mrs. Stuart, of Boston, at once claimed my attention and challenged my investigation. I had long regarded illness as the hydra-headed monster of modern social life, and the profession of healing the sick offered help was welcomed.

The first introduction to the philosophy underlying this new and strange dispensation of health was indeed quite Dewey recognizes the body; does not ignore physiology; wherefore, was told that no promises were ever made as to sufficient to hurry me on. I was told that there is no such and, consequently, is not received into free communion the certainty of cure, or the possibility of attacks of ill-gression. thing as sickness, pain or death; that these conditions are the result of erroneous judgment, false mental modes, and exist in the mind alone. When I asked, is there no physiological law to which we are answerable for violating its liant work for the cause. He started the first magazine conditions? I was told there is no physiology, no organic out of Boston, and the first propaganda that reached out processes, no functional activity. These are all modes of to the public; he has evinced a spirit of fraternal love and to be strong enough in it, to make the power available. mental activity; all is in the mind; matter has no existence interest in all schools and individuals; thus embodying in save as an idea in mind; muscular force is mental force; all functional action, prehension, mastication, deglutition, digestion, assimilation and excretion are performed by thought; in short, there is physiology; and pain and suffering, sin and death, are in the world because of a belief in the mind that they exist. A proper understanding of | cal statement of mind cure that appeared upon the foggy this truth dispels the mistake, and sin and suffering disappear. Then, I said, it is a mistake that we have liver. lungs, heart, etc. Yes, was the reply, they are only reflections of thought. They have no existence in reality; they as applied to the healing of the sick. Later he has pubwithout reference to material conditions of any kind.

I could have listened to all this as metaphysical abstractions, remembering Berkeley and his school of philosophy, and allowed it to pass as belonging to the incomprehensible realm, but for the fact that a decidedly practical side to this picture appeared in the marvels of cure that were related and apparently easy of corroboration, and which, upon investigation, I verified.

I had been a believer for some time in many "modern miracles" in healing, claimed to be done by supersensual power-forced to believe by occular demonstration and also by unimpeachable human testimony; but there is a clear road out of this dilemma to one who really believes in the supremacy of spirit and the power of divine influx, for all these methods claim for their source divine power in answer to prayer. I chanced to read many years ago "Our Lady of Lourdes," a Roman Catholic legend giving details of many miraculous cures performed in a far-off French province by "Our Lady of Lourdes," a title applied to the Blessed Virgin by the church in our own day. Several years later the Rev. Dr. Tyng preached a sermon in St. Thomas Church in New York City on "Modern Miracles," giving his personal experiences in visiting this remarkable grotto, where many invalids had sought and found healing from supposed incurable physical conditions of illness and deformity. Dr. Tyng was himself cured of some malady which medical science had failed to relieve.

So, as I say, I had given my adherence to the possibility of supersensual healing, and was not surprised that such things happen, but I was be wildered that these cures were said to be made by a system of mental healing that could be taught; that it claimed to be a science; that, once grasped, one could demonstrate the truth of this science to one's self, and also to others; that it was considered in no sense a gift, but an understanding of a truth, which to comprehend is all that is required. I was told also that it bears no relation to the faith cures; that it requires neither faith on the part of the patient, nor peculiar conditions of sympathy or rapport between the patient and healer; that it ignores physiological law, diet, exercise and hygiene as remedial agents, which, if proven to be true, entirely destroys our new gospel of health, to be established upon natural law, and that, too, by a system so much more easily operative upon the hearts and minds of those who have acquired the artificial habits of civilization.

It was this scientific claim that staggered me, and seeking Mrs. Stuart of Boston, I asked the privilege of making some inquiries, to which she kindly consented.

Do you claim this system of mental healing as a science? Can it be taught?

spiritual nature, and hence not explainable on scientific has been charged for it has made this condition, or been principles? To all these questions Mrs. Stuart answered largely the cause of this attention on the part of the upper most emphatically, yes.

I entered my name for a course of Mrs. Stuart's instruction, for which a class was about to be formed, but, for some reason, I was not informed when the class was completed, and so was disappointed in not being able to take Mrs. Stuart's lessons personally.

Not discouraged by this failure (and it must be remembered that four years ago it was not as easy to enter upon the study of mind cure as it is to-day, when teachers and schools are everywhere to be found), I persevered until I found a chance to study it. In addition to taking two courses of lessons of a very able student of Mrs. Newman, who gave the same teaching as Mrs. Newman herself, I obtained access to very complete notes of the twelve lessons of Mrs. Stuart, as given to her pupils; I have read and studied the works of Dr. Evans, a prolific, noteworthy and able author in this field. I took a course of lessons from Mrs. Sarah Stanley Grimké, and I had two long interviews with Mrs. Eddy, whose book, "Science and Health," I have read and carefully studied. My investigations and study cover about three years, largely absorbing my mind during that period.

In regard to the different schools of mind cure, so far as I am able to see, in essential principle and method of demonstration, they are all offshoots and repetitions of Mrs. Eddy's teaching, notwithstanding the fact that misunderstandings and dissensions have divided them into various and ofttimes hostile camps.

The teachers whose courses of instruction I have given are from the early harvests of this new philosophy, now called by its founder "Christian Science." Mrs. Stuart and Mrs. Newman were among the first who branched off from the original plant, and, being women of unusual force of character and mental power, they have impressed their personality most forcibly upon the public mind.

At first Mrs. Eddy was looked upon as the sole authority and repository of this truth, and she claims almost papal infallibility in her personal teachings. Gradually this hold was loosened, through what influence it is needless to consider, and these two teachers were in turn looked upon by their respective students as representing the law and the prophets. But the sphere of this newly discovered truth began to widen as pupils increased in numbers.

At first pupils were required to obligate themselves not to teach until they had spent two years in practically demonstrating this system of healing. Gradually these restrictions were disregarded, and the number of teachers and healers greatly increased and the fees considerably de- | died of acute peritonitis, after practicing and teaching various forms of chronic disease that are devouring the sentatives in nearly every city, town and village throughout the country.

One of the most remarkable women developed by this movement is Mrs. Sarah Stanley Grimké. Mrs. Grimké was healed by Mrs. Stuart, and almost immediately began a most wonderful unfoldment of her own powers as a teacher of metaphysical and spiritual lore. This lady formulated the teaching into a statement, which her teacher at once pronounced worthy to be used as a text book by tion outside the ranks of modern metaphysicians as a noticeable work in mental science. Her second work, "First largely in symbolism, and consequently has not succeeded in gaining that confidence of the mind cure public which ing personal appearance, and remarkable powers as an ex-

W. J. Colville, of Boston, has perhaps reached a larger other teachers, confining them more particularly philosophy of spirit domination in all directions.

Dr. J. W. Dewey, of Buffalo, as a teacher and writer in this new faith has attracted attention. "The Theosophy being with me well-nigh a religion, any new thought that of the Christ," an introduction to a larger work, "Christian Theosophy," is one of the best works upon this sub iect. Unlike the original school of Christian Science, Dr. with the true saints.

J. W. Swartz, of Chicago, is at the head of a school, started early in the history of this movement, and has done valhis life and practice the teaching and example of Christ.

I cannot pass from this part of my subject without mentioning C. M. Barrows, of Boston, as a writer upon this subject. "Bread Pills; What It is, and How it is Done," by this accomplished author, was the first popular practiatmosphere of this vague subject. This book was published in 1886, and proved a veritable ray of light to many gropers in the dark for the whys and wherefores of mental science are, when diseased, only photographs of the distorted lished "Facts and Fallacies of Mind Cure." This book is diseases. I can, at all times, defy the power of race belief thoughts which have taken the place of perfect ones, which | full of fervor for the truth of the principle, of lofty aspirawould in place of this distortion give us a picture of health, | tions after its highest manifestation, and of valuable criticism of some of the follies of its teaching.

It would be strange indeed if, in the rise and spread of so new and strange an innovation, there should not be fungus, mushroom growths upon the plant. The intense race. commercial spirit of the age generates an artificial heat that seeks through all possible channels for that upon which it can act. It forces growth abnormally in every direction of gain, and its influence is felt in this movement as in every one that touches the civilization of the age. So we see "Colleges" and "Institutions" organized by clever advertising methods that would do credit to the most exaggerated claims of patent nostrums, mechanical inventions, and stock jobbing schemes. "This is the way, the only way," these advertisers tell us; "if you come up by any other, you will fail to reach the desired goal. If you failed with others, come to us! We are the only ones who have the unadulterated science, without fallacy or flaw,"

But in spite of all the drawbacks, all the crudities and inconsistencies of the ignorant and over-zealous workers, as well as the fundamental weakness of its claims, as formulated and taught by its ablest exponents, the growth of this system during the past year, has been phenomenal. In September, 1887, there was held a convention in Boston the attendance at which was large, and the interest manifested and the intellectual quality of those who made the supremacy of spirit; and at this meeting all came forward, for the time forgetting their differences, and joined in communion and conference on this great theme.

There is one feature of this wave, or revival, if it may be so styled, of the Christian methods of old, which has excited comment, and often criticism; it is the large price that has been charged for the lessons. From the first it has seemed to be a most gracious dispensation to the wealthy classes. In the past new dispensations of spiritual truth have come first to the lowly. The despised Nazrene, the master whom Christian science claims, had nowhere to lay his head; and the gospel he offered was without money and without price. The modern mystics have erected their altars within the charmed circles of luxury; brown stone fronts have opened their doors for the high priestess of Christian science to declare the glory of the real man, and the nothingness of material things. So, too, the fashionable world has not turned an altogether deaf ear to its pleadings; and clergymen of the various established orders have often assumed only a half patronizing protest against the innovation.

Thus it has seemed to come as a special blessing and in a clad, without suffering the usual results of the transgres-

Do you answer all questions upon the apparent occult | guise that many from the conventional and conservative nature of this truth scientifically, and not by asserting its | world have been able to receive it, and the high price that layers of the social structure; and as a result we see in this quarter quite a new thought born in regard to the nature of illness and the attitude to be presented toward it. To be taught that there is no illness; that its appearance is to be denied, ignored, never referred to; and that all evil conditions are but appearances, without reality and controlled by thought, has had and must have beneficial effect upon sin and sickness, and quite changes the view of death. In so far as this thought has found lodgment in the heart, and expression in the life, through the teaching of mind cure, it has been a benefaction and a benediction.

But there is altogether another side to all this matter, and, as I said at the outset, I propose to show in this exposition wherein, in my judgment, this system, as formulated and now taught, although containing a great and important truth, is destined to do more injury in encouraging license in the matter of diet, in intemperate living, in ignoring the physiological nature of man, and in teaching contempt for hygiene and an orderly physiological life, than all the good accomplished by its phenomenal cures.

During the time devoted to this study, I laid aside my preconceived opinions, glad indeed to find a larger truth, if larger truth it proved to be, than the necessity of living a hygienic life in order to secure and maintain health, and for a time I came near accepting their most extreme view: that there is no physiological law, that mind and not physiological law controls the human mechanism; and that to think right thoughts will perform the bodily functions regardless of the quality of food, air, clothing, etc.

Fortunately for me, I continued my study and observation long enough to find the flaw. I began to see that often patients restored to health by this method fell back. became ill again, and were not so easily cured, if they could be cured at all, the second time. I was taught that to keep from taking cold when exposed to draughts I must deny the power of draughts to give me cold; that I must treat myself.

I was told that the old thought and race belief is very strong, and often we become powerless to stand against it. Then I found the healers themselves succumbing to fits of illness. I called upon one of the most celebrated teachers and healers in Boston, and found that teacher in the throes of cholera morbus. One of my dearest friends and patients who abandoned the hygienic life under which she had been greatly relieved of illness, and which, if she had continued, would have given her permanent health, arola.

I used my influence with several of my patients to try the mental healing treatment, and in every instance they were urged to give up all thought of hygiene as a remedial agent, and I had only to wait to see those who accepted this advice return to old conditions, and those who did not accept it, but supplemented the hygienic life with the benefits of mind cure treatment, were greatly helped by it.

These facts made me pause in making up my mind, as did the facts in regard to the claim of mental healers when first brought to my attention.

I had learned through the hygienic life that health is man's birthright; that it is as natural to be well as to be Lessons in Reality," led off into a mystical realm, dealing born; and I had learned that pathological conditions, all diseases and all tendencies to diseases, are the result of the transgression of hygienic and physiological law; that it ought to command. However, Mrs. Grimké must be this statement contains the science of health in a nut counted as among the most profoundly phenomenal out-shell. Dr. Densmore and I had come to regard health as a growths of the movement. She is a young woman of charm- | meral duty, and we would feel as much ashamed to be ill as to be drunk; and we found ourselves as able to control the making and keeping appointments, in spite of failures from illness, with more certainty than we control any other human event.

All these results and possibilities were to be counted upon only when the laws of health on a hygienic basis were obeyed; and nothing less certain and controllable would satisfy me in exchange for what claimed to be a

larger truth and a higher life. So, when I found illness and return to illness conditioning the new "science" (?); when I found death claiming victims from its ranks, and failures in healing without number to be accounted for; and in seeking the why and ness: that the race belief in sickness, sin and death would sweep in and undo the best thought-work of the individual; and that malicious magnetism is ever on the alert to sieze victims; that it is necessary to live the life enjoined by this new truth all the hours of all the days to be able This, I said, is not a higher truth, when applied to the healing of physical diseases, than the hygienic life, for that will bring valuable results with the certainty of science to every one who will give earnestness and reasonactual disorganization of tissue had set in. For myself, I of contagious diseases; for, in following the physiological life, there is no danger of taking cold, or of contagious to make me ill: and so can all those who will learn how to live and live it. So, I say, I called a halt in the march away from my intrenchments, and began a new survey of the battlefield whereon the armies of sin, sickness and death are engaged in deadly warfare against the human

An earnest study of the metaphysical method of curing diseases convinces me that it contains a great and valuable truth; that no one can earnestly study it without finding it, and, on applying it to their lives, will be greatly helped and enriched by it. But it has not destroyed my belief in the value of an orderly physiological life, and that when the teachers of Christian science tell us there is no body, no pain, no disease, and then offer their services to cure-no matter what they call it, belief, illusion, delusion, false reports of matter, etc., "a rose by any other name,"-to be paid for as other physicians are paid; that, when they eat, drink, sleep and clothe themselves, according to the need of the climate and state of the body, they are guilty of gross inconsistency, and prove their art is not a science; indeed, it has no semblance to science.

It is plain to me that if mental healing ever becomes what it claims to be, in any true sense, a science, it will have to change front completely on this subject; as Mrs. Grimké says, "The mental healers who say it makes no difference what we eat and drink, are blind leaders of the blind, and are sure to be all ditched together, unless their up the audiences, was a prophecy of still larger future in- eyes are opened." Mrs. Grimké adds, "the reason why I crease. And while there are dissensions among the differ- consider it does make a difference what we eat, has a spirent schools, they are all based on the foundation stone of itual and not physical basis." That all manifestations in time and space have a spiritual basis must be believed by all who are not rank materialists, no matter whether the whys and wherefores are comprehended or not.

The transcendent value of Christian science, with all its crudities, rests in the fact that it has the tendency to startle the minds of men from the growing materialistic tendencies of the age. But with its crude formulation it stands open to intelligent criticism as well as to the unnecessary and often unreasoning ridicule of the schools of material science. That it has swept down upon the fierce skepticism of the age and found the lodgment that it has, not withstanding the nonsense prattled about it, proves it has a foundation in a powerful half truth.

At a lunch party where Mrs. Stuart was present, one of the guests refused cheese, for physiological reasons; whereupon, it is reported, Mrs. Stuart, with a contemptuous expression, exclaimed, "Think of an immortal soul being dominated by a piece of cheese!" No one present seems to have been astute enough to ask this lady: "When we cannot read in the dark without clairvoyant vision, or be buried in live coals, or go out into the winter blasts un-

alon of the laws of time and space, does it prove that the immortal soul is dominated by these conditions?"

It is quite true that man's spirit, in exceptional instances, is able to transcend physiological law, and to enable him to swallow poisons without any apparent physical effect. But thoughtful students of mental healing will perceive that this is not the ordinary law of life in the body; and while it is true that a quart of whiskey, in exceptional instances, may be taken with no apparent physical harm, it is also true that neither Mrs. Stuart nor any other mental healer is able to partake of excessive quantities of alcoholic drink daily, without manifesting the same results that follow its general use. Just so, unphysiological foods may be taken and no immediate deleterious results appear, but just as surely as "the soul" of a mental healer will be dominated by an excessive indulgence in alcoholic drinks, so will it be if unphysiological foods are habitually used. A drink of whiskey is more unphysiological than a piece of cheese, and "the soul" is more ant to be dominated by whiskey than cheese, but only in the ratio of its unwholesomeness.

When Mrs. Stuart declares that there is no physiological law she must be prepared to show that we can live without food. It is a law of physiology that animal life is sustained by food, and this food must be directly or indirectly obtained from the vegetable kingdom; and that the heat of the body is created by carbon. If thought carries on the processes of digestion and assimilation, outside of physiological action, then powdered stone coal can be used by the human economy to produce that heat. Will any mind curer claim that powdered coal is capable of being used to make the necessary heat of the body?

But the absurdity of the whole matter rests in the mistake that is made in supposing that the soul can be dominated at all. These teachers declare the real man (soul or spirit) is always right; that all is spirit; there is no matter: all manifestations of the body are illusions, shadows, nothingnesses; and consequently they arrive at the great central truth of the system, there is no evil: for all forms of evils are the shadows, the false reports of the senses; and to deny sin, sickness and death as realities, and place the thought of truth, the nothingness of matter, in the place of this falsity, is the first step in the treatment of disease.

According to this philosophy the soul is not disturbed but rests in the absolute, without fear or possibility of being dominated by any condition of its expression in visi-

But it matters not for the practical work before us, whether matter be, as considered by the idealists, nothing, having existence alone in our consciousness, or whether it be a something which spirit uses, moulds, forms. As Emerson says, "To pure spirit matter is fluid, it is volatile, it is obedient.

So I say whichever it be, matter, as having existence only in consciousness, or whether it be a something which exists as the expression of spirit, its servant and not master, for all practical purposes, is unimportant. That it exists for all practical uses is undeniable. The visible universe, physics and chemistry, we treat from the sense world as external in their manifestations; and the law that governs in this realm is not the cause of things, but the effect of a cause back of all phenomena. The poisons that compromise physical life act in accordance with physiological law, which law is also an effect of a cause which lies back of all expression; and such phenomena are not claimed by the true spiritual philosopher as causation. The law of gravitation is not a cause, but an effect, and set in motion by the universal supreme cause. The law of gravitation does not move the heavenly bodies; but the neavenly bodies move in accordance with that law, which is itself the result of supreme cause.

So transgression of physiological law is not the cause of disease, but disease comes through such transgression, in accordance with the mandate of that supreme cause of all visibility; i. e., manifestations of spirit in time and space, resulting in the forms of nature, the idea of God, or the creative will of the universal spirit. So when mental healers tell their patients that there is

no physiological law, that there are no bodily functions; no blood; do digestive apparatus; no lungs; no heart; that they are to eat anything at any time they fancy, not to fear being the only care to be taken, they do a grievious wrong. It a man steps from the root of a high building he falls to the earth, and is injured in accordance with the laws of gravitation in the ratio of the distance which he falls, and the nature of the substance which he falls upon. So, too, when a man disobeys physiological law, he is damaged; for instance, if he habitually partakes of food not naturally adapted to the human organism, he is damaged in accordance with the law of physiology in the ratio of the trans-

The earnest student of mental science will find that cheese is not always a natural, wholesome or desirable food, as he will find that whisky is not a natural, wholesome or desirable drink; and that those persons who will persevere in eating cheese or drinking whisky will be injured in the ratio of the transgression. In neither case will the soul be dominated, either by the cheese or the whisky; nevertheless, it is as absurd to counsel the disobedience of physiological law, as to rebel against the law of gravitation; and it is as undesirable, in the language of mental healing science, to "overcome the fear of cheese" as to "overcome the fear of whisky." There should be no fear in either case; knowledge is all that is needed. As able time to it; and, unlike the mind cure practitioner, I the mental healers teach, a knowledge of the truth of Being always promised this result to my patients if, on their part, raises us above the reign of fear, for when we know God, obedience to instructions was given; except in cases where and obey his laws, we are at one-ment with him of neces sity, including the law of gravitation, physiology, and all the laws governing the manifestations of spirit in time never find it necessary to treat against taking cold, or fear | and space: and these are his laws, all the time remember, and not man's laws.

I am all the more earnest in this matter, considering the very great importance that Mental Healing is to the world, and the boon that it is destined to prove, providing it is not permanently handicapped by the ridiculously absurd statements of many of its devotees.

We live in an age of gross materialism, and that which is called science is doing much to drown the voice of the spirit. The great truth of the supremacy of spirit is struggling with this power; and the phenomenon of mind cure, Mental healing, Christian science, or by whatever name the movement is known, is a most valuable and important contribution; and I am solicitous that its usefulness shall not be neutralized by the follies and ignorance of its formulators and practitioners.

The practical work that it has done, and is doing, is very great. Before its advent there were multitudes of persons shamelessly cultivating their physical ills, with a mistaken notion that it made them interesting, and from an overweening craving for personal sympathy. The mind cure movement has registered its beneficial influence in a perceptible decrease of this tendency on the part of invalids. The shamefulness of illness is now understood by thousands who were before entirely ignorant of it. Its beneficial effects are also seen in a perceptible emancipation of thousands from the domination of the doctor. Ignorance of the power of the spirit to cure disease, and of the healing power of nature, as taught by the ancients, is one of the most, if not the most lamentable of our age. Mind cure has taught that to call the doctor when a person is taken ill, is unnecessary; that all that is required is to have no fear, recognize the spirit within, and healing will surely follow; and the superstition that is at the foundation of the employment of a doctor has received a whole-

The benefit is not confined to the avoidance of drugs alone; there is a most dense ignorance abroad in the world concerning food, on the part of the physician and layman alike. When one is attacked with an acute illness, nature generally destroys appetite for food; but the doctor and attendant, possessed of the absurd fear of resultant weakness, insists that the patient shall eat whether there be appetite or no. There will come a time when all will know that the most important thing to be done in acute illnessis abstinence from food. One of the effects of the mental healing movement is to aid in emancipating many from the fear of fasting, and to rely upon the healing power of nature-God.

Over and above all this, the mind cure movement has been to thousands glad tidings of great joy—a voice from the realm of the real. It has made Christianity a verity to many who were before living in the letter of it alone. All along the ages God's inspired oracles from the mountain tops of inspiration have heralded to man the eternal verities of the spirit, and the nothingness of the material. This movement joins forces with the armies of the Lord in the past, and is another and much-needed manifestation from

the realm of the eternal.
It is because of the importance of this movement and its possibilities for good that I deprecate its follies. I earnestly pray that a time may come in its history, and that it may not be long deferred, when, instead of teaching disobedience to nature's laws, instead of ignoring an orderly hygienic life, and in so doing divorcing what seems to me ought to be divinely joined, they will awake before it is too late, and teach in connection with the supremacy of spirit, obedience to the laws set in motion by that Universal Spirit, which is their source and cause.

#### Written for the Banner of Light. COMRADES 'NEATH THE OLD FLAG.

They were grouped where Chicksmauge flows Beated near the campfire burning bright. There were boyish faces and grave, storn men, While afar the moon shed her gentle light O'er old Lookout Mountain's lofty crest, And the silvery, winding Tennessee, And the older spoke of days gone by, Of comrades gone across Death's sea.

He was Sergeant Breeze, and he wore " our star," From a far-off home in Illinois. Said he: "Comrades, I fought on this field before, When a fifteen years'-old drummer boy: Out yonder, over that little hill, We led a charge on the Johnnie's right;

And the men lay thick as autumn leaves When we went for our wounded mates that night.

I heard a groan, and a boy's voice said: 'Give me a drink, please, soldier, do! I am well-nigh dead with this broken leg Where you Yanks sent a Minie bullet through. Lthank your a thousand times, and more.' Traised his head—scarce turned thirteen, Cheeks like a girl's, black eyes and hair; A fairer face I have never seen.

Well, I propped him up and bathed his face, Then the bugle called us back again: And I never knew if the Reb got well. Or he was numbered with the slain: A Southern mother's darling pride-That's what his blue lips whispered me. Three brothers fell 'neath the Yankee guns · Since they left their home in Tennesse."

Some soldiers coughed, some eyes were wet, But out from the shadows clustering there Stepped a manly form in the army blue, With dark flashing eyes and raven hair: Shake, mate, I'm that Rebel drummer boy-Reb no more, but loyal, firm and true;

God bless you, Yank, we're comrades now 'Neath the Old Flag's folds, Red, White and Blue. You saved my life in the long ago, And I lived to close that mother's eyes; She has joined her boys, who are marching on

Somewhere in the peaceful far-off skies; So we Southern Vets are like gallant Lee. Our country calls for me and you; We' re Comrades now 'neath the Old Flag's folds. No North, no South, Gray merged in Blue. COMRADE FRED. L. HILDRETH.

#### Punchinella's "Thank You."

BY NORA RYEMAN.

It was New Year's Eve, and moonlight and gaslight commingled made the antique town of Renglewood look as picturesque as a city seen in dreams. Up and down the narrow streets went all sorts and condition of people. Prosperous burghers' wives intent on marketing. rosy-faced children eager for bonbons, and sellers of all kinds of wares on selling intent.

Oh! why, oh! why, Will you for the bright moon cry; When there's pleuty on the earth To buy, buy, buy?

These were the words of a patter song, sung by a fresh young voice, which came borne to me on the wintry air. I looked round to see from whence the sound proceeded, and saw that the singer was a young girl, dressed as a contading, who twirled a tambourine in front of an adjoining curio shop. A group of sight-seers had gathered round her, and a tall, old man, in a worn uniform, with an empty coat sleeve and a bronze star on his breast, was going round with a collecting box. I drew nearer and took my place outside the ring. The one-armed veteran held his box to my right-hand neighbor-a white-aproned, working watch-

"Where did you lose your arm, mister?" asked this latter. "In the Crimee?"
"No, master. I fought at Sebastopol and at Inkerman, but I got an empty sleeve at Delhi, helping to fasten the powder bags on the Cashmere Gates. The Pandies wanted me to have something to remember them by, you see."
"Just so," said the watchmaker. "Is that

singin' wench your daughter, or granddaugh "Neither; she's a dead comrade's child. I once lived near her parents, down Longford way. Then her dad answered to the last rollcall, and her mother soon after walked into the water, one foggy night. Nellie, she was all alone; there was only the Union before

her. So I kind of 'dopted her as my little gell, and here we are." As the veteran spoke these last words there was a sudden stir and rustle in the crowd. The patter song ceased, there were cries of Fetch a policeman, bring a stretcher!" and

I knew that an accident had happened. The collecting box fell on the ground, and the old soldier pressed forward into the ring, with me by his side. A helpless figure, in a worn velvet bodice and skirt, lay on the frozen snow, and blood was oozing from a cut on the forehead. It was poor Nellie, otherwise Punchinella, the tambourinist and street singer, who had evidently hurt herself, much. I knelt down next her and raised her small dark head on my arm, and the old hero rubbed her hands. Then a policeman came with an ambulance. and the girl was placed in it, the black covering was thrown over it, and the miserable lit tle procession set off for the hospital.

Turdy, the one-armed veteran, was almost beside himself; so, as I was a doctor, and felt an interest in the case. I walked next the ambulance and waited for the house surgeon's

It came. Punchinella's short earthly day was well-nigh over; the voice of her singing would no more be heard in the streets of any town. I went to her bedside with Turdy, and heard her bid him "Good-by," and the climbing sorrow came into my throat as she did so. "Uncle Dan," said Nellie, "we've been have not been have not have not have not been have not b happy together, have n't we?

"Aye, aye, my gell, that have we."
"Yes, and it seems hard to lie here with a broken back when I ought to be singing for the dinner. What will become of you when I'm gone, Uncle Dan?" "The Lord knows, Nellie. But I'll get on mehow I suppose"

weak voice, feebly. "You can't sing patter the world is more willing to believe a thing old songs, you can't dance; you can only stand than a thing new? People believe that spirits about with a placard on your breast, with didcome back in olden times, but will not ad'Fought in the Mutiny' on it, and there are mit that they can return to-day; Spiritualism if someone would only take care of you, as people from forms, ceremonies and ignorance.' you once took care of me!" heaps of old red jackets who can do that. Oh, has done much toward the liberation of the I drew near, and knelt down by the dying

girl.
"My name is Clifford, Ralph Clifford, and I once had a dear little sister, named Nellie. For her sake I will look after this poor old man. I know one of the Governors of the Carslake Hospital for aged men, and will try to get him admitted. Do n't fret any more."

The pathetic and beautiful eyes said "Thank you," as they were raised to mine, and the pathetic voice added, "Sir, Mr. Clifford, I'm only a poor, ignorant girl, but there may be a better way of saying 'Thank you' in the next world than in this, and if so be that there is, I'll say it." Soon after this she fell asleep, with her hand

fast locked in Turdy's.

And before that New Year was old, the worn-

out red-jacket wore the dark-blue woolen gown of a pensioner of Carslake Hospital.

It was midnight—midnight in a forest in Western Africa (whither I had gone with an exploring expedition), and the white men and negro boys were asleep.

All seemed serene, as our cheery leader said we were miles away from a native town. We had posted a trusty black or two on the river bank to keep sentry watch, our canoes were safely moored, our rifles were in order, and so

we slept the sleep of the entirely tired. And in my dreams I left the Dark Continent and was back again in the homeland, talking to my future wife in a pleached bower. How

was clear and penetrating, and something in the touch of the fingers reminded me of a child's efforts to awake its nurse. Yet nobody was in sight. I did n't even try to

drop off again, I just sat up and watched. For some time I saw nothing; then all at once something crept stealthily through the dark canopy overhead-something which was darker than the darkest of the trees, and which sprang from branch to branch, until it was close to me. I took up my rifle and waited, but I had not long to wait, for when the dark object gained a projecting branch, it sprang to the ground, and I saw that it was a spotted pard, by the watchfire's flickering light. I raised my rifle, took aim, and down fell the

Instantly all was confusion in our little camp, and when our leader sang out "What's up now, Clifford?" I simply pointed to the dark object lying still on the earth.

One of our boys went up to it and looked at it, then he came to me and said: "Massa, dat not true leopard, it's a nigger."

And sure enough it was. We (though we knew it not) were in the country of the human leopards, of that strange and devilish race of men who dress themselves in the hide of the spotted pard, in order that they may fall upon and rend their fellow-creatures, and, what is worse, feast on them.

Well, we looked into each other's faces, and as we did so heard a singular rustling amongst the trees. Then we knew that the man I had potted was simply the leader of many others, who had planned a midnight attack, and, to use an Americanism, we made tracks for an other district, where Sambo did not ape the

spotted pard. Yet ever and anon, as we paddled through dark, deep rivers, and marched through trackless torests, I found myself asking the question
"Who saved me, and why?" But this query
was not answered satisfactorily until one New
Year's morning, when I told the woman I loved my story, and she said that poor Punchinells, the street singer, had found a new and beautiful way of saying "Thank you" in the undiscovered land.

> Written for the Banner of Light. THE OAK TREE.

BY STEPHEN H. BARNSDALE. The oak tree grows, Though piercing blasts Of winter's storms Are howling 'round: The oak tree grows, Though heat may smite With withering touch

The parchéd ground. So learn of it To grow and thrive Amid earth's storms Heart rending, Until at last You stand forth strong, Like the giant oak, Unbending.

#### The Mass Meeting at Hanson

Of the Massachusetts State Association of Spiritualists, Tuesday, May 17, was one of the most successful ever held. The platform was decorated with beautiful flowers and American flags. The meeting was called to order by the President, Geo. A. Fuller, at 10:45. Services opened with a song by Mrs. Grace Calder; invocation, Mrs. Carrie F. Loring. President Fuller then said: "I welcome all who are present here today; I am glad to be here upon this occasion, and to know that the Society of Hanson is in-targeted in organization. I have been asked of Bradfield v. Roberts. That the second veto terested in organization. I have been asked many times since the notice has been given out that we were to meet at Hanson why we did not go to some larger place, where people could more easily get to the meeting, and I have replied that we wished to reach the people who are unable to reach the cities. We feel that it is just as much a duty of the State Association to look out for the welfare of the people out of town as in the city. The Presi-dent of your Society, Mr. Gleason, invited the State Association to be present, and it was with pleasure we accepted the invitation. We want to bring together the people of this town and cement them in a bond of sympathy, that your society may grow."

The President then presented Mr. Gleason, President of the Hanson Society, who said in part: "This question of organization comes very near to me. I have learned while I have been with you that there is a great need of or ganized effort, and I have for that reason in vited the State Association to hold a Convention here, so its officers can present the facts to you. I know they can do so better than I welcome the friends of the State Association, and all the friends who have come here this morning. I have looked forward to this event

Mr. Ramsdell sang a very beautiful solo, and Dr. Chas. H. Harding of Boston spoke in the same vein: "Organization, we know gives all strength and power, and I am pleased to raise my voice for the good work. We must stand firm, and never shirk."

Mr. J. O. Perkins said: "I am somewhat of a Methodist, and must call you all brothers and sisters, because we come nearer to each other. I have been thinking why the friends come here to day to speak to the people; it is not for the money they receive, or their personal ambition; it is because they have learned Spiritualism is worth having and worth living for; it is because they have seen the advantage of organization, and are willing to make sacrifices to extend the influence of Spiritualism. I wish to leave with you three watchwords-Organization, Combination and Cooperation."

Mr. Wiggin spoke at length. Among other things he said: "It gives me pleasure to stand before you, and to say a few words that perhaps may be of benefit to you. Spiritualism is the only religion in the world that can demonsomehow, I suppose."

"I wish I could take you with me," said the strate its truth. Did it ever strike you that

He referred to many manifestations that are reported as having taken place in Bible times, and then said it was so strange the people would not believe the manifestations of to-day. Mr. J. B. Hatch, Jr., spoke briefly, after which the exercises closed with singing.

The afternoon session opened at 2:15 with a sweet song by Mrs. Grace Calder, and invocation by President George A. Fuller. Mrs. Carrie F. Loring, Second Vice-President, was the first speaker, and said in part: "It gives me great pleasure to see such a large audience in Hanson, and to see the interest you take in the State Association. I have been wondering why the friends do not come out every Sunday; you would then have grand meetings. I know you love the Cause, or you would not be here to day; then why not join your forces and make this one of the grandest societies in Massachusetts? You need organized effort. How much better we can work when we have one aim and object, lay aside all petty differences, and work together for progression.' Mrs. Loring spoke eloquently upon the needs of organization and was listened to with rapt

attention. Dr. Chas. H. Harding gave very satisfactory readings, after a few brief remarks; Mr. J. O Perkins spoke briefly in regard to missionary work, and gave an outline of the methods employed in regard to this work; Mr. J. B. Hatch, Jr, spoke of the missionary work that Mr. F. A. Wiggin and Dr. Chas H. Harding were do-

elequently in regard to education as a desira-ble factor in mediumship. A telegram was read from Harrison D. Barrett, extending greetings of the National Association and the BANNER OF LIGHT, and expressing regret that he was unable to be present. Meeting closed

with benediction.

The evening session opened with singing by Mrs. Grace Calder, and poem by Mrs. Carrie F. Loring. Mr. Wiggin devoted three quarters of an hour to ballot-readings; Mr. Ramsdell sang; Mr. J. B. Hatch made brief remarks, and the orchestra discoursed fine music. A vote of thanks was extended by the directors of the Massachusetts State Association to the Hanson society, mediums, lecturers, and all who so kindly assisted in making the mass meeting a success. Mr. Gleason, President of the Hanson society, thanked the State Associ-ation for coming to Hanson, and said he knew the local society would be greatly benefited by the meeting. Dr. Harding again gave delinea-tions, and Mrs. Carrie Loring closed the even-ing session with character-readings. This closed one of the most successful meeting of the Massachusetts State Association.

CARRIE L. HATCH, Sec'y.

#### Religious Liberty Under the Federal Constitution.

Under the above heading the Harvard Law Review for April has this to say with reference to the recent decision of Mr. Justice Hagner, in the case of Bradfield v. Roberts:

Except in the case of Reynolds v. the U.S. 98 U. S., 145, where it was held that the Mormons were not constitutionally entitled to practice polygamy, the first clause of the First Amendment to the Constitution of the United States, providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," has never been tairly brought up for judicial construction, until a recent case in the Supreme Court of the District of Columbia. In this case, Bradfield v. Roberts (reported in 26 Wash. Law Rep. 84), the court restrained the application of public funds to the construction of a building on the grounds of the Providence Hospital in Washington. Congress had appro-priated money for a building, to be erected on the grounds of a hospital within the District of Columbia, at the discretion of the Commis-sioners of the District; and the Commissioners made an agreement with the directors of this institution, which was under Roman Catholic control, to construct the building on their grounds, to put it under their management, and to pay them for the sick that might be sent there by the District. That this agreement was beyond the authority of the Com missioners is made to appear clearly from the appropriating act, which contains a section declaring that it is against the policy of the Government to make any appropriation in aid of a sectarian institution.

Apart from this express restriction, however, it was held that the agreement was unconstitutional. For this decision no judicial precedent is quoted, nor any authority except two messages of President Madison vetoing acts passed by Congress for the benefit of religious societies, as in conflict with the First Amendment. The first of these acts seems to have amounted to little more than a grant of corporate privileges to a church, and the prescription of various regulations as to its management. Congress, however, has frequently incorporated churches and sectarian institutions, nor can any objection be taken to such charters so long as all regulations contained in them are construed as affecting merely the sec-ular affairs of the corporation. There seems to have been no sufficient ground, therefore, for the veto in the case of this act. The second act was simply a grant of land to a church, and the decision of this recent case were alike

correct seems clear. It may be said that in the case under discussion the money was to be expended not so much for the benefit of the institution as for the benefit of the district, whose sick poor people, according to the agreement, were to be re-ceived there. The directors of the institution, however, would certainly acquire an interest in the building, and have possession and control of it, as well as the spending of the money which might be paid by the government for the care of the sick. If this use of public money were allowed it would form a sufficient precedent for appropriations to any sort of sectarian institution which could be made the instrument of public charity; and such appropria-tions would very easily afford opportunities for discriminations entirely against the spirit of the constitutional provision. To connect the administration of public charity with any organization under sectarian control is a step in the direction of an establishment of religion.

What Congress would be restrained from doing under the First Amendment can best be conjectured from a comparison of the nu-merous cases which have arisen under similar prohibitions in State constitutions. The lan guage of these constitutions, though often much more explicit in forbidding aid to secta-rian institutions, would not seem to cover any more ground than the general words of the Federal Constitution. As the State courts have almost always been very strict in con-demning any sort of State Aid to a school or charity under the control of any religious sect, so also it seems likely that the Federal courts, if occasion shall arise, will be strict in applying the prohibitions of the First Amendment.

Note.—See State v. Hallock, 16 Nevada; Synod v. State, 2 South Dakota; Farmer v. St. Paul, 67 N. W. Rep.; Cook County v. Children's Industrial School, 125 Ill.; Washingtonian Home v. Chicago, 157 Ill., and State ex rel, Orr v. City of New Orleans and others. La. Annual Reports for Feb. 1898.

#### Man His Own Deity.

BY H. H. BROWN.

Did it ever occur to the biologist that since evolution ceased on the external line of organism, and continues in man in the same line as in all the links before him, on the line of egoistic or self-development, that the Mental Scientist has given him the next link in his chain of theory, and the clearest possible demonstration yet of the truth of his hypothesis of evo-

Has the physicist yet discovered that in telepathy and thought-transference he has the most positive of all evidences for the truth of the hypothesis of molecular motion, also known as the atomic theory or etheric vibration? Has the physiologist discovered that in the present trend of the thought of self-mastery, in the volitional control of the entire physical systemmaking digestion, respiration, circulation, etc., as subject to the conscious thought and will as are now hand and foot-there is for him an explanation of the evolution of the nervous system, from the sensitiveness of plant and jelly fish, to the conscious control of every par of the body?

Yet it is so! Nature, from amoba to man, has been working for conscious selfhood. Man can say, "I am," but, though "given dominion over all things," he cannot say, "I am master of my own body!" He—like the Europeans in Africa, who have the mastery only of the exterior outline—has only an external control; there is a "darkest Africa" within that is yet beyond his control, that breeds disease, crime,

unhappiness and death. ing for the association. On this occasion they had given up their work to give unto the friends of this place words of cheer from their conscious thought, as is now the cerebro spinal

"Wake" in my ear, and as I stretched myself lamided favored the addience with a harlaxily a small, cold hand seemed to touch my
face.

The insect pests in these infernal woods
grudge a fellow forty winks, I thought, and
turned on the other side. I was just falling off
again, when the voice again said, "Wake," and
my cheek was touched once more. The voice
my cheek was touched once more. The voice
was clear and penatrating and something in

liamsdell favored the addience with a harmonica and plano solo, receiving an encore;
by the ego. The knowledge how to do this is
yet held in the sub consciousness. The line of
childhood they listen and fear; in manhood
they reason and encer. Too large a dose of the
litual—conscious; that is, intellectual. To do
this, a norvous system must be evolved, and
that spirits brought Spiritualism to the
unlist in the sub consciousness. The line of
childhood they listen and fear; in manhood
they reason and encer. Too large a dose of the
litual—conscious; that is, intellectual. To do
this, a norvous system must be evolved, and
that spirits brought Spiritualism to the
unlist in the sub consciousness.

In the line of
childhood they listen and fear; in manhood
they reason and encer. Too large a dose of the
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this, a norvous system must be evolved, and
they reason and encer. Too large a dose of the
litual—conscious; that is, intellectual. To do
this, a norvous system must be evolved, and
they reason and encer. Too large a dose of the
litual—conscious; that is, intellectual. I do
they reason and encer. Too large a dose of the
litual—conscious; that is, intellectual. I do
they reason and encer. Too large a dose of the
consciousness.

In all the world in the sub consciousness.

In all the world in the sub consciousness.

In all the world in the sub consciousnes trol of his body, man is only doing as part of the Infinite Energy what that Energy has been doing along the whole line of evolution.

If the theory of evolution be true, man will as surely yet control every internal organ as he now controls those of speech, work and locomotion. In doing this he will intelligently and consciously repair and restore bodily tissue, as he now unconsciously and instinctively builds it. He will then have conquered disease and death, and will ripen off, in maturity, from the tree of life, instead of falling, as now, imperfect and against his will.

If biology in its deductions be true, it finds in this result its climax and the evidence of its own truth. Physics also finds in the conscious use of thought, to this end, the resultant of its previous deductions—for they as surely lead to this, as the deductions of Franklin, Morse and Henry led to the electric light—and physiology will have done its work. Dissection and vivisection are no longer needed when the whole body obeys the conscious thought, and man is neither subject to disease nor accident.

This line of thought was called out by the recently announced discovery of Professor Schenck, of Germany, of the possibility to control sex of offspring. Embryology has long been of great service to Mental Science, and this discovery points the way to the complete control of the body by the conscious self. Since no organ of the body so readily and quickly corresponds to the conscious thought as that of sex, it is natural that physical science should there begin to verify the deductions and known phenomena of metaphysics. Thus the philosophy of evolution and the deductions of physical science come in at the right time, to help on the movement for which the last decades of the century are remarkable. They will continue to help on the work, and the coming century will know man as his own deity.-World's Advance Thought, Portland, Oregon.

#### Hallucinations.

BY J. W. DENNIS.

I am very much interested in an article by Spham" on the second page of a recent issue of THE BANNER. But I may differ with him in some minor points.

In studying a class of so called hallucinations he claims that they differ from those that attend "delirium tremens," while my experience causes me to accept the "hallucinations," as he calls them, of a delirious person as actual clairvoyance, and the voices that he hears as actual clairaudient voices, simply because of the brain and nervous system being highly sensitized by alcohol. I myself can take just enough of alcoholic stimulant and hear the most beautiful music that mortal ear ever heard, and I know of one other person who has had the same experience. To abstain from food eight or ten days will produce the same effect-all because the one stimulates the brain up to the point of a clairvoyant and clairaudient condition, and abstaining from food reduces the material body so that the soul and spirit of the man has full sway over the material.

Aconite will in proper doses produce clairvoyance and clairaudience, because it accelerates the circulation and excites the brain. Many other articles in materia medica will cause the same effect, and if the person who is practiced upon is in any manner mediumistic, he can travel in spirit in earth life, and if he chooses he can also travel in the realms of spirit-life at will, until the scenes of earth nd the scenes of the spirit-world will be constantly before him, as they are within my soul or spirit vision at this writing.

Spham also asks: "If a clairvoyant were present when his patients were in this clairvoyant condition, could he see the same sights that his clairvoyant patients do?" I would say to him that when two clairvoyants are together they rarely see alike, as each clairvoyant sees only just what his guides or spiritattendants choose to show him, as all clairvoyance consists of pictures shown by the guides or from the mental pictures in the con sciousness of the sitter before them.

I do not assert that all things spiritual are just as I write them, but I say and write my experience, and each one of us must abide by his own experience in spiritual matters.

Spham also says that patients that are affected as he describes will wander away and lose themselves, because they are under the controlling power of some spirit, possibly of a wandering nature, and when the spirit-influence has left them they are lost, as they themselves have taken no note of their wanderings. Just so can a hypnotist control his subject, Take him on a wandering trip, leave him, and the subject will be lost when left alone. Right here is a bad feature in mesmerism, or hypnotism, because the hypnotist uses his subject by setting aside the subject's power of selfcontrol, and when he gets through with him | leaves him unable to control himself; while if this subject had become a controlled medium, that is controlled by a proper spirit, that spirit would be a constant attendant and a constant aid to him; while the hypnotist is not a continual controlling power, and this very feature is a bad one that we all ought to recog-

#### "Scared of" God!

BY ALLIE LINDSAY LYNCH.

It is a common thing to hear the negro say he is "scared of" something or the other. Christianity has always taught the need of mortals being scared by their fear of God's wrath. Preachers teach this, and parents teach it, and thus there are young minds and minds not much older or stronger, constantly being filled with fear, and by fear driven into the "Lamb's fold." Only, sometimes minds have strength to re-

flect and reason, and this leads to the throwing aside of such fear. As a boy, Echanced to call his younger brother a "fool." At night he listened to his father read: "He that calleth his brother a fool shall be in danger of hell fire." The poor child was tortured by the thought for many months. He was "scared of" God.

One night after, as usual, thinking of his probable doom, trembling in the darkness, he fell into a half sleep, and was awakened by hearing himself speak aloud these awful words, "God's a fool." He was doubly terrified. But he began to think. He knew not why he spoke the words, but they caused him to reflect, and to decide there might be more truth than poetry to the statement: that is, if God would doom him to "hell fire" for a hasty word.

Christians are, in many instances, the foe to Christianity. We all have heard the claim as to preacher's sons being the worst class of boys. I have known this verified many times, and also noted that parents who make it a rule to read long my dream lasted I cannot tell, but I know friends of this place words of cheer from their conscious thought, as is now the cerebro spinal noted that parents who make it a rule to read | Mrs. C. T. Dixon (London), on "Some Experiments that it seemed as if some one whispered loved friends on the other side of life; Mr. nerve. The sympathetic nerve is controlled the Bible, pausing to explain, and have family in Spirit Photography."

in of reason. It's painful to hear an aged person say: "I think I had best cling to what I have believed, to my faith, for I'm too old to take risks, and investigate other claims."

Religious zeal will sometimes lead to discord in families, separating husband and wife even, for a woman can "henpeck" on this topic, and do it for his soul's sake! A liberal mind is willing to let others think in opposition, only trying by force of logic to lead them up the heights.

My observation has demonstrated to my own satisfaction that Christianity - church-membership - implies almost anything else than spiritual growth. There is less true charitywhich pities and does not scorn-and more foolish pride-that looks to dress display and big donations to the hat, as being a duty before God and man-found among church-membership, than can be found outside the ranks of orthodoxy. So that "friends do not know" is more of ease to their minds and purpose than religious qualms trouble.

Many active members do things denounced by their creeds, trusting to their belief in an 'eleventh-hour" repentance. They fear God, but intend to make it right with this great being before death overtakes their steps. I have less respect daily for Christianity, as I permit observation to size these correctly. Observation, reflection and the teachings I receive from the spiritual realms—but not from those who have just passed over from pulpits-is constantly leading to more radicalism.

I was talking with an aged man, who still believes in a devil, who called Spiritualism "your theories"! Think of this when Crookes, Wallace, Coues, etc., etc., who have so thoughtfully demonstrated the phenomenal facts-facts which go to prove its philosophy-are outspoken defenders.

#### Discovering the Unseen.

The most remarkable bit of calculation ever done by human being is that attributed to the famous British astronomer, Prof. Adams. The scientist had observed certain peculiar perturbations of the planet Uranus. He could explain the phenomenon only by the presence of another great planet, unknown to science, somewhere in the heavens. Then began the "figuring" referred to. When the calculation had been completed, Dr. Galle of Berlin pointed his big telescope at the place in the heavens indicated, and there was the gigantic planet, Neptune, sixty times as large as the earth, and 2,500,000,000 miles away from it. Scientific achievement like this seems to border on the supernatural.—Pittsburg Dispatch.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Narvous Complaints. Having tested its wonderful positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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

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 cooperate, to insure well-attended, animated and useful meetings.

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

#### PROMISED ADDRESSES.

Rev. T. E. Allen (West Dedham, Mass., U.S.A.), on Prof. A. Alexander (Rio de Janeiro), on "Brazilian Evidence for Psychic Phenomena." M. le Commandant Darget (Vouziers, Ardennes), on Photographs of Psychic Radiations." Mr. Harrison D. Barrett (Boston, U. S. A.), on Dark Cabinets and Promiscuous Circles." M. Gaston Mery (Paris), on "Psychic Phenomena in

Dr. Helen Densmore (London), on "The Philosophy of Mediumship and its Limitations." Signor Carlo Bonazza (Florence), on "Occult Energies Latent in Man."

Mr. J. J. Morse (London), on "The Education of the Young in Relation to Spiritualism.".

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

Contessa Helene Mainardi (Pisa, 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 Worlds." Colonel de Rochas (Paris), on "The Border Line of

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 Nature with which Spiritualism is mostly concerned."

Mr. B. Tortenson (Skien, Norway), on "Spiritualism in Norway." Pr. Baraduc (Paris), on "Biometric and Photographic Demonstrations of Vital Force (with lautern illustrations), Physiologic and Therapeutic Deductions."

Rev. Minot J. Savage (New York), on "Personal Impressions of Spiritualism in America." Dr. Giovanni 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 Spirit-Prof. Bolrac (Dijon), on "Suggestion and Mesmer-Mr. W. T. Stead (London), on "Automatic Writing; and the Subliminal Self."

Dr. Berilion (Paris), on "Hypnotism and Psycho-thera-peutics, illustrated by lantern pictures of Salpètrière Sub-jects."

#### BANNER OF LIGHT BOOKSTORE. OFROIAL NOTICE.

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# Banner of Pight.

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#### TWO DOLLARS PER YEAR.

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

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

Our next issue will give a full account of the Jubilee at Rochester. Do not fail to get a copy.

#### The Impress of the Jubilee.

The International Jubilee at Rochester, N. Y., has passed into history. That it has left a marked impression for good upon the Spiritualists of the world goes without question, but the full scope of influence can never be measured nor related by the written or spoken word. It will only be when the value of the psychic forces of the universe is recognized and understood by men that the real purpose, intent and accomplishments of the Rochester Jubilee can ever be made known. The very fact that it to the boundaries of Unitarianism, Rev. Julian served to unify the Spiritualists of the world | C. Jaynes said: "We all know that our orthois worth far more than the entire cost of the dox friends have stolen a great many of our Jubilee.

No one present on the opening day in that vast audience of intelligent men and women can ever forget the influence that swept as a litualism will be swallowed up in Unitarianism fire over the people when the representatives of England and America clasped hands as the orchestra played the "Star Spangled Banner" and "America." Every eye was glistening with suspicious moisture while the flags of America, England and Cuba, tastefully festooned together, made a picture that will never are yearning for the pure holy love of the modbe forgotten. It was an outpouring of that spirit of love and peace to which Spiritualists long have pointed but signally failed to practice in their every-day lives. It told of a day when there would be no country but the world, and the only people, members of one great family, bound in one great brotherhood by the ties of soul affection. It told of a patriotism that knows no sect nor creed, no race nor color, no high nor low, but one common humanity, with common aims, and heirs to the same glorious immortality.

The gathering of people from the east and west, north and south meant more than an ordinary assembly of men and women for mere enjoyment. It meant that the Spiritualists recognized the fact that truth is always a unit, even if it manifests itself in divers ways. The concentration of thought always means power, and the centering of the thoughts of the Spiritualists of the world upon the Rochester Jubi lee was a power, whose full potency will never be known while the friends present remain in the form. It set in motion great psychic waves that will move around and around the earth, carrying with them a balm of healing for every | Jubilee in the Rochester secular papers were suffering soul. The impress of those waves exceedingly fair and impartial. We know of upon sensitized souls will be the means of opening new channels through which the ester made during the International Congress. teachings of advanced minds in spirit spheres | We are indebted to the Democrat-Chronicle, can reach the earth. It will also carry the waves of brotherly love, forgiveness and mu- for much of the subject-matter of our reports, tual helpfulness to all quarters of the globe to which will appear in our next issue. the end that the lives of human beings may be made brighter and better. In the doing of all these things it has paid for itself many times | desires as upon our acts. Then let our thoughts

fact that it was not so largely attended as it of conduct.

ought to have been by the Spiritualists of America. It is true that England, Canada France, and nearly all of the States of the Union were represented, but they should have sent hundreds where they only sent scores of their Spiritualist citizens. No doubt the war and the sudden tightening of the money mar ket served to keep many away. The change of date of holding the Jubilee also affected some, but none of these influences should have stood in the way of the people-who really desired to attend the great conclive at Roches ter. Against these untoward conditions, the General Manager had to labor, while the envy and prejudice of others served to defeat many well intentioned plans. But the Jubilee has been a success, and the history of Spiritualism a few decades hence will award it the credit it deserves.

#### Unitarians.

During the past week the Unitarians have been celebrating their Annual Festival in lead set for them, and persist in clinging to the Music Hall, Boston. Their leadings lights. were present from the South and West, and needs a spiritual hymnology that will appeal the wit and wisdom of the speakers, together to every department of the mind. "Nearer, with the magnificent dinner served, comprised a feast which the participants will long remember. But it is interesting to note that the Awful Subjects Rolls, Damnation and the burden of the thought expressed, as in our Dead," belong to a by-gone age. Whatever of own gatherings, was the need of "aggressive | beauty there was in two of the above named enthusiasm and cooperation," of which there was almost a "criminal lack."

seem strange that the Unitarian faith fails to sought create a sufficient amount of religious fervor to keep its fire burning brightly all of the time. We would that Spiritualists felt more strongly the need of study and logical reasoning. We would not exchange the heart side for an impenetrable veneer of mere education, but we do feel that Spiritualists should be greater readers and thinkers, in order that they may become the power their position as Spiritualists warrants. Indeed, are we not making the very mistake that we point to with so much scorn as one of the curses of Catholo cism? Many of our most earnest people today are making priests of their mediums, regarding them as absolutely infallible, and feel ing that they supplant the need of effort on their own part in the way of education, or reason, or even personal decision, in any matter of importance. Is it not well for us to pause. ere we sink our own individuality, and depend upon another to do our thinking for us? How much freer would we be than when we were bound by so called creeds and dogmas, and believed and did as we were told.

One of the speakers at the above-mentioned conclave, said they as Unitarians could not claim to have the all of truth, but they did have enough to transform the world and set men free. True enough, but when a prisoner is set free, he still feels the weight of his chains and prison garb, and the world seems scarcely large enough for him to find a place outside the shadow of that dark abode in which he has dwelt for so long. It is then he needs the love, sympathy and helping hand of a fellowman, else his condition may become worse than when he was confined in his little cell.

So it is with one who is bound by an ortho doxy that has become warped by centuries of misconception. When the key of fact has been applied to the lock of his reason, and he finds himself liberated from the fetters of superstition and dependence upon a burdenbearing Savior, he stands bewildered and seems utterly alone. It is then that his Spiritualist brother should extend the hand of fellowship and help him to feel the warmth of that divine love that permeates the entire universe and is a very part of himself. It is then he should be made to know his own immortality by bringing to him those whom he has loved and lost. It is then he should be made to feel that

"Our acts our angels are, or good or ill, Our fatal shadows that walk by us still,"

Aye, that our every thought builds for itself a body, beautiful or misshapen, as the thought is good or evil; that there is no escape from ourselves; we make our own world, and must live in it. If its walls are black, we can penetrate and tear them down only by continual aspiration, which will bring the longed-for inspiration that liberates the soul itself and makes us free indeed.

Ah! let us not be selfish with this beautiful Spiritualism of ours. Let us not be afraid lest the churches will steal it from us. In referring ideas, but think how much larger, richer, and more serviceable to the world they are for having done so." Nor need we fear that our Spiror any other denomination. Just so long as we are worthy of the lovely child that the angel world has entrusted to our care, just so long will it remain in our keeping. But one of the surest means of losing it is to keep it hidden from those whose hearts are empty, and who ern Christ-child-Spiritualism.

#### Invocation,

A prayer, a reaching-out to a divine assistant for help, a penetrating of the veil separating the earth-plane from the celestial fields.

When an invocation is given, is it not well for all to direct their thoughts to the all-pervading Love, that the divine inpouring may reach every nook and crevice of this earthly sphere?

Reach out in love, and you receive of love. Therefore, we would ask the question: When one in an assembly is chosen to voice a prayer for help, would it not be an occasion of a great influx of life-giving power if every soul present would join the speaker in the spirit of reverence and desire for good to all?

There is strength in unity, and if we would have a powerful inflow of spirit in our public gatherings we must join hands in thought; then there will be no limit to our power for

The reports of the proceedings of the no city that can boast such a record as Roch-Union Advertiser, Post, Express and Herald,

Our futures depend as much upon our be pure, that we may earn' a future of right-It has wrought this good work despite the cousness through purity of soul and rectitude

#### Music.

The musical program at the Jubilee was one that would do oredit to any body of people in. the world. While some of the most eminent musicians of Europe and America are Spirit ualists, they are seldom to be found in the Spiritualist societies. There are a few excep tions to this rule, but, as a general thing, it may be safely said that the vocal and instru mental music usually found at our local meetings is not up to the high standard of excellence the importance of our spiritual movement should warrant. Words adapted to the wailing airs of the gospel hymns, and some of the doleful tunes of Dr. Watts, seem to satisfy the spiritual nature of the average Spiritualist A few progressive Spiritualists have been

touched by the Muses, and have given the world, in the name of Spiritualism, some rare musical gems. While Prof. Longley, Prof. Barnett, and their co-laborers, have set a good example. our Spiritualists are very slow to follow the stereotyped forms of the past. Spiritualism my God, to Thee," "Hark from the Tombs," 'The Sweet Bye and Bye," and "My Mind on songs has been completely destroyed through their continued use in fake séance-rooms and To us who have a religion of pure, undying at promiscuous circles, where a good time love and of absolute knowledge, it does not rather than spiritual growth was the object

Now that Spiritualism is entering upon the second half-century of its existence, it is fitting that one or ones should come forth to write its songs and compose its music from the spiritual side of man's nature. We need something to please the soul, as well as to enchant the ear; something that at once instructs, uplifts and spiritualizes those who hear it. If the messages from the skies mean anything to mankind at all, they are certainly capable of being interpreted through the avenue of music. We want something more than doggerel; we want something more than revamped musical compositions; we want the living waters of inspiration, fresh from the fountains of melody and harmony in the higher realms. Who will write the songs of Spiritualism aright?

#### Mediumship.

Mediumship is a most sacred treasure and should lead the one possessing it to cherish it graves in which victims of the cholera in 1866 fondly, lest he or she should become unworthy to be the custodian of such a priceless jewel. How any one having medial powers can ever descend to trickery and fraud is beyond the comprehension of every aspiring, intelligent man and woman. To commune with the advanced souls in spirit-realms means much to a be jealously guarded, lest the weeds of cupidity, distrust, egotism and selfishness spring up in the garden of the soul. To reach the highest point in goodness, intelligence and moral grandeur, man must aspire for that which is good and true in life on earth, as well as in apirit-realms.

With a conscious knowledge of immortality, with the immediate presence of their guides. their loved parents and friends daily demonstrated to them, it certainly transcends human ever descend to deceit, or seek personal ag grandizement at the expense of other mediums. We have never found selfishness a virtue, nor generosity to those in need a vice. It costs nothing to think kind and loving things, and are composed of a certain amount thoughts, through which avenues the highest of matter. The kind of matter depends upon angels of God can come to us to assist us to the vibrations projected by the radiator. rise to higher and holier conditions.

aid men and women to become worthy of the and journeys on and on in vibrations of its own high estate of angelhood. It should fill their kind till it finds a receiver. souls with longing for the good and true in life, and should bring home to its happy pos- that every atom has its affinity, therefore sessors a responsibility that should cause them | every thought seeks its affinity. Thoughts of to feel that it was their duty to fit themselves | different composition will not join each other for companionship with angels by being pure any more than a particle of salt will seek a in heart, in thought and in deed. It should particle of sugar. never arouse antagonism, nor create distrust, nor engender hatred, nor lead to deceit, nor cause envy and selfishness to fill the heart. and analyzes the composition of each for the Mediumship is from the High Court of Spirit | purpose of utilizing that which will tend to ual Truth, and he or she who debases it sins against God and man. There is no sin so black, no crime so terrible as that; but in saying this, we do not relieve the Spiritualists of of all to a higher conception of life. their responsibility toward the mediums. When they are properly cared for, protected and educated into the light of love and reason, there will be an end to fraud and deception. supporting your local, State and National Ascan find a sure defense.

#### Free Religious Association.

At the annual meeting of the Free Religious Association the most astonishing ideas were brought forward regarding the present war. It was claimed that the war was wholly un justifiable, that, far from exhausting all means of establishing peace, a desire for revenge was being gratified; the divers were ignorant men, and there really was evidence of internal explosion as the cause of the Maine's destruction. The same spirit had been manifested that actuates enturiated mobs, who cry, 'Lynch him! lynch him!" on the least provocation. The whole affair showed a lack of 'high-toned morality." The truth was there was far more freedom, religious or secular, in Madrid than in this country. "This idea," the world to Americanize or Anglicize all the peoples of the world, is a horrible destruction of the variety and freedom there is in nature." And he was greeted with great applause! He felt that the joining of hands between England and America would prove a "union between Herod and Pilate in order to crucify humanity."

While we do not believe that the public should be so muzzled that it might not criticise the government to a reasonable extent, yet we do feel that such sentiments as the above, expressed when our country is in the throes of what it believes to be a righteous war, are little short of treason. It is true, as we have before stated, that international arbitration for the settlement of all disputes, is an ideal to be hoped and worked for. But, even in a democratic or republican form of government, it would be poor policy for the public at large to know at this stage of the play all the circumstances attending the negotiations which have been made. It has not been a certain knowledge until very recently how many of the six great powers felt sufficiently | tions, while the other four were represented friendly toward the United States to decide in by a few individuals.

favor of justice, without regard to prejudice. and it is a demonstrated fact that reform issues cannot be forced upon a country or countries until they are prepared for them, without destroying whatever good results the reform was meant to bring.

It is but fair to state that no one member of the Free Religious Association apeaks for the other members, or the Association itself, and that Leo Wiener of Harvard College took occasion to disagree most emphatically with the ideas that had been put forward by preceding speakers. He thought oppression a thousand times worse than war, and that America, with all ber faults, was on the highest plane of all the nations; that if there was more freedom in Spain, the Cubans did not think so. He also thought

that the war did not mean an attempt to kill somebody else, but a willingness to sacrifice one's own life for a principle, and that it would be more practical to talk of international ethics when we have national ethics. We do not wish the above construed as a reflection upon the Association itself, and would state that we feel its aim to establish a

universal religion that shall include moral freedom is very praiseworthy. Its work at the State House this spring on the Sunday bills that were introduced, has not been forgotteu, and it has left an impress for good in many

#### Cemeteries.

In a recent issue of the St. Louis Republic, we note that a petition has been sent to the health commissioners of that city by those residing in the vicinity of Holy Trinity ceme tery, begging that the cemetery be closed.

The ten acres of ground comprising this yard have been utilized for burial purposes since 1851. As the Holy Trinity church was unable to pay for the land after purchasing, a Catho lic archbishop bought and took possession of it, and it became the burying ground for Catholics from all parts of the city. As the prices | himself, and that his public work began in this were made very reasonable, it was used mainly line seven years ago when he himself was by the poor people.

Twenty years ago the yard was completely filled, and the sexton was ordered to open old graves, and, after the body was interred, to throw the skeleton found, back with the soil upon the new coffin. When these graves were opened, the stench was wafted by the winds to the homes near by, and many complaints were made, but without avail.

After the old sexton passed away, his son took his place, and when ordered to open the were buried, he could not endure the terrible odor, and resigned his position.

Could there be a greater argument in favor of cremation than the above! Contrast this horrible state of affairs with the results of cremation-a small urn of clean white ashes, showing that the spirit has been completely progressive mind; it is a privilege that should liberated from the old worn-out body, and is clothed with a beautiful spiritual form. Even the preservation of the ashes is a useless ceremony, and only serves to keep the minds of those left behind upon that which is no more, instead of the living, loving spirit who is tryto make his actual presence felt.

While sitting at a dinner-table, not long since, where this subject was being discussed, a physician turned to me and said: "Nearly all Spiritualists believe in cremation, do they not? How proud I felt to be able to reply in speech to feel that a genuine medium would the affirmative, and I might have added: "Spiritualists believe in all reforms."

#### Building.

Let us ever remember that thoughts are

Every distinct thought is launched upon the Mediumship should be the chief factor to great ocean of ether surrounding the universe,

Through the great law of nature, we know

We discover different strata of rock, of earth. of water and of air, and the scientist studies promote the progress of mankind. He seeks such strata in whatever element he may be working as will best assist in the development

What kind of an ethereal stratum are we building day by day? Are we using the great creative force of thought to introduce ourselves into the best and highest elements of Do your duty, then, O Spiritualists, by loyally | this great creation? The Supreme Eternal Mind has given all to us, and has said—"Such sociations, through whom all true mediums as ye seek ye shall find." "Such as ye give shall be given unto you."

Build, then, brothers and sisters, of the best there is. Give to all the best you can create, and infinite Love and Wisdom will govern all

#### The War.

President McKinley has called for seventyfive thousand more men to prosecute the war against Spain. This looks as if there was a possibility of a prolonged war. A decisive naval | tributed to God's Poor Fund. This Fund is battle has been promised for days, but no con- dispersed over a wide territory, and carries test has taken place to date, while the rumor that the Spanish fleet is shut into Santiago | tribute to it are following the wise counsel of has been confirmed. It is barely possible that old: "Let not thy left hand know what thy some of the officials in command desire a long | right hand doeth." They will receive their war for the sake of their salaries, but we hope that our leaders are too patriotic to entertain such a thought as that. Still, the expenses of said a speaker, "that we are going through the war are nearly one and a half millions of dollars per day, and a revenue bill fixing large taxes upon certain necessities of life now war should be made as brief as possible. The deavor to right the wrongs of an oppressed news is encouraging. people, but in doing this a greater wrong ought not to be inflicted upon our own people through extra taxation, increase of indebted' ness, and entailment of usury upon posterity.

> The New York Times is responsible for the very laudable suggestion that the soldiers be allowed to send letters postage obtained of Rand, McNally & Co., Chicago and free. This would not only obviate the great difficulty of obtaining postage stamps in the camps, but would be a most graceful acknowledgment on the part of Uucle Sam that he appreciates the services of his boys.

> New England Spiritualists were conspicuous at the Jubilee through their absence. Connecticut and Vermont sent State deloga- mingle with them. Verily "Universal Broth-

#### Medical Legislation.

Tuesday, May 24, Dr. T. A. Bland addressed the Eclectic State Association in Portland, Me., on the subject "Medical Legislation." He found the members very enthusiastic in the matter, and unanimous in the vote that was taken to appoint an attorney, and in case of the arrest of a physician of their school, to do their share toward pushing it to the Supreme Court.

In this connection we might state that Ethel Hill Nye, one of the "irregular" physicians arrested a short time since, was, as we have before stated, fined one hundred dollars by the Municipal Court, and appealed to the Superior Court. The trial, at the request of the prosecution, was postponed until June. In the meantime Miss Nye is endeavoring to raise sufficient funds to carry on her case in a proper manner. She has some ability as a musican. both in the way of composing and singing, and on Tuesday, June 21, in Wesleyan Hall, a benefit will be given her. In the course of the entertainment she will sing solos of her own composition. Miss Nye is a Spiritualist, although she has not mingled to any great extent with the spiritualistic public. We trust. however, in the name of liberty, that Spiritualists will patronize her benefit very liberally, and we prophesy that from now on she will become an active worker in our ranks.

'We would also call attention once more to Chas. S. Dennis of Salem, who has an office in this city, and whose case has been postponed in like manner. He will push the same as far as his means will allow, and as these are test cases, it is to be hoped that they may be taken to the highest court, where the decision we have no doubt will be favorable. This gentle. man depends entirely upon spirit agency to perform his cures, which he does by the mere laying-on of hands. To be sure he says he is not certain of the identity of the power back of him, but he knows it is something outside of cured in a circle by the laying-on of unseen hands, which he felt with perfect distinctness. We fear that his doubt may be construed as ingratitude to his spirit-friends. However, he is a generous, warm-hearted healer, and we wish him success in his effort to obtain justice.

#### The London International Congress.

All American Spiritualists who purpose attending the International Congress of Spiritualists in London, England, June 19-24, are earnestly requested to forward their names and addresses to the Editor of the BANNER OF LIGHT at the earliest possible moment. It is to be hoped that the American Continents, North and South, will both be well represented on that occasion. The American delegation should also correspond with Mr. E. Dawson Rogers, the able and efficient manager of the Congress, at 110 St. Martin's Lane London, W. C. The brightest minds in the ranks of Spiritualism will be at this London Congress, and all who attend it will be signally favored in being able to listen to so many eminent teachers of the Spiritual Philosophy from all quarters of the globe.

#### A Tribute of Love.

During the Sunday Memorial service, the pupils of the Boston Spiritual Lyceum, and a few of the personal friends of J. B. Hatch, Jr., presented him with a beautiful gold had e as a token of their love and an acknowledgment of his faithful service in behalf of the Lyceum, During the grand march the children and leaders paused and waved the American flag, while Miss Jessica R. Ellsworth went forward to the platform and presented the badge. For a moment Mr. Hatch was overcome, but recovered himself and expressed his gratitude in feeling terms. This is a deserved tribute for the earnest and conscientious work performed by Mr. Hatch, assisted by his energetic wife, in the interest of the children in the spiritual. istic ranks.

#### J. J. Morse.

The friends of this celebrated speaker and editor are requested to meet him at the Banner of Light Circle Room, 81 Bosworth street, Tuesday, June 7, at 8 P. M., for a social chat He sails for England the following day.

The Mass Meeting held in Atlanta, Ga., May 10, 11 and 12, under the auspices of the National Spiritualists' Association, and arranged for by the local Spiritualists, and by Missionary Mrs. Loe F. Prior, was quite extensively reported by the secular press of that city. Speeches were made by Mrs. Cora L. V. Richmond and Francis B. Woodbury of Washington, D. C., by Mrs. Hilligoss of Anderson, Ind., and by Honorables N. McKinley and T. R. Hendricks of Atlanta, but the presentation of the phenomena seems most unusual and wonderful to Southern audiences, and receives a greater share of attention from the press. Mrs. Loe F. Prior was test medium for the occasion. After the Mass Meeting she left for the Jubilee at Rochester, on her way West, where she is engaged for camp work.

In another column of this paper will be found a list of names of those who have consunshine to many a sad heart. Those who conreward when they least expect it.

Mr. M. A. Decker writes us that he has for years been the only subscriber to the BAN-NER OF LIGHT in Elizabeth, N. J., and during that time he has loaned and given copies to his seems inevitable. In the interests of human- neighbors and friends. The seed has fallen ity and the good of the American nation, the | into good ground, and Mr. Decker informs us that Sunday, May 29, the first Spiritualist meet-Government deserves to be sustained in its en- | ing ever held in the town took place. Such

> We acknowledge receipt of the Rand-McNally War Atlas, containing sixteen pages of colored maps, and of the flags of different nations. It is gotten up in neat book form, with a marginal index, and is most convenient for reference in these war times. It can be New York

> The Governor of Massachusetts has given a commission to one of the colored officers of the volunteer army. In this he has set a good example to the Southern States, where the governors hesitate to accept colored soldiers, as the white soldiers are refusing to erhood" is confined to poetry and song, and not to practice.

Our esteemed brother, Mr. J. J. Morse, who has been in attendance at the Rochester Jubilee, will stop in Boston June 6 and 7, on his return to England. His stay in this country is necessarily brief, as he must reach Europe in season to take part in the International Jubilee to be held there June 19-24. He will be pleased to meet his Boston friends at the Circle-room of THE BANNER, 81 Bosworth street, Tuesday evening, June 7th. We trust his visit here has been beneficial in every way, and that he will carry home with him most pleasant memories. May all of the pleasures, and none of the inconveniences attend him on his journey.

The Jubilee number of the Evolutionist presents a particularly attractive appearance. Mrs. H. M. Rathbun heads the paper with an article entitled "Jubilee Hour," and handsome cuts appear on the other pages, of General Manager Frank Walker, of editors of many of the Spiritualist papers, and of other prominent workers. It is an excellent souvenir of the semi-centennial year of Modern Spiritualism.

There is no real refuge from the religious doubts of the age, from the indecisions of the impartial mind, except in some self forgetting devotion to ends and aims that are larger than ourselves, and in the courage that proclaims a direct relation with divine reality. -Samuel A. Eliot.

#### Boston Spiritual Temple.

The Annual Meeting of this association will be held in Berkeley Hall Annex, Tuesday evening, June 7. Every member is requested to be present. Election of officers will take place. Per order the Pres., E. L. ALLEN.

J. B. HATCH. JR., Sec.

A Call.

All Spiritualists of Washington are requested to meet in Tacoma, June 22-23, to organize a State Association auxilliary to the National Spiritualists' Association. Delegates will be entertained. Write for further information,

FRANCES A. SHELDON, State Organizer, Chehalis, Wash.

#### MEETINGS IN BROOKLYN.

BROOKLYN.-John C. Wyman, Sec'y, writes: The Advance Conference meets every Saturday evening at Single Tax Hall, 1101 Bedford Avenue, near Gates. While our purpose is mainly the presentation of the facts, phenomena and philosophy of Modern Spiritualism by experienced and capable speakers, yet there is also the intention to encourage the diffident, modest ones, who have heretofore shrunk from voicing their experiences in Spiritualism publioly. Saturday evening, May 21, the subject was "Mediumship-Its Varieties, Methods of Development-Its Duties and Dangers-Its Advantages and Disadvantages." Sister Alioe J. Ashley made an excellent opening address, followed by Bros. Leaunga, Dr. Bulard and followed by Bros. Laumés, Dr. Bullard and Herbert L. Whitney (our President). Much beneficial instruction was given by the different speakers, that was of great value, especially to investigators of Spiritualism. Sister Anna J. Chapin, the blind medium, sang and occupied the last half-hour of the exercises in describing spirits and communicating their messages to many present. This feature will hereafter be a part of the regular exercises of every meeting. Miss Chapin is one of our clairvoyant and medical psychics. Our platform is open to all, and we cordially invite every one to attend our meetings. The BANNER OF LIGHT holds the first place among the spiritual papers kept for sale.

Brooklyn.-Mrs. L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held Sunday, May 29th, at Walsh's Adademy, 423 Classon avenue.

Walsh's Adademy, 423 Classon avenue.

At the evening session a large audience greeted Mr. Grumbine, who selected as the subject of his discourse, "The Phenomena of Spiritualism," which was received with much enthusiasm. Mrs. May Pepper followed with spirit-messages which were exceptionally clear and promptly recognized. The President, Mrs. E. F. Kurth, who had just returned from Rochester, gave an interesting account of the Golden Jubilee in session in that city. While this evening closed our regular season's work, a special meeting will be held next Sunday evening, when Hon. A. H. Dailey will deliver a short address, assisted by Mrs. Pepper, who will conduct the usual scance. Our social meetings closed Thursday evening, May 26, with a grand

Brooklyn.-A correspondent writes: May 29 the Fraternity Spiritual Society received a rare treat at its little hall, 1101 Bedford Avenue. The pleasant Sunday evening, after so much inclemency, was enjoyed by an appreciative audience, which listened with rapt attention to spirit-messages by Mrs. T. Evans. Our medium, Mrs. Olmstead, being on a vacation, Mrs. Evans supplied in a most acceptable manner, and all tests recognized. Mr. Bar-ber's address on "The Open and Closed Door" was very instructive. Our management has changed—Mrs. Evans retiring from the presidency, and Mr. Palmer from the secretaryship.

Brooklyn. - Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its usual Sunday evening service at Aurora Grata Cathedral, Sunday evening, May 29. After reading of the Bible and a poem by our psychic, Mr. Ira Moore Coulis, invocation by our President, Mrs. L. J. Weiler, we listened to a vocal solo by Miss Tuttle, "Not a Sparrow Falleth." The address of the evening was made by your correspondent on the subject, "The Truth as We See It." Mr. Courlis followed with some of the most convincing and helpful messages we have ever heard him deliver. We expect to hold services through the summer.

#### CONNECTICUT.

NORWICH.-Mrs. J. A. Chapman, Sec'y, says: The Spiritual Union holds Sunday-evening conference meetings in the Spiritual Academy when not convenient to secure a speaker. We find very good talent in our own society-some good talkers, and, for psychometric readings, Mrs. F. H. Spalding ranks with the best. She usually occupies a portion of the time giving readings from articles, from the sound of a voice or the raising of a hand. Mrs. Spalding is also a very good speaker upon subjects per

taining to the spiritual philosophy.

Next Sunday evening Mrs. Nettie Holt-Harding of East Somerville will occupy the rostrum.

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

On Sunday evening, May 29, W. J. Colville lectured to a highly appreciative audience in the Universalist church, Stoughton. Friday, June 3, he commences a month's work in Hartford, occupying Fridays, Saturdays and Sundays of each week. The exercises are held in Alliance Hall, Chapel street, Fridays at 8 P. M.; Sundays, 3 and 8 P. M.; class in spiritual science (same place) Saturdays, 2:30 and 8 P. M.

Mrs. Lillian Prentiss of Lynn will officiate for the First Spiritual Society, Manchester, N. H., next Sun-

New York readers are respectfully informed that W. J. Colville is still lecturing in New York, at New Century Hall, 509 5th avenue (close to 42d street), on Mondays and Wednesdays at 3 and 8:15 P. M., and at bis permanent address, 497 Franklin avenue, Brookiyn, Tuesdays and Thursdays, same hours, to which place all letters, etc., should be directed.

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 be held.

be held.

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Mannagers will bear in mind the importance of freely circuiating it among the visitors as fully as possible, and that the Flutform Spenkers will not fall to call attention to it as occasion may offer—thus cobperating in efforts to increase incirculation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onsundaga Lake Free Association, Lily Dale, N. Y.-Opens July 15; closes Aug. 28. Onset Buy, Mass.-July 3 to Sept. 4.

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 12 to July 31. Meelck, Mich.—July 31 to Aug. 14.

New Ern, 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, Camp Progress, Mowerland Park, Upper Swampscott.—Will hold meetings every Sunday from June Santi Sandoy Sant 28 Swa-pscott.-Will hold n June 5 until Sunday, Sept. 25.

IN MEMORIAM FANNY FAIRBANKS.

Journeyed Homeward; Spring, 1898. One will in passing leave more faith behind; Another's benedictions birs; all human kind, Not less, the courage needed in the strifs; These are the embers of an earthly life.

Yet, one great soul may bear all three in part; The trinity of Godliness, in one great loving heart; Full to o'erflowing, so prompt to hunger's call; Of sustenance and pity she freely gave to all.

Friend, sister, mother, kindred with the race; No rude intruder usurped thy loyal place. Deep in conviction that love healed every ill. Here lay thy mission, to stir the human will.

Ah! we who knew thee, not one but felt its force; Though oft unfeeling diffidence had checked it in its course.

Yet, like sweet fragrance from the altar risen;
That love thy home has made a blissful heaven.

#### Words of Approval.

To the Editor of the Banner of Light:

Permit me, a newcomer into the ranks of the Spiritualists, to express my hearty ap probration of the editorial in your issue of May 21 regarding Miss Judson's books. I have read them with much satisfaction and profit to myself, and would earnestly recommend them to all as helping to raise us mortals up, rather

than drag the angels down.
It is sincerely to be hoped that every Spiritualist in the country will not only buy Miss Judson's books, but real them carefully; for while spirit-phenomena of a material kind may indeed convince the skeptical, the object of Spiritualism is to raise the world to a nigher, kinder and purer realm of thought and feeling. Miss Judson's books cannot do other than help to bring about this end.

Yours faithfully, W. H. CRASSMAN.

Mrs. Mary C. Weston, Onset, Mass., writes: "I enclose you to-day two dollars for the payment of the BANNER OF LIGHT for another year. It is very helpful to me. You have taken a noble stand-fearless and unmuzzledand every honest, conscientious Spiritualist should show you that he appreciates your earnest efforts to lift the Cause above the conditions that have existed so long.

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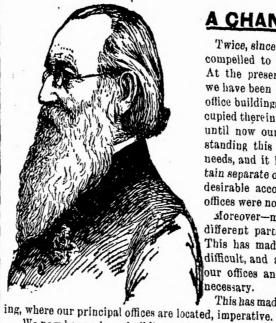
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SPIRIT

## Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or loft at our Counting Room for answer. It should also be distinctly understood in this connection that the Mossages published in this Department 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.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 15, 1898. Spirit Invocation.

Our Father who art in heaven, we come this morning seeking thy divine assistance, and knowing that thou hast led us through many dark valleys of doubt and tribulation. Draw nigh unto all this morning who are suffering, whether physically or mentally, for thou who dost understand the human heart knowest best how to comfort it. We thank thee for the privilege of being allowed to meet again in our circle to open the channel between the two worlds so that those who have crossed the river of change that we call death may return and demonstrate for themselves the ex periences of another life. We realize that others may be benefited by our experience-, and so we are glad that away back many years ago thou didst throw the gates of heaver wide open so that there might be a channel of communica tion between the mortal and immortal. We thank thee this morning for the privilege of being as one of the number seeking to elevate others, and we know by bringing light and comfort to others we assist ourselves. Biess all en gaged in thy work, that of elevating and uplifting humanity Guide us this morning, direct us in all things, and we will eave the rest to thee, well knowing that thy will will be done on earth as it is in heaven. Amen.

#### INDIVIDUAL MESSAGES.

#### Agnes McKenzie.

I would like to try to prove my identity this morning, and send a few words to the loved ones now left struggling with the environments of life. I was only a young person when I passed from the earth-life, and I had not had a great deal of what the world calls experience, for always being surrounded by a loving home and loving parents, and having no care or anxiety to bother me, my home and my surroundings seemed to fill my earth life, so that my experiences with the great world at large were limited. I lived to almost my seventeenth birthday, when I passed out of the body with what the physicians called pneumonia, although I had never been a very strong person, and was confined to the bed but a little while. I have also been away for quite a number of years, and I observe many changes during that time; mother has joined me in spirit-life since I have come, but I have a father, brothers and sisters yet in earth-life who I feel need our assistance. Some of late years have become interested in this beautiful philosophy, and I see that they read your paper many times, wondering and questioning as to why some of their loved ones do not come, and mother joins with me in sending this communication.

Say to them that if we are silent, and they do not hear from us as often as they would like, we are not away from them, but are constantly by their side. I also have two brothers, Henry and Frederick, who do not believe in Spiritualism; I have oftentimes heard them criticise it, and I thought if I could reach them through your paper, perhaps I might be able to assist them materially, for I can see where they are not happy nor contented with their earthly surroundings, and if I could only make them realize the spirit power, I think I could assist them more. There are many things I would like to say that perhaps might interest them and prove my identity; but as they would be personal, I don't care to make them public, so if you will just say for them to seek diligently, when they come in contact with an instrument I can control I will prove to them more clearly. Just say that Agnes McKenzie is here, and my home was in Paterson, N. J., and my mother's name was Mary.

#### Mary E. Folsom.

I would like to send out a few words this morning, although many years have passed since I threw off the old mortal body, and I was pretty well along in years before I passed out. I find that there are more in the spirit to-day than on the mortal side belonging to me: but I find my children and grandchildren are still in earth-life, and I am interested in them. When we speak of changes, it is wonderful how we survive as many as we do, and yet how often when in earth-life we feel our crosses and cares sometimes more than we can bear, and there is where I realize the truth of the Scriptures, which say: Thy body is weak, but thy spirit is strong. I have been very much concerned lately about my son Charles. He has not been as successful in life as he would like and he has had lots of adversities and lots of circumstances, as he thinks, to contend with, and I find him very much discouraged. I find also that those who used to be very close to him have left him, and I see that the world, as it were, divides them; but I must not be too personal, for if I do I am afraid that those who see it may interpret it wrongly, and not give credit to the good heart I intend to bring.

I feel depressed this morning in my own spirit, because I see much that ought to be done that is not yet, and that, while they live in earth-life, there are many things that look | so is brother Fred; but mother has been sick | meeting, and hear those present swell the volto them injurious and hurtful; they sometimes | and she feels that she must pass on, and that | ume of song with such words as "There is a think their friends are false and not true to them, when really, if they could see them from the spirit-side, they would see that they | don't feel that her time has yet arrived to go to | ilar songs presenting a false theology. were true. Often it is the one finding fault | spirit-life, as her work in earth-life is not quite | If we asked the leaders why they give out who is the most at fault. Now, dear ones, done. I have been out of the body three or these hymns, they would say it is because have been exhausted. remember that death never can separate the four years. Time in spirit is not as it is in the people know these tunes. If twenty five New York.

love of a mother from her children. Our du- | earth-life, so we don't reckon it as they do; | copies of the "Spiritual Harp" or the "Star can ever break it; so I wish to say to you, my cheer; by and by I can see changes so that ence there would be very few to sing, for it is OFOSSES.

earth-life, although I am more anxious to that we are assisting and helping them. reach one than the others, for the others are in better surroundings and more prosperous. most of the old people have come over here; however, the young people, I think, will remember us merely by the younger generations of our family, so it will be just as well not to say too much, only that Mary E. Folsom is here this morning, and my home was in Bridgewater, Mass., and my husband's name was Joseph.

#### Henry Freeman.

My name is Henry Freeman, and my home was in Yorkshire, England, but I left the body right here in Boston, and I have friends yet in Boston, also scattered over the States, and also in England; but as I am anxious to reach my companion, and my own immediate family, I have taken this way to communicate with them, for I was interested in Spiritualism, and was somewhat of a medium as the world calls it. They used to tell me in earth-life that I was a good healer. I have assisted a few that way, although never making a profession of it. I was in the bakery business, so I did not give up to what the spirits would have called mediumship. There are very few connected with me who have any sympathy with it, or any belief in it. There is one beautiful thing I admire in this circle, for I have watched many times since coming over here, and that is, all are made welcome, and you are not asked whether you believe or disbelieve; if you are able to utilize the medium's organism you can send communications, so I have been waiting and watching for my opportunity, and this morning I was informed that I might try, and see whether I was able to hold the instrument or not. I am glad of the privilege, for it some times is pleasanter to give than to receive, and may surround you, but you are not walking alone: I am more actually with you in heart and in spirit than I was while in earth-life, for I did not understand you then; I did not comprehend things as well as I can now, so I wish to come in contact with my wife Helen. I don't know just where she is, but I sense her presence, and I find that disbelief has separated us, as you might say, for she believes that when one dies he must lie in the grave until the resurrection, hence when I approach her in spirit, and she is sensitive enough to feel me, she attributes it to her own mind, and to her clairvoyant temperament, and it makes her feel as though I was rebuking her, and she wonders if there was anything that could have been done. I wish to say to her, no, all is well, and all I desire now is for her to realize that when we meet in spirit we shall know each other, and I wish her also to realize that I can come to her, that I can assist her, and want to, and I wish her to benefit her conditions if she can at any time, and under any circumstances. My head is beginning to feel peculiar some-I cannot hold the medium any longer, so do open the door of your heart, and let me come in, that I may be able to gain strength, and be of benefit to both myself and humanity. That is my desire, and I know I can do it if I can only have cooperation.

#### William Hendry.

Well, this seems strange to me this morning, to speak with another's voice, and send forth my own desires and my own independent thought as a living disembodied spirit. The reason I express myself in this way is, that when I was clothed in flesh Spiritualism was not recognized as it is to-day, for our belief then was that the dead could not return and tell any tales; that the body went back to mother earth, and the spirit to God who gave it: and while there is a truth in the whole, we often destroy the germ of thought by the language in which we clothe it. Well. thank God, there is no belief in heaven. We must know it there, and I wish that those still clothed in the flesh could realize and seek more for knowledge and facts than they do for theo ries, for then the world would grow larger than it has; but I have not returned to deliver a sermon this morning.

I have a sister and three brothers yet on the mundane sphere. One of them is in Edinborough, Scotland, where I passed from the body, and where my good mother and father also passed away, and are with me this morning; but I have two others here in the States, and one especially who is somewhat interested in metaphysical lines of thought, though, than on the spiritualistic. I see that he draws could be a spiritualistic. progressive life, more on the theosophical and the spiritualistic. I see that he draws quite a line between the two thoughts, and I want to say to him, "Frank, there is nothing but spirit, and when you realize that the spirit is working through matter, that is all there is to it; and if you could comprehend that the dear ones would assist and help you, you would progress more rapidly and would accomplish much more." I have been very much interested in the progress of time, watching from the spiritual side of life, and seeing how differently people think than they did forty years ago; how they broaden out and seek more diligently in the mysterious side of life than they did. I must not stay too long, but I thought if I could open communication with some of the loved ones on earth, I might do some good or might be of some assistance to those who would like to communicate with me. I hope when this is published it will reach the friends I desire it to, for I feel it will be like sowing the seeds by the highways and byways. Some at least may fall on good ground and take root and bring forth a bountiful harvest.

This is the endeavor of your humble servant this morning. My name is William Hendry, and Edinborough, Scotland, is my home.

#### Mabel F. Stewart.

her and I wish to assist her to get well, for I | calls," "Wash me whiter than snow," and sim-

ties are never done, and no distance nor time but I wish to may to mother, "Be of good of Progress" were scattered through the audiboy, take new life; be a man, and stand firm you will be able to handle things better. It a small minority who can read music, and dare in God, and you will get strength to rise au- seems to us from the spirit side, if your cir- to let their voices sound out alone. And many perior to everything that seems to you heavy | cumstances were more settled, and the condi- | cannot see, because they have "left their tions around you happier, you would not be glasses at home." My husband is with me this morning, two sick, because conditions have more to do with

I see that mother does go to meetings once I have been out a great many years, and also goes to see mediums. She has been in a lifty of them with me in my missionary labors circle-room lately where I tried to manifest, in Minnesota, Wisconsin, Illinois, Missouri is taking your paper now, and I thought what | they served but a transitory purpose, though I a beautiful surprise it would be, and that it had no difficulty in inducing the audience to would cheer her up if she could open the | sing wherever 1 went. paper and see some familiar name, something that would help her, and that is why I have tried to control this morning, so that I might be able to give her more confidence and more strength, and let her know we can read her thoughts; we sometimes get close enough to that Spiritualists cannot, or will not, sing. her to really feel her, and I wish her to feel | But Spiritualists are not different from other us. Now do not worry, mother; be good, take | people; they can and will sing, if the proper care of yourself and you will find that all the others will assist you, and circumstances will turn so that things will be different. It is not for want of money-she has enough of that; with clear, large type for both words and but money does not always bring happiness. There are lots of things money cannot buy, and that is what the trouble is with mother; she has all the world can give her, but she feels | to be procured at what every day people conthat her loved ones are gone and she cannot | bring them back; that is why I want her to know that we can come back, and if she seeks diligently she will find that we are waiting and watching for her, and when the right time comes and her work is complete, we will all meet again in the morning land.

You might say that my mother's name was Florence, for perhaps she might think it strange if I did not give it.

Thomas A. Cummings. Well, I should like to get into communication with my loved ones of earth-life, so that I might be able to settle some things that are not settled, for I went away very suddenly and I am glad to be able to say to the loved ones in unexpectedly, although I passed out through earth-life that changes may come, and trouble | natural causes. But I was like many others; when we are busy and have lots to do, we don't stop to think we are wearing the physical body out; and while we have no pain or inconveniences, we rush right along, never thinking that we are wearing the old machine out. That was my case, but I have left a darling companion and three beautiful children, and my mother and many friends in earth-life who are not reconciled to the change we call death, and the separating of the spirit from the physical body, and I know they are Spiritualists who believe the spirit can return-I had some experience with it myself, but they are not satisfied, although mother has been a believer in Spiritualism for a great many years, and is somewhat conscious of my father's presence around her and the many gone before-yet they don't understand it very well, and it seems to me they are in deeper sorrow and more lonesome than they ought to be, knowing that the spirit can return. I suppose it is human nature, that if we cannot sit down and talk with them as of old, and they cannot see us and hear our voices, thing as it did just before I left the body, and they are lonesome; yet the spirit teaches there is no separation, so why should we be lonesome; but they do not know it, they hope it; they wish it, and they want it to be so. Now, mother, I suppose you think I am very peculiar in my expression this morning, when I know how enthusiastic you have been for years; but I am only using my reason, as all people ought to do, and I merely suggest the idea that it looks to me that if they know it, why should they be so grave and so lonesome, and miss the physical form of the loved ones. Now, to my companion I wish I could make it. more clear and distinct. I wish I could lift that shadow from before your eyes, but time will clear all things; as one condition goes, another comes in, and it is so all through life. I know how many hours each week mother and the loved ones spend over the columns of THE BANNER, and I thought if I could communicate through it, it would gratify them to know that I have come, for I have often heard them say: "I wish Tom would come through THE BANNER, or some of the loved ones." can come. We have the knowledge, you have the belief. Now seek for the knowledge, and

#### Messages to be Published.

A. Cummings, and my home was in Meriden,

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

May 20.—Aurelia P. Reynolds; Alfred Weldon; Ira Hoar; Ida A. De Bean; Sally C. Senborn; Frankie Robbins. May 27.—Eilen Bradley: William H. Harrison; William MacCanning; William P. Sampson; William P. Nichols; Liz-

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

It was Beranger who said he cared not who made the laws for a people, provided he could make the songs. Mr. Moody, so endowed with practical power in spite of his erroneous theology, recognized from the beginning of his public career the potent influence of music; and we well remember how Moody and Sankey, the one with his plain talk and the other with his sweet singing, went through Christendom and prolonged the reign of "orthodoxy" for two or three decades.

Politicians know this power, and campaigns a popular song. The influence of

"John Brown of Harper's Ferry,
With his nineteen men so few,
Who frightened Old Virginny
Till she trembled through and through,"

was deepened and widened by the well-known campaign song, and by the majestic lines of Julia Ward Howe.

The worship of Jesus and belief in his atoning blood lingers in many a heart, because of My name Mabel F. Stewart, my home was in | the simple words and tune of "Jesus, lover of New York City, and I want to reach mamma my soul," and kindred melodies. And it does and my sisters. Papa is with me in spirit, and seem strange indeed to go to a spiritualistic insignificant." will leave them all alone. I want to encourage | fountain filled with blood," "To-day the Savior

When I carried on meetings a year and a sons and one daughter. I have three boys in it than your body." I want them to know half in Minneapolis I had twenty-one spiritual hymns printed on cardboard of the durable "tough check," every one of which went to in a while where the spirit can return, and | tunes familiar to most persons. And I took and so did father; yet she has not reached the and Kansas. They were simply invaluable. place where she is really sure of it. A see she | But there was not room for the tunes, and so

> Most of the regular spiritualistic meetings I have met have a choir, or a soloist, and if a general hymn is given out those who sing are so few that it is depressing instead of inspiring, as it should be. The general complaint is conditions be supplied.

> What we need for our meetings is a singing book with plain, durable covers, on good paper, music, with the songs all adapted to progress and to spiritualistic thought, with most of tie tunes familiar to everybody, and the books sider a reasonable price.

Every one of the conditions named above is found in the new book "Inspiration's Voice," by H. W. Boozer, of Grand Rapids, Mich., which contains the words and music of seventytwo songs, and retails at fifty cents, postage ten cents. I do not know whether ten or twenty-five can be obtained for less, but that could be ascertained by writing to the Banner of Light Publishing Company.

I am truly delighted with this book, and I earnestly recommend all societies who want their singing to be more effective than it is, also all home circles, and those who desire to start a new meeting, to secure enough copies of this book to enable all to sing.

Of course every one will find some songs that he would not have put in. There were one or two that I would have left out. But when I found that the one I liked the least was especially liked by a lady spiritualistic friend in whom I have great confidence, I concluded that it would be unwise to take exceptions, and of course a leader is not obliged to give out those he does not fancy.

There are such tunes as "Happy Day," Come, thou Fount," "Last Rose of Summer," 'Hold the Fort," "Martyn," "Marseillaise,' "I'm a Pilgrim," "Annie Laurie," "Home, Sweet Home," "Maryland," and so on; and all adapted with words that a Spiritualist can sing with pleasure. I like especially "Bleeding Feet," set to "Happy Day," and will give a stanza:

"Such love have we beyond the gates
For all the hurt and sorrow torn;
We come when trouble e'er awaits,
Where pain attends from night to morn. Bleeding feet, bleeding feet, The stones and roughness that they meet Of you for whom our hearts do beat. Bleeding feet, bleeding feet, That give before the strain and heat."

I do wish some one who can afford it would buy me a dozen or twenty of "Inspiration's | cases"; neither does it prevent small-pox, as Voice." Then I will start a Sunday meeting | statistics plainly show. here in Arlington, and call it a Song Meeting. I can play on my little organ, and the sweet messages of Spiritualism will steal into sad hearts.

The war-cloud is causing only the beginning of sorrow for our fair land; and many will need what Spiritualism alone can give, and this little song book would reach those who can be reached in no other way. We hope that these suggestions will take root in many towns all over the country.

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

#### Spiritualists and War.

BY JENNIE CHANDLER.

I am surprised to see that many Spiritualists favor the present aggressive war, even some who speak under inspired guides. Spiritualists claim to be the first to have believed in evolution, often that they foreshadowed So just say, friends, that in due season all will it before Darwin and Spencer; but evolution be heard from, and we know the loved ones | teaches us that while war may have been necessary and useful among savage people, we should outgrow it and adopt higher you will not be lonesome. My name is Thomas | methods of settling our national disputes. Why should two differing nations go to war to settle a dispute more than two individuals who have a difficulty?

> Herbert Spencer, who, not a Spiritualist, is the great writer on evolution, and much liked by Spiritualists in spite of his opposition to their special belief, says:

"Savage as have been the passions commonly causing war, and great as have been its horrors, it has, throughout the past, achieved certain immense benefits. From it has resulted the predominance and spread of the most powerful races. Beginning with primitive tribes, it has welded small groups into larger ones, and again, at later stages, has welded these larger groups into still larger, until nations have been formed. At the same time military discipline has habituated wild men to the bearing of restraints, and has initiated that system of graduated subordination under which all social life is carried on. But though, along with detestation of the cruelties and bloodshed and brutalization accompanying war, we must recognize these incidental berefits, bequeathed by it heretofore, we are shown that henceforth there can arise no such ultimate good to be set against its enormous evils. Powerful types of men now possess the world; great aggregates of them have been consolidated; societies have been organized, and througout the future the conflicts of the nations, entailing on a larger scale than ever before death, devastation and misery, can

have been won by the spontaneous singing of | yield to posterity no compensating advantages. Henceforth social progress is to be achieved, not by systems of education, not by the preaching of this or that religion, not by the insistence on a humane creed daily disregarded, but by cessation from those antagonisms which keep alive the brutal element in human nature, and by persistence in a peaceful life which gives unchecked play to the sympathies. In sundry places and in various ways I have sought to show that advance to higher forms of man and society essentially depends on the decline of militancy and the growth of industrialism. This I hold to be a political truth in comparison with which all other political truths are

I wish all Spiritualists, like Quakers, could go into the ranks of those who oupose war. erhaps they will not be able to say, as Benjamin Franklin said, that "a bad peace is better than the best war," but they might at least find ground for holding that no aggressive war is justifiable, and no war justifiable until all other means of settling disputes

#### The Fallacy of Vaccination.

We wish to call the attention of our readers to the very important topic of vaccination, so clearly discussed by Alexander Wilder in the Metaphysical Magazine of May, with the hope that all intelligent people will use every opportunity to acquaint themselves with a subject which, if not relegated to the age of ignorance, means simply one more method of propagating corruption in almost every form.

"There is among profound thinkers and observers a growing conviction that vaccination, so far from being a benefit to mankind, is itself, as a preventive, irrational and unscientific in theory, and actually the means of disseminating disease afresh where it is performed. Hence, while governments are stepping outside of their legitimate province to enforce the operation, the people who act from better information upon the subject are steadily becoming adverse."

Switzerland voted against compulsory vaccination; but in other countries the practice is enforced without mercy. Although children, soldiers, sailors and passengers on ocean steamers have been obliged to submit, nevertheless the claims for vaccination have never been demonstrated to be sanctioned by any ascertained law or principle in the medical art....

"The contaminating of the body of a healthy person by the virus of disease, under any pretext whatever, is unphilosophical, unjustifiable, criminal. The possibilities are that he will not contract a contagious disorder so long as the standard of health can be maintained. To infect him with distemper on the plea of protecting him is preposterous.

"The lymph of a vaccine pustule contains no virtue or quality that will in anyway remove the liability to contract small-pox. No one can intelligently deny that it is itself the product of decay of tissue—that it is produced by the decomposition or retrograde metamorphosis of the tissue of the body. It is but a little removed from absolute rottenness. This being the fact, the inserting of such material into the living tissues of another person is a culpable act, and nothing less than the contaminating and infecting of the body of that individual with filthy, loathesome, poisonous material....

"Dr. Hubert Boens, of Belgium, has pushed the matter further, and announced even more alarming discoveries. The appearance and character of vaccine pustules have warranted apprehension that their remoter origin was from an infection more venomous than smallpox. The virus used by the earlier vaccinators had been derived from the diseased teats of cows and heels of horses. The disease in these cases was thought to be spontaneous. It appears, however, that every such case could be traced to a groom or a milker who was suffering from the 'bad disease.' No heifer or bullock had cow-pox, but only milch cattle; and then only when the hand of the milker disturbed them."

[We know of well authenticated cases where this dread disease has been developed in children shortly after vaccination].

Such men as Alexander Van Humboldt, Alfred Russell Wallace, Francis W. Newman, Herbert Spencer, and others of equal note have borne testimony that "vaccination is a certain cause of disease and death in many

'Even to have had small-pox itself affords no safeguard against its recurring. Louis XV. of France contracted the disease by inoculation at the age of sixteen, and died of a second attack at sixty-four. . . . Epidemics of small-pox are as numerous and as severe as they were one or two centuries ago. Prof. William B. Carpenter, the author of the text-books on physiology, declared in 1882 that he considered the city of Montreal as thoroughly protected by vaccination. A few years afterward there broke out the most frightful epidemic of smallpox ever known on the Western Continent. The panic was even more dreadful, extending into the United States."

We have quoted but a few of the many instances related by Dr. Wilder to prove the fallacy of vaccination, that it does not prevent small-pox, but engenders disease. He says further:

"Men and women in a cheerful temper of mind, self-possessed, in a fair state of health, neat and orderly in their habits, are protected from disease as by a wall of fire. Health, we may confidently believe, is more contagious than any form of disease, and far more likely to be contracted upon exposure.... There are hopeful signs in the sky. The people of Switzerland have rejected compulsory vaccination; and every country in Europe and America would probably do the same if there was an opportunity. A better intelligence must yet dissipate the thick vapor and let in the sunlight of the higher truth, the true evangel of healing disease instead of causing it."

Kind words are the music of life."

#### Passed to Spirit-Life.

From Grand Ledge, Mich., Sunday afternoon, May 15, from the effects of the grip and general debility, Mr. MAR-TIN B. SHEETS, aged 78 years.

The announcement of Mr. Sheets's death was quite a sur-The announcement of Mr. Sheets's death was quite a surprise to the community, as very few had heard of his illness, which was only of about two weeks' duration; but owing to his weakened vitality, due to sustaining a fail some year ago, he was unable to rally. He was calm and conscious almost to the last, was fully reconciled to the great change, and passed away peacefully. In belief the deceased was a Spiritualist, and was very zealous for that cause. He had been a resident of Grand Ledge about twenty-five years, and was well respected by the community; be was a good citizen and neighbor, and a most congenial gentleman. Beside his widow he leaves three children, viz., Mrs. Abble E., Mrs. A. D. Baker and Geo. H. Sheet.

Beside his widow he leaves three children, viz., Mrs. Abble E., Mrs. A. D. Baker and Geo. H. Sheet. Funeral services were held Tuesday afternoon, May 17, at the house, and in compliance with a request of the deceased made some years ago, the funeral address was delivered by his daughter, Mrs. A. E. Sheets. Wednesday morning the remains were taken to Detroit, accompanied by the mourners, where they were reduced to ashes at the crematory in that city, and where appropriate services were also held.

From his home in Lake Geneva, Wis., April 26, 1898, Mr. M. D. COWDRY.

M. D. COWDRY.

Mr. Cowdry was bern in Le Roy, N. Y., Oct. 19, 1819. For over forty years he has been an ardent Spiritualist, and his home, not only in Saudusky. O., out in Lake Geneva, Wis., was ever open to the workers in our Cause He not only was a firm believer in the Spiritual Philosophy, but the entered into every act of his life. No one who ever lived in Lake Geneva was more highly respected than he, always seeking to do good, not only in wise counsel but giving of his means. No one ever appealed to him in vain. He has gone into the spiritual life, and they who were blessed with his acquaintance and friendship can but feel the "inner life" is made brighter, earth made better by his coming and going. He leaves a wife, three sisters, a brother, and many near and dear friends to mourn his loss.

The funeral was very largely attended. The writer, an old friend, officiated.

G. H. BROOKS.

(Oblivary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the abore heading.)

#### God's Poor Fund.

Amounts received since last acknowledgment: Mrs. J. W. Wheeler, \$5.00; A Friend, \$5.00; Daniel B. Allen, \$6.00; Mrs. S. H. Kimbail, \$1.00; Benj. Mayo \$10.00; Alice R. A. Kibble, 85 cents: E. S. Keepers \$1.00; Friend, \$1.00; Friend, 25 cents; A. G. F., \$1.00.

#### Letter from Mis. M. T. Longley.

To Our Dear Banner Friends:

Once more I waft greeting to you through the columns of the good old BANNER OF LIGHT. Since my last, stirring times have fallen upon the American people, and the toosin of war ter, and of Dr. Bell-Taylor, the English surin behalf of an oppressed people and against a geon, in denunciation of the strongers practice. oruel, rapacious nation has sounded from our seat of government. It is rarely that we hear any word spoken against the action taken by this nation in regard to Cuba. Now and then some faint protest is heard against the United States concerning itself with the affairs of that harassed island, but it is speedily silenced in the expressive shouts of patriotic and jus tice-loving souls that demand a recognition of

Cuban rights and freedom.

In the Golden State the spirit of liberty and of patriotism is abroad. Enthusiasm kindles every eye and fires every tongue. Flags fly in all directions, and tiny emblems of freedom are worn, in the tri-colors of "Old Glory," upon almost every coat and gown. Here in Los Angeles the excitement never abates. The eagle upon the office of the Daily Times screams long and exultantly whenever any war news is received, and the city hastens to learn what it means. There are numerous Spaniards in this part of the country, but they are law abiding and inoffensive citizens, and seem to be as ready to do right as any other of our

On the 6th of May the Seventh Regiment gathered its volunteers from Southern Cali-fornia in this city and departed to San Francisco to join other troops mobilizing there in preparation for their embarkment for the Philippines. It was a holiday in town, business suspended, schools closed, streets crowded, and a hundred thousand people assembled to bid the boys God-speed. The schoolchildren, from little tots of tender years to young men and women of the High and Normal Schools, marched with flags and flowers, the latter of which were showered upon the troops.

Many pathetic scenes of farewell were witnessed between the departing boys and their dear ones. The march to the dépôt from the Armory was one of three miles in the heat and dust. Among those who accompanied the soldiers all the way was an aged mother lean-ing on the arm of her enlisted son, and keep ing step with him to the very last, her gaze fixed upon the ground, and never looking up at sound or sight that filled the air. The parade and escort—consisting of policemen, firemen, veterans of the Civil War, military bands, societies, clubs and orders - was a lengthy one and presented a stirring spectacle to the thousands who lined windows and streets along the route.

No one doubts the outcome of this struggle for the liberation of Cuba, and the blessing of heaven and of every loyal soul goes with the boys of America on land and sea who have enlisted for the fight. The spirits are as interested in the war as mortals are; we often hear good words from them concerning the struggle

and its impending issues.
On Thursday, May 21, Mr. Longley and I went to Pomona to conduct the funeral services over the remains of a venerable Spiritualist, Mr. Orlando Sprague. Mr. Sprague was born in Chenango county, N. Y., in 1815. He was a man of strong character and fine abilities. He became a Spiritualist about five years ago, and a staunch friend of mediums. Sixteen months ago he was knocked down by a fastdriven horse in Pomona, and received injuries from which he never recovered. He was a most cheerful and patient invalid. His devoted sister, Mrs. Amsby, ministered to his needs for a year, until his daughter and her son came from the East to attend him. Mr. Longley and 1 conducted the funeral service in his home, which was crowded with friends and neighbors, and protusely adorned with exquisite flowers. The service of speech and song was especially spiritualistic.

We went to Pomona on Thursday morning; on that day Los Angeles received news that on that day Los Angeles received news that President McKinley had signed the declaration of war, but we did not know that until noon of the following day. Thursday night we passed in Pomona, as guests of Mrs. Amsby. I awakened early the following morning; I looked at my watch at quarter before six, and between then and the striking of six by the clock I had a vision. I saw a heautiful shield clock, I had a vision. I saw a beautiful shield of the United States; over this was an American eagle-seemingly alive-with his wings partly spread, as it for flight, and back of eagle and shield, standing erect, with his grave face grandly eloquent with the expression of a true and patriotic soul, stood Abraham Lincoln. The vision lasted about three minutes, then faded. I was impressed and pleased with it, as was Mr. Longley, to whom I related it on his awakening a few moments later. To me it was a symbol of the significance and righteousness of our cause with Cuba, and against Spain, of the victory that will perch upon our banner, and of the interest and sanction of Lincoln, and his colleagues, and although I deplore the necessity of war, and shudder that any human beings must go down in conflict, yet I feel that

this is a war of justice and of God.

1 have been surprised at Mr. Coleman's wholesale criticisms of and charges against Dr. Buchanan's latest work, in-as-much as it seems to me that any candid reader of "Primitive Christianity" will know that its venerable publisher has not accepted nor retained as true in his work the so-called or fictitious miracles of the gospels. I happen to know that Dr. Buchanan has repudiated much that was attributed to Jesus and the apostles in the way of miracles. Read bis works, and judge for yourselves whether or no he has accepted the false claims and teachings which a wily priest-hood tastened upon the Nazarene and his dis-

ciples.
Who is Mrs. Dr. Sherman of Chicago? She advertises on her letter-heads as "The World's Most Famous Medium," and claims to "give lucky numbers in lottery drawings, may be consulted in all affairs of life, that every hidden mystery may be revealed," and to do a number of other wonderful things that no genuine medium is at all likely to undertake. This woman somewhere secured the address of a lady, whose husband is a prominent law yer in another State, in which she (the medium) writes: "It is my custom to go into a trance and seek those I may benefit. Last night a spirit came to me, wanting me to write you, saying I could help you much in your search for spiritual food. This spirit claims to be a guide of yours, and speaks of great trouble ahead of you. I can assist you."
Then is given the price of the writer for

answering questions, and an extra price for a life-reading, etc.

It strikes me very forcibly that this whole letter-advertisement savors much more of that of an adventuress than of a genuine spirit-medium. It is such claims put out in the name of mediumship that bring reproach upon our beloved Cause. I am glad that the National Spiritualists' Association and the BANNER OF LIGHT frown upon all such for tune-telling trickery as this.
Business mediumship is often exercised in

legitimate ways by the well-informed and competent guides of genuine mediums, in order to give advice or assistance in affairs that require the good judgment and clear sight of their managers in order to bring about happier or more comfortable conditions for human beings; but such mediums and their guides do not deal in lottery numbers, nor claim to reveal every hidden mystery, and it is only the

charlatans who do.
Our Ladies' Independent Aid Society has had a most successful year; it has done much good work. We have voted to suspend our Sunday evening meetings for the summer, but will probably continue our Wednesday even-ing public gatherings as usual. Other societies in operation here will probably hold through the season without vacation. Mrs. Lyman and Mrs. Freitag are doing grand work at the Harmonial Society. Mr. John Henly and Dr. Andrus are working as medium and preacher at the First Spiritual Society with good results. Our love goes to all friends.

M. T. Longley.

Los Angeles, Cal., May, 1898.

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Oh, bear me away.
One by one.
Passed on.
Passing away.
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# Banner of Tight.

BOSTON SATURDAY, JUNE 4, 1898.

#### MEETINGS IN BOSTON.

\*\*Spiritual Fraternity."—At first Spiritual Temple,
\*\*Exter and Newbury streets, Sundays at 10% and 7% P.M.,
the continuity of life will be demonstrated through different spiaces of mediumship. Other meetings aunounced from the platform. A. H. Sherman, Seo'y.

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

The Vateran Sulvitualists' Union holds meetings

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremont street, at 7% r.m. All are invited. Eben Cobb. President Mrs. J. S. Boper, Clerk, 87 Hunon Avenue, North

Magle Hall, 616 Washington Street.—Meetings bt 11, 21/2 and 7/2 Sundays. Dr. W. H. Amerige, Conductor. Hiswatha Hall, 241 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—10% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons \$2%. 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. Ers. Gilliland, Conductor.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 r. M. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President. Holls Hall, 789 Washington Street.—Meetings

Good Templars Hall-1 Johnson Avenue, Charlestown Dist.—Bunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman. J. K. D. Conaut's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bos-

Bible Spiritualist Meetings, Odd Ladies' Ball, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-vices 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. Aumission free. L. L. Whitlock, President.

Grand Army Hall, 578 Massachuseits Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

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

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7%. The Home Bostrum, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, Th. Also Conference Meetings at 2% Sundays. BANNER OF LIGHT for sale.

Brightou.—The Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 22 Roster street. D. H. Hall, President.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Sunday, May 29, will go into history among the Spiritualists of this city as an eventful day. Two of the largest audiences of the season were in attendance at our Memorial Day ser vices in the morning Mr. f. A. Wiggin de-livered one of the best audresses that he has given during his engagement. The Ladies' Schubert Quartet rendered patriotic music, much to the pleasure of its listeners. Owing to the length of Mr. Wiggin's address, he gave

In the atternoon the hall was given up to the Lyceum, as it celebrated its memorial session. The platform was beautifully decorated with cut flowers and potted plants, placed there by the children and their friends. Mr. Wiggin was present at this meeting, and presented each member of the Lyceum and the audience with a portrait of himself. He is a great favorite among the children, and they prize his picture very much. They gave him a hearty vote of thanks for his generous kind ness. During the Lyceum session a beautiful gold badge was presented to the Conductor by the Lyceum and his many friends. J. B. Hatch, Sr., Dr. Willis and Hebron Libbey were among the visitors who spoke on this

In the evening standing-room was at a premium, and the annex hall had to be opened long before the time for opening the meeting. Many were turned away for want of room. Post 200 G. A. R. and a Relief Corps were in having been invited by the Managers. This is the first time in the history of Spiritualism in Boston that a G. A. R. Post has been invited to attend a memorial meeting, and it will long be remembered by the old veterans and their wives and friends, many of whom had never witnessed anything of the kind before. They praised Mr. Wiggin, and wanted private sittings with him. Pleasant remarks were also made regarding the other speakers, mediums and music.

The hall was decorated with "Old Glory, and the platform with flowers and a background of the Stars and Stripes. The meet ing opened with "America," sung by a chorus from the Boston Spiritual Lyceum. The Schubert Quartet followed, singing "The Star-Spangled Banner." Mr. Wiggin offered an invocation, followed by the quartet with salection after which Miss Evangeline worth of the dead, and an abiding evidence of their value to their posterity: importance of the home to our nation. She is a young speaker with a pleasant delivery, and the thoughts expressed through her organism are always of an uplitting as well as practical nature. After the quartet sang "Tenting To night," Mr. Wiggin delivered his address, a

synopsis of which is given below:
"Tc-morrow the drum beat will summon the thinning ranks of the Grand Army of the Re public to the sacred duty which they have as sumed. Many a flower is marked to-day as an offering to be laid upon the memorial altar about which the surviving soldiers of the late war gather to honor the memory of their fallen comrades. Only the dust that sunk beneath the sod is perishing -the life that ani mated the body of the true soldier is fitly sym bolized by the beauty and fragrance of the flowers that are offered as a tribute to undy-

ing patriotism. Ine ceremonies of Memorial day teach the new generation, in a striking manner, the importance of the events which resulted in our nation's freedom. It is well that the children should weave the garlands which will deck the graves of fallen heroes, and, while their busy fingers twine the flowers, let them hear the story of those whose life-blood, shed in the holy cause of liberty, has nourished our coun try as the blood of martyrs always nourishes

the life of the cause for which it is shed.

"The observance of Memorial Day perpetu
ates our belief in the justice of the cause, but it does not develop any feeling that shall jeopardize the sense of common humanity and identical interest throughout the length and breadth of our land. It is no funeral service Webster, that popular reader, by special rethat we hold to-day. It is the solemn feast of quest, read "The Dandy Fifth" with such patriotism-a feast of self-sacrifice to be held

with sacred joy. Whatever may have been the object of any man's enlistment, whatever may have been his personal worth, his association with the great host that fought for the cause of liberty gives a national importance to his life. The annual decoration of his grave with the flag of his country and with flowers fresh and rare every instance, and warmly applauded. will be a part of that object lesson by which succeeding generations shall be taught the meaning of war. Though the grave be nameless, if it be known to contain the mortal revision of the succeeding that the succeeding generations shall be taught the with a beautiful operatic song. Miss Wheeler has a high, sweet soprano voice, well cultivated. mains of a patriot soldier, it is a silent teacher of patriotism to all who behold it. The tomb of General Grant, the loved and honored savior of his country, will be regarded with this part of the country as a public and private awe and reverence by millions yet unborn; test medium. but generations hence many a humble grave of men whose personal characteristics are forgotten, for whom kindred hands no longer bring the merit of remembrance, will be re membered and noticed when this day returns. Our Civil War taught us that the martyr spirit

is for all time. 'In the progress of all truth there must often be a strife that makes even those of one's of all strife nobly waged, comes peace at last. The same spirit of sacrifice which led our sol diers to die, must inspire us to live nobly and

truly for our country.
"This day is emphatic in its appeal to all to remember, that only as we accept and advance along the paths truth has appointed, can we hope to unite in indissoluble union the diverse interests and races which constitute this Nation. This day is appointed that we may listen for the open dates.

to the accordant voices which rise from the graves we decorate, and of those who tenderly lay their fragrant wreaths of affection upon them, that what they both thought worthy of dying for, we may at least think worthy of living for.

ing for.
Our honored dead, in this their hour of au dience, plead with us to sink those petty and antagonistic purposes which alienate and divide, and to exait instead those high ideals for which this nation has ever stood, and which are the only warrant of its continuance.

"They gave themselves not to teach us how to fight, but how to keep that divinest gift of God—peace. No grander, no more significant order ever issued from our great commander, than that with which he laid down the weapon of victory, 'let us have peace,' Gen. Grant and his armies contended to the bitter end, and are living now in that fond assurance that the patriotism of this fair Republic will ever be found ready to respond to the bugle call which summons to put down all oppression and wrong. We would be counted in our fields of service, fit comrades of those who in serried ranks went

#### Into the jaws of death,

that the republic might endure. "With the lapse of time the merely personal sense of loss, which at first figures largely, necessarily grows less and less, and if the observance of this day holds its place in the hearts of the people, the element of inspiration will become more and more prominent. are always inspired by ideals. But we ought to be carefulito keep our ideals somewhat tinged with the realization of our own powers, so that

we may draw from them a sense of sympathy.
"We must at least feel that in kind, if not in degree, the achievements and the men whom we idealize are of our own sort, so that we may rationally make them patterns for imitation. In this respect we are fortunate in the facts of this memorial day; for the men who did the deeds and made the sacrifices which we now commemorate were from our midst, of our lineage, and of no uncommon quality. They were the average Americans of their time, from evaluations of their time, fr ery walk in life, from all degrees in the social scale, from every occupation and class known to honest and industrious men. But when the test was made they showed themselves capable of a degree of daring, of discipline and of patriotism which must remain the marvel of the

world. "So it was a priceless contribution which they made. For, as they were not trained to war, and had previously shown no special aptitude for the deeds they were called to do, they are the best assurance of the constant existence in our midst of a capacity for such deeds which will always remain as a safe guarantee of our national strength and permanence. We are not a nation of soldiers, but no nation on earth can more quickly be turned into splendid soldiers, when need arises, than a nation of in telligent freemen. To-day we again tender our congratulations and our gratitude to the survivors of our citizen soldiery. We ask them to show us how to be good citizens in time of peace, as well as brave soldiers in time of war. We are proud to learn from them the great lesson of patriotism. We float the good old flag upon our schoolhouses—the citadels of our liberty and the bulwarks of our safety. As this season comes, our teachers and our children renew the knowledge and the memory of the times that tried men's souls. The old battlesongs of the Republic are again heard; and as the children repeat the words of Lincoln and Grant, of Beecher and Andrew, to their parents and to each other, and with their childish voices pledge their allegiance to the Stars and Stripes, and as we watch your thinning ranks moving about among the thickening graves,

the inspiration cannot all be lost.
"To-day the dead speak from graves leveled by time and those that are fresh with the new-turned earth. They speak from the in stitutions that met us with their help at our birth; they speak from the books we read, and the helps they have left for us in shor, home and field. From graves where we have been to-day with our flowers, our song and our prayer, they speak. It is the voice of our soldier dead that salutes our ear and demands our thought. They speak to us of their fidelity and sacrifice, of their patience and trust-They speak to us of our duty to suffulness. fering Cuba to day. The same fidelity and consecration are demanded of us-to live, toil and die, if need be, for others; to serve the same country, to guard with watchful care our liberty, to demand justice for all. They speak to us of the worth of life, of life as the highest gift of God, a treasure that finds its excellence in the nobility of character, in the consecration to some unselfish end.

"We make this hour a worthy memorial by our obedience to their call. Make this call of our heroic dead the ideal of the schoolroom,

Still dear to our hearts is the flag of our nation, As proudly we watch it unfurl to the bre-ze; How gladly we welcome, with loyal devotion, Our royal old Banner affoat on the seas! For does it not stand for the rights of all people? Its honorable conquests our patriot pride;

Tis honored on mountain-crest, ocean and steeple.

This flag for whose safety our brothers have died. But dearer than this is the Cause Universal, Including our kindred of every tongue. Ring out the tidings in ceaseless rehearsal,

For this is the dawn of which poets have sung! Oh! Columbia, Columbia, bright star of the ocean! Our nope of the future, dear land of the brave; Far, far through the darkness of feudal dominion May thy lustre gleam, to awaken and save. Lead valiantly on in the new dispensation, Thy sons and thy daughters a protherhood band;

hine forth in thy spiendor to guide every nation, Till they one and all, for true brotherhood stand. Lo, this is thy birthright, thou leader of national For in this is blended the bravest and best; Thy greatness can triumph o'er race limitations; Humanity's weal is thy children's behest. O victors triumphant o'er greed and oppression!
O noble and true, who the victory hath won

O'er selfishness, which is the cause of dissension, And all of life's bitterness, under the sun. May we who stand firm for humanity's freedom, For justice to all, and debasing of none; Search deep in ourselves, that no traitorous phantom Of separate interest shall wrong any one; For have we not pledged to assist one another, To stand hand-in-hand, to one purpose allied, To practice the lesson of love to our brother,

In truth to the cause for which saviors have died." At the close of his address Miss Lucette effect that she received thundering applause, and it was some minutes before quiet was restored to allow Miss Webster to thank her audience, and beg to be excused from another selection on account of the length of the program. The quartet sang another selection, after which Mr. Wiggin was blindfolded, and gave many ballot tests, which were correct in

Mrs. Mabel Witham was the last upon the program, and gave test after test, which were recognized. Mrs. Witham is well known in

Mr. Wiggin closed the meeting with a benediction, and the large audience left the hall, the dying tones of the sweet music furnished by the quartet still ringing in their ears. All were well pleased that they had been privi-leged to attend this meeting, but sorry that it

was the last of the season. The season has been a success, much of which is due to the kindness of the BANNER own household his bitterest enemies. But out of LIGHT, for which this society returns its

hearty thanks. This society will open its meetings in Berkeley Hall on the first Sunday in October, with W. C. Bowman of California. The following speakers have been engaged for next season: W. C. Bowman, W. M. Lockwood, Mrs. A. E. Sheets, Oscar A. Edgerly, H. D. Barrett, Dr. G. A. Fuller. The Committee is making arrangements for other speakers and mediums

THE HELPING HAND SOCIETY-Mrs. Grace Cobb Crawford, Bec'y, writes-met as usual in Gould Hall, Wednesday, May 25. Business meeting at 4 o'clock, Mrs. C. L. Hatch in the chair. The election of officers for the ensuing year resulted as follows: President, Mrs. C L. Hatch; First Vice President, Mrs. A. S. Waternouse; Second Vice President, Mrs. Mattle Chamberlain; Tressurer, Mrs. S. Piper; Secretary, Mrs. Grace Cobb-Crawford. At 6 o'clock supper was served.

In the evening the memorial services were

In the evening the memorial services were opened with a plano solo by Miss Sloane, after which Miss Webster rendered the Lord's Prayer. Mrs. Waterhouse, newly elected First Vice-President of the society, was the first speaker; Mrs. N. J. Willis followed with her usual interesting remarks; Miss Etta Willis then gave an original poem, and Dr. C. H.

Harding added a few thoughts.

We were nex, favored with a descriptive murical piece, entitled "Rememberthe Maine," by E. W Hatch and Charlie Hatch. Mr. J. B. Hatch, Sr., spoke in a patriotic vein. He was thankful he had lived to see the day that the blue and grey were united. Other speakers were Dr. Dean Clarke, Mrs. C. P. Pratt. Mrs. Hattie Mason, Mr. Elmer Packard and Mr. E. L. Allen.

It was voted that the Helping Hand Society send a letter of love and good-will to Mr. and Mrs. Longley, who have so faithfully served the society as former members. The meeting closed with the singing of "America."

BOSTON SPIRITUAL LYCEUM.-A. Clarence Armstrong, Clerk, writes: Sunday afternoon, May 29, this Lyoeum held Memorial services in Berkeley Hall. There were flowers in profusion, and the hall and platform were very tastefully decorated with American flag. "What Significance Has the Stars and Stripes in Our Lyceum?" was the question, and it brought out a large number of interesting answers from the children. Master Charlie Hatch said: "The Stars and Stripes denotes unity, equality and freedom, the principles of our Lyceum." Many others voiced similar sentiments. Mr. Edward W. and Charles L. E. Hatch rendered a selection on violin and piano, composed by our musical director, Mr. Fred H. Watson, entitled "Remember the Maine," that was enthusiastically received. The grand march was interrupted by Miss Jessica R. Ellsworth coming to the platform, and, in behalf of the Lyceum scholars, prein Our Lyceum?" was the question, and it and, in behalf of the Lyceum scholars, presenting the Conductor, Mr. J. B. Hatch, Jr., with a handsome badge. Mr. Hatch was thoroughly surprised, but thanked all for the expression of loyalty and appreciation. Little Maud Armstrong, Alice Hatch and Harry Gilmore Greene gave recitations; Master Rupert Davis sang; recitations, Martha Mackenzie and Carl Leo Root; song, Esther Mabel Botts; recitation, Willie Sheldon; poem (original), Edward W. Hatch; remarks, R. F. Churchili; remarks and poem, N. B. Austin; vocal duet, Mrs. Carrie L. Hatch and Edward W. Hatch; remarks, A. P. Blinn, E. B. Packard, J. B. Hatch, Sr., Mrs. Hattie C. Mason and F. A. Wiggin. The Clerk read a letter from Harrison D. Barrett, who regrected his inability to be present. Dr. Willis of Fitchburg made remarks. Hebron Libbey noted the progress made in the Lyceum. Portraits of Mr. Wiggin were distributed as souvenirs of the occasion.

THE CHILDREN'S PROGRESSIVE LYCEUM NO. .-Charles B. Yeaton, Sec'y, writes: The Lyceum held a special service in commemoration of Memorial Day, Sunday, May 29, exercises beginning at 10:45 A.M. and lasting until 3 P.M. The platform was artistically decorated with flowers and flags. A very large number was in attendance, every seat being taken. The subject of the lesson was "Memorial Day." After the lessons, ninety children participated in the banner march, which ended with the singing of "America." The remainder of the day was devoted to recitations, songs, remarks, etc., as follows: Recitations, songs, remarks, etc., as follows: Recitations—Winnie Jameson, "Going to Church"; Silas Jameson, "Old Glory"; Israel Neuhoff, "Free Americans"; song, Francis Peters, "Snow Drops"; recitations—Iona Stillings, "For Decoration Day"; Annie Jameson, "A Curl." We were then tavoied with a poem by Mrs. M. S Sanger of Waltham, which was written especially for the occasion. Song Ethel Jameson, "When my Mother is Dead and Gone": recitations, Annie Borden, "The Ship's Colors"; Lizzie Gailey, "Decoration Day"; song, Leo Hanson, "Old, and Only in the Way"; recitations, Harry Neuhoff, "Memory Gem"; Blanch Wilson, "The Soldier's Grave." Mrs. Sarah A. Byrnes then addressed the au-

dience, saying, in part, that we were here not only in memory of the dead soldiers, but of all our friends who have passed to higher life. We decorate their graves with flowers because they are symbolic emblems of life; also Nature' emblems of high and holy things. Let us daily send out pure thoughts and aspirations to benefit humanity. She said that the Lyceum was not only to teach sentiments of Spiritualism, but its fundamental principles. She closed by asking all to so live that they may make the world better. Song, Harold Leslie; poem, Mrs. M. A. Brown; recitation, Theresa Lovett; "A Beautiful World Near By." Mrs. Emma Boomer of the Brockton Lyceum made interesting remarks. Recitations—Miss Florence Knowles, "Recompense"; Lottie Weston, "My I ling's Shoes"; piano solo, Lilian Golds ein

Dr. Willis made a brief address, and delivered a message of welcome from a spirit member; song by Louise Horner; recitation, Louise Leavitt, "The American Flag"; piano solo, Miss Holbrook; Mr. Benj. Austin made a brief address, closing with the poem, "A Dying Soldier." We were then favored with a song by "Little Eddie," "The loved ones passed away, and, by request, "Tiny Hands"; reading by Miss Della Sawyer; song, Mrs. E. Olive Sharp. Mr. Stedman then talked to the children, using Bible stories for illustration; Mrs. Etta Willis recited a poem.

Mrs. W. S. Butler said that to day closed the Lyceum season, but that it would reopen the first Sunday in October, and that she not only wished to see all of the old members with us a ain, but wanted ail present to join us, whether Spiritualists or not. She called for a vote of thanks to be tendered Mrs. David Adams for the flowers she had sent; Assistant Guardian Mrs. S. E. Jones spoke briefly to the children, thanking them for their efforts the past season; Conductor Mrs. M. A. Brown expressed her appreciation for the attendance and cooperation of the children, and gave them a cordial welcome to join us next season.

June 7'a Strawberry Festival and dance will be given in Red Men's Hall for the benefit of the Lyceum. June 13 the Lyceum will hold its annual picnic; tickets for sale at Mrs. Butler's office, 178 Tremont street. A general invitation is extended to all friends to join us.

THE CAMBRIDGE INDUSTRIAL SCCIETY OF SPIRITUALISTS-L. E. Keith, Clerk, writesheld its memorial service Wednesday, May 25. The hall decorations were modest, though very appropriate for the day. The business meeting was conducted as usual in the afternoon, Mrs. J. S. Soper, President, in the chair. Supper served at 6:30. Evening's entertainment opened with song service; patriotic selection, Mrs. Wellington; Master Claud Ketchum read the "National Banner," and in responding to an encore, read "There's Room at the Top," to the delight of the audience, after which Miss Susie C. Clark addressed the meeting at length. Her soul-stirring words will be long remembembered. H. D. Simons read a selection writ ten by Lizzie Doten; Mrs. Cunningham gave tests, which were well received; "The Storm," by request, was played by Miss Clark, who very kindly responded to an encore; Mr. De Bos kindly responded to an encore; Mr. De Bos spoke encouragingly, advising us to live above the degradations of earth, and more in the spirit-realm; Mr. Simons was called the second time, and read "The Spirit-Teacher on a Thanksgiving," which was received with great applause; Mrs. Wellington sang "The Star Spangled Banner," and as an encore, "God Bless the Soldiers," by Charlotte W. Hawse. Miss Etta Willis read an original poem, "Symbol of the Rainbow" (which will appear in a later issue of The BANNER) and as an in a later issue of THE BANNER), and as an encore read "Ode to the Flag," also original singing by the congregation, accompanied by Miss Came, pianist, preceded an address by Mrs. N. J. Willis, who spoke very feelingly of

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two who had passed out of our ranks since last Memorial Day, though both were with us in spirit; also gave the society words of encouragement, bidding all to press forward and win what is always in store for the faithful: a song by the audience; and the benediction by Mrs. Willis closed the services, which were the last of the season. We cordially thank all who took part in the exercises, which made our memorial so very pleasant.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Mrs. Carrie L. Hatch, Sec'y, writesmet as usual at 241 Tremont street, Friday, met as usual at 241 Tremont street, Friday, May 27, with Mrs. Mattie E. A. Allbe, President, in the chair. This was the last meeting of the season, and was a very enjoyable one. We had for talent the following: Music by Miss Gertrude Sloane; remarks, Mrs. Waterhouse, Miss Lizzie Harlow, J. B. Hatoh, Sr., Charles H. Harding, Messrs. Churchill, Burrill, Butterfield, Bradshaw, J. B. Hatch, Jr.; tests, Mrs. Hattie C. Mason and Mrs. Lizzie Schackley; Edward W. and Charles L. C. Hatch furnished music. We hope to meet all the friends when we open in the fail.

FIRST SPIRITUAL TEMPLE—Exeter and Newbury streets .- A correspondent writes: Sunday, May 29, W. J. Colville conducted memorial services from 2:30 till 4:30 P.M. The platform was decorated with a profusion of flowers, and the entire exercises were in com-plete accord with the spirit of the occasion. The discourse contained glowing tributes to Gladstone and to Bellamy, and spoke very sympathetically of the work of many illustrious workers for humanity, including the eminent Italian reformer, Savonarola, who four hundred years ago spoke for purity and freedom in the midst of tyranny and corruption.
The concluding poem ended with a touching tribute to those "household angels," who, though unknown to public fame, have done no less a service to the cause of human emancination and elevation than those world-re nowned ones whose path has lain before the public eye. This service ended W. J. Colville's very successful season at the Temple.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-Ella C. Wadsworth, Sec'y, writesmet in Dwight Hall as usual Thursday afternoon and evening, May 26. Business meeting called to order by the President, Mrs. M. A. Brown, at 50'clock. The Ladies' Lyceum Union extended an invitation to this society to join them on a picnic June 18 at New Downer's Landing. It was voted that we accept the kind invitation. Supper served at 6:30.

The entertainment for the evening was music and dancing, which continued until about 10:45. This was the last meeting of the season, and we adjourned until the first Thursday in October. Meetings the coming year are to be held in Dwight Hall.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning, May 29, Memorial services opened with singing and prayer. Conference meeting and circle conducted by Mrs. Wilkinson, assisted by Dr. Hall and Mrs. Wadsworth; remarks, Messrs. De Bos, Cowan, Newhall, Hall, Clark, Blackden and W. H. Sanders.

Afternoon meeting opened with singing and nvocation. Chapman of Brighton, Mesdames Nutter, Weston and Wilkinson.

At the evening Memorial services Mr. Hill delivered the opening address: Mr. Baxter, Mesdames Kibble, S. C. Cuningham and Wil kinson took part.

BANNER OF LIGHT for sale Thursdays and

THE BOSTON PSYCHIC CONFERENCE-L. L. Whitlock, President-A correspondent writes: The subject for Sunday, May 29, was: "Black and White Magic, or, Good and Bad Influences." Jas. F. Morton, Jr., delivered an interesting lecture, followed by Mrs. Dr. F. J. Miller, who has just returned from Florida; ilso Mrs. Wines, Mr. David Taylor and others.

Next Sunday Mrs. Dr. F. J. Miller will lecture on "Psychic Power."

A whist party next Thursday evening at Red Men's Building, 514 Tremont street, corner Dwight. Fifteen cents.

HOME ROSTRUM, 21 Soley street, Charlestown. -W. H. R. writes: May 29 meeting opened with singing of memorial airs, Mrs. Armstrong, organist, and a brother from Malden, cornetist. Invocation, S. V. B. Brown of Trinidad, Col.; poem, Mrs. Moody; remarks, Dr. Willis of Fitchburg; poem, Mrs. Whittier of Melrose; tests, Mrs. Clara L. Fagan of Malden, Mrs. M. J. C. Boyden of Somerville, Mr. Quimby, Mrs. Mcody; Dr. Willis answered mental questions. These meetings will continue, but under new management.

BRIGHTON.-D. H. Hall, President, writes: The Spiritual Progress Society meetings of Friday and Sunday evenings are well attended. Mr. D. S. Clark and Mrs. U. H. Tracy have been with us, and their work was fully appre-

Wednesday evening, June 8, we will have speaking, tests and manifestations. Sunday evenings, speaking, readings and tests. Good mediums at each meeting.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST .- F. W. Peak writes: Sun day, May 29, meeting opened at 7:45 P. M., with service of song, led by F. W. Peak, assisted by Prof. Rimbach, cornetist; invocation, Mrs. E. J. Peak, Conductor, followed with remarks by the control of our late Mrs. May Clapp, who read every article on the table, giving accurate delineations. Mesers. Clark, Stedman and Mr. and Mrs. McLain were with us during the week.

ODD LADIES' HALL, 446 TREMONT STREET.-A correspondent writes: Morning circle and afternoon meeting opened with prayer by Mr. Arnaud. Those taking part through the day were Mesdames Bird, Ratzell, Healey, Lewis, Guiterrez, Blodget, Davis, little Miss Ratzell, and Messrs Robertson, Webster, Turner, Co hen, Ibell and Stedman. BANNER OF LIGHT sold at the door.

#### ILLINOIS.

CHICAGO.-J. C. F. Grumbine writes tha The First Society of Rosicrucians will meet every Sunday in June and July, at 11 A. M. and 8 P. M., in the hall at 508 LeMoyne Block, 40 East Randolph street. Mr. Grumbine will lecture, and a medium from California will give clairvoyant and psychical phenomena.

#### For Nervous Exhaustion

Use Horsford's Acid Phosphate. Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

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

#### MEETINGS IN MASSACHUSETTS.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block-N. B. P. writes: Sunday, May 29, the day was devoted to the in-Sunday, May 29, the day was devoted to the interests of Miss Amanda Bailey, our Musical Director, it being her Annual Benefit. At 2:30 P. M., a conference was held, and quite a number of our home talent made remarks pertinent to the occasion. Mrs. Hannah A. Baker opened the meeting with an invocation, and made a very pleasing address. Remarks were made as follows: Mr. Wm. A. Peterson, Geo. W. Moreland, Prof. C. H. Webber, Miss Amanda Bailey, Mrs. Wardwell, Mrs. Gardiner; songs, Miss Stevens, Miss Shinn; remarks, Mrs. Shinn. Mrs. Shinn.

At 7:30 P. M. Miss Bailey gave a concert, consisting of a musical and literary entertainment: Mr. James Faxon, cornet solo, "Roll Call of the Victoria"; Mrs. Choate soloist, "Oh! Come Where the Lillies Bloom"; "Wounded Soldier," Mrs. Hall and Mr. Kenney; remarks, Mrs. Sarah A. Byrnes and Mrs. Maggie S. Butler, both of Boston; song, "The Flag Without a Stain," by the quartet; dialogue, Miss Flossie Libby, Miss Lydia and Edith Stevens, Bertha Beals and Mamie Call; recitations, "The Flag," Georgie Frost, "The Polish Boy," Eddie James; song, Lydia Stevens; recitation, Prof. C. H. Webber, entitled, "5 Collect Street"; song, Dr. Wardwell of Beverley, Miss Bailey, "The Whip poor will"; "The Flag that has Waved a Thousand Years," duet, Kenney and Davis; recitation, C. H. Webber; dialogue, Misses Bessie and Mattie Chase; song, Miss Bailey, by request, "The Old Maid"; song, quartet, entitled, "Blue and Gray," The concert passed off very pleasantly, and was much enjoyed, and netted a snug little sum for our worthy and much-respected sister in the faith. Miss Amanda Bailey.

BANNER OF LIGHT for sale, and subscriptions taken: annually, \$2.00; semiannually At 7:30 P. M. Miss Bailey gave a concert, con-BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly.

LYNN SPIRITUALISTS' ASSOCIATION, CADET HALL-J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: Interested audiences Averill, Sec'y, writes: Interested audiences were in attendance on May 29, to listen to eloquent addresses by Miss Lizzie Harlow, of Haydenville; musical exercises, Mrs. Wentworth, Mrs. Cross and Mr. Thomas, with singing conducted by President Kelty. Supper was served in the hall to a large number. This is the last meeting of the season with this society. We find ourselves in a very prosperous ety. We find ourselves in a very prosperous and harmonious condition, having had the most prosperous season of any since the organization of the society; paying all expenses, and having a goodly amount in the treasury to start with another season. We shall resume meetings the first Sunday in October, with

Miss Blanche Brainerd speaker for that day. Lynn. - Geo. L. Baker, Manager, writes: The Independent Spiritualist Circle held its regular meetings Friday afternoon and evening, at 33 Summer street. Mrs. Effie I. Web-ster was the speaker and test medium of the day. J. S. Scarlett will be with the society June 12 and 19.

UPPER SWAMPSCOTT, MOWERLAND PARK, CAMP PROGRESS.-N. B. P. Writes: Sunday, June 5, we shall open this celebrated grove, Mediums who took part: Mrs. and begin holding our meetings which thousands have enjoyed so much in the past. We have secured the following talent for that occasion: Miss Lizzie Harlow of Haydensville, Mrs. A. J. Pettingill and Mrs. Abby N. Burnham of Malden, Mrs. Annie E. Cunningham of Boston. We have made some improvement in our seating capacity, and hope we shall be able to accommodate all who may wish to come to Mowerland Park, for it is a lovely spot, and we intend to make this the best camping-ground in Eastern Massachusetts. If you have never visited our grove, come and see for yourself, and give us your unbiased opinion.

MALDEN. - Mrs. Rebecca Morton, Sec'y, writes: Special memorial services closed the meetings for the season at Deliberative Hall, Malden, Sunday. The following program was carried out with great credit to all: Memorial address by the President, Mrs. Emma Whittier; songs, Miss Dollie Sturtevant, Melrose; harp and violin, Mr. and Mrs. Barber; address and recitations, "Somebody's Darling," with
"War Memories," by Mrs. Scott, an aged
nurse in the late rebellion; readings, memorial
selections, J. R. Snow; address and appropriate selections, Mrs. M. A. Moody of Charlestown; messages from spirit-friends, Mrs. Clara L. Fagan, Mrs. Simpson of Cambridge, and a lady from Somerville; closing with musical selections and patriotic songs, Mr. and Mrs.

WALTHAM.-Mrs. Sanger writes: We held the last meeting of the season on May 29. Our speaker was Mrs. A. J. Pettengill. A large audience greeted her, for she is a great favorite here. The advice she gives in her readings is most helpful. She will open for us in October.

FITCHBURG.-C. L. Fox, President, writes: Professor and Mrs. J. W. Kenyon of Cambridgeport spoke for the First Spiritualist Society Sunday, May 29. Subjects of discourses: "As a Man Thinketh, so He Is," "Spiritualism and Christianity." Tests given by Mrs. J. W. Kenyon were duly recognized. Special hall meetings will continue through June.

#### MAINE.

PORTLAND.-Mrs. M. A. Brackett writes: Sunday, May 29, we had as speaker at Orient Hall, Miss Jennie Rhind of Boston, who filled her engagement satisfactorily.

June 5. Mr. Scarlett will be with the Society. Nellie F. Burbeck and C. Fannie Allyn will follow in **o**rder.

# BABY'S Terrible

My baby suffered from terrible Eczema. Doctor and every remedy tried, to no account. He cried all the time and his face was like raw meat. I had to carry him on a pillow, and was fairly discouraged. I used half a box of CUTICURA (ointment) and CUTICURA SOAP, and in one week my baby was entirely cured. To-day his skin is as smooth as silk. Mrs. J. C. FREESE, 360 S. 1st st., Brooklyn, N.Y.

SPEEDY CURE TREATMENT FOR SKIN-TORTURED BABIES, - Warm baths with CUTICURA BOAP, and gentle intings with Curicura, greatest of skin cures. Sold throughout the world. Potter Drug and Chem. Corp., Props., Boston. How to Cure Baby's Eczema, free.