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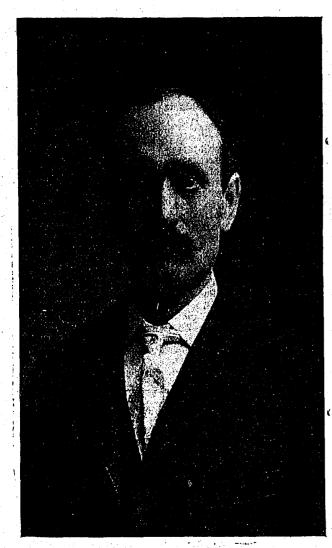
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NO. 15.

#### **GREAT INTERNATIONAL JUBILEE!**

#### The Semi-Centennial of Modern Spiritualism.

Fifty Years of Progress Celebrated at Rochester, N. Y., May 25 to June 1, 1898, S. E. 51, Under the Auspices of the National Spiritualists' Association of the United States.



FRANK WALKER, GENERAL MANAGER,

At the close of the first half century of the spiritual era it would have been strange indeed Modern Spiritualism is so comparatively ref we had not paused to gather up our scattered cent, its strength is manifest in the fact that spiritual era it would have been strange indeed forces, inspect the army of workers, hear their it was able to fill the big theatre, in the kind reports, and send them forth again with a welldefined plan of action for the next fifty years. Many traitors have been discovered, and our defeats in the past have been due to their presence in our ranks. Our worthy generals and soldiers have suffered in consequence, and the whole movement has been sadly retarded. If we would now proceed to victory, all true patriots should enlist in the army of Progress, over which waves the beautiful white banner, upon which is written in letters of gold the simple yet comprehensive motto and rallying ory, TRUTH. The standard bearer Courage must ever hold this flag aloft, while the generals, Love, Hope, Charity, and, above all, Hon-at the rear; on one side was the Union Jack, and Labor abould receive the unswerving al-and on the other the emblem of Cuba. The est Labor, should receive the unswerving allegiance of their soldiers.

The National Spiritualists' Association felt the necessity of unified action, and sent out the call which resulted in the greatest event of Modern Spiritualism—the Rochester Jubilee. As the general manager, Mr. Frank Walker, has so often said, our people failed to recognize that this was something more than a big mass

meeting, and did not respond as they should. Hence through their lack of interest in their own religion, their own philosophy, their own science, Spiritualism, they have lost an opportunity to show the world all that move ment implies. True, spiritually and psychically this has been the event of the age, but financially and numerically it is a reproach to those who have been unable to sink self and local interests sufficiently to comprehend the farreaching effect that such an occasion might coming from all parts of our country, for the have. Instead they have preferred to eat their purpose of celebrating the semi centennial of small fruit, seeds and all, rather than plant the seeds and reap a greater harvest in the not far distant future.

However, the aims and objects of this celebration have not been defeated. The event will go down into history, as well as the names of the General Manager, and those who have sought to make it a success.

The Art Department, under the management of W. H. Bach, was a splendid success. The Young People's Department, of which I. C. I. Evans was efficient conductor, has resulted in a national organization, which will be similar to the Young People's Christian Endeavor, and a big mass meeting to be held in Chicago in the near future is now talked of. The Lyceum movement has received a new impetus, although through a misunderstanding it was not made the prominent feature that was at first intended. Unavoidable circumstances made it impossible for J. B. Hatch, Jr., to attend, but he has not been idle. He sent on reports and instructions to Mrs. Mattie E. Hul', who worked most faithfully to create an interest in this important movement. The Na tional Lyceum Association, formed at Wash ington in October, is preparing to do a great work in this direction, and at the Sixth Annual Convention to be held in Washington this coming fall, the children will receive an unusual share of attention.

The foreign correspondence obtained by the manager of that department, Dr. Fred L. H. manager of that department, Dr. Fred L. H. tions held at that time in the presence of some Willis, was one of the leading features of the of our best and most reliable citizens, and the ble and instructive.

For once, at least, the Spiritualists had no occasion to be ashamed of their music. Prof. E. Adolf Whitelaw had this in charge, and furnished some of the finest talent in the

The large Lyceum Theatre and Fitzhugh Hall and hotel parlors were kept in con-stant use, and the attendance was large brainiest men and women.

enough to call forth the following comment from the local press: "Though the birth of of talent it presents, and the class of people who are attracted to the meetings. Its representatives are legion, and they have assembled from all parts of the country and thei world to participate in the Jubilee."

Considering the large amount of space necessarily given to war news at the present time, the l cal papers gave wonderfully lengthy reports of the proceedings. Cuts of all the prominent managers and workers were printed, the most courteous references were made, and excerpts of many speeches given."

First Day.

Wednesday, May 25, at 2 P. M., Mr. Walker called the first meeting to order in the Lyceum Theatre. The decorations of the stage consisted of the Star and Stripes gracefully looped exercises were of a preliminary character, a prelude, as it were, of the convention, and the musical program alone was well worth hearing. It opened with the Tannhauser Overture the Lyceum Orchestia, with E. Adolf Whitelaw directing. F. llowing this was a jubilate chorus by the congregation and or chestia. An impressive and lengthy invocation was pronounced by Mis. Elizabeth Lowe Watson of California, after which the orchestra played another selection, and Mrs. Giles of Rochester sang the soprano solo, "The Lord is My Light," by Maish. Mayor Warner was next introduced by Mr. Walker, with a few appropriate words, when the Mayor extended to the gathered Spiritualists a very warm weicome to the city.

In substance the speaker said: "Ladies and gentlemen: You gather in our city tc-day, the origin of Modern Spiritualism, which occurred on March 31, 1848, at Hydesville, near Newark, N. Y. From to-day to June 1 will be held a fitting Jubilee, under the auspices of the National Spiritualists' Association of the United States, and it is evident that a large number of persons interested in the cause of Spiritualism will be present and assist in making this gathering a complete success.

"Rochester was undoubtedly selected as the place for holding this Jubilee for the reason that it was to residence of John D. Fox and his family. From our city they moved to Hydesville in the fall of 1847, and there rented a house on Dec. 11, 1847, in which on March 31, 1848, occurred the first rappings in response to Catherine Fox, one of the daughters of John D. Fox. Soon after, the family returned to Rochester to live. The history of Spiritualism from that day for several years, under the name of the Rochester Rappings, is very in

"It was in this city that Modern Spiritualism assumed its present form." A full and accurate account of Spiritualism in the city of Rochester was prepared some time ago by Mr. R. D. Jones, one of our prominent citizens, and can be found in one of our local histories.

"I will not detain you by any extended remarks upon this subject, or go into the details of the numerous public meetings which were held in 1848 and 1849, and the public investiga-Willis, was one of the leading teatures of the Jubilee. Dr. Willis labored earnestly to make this portion of the program a success, the part as to whether a deception was being practiced pers and letters received from other countries and letters received from other countries. Numerous public meetings were held in our city, and a great deal of excitement was caused thereby; but this is a matter of history, interesting, no doubt, to us all, and well known to each of you.

Spiritualism, since 1848, has been introduced in almost every country, until at the present time it numbers several millions of people, embracing a large number of the brightest and

"We are exceedingly well pleased that your association saw fit to select our beautiful city as the place for holding your Semi-Centennial Jubilee. It is with a great deal of pleasure that I extend to each and every one of you a hearty and cerdial welcome to our city. What we desire is that you make yourselves thoroughly at home during your visit with us, and we hope that your stay will be made so pleasant and agreeable that you will carry away with you rleasant recollections of our city and your visit here."

the meeting closed with the singing of "America" by the audience antity interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience and the evening was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program was rend-dered at the Lyceum Theatre in the evening.

The response to the Mayor's cordial welcome was made by Harrison D. Barrett, President of the National Spiritualists' Association, and

of the National Spiritualists' Associatior, and editor of the Banner of Light. Says the Rochester Democrat and Chronicle, "Mr. Bar rett is an eloquent speaker, his words flow rapidly and easily, and he held his listeners intensely interested." He said in part:

"It is with great pleasure that I am privileged to come before you this afternoon to respond to the words of greeting from the chief magistrate of this great city of the Empire State. The welcome of the day, giving us the freedom of this proud city, has stirred in us a kindly feeling, and shows there is no North, no South, no East, no West, but that we have one common country, and one people for one spirit mon country, and one people for one spirit home. The welcome to this city has also brought home a welcome given us fifty years ago, when our friends came here to accept the ago, when our friends came here to accept the welcome which his honor referred to. Does it not prove that we have returned with flags and banners flying? We will accept your kind offer. we will enjoy your be utiful city, your fine buildings, your broad streets and your magnificent parks, we will be at home among you in a common brotherhood. On this city at the present hour is centered the thought of Spiritualists the world over. The difference of thought that is apparent to day, as compared with that which existed fifty years ago, shows that thought moves along evolutionary lines. Spiritualism tc-day teaches us that we are

Spiritualism tc-day teaches us that we are one common people bound for one common immortality. The old cycle of the past fifty years closed in March of the present year. It witnessed the birth and development of Modorn Spiritualism. The pay cycle of the payt ern Spiritualism. The new cycle of the next fifty years should mark still greater advances." The speaker then launched into a brilliant

The speaker then launched into a brilliant forecast of the coming progress of Modern Spiritualism. It should teach mankind that instead of electing to legislative halls men who were chosen simply because of their wealth, men should be selected for office because of their sense of justice and truth and the love of their fellowmen.

Spiritualists were urged to record them.

Spiritualists were urged to record them-selves as opposed to the needless shedding of selves as opposed to the needless shedding of human blood—the present war for the freedom of Cuba was pronounced a righteous war—but as engaged in that larger, grat der warfare for the recognition of the universal brotherhood of many mediums who say: When I can get up and speak like Mrs. Richmond, or Mrs. So and-so, I will begin to do some good for the Cause.' My friends, it is not the speaking but the living that Spiritualism needs." The speaker related a story to illustrate the point of many mediums who say: When I can get up and speak like Mrs. Richmond, or the cause of the cause

ical monopoly; against the violation of the audience more than harangues of others. laws of health by the practice of vaccination, which filled the bodies of men with poison in order that other men might fill their pockets.

The speaker boldly arrayed Spiritualists or the side of that other reform movement which began about fifty years ago, the enfranchisc-ment of women at the ballot-box. In all these movements of progress and enlightened devel opment Spiritualists are to set the example by living a life of pure desire and earnest purpose to do good. To be good and to do good should be the watchword of the spiritualistic faith.

After the President's address, the audience was privileged to listen to Harry E. Arnold, the noted pianist, who rendered a Fantasie Caprice by Louschhorn. Mr. Arnold has a light, smooth touch, and he plays with rare expression and gives his music soul. His play-ing was a delight to all who heard him. He was followed by E. Adolf Whitelaw of New York, who was the musical director all zourka de Concert" by Musin, and responded to an encore with Schubert's "Serenade."

The next number upon the program was an address by Frank Walker, the General Man ager, who made the Jubilee presentation. As have attained the ability to heed the com the one who had the great honor to arrange mand, 'Man, know thyself.'" for the meeting, he extended to the Spiritualists a hearty welcome. He said it had been no easy work to prepare for it, and he felt very grateful for those who had assembled there. for it seemed auspicious to see so large a gathering.

"After listening to the preceding words, I wish I had the inspiration of a Barrett, but I am only a plain business man, and I have planned to make this meeting as fine as any-thing ever given anywhere of the kind. Had there been more funds, there would have been a greater and grander display." The speaker referred to plans they would like to have car ried out, had it been possible, and then he read a letter from one whose name is known the world over among all Spiritualists, and the world generally, from a man who, though he may have faults, stands to-day as one of the world's greatest lights-Andrew Jackson

Davis.
Mr. Walker then thanked specifically and separately all those who have assisted him in his work to make the Jubilee a success, and then he formally turned the meeting over to the national president, Mr. Barrett. Mr. Barrett formally accepted, and deviated

somewhat from the program by introducing the representative of the British National Spiritualist Association, J. J. Morse, of Lon don, England.

Mr. Morse said: "I have come a long way but the distance has been wiped out, the perils of the deep forgotten, and I rejoice to be with my brothers and sisters of America under the Stars and Stripes. I have reason to be proud to be born in time to be a Spiritualist. I am also proud to say that I have made four visits to this great and glorious country. I am proud to be an Englishman, as every Englishman should be, but I am also proud to wear the Stars and Stripes over my heart. I am the fortunate representative of the Spir-itualists across the sea, and I bear the credentials of that society, among which I am proudest of the resolution passed in Manchester on Good Friday, when we cel-ebrated the fiftieth auniversary. It was passed and indorsed, and I was asked to bear to the friends in Rochester our greetings. No city ever took a nobler revenge for a mistaken policy than your mayor has extended us to-day in his hearty welcome. Our people are one with you; they have the same desire to uplift humanity." The speaker then told of the honor in which the Stars and Stripes are held in England, which aroused great enthusiasm. in England, which aroused great enthusiasm.
Mr. Arnold favored the audience with another solo, and the "Ode to the Jubilee" was read by its author, Mrs. Cora L. V. Richmond, Vice-President of the National Spiritualists' Association, of Washington, D. C. A medley of national airs, ending with the "Star-Spangled Banner," brought the audience to its feet, and

was 'enthusiastic. The program began with a selection by the Central Church Quartet, "Remember Now Thy Creator." The invocation, by George P. Colby of Floride, followed. Mrs. Giles of Rochester, sang a soprano solo, preceding the address of the everyong by Mrs. Carrie E. S. Twing of ing by Mrs. Carrie E. S. Twing, of Westfield, N. Y.

"I was much impressed," she said, "with the reception with which Rochester greeted the Spiritualists. Effect recept and the Spiritualists.

itualists. Fifty years ago they were step-fathered and step-moth-ered here, but now they are faered here, but now they are fathered and mothered, and Rochetter claimed as the home of the sect. Fifty years! What changes have been wrought and what progress has been made since, in the little cottage of the Fox sisters at Hydesville, those tiny raps sounced the notes of inspiration which have echoed down the years, and can still be heard.

"Some years ago the great Niagara caused those living within sound of the roar of its waters

in sound of the roar of its waters to awake, not because of its noise, but because of its noise, but because of its noise, but because of its silence. It stoppedin its mad rush, and for hours was still; stopped by an ice gorge, above the rocky fall.

"Spiritualism has come to stay. It will go on and on forever, and no ice gorge can stop it. Fifty, ears hence we shall be able to look back upon it from a standpoint as far adv

upon it from a standpoint as far advanced from the present as the present is from the past. There will be great strides in the spiritual education of the world, and things will come to pass that we dream not of now, but people have to have their wonder bumps rubbed oc

power of a good lite.
"We have so many mediums who say: 'When that of a woman who could not tell what A protest was made against capital punish liquor had done in her family because of an ment; against legislation that restricted the impediment in her speech, but who sat down

"We have a place for every worker," con tinued Mrs. Twing, "Perhaps it is right in the home circle that she can do the most good. Not always on the highest mountains, in the grand mansions, but down in the valley, in the cottages, as well as in the palaces, Spiritualism can make you better and nobler human beings on this earth."

Mrs. Giles and J. M. Hayes of Rochester rendered a duet, and were followed by Oscar A. Edgerly of Newburyport, Mass., well known as a speaker. His manner of speaking held the closest attention of the audience for the few moments that he talked.

He dwelt on the great educational force which Spiritualism is employing in its crusade, and outlined the way in which the world would eventually become better enlightened and broader in its views, through the understanding of the mysteries of psychology and the higher sciences. In like manner, charity through the convention, in a yiolin solo, which and philanthropy would increase, and tyranny also was an artistic effort. He rendered "Ma disappear. "You have not yet realized the disappear. "You have not yet realized the latent power of those tiny raps at Hydesville, and I want to make a prophecy that you will go on and on, experiencing their latent influ ences for the next fifty years. Then shall we

> Mr. Singleton of the Central Church quartet sang a solo, preceding the address by the Hon. D. P. Dewey of Grand Blanc, Mich. He formerly lived a short distance west of Rockester. His talk was most earnest after having said that he did not know why he had been chosen to speak unless it was because of his name having become so illustrious of late, at which the audience heartily cheered. The speaker dwelt at length upon the beauty of the Flower city and its importance as a flour city, and wound up on the flower of Spiritual-

The Central Church quartet, composed of Messrs. Singleton, Lansing, Hayes and Learned. rendered "Sleep, My Lady," and as an encore sung "The Homeland."
Mrs. Cora L. V. Richmond next spoke in a

manner that charmed the audience, saying in part: "We have come here to place another milestone on the way of Spiritualism; a fifty year milestone. If we were a circus we would come for a day; go away and be forgotten, but we are a grand body, and we come for eight days, and the things said here are to be re-membered. We come to learn of the homeland; not the home land of the Mohammedan not the home-land of the Arab or Turk, with their sensual joys, but the home land of all the sweet, loving lives that have passed to the other side."

Mrs. Richmond spoke for but a few moments closing with a beautifully worded poem about the home land, before pronouncing the bene diction.

On the first evening there was also held in Fitzhugh Hall, a meeting which was opened by Mr. Frank Walker, and turned over by him to Dr. E. A. Smith of Brandon, Vt. The program opened with a duet by Mrs. Kate Dewey-Hanford and Charles Engel, after which J. J. Morse of England spoke briefly. Mrs. Han-ford sang a contralto solo, and then the first medium was introduced. Mr. Sprague gave some very satisfactory tests. After a solo by Mr. Engel, Mrs. Tillie U. Reynolds of Troy made a brief address, followed by a a solo by Gertrude L. Burns of Washington, D. C. Mrs. Loe F. Prior of Atlanta, Ga., closed the meeting with tests, which were pronounced remarkable by the daily press.

Second Day.

The second day's proceedings showed that the celebration was gaining in force, not only in numbers, but in enthusiasm. The meetings at the Lyceum Theatre were largely attended, and each session was replete with the most interesting features. One of the daily papers

stated:
"The musical part of the meetings receives talented singers are assisting in the Jubilee. upon the subject. The great drawback to the It is a fact—singular, perhaps, but true—that religion in the West and Northwest he said



J. J. MORSE, OF ENGLAND,

among the ranks of musicians there are many Spiritualists—probably more than in other professions. Nearly every player in Anton Seidl's famous orchestra is said to be a Spiritualist. This is also said to be the case in Sousa's band and other like organizations."

have to have their wonder bumps rubbed or casionally.

At the morning session a general conference was held. "The Accomplishments of Spiritualism in Fifty Years," was the topic under consideration. Criticism of some kinds of methods employed was made, while the great ampraying for that time when all shall believe in the great principles of Spiritualism, and the rower of a good life.

cussed.

Mrs. Cora L V. Richmend, Vice-President of the National Association, who presided at the conference, made a short address, introducing Moses Hull of Buffale, who told of the assemblishments of Spiritualism during the accomplishments of Spiritualism during the past fifty years. He claimed that in certain respects Spiritualism had accomplished more A protest was made against capital punish ment; against legislation that restricted the freedom of the individual and promoted a mediand cried instead, and her tears affected her that on the whole wonderful things had been

> Osborne House, the Young People's Department-I. C. I. Evans, Superintendent-held a meeting, Mr. Evans presiding. A motion to organize a Young People's Union for the United States and Canada was unanimously carried after several impromptu addresses in favor of the plan had been made. The members will be between the ages of sixteen and forty years, but its principal wo.k will be among the young. No definite steps beyond a cordial approval of the movement

> The afternoon meeting, at which President Barrett presided was begun with an invocation by Mrs. Tillie U Reynolds. The musical tion by Mrs. Tillie U. Reynolds. The musical program was opened by W. C. Engel singing the "Village Blacksmith." 'Elaine," a tenor solo by J. M. Haye, was the next in order. "Night in Venice," a duet by Mrs. Giles and Mr. Hayes, was particularly well received. An alto solo by Mrs. Kate Dewey-Hanford, entitled "Husheen," was a pretty Irish ballad sung in that artist's usual fine style, and accompanied on the pione by Miss. Fannia Bryton of nied on the piano by Miss Fannie Bryton, of

Providence, R. I. General Manager Walker read an address on "Facts of Science and Spiritualism," by Chas. Dawbarn of California, who was unable to be present. The aim of the paper seemed to be to reconcile science and Spiritualism. Its nature and general trend may be indicated by the following excerpt:

"Every form in nature is an aggregate of particles, each coming and going, apparently, according to its own sweet will. Sooner or later every form disappears. The scientist can destroy form. That is the extent of his power. He has discovered that the ultimate particle, which he calls an 'atom,' is absolutely indestructible. Whether in chaos or creation, the atom is thus nature's one eternal fact. Deity and man may blend or unblend it, that is, compel it into certain shape for a time; but whether it be aggregated into universe, microhe or man, it remains, everywhere and every time, the indestructible atom. "So the scientist, the statesman and the so-

cialist are dealing only with groups of these wondrous atoms. We perceive that the theologian, in the name of his God, simply offers heaven and threatens hell to collective forms, that in any case will some day fall apart. All that Modern Spiritualism has so far demonstrated is that the aggregation of atoms into human shape reaches into and beyond the

Mrs. Annie L. Robinson of Port Huron, Mich., a medium of acknowledged power, made a short address, closing with some "revela-tions from the other land," as she said, and not tests. Mrs. Robinson said that she expected there were critics in the audience, and hoped there were, "for, if we had no critics," said she, "we should not have grown to what we are to-day."

She told how the greatest good that had come to the sect had come through criticism and set backs. She applied the general principle, saying: "We see our greatest joys through mists of tears. Those of us who have not known sorrow cannot enjoy the truths of Spiritualism. Those who do not know what it is to have a little hand slip from theirs to clasp no more this side of the spirit-land cannot appreciate the comfort of the faith. It is those vho have stood the trials of grief who can see

the light. "The whole world is made up of Spiritualists, but they do not know it. It is the nat-

ural religion of the soul." George P. Colby gave an interesting talk about the progress of Spiritualism in the South and Southwest. Mr. Colby has traveled all over those sections for many years, organizing societies, and has found everywhere an interest in Spiritualism. He said that in the South there were a great many Spiritualists who did stated:
"The musical part of the meetings receives braced in other parts of the Union, and who great attention, and many of Rochester's most had no idea of the literature that is extant was the lack of organization. There are a great many local societies, but they have inadequate leadership.

President Barrett announced two commit-

tees as follows:
Committee on Solicitations—C. M. Wellington,
Chicago; Mrs. Carrie E. S Twing, Weatfield,
N. X.; Mrs. Ida P. A. Wnitlook, Providence, Committee on Reception of Deligates-Judge

W. Dean Shuart, R. Johester; Mrs. Cora L. V. Richmond, Washington, D. C.; Miss E. J. Walker, Hamburg, N. Y.; Mrs. C. Catllu, Chicago; W. C. Post, Rochester; Mrs. Loe F. Prior, At-

The benediction was pronounced by Mrs. Elizabeth Lowe Watson of California.

The evening program was opened by the quartet. Mr. Arnold's piano numbers were greatly enjoyed, and Mr. Whitelaw as a violin interpreter was a great success. The vocal solos were heartily encored, and each and every

number was a success. At the close of the program the fire test was announced, and every one was intensely interested in the developments which followed. This test is given by Mrs. Isa Wilson Kaynor of Stevens Point. Wisconsin, who is the daughter of Dr. E. V. Wilson, who was a famous ministor and medium.

Mrs. Kaynor was presented by the chairman, Mr. Barrett, who also invited any physician in the audience to come upon the stage. A committee was appointed composed of the chairman, W. C. Hodge, Dr. F. L. H. Willis, all Spiritualists; Dr. S. H. Linn, Rockster, and Dr. Paul Gibier, of the Pasteur Institute, New York. Besides these mentioned, by request representatives of the Herald and the Democrat and Chronicle were present on the platform, and closely watched the perform

The Democrat and Chronicle commented upon this test as follows: "Mis. Kaynor first washed her hands and face in soap and water before the audience, then she allowed the committee to examine them. She had previously addressed a few words to the audience ously addressed a low words to the addressed in which she said that she is quite unconscious of what she does, and that she puts herself in the hands of the committee. There were placed on a small table two lighted lamps, with two ordinary chimneys, and the medium stood for a moment with arms ex-tended and looking up as if invoking divine assistance. A blank look came over her face for a moment, then she seated herself before the lighted lamps, and began talking to them as if they were intelligences. The reporter tried in vain to make sense of what she said, but it sounded like no known language. Dr. Linn said he speaks four languages, but it was nothing he has ever heard spoken. It was later learned that the language, if it is any. thing more than gibberish, is unknown, but it is supposed to be Chaldean, as the medium claims to be under the control of a Chal-dean fire worshiper. She spoke in a ca-ressing, cooling voice, as one would use to a child, sometimes changing the tone as if in reproof or anger. The lamps were turned up high, and Mrs. Kaynor placed her hands over the top, closing her fingers around the top of the chimney, and holding it there for several seconds. When she commenced her pulse was one hundred and ten, but her hands felt cool to the touch. She grasped the chimney at the hottest place, took it off, and hand ed it to the committee, but it was impossible to grasp it as she did, without being severely burned. Then she passed her hand, and even the lace on her sleeve through the live flame, without sustaining injury. A reporter hand ed her a dollar bill, which she folded, and passed slowly through the flame without it heing scorched. The doctors on the stage tried to handle the chimney in the same manner as the medium, but it was too hot for them, and Dr. Gibier twice dropped it on the floor in his attempts. She held the hot glass against her cheek for fifty eight seconds without appar ently any ill effects.

After the medium came out of her trance, or whatever the condition, she offered her hands for examination, but there was no indi cation of any blister or burn. The only thing

present said that he is acquainted with a man living a short distance from Rochester, who can | death. handle fire in the same manner as Mrs. Kay-

#### Third Day.

In commenting upon the proceedings of the

third day, the daily press stated:
"The Spiritualists assembled here in convention this week are giving the city quite a holiday appearance. They fill the best hotels and throng the streets, forming bright and animated groups, all wearing the badges of the convention. There is certainly nothing uncanny about their appearance, even if they do hold communion with beings of another world, as they assert; they are intelligent, in-teresting and progressive as a class. They ex-press themselves as much gratified with the reception they have been given in Rochester, which is certainly vastly different from that accorded them fifty years ago, when the raps first resounded in old Corinthian Hall, and it was considered almost a sign of mental weakness, or at least 'queer,' to be a Spiritualist. hey were derided and insulted and ridiculed But to day, in celebrating their fiftieth anni-niversary, they are received with cordial warmth. They occupy the best theatre for their meetings, and some of the best people turn out to listen to their programs."

The day was a busy one: three meetings were led at the Lyceum; the New York State Association held sessions morning and afternoon in the Chamber of Commerce, and in the assembly room of the New Osborne House was held the Young People's meeting. This last was strictly a business meeting. Committees were named on rules and bylaws, and J. J. Morse of England spoke interestingly of the movement in that country and cf its success. I. C. I. Evans was elected chairman of the meeting, and he spoke of his work as superintendent of the Young People's department. There was some discussion as to the name of the society, whether or not the word 'Spiritualist" should be in it. This was led by Mrs. Cora L. V. Richmond. The matter was referred to a committee.

The morning meeting at the Lyceum was opened by Dr. J. M. Peebles of San Diego, Cal., and he took for his subject, "Shall We Have a Declaration of Principles?" There were many who spoke against it, fearing that they might be bound by creeds or dogmas, but the majority of those present favored it and thought it quite time to let the world know what they stand for. Among the speakers were Mrs. Jennie Hagar-Jackson and Mrs. Elizabeth Lowe Watson, both in the affirmative. Dr. Fred L. H. Willis read a communication from Judge Hooker and Isabella Beecher Hooker. It was finally decided that it would be wise to have a declaration of principles broad enough to cover all theological grounde, but emphasizing our beliefs and aims in bettering the human race. The mat-ter was placed in the hands of the national

There was a large attendance at the Lyceum in the afternoon, and plenty of enthusiasm. The session was pleasantly interspersed with fine musical numbers, which were a feature of the meetings. A vocal duet was rendered by Mrs. Kate Dewey-Hanford and Mr. Hayes, and both of these singers rendered solos. Mr. Arnold charmed, as usual, with his artistic piano numbers, and all of the musicians were

heartily applauded.
The invocation was pronounced by Mrs. Jennie Hagan-Jackson. President Barrett presided, and read an interesting paper prepared by Dr. Dean Clarke of Wellesley Hills, Mass., who was unable to be present in person. The paper, which was a "Golden Jubilee" address enlarged upon the results of the "Rochester Rappings," a thing so trivial in itself, but which was pregnant with meaning and hope for mankind. The purpose of the paper was to urge that Spiritualism be anchored to a firm foundation, and a great temple of spiritual religion be built of the material that has been accumu-

the tongues' relative to what Spiritualism is should be harmonized by a declaration of principles, having the authority of our wissest spirit teachers, and of a consensus of the competent' among its votaries here? The 'signs of the times' indicate a wide-spread demand for a synopsis and a synthesis of Spiritualism—a demand that we believe to be proper and legit imate, that all the world may know where we stand, and on what foundation we build. Surely we have neither a science nor a philosophy with intense interest by the audience.

beautiful spirit-form in the spirit-land beyond the spirit garments, spirit abode and the views of spirit scenery in the next world depended to not he beauty and purity of the mind in this demand in this indicate a wide-spread demand for a synopsis and a synthesis of Spiritualism—a tion of that proposition.

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The test work of Mrs. Maggie Waite constituted blooks pure and the views of the coincipant to the provent the spirit form, but the spirit ly we have neither a science nor a philosophy till the facts and principles which we call Spir itualism are systematized, and placed in logical order and relationship.'

Dr. Clarke offered a declaration of principles which was printed in full in the daily papers

of Rochester.
The next address was made by Will C. Hodge of Chicago. He said that the opinion was prevalent among Spiritualists that he was opposed to mediumship. He declared that this Fred L. H. Willis of was a mistake, that he believed thoroughly in the foreign report. genuine mediums, but there were many impostors traveling about for the money there was in it, and that such persons should be showing that in spite of many obstacles it hunted down by the Spiritualists and exposed. He would do it, even if he had to appeal to the numbered by millions. A brief review of the secular press to accomplish it. Such people, he said, should be thrown into prison; they are criminal. He also spoke on fifty years of Spiritualism, and followed practically the lines of the declaration of principles, though he went farther.

"But the one grand feature of Spiritualism," continued Mr. Hodge, "is that we can disagree. We are not chained to any dogmas. We number hundreds of thousands, and each one of us has his own conception of Spiritu-alism. And this must be so as long as we are differently organized, and consequently must hold different opinions. The trouble with the religions of the past has been that they have attempted to force people to move in a certain rut. The best thing in Spiritualism is that we don't agree. It came to us without the injunction, Thus saith the Lord.' Spiritualism bids you first to understand and learn the principles of spirit phenomena, and then to work out your own salvation in your own way as best you can.

"Spiritualism cannot get along without education. It is a mistake to think that spirits will do all and we need not do any thing for ourselves. A good musician cannot properly show his talent on a poor instru-ment. He must have his intrument in perfect tune. Our mediums should do the same for themselves. As instruments of the truths of Spiritualism they must put themselves in perfect attune with the spirit life. The music of the spheres can come only through brains.
"Disbelievers in Spiritualism declare that

we have built no church; but I say that if we improve in the next fifty years as we have in the past, we can buy churches a great deal cheaper than we can build them. We have no almshouses, jails and penitentiaries because we have no use for them.

We must not forget the children in our declaration of principles. The only thing I think we must do in this respect is to keep the children out of other institutions. Every child is naturally an infidel, and would not grow up with old orthodox ideas and monstrous dogmas if not instilled into them from youth. Spiritualism means everything that tends

to the betterment of human conditions. It is not another narrow, miserable sect. I say we should have a declaration of principles. I think they may be summed up in this: 'Salva tion is the result of individual effort and eter nal progress is the destiny of the human soul."

Mrs. Loe F. Prior of Atlanta, Ga., then gave tests. She first spoke, in allegorical style, of the angel messages that bring comfort to the sorrowing mothers, etc. Her tests were very interesting, and were described in full by the

secular press.
Mrs. H. L. Russegue of Hartford, Conn., made the closing address. Mrs. Russegue was pronounced one of the most eloquent speakers at the convention. She told wnat Spiritualism signified. She said it taught men to think, and to think for themselves; it was another flower on the tree of knowledge, but it blosproblem of life and clear away the mists of

"It has come," said the speaker, "to make men gods and to destroy the image so long enthroned in their imaginations. We have brought God down to the practical ethics of life, and have done in fifty years what the Christian churches have failed to do in 1900. Spiritualism teaches that humanity is greater than the idols it has worshiped. Human souls are the instruments through which God makes known his laws and his love. I believe in the human love by which we are one brotherhood with God, else we have no such thing as one father."

The afternoon session closed with a piano solo by Harry E. Arnold.

The evening meeting drew a large audience, and the program was an attractive one. Har-rison D. Barrett presided. The opening invocation was given by Mrs. E. L. Watson. The music was provided by Mrs. Giles, J. M. Hayes W. C. Engel and E. Adolf Whitelaw.

Mrs. Jennie B. H. Jackson of Michigan deivered the address of the evening, and won frequent applause by the striking figures of speech with which she beautifully illustrated her topic. She was announced to improvise a poem at the close of her address, and the subject suggested by one in the audience was "Tne Elevation of the Soul.'

Mrs. Jackson began by brief mention of the life of many of the prominent persons who had



JENNIE B. HAGAN-JACKSON.

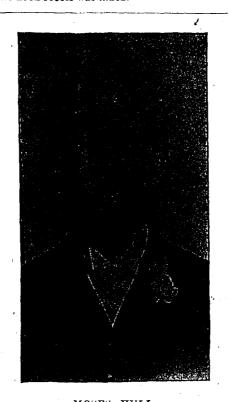
dently liked by all.

A. J. Weaver, President of the State Spiritualists' Association of Maine, was the second speaker of the evening. His subject was "The "If we could but feel the touch of the

#### Fourth Day.

The fourth day of the celebration was interesting alike to Spiritualists, and the many unbelievers who attended the meetings held in the Lyceum Theatre. The morning session was called to order at 10 o'clock by President Barrett. After the customary devotional exercises, President Barrett introduced Dr. Fred L. H. Willis of Rochester, who presented

The report gave a general summary of the progress of the belief throughout the world, work in each of the countries, taken from the reports of the heads of the various societies, followed the general review. In but very few instances were there discouraging reports, and even in those instances there has been no retrograde movement, but rather a standing still. The report formed the material for general discussion, and occupied the delegates until the noon recess was taken.



MOSES HULL.

At the afternoon meeting, Mrs. Cora L. V. Richmond, Vice-President, presided in place of Mr. Barrett, who was slightly indisposed. The exercises were opened with a vocal selection sung by the quartet, and the invocation by Mrs. Celia Nickerson-Lincoln followed. Mrs. Carrie Fuller Weatherford made the first address which was brief, as were those which came after. Dr. Peebles was the next speaker, and he took as his subject, "Spiritualism in All Lands."

Say the Democrat and Chronicle: "Doctor Peebles is a fine looking old gentleman, with long, flowing beard and hair, a veritable patriarch in appearance. He has traveled extersively as a Spiritualist missionary, and three times he has circled the globe." He said that he felt as if he had lived forever, and that he was very tired of lecturing, for he had been at it so many years. He spoke of a man in the audience who had heard him lecture fifty-eight years ago, to give an idea of the length noticeable was that the down on the back of her hand was slightly scorched when a magniful frest; it came simply and naturally, not in purple and fine raiment, but, like all divine to offer of the phenomenon, but one of them to offer of the phenomenon, but one of them to the same than any of the said that he knew no more difference between purple and fine raiment, but, like all divine the Spiritualists in England than those in truth, in humility; it was an answer to the prayer of human souls, and came to solve the try, saying that he always felt perfectly at

home there.

Dr. Peebles said that he could see the cause of Spiritualism going on to conquest until the whole world would accept its dectrines, and hold monthly jubilees, and the old dogmas and doctrines would vanish. He paid his compliments to the ministers of to-lay by remarking that for the most part they were sincere and honest, but that they did not know much.
In conclusion he said: "I know of nothing

so well designed to make people good as our gospel. If we all but knew of the dear angels that are always walking by our sides, knowing all our thoughts, would n't it make us good? Would the young man go to a house of ill repute, and other sinful places, if he knew his mother, or some pure sister, was walking with him? While we have this gospel let us so live that our neighbors may see our good works, and be brought to believe as we do."

The doctor told the story of an insane man who was violent and was kept closely guarded; no one approached him but a woman visitor, who quieted and charmed him by her sweet singing of "Home, Sweet Home," and reading to him from the Testament. The man was finally cured through the ministrations of this woman, and the bringing back to him of the memory of his layed ones. memory of his loved ones.

Mrs. Burns of Washington, D. C., sang, and Mr. Whitelaw gave one of his violin solos, after which Moses Hull was introduced to the audience as one who knew the Bible by heart, from beginning to end. He began by saying that no man in the world thoroughly under-stood the Bible, and that no man ever would But, with the knowledge of criticism, said he, the Bible is being sifted and the truth is being separated from the chaff. The Bible connot be rejected, as it is a factor in the Christian world. The Spiritualist religion is the only one that will properly interpret the Bible and free it from its errors.

"When we take the Bible we take it exactly as we take corn—we reject the cob and the husk, and take only what is good. So when we undertake to criticise the Bible, we have a higher reverence for it than we ever had be-

wish I could make Christians believe the Bible, and oh! how many converts I could

make.
"It was about six or eight weeks ago that two ministers came to me to convert me. One of them objected to me because I would not take the Bible. I told him that I believed in all of the Bibles ever written; but then he objected because I believed too much. Another objected to me because I did not believe in the divinity of Christ, and I told him that I did believe in the divinity of Christ, and, more than that, I believed in the divinity of every child that was ever born, and he objected to me because I believed too much."

Edgar W. Emerson concluded the afternoon meeting with delineations, which were enthu siastically received.

The evening meeting, which was well attended, was begun with the rendition of Pinsuti's "Spring Song," by the quartet. After an invocation by Mrs. Cora L. V. Richmond, Mrs. Gertrude L. Burns sang a soprano solo, "One Sweetly Solemn Thought," by Ambrose. Mrs. Carrle E. S. Twing followed with an interesting and forceful address on "The Touch of the Angel."

of the Angel."

Mrs. Twing spoke of the touch of the angels in the case of Elijah, and the "still, small voice" that brought him forth from his hidingmade their light shine brightly in the history of Spiritualism since its birth, and had built the lighthouses which have sent their bright rays down the long years.

Mrs. Jackson's improvised poem, "The Elevation of a Soul," was intently listened to. It was harmonious throughout, and told the story of a soul in musical metre that was evidently liked by all.

Voice" that brought him forth from his hiding place; of the crucifixion of the Nazarene, and how the touch of the angels rolled away the stone in front of his tomb; of how when Peter was imprisoned, and his guards, thinking him safe, slept at their posts, the angels touched his chains, and he went firth free.

"If the nations of the world could but now story of a soul in musical metre that was evidently liked by all.

be built of the material that has been accumulating during the half century. He said:

"Is it not high time that chaos among us be reduced to order, and that the 'confusion of the angels in this world governed the spirit-forms after the church, in every avenue of life, and in the death; that a beautiful mind would have a halls of justice. We need it, that woman may

The speaker roundly scored the prevalent custom of employing young girls in large stores at almost starvation wages, with temptations on every side. She also said that we gave more thought nowadays to the heredity of animals than to that of our children. Such evils come, she said, because we have not felt the touch of the angels. She asked her hearers to first of all consider home and its duties, and then the

other things of life.

After a piano solo, Chopin's "Because," by Harry E. Arnold of New York, Mrs. Marion Carpenter of Detroit gave spirit messages, which were received with much satisfaction and applease. and applause.

Dr. A. B. Spinney of Reed City, Mich., delivered a brief address, in which he said that Spiritualism had changed the world in the past fifty

years. Fifty years ago all scientists were ma terialists, and could find no facts of life beyond the grave. Step by step it had been proved to them that there is something in man besides

"We have a philosophy that touches the prehe heart of mankind," continued the doctor. "It is has touched the medical world. In no place rests. have we had such opposition and persecution as among physicians. They would enact laws against us and will enact them if you don't look out. "Our philosophy has changed religion. Fifty

years ago we had preached to us a burning hell. There is now no hell preached. It was the Spiritualists who first taught the people that their minds would suffer if they did not do right. No persons hold home so dear, motherhood so stately or fatherhood so grand as the Spiritualists. The spirit world teaches pure homes, pure womanhood, pure manhood and pure childhood. Glory to God and the angels for the work they are doing! Do right and your reward will be on the other side."

The evening session closed with the singing of Abt's "Serenade" by the quartet.

#### Fifth Day.

The Sunday meetings were of most interesting character, and attracted audiences that ex ceeded in size and enthusiasm any of the pre-ceding days. The first session was begun at 10 o'olock in the morning with the congrega-tional singing of "Nearer, My God, to Thee." This was followed by the address of Dr. Fred. L. H. Willis on "The Relation between Spirit-ualism and Christianity." The following is an abstract of the address:

"Our Spiritualism is not a modern idea. It is not a new truth. It is as old as the eternal source of all truth. We speak of it as Modern spiritualism. The world speaks of it as a new fanaticism, or a new delusion, a new power; but we find its platform erected on the plains of Mamre by Abraham, who obeyed the voice of the spirit who bade him leave his home, his country; aye, even further back, long before the days of Abraham, when Hindoo, Egyptian, Persian and Chaldean nations left records of their recognition of spiritual laws carved upon blocks of stone, on temples and in catacombs.

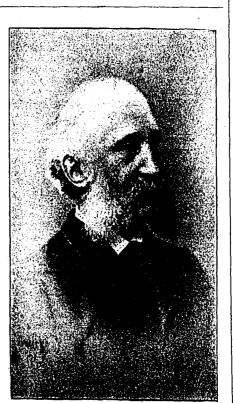
"We can follow down the long line of ages and find abundant witnesses unto our faith. No high religious thought that found expression in all those days when the children of Israel obeyed the voice of a diviner life, and bore their part in the progressive civilization of the East, but reveals to us the grand truths of spirit-power and spiritual revelation.

"When primitive Christianity shed its light over Palestine, before ecclesiasticism had en shrouded it in its Nessus robe, it came as a divine illumination—a glorious revelation of spirit-power and spiritual reformation. It cast itself loose from the trammels of old dogmas. It rent in twain the veil that separated the spiritual from the material world.

"A great prophet soul, a seer, an illuminated philosopher, one of the grandest mediums the world has ever seen, came from out that old Jewish nation, and declared a diviner religion; came from a humble life unto an ignominious death, and bound in everlasting bonds the heart of infinite love that throbs throughout the universe. His spiritually-illumined soul opened, through the gate of death, the gate of eternal life, and bound a crown of glory about the crown of suffering, and showed for all time how every human soul, through love and devotion to right, can prove itself a god.

"How splendidly he swept away the proud arrogant distinctions of caste. With power he stripped from the imposing forms and ceremonials of ecclesiasticism the glittering paraphernalia that concealed their utter hollowness. How energetically he rebuked the empty pomp and pride of the priesthoo 1. The grandest declaration that ever fell upon mortal ears was that declaration of his that the recognition and acceptance of the gospel of human and divine love was the fulfillment of all the law. Ay, that was the crowning reve lation of the ages.

"Oh! what a mediumship was his. Signs and wonders, psychical phenomena, followed him wherever he went as credentials of his mission. But these were by no means his only credentials. Something grander, diviner far than mere phenomena expressed itself through his mediumship. Do not think that I am in



DR. F. L. H. WILLIS.

any way belittling phenomena, for no one recognizes their immense importance any more fully than I. They are the foundation stones of that glorious Temple of Truth that all gen uine, true hearted Spiritualists are engaged in building, block by block, to be in the coming time the sacred shrine of the only scientific religion the world can ever know.

I was saying that this wonderful ancient medium, Jesus of Nazareth, came with some thing grander and diviner than mere phenomena. He came uttering the grand truths of the spirit, bringing forth its fruits in human love and kindness, in gentleness and sweet-ness revealing the divine in the human as had never been done before, recalling men to the worship of that God who is a spirit, bidding them return to that prophet's audience cham-ber within their own souls which is the true kingdom of heaven; that media orial, wonderworking nature of man wherein God's voice may be heard speaking from the m st of the

"and our churches pray, 'Lead us not into temptation,' while at almost every street corner is a legalized den to lead people into evilthe universe was no king, no tyrant, no des-Education will some day sit upon the throne instead of legislation."

The arms of the startled world that the power that ruled the universe was no king, no tyrant, no despect of the consequent protherhood of God, and the consequent brotherhood of God, and the consequent brotherhood of to the startled world that the power that ruled the universe was no king, no tyrant, no des-pot, but a loving father; when the fatherhood of God, and the consequent brotherhood of man was declared by the Nazarene, the missing corner stone was supplied, and it was found to be most beautifully and perfectly fitted to its place in the mosale of the past.

"When Jesus declared the fatherhood of God and the brotherhood of man, and the close-ness of the spiritual unto the natural, so that if need be legions of angels can be summoned to the aid of the trusting, aspiring soul, he bound the heart of humanity to the heart of the spirit world in bonds that can never be broken. These bonds are the flower entwined golden links of a chain that can never be sundered without violation of the purest and divinest instincts of the human heart.
"What we need most to know is our whole

duty to others, whether they be in the spirit-world or here on earth. No person can be a true Spiritualist who neglects a single duty to his fellowmen. We need a sense of sympathy with others before we can practically exemplify a single worthy idea of our beautiful philosophy. The brotherhood of the races comprehends the whole of spiritual intercourse. It is the basis upon which our philosophy

"But, you may say, all sects of Christendom believe that. It is true they all profess to be-lieve it, but it is with them a mere sentiment, a theory that has little bearing upon the daily life. As proof of this I have only to point to the condition of society, the wide distinctions between classes and the the antagonism be-tween them. I have only to point to the condition of Christendom to day, presenting as it does after nineteen hundred years of teaching and preaching what is called the gospel of the Prince of Peace, the strange spectacle of Christian nations maintaining, as a warning and a menace, immense standing armies at such an enormous expense that their working classes are ground down to the lowest depths of poverty and degradation.
"That all the forces of the universe are

spiritual in their final analysis, I affirm as another of the great truths demonstrated by Spiritualism. Spiritual manifestations have been present in the past, and this is demonstrated in the living present. This demonstration becomes to us the triumph of life. We know that what is called death is the fullness of life. The heavens have been opened to us, and we have seen beaming eyes of love, we have heard tender voices of appeal, and to our hearts has come the blessed assurance that what we most love is ours forever.

"Then, too, the genius of Spiritualism is broadly catholic, unlike any form of sectarianism. Like the blessed sunlight, like the atmosphere we breathe, like the divine beneficence of the universe, it traverses the centuries, forming the vital currents of soul-life that make up that mighty ocean, from whose clear waters arises the fair goddess of civilization, even as the beautiful Venus Aphrodite, the fabled goddess of the ancient Greeks, rose from the sparkling, foam crested waves of the Ægean Sea.



MRS. CARRIE E. S. TWING.

"Our philosophy is also cosmopolitan. It is this alone that has made possible the advances of the past in bringing together religion and science. As I look at the work of the scientists and philosophers who have been laboring in the last fifty years, I am almost ready to declare that at last science and religion have clasped hands in recognition of their future

union that is surely coming."

Dr. Willis' address was followed by a piano solo, "Consolation." by Miss Fannie Bryton of Providence, R. I. She and Madame Milo Deyo were the accompanists in the musical pro-

grams rendered at all the meetings.
"The Importance of Educating the Young"
was the subject of a fine address delivered by
W. H. Bach. [A full report of this address will appear in a later issue of the THE BAN-NER.] After a soprano solo, "Unanswered," by Mrs. Gertrude Burns, J. J. Morse spoke briefly on the "Condition of Spiritualism Abroad and the Sympathy Existing Between Spiritualists of England and America." After delineations by E. W. Sprague, the meeting concluded with the congregation singing a Jubilaté, the words of which were written by

Miss Lizzie Doten.

A sacred concert, with a number of addresses on the program, attracted a large audience to the Lyceum in the afternoon. The program began with the singing of "Still, Still with Thee," by Central Church Male Quartet, composed of John W. Singleton, George W. Walton, Charles V. Lansing and William H. Learned; and a violin solo by E. Adolf Whitelaw, after which Mrs. Elizabeth Lowe Watson of California delivered a forceful address. She specks of Spiritualism as being ful address. She spoke of Spiritualism as being a religion of the home. She said that this being so, the presence of beloved ones in the home must aitune our hearts to better things, while the whispers from the life beyond us must stir them to higher aspirations. We are impelled by our spirit-visitors, she asserted, to better things.

Mrs. Watson, alluding to a reference made to an expose of Spiritualism on the Lycoum

stage ten years ago by Kate Fox-Jencken, one of the original Fox sisters, who are generally supposed to have been the founders of Modern Spiritualism, said that if she were to believe that the "Rochester Knockings" were the beginning of Spiritualism, she would be inclined to doubt the matter altogether.

"But," said Mrs. Watson, "Spiritualism does not rest on physical phenomena of fifty years ago. There is the testimony of inner self since the days of Plato. It does not depend upon the testimony of Moses, Elijah, Jesus, Peter or Paul, but upon the testimony of latent human nature. It opens up a pathway not only in this world, but in all worlds. Spir-itualism is the religion of the home. There is hope that some day all the world may have a

religion that satisfies not only the needs of the heart, but the mind as well." After Mrs. Watson's address a collection was aken. Then came the second address, when the audience heard from George A. Bacon, who paid a worthy tribute to "The Passing of the Grand Army of Spiritual Pioneers." [This address appears in full on another page of THE

Banner Next came an address by the National Vice-President, Mrs. Cora L. V. Richmond. Shespoke in a very effective minner, and her sentences

were teiling and concise. Mrs. Richmond began by saying: "We stand to day with the ages behind us, holding their treasures in our bands, not a little treasure that must be with truth from the Vedas, from China, with the wisdom of Confucius, and are now living in the greatest age the world has ever seen. The sunshine that falls upon us to day is the same that ripened Joseph's corn in Egypt. Spiritualism is very old, but, thanks be to God, we are not dependent upon the mani festations of two thousand years ago. Why is it any better to believe that an angel appeared to St. John on the Isle of Patmos, than to believe that one appeared to John Smith of Rochester.



MRS. MATTIE E. HULL.

"If we keep on during the next fifty years as we have during the past half century, we shall have all the universities and churches we want. We are told that the churches are becoming imbued with Spiritualism. We are glad of this. No one can be gladder than we are, but we object to highway robbery. When a minister takes his sermon verbatim from the BANNER OF LIGHT, we would like to have him just state the fact; and when the words of Theodore Parker are used for the discourse in a Scotch Presbyterian pulpit, we would like the credit given to the author. We are happy to work with our friends, the Unitarians, in their work for humanity. We are told that the Unitarians have no doctrine, and that all they preach is simply to do good. There are two reasons for this. In the first place they preach doing good to mankind, because they believe that to be the highest aim of man, and they do not preach anything about the next world because they do not know anything about it. They have not yet learned the phi-

losophy of spirit-communion.

"The schools of the future will be compelled by us to teach our truths. We shall have chairs in universities. My friends, be glad that you have the fruits of the ages. We are well equipped for the future. Look forward to the century of Spiritualism when little children shall see angels from their cradles. And then you will see the sun rising over the ocean, the night behind you, then there shall be a rift in

the clouds, and the light shall break forth."

Dr. F. L. H. Willis expressed gratitude in behalf of those present, to Frank Walker, of Hamburg, for his faithful work and excellen management in making the convention the success it was.

Many found their way to the Lyceum in the evening. "Variety is the spice of life," Cowper said, and that element was not lacking

upon this occasion.

Mrs. Gertrude Burns opened the program with a vocal solo. President Barrett then said that he would call on Mrs. Richmond and Mrs. Jackson to compose, under the influence of momentary inspiration Before commencing to recite, Mrs. Richmond said that if there was any skeptic in the audience he might select any topic he chose to test the reality of their inspired powers of composition. As one mentioned a subject, the ladies proceeded, giving alternating verses of a poem upon "The Sinking and the R sing of the Maine." It was then requested that some one in the audience mention a title for another extemporaneous poem. A gentleman requested one entitled "Mountain and Valley." The poem given was

beautiful in sentiment and effectively recited. The next feature was a 'cello solo by Hans Mettke, of Cleveland, Tenn. Mr. Mettke was encored, and responded with a selection even more pleasing than the first.

Then came a number of tests by Mrs. Maggie Waite. She was prompt and rapid in her de scriptions and announcements of the spirits that appeared to her, all of which were recog-

A musical treat was enjoyed when Harry Arnold, the New York pianist, rendered two delightful solos. More tests were given by the well-known medium, Edgar W. Emerson of Manchester, N. H. After a vocal solo from J. M. Hayes, Mrs. Marian Carpenter sang an "inspiration song." Mrs. Carpenter prefaced her singing by stating that she was not a professional vocalist, and in the same connection requested that three or four titles be mentioned by persons in the audience. The latter were named, and the singer at once rendered a selection suited to one of them.

The latter part of the evening was occupied with an exhibition of stereoptican views dis-played by J. J. Morse. Among the first pictures that were thrown upon the canvas was a portrait of President McKinley, which was fol-lowed by many others of special interest to Americans. The views were most all portraits of interest to our spiritualistic world, and were received with enthusiastic applause. When an excellent one of the President of the National Spiritualists' Association greeted the audience, it was given a generous ovation.

#### Sixth Day.

Decoration Day had no apparent effect upon the meetings, unless it was to increase the enthusiasm. Owing to the previous engagement of the Lyceum Theatre, the sessions were held in Fitzhugh Hall, and, though they were well attended, the morning session was short, as many desired to see the city parade.

President Barrett presided, and most of the time was given up to the foreign report and foreign letters read by Dr. Willis. Some of these letters were exceptionally interesting, especially that from Count Alexander Aksakof of Russia, who was former imperial councillor to Alexander II. of Russia, grandfather of the present czar. The count expressed his regret that his advanced age and danger from blindness prevented him from being present at the Jubilee celebration of Spiritualism. He expressed, also, his deep interest in Spiritualism, which may be gauged from the fact that he has written and translated fifty volumes in the interest of Spiritualism. He has done everything in his power to spread the belief in Russia, and, though there is no organiza-tion of the cult in that country, nearly all of the nobility is interested in it, and it is conducted on scientific lines.

Another letter was from Prof. M. T. Falcomer, of the Alessandria University of Italy. He is professor of chemistry, and he wrote that the propagation of Spiritualism is conducted only in scientific circles there, owing to the

animosity of the church against it.

Letters were also read from M. Louis Garey of Geneva, Switzerland, and from several distinguished French, Spanish, and Mexican

These reports and discussions lasted about an hour, and were followed by an address by gro's wrist. But there are white slaves be-Dr. Paul Gibler, now of the Pasteur Institute | neath thy folds, more fettered than any col-

Paris, upon "Spiritualism in France." After briefly reviewing the history of the movement In France the speaker went on to tell of its growth in the past few years, stating that the bellef had made numerous converts, and is be-coming an important factor in the French re

ligious world.

He referred to the experiments of Colonel
De Rochas in his scientific demonstrations and experiments made with a psychic. Colon:1 De Rochas, according to Dr. Gibier, has worked until he was able to produce two astral bodies from this living psychic, the right hand body being very sensitive, feeling the slightest jar or noise which caused acute pain, while the left-hand body is quite impervious to all sensa-

The session concluded with reports from the different State Associations, showing that the standing of Spiritualism in the United States is steadily improving in condition in all States

Nearly all who gathered at Fitzhugh Hall in the afternoon wore a badge of the spiritualis tic convention or a button bearing a picture of the cottage at Hydesville. The hall was made bright with profuse decorations of the national colors, and many beautiful floral trib-utes were placed upon the platform in mem-ory of departed soldiers. The American flag was everywhere to be seen, reminding one of the years it has thrown its protection over men of every creed and doctrine who have found a home beneath the folds of its Starsland Stripes. The meeting was a decidedly patriotic one, and from the opening song, "The Star Spangled Banner," to the closing words of "America," the flag was the object

of song, poetry and eloquence. The opening invocation was made by Mrs. Cora L. V. Richmond, after which J. M. Hayes

sang "Old Glory," by special request.
Said the Rochester Democrat and Chronicle:
"The addresses of this session were extemporaneous and about ten minutes each in length. A number of brilliant speakers were heard from, each one coming to the front of the stage when requested by the president, Harrison D. Barrett, who presided in his usual un assuming but interesting manner."

The first invited to speak was Mrs. Nellie

Baade of Detroit, who said: "If it were not for what we call death we should never cross the portal to what we know

as life. This day brings us very near the spirit-world, in thinking of the honored ones

who have passed on."

The next speaker was Mrs. J. D. Storrs of Hartford, Ct. Mrs. Storrs was very enthusiasticin her manner, and combined patriotism and Spiritualism by telling of her deceased husband participating in the civil war, and of his subsequent return in spirit form after leaving this world, when, she stated, he sent a message to the members of his post who were com

rades in life, and also one to herself.

Mrs. Tillie U. Reynolds of Troy made a fiveminute address full of feeling and replete with the leftiest patriotism. She was very cordially

received and warmly applauded.

After a solo, "Columbia's Flag," from Mr.
Eugels, the audience listened to Mrs. Ida
Whitlock of Providence, R. I. Early in her
speech she said: "I am glad that Memorial
Day comes in the midst of our Jubilee, for we Spiritualists do not believe in mourning, and we are believers in flowers. It is well to decorate the graves with flowers, but Spiritualists place them in the home, where they will be



EDGAR W. EMER: ON.

enjoyed by departed friends who come and see them." Then picking up a handsome bouquet from the desk, the speaker gracefully presented them. t to the convention as a gift from the Spiritualists of her own State.

Mrs. Rachel Walcott of Baltimore told of a

brother in the spirit-land, who had served in the late war. She said that the knowledge of his death did not reach her until, when seated upon the stairway of her home one day, his spirit came to her, and at the same time she beheld the spirit of one of his former friends, who appeared, and she saw the two shake hands close by her, then vanish from sight. Mrs. Walcott was strongly in favor of Spirit-ualists having a formal declaration of their beliefs, for the purpose of stating to the world what views they hold.

The Chairman said he would next call upon one who was a veteran in the Cause, Lyman C. Howe of Fredonia. Standing amid the many floral decorations of the platform, the speaker remarked: "Flowers represent the thoughts of nature and the selections of man, and, while we gather them in memory of the soldiers dead, they nevertheless express the qualities of what is tender and lovely in the aspirations of the living." Alluding to the death of his only daughter, he said that shortly after her decease he visited a medium and received a message from the departed child, who spoke of the flowers he had recently placed upon her grave. He said that this circumstance went to corroborate the assertions that our friends in the life beyond not only have knowledge of us who live, but that they also see the material world and take notice of its heanties.

Mr. Howe's speech was followed by a violin Mr. Howe's speech was ionowed by a violate solo from Prof. E. A. Whitelaw, who favored his listeness with "Spirit, Hear My Prayer," Mrs. M. E. Cadwallader of Philadelphia was reported by the secular press as "one of the most charming speakers of the occasion. frequently quoted from famous poems, from which she recited verses that were highly appropriate. She said: "Whatever burdens there may be in life, Death, the white winged angel, is waiting to lift them from us. It is not for

the dead we mourn, but for ourselves."

A very elequent speech fell upon the ears of those present when Rev. W. W. Hicks addressed them. Among other remarks he made the following:
"It is fitting for Spiritualists to take a prom-

inent part in this day. In thinking of the sol-diers who gave their lives for the Union, we turn to one who arose above all his country-men, one who was the Saul of his race, born in poverty, reared in obscurity, lived in a log cabin, received his education in a red school house, learned his lessons in statesmanship at his mother's knee. Some one says that Abraham Lincoln was a Spiritualist. I will not go against heaven by disputing the fact, and I will not shock any one's orthodox sensibility by affirming he was, but I do say that no great emancipator, or benefactor ever lived since the

first day of creation, who was not a Spiritualist. When it was declared that cotton was king, Lincoln said: 'Not cotton, but thought is king.' No one but a Spiritualist could have said that." Then turning toward the flag, the said that." Then turning toward the flag, the speaker said: "I see no slaves beneath thy folds, no mortal locks the shackles upon a nein New York, formerly of the University of ored one ever was. A slavery worse than

River Nile there is a sphinx which is the largest stone carved to represent anything there is in existence. "There is told a legend that this sphinx used to ask all those who passed it pass on, but if not they must die. The question was, 'What can Egypt do to preserve its civilization?' That sphinx is now removed in spirit to the United States, and our present government will not less a century if we do government will not last a century if we do not answer the question 'What can America do to preserve her civilization?'"

do to preserve her civilization?"

Next came an original poem by Jennie Hagan-Jackson, who said she would weave her composition out of thoughts suggested by Mr. Hayes's tenor solo, "Old Glory," by the North and South, and by the saying of Lincoln, "Not cotton but thought is king." The poem was able and received with applause.

Dr. A. B. Spinney was one of the speakers of the afternoon. He spoke in the highest terms of a partner of his who was most determined in his opposition to monopolies and trusts.

in his opposition to monopolies and trusts. When asked by a reporter for his partner's home, he said that the friend was a spirit who assisted him, but whose name he did not know. He paid a glow nx tribute to Gov. H. S. Pingree of Michigan, the 'riend of the common people.

Atter the singing of "America," Mrs. E. L.

Watson pronounced the benediction. The evening meeting was opened with a vo-cal duet by Mrs. Kate Dewey-Hanford and J. M. Hayes, "The Lord is My Shepherd," by M. Hayes, "The Lord is My Shepherd," by Smart. After an invocation by Mrs. Nellie S. Baade, and a piano solo by Harry E. Arnold, the address of the evening was delivered by Rev. W. Hicks of Lily Dale, N. Y.

Mr. Hicks's address was interesting. He believed that the facts given in the Spiritualists' declaration of principles should be more em phasized, and that all should know that the infinite Fatherhood of God and the brotherhood of man are now and forevermore not mere sentiments to be believed, but fact and law.

The speaker said Spiritualists had no easy task before them and could only win the fight by sturdy pluck, discipline, education, grand cooperation and self-consecration. The past fifty years had seen the death and interment of obsolete dogmas, doctrines and creeds, but the unbelieving world was still in shackles, over the souls and minds and bodies of men; shackles forged by ignorance, superstition, mammon, selfishness, false religion and by science falsely named, in the name of God and in defiance of him.

The true propaganda," said he, "is universal unfettering and emancipation of souls and bodies of men, as the black man was emancipated from human slavery. Christianity does not deliver vet. The world is waiting for deliverance. This age, not ithstanding its Spiritualism, its wonderful advances in civilization, and its churches, is not spiritualistic. It is materialistic, blind, drunk and impotent; is but barbarism thinly veneered

They worship God, and they deny their followmen their rights; they pray to the Universal Father 'Thy kingdom come,' but deny the bonds of brotherhood; they speak of the claims of God, and say that everything belongs to him, and then they leave their pullits and pews on Sunday to jump the Lord's claims the next six days in the week."

In conclusion Mr. Hicks asked if the trend of this Christian age was toward ameliorating this serious condition of things. He said he wished he could answer in the affirmative. The bad spirit of the age, said he, had captured the great Christian nations, our own in cluder, on vital matters, and they have shown a spirit semi-barbarous.

Referring to the present war, he said he was an American, and "wanted Uncle Sam to wn," but concluded with the remark, "They

say it is in the interest of humanity; is it?"
Following Mr. Hicks's address, E. A. White-law played a violin solo. Mrs. Lulu Billings Eddy of Rochester then gave an inspirational soprano solo, improvised while entranced at the piano, upon which she played her own ac

The fire test given at the Lyceum Thursday evening was repeated this evening by Mrs. Isa Wilson Kaynor, whose exhibition of her ability to handle hot lamp-chimneys without injury interested the audieuce greatly. She walked through the hall, down one side and up the other, holding the hot lamp-chimney against her cheek, and she kept it there one minute and forty-five seconds. A man on the platform lent her a celluloid collar, which she massed through the dame without igniting it. Then a member of the committee did the same with the collar, when it immediately caught fire. The medium then tried it again, but it caught fire this time with her, but only for an instant, and she still held it in the

#### Seventh Day.

Tuesday was another exceedingly busy day, as elaborate program, and important business matters had to be disposed of before the closing sessions of the celebration. At the morn ing meeting, in Fitziugh Hall, President Barrett presided. It was mostly a business ses sion, and was devoted to the reading of reports by the representatives of the different State Associations. Mrs Elizabeth Lowe Watson read the report of California, in which she de clared that there is a strong movement in her State against mediumistic fraud and questionable séances. Alonzo Thompsor, of Nebraska,



E. W. SPRAGUE.

reported for his State; and Mrs. M. E. Cadwallader reported for the "oldest association in the ranks," in Philadelphia. Mrs. Jennie B. Hagan Jackson, represented Texas, and Mrs. Sadie I. Hand spoke for the Massachusetts State Association. Mrs. M. Kline represented the Spiritual Church at Van Wert, O, and Samuel Wheeler reported for the Second Spiritualist Association of Philadelphia. Mrs. pressing a wish for a declaration of principles, and a hearty support of the National Associ

talk about his experiences of spiritual phenomena and the influence which Spiritualism had upon Abraham Lincoln. Mrs. Tillie U. tures. As a result it was necessary to call

could have existed in the South, had it lasted for a hundred years. Upon thy blue field I see in flowery language and inspiring similes told the beautiful blue of the boys who went out to defend thee, and in thy red'stripes I see the vicarious blood they shed. Among thy white stars I see another one appearing upon the eternal field, it is the white star of peace."

The next speaker was Moses Hull, who stated that he had the hardest place in the exercises, just after the eloquence of Mr. Hicks. Mr. Hull said that half way up the River Nile there is a sphinx which is the large founded on punishment is a hurt and a hin
River Nile there is a sphinx which is the large.

Reynolds of Troy was the next speaker, who in flowery language and inspiring similes told to the sect by liberally contributing towards the general expense. Many visiting mediums and delegates have donated their expenses, and the responses have done the same, officers of the association have done the same, and the responses have been generous."

The morning session at Fitzbugh Hall was for the purpose of adding to the fund for definition that half way up the exercises, just after the eloquence of Mr. Built and a test seance, and a test seance, and a test seance, and a test seance, and the responses have done the same, officers of the association have done the same, and the responses have done the general expense. Many visiting mediums to the general expense. Many visiting to the sect by liberally contributing to the test of the sect by liberally contributing to the test of the sect by liberally contributing to the test of the sect by liberally contributing to the contribution of the sect by liberally contribution to the sect by liberally contribution to the seet by liberally contribution founded on punishment is a hurt and a hin-drance to civilization. The mistake of the Christian religion is that it accepts the Bible as infallible. It says that man is born in sin, that he cannot be righteous or good, yet he will be forever punished and damned if he does sin. The same with Adam and Eve, who were placed in the Garden of Eden and told if they ate an apple they should die. They had never seen death, and therefore they did not know what death was, so dear old Mother Eye tasted the apple, and as a result her sex has been enslaved and condemned ever since. The degradation and the subjection of woman was the direct result of the teachings of the Bible, and it was even doubted, at one time, if woman had a soul at all.

Mr. Sprague said his utterances would probably be regarded as blasphemous, but he could not help thinking that it would have been a much better thing if God had shut out the serpent from the Garden of Eden, instead of letting him loose to destroy Adam and Eve. The whole system of the Bible is built on pun-The whole system of the Bible is built on punishment. Punishment is a relic of barbarism, and it is not in the New Testament. When Jesus came he taught the doctrine of love, and he said: "Let him that is without sin cast the first stone, I do not condemn ye, go and sin no more." Jesus came with a message, and the message are sinitualized. and that message was Spiritualism.



MRS. C. A. SPRAGUE.

The speaker also denounced the system of jails and penitentiaries, declaring that a penal institute is the curse of civilization. Finally he said that Spiritualism means continued evo lution and progression, and that the first step is the passing from this life into the next.

Dr. A. B. Spinney spoke briefly, the mixed quartet rendered a selection, and the remain-

ler of the session was devoted to the raising

of funds to pay the expenses of the Jubilee.

The evening session opened with a selection by the mixed quartet, and the invocation by Mrs. Carrie E. S. Twing. Harry Arnold gave a piano sole, after which Mrs. Ida P. A. Whit lock gave an interesting talk on psychic study in which she demonstrated that the law of capirit communication is a natural law capiral. spirit-communication is a natural law, even as that of telephone or telegraph communication. She asked if it were not natural that our friends should wish to return, and tell of the beauties of their spirit home. Finally she said that Spiritualists did not believe that the religion of the past gave to the human soul that dignity which belonged to it, but that Spiritu-

alism does give that dignity to the soul. A musical trio was the next number ren dered by Prof. Whitelaw, violin, Mme. Deyo, pianist, and Hans Mettke, 'c-llo. Mrs. C. A.

Sprague of Jamestown, gave delineations.

Mrs. Hanford and Mrs. Giles sang a duet, after which the speaker of the evening was introduced by Mrs. Richmond, who asked the privilege of presenting him, since she had known him in England, and it was at one of her meetings that he was converted when he was a little boy, and he with playmates attended the meetings. Mrs. Richmond introduced W. J. Colville as a poet, lecturer and writer. He took as his subject the relation of Spiritu alism to all the reforms of the time.

First of all the speaker said that Spiritualism is a science, a philosophy and a religion, and he went on to say why it was all of these. He declared that female children were selected to demonstrate the great truths of Spiritualism for a purpose. In times past man had been exalted above woman, and the female children were chosen to show that woman is his conal. and woman's work was purposely pushed to

His entire speech of nearly an hour was to show that man is governed by the laws of cause and effect, and that the consequences of his actions follow as a natural result, rot as a punishment for wrong-doing, but as the result of putting nature out of harmony.

An interesting feature of the evening's pro-

gram was inspirational sineing by Mrs. Addie Gage of New York, who will be remembered as a former resident of Rochester. Mrs. Gage gave a remarkable performance, and her vocalization was of unusual merit. She sang what appeared to be Italian opera and the English "Comin' Through the Rye," though it was difficult to distinguish the words in either case, and her voice at no time was loud. Her manner while in the trance was graceful and interesting. The program closed with tests by Edgar W. Emerson.

#### Eighth Day.

In referring to this day's proceedings the Democrat and Chronicle stated:

"The Fiftieth Anniversary of Modern Spir itualism is drawing to a close. To day is the eighth and last day of the Jubilee celebration that has marked an era in the history of the sect, and is the most pretentious and elaborate national meeting they have ever held. The sessions, though exceedingly interesting, have been long and trying, and must have been very wearing on the delegates and the principal workers, yet they have stayed faithfully at their posts, and carried out the days' programs, abating nothing of enthusiasm or zeal. They have proclaimed their principles and their beliefs, and many radical utterances have been heard from their platform, utterances which would have shocked and scandalized the Christian world if uttered fifty years ago at the birth of Spiritualism. The church, Christianity, creeds and dogmas have been handled without gloves, the sentiments expressed have been largely those of the Freethinker and Pan-theist, and it is significant of the times we live ir, and this end-of-the-nineteenth century spirit, that these utterances have not even produced a sensation, or caused a ripple outside the convention walls.

"From the spiritualistic standpoint, the Jubilee has been a great success in everything but finances. It was planned to occur at about this time and place eighteen months ago, and C. Catlin of Chicago, represented the Church of the Soul, and the general reports showed a steady progress in local and lyceum work, exmade accordingly, on a very large scale. But the conditions have changed since these plans The afternoon meeting was opened with congregational singing, and the invocation was pronounced by Mrs. Ida P. A. Whitlock. A soprano solo by Mrs. Burns followed, after which Col. S. P. Kase of Philadelphia gave a talk about his experiences of spiritual phe were laid, the change of date from the first

fraying the expenses of the Jublice, and over eighteen dollars was realized. It was a musical and a test seance, and Mrs. Isa W. Kaynor, Mrs. Loe F. Prior and George P. Colby were the mediums, all of whom gave many satisfac-tory tests. The inspirational singing by Mrs. Lulu B. Eddy was exceedingly entertaining, as was the well rendered musical program which followed and concluded the session. An excursion party of fifty journeyed to Hydesville in the morning to the home of the

Fox family, the Mecca of all Spiritualists. The party left Rochester on the 8:25 A. M. train, returning in time to attend the regular afternoon meeting at Fitzhugh Hall.

Arriving at Hydesville, services were held in

Arriving at Hydesville, services were held in front of the old Fox homestead, where the "Rochester Rappings" were first heard. Mrs. Cora L. V. Richmond presided. After those assembled had sung "In the Sweet Bye-and-Bye," and W. J. Colville had delivered an invocation, Dr. Willis gave a short history of the Fox sisters as he had known them.

Alonzo Thompson of Nebraska and Mrs. M. E. Cadwallader of Philadelphia made short addresses. Mrs. Cadwallader, on behalf of a number of friends, presented a wreath of immortelles as a permanent remembrance of the occasion. J. J. Morse gave greetings from the

occasion. J. J. Morse gave greetings from the Spiritualists of Great Britain, who, he said, eagerly awaited his return with full news of the doings of the Jubilee. He spoke enthusiastically of spiritualistic progress in England. Mr. Colville and Mrs. Richmond gave an excellent and interesting joint poem, after which Mr. Woodbury made a few fitting remarks. The exercises concluded with all joining

hands and singing "Blest Be the Tie That Binds" and "Auld Lang Syne."

The party was photographed, and all re-turned to Rochester with pleasant memories of the birthplace of Modern Spiritualism.

The delegates reassembled at two o'clock in the afternoon, and the meeting was presided over by President Barrett. Music was furnished by Mrs. Hanford, Mrs. Giles and Mr. Hayes, and the invocation was pronounced by Mrs. Ida P. A. Whitlock. Dr. Willis, as Man-ager of the Foreign Department, read greet-ings prepared to send to the society of Spiritualists of London, Eng., in return for the hearty and cordial expressions of good-will and greeting extended by the London society to this Jubilee. The principal speaker of the afterneon was Lyman C. Howe of Fredonia, N. Y. who speaks under control. Mr. Howe N. Y., who speaks under control. Mr. Howe is a fluent and easy speaker, giving voice to his sentiments in choice language and well-

expressed ideas. He spoke of the progress of Spiritualism, and asserted that the manifestations received by the Fox sisters fifty years ago were the most marvelous revelations of the ages, even more wonderful than the discovery of the laws of gravitation by Newton when he saw the apple

Twenty years ago, he said, mediums had been denounced as lunatics, knaves and frauds and sermons had bristled with hostility against all Spiritualists. But the early Spiritualists had not only defended themselves against attack, but "carried the war into Africa," attacking the church, the pulpit, religion, the Bible and the press, and whatever came in their way. Now there is a great change; rarely loes the ministry or religious press make attacks, and to-day the progress of Spiritualism is rapid.
Capt. E. W. Gould of Washington, had pre-

pared a good-bye to the Jubilee, which he asked Mr. Walker to read for him, saying that his eye sight was not as good as it might be, owing to the fact that he has been using his eyes for the past eighty seven years. He was introduced by Mrs. R'c'imond as "one of our

Washington boys."
The paper of Capt. Gould was pronounced by Mrs, Kichmond to de the most had been delivered at the Jubilee. It advo-cated reforms, and the building of attractive houses of worship, and organization to promote

financial growth.

Francis B. Woodbury, the National Secretary at Washington, said a few words, in which he declared that Spiritualism is the religion of the now, and it will be the religion of the future. A 'cello solo, by Hans Mettke followe', after which Mrs. Maggie Waite of California gave delineations



W. H. BACH.

There was a concert at the hall before the egular session in the evening, in which the talent that has made the meetings so enjoyable all through the convention gave some very fine vocal and instrumental selections, entertaining for an hour before the business of the evening. Mr. Barrett occupied the chair, showing only too plainly the strain that the long sessions, with the necessary attending anxiety had been upon him. He introduced I. C. I. Evans of Washington, who made a report on the Young People's Society, of which he is the president, and told what they have done and of their success.

one and of their success.

After Mr. Arnold had rendered a piano solo, Mrs. Marion Carpenter of Detroit gave some very satisfactory delineations. Prof. Wm. M. Lockwood of Chicago was the speaker of the evening, and he gave a long and exceedingly interesting address in which it was his purpose to demonstrate scientifically through molecular action the truth of Spiritualism.

At the close of Professor Lockwood's address, Mrs. Cora L. V. Richmond made the report of the Jubilee committee which was appointed to prepare a declaration of principles. The committee was not prepared to report in full, but Mrs. Richmond read a brief synopsis of what the report will be, embodying the platform upon which the Spiritualist Association will stand.

[Continued on eighth page.]

Beware of Cintments for Catarrh that Contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Chency & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and inneous surfaces of the system. In buying Hall's Catarh Cure be sure you get the genuine. It is taken internally and is made in Toledo. O., by F. J. Chency & Co Testimonisis free.

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## Banner of Bight.

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TWO DOLLARS PER YEAR.

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

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

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.

#### Bunker Hill Day.

Friday, June 17, will be a legal holiday, hence the Banner of Light Office will not be open on that date. Our contributors will kindly govern themselves accordingly.

#### Notice.

Some valuable articles are crowded out this week to make room for the important Jubilee reports. They will appear at the earliest possible moment.

#### The Outcome of the Jubilee.

Now that the Rochester Jubilee has passed into history, it is fitting that its immediate and prospective effects should be briefly considered. It was a great undertaking, and was planned commensurately with the importance of the occasion. We have recently discussed its impress from several standpoints, hence need not refer to the psychic influence it has his own necessities, and for the necessities of exerted to any great length. The Jubilee those dependent upon him. It says that beshould have resulted beneficially in three directions-financially, educationally and psychically. No reader of the present issue of the BANNER OF LIGHT, nor any one who visited Rochester, can doubt that it has been of untold benefit to all Spiritualists along psychic and educational lines. The prepared papers and the addresses of all speakers were | must be truthful, not for the sake of expediof a high order, and served to demonstrate the fact that the Spiritualists of the world are | purity; it tells him to consider the desire as rational thinkers and possessed of mental powers uneclipsed by any other denomination.

In another sense, also, the outcome of the Jubilee has been a great blessing to our Cause. It has softened many of the asperities that have too long existed among many of the tributes regardless of method or result. Its leaders in Spiritualism, and brought them riches are of the spirit, and are based upon the again into the relationship of friendly co- principle of equal and exact justice for all. workers. It has made the Spiritualists from the several States acquainted with one another, and caused them to feel a mutual interest in each other's welfare. It has proved that | cherish them even in secret. They are the dry Spiritualists recognize no dividing lines in our national life, but are loyal to a common flag, through their religion of human brotherhood. It has aroused a feeling of sympathy and fraternity in the hearts of all who were present. and the influence of that feeling will be felt in every community through the published accounts of the meeting, as well as by the verbal reports of the delegates.

But although the Jubilee has been an educational and a psychical success, it has resulted disastrously financially. The General Manager planned a Jubilee worthy of the great Cause of Spiritualism, and had he been given the support he had a right to expect the financial returns would have been more than enough to meet all expenses. As it is, causes that need not be enumerated here have made the Jubilee a financial failure. No doubt many mistakes have been made, but they were of the head and not the heart, hence little stress should be laid upon them now. If Spiritual- seeking make the spirit (not the letter) the obists would but forgive the errors of their ject of thy search, and thou wilt overcome friends, as they expect to be forgiven their all ills.

own mistakes, this would be a happier world. It should be remembered that General Manager Walker contracted to carry on this great undertaking at his own risk; that he has inv lved no one save himself and devoted sister; that he has had little or no help from others: that he has had to solicit funds, prepare-his circulars, secure talent, and all necessary accessories, through his own efforts. With these multitudinous duties resting upon him, it would be strange indeed if he did not forget some items, and neglect others. But he built for what the Jubilee ought to have been, in fact, what it really was, morally and spiritually, bence he is entitled to praise instead of censure from every true Spiritualist. It is a wonder that he and his sister had the courage to persevere in their heroic work in face of the opposition they encountered, and the untoward conditions of the war and consequent hard times.

But they did persevere and gave to the world the grandest conclave ever held forth in the name of Spiritualism in America. It may have left some heart-burnings, but they are few indeed when compared with the number of friendships it has restored. It should have one other outcome: it should endear Frank Walker and his noble-hearted sister to every Spiritualist in America. We believe that such will be the case. The deficit of the Jubilee approximates five thousand dollars, the entire loss of which will fall upon these two, who have dared so much in the interests of Spiritu alism, unless our American Spiritualists do their part by sharing the burden with them. Is this to be left for them to bear alone? Every Spiritualist should say No! with an emphasis whose vibrations will move the world. This no should be accompanied by a few of Uncle Sam's dollars to help remove this heavy burden from their shoulders. When this is done, the outcome of the Jubilee will be all that its angel and mortal friends desired it should be, viz., a perfect success. We urge that every Spiritualist on this continent should feel that he is directly involved in this matter, and trust that no one will rest until a round sum is placed in Mr. Walker's hands to relieve him of this heavy load.

#### Talents.

The parable of the talents in the New Testament has had a marked effect upon human ethics through many centuries. Its main purpose has been to lead men to think that financial gain was to be encouraged at all cost, and no attention paid to those who lived simply for the good they might do. "Unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath." Many Christians have sought diligently to live up to the doctrine taught in the above quotation. They have added to what they already had by every possible means, and eagerly embraced every opportunity to take from their weaker brothers the little they did possess.

The servant who had five talents doubled his lord's money; it does not say how he did it, neither fair nor just, nor is it consistent on but it is reasonable to suppose that he made | the part of the officials named \ As contrasted his gain through speculation. If an article is | with the course of the Mayor of Rochester, worth one dollar only, there is only one dollar the actions of Biston's Mayor and the Govin it, even if it be sold for five dollars, and the ernor of Massachusetts stand out in evidence one who pays five dollars is defrauded of four of narrowness of mind, prejudice and unwarollars. So it is with regard to the talents; if there were five talents' worth only at the out- have no right to be sectarians, nor should their set, by what means could they be doubled save religious beliefs have anything to do with at the expense of some unfortunate purchaser? | their treatment of their fellowmen. Mayor It is by taking advantage of man's necessities Warner of Rochester has set a good example that certain men have waxed rich and strong for the Mayors of all cities, as well as for the in wealth and influence. If no man held more | Governors of all States. than he actually needed, and could honestly make use of, of this world's goods, all men would have abundance.

The application of the parable has served to develop the spirit of avarice, and has led men to believe that they should get rich by any and all means at their command. The spiritual impact of the story has had little or no influence upon mankind. It is true that the non-use of mental or spiritual gifts results in atrophy and death. It is true that we should never hide even the one little talent we possess, and that we should make the best possible use of it for our own highest good, as well as for the good of others. But this refers to mental and spiritual endowments, and not to financial profit. He who arrogates to himself that which his fellowmen are starving for, is a malefactor in society. This will apply to the money-miser, the mental miser, and the spir-

itual miser. The ethics of Spiritualism does not teach hoarding nor grasping in any sense whatever. It has a higher lesson than this. It teaches that man should honestly strive to provide for yond this man becomes a tyrant, who robs the many for the benefit of the few. It tells mankind that any and all good belongs to the race as a whole, and not to a few individuals bent upen self-aggrandizement and personal gain. It tells man that he must be honest not for policy's sake, but for the sake of right; that he ency, but for the sake of truth in its sublime well as the act, and lays great emphasis upon his responsibility to his own soul. It teaches the children of men to develop every good talent they possess, and to use the same for the good of others. It does not, therefore, advocate riches either of worldly or mental at-

Envy and jealousy, when unmasked, reveal the deformity of the soul that dares to rot, which, when hidden, works persistently to destroy every timber in the ship. This disease has struck the souls of some Spiritualists, and we fear they will find themselves even less than the monad in intelligence or the amoba in strength when they behold themselves as they really are. Let us cure this disease by inculcating the soul with the elixir of Love and

> Each thought we think, each deed we do, Will make us false, or make us true. Then let us seek, while here we dwell. To make our lives the Truth to tell.

Spiritualism in its highest sense unites the highest wisdom of earth-life with the highest wisdom of the spheres celestial. It makes the two states a unit, and gives man an inspiration to do good on earth, that he may be better fitted to enjoy the higher wisdomspheres of the spirit. Seek wisdom, and in the

#### Boston and Rochester.

In reading the fair, impartial and lengthy reports of the proceedings of the International Jubilee at Rochester, in the columns of the secular press of that city, we caunot but contrast the same with the action of the press of Boston in March of this year. Roohester's reporters told the plain, unvarnished truth, and published the best thoughts of all speakers, with approving comments, side by side with other important news items. Buston's reporters were conspicuous by their absence from the celebration in March, and the city papers gave merely the briefest possible notice of all meetings, notwithstanding the fact that they were attended by several thousand of the most intelligent people of the State.

In March, war had not been declared against Spain, hence there was ample space to devote to news of a spiritual nature, and the Boston press had no legitimate excuse for neglecting the Spiritualists on that score. The Rochester press was crowded with war news, and could with reason have given only brief notices of the Jubilee. That it did not, is proof of the progressive spirit of the Rochester press, and shows its complete devotion to right and justice to all classes of people. The entire ab sence of ridicule is further proof of the fact that the Rochester press seeks to place only that which is helpful and uplifting before the

There is yet another reason why Rochester stands out in a more favorable light than Boscon, when the two cities are contrasted. In March the Mayor of Boston was invited to welcome the Spiritualists of New England to the city. He neither came to the meeting nor sent a letter of regret. In Rochester the Mayor not only accepted the invitation to deliver the address of welcome, but remained throughout the entire afternoon meeting. His address was an able one, rich in historical matter and full of cordial expressions of good-will. His references to Spiritualism and Spiritualists were especially appropriate and appreciative. Which city takes precedence when the two Mayors are compared one with the other, Boston or Rochester? Boston has thousands of Spiritualist citizens, while Rochester has only a few hundred; Boston is noted for its culture and refinement, and Rochester must now become noted for its liberality of thought, spirit of fairness and impartiality in all directions.

But Boston is not so much to blame as its Mayor and the citizens who elevated him to his high position. The chief magistrate of a city represents all citizens, hence all denominations; therefore, if he can welcome the members of the Salvation Army, why should he insult the Spiritualists by refusing to do the same for them? This same question may well be asked of the Governor of the Commonwealth. He courteously declined the invitation to speak to his spiritualistic subjects, yet could find ample time to attend the meetings of the Salvation Army. Such action is ranted assumption: Our officials, as such,

#### Commencement.

It is the happiest month of the year for all students from the primary school up to the University. It is graduation time, and our young friends are either promoted to a higher grade in their school work or into the Great University of active life. Before the latter class womanhood, over which they must march in keeping step to the tune of Progress, or falling religion. out by the way if they fail to make the most of their opportunities. It is now that these young graduates need the sympathy and affection of their fellow-men. A word of warning, a little timely advice, a friendly hand, may serve to give them the right start in life, whereas to withhold the same may turn them into the downward path.

They are really entering a new school, where they must learn by experience the particular lessons of life from the text-book of Duty and the lexicon of Love. They will serve hard masters in their new fields of labor, for the work-2-day world has little time for poetry and pleasure, but deals almost entirely with the material affairs of life. They need to be schooled that their hardships may not embitter them; that their experiences may not lead them to found out. It is a good time for both the tyro and the experienced man of business to turn over a new leaf in their life-books and enter upon the clean page a stronger determination to do right, and a broader resolution to be just

and true. In spiritual things it is our duty to make every day of the year a Commencement Day. We rejoice in the success that has crowned the efforts of the young people in their endeavor to master the difficulties of the textbooks placed in their hands, but a greater success can be achieved when the proper application is made of the spirit that lies behind every expression of truth. If each day is made a fresh beginning in spirituality, a fresh beginning in the doing of deeds of kindness, and in the giving of love and sympathy to those in need, it will mark an epoch in man's evolution by proving that the redemption of the world was begun at the hour when man began to live in the spirit, and not in the letter of his religion. Commencement Day belongs to all classes of people through the ushering in of the spirit of Peace, of Truth | unite to do a work for humanity in education, and of Love into the souls of all mankind.

The soul that endures the most pain, withstands the greatest temptations and stands firmly by principle in sunshine and in storm. is the one that earns for itself a high estate in the world of souls. Spiritualism is the only it to suffering in all forms. Therefore, Spiritualism is the best religion for man.

Misrepresentation, villification and slanderous rumors are the weapons of attack used by the coward and the knave. Spiritualists ligion is of the spirit of Truth.

#### Spiritualism.

This excellent work, in two volumes, by ladge John W. Edmonds and Dr. George T. editor Harbinger of Light, Melbourne, Ausreplete with solid thought, and offer the readeachings of these volumes are of a high order, and purport to come from such wise spirits as not too much to say that these communications reflect credit upon the spirits who give them, without regard to their names or social standing on earth. The automatic writings through Dr. Dexter, and many of Judge Edmonds's exalted visions, as well as those of his daughter, are described in full. No thoughtful Spiritualist should be without both volumes. Price, two dollars per volume; sold either in sets or singly. The first volume con tains 301 octavo pages, with a fine portrait of 440 pages, with a fine sketch of a scene in the spirit-world. Send in your orders for these excellent volumes.

#### The War.

Reliable war news is very scarce. Admiral Sampson's fleet has bombarded some of the Spanish forts in Cuba, but has not yet succeeded in taking Santiago, nor any one of the large towns on the island. American troops to the number of twenty thousand have been landed in Cuba, and may soon engage in battle with the Spanish forces there. An army of about the same size has been sent to the Philippine Islands under the command of Gen. Merritt. Rumors of an Austro-Spanish and a Franco-Spanish alliance are afloat, and it is not im probable that the Latin nations of Europe may attempt to make common cause against the United States. The attitude of England serves to restrain the other nations of Europe from joining hands with Spain.

#### J. J. Morse.

A public reception was tendered this distin guished representative of our Cause on Tuesday evening, June 7, in the First Spiritual Temple, corner Exeter and Newbury streets, Boston, on the eve of his departure for his home across the sea. It was a pleasant occasion, and the proceedings will be reported in full in our next issue. Mr. Morse sailed on the Kensington via Red Star Line on Wednesday, June 8, from New York City. He was accompanied by William and Mrs. Cor. L. V. Richmond, Dr. J. M. Peebles, Mrs. Jennie B. Hagan-Jackson and Mrs. M. E. Cadwallader, who go as delegates to the International Congress in London June 19-24.

#### A Proposition.

We propose that the Spiritualists of Amerca unite in testifying their devotion to their religion through a popular subscription to wipe out the indebtedness of the Jubilee. If one hundred people will give ten dollars each, two hundred five dollars each, five hundred two dollars, and two thousand one dollar each, | in store for those who are able to be present. the deficit can be easily wiped out. There surely ought to be five hundred persons ready and willing to give ten dollars each for this worthy object. In fact, we feel that two hundred persons can be found who are able to give twenty-five dollars each for such a noble purpose. But let us divide the burden among invited. the many, and share alike the responsibility.

Selfishness is a crying evil in the ranks of the Spiritualists. They should live the life | sets in motion the waves of the sea. Both are of the spirit, and seek to find their own in their neighbor's good. A little thought for the sake of others hurts us not at all, but it does help both the giver and receiver to be better and truer men and women in life's stretches the vista of years of manhood and great contest. Overcome selfishness with good deeds and kindly thoughts, oh! Spiritualists, company with the grand army of humanity, and you will bless the world through your

> By Hyenas and jackals have a legitimate place in the wilds of the forest or upon the wastes of the plain. We do not believe that Almighty God ever intended one or the other of them to dwell in a human form, to make life hideous and terrible for their fellowmen through their shrill cries of scandal, their wild yells of falsehood and injustice, and their willingness to gloat over the miseries of the unfortunate. Yet it is a sad fact that we find both classes of these foul beasts typified in the ranks of men, some of whom claim to be Spiritualists.

The sympathetic man is the one whose words are accompanied by deeds. Therefore Spiritualists should see to it that their words doubt the innate honesty of humanity, nor to of regret for the heavy loss to Mr. Walker are believe that wrong is only wrong when it is accompanied by a generous donation of cash as an earnest that their sympathy is genuine.

> American Spiritualists will be well represented at the International Congress in London, June 19-24. The accredited delegates are Mrs. Cora L. V. Richmond, Dr. J. M. Peebles, Mrs. M. E. Cadwallader, Mrs. Jennie B. Hagan Jackson and Miss Lilian Whiting.

> Spiritualism seeks to place a new interpretation upon the old saying that "man is as prone to error as the sparks are to fly upward," through a true and noble life that makes him as prone to goodness of heart and soul as are the sparks to fly upward.

Pure desires and noble aspirations always eventuate in good deeds. Spiritualism fills the minds of its true followers with both of these virtues, and thus establishes a veritable heaven upon earth.

Spiritualists are now facing a new era in the history of their religion. They should reform and philanthropy, to the end that mankind may be made better through an understanding of the real teachings of Spiritualism.

"Though exact, verbal truth is the foundation of any satisfactory human intercourse, the spirit of truth lies in the appreciareligion that makes the soul strong, and inures | tion of the relation of one point to another, and that the falsification of tone, look or word destroys that relationship."

The soul that dares to sacrifice its own for the good of others is the true friend of humanity. Let all Spiritualists then, serve The soul that dares to sacrifice its own humanity. Let all Spiritualists, then, serve should avoid all these terms, because their re- humanity by being just to those who have done so much for them.

#### The London Congress.

The International Congress of Spiritualists will assemble in St. James Hall, London, June Dexter, has been relissed by W. H. Terry, 19-24. It will be an important gathering, and will redound greatly to the good of the Cause tralia, and is on sale at this office. This work of Spiritualism. Delegates will be present has long been out of print, and difficult to ob- from all quarters of the globe, and papers from tain even at high prices. Both volumes are the most eminent minds in our ranks will be read before the Congress. American Spiritu ing public a rare opportunity to study these alists can reach London in time to attend the eminent writers at first hand. The spirit meeting by sailing upon the steamer Etruria from New York on June 11. We shall publish a full report of the proceedings from the pen Emanuel Swedenborg and Lord Bacon. It is of our special correspondent, who is already in London. We extend cordial greetings to our friends over the sea, and predict a full measure of success for their mammoth gathering.

#### Complimentary Concert.

The friends of Miss Ethel Hill Nye, the popular song writer and singer, will tender her a complimentary benefit on Tuesday evening. June 21, at 26 Bromfield street, Boston. The Nugæ Canoræ Club, Prof. J. Jay Watson, Miss Gertrude Laidlaw, and Miss Nye are among Judge Edmonds. The second volume contains | the artists who will take part on that occasion, As Miss Nye is one of the latest victims of the Medical Trust, we hope the friends of liberty will rally in large numbers on the evening named, to the end that a goodly sum may be placed in her hands for use in a legitimate defense before the courts. Tickets are for sale at the BANNER OF LIGHT office.

#### Vermont State Spiritualist Convention.

The semi-annual Convention of the Vermont State Spiritualist Association will be held in Stowe, June 17, 18 and 19. All of the State speakers will be present, as well as F. A. Wiggin and Mrs. Helen L. P. Russegue, both of whom are prime favorites with the people of Vermont. Reduced rates on railroad can be obtained for the entire convention. Everybody is invited, and a good time may be expected.

#### 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.

Falsehood does its deadliest work through the mediumship of the gossip and slanderer. It comes in the guise of a friend, and stabs to the heart with the sharp knife of fabrication, hoping thereby to destroy the happiness of several human souls. Spiritualists. shun falsehood's wiles as you would shun the deadliest pestilence.

#### Cassadaga June Picnic.

The annual picnic of the Cassadaga Lake Free Association will be held at Lily Dale, N. Y., June 17, 18 and 19. Mrs. E. L. Watson, of West Side, Cal., will be one of the platform attractions on that occasion. Other eminent talent will also be in attendance. A good time is

#### Memorial Service.

Memorial services in honor of the late Dr. William L. Johnson will be held at his late residence, Atherton avenue, Roslindale, Sunday, June 12, at 3 P. M. Friends are cordially

waves in the ocean of ether, even as a storm felt throughout the realms of space. Watch the BANNER OF LIGHT of next

A thought sets in motion the psychic

week for an interesting letter from Mrs. Augusta F. Tripp concerning the coming campmeeting at Onset. In connection with our report of the

Jubilee, we present the cuts of several of the

prominent workers at that great gathering. Others will appear in the near future. We are indebted to the Henry O. Shen.

ard Co., Chicago, for an excellent engraving of

William E. Gladstone. Dig up the rank weeds of gossip and slander from thy mental gardens, lest the

flowers of love and purity be choked to death ere they are strong enough to stand alone.

#### Personal.

Almost at the last moment, I find it impossible for me to attend the International Congress of Spiritualists in London. My reasons therefor are of a personal nature, yet they are important ones, hence I cannot set them aside. I take this opportunity to express my profound gratitude to those friends whose generosity had made the trip a possibility, and extend to them, one and all, my sincerest thanks. The money thus pledged is held subject to their order, and I would be pleased to hear from them with regard to its disposition. It will be returned to the donors, or applied to the Jubilee deficit, or to any other purpose they may HARRISON D. BARRETT. designate.

#### Queen City Park.

The season of 1898 at Queen City Park, Burlington, Vt., will open on Sunday, July 24, and close on Sunday, Aug. 28. The following speakers and test mediums have been engaged: Edgar W. Emerson; H. D. Barrett, Oscar A. Edgerly, F. A. Wiggin, Mrs. Sarah A. Byrnes, Boston; Hon. A. E. Stanley, Leicester, Byrnes, Boston; Hon. A. E. Stanley, Leicester, Vt.; Mrs. S. A. Wiley, J. Clegg Wright, Amelia, O.; Mrs. A. W. Crossett, Waterbury, Vt.; Mr. A. F. Hubbard, Tyson, Vt.; Mrs. Emma Paul, Morrisville, Vt.; Mrs. H. P. Russegue, Hartford, Ct.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Mr. Lucius Colburn; Mrs. Sadie L. Hand,, Lowell; Mrs. Morse Baker, Granville, N. Y. It is expected the Rev. B. Fay Mills will give two or three lectures at the Park. The give two or three lectures at the Park. The dates will be given later.

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

J. W. Fletcher can be addressed at 49 Powell Avenue, Lewell, Mass., for the present. He will attend funerals within easy range of his home.

Miss E. L. Coffyn will be pleased to correspond with local societies with regard to lecture engagements upon reasonable terms. Will also attend funerals. Address 153 W. Concord street, Boston. Sunday, June 5, Mrs. Emma Boomer of Brockton

Mrs. Annie E. Cunningham's address, for a short time only, will be 92 Whitefield street, Dorchester, Mass.

#### MEETINGS IN BOSTON.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Bundays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. sherman, Secty.

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

The Veteran Builtualists' Union holds meetings.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremon street, at 7½ P. M. All age invited. Ehen Gobb, President; Mrs. J. B. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Oambridge.

Engle Hall, 616 Washington Street.—Meetings at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor.

Hiswartha Hall, 241 Trement Street (near Ellot street).—Meetings Sundays at 11 A. M., 2% and 7% P. M., also Wednesdays at 2% P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street. -10%
A.M. 25 and 7% P.M. Tuesday and Thursday afternoons
812%. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, Il A.M., 3 and 7½ P.M.; Tuesday at 8 P.M.; Friday, 3 P.M. Mrs. Gilliand, 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. Hollis Hall, 789 Washington Street.—Meetings svery Sunday morning, afternoon and evening. Eben Cobb, Obsirman.

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

J. K. D. Connut's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bosworth street. Mible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guitorrez, President. Scr-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.

Bible Spiritualists' Meeting, Marble Hall, 514 Tremont street, cor. Dwight.—Mrs L. J. Akerman, Leader. Sundays at 10½ A. M., evening at 7½.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somer-ville, each Sunday, at 7½.

The Home Rostrum, 21 Soley Street, Charles-Sown.—Meetings Tuesday, Thursday and Sunday evenings, 73. Also Conference Meetings at 234 Sundays. BANNER OF LIGHT for sale.

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

ing, June 5, meeting opened by singing; Fred De Bos led in prayer; circle conducted by Mrs. Wilkinson, assisted by Drs. Kranisski and Newhall; remarks and tests Masdames. COMMERCIAL HALL-Mrs. Wilkinson, Presi-Mrs. Wilkinson, assisted by Drs. Kranisski and Newhall; remarks and tests, Mesdames Carbee, De Bos, Nutter, Clark, Newhall, Weston. Dr. Webber gives free healing every Sunday morning. Those who took part in the afternoon and evening sessions: Mesdames Nutter, Cunningham, Gilliland, Clara Fagan, Wilkinson, Lucy Barnicoat, Dickerson, Butler, Carbee, E. S. Brown and L. N. Gates and Jubilee Singers bilee Singers.

BANNER OF LIGHT for sale on Thursday and

BIBLE SPIRITUAL MEETINGS-Mrs. L. J Ackerman, Leader.-A correspondent writes: The meetings formerly held in G. A. R. Hall, the goodwill, friendship and hospitality, but Cambridgeport, are now held morning and also the keys of the city of Rochester.

Harrison D. Barrett, our honored President evening in Marble Hall, 514 Tremont street, Boston, near cor. Dover and Berkeley streets. June 5 the morning circle was quite successful. At the evening session Mrs. B. Robert son opened the meeting with bible-reading, followed by prayer by Mr. Arnaud. Others taking part were: Mesdames Fagan of Malden, Smith, Robertson, Ratzel, Mr. and Mrs. Osgood F. Stiles and Mr. Woods. There was a

large attendance.
BANNER OF LIGHT for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST.-F. W. Peak writes: Sunday, June 5, meeting opened at 7:45 P. M., with present. usual service of song, led by F. W. Peak, assisted by Prof. Rimbach, cornetist. Owing to the illness of the Conductor, Mrs. E. J. Peak, Mr. Peak acted as Chairman. Mr. D. S. Clark offered an invocation and gave tests. During the week Messrs. G. B. Cutter and Cowan, Mrs. Nutter, Mrs. Maggie Keating-Cutter were with us. Mr. Cutter is expected to be with us next Friday evening, Mr. D. S. Ciark Sunday evening. Mediums all are welcome.

ODD LADIES HALL, 446 TREMONT STREET-Mrs. Guiterrez, President .- A correspondent writes: Sunday, June 5, morning circle; afternoon and evening meetings were participated in by the tollowing speakers and mediums: Messrs. Arnaud, Hall, Furner, Baxter, Biackden, Quimby, Cowan, Hersey, Cohen, and Mesdames Clare, Mellen, Woodbury, Kibble, Fagan and Fox. Next Sunday Mr. and Mrs. Hall from Watertown will be with us.

BRIGHTON.-D. H. Hall, President, writes: Mr. D. S. Clark and Mrs. U. H. Tracy were with the Spiritual Progress Society Wednesday and Sunday evenings. The physical man ifestations now being given Wednesday even ings are attracting new faces each week; they will be held during this month. Good medi

BANNER OF LIGHT on sale.

ums at each meeting. THE BOSTON PSYCHIC CONFERENCE.-Mrs. F. J. Miller, M. D., lectured before this association Sunday, June 4, at 3 P. M.; subject, "The Kingdom Within." Mrs. Miller was very enthusiastically received, and promised us another lecture in the future. These meetings will be kept up during the summer.

#### MEETINGS IN MASSACHUSETTS.

UPPER SWAMPSCOTT, MOWERLAND PARK, CAMP PROGRESS.-N. B. P. Writes: June 5 we began our meetings for the season. The grounds were in fine condition, as the sun came out after the storm, and dried them very quickly. We had a goodly number gathered beneath the leafy shades of Camp Progress, glad once more to meet again old friends, and give greetings of love and good cheer.

At 2:30 P. M. our meetings commenced. Remarks by the President, L. D. Milliken of Lynn; invocation, Miss Lizzie Harlow, of Haydens yille, Mass; singing, "Lead Me Gently," by the quartet; eloquent address, Miss Lizzie Harlow, subject, "The New Birth"; singing by the quartet, "Oh! my America"; tests, Mrs.

the quartet, "Oh! my America"; tests, Mrs. Knowles, of Boston.

At 4 o'clock second meeting services commenced. Questions answered by Miss Harlow; singing by the audience; song, Miss Lydia Stephens of Salem; Mr. Forest Harding, of East Somerville, read a fine essay; services closed by singing "America"

by singing "America." Electric cars pass the grove every fifteen minutes from Lynn and Salem.

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tions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

WORCESTER.-Mrs. D. M. Lowe, Sec'y, says: Sundays, May 29 and June 5. Mrs. N. J. Willis very acceptably served our society as speaker. Mrs. Willis is one of our pioneer speakers, and has lost none of her old-time inspiration and eloquence that has for so many years glad dened and uplifted those who came within the

sound of her voice. The speaker for next Sunday is J. O. Perkins of Lowell.

The Woman's Auxiliary will meet Friday afternoon and evening of this week with Mrs. Georgie Smith, 10 Newbury street. Straw-

berry supper; social in the evening.

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ATTLEBORO.—Mrs. M. E. Proctor writes: It is with pleasure that I report our having had with us on Memorial Day Mrs. C. Fannie Allyn of Stoneham, Mass., who held special services in memory of the "Unknown," and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Woman's Relief Corps to give her original of Stoneham, Mass., who held special services in memory of the "Unknown," and other brave men who gave their lives for their country and our Star Spangled Banner. She was invited by the Woman's Relief Corps to give her original the Woman's Relief Corps to give her original Memorial exercises, assisted by eighteen of the Sons and Daughters of the G. A. R. and W. R. C., after which she gave a very interesting address. The services were held in the Universalist church, owing to the G. A. R. Hall not

being large enough to accommodate those de siring to attend. Every seat in the church was occupied, and her address one of the best given on Memorial day in Attleboro.

BROCKTON.—Emma Boomer, See'y, writes: Sunday, June 5, Children's Progressive Ly ceum No. 1 was held in Union Veterane' Hall, 54 Main street. Exercises were carried out much as usual; the grand march, silver chain recitations, recitations and songs; the subject 'Now" was ably discussed by both adults and children. The subject for next Sunday is "Harmony." We have decided to hold our sessions through June, commencing at 2:30 in the afternoon.

ONSET.-C. D. Fuller writes: Meetings in Industrial Hall, Sunday, May 29, were of a patriotic nature; special report will appear

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#### New York.

BROOKLYN.-Mrs. L. L. Smith, Sec'y, writes: Sunday evening, June 5, the Woman's Progressive Union held last meeting of the season at Walsh's Academy, 423 Classon Avenue. A large audience greeted the Hon. A. H. Dailey, whose discourse upon "The Phenomena of Spiritualism" was both instructive and enter taining. Mr. J. J. Morse of England followed with a few well-chosen remarks upon the same subject, and Mrs. May S. Pepper closed the meeting with spirit messages, which were remarkably clear, and promptly recognized in every instance. Next season's work will begin on Sunday, Sept. 4

#### First Echoes of the Jubilee.

BY ELIZABETH F. KURTH.

Many, no doubt, will be the reports sent to THE BANNER regarding the celebration of the Semi-Centennial Jubilee at Rochester, N. Y., so we will confine our remarks to the exercises or opening of the first day. The beautiful and spacious building known as Lyceum Theatre had been selected for this purpose, and was

Tannhauser, conducted by Prof. E. Adolf Whitelaw of Brooklyn, N. Y., and was rendered in a most masterly style, as were all the musical numbers furnished by this gentleman, the violin solo, "Mazourka de Concert," and "Schubert's Serenade," taking the audience by storm. The "Chorus Jubilaté," sung by the entire audience, standing, was deeply im-pressive, and was tollowed by an invocation by Mrs. E L. Watson of California; Mrs. Giles fendered a soprano solo in a very artistic manner, after which the Mayor of Rochester, Hon. Geo. E. Warner, delivered an address of welcome, offering to the Spiritualists, not alone

of the National Spiritualists' Association, re sponded in a most becoming and touching

manner. eliciting loud applause.

Mr. H. E. Arnold of New York followed with a piano solo, which was exquisitely beautiful, the audience demanding repeated en cores, which were tendered in a very gracious manner. Mr. Frank Walker then made a very touching address, delivering the Jubilee into the hands of the President of the National Spiritualists' Association. Mr. Walker spoke briefly, but with much effect, and his allusion to the aid his devoted sister had given him, brought tears to the eyes of every woman

Mr. J. J. Morse of England was the next speaker introduced, and spoke in very feeling terms regarding our country's trouble with Spain. Although an Englishman by birth, he said he was proud to wear our badge, bearing the Stars and Stripes, over his heart, extendthe British Empire to the United States, bearing and bringing, also, the credentials of the Spiritualists from across the sea to our Golden Jubilee.

Mrs. Cora L. V. Richmond followed with an ode to the Jubilee, a very beautiful poem, to be taken home by Mr. Morse as a tribute to the Spiritualists of London, Eng. Then came the grand finale—airs of nations, by orchestra and Professor Whitelaw, which was the restrances of the day. When the "Star" Spangled Banner" was played, the immense audience rose to its feet, waving handker chiefs, joining in the hymn and concluding with "America," after which the benediction was pronounced by Mrs. Carrie E. S. Twing.

The music on this opening day was the finest ever listened to. Much praise is due also to the accompanist, Mrs. Deyo of Brooklyn, who certainly is a pianist of high merit; also Miss Fannie Bryton, the accomplished daughter of Mrs. Ida P. A. Whitlock, both mother and daughter being true and good Spiritualists, and certainly ornaments to our Cause. With this program as the first day's work of the Jubilee, we can certainly call it a grand and glorious success, and those who have had the giorious success, and those who have had the arrangements of it in hand—as Mr. Frank Walker, Miss Walker, Mr. and Mrs. Bach, and Mrs. I. C. I. Evans and others—deserve every possible credit.

\*\*Mon. 26\*\*

Send NAME, AGE, SEX, and a LEADING SYMPTOM, and receive an ABSOLUTELY CORRECT DIAGNOSIS Free.\*\* May 26.

#### Spiritualist Camp-Meetings for 1898.

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

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

Cassandaga Lake Free Association, Lily Dale,

Cassadaga Luke Free Association, Lily Dule, N. Y.—Opens July 15; closes Aug. 28. Onset Bay, Mass.—July 3 to Sept. 4.

Lake Pleasant, Mass.—July 31 to Aug. 28. Madison, Me.-Sept. 2 to Sept. 11. Maple Dell Park, Mantua Station, O .- July 17 to

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

Mesick, Mich .- July 31 to Aug. 14. New Era, Oregon.—July 2 to 25.
Forest Park, Ottawa, Kan.—July 27 to Aug. 2, in

Liberal, Mo.-Aug. 20 to Sept. 4. Lake Cora, Mich.-June 26-annual meeting Ashley, O.—Aug. 21 to Sept. 11. Chesterfield, Ind.—July 24 to Aug. 21. Bankson Lake, Mich.—July 22 to Aug. 14. Haslett Park, Mich .- July 28 to Aug. 29, Clinton, Ia.—July 31 to Aug. 28.

Delphos, Kan.—Aug. 12 Aug. 29.

Camp Progress, Mowerland Park, Upper Swampscott.—Will hold meetings every Sunday from June 5 until Sunday, Sept. 25.

Queen City Park, Burlington, Vt.-July 24 to Etna, Maine, Camp.-Aug. 26 to Sept. 7.

#### PAINT TALKS. VI.

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foreover-much of our work has had to be done in ifferent parts of the city, for lack of office room. his has made the careful conduct of our work very flicult, and a location where the concentration of ur offices and all our work is possible has become cessary.

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columns that does not comport with his or her reason. All
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Report of Séance held April 22, 1898. Spirit Invocation.

Ohl thou Divine Spirit, we reach out for a new baptism this morning, for new knowledge and strength to penetrate thy mysterious workings, to conceive as much as we are able of the power that holds the planets in their places; the power that permeates all space, that works so mysteriously and develops so much of good; the power that comes to us in the hour of affliction, that comforts us in the silent hours of the night. The inner conscience is quickened, and we seek this morning the spirit that seems to bring life to

Oh! thou Overruling Power, known under so many names each one given thee according to the comprehension of the one appealing to thee, we thank thee that we are a part of the great atomic life that has developed into consciousness that our own faculties have been quickened to a conscious ness of the inner workings of the spirit, and we know there may be communion between the world of physical life and the world of the so called dead. We thank thee for the sunshine and the shadows, for the night and the morn, for after the night of adversity the sun of progress rises brighter in the morning than when it went down at sunset. Guide and direct each one as thou seest his need, and thy power shall reign now and forever. Amen.

#### INDIVIDUAL MESSAGES.

#### Charles W. Wetherbee.

Well, it seems more natural before we commence any lon: communication to let people realize who is talking to them, and I don't see the difference in the spirit-world that I did in the earth-life. They are all desirous to know who is communicating. They are very peculiarly affected if any one speaks to another, and seemingly appear strangers when they have not been introduced.

My name is Charles W. Wetherbee, and my home was in Scranton, Pa. I lived there a great many years, and I feel I am not forgotchanges have come; not only an improvement in religious and political thought, but I observe from my spiritual side that there have been many improvements in the town and advance, whether conscious or unconscious (f it. The reason I return this morning is that I am anxious to come in contact with my children whom I left many years ago, still strucgling with the environments of life. There ones I am particularly anxious to come in contact with are in New York City and Philadelin Philadelphia; Susie and Mary are in the Western States; but I cannot follow the others, as I find no attraction, for their old theory three children, who have come since I passed away; but I would like to let those in earthhave I been waiting so many years for the resurrection. I found my resurrection very quickly after the spirit separated from the remember the spirit is always stronger than

#### Mary Alice Graham.

Good-morning. Oh! what a beautiful privilege this is to have an opportunity to send a few words of consolation to the loved ones left in earth-life, and especially when all things seem to be in confusion, and the world at large seems to be surrounded by discontentment and discord. I wish to approach for I left both father and mother, and three brothers, and I have been more attracted lately to them because one of my brothers is interested in the navy, and I see now how anxious mother is, as she seems to feel him going away from her and not knowing the consequence. I have been very much interested, and would like to give them strength and consolation, and say to mother: "Don't worry, all will be well; for, remember, any one is just as safe on the sea as on land, for you oftentimes see people just step from their own door and pass out into spirit-life without seemingly any danger around them." I want to remind her that when a person's time comes he is going to go. It does n't make any | ful; even if some things seem to overshadow | difference whether he is lying in the body peacefully or whether he is shot; God, the great universal Power, that guides and directs | Mabel and all the loved ones I left in earth- one by his own efforts, and not because he beall life, always has wise purposes even in de- life, that I am still with them, working with lieves in someone else. The Nazarene taught struction. So remember those born to be killed will not be drowned.

morning, and feel better since I passed away same as you have in earth-life, and, as I had a others. But there is hope for all; and the than I did before, for there are so many things | short education in earth-life, I have much to | place attained by the purest and most self- | seed," unfold from step to step, as houses are | Knowledge, and Knowledge is the salvation of

not understand while I was there. Say to Ed. and to Robert to be true to themselves, to you feel impressed to do it; go shead, and you will find you will get both strength and assistance to carry it out."

I want father and mother to feel all is well, and to be more reconciled to the changes that come to them. My name is Mary Alice Graham, and my father's name is Frank, and both of my brothers are right here in Boston; but my own home, where I passed out of the body, was Greenfield, Mass.

#### Wm. P. McFarland.

Well, I am glad to come in this morning, and send out also a report that all is well, and that, after getting away from the environments of the physical body, it gives the brain and intellectual organs a chance to progress and develop, and instead of losing anything in passing out, we usually gain strength. I, too, feel interested in the welfare of those in earth-life, for it is true that love never dies, and those we love we wish to protect. While those I morning do not believe in Spiritualism, or that there is a possibility of the spirit returning, feel me so close by; and I would say, that although years have lapsed, the longer the dear ones who have passed on are gone, the closer the earth ones seem to get to them, and I have often heard Maria say: "I wonder if it is because I am reaching for the land beyond that makes me feel their presence so near me?" I get closer into your surroundings, and you become more sensitive to the spirit than you used to; and we want you to realize that it is possible for you to communicate with the loved ones who are gone." Since her mother passed away she seems to have become more conscious of the spirit-forces than ever before, and I wish to say that her mother is with me this morning.

To make this message, perhaps, a little bit more clear, I wish to say that Maria, the one I addressed, was my wife, and her mother has passed to spirit-life since I passed away; but I have been out of the body some time. Her son George is also with us, and there are a great many in spirit waiting for those in earthlife. I wish to say to my companion (and mother joins with me in these same expressions) that we wish you to be reconciled, and to know that God doeth all things well, and waiting for you on the spirit-side. And I wish | who seems to be at a distance, and if it will over wide areas of the continents of the earth. to say to all, work earnestly and profitably, for the proof lies in the spirit, and not in the material. Money is a good, thing, and buys many things, but it never binds the broken heart; remember that we are still united in spirit, and only watching and waiting for the loved ones to come.

My name is William P. McFarland, and my home New York City. My wife is now living in Brooklyn, N. Y. You might say that Grandperhaps it will help to establish the identity.

#### Mabel Peabody.

morning very much, for she is considerably Frankie has not gone, nor left him; and tell vanced. mediumistic herself, and very much inter- mother that I have also got my little sister dium, nor does she go out to the meetings, or go around much, yet in her heart she feels she villages around us. But we must remember | senses the presence of the loved ones gone, that there is no standstill; everything must | and especially after I passed away she became | this morning, for they told me if I once conmore conscious of it. I passed out with diphtheria, and I was not quite eleven years old. She felt after I passed away that she could not live then, anyway, but she has for quite a number of years, and it has been quite a conwas a large family, so for that reason we can solation to her to know we can communicate, be recognized in almost every State; but the though I find her sometimes doubtful. I find she seems to get the idea that she may have again. Just say that Frankie Hutchinson is imagined all her happiness, and it may be only here; my papa's name is John, and my mothphia. Frank is in New York City and William her mental condition, and oh! I find her so er's is Mary. Thank you for taking it down, many times in that condition where she and I will now bid you good by. doesn't know what to think of it. She feels that God could not be wicked enough to sepaand ideas were that when they had laid the rate the loved ones from each other unless body away the spirit went back to God who there was an opportunity to come together gave it, and so they have no desire to seek | again sometime, and then she gets to thinking communication with those who are gone. My and wondering why her friends do n't come, wife is with me this morning, and also my | and I want to say to her, "Mother, there is so much to be explained in all the laws that govern manifestation, that it is impossible for us life know that we have not been silent, nor to give you the knowledge you seek at this time; but keep your faith, make your mind easy, let your impressions lead you, and the spirits will demonstrate beyond all doubt that physical body. I passed out somewhat sud- they are assisting you." Also remember that denly, with no time to prepare for it, and I prc- | you love flowers, that it is now spring, and you sume I awakened to consciousness sooner than I are about to fix up your earthly garden to would otherwise. I find I must not take up too | make your home beautiful, and to bring back much time this morning, but if those who love some pleasant thoughts as to how the blossoms me will wake up and open an avenue of their | will cheer the hearts of others. Now, while own, I feel I can sustain and help them to rise you are fixing your earthly garden, and sowing superior to the environments of the flesh, for your spring seeds, remember many weeds will come up between them, and it will be necessary for you to let them grow, weeds and flowers together, until they are large enough so that you can distinguish the weed from the flower, then you will pull the weed out, and let the flower grow; and so it is with spirit

manifestation from the loved ones. Sometimes we can control a medium without any difficulty, because he has grown to maturity, and we can through him express | nite. Therefore, good and bad are only relaour independent thoughts and ideas, and then | tive, and what is called good in one age may those in earth-life whom I love very dearly, you feel as if you had received something tangible, something that you can rely and de- lapse of five hundred years. pend upon. Then there are other times that the spirit tries to manifest, and it comes in contact with an undeveloped brain just as the  $\mid$  is aristocratic. This seemed puzzling when flowers come in contact with the weeds. | first read, but some acquaintance with spirit-There are many conditions to fight, so many things to overcome, that you find more weeds than flowers; but they are doubts rather than

realities. That is how we are situated in the spiritworld, and that is why we cannot gratify all | that of Mr. Moody, provided they have acceptyour desires and answer all your prayers. But oh! mother, be happy; when you are happy, I am; when you are sad, it makes me sad; so remember that all things are beautithe beauty, we can see the beauty in all. Now say to papa and also to George, Frank and them, thinking with them and trying to assist them when I can. Remember, we have our derstood by Paul. I wish to say to them all that I am well this education to go through with in spirit the

these are the words of your little daughter, perseveres in laboring to rise. do their duty; "healtate about nothing when | Mabel Peabody, and my home you will find in New Orleans, La. I have brothers in the North, and my father was a Northern man, but mamma was a Southern woman.

#### Elizabeth E. Morrill.

Well, I don n't feel that I shall have to travel so far to get to my home as that girl did, for my home was in Newburyport, Mass., and I feel, too, that my mother will be glad to get a message through your BANNER. Although she doesn't take it all the time, she has it very many on the spirit-side now that she feels almost all alone. I want to come in contact with her, more personally, perhaps, because as I grow older and develop on the spirit side, I can realize how much better I can make her feel as time departs, because changes have come.

I have been gone quite a number of years, and have really had more experience, in one sense of the word, in spirit-life than I had in the earth-life, for I can comprehend the spirseek to come in communication with this itual education best; nevertheless, I have been taught to remember the loved ones in earthlife, and to come to them and minister unto yet I think they sometimes wonder why they them; so I feel this letter as it goes out may dream so much of me, and why they seem to open up some new thought, and cause them to remember that years can pass, and yet we are still thinking of each other. Grandma Perry says that she doesn't think the old saying, "Out of sight out of mind," is correct in the spirit, for we are out of sight as far as the material side is, but we are never out of mind or out of remembrance. I want father, mother, would like to say to her: "No, it is because we | brother and sisters, and all my friends to remember that when you come to spirit-life we shall know each other better than if we had been more acquainted in the earth-life, and I want them to know that I tried to manifest this morning, although I cannot get very good control; but I have done the best I could through THE BANNER that they could recognize. My name was Elizabeth E. Morrill.

#### Frankie Hutchinson.

Well, it seems as though this is children's day, for there are so many young people are to fall by-and-by. around this morning that they have been give a mother joy and a father happiness to well, and that the spirits help me to manifest | debt for the daily necessaries of life. trolled one brain, I would be able to control another.

My home was down in Fall River, Mass., there is where my papa and mamma live, and there is where I want my message to go. I hope that some one who knows me will tell them of it. Then I shall be able to come

#### Messages to be Published.

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

May 13.—William Wallace; Elizabeth E. Hooper; Emeline Olive Dver: Frederick E. Williams W. W. Olive Dyer: Frederick E. Williams; William F. McIntyre; Henry D. McDonald. May 20.—Aurelia P. Reynolds; Alfred Weldon; Ira Hoar; Ida A. De Bean; Sally C. Sanborn; Frankle Robbins. May 27.—Ellen Bradley; William H. Harrison; William MacCanning; William P. Sampson; William P. Nichols; Lizzle Wolcott.

#### "June 3.—Arnold Shonio; Hattle J. Ring; Melvin H. Hall; Nathaniel N. Wright; Mary Hutchinson; Julia A. Gould. A Letter from Abby A. Judson.

NUMBER TWENTY ONE.

To the Editor of the Banner of Light: There are all sorts of finite souls now in existence, differing widely from each other, being roughly classified as good, bad and indifferent. But this mode of classifying them does not accord with the spiritual philosophy. According to that, all souls, in all worlds and in all eras of time, come out from infinite soul, partake of its inherent nature, and are therefore good in their germ. And the reason they are called good or bad is because they are in different stages of development. In fact, none are absolutely good except the infinite source, and none are absolutely bad, simply because God (or whatever we choose to call it) is infibe considered base and degrading after the

Christianity is democratic, while Spiritualism ualistic thought makes this statement clear. Christianity as expounded by Paul, and adopted by the church at large, makes works of less account than faith, and places the condition of Jack the Ripper and Judas on a par with ed the righteousness of Christ for their own.

This is religious democracy. Spiritualism, on the other hand, makes the condition of souls differ in and of themselves, and according to their own acts. Each soul occupies his own round on the great ladder of progression, and mounts to the next higher this substantially, but was painfully misun-

All are not on a par-some are better than

you comfort and consolation, and just say cometime be attained by the lowest one, if he Besides the individual and personal develop-

ment which interests greatly those spirits view is small, compared with theirs. Still, by opening the inner nature, we may receive some impressions of the great truths which their minds grasp. With vision narrowed by age and circumstance, we sympathized with the colonial struggle to be free from the parent country, and exulted when that was accomoften, for she is quite interested, as she has so plished. England became jealous of our growing power, and naughtily harassed us, till we had to defend our rights by war in 1812. And them. Without faith, in the sense of trust or she was not always kind when we struggled mightily to preserve the integrity of our Nation in the Civil War.

But these were family quarrels. Sometimes the older brothers and sisters become angry with a rapidly-growing, aggressive and impudent child. But after all are grown and have homes of their own, the old love comes back. them, that the same mother bore them, that the same roof-tree sheltered them; and this love waxes so strong that they will de fend those whom they pounded, when little, against all the world.

The English people are our blood-relations, and we are theirs. We share the Anglo-Saxon stock; our lines of thought and our religion are akin. We pounded each other in 1776 and in 1812, and when she did not thoroughly sympathize with us in 1861, it out us to the heart.

But let other nations of other races, and of other lines of thought and of differing religions, cause England's foundations to tremble | increasing the force of the magnet within you. by savage onslaught, and we should stand by her; and she would do the same by us.

And these grand, high spirits, who see what we cannot see, well know that England and under the circumstances, and will try to do America stand for humanity, for light, for better next time, for this is merely granting a civil and religious liberty, and that their wish that I have often heard expressed by one united efforts will form the great rallying cal, spiritual, or what you will—are attracted of our mortal friends-that is, to say something point for human civilization. Torture for pleasure, torture for political punishment, priestly tyranny, fetters for the human intellect, the invasion of the home by military bondage, are all obnoxious to the Anglo-Saxon mind, and, from the celestial outlook, they

But throes of agony must be endured to acallowed to manifest, so I have the privilege | complish this, and great suffering prevail durof sending out a few words of comfort to ing decades of years. Still, right will at last those in earth life. I know there is nothing become dominant; Ormuzd will subdue Ahri- are sufficiently endowed with seership to penthat we are all together; and by-and-by, when that cheers a mother's or father's heart so man, and free government and free religion etrate below surface defects and see the good your own work is done, you will find many much as to get a letter from the boy or girl will allow untrammeled spiritual development

We do not fight Spain in revenge for her exreceive a letter from some one gone from them, ploding the Maine. We fight to free tortured word which will call latent goodness forth how much more will they like to receive a Cuba, and to free the mind enthralled by letter from the loved ones in spirit-life. Now | priestly tyranny, and warped by bull-fights, am not certain of any one connected with me our hearts ever pulse to the higher motive. that takes your paper; but my good teacher in Let us look to the spiritual hills "whence overwhelm us. spirit-life, and also my dear friends over here, cometh our help." Then will "troops of beauma Kenniston is with me this morning, and to prove its identity, for someone, even our leaders, strengthen the arms of our militia. through curiosity, will show it to father, be- and show our ocean gunners how to aim, not cause father is a man that is well known, and | because we want to avenge the Maine, but be-I am in hopes to get to him some word of con- cause we want the world to become better. I want to send a letter to my mother this solation, and let him feel that his dear little and its true spiritual development to be ad-

I hope those who are interested in my letested in Spiritualism, and she has wondered with me who passed away in babyhood. I was ters will do what they can for the sale of my to any plow having first satisfied yourself that good deal, and although she is not a public me- brain fever, and as there was some time I re- lingering hope for enough book sales to enamember nothing that was going on, I cannot ble me to go to Rochester. But alas! they do

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

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.-[By Herbert Fitzgerald, Somerville.] Reasoning from certain personal experiences the writer is inclined to accept the declaration, "According to thy faith be it unto thee," as a purely scientific statement. Can you give us some practical methods of cultivating this element?

Ans.-We fully agree with our questioner concerning the truly scientific character of the memorable words quoted above, and propose the following exercise for increasing faith. Before, however, entering into detail on the Charles Kingsley said in "Hypatia" that cultivation of this most practical virtue, it may be necessary to say a word concerning its | FAIRBANES, wife of John Fairbanks, aged 59 years and 11 true character.

Faith is not blind, reasonless belief; it is not foolish credulousness which accepts whatever be taught, without pausing to investigate. Faith is, first, exactly what we all mean; we speak of faithfulness and of fidelity which is derived directly from the Latin fides, always translated faith in English. In the second place, faith may be considered as trustfulness, repose, patience, perseverance, and quiet biding of the time for the buried seed to germinate, and the promised fruit to ripen, and thirdly, faith may be viewed as spiritual vision, clear eyed interior discernment.

It is through these stages or phases of growth that faith develops, and it is like unto a great tree which develops from a small seed. Just as the seed contains potentially the tree which will in due season actually appear, so does that living faith, which in its earliest stage may be likened to "a grain of mustardin earth-life that I understand now which I did | learn in spirit; but I hope this letter will give denying man who ever walked the planet, can built, one story upon another.

According to each one's faith, it is unto every one. The measure of faith is the measure of growth, and the measure of growth is ment of each soul, there is a racial develop- the measure, of power. Had you no faith at all, you could use none, but, having a little, whose advanced outlook enables them to glance you can encourage the seed to grow into a over ages and the progress of nations. Our great plant; or, having at your disposal a building site, you can erect an edifice thereon. Without faith in the ethical sense, you are not only unfaithful, but unstable, incompetent, and in all ways unfit to fill a position of influence or trust; but if you are possessed with living, growing faith, you are in a position to convert one talent into two, and be perpetually multiplying opportunities as you enlarge your endowments through exercising confidence, you can do nothing, because you are devoid of all reasonable incentive to ac-

Who wishes to pursue an utterly forlorn hope, or back an enterprise which he feels is foreordained or pre-doomed to inevitable failure? Though cases may not be incurable per se, or children radically incorrigible, they are They remember that the same father begot so to you if you believe them to be so, and the belief that they are so paralyzes the will and palsies the arm which might otherwise be outstretched in helpfulness.

When you undertake any work (no matter what) realize that the enterprise is living. Animate it more and more continually with your trust or confidence in its vitality, and never allow yourself to overlook the necessary work of watering the sown seed, or it must prove unfruitful. Expectation of success hastens successful culminations, because all the while you are expecting success you are furnishing helpful nourishment to the growing plant, and and not only do you contain a magnet-you are a magnet.

It is exactly at this point where so many fail, stopping short of realizing that we ourselves draw to us that in which we place confidence. All unseen forces-call them psychito us, and we communicate with them through union of state or identity of intention. As fear, working as a magnet, actually attracts what is feared, so faith or confidence attracts whatever we desire and hope for. The unseen universe is explored by the eye of that faith which peers within the veil and sees spiritually what is invisible to the outer senses. If we have faith in the goodness of human nature, it is because we are intuitive enough or within. The practical utility of such vision is that it enables us to appeal to the good we see and speak the emancipating or educating into actual expression.

When we bring faith to bear in business I don't know whether my letter will be re- and by the Inquisition. And alas! it is more matters, we can still trace its usefulness beceived or not. I feel that it will, although I than Spain that we shall have to fight. Let cause it endows us with courage, and helps us over seas of difficulties which would otherwise

There is no faith in recklessness. Faithful told me to send it, and the spirit will be able tiful, strong angels" attend the counsels of people are not those who rush thoughtlessly into anything. We must have reason for faith, we must be assured of the lawfulness of an enterprise before we undertake it, but having undertaken it there must be neither going back nor looking back.

The exercises we specially commend are all affirmative. When you have put your hand many times why I could not come through only a little boy when I passed out of the books. This letter is my twenty first, begin- it was right for you to embark on that particten, although some time has elapsed and many THE BANNER, and why some one does not body, and I went out very suddenly, so that I ning Jan. 22. It is work that I gladly do for the ular enterprise, SEE IT A SUCCESS! As the manifest, because she reads your columns a was not long sick. The doctors called it Cause, for it is all that I can do now. I had a gardener sees the flower in his mind's eye which is to grow out of the seed, so look with confident expectation upon the result of tell all about it. I want them to know all is not come in fast enough to keep me out of the work in which you are engaged. But remember you are not to be idle because you have faith; idleness is infidelity. By constant, quiet, restful though active expectation we place ourselves in an attitude of responsiveness to those spiritual directions which are always within reach, but which we ordinarily fail to receive because we are unresponsive to spiritual appeals.

In the line of direct healing of mind and body an attitude of faith is one which receives and appropriates a proffered blessing. The gospel accounts of healing are intensely luminous, but prejudice must be laid aside before we can grasp the instruction they convey. A beneficent healer is fully ready to heal every one who is in need of healing; disposition on his part is never wanting, but law must be obeyed, and as there are two parties to every completed transaction, the patient must do her part as faithfully as the healer does his. Giving and receiving are corelative. How can there be a giver without a receiver, or a receiver without a giver? Twelve years or thirty eight years an infirmity may have lasted, but in a moment the chain of error may be broken, and from that instant the once slave is practically free. The length of time that a chain may have bound you does not signify if the chain is approached by one who holds a knife strong and sharp enough to cut the single link by which it has been fastened to you. After the chain is off you may feel weak, and grow in strength but gradually, still you are free, and henceforward you are not in the condition you were in formerly. Faith seizes upon a spiritual reality, connects itself with a plane of consciousness above sorrow, sickness, fear and loss, and thus introduces the one who exercises it into new society. The old bonds are broken, the old asso-

ciations are at end, and henceforth a new and healthier life continues, if only the faith endures. Volumes are needed to explain this problem; the above thoughts are but sugges-

#### Passed to Spirit-Life.

From Brockton, Mass., March 19, 1898, Mrs. SARAH F.

months.

In early life Mrs. Fairbanks became a member of the Baptist Church, but with an expanding consciousness of the withings of the spirit," signalized her advent into the spirit-ualistic ranks in her marriage in 1889 to John Fairbanks, the seer and astrologer. Entering into the work as an exponent of the philosophy by means of the gifts of clairvoyance and healing, and with a whole-souled energy that characterized her every act, she will be remembered with joy and love by a large circle of earth's children as their inspirer to a better life. Quick to respond in affliction, she set a noble example of self-sacrifice, but at a cost that a physical, frail at the best, was less than able to pay. This brought with her latter days the distressing conflict of a noble spirit seeking utterance through an inoperative body. Since her advent into the higher life, however, many and indisputable evidences have been given of the ample compensation that awaited her.

[Obituary 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 in an average make a line. No poetry admitted under the above heading.]

Ignorance and Superstition have caused more misery than Pride and Ambition. The latter are the outgrowth of the former, hence subordinate to them. Spiritualism is the foe to all these evils, because it is based upon the world.



1848...JUBILEE ODE....1898

By Ouina, Poetic Inspirer of MRS. CORA L. V. RICHMOND.

I. When forth from Nox and Chaos came Order and Law and Harmony, When suns and systems burst aflame, Edict of Logos' great decree The primal meaning of "To Be";

When the young Earth anear the Sun Was cradled, and Time with eager eyes Longing for conquests to be won: And Souls from out their Paradice; Pressed earthward into mortal guise;

Into the House of Life were sent Three; to abide forever more—
Or until Heaven's tull intent
Was filled, or until on Earth's shore
The beating waves of Time were spent:

First of the Three was Birth, so fair, so helpless, with wide, wondering eyes, And form so tender and so rare, And longing lips mute with surprise; Veiling the wisdom of the skies.

Many attendant beings came
With Birth; sweet Parentage,
The sacred Mother-Father Love, The one divinest heritage And crown of life in every age.

Ever in plant, and flower, and tree, And germ of seed and birds, and man, The same sweet messenger to b) Of new-found life; the primal plan, Finite life and Infinity. And second of the Three came Love,

So blest: from crown of curis to tip
Of rosy fingers beautiful;
Jove envied mortals the dewy lip,
And angels bent the kiss to sip.

Ah Eros, thou wert fair—so fair;
Thy brows, thine eyes, thy form, thy face,
THYSELF, in whom more blest and rare The very soul of thee we trace In all thy sweet embodied grace. Last of the Primal Three came Death,

So snowy white, so cold and still,
Working such change to Life; nor breath,
Nor any fertiesses of will
Could hinder thee thy work to fill. Leveler of created things.

The king and beggar one in thee;
E'en Love b fore thee drooped his wings,
Buffled awhile, and then set free
By thine all-potent ministry.

The earth was beautiful and fair;
The season brought recurrent good;
And all the music of the air,
And all the silence of the wood,
Rejoiced in lichest plentitude.

The hills were crowned with living green.
The mountains reared their snowy heights
Unto the cloud-pillars between Ut building the dome of delights The Temple of all days and nights.

Birds carroling among the groves,
Flocks of the shepherds on the hills,
A myriad voices of sweet loves,
A myriad sounds of dancing rills
Revealed the joy that Nature fills.

Sometimes rare Inspiration came With genius, and kindled here An altar fire, a vestal flame,

And glimpses of another sphere, And light of faith surpassing dear. Poets that sung of themes divine. Prophets and seers that raptured saw The sun of Truth and reared its shrine

To mandate of eternal Law: Perfect without a single flaw. But sordid lives heard not the strains, And minions of material power
By tortures and by cruel pains
Quenched each life, yielding Truth's fair flower
Who taught the Soul's immortal dower.

Hope well nigh perished; Doubt's dull trance Eclipsed Faith's over-broading wing, Doubt of the Soul's inheritance

And of the Soul; so dread a thing As dread Annihilation's sting. And Sorrow came with Care and Pain, And solviow can't will vale and Talin, And all the ghastly-visaged throng
Of Mortal Ignorance and Stain;
The brood of Solfishness and Wrong,
Of Greed and Passion suffered long.

War, Pestilence and Famine came; The children of foul Hatred's lust,
Under full many a sacred name,
And Falsehood, blotting out the trust,
And confidence that God is just.

How Se fishness on earth appeared, The hydra-headed monster Greed Bringing all crimes the world hath feared, Sowing the deadly upas seed We may not tell; 'twere sad indeed.

III. But weeping eyes mourned o'er their dead, And weary hearts throbbed on with pain, The hungry sphits oft were fed On stones, and tears forced back again Of those who found no "daily bread,"

False theories of life appeared; The sophistries of human minds That unto dust had grown endeared; So subtle is the chain that binds

The Intellect falsehood entwines. Promethean were the fetters made; Lost fires of heaven; Science bore No hope that could the world pervade, No "Balm in Gilead" to pour

On the world's heart sin-sick and sore. Religion's name was made the curse And terror of the frightened soul; A Hades on the earth, and worse Beyond the dim and shadowy goal Where all the waves of torture roll.

While Art and Science reared their heads-So beauteous in the young world's prime— No longer life with spirit weds, Treading the paths of Love sublime,

Filling the earth with rapturous rhyme;

But harnessed to Utility, The tread-mill of dull daily toll, The handmaldens of Greed to be Life's efflorescence to desnoil And dre wn the soul in time's turmoil.

'Tis true that through the whole dark woof And web of life a golden thread Was ever woven; lives aloof Ever perceived the truth instead Of error, and know nought of dread;

Teachers and leaders of the world Beat back the bitter waves of scorn. The glorious banner oft unfurled
Of Truth's blest light then newly born,

And prophesied a brighter morn. Long waited the abungered earth;
Time had grown old, and Error strong;
The children of this human birth
Wearied of fetters forged by Wrong
Pined because of Death's dismal song.

Ah! was the golden promise given In vain by prophet and by seer?
Was the sweet blessed voice of heaven Forever silenced, voice so dear, Came there no glad millennial year?

IV. Into the House of Life one day A wondrous message-bearer flew; Three little girls amid their play The messenger to answer drew, The meaning of the answer knew. Near and far o'er all the land— O er all the earth the message spread, Moving as with a mighty wand; "All ye who mourn for us as dead, We are the living ones instead,"

Uhildren untaught in lore of earth
Became the teachers; maldeus fair
And matrons at the homestead hearth,
And sons and sires, were moved to bear
The heavenly tidings blest and rare.

Glits of the Spirit, bountiful,
Of "Wonders," "Healing," "Wisdom," "Love,"
Of "Tongues," "Interpretations," full
Of "Knowledge" and great power to prove
The Truth so new and beautiful:

So new-old; ancient as Death and Birth, And Love divine; yet ever new; Restored anto the sons of earth, Returned once more life to renew
As pure as crewhile she withdrew.

As many as the buds of spring That into bloom and leafage burst,
As many as the songs that spring
From warblers sluging as at first
With all their rapturous carroling;

As many as the waves that break
Upon the golden sanded shore;
As many volces as the winds—
Æolus song to Boreas roar,
Were the volces that this message bore.

Visions of hope and prophecy Filled eyes that had been wont to work; Faith merged into blessed certainty
And guardian spirits seem to keep
Watch and ward while mortals sleep—

Vigilant, loving and whee they wak Vigilant, loving and whee Urging mortals for Love's sake To learn the wisdom of the skies, To seek Truth's mighty potencies. Urging, impelling force of life;

While they sleep and while they wake,

Never ending, never begun;
Ways of peace to conquer strife
When victory o'er self is won,
When Time's race on the earth is run.

JUBILATE. Now once again the Primal Three Return or are revealed to man In all their pristine purity. In all the primal perfect plan: For this we hold our Jubilee!

Now Birth no more means pain and grief, And all the bitter fruits of Wrong; Knowledge of Truth brings sweet relief To make the coming races strong; For this we hold our Jubilee!

Blind Passion is no longer held To human hearts in guise of Love, The mists of Selfishness dispelled, Eros again on earth may move: For this we hold our Jubilee!

The vultures grim, Disease and Pain, And Sorrow, spread their shadow wings
And sorrow, spread their shadow wings
And pass to nothingness agair,
No more to poison L'fe's pure springs:
For this we hold our Jubilee!

The ancient Parent of all Curse, The first oppressor of the race,
The craven fear whom cowherds nurse,
Departing leaves behind no trace:
For this we hold our Jubilee!

And Death-now known as Life and Love, The primal Mother-Beautiful,
Among earth's children now doth move,
Dreaded no more, but wonderful:
For this we hold our Jubilee!

Transfigured at her altar stand
The dear, the blest, the glorified,
The arisen ones on either hand
Whom mortals long thought had died:
For this we hold our Jubilee! The Soul, alive, awake, aware,

Moulds all the energies with sway
Toward perfectness; its methods rare
Shape life unto a fairer way:
For this we hold our Jubilee!

The suns of systems blaze anew
With Light: Logos, the Primal Word,
Brings new creations unto view,
Mandate of Law, Love's blest Lord:
For this we hold our Jubilee! Fraternal bonds o'er sea and land

Unite in one Eternal Good
All Souls, and they at Truth's command
Press on to crowning Angelhood:
For this we hold our Jubilee!

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A little while longer,
Angel Visitants,
Angel Friends,
Almost Home

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A little while longer.
Angel Visitants.
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Beautiful City.
Beautiful City.
Beautiful Land.
Bliss.

IRRedy to go.
Sendy to go.
Shall we know each other there?
Sweet hour of prayer.
Sweet hour of prayer.
Sweet hour of prayer.
Sweet hour of truth.
Silent help.
Star of truth.
Silent help.
Summer days are coming.
They 'll welcome us home.
There's a land of fadeless beauty. beauty. They're calling us over the

Beautiful angels are w
Bethany,
Beautiful City,
Beautiful Land,
Bilss,
Beyond the mortal,
By love we arise,
Come up thither,
Come, go with me,
Day by day,
Don't ask me to tarry,
Evergreen shore,
Evergreen side,
Fold us in your arms,
Fraternity. Fraternity. Flowers in heaven. Gathered Home. Gentle words.

beauty.
They're calling us over the sea.
Tenting nearer home.
Trust in God.,
The Sabbath morn.
The Babbath morn.
The Sabbath morn.
The silent city.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The happy time to come.
The happy by-and-bye.
The effect of bilss.
The region of light.
The silent city.
The silent city.
The silent city.
The silent come.
The happy time to come.
The happy silent come.
The happy silent come.
The by-and-bye.
The by-and-bye.
The Eden above.
The angel ferry.
Volces from the better land.
We shall meet on the bright,
etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again,'
We welcome them here.
We'll anchor in the harbor,
We'll anchor in the harbor,
We'll gather at the portal.
We shall know each other
there.
We'll dwell beyond them all
Waiting to go,
Waiting on this shore. Gratitude Golden shore. Gathered home beyond the sea.
Home of rest. de 's gone.
Here and there.
Is hall know his angel name.
I'm called to the better land.
I long to be there.

I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving homeward Moving homeward, My home is not here, My guardian angel. Not yet. No weeping there. Waiting to go,
Waiting on this shore.
We're journeying on.
What must it be to be there?
Where we'll weary never-No death.
Not yet for me.
Never lost.
Only waiting.
Over there.
One woe is past.
Outside.
Over the river I'm going.
Oh, bear me away.
One by one.
Passed on.
Passing away. whisper us of spirit-life.
Waiting at the river.

· CHANTS.

Come to me. How long? I have reared a castle often. Invocation chant. Passing away.
Parting hymn.
Passing the veil. Passing the veil.

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## Banner of Pight.

BOSTON SATURDAY, JUNE 11, 1898.

INTERNATIONAL JUBILEE! The Semi Centennial of Modern

Spiritualism. [Concluded from third page.]

Report of Jubilee Committee.

This report, which was referred to the Committee on Declaration of Principles of the National Association, contained the following declarations and indorsements:

First-We acknowledge an unlimited intelligence in the universe, of which we are all put 4kers.
Second—The highest expressions of this inclinited utelligence we recognize in the reason and intuitions

Third—We recognize Nature as one infinite whole, Of the human soul. and her phenomena as the expression of life, energy and intelligence imminent in the constitution of

Fourti-Spiritual phenon ena throughout the ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps

in his progressive development.

Fifth—We maintain the truth of spirit communior, and seek to aid in all possible ways its practical den-

Sixth-Intercourse between the living and the socalled dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human helps.

and exercise of the lotellectual and moral faculties inherent in every human being.

We indorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the efforts to secure equal justice for all races and classes and both sexes.

2. To protect innocent and helpless childhood by educating paients in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpluness.

3. By treating all sin and crime as a discase, and establishing schools and asylums for their proper treatment and permanent curc.

4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.

relying on moral and social education as the remedy for all forms of abuses.

5. By coperation and fraternization as the remedy for political and industrial evils.

6. By recognition of the brotherhood of man, and loving toleration of all differences of faith and practice in religion.

loving toleration of all differences of taken and particle in religion.

7. By teaching and cultivating reverence for truth and a sacred regard for the interests, rights and well-being of every child of nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own knowledge of the higher life by unfolding our own spiritual natures and seeking the helpful c. operation

spiritual natures and seeking the helpful c. operation of the spiritual world. 9. By inspiring all men with faith in themselves

and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success in well-doing.

n weil-doing.

Respectfully submitted as a synopsis.

Signed- Cora L. V. Richmond, Lyman C. Howe,

Mrs. Elizabeth L. Watson, William C. Hodge, Dr.

Fred L. H. Willis.

Mr. Colby read resolutions of sympathy for friends who were ill and could not be present. Mrs. Richmond made a short address before the poem, in which she said that for the first time in the history of the world science, retime in the history of the world science in time in the history of the world science, re-ligion and ph losophy have clasped hands in ligion and ph losophy have clasped hands in fraternal feeling, and she spoke earnestly of the joys and benefits of the Jubilee. the inspiration of twould be to those who have attended it after it would be to those who have attended it after only be found in the archives of heaven. their return to their homes, and the sorrow others would feel who were prevented from others would seel who were prevented from being present. Her remarks were a brief summing up, a gathering of the many threads of the convention as it were, and weaving them in a completed fabric before severing them. The poem was listened to with attention and pleasure. Finally the Chairman, Mr. Barrett, returned thanks to all who had been of assist. returned thanks to all who had been of assistance at the Jubilee, a vote of thanks to the press was passed, and the Semi-Centennial Jubilee of Modern Spiritualism was at an end.

#### Young Spiritualists.

The young Spiritualists were not idle during the Jubilee. Following the request of their Superintendent, I. C. I. Evans, who has had charge of that part of the work, they toiled early and late, and accomplished much. The committees appointed succeeded in formulating an organization replete with enthusiastic workers. They will hold meetings annually at one of the various camp-meetings. The first meeting will be held at Cassadaga Camp the second Tuesday of August.

Mass meetings will probably be arranged for in the larger cities and at the Spiritualist camp meetings. Arrangements have been made for conducting the meeting to be held at Cassa-daga on an extensive scale, at which meeting the constitution and bylaws will be completed. At this meeting the committees will also map out a line of work for the organization of local unions in each locality, on the same scope as the Y. M. C. A. or Christian Endeavor, but on

entirely different plans.
Individual membership will be granted until the second Tuesday in August, 1899, the dues of which will be 50 cents, and societies will be granted membership for \$2, with annual dues of inspiration on their lips, preaching deliverof 25 cents for each member thereof.

The following officers have been elected to Lou Porter Moore, Buffalo; Secretary, Miss Anna M. Steinberg, Washington; Treasurer, Alfred B. Van Dyke, Chicago; First Trustee, Mrs. Rozella Lauferty, Van Wert, O.; Second Trustee, Walter I. Prentiss, Worcester, Mass.; Third Trustee, Mrs. W. H. Bach, Lily Dale.

The Young People's Society starts with one hundred and twenty charter members, the Lily Dale Society being the first to get a

#### Spirit Art Works.

An interesting feature of the Jubilee was the exhibition of spirit art, given at 7 to 11 South Clinton street, nearly opposite the Ly ceum. The exhibition was open from 9 A. M. to 10 P. M., and was in charge of W. H. Bach of Lily Dale, N. Y., and several assistants, who courteously explained the various exhibits, of which there were about a thousand, to the

Among the more interesting objects on exhibition are the following: A picture drawn on the head of Queen Victoria, who is said to be a believer in spirit return; bows of ribbon placed straight between slates, and tied there; a wreath of flowers painted in two hours and twenty-eight minutes, when the medium was blindfolded; a crayon sketch made in the dark, full life size and a work of art-time occupied, one hour; a picture of four faces, drawn by a medium when blindfolded, one of the faces fully recognized by the mother; an independent slate-writing produced on a public rostrum before an audience of people under surveil lance of a committee who wrote with chalk on the slate, and the independent writing show ing over the chalk marks; recognized spiritphotographs and paintings, pictures of campmeetings, public workers of Spiritualism, both of the past and present; several bunches of feather flowers, drawings on ribbon; relics of Thomas Paine, consisting of shoe buckles and spectacles; a line of spiritualistic jewelry, piotures of the Fox family and their home, and of the officers of the Jubilee and the National

Spiritualists, remember that a fair division of labor means an equal sharing of honor; therefore, let us one and all do our several parts to support the Cause of Spiritualism through the efforts we make to sustain our through the efforts we make to sustain our recipients of their potent influence. In the messed witcheraft murders, while past cen-meetings and to stay the hands of our officers, midst of our Jubilate, let us pause long enough turies have recorded several millions. The local, State and National.

Association.



The Passing of the Grand Army of Spiritual Pioneers.

BY GEORGE A. BACON.

Salutation and greeting to one and all; not only here, but "over there" and everywhere! The words that we hope to speak relate to the past. Others may portray the present and prophesy of the future. From the Mount of Vision which we occupy to-day there is as signed to ourself the privilege to indulge in retrospection.

He whom the world delights to call the Wizard of the North" once said: "Old age doth attain to something of prophetic strain." But while it may thus be the prerogative of old age to horoscope the future, it is no less its privilege to cry: "Backward, turn baokward, O Time, in your flight," and to draw lessons therefrom to serve as inspira tion for the Yet to Come.

ldentified for more than half a lifetime with Identified for more than half a lifetime with the movement that has called us together, it is deemed fitting that one of the "Old Guard" should give a thought to his old comrades. Not only is it eminently just, but its omission would convict us of gross ingratitude, if, when meeting to celebrate our Golden Jubilee, we did not recognize the work of these who made this lubilee possible. those who made this Jubilee possible.

Surely it is no less our solemn duty than it is our gladsome pleasure, to seek to honor those of our fraternity who, called of the spirit to be at the front, performed their duty with a zeal and ability forever a marvel to the are which they served, and who in the fulness of time, have journeyed on to their reward in the heavens which they had earned, while we friends who were ill and could not be present. Their greetings and sympathy were extended to the Hon. A. H. Dailey of Brooklyn, N. Y., Prof. J. S. Loveland of California. and Julia Steelmar-Mitchell of Newport, Kv. Mrs. Rachel Walcott of Baltimore stoke briefly. after which it was announced that Mrs. Cora L. V. Richmon and W. J. Colville would deliver an impromptutinspirational poem on the word "Farewell."

Mrs. Richmond made a short address before

To celebrate with appropriate rites and services those epochal events which give shape and character to human thought and action forever afterwards; events which—by their logical outcome, a revolution in government, a renaissance in art, in literature, in philoso phy, or a new dispensation in religion takes its rise—is but the natural expression of the heart and sentiment of humanity.

This Golden Jubilee marks a Reformation

second to none of its kind in human history. Heralded by none of the "pride and pomp and circumstance" of the great world, attended only by troops of invisible messengers, laden with hope and peace and love to sorrowing hearts, its benign influence is destined to be felt "till the last syllable of recorded time." The pioneers of unpopular truths are appre-

ciated by the great world only in the aftertime; often when these avant couriers have long since passed to their reward. What it costs to forego popular recognition, public place, friends and home, to accept penury, ostracism and misrepresentation, only those know who, willingly or unwillingly, have been called upon to undergo it.

The sustaining power which only comes from an approving and enlightened conscience, a rigid adherence to conviction, to duty, an overmastering love of truth as an eternal principle, with a realizing sense of the aid and sympathy vouchsafed by arisen souls—all this s necessary; something of all this is required to fulfill the law of compensation to the true and tried warriors in the cause of human re-demption—heroes of that "Peace which hath her victories no less renowned than War!'

All hail to that band of spiritual pioneers who, with steadfast courage and unfaltering hope went up and down the land, the fervor ance to the theologically enslaved; who, with a power born only of the spirit, and hearts serve until the second annual meeting on the second Tuesday of August. 1899: President, I. Claiming the gospel of light and love to those C. I. Evans, Washington: Vice-President, Mrs. who sat in darkness, bound in the fetters of superstition, imprisoned in creeds, the theological Bustiles of the dark ages. Such were the 'advance guard" of the grand army of spiritual pioneers.

Among the armies of the nations of the earth there are those who act asscouts, who doploy as skirmishers, who serve as sappers and miners, as members of the infantry corps, the artillery and the cavalry; so correspondingly, among this improvised army of spiritual re formers, because of their special fitness, were found not only the destroyers of the Old, but builders of the New-building better than they knew. But even those who with iconoclastic power smote the man-made idols of Church the spirit which destroyed only to make room stand her humble situation. for better things to fo low. Others were known It was not for such Spiritism that I have sacri as missionaries, as apostles, poets, seers, revelators and evangelists. Not a few served as passive instruments, human telephones, receiv ng and transmitting loving messages from the Beyond, tidings of great joy to earth of infin tely more importance than those recently flashed beneath the sea from the Philippine Islands, dear and welcome as those were to every American heart. Each member of this inspired army was, in his way, a sort of Com modore Dewey. They laid an embargo upon the doctrinal teachings of the Church, and established an effective blockade against the popular theology of the times. The spiritworld sought to feed, as best they could, the spiritually starving reconcentrados of our land; and to these selected agents were en-

trusted the dispensing of its commissary. But to suppose that this drafted army of pioneers did not possess their full share of human imperfection would be as unreasonable as it would be untrue. With their personal idiosyncracies, however, we have nothing whatever to do. That is a factor which does not here enter into consideration. Chosen by virtue of their organic, inherent responsiveness to the spiritual powers that dominated them in their public work, they were the her-alds of a new day which was to witness the mental liberty and a juster conception of our | man. true relations to that world of causes to which we are so intimately allied and to which we

are so rapidly tending. As we imitate their devotion and loyalty in all the higher applications of truth, are we any approach of heaven to earth, calling it worthy to revive their memory and to be the witchcraft; and even this century has witto recall their names, to gather strength from 'dawn of Spiritualism and establishment of

their record and inspiration from their pres-

Among this list it is probable that here and there the name of one may appear who is yet on this side of life. On the other hand, there are numerous names that justly belong in this connection which do not appear, solely through inadvertence and our inability to recall them. We would be pleased to have the list as complete as possible.

With their comrades these have become a veritable army, whose interest in the Cause to which they dedicated their earthly lives has only increased by their promotion to the ranks

They were exceptionally marked characters, strong in their individualities, and who had reached their degree of development through much tribulation.

They were types of that class in whom had been implanted the seeds of free and independent thought. They were of the original stuff that reformers in all ages have always mani-

Through experience becoming familiar with facts at variance with various views of Orthodexy; with facts directly in accordance with natural religion, with their higher reason and deepest intuition—they were not disposed to keep still. They felt the burden laid upon them to make known the truth as they knew it, and to apply the needed antidote to a false

theology everywhere prevailing.
What doubts they dispelled, what shadows they lifted, what sorrows they softened, what heartaches cured and what loves they strengthened and ennobled - this world will never know, though "They left a trail of light across a sea cf storm and gloom."

We can but stimulate our own life-work by a proper reference to these arisen ones on all suitable occasions. They are such worthies that the simple mention of their names in our susceptible moments, makes the heart quiver: opens the flood gates of memory and evokes the attendance of a legion of spiritual warriors -the advance guard of pioneers in the Grand

Army of Heaven.

While we know that, theologically, to the av erage orthodox, a medium is a natural bogie, a child of Evil, given over to Satanic ways and works, yet despite the popular hue-and-cry against Spiritualism, its mediums and advo-cates there is, under the o'er-arching heavens no occupation more beneficial to humanity than to be intelligently and adaptedly employed by the higher powers in removing the ignorance of the average medical practitioner, the conceit of the sc-called scientific fraternity, the bigotry of the pulpit, and the prejudice of the press—the four great classes that dominate the minds of the people. We repeat: There is no service which we can render more productive of practical good to the children of men than to be wisely engaged in removing these great barriers to human progress, that spiritual light and truth and knowledge shall have free and fair play.

If it is an accepted truism that he who makes two blades of grass to grow where but one grew before, is a benefactor to the race, how that degree of benefaction is immeasurably enhanced, when, instead of multiplying grass blades, one adds to the stock of mental sunshine moral energy and spiritual power in the world, and so helps to increase the sum of human knowledge and human happiness. Fifty years!

"Look backward; how much has been won.
Look round; how much is yet to win!
The watches of the night are done,
The watches of the day begin."

#### The Necessity of a Spiritual Church.

BY PROF. J. R. BUCHANAN.

The true Spiritualism of noble souls demands to know if our fathers in heaver, after centu ries of experience, have not attained a higher wisdom than is realized yet on earth-have they learned the laws of harmony, of happiness and of love, and can they teach a wisdom that will put an end to man's hundred thousand years of discord and despotism, war and misery? Can they tell us how to realize on earth the happiness that exists in heaven? And can they tell us anything of the God recognized in heaven, who is neither obeyed nor truly recognized on earth, and does not inter-fere with the laws of nature—the God that esus recognized? Such is the knowledge that have sought, but Spiritism is satisfied to know that Mr. Smith has arrived safely on the evergreen shore, and likes his new quarters very

And what is such Spiritism worth, except to make death less gloomy? It has never inspired its believers to perform the duties of a noble life, or reform the wrongs and miseries which are becoming so unbearable as to threaten convulsions and civil war all over the world; and but for a few real Spiritualists the whole movement would die of the poverty of its soul. Did it do any good to that base adventurer. Louis Napoleon (a calamity for France) that the great Napoleon came to him? Did the Queen of England, in holding spiritual téances with John Brown, ever learn one noble principle to lift her above avaricious selfishness? While she was piling up her hundred millions

did she ever think of what Gen. Booth called the "submerged tenth" of her own wretched subjects—did she ever think of the wrongs of Ireland-did the ever show any real interest in any reform for which philanthropists were laboring? Did she not clutch her money-bags tight as a miser, while six to eight millions of her subjects were in the agonies of starving to death in India, whose money had been gath ered to fill her coffers? Her Spiritism was as worthless as her membership of the State Church, which knows nothing of Christ. Did her Spiritism ever teach her compassion

for thirty thousand slaughtered Armenians under a despot, when she had a navy competent to protect them-did she ever feel or express any objection to the three hundred thousand Cubans being slowly or swiftly murdered by the Spanish hyenas?

Then what was her Spiritism worth except as a private luxury in her palace, and what good was achieved by the splendid demonstrations of Spiritism at St. Petersburg in the palace of the Czar?

I knew a lady Spiritist whose husband was a ive millionaire, whose Spiritism was displayed by hiring a medium to come regularly, and tell her how much the ancient spirits were in love with her. I never heard of her giving a dollar to real Spiritualism, but she had \$20,000 worth of laces. I presume she is now in the and State-even they stood, above all else, for spirit world wondering why she can't under

ficed my standing and influence among scien tists. For fifty seven years I have been following the impulse of the love of truth, and endeavoring to make known the numerous truths un-known to those who adhere to the ancient customs and opinions and superstitions that have come down from the primeval ignorance and superstition of twenty thousand years ago: for I have preferred to obey God and do his will, rather than obey the ignorant mob and the educated mob who fight against new truths. The pursuit of truth is easy and charming to those who love it; but to those who love the ignorance, the fashlonable ignorance, of antiquity, it is either difficult or impossible. The animal nature is governed en-tirely by habit, in man as well as in animals, while the spiritual nature is independent of habit, and receives the truth as soon as it is recognized. But the animal nature is devel oped first, and holds the mastery for ages that count by the hundred thousand.

History has recorded no age or nation which did not fight against new truth that gave a higher conception of duty or clearer view of divine wisdom. Greece, the leader of ancient civilization, condemned Socrates to death for inthem in their public work, they were the her-alds of a new day which was to witness the influx of spiritual light and knowledge, greater atherhood of God and the brotherhood of

Each century boasts of its superior wisdom but is condemned by all succeeding centuries.
All centuries before the nineteenth fough! with fire and other modes of murder, against nessed witchcraft murders, while past cen-



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liberty in America are the first indications of new born civilization, in which I have found it possible to follow truth without endanger

ing my life or liberty.

Seven years before the Hydesville rappings
I was teaching the science of the soul, and bringing down on myself universal condemnation from the college, the church and the press, from which I have never escaped. In every step of progress I have been among the very first to espouse unpopular truths, or to originate them, and by this fearless service I think I have earned the right to continue giv-

The Spiritualism of the nineteenth century is but an infant beginning, vastly different from what the twentieth century will finally develop. As we look down on the eighteenth century so will the twentieth century look century, so will the twentieth century look down on the nineteenth. Then let us be modest. Spiritualism is approaching, but there is not a great deal in the popular agitation be youd mere Spiritism. Undoubtedly there are many individuals who have entered the sphere of Spiritualism; but they are the exception, not the rule. It will require the most ener getic progress of the twentieth century to develop true Spiritualism, for Spiritualism proper is the establishment on earth of the spiritual life of the heavenly world. If anything like this has occurred I have not heard of it, but

would be glad if any one has. The Spiritism of the nineteenth century is the hopeful daws ing of glorious day, but it is not the day. Let us, while we rejoice justly, not boast too loudly over the return of the dead, if it merely gives a new proof of immortality. The fact that Mr. Smith, who died the other day, can tell us where and how he died and how much he is delighted with his spirit home, is not very important, even if ten million Smiths send back similar messages. And they who are content with this are not Spirit ualists, but mere Spiritists of a kindergarten school.

In the true and lofty Spiritualism of heaven there is no indifference and no atheism. God is adored as he was by the early Christians, who adore him still, but not by ceremonies; and in that spirituality their love is un-bounded, and they are eager to assist us if we invite them, but cannot come unless we do.

The invisible church, which has not yet appeared visibly on earth, is the church of Divine Love—loving the Fatherhood of God and Brotherhood of Man. That was the church introduced by Jesus Christ and diffused by his Apostles until they were mur-dered, and the Pagan church of Rome, with its Pontifex Maximus, established above the graves of the martyrs, and we are just escaping from its despotism in the Spiritism of

the nineteenth century.

God is the universal life and love, and man is the expression of that life and love on earth. He who sympathizes with that universal life and love is willing to live, to labor and die for it, as did the martyrs of the past; and he whose soul does not rise to the standard of divine love in life can reach it only by the aid of the angel of death.

But that divine love is never absent from the earth. It exists in the soul of every unselfish mother, and, if mankind would be more guided by their mothers, the kingdom of God, for which we pray, would not be so slow in coming, or so far off as it is to-day. I think that every young man should for fifteen years, at least, generally be under the absolute con-

trol of his mother.

When the infant looks up to its mother as its God it is growing in virtue; when the boy disregards his mother he is on the road to extruction. The De ty is the loving mother of mankind, to whom we should go, as in infancy we went to the earthly mother and learned to abstain from evil.

When we assemble to reach the heavenly life we call the place a church, and we recognize the solemn sacredness of the place. It need not be a lofty building-it may be the

loving family circle, where we sing the songs of heaven and forget the cares of the world. There are two sacred places only—the family circle of domestic love and the temple of divine love, where we meet and recognize every one who comes as our brother and friend. And if they who meet, meet as strangers, and do not recognize all as brothers and sisters, in whose welfare they should be interested, it is a false church, such as was born of priestcraft at Rome, and no such church can elevate Spiritualism to divine standard.

The true Church, as it was in Pentecostal days and is now in heaven, is a church where all are united in love, from which harmony will be diffused through society, and such a church must be based largely on medium ship, as it was with St. Pau, where the angels come freely from all ages and countries-where prophecies are given out and where the sick are healed; for if the angel powers are here they will teach and heal.

Spiritualism makes such churches possible; but Spiritualism without brotherhood is of the earth, earthy. The Church requires a temple to cultivate reverence and love, from which all vulgar and discordant influence is excluded Wise Spiritualists who can afford it keep an apartment sacred to spiritual communion. In a church thus set apart for worhip every sensi tive who enters feels a refining, elevating in fluence, and this gives the church a strong hold upon markind. But a true spiritual church will have a much stronger hold, and will create in its members a moral power that will influence the public; while our present style of meetings seems to have no moral power, and we are everywhere subject to the gibes of the

An earnest, united church can conquer the world; but in our present disorderly condition we are powerless. It is true a perfect church cannot be started at once, but if we are earnest we shall grow into the saving power that the world needs. Every noble nature feels the need of the church, in which we cultivate love and reverence, and if Spiritualists fail to establish their church and live as spiritual tramps, without a central sacred home, the old church, false and worldly and bigoted as it is, will continue to hold the better classes -even those who believe in spiritual truth A godless society will never acquire perma nent power and will not command respect. It will die out or be absorbed, and such societies are being absorbed or dying out now.

A lady of high refinement and intelligence at Denver was converted to Spiritualism by Maud Lord Drake, and consequently left her church to attend spiritual meetings; but in them she found no sacred, elevating influence to satisfy her soul, and felt that she must attend her church again, where her religious nature was satisfied by the spirit of reverence for what is sacred. And she was right. A world that has nothing sacred in it is a vulgar world, and people who come up from such a vulgar world will occupy the shabbiest corner in the worlds above us.

God has not surrendered this world to dirt and vulgarity. He has filled the human soul with the beautiful, the grand and the holy. Young love in its first bloom is holy, and carries man toward heaven. Inspired music, too, has a sacred power to take man up to heaven, but never so much as when the angel power controls it. The world-covering flowers diffuse everywhere the sacred charm of beauty. All that is beautiful and holy leads the soul to God —and all these things should be in the sacred temple where we reverently invite the holiest

power of heaven to come to a place free from the vulgar discord, the gloom and the selfishness of the dusty street, and the haunts of the profileate. We go to the church as we go to

the mountain-top, to breathe a purer air. These sentiments exist among hundreds of thousands, and hence it is that the old church is the master of society to-day, and will be un-til we do our duty, and make a better church.

To do this it is necessary to draw the line sharply between that Spiritism which is "of the earth earthy," and which will carry one only to the lower spheres of the spirit-world to begin a true education, and that Spiritualism which is of heaven, and heavenly, which carries one to the higher spheres of love and wisdom, and on earth renovates society. In the earth sphere of Spiritism, avarice,

fraud. selfishness, strife and black magio abound. I care not what pretensions to medi-umship may be claimed, mere mediumship is no guarantee of honor, or even of respectability, and the Spiritist movement is pervaded with fraud and selfishness.

We cannot conceal the facts, for they are no-torious: they are widely published before millions of readers who know nothing of spiritual truth, making respectable people who are careful of their reputation ashamed to look into spiritual science and therefore every Spiritualist feels the influence of this dishonor. I know mediums, good mediums, too, who

have been well patronized, and are supposed to represent our Cause by the public, whose lives are shameful, and two of them who are successful mediums have each served out a sentence in the penitentiary, and it is a shameful fact that one of them was introduced at Onset as representing Christian Spiritualism by a very credulous gentleman.

I happen to know also another medium who claims to be controlled by an intelligent spirit and even writes spiritual literature, who is the most remarkable example, I have ever known, of pure and absolute selfishness in every act of her life, though she does not commit any crime. I know another who are the commit any crime. mit any crime. I know another who as she approached the end of her life was tortured by remorse almost to insanity, and terribly afraid to die from fear of future responsibility. for evil deeds.

If there were nothing but this vulgar Spirit-

ism in the movement that was introduced by spiritual raps I would be sorry that I had ever become its champion.

Let us then cease to regard mere Spiritism ashaving any moral power to improve society, and try to establish true Spiritualism as t was taught by him who first revealed it in Palestine, and the illustrious martyrs who encountered the deadly hostility of priesteraft, power, and wealth. They realized that Spiritualism was from heaven not from earth-from God and not from barbarous nations-and he who follows its banner, as did the Apostles, will realize it here on earth, and in all the coming ages of glorified humanity, realizing that

Ten thousand years of boundless bliss, In mansions of delight, Reveal not half the love of him, fhe Lord of Life and Light.

#### A Popular Subscription.

BY GEO. A. BACON.

Realizing that the expenses of the celebration of the Golden Jubilee of Modern Spiritualism at Rochester, N. Y., May 25-June 1, 1898, exceeded the receipts thereof by five thousand dollars, and as General Manager Frank Walker is unable to meet any such amount as this, and it being the height of injustice to subject him to become personally responsible for this sum, it is bereby proposed that a popular subscription be opened simultaneously by the BANNER OF LIGHT and other spiritual journals to relieve him of this debt.

Among the many thousands of actively practical Spiritualists throughout the United States, this amount can readily be raised, by an interested number of them contributing from one dollar to twenty five cents each, for this purpose. Let there be no holding back. Although I am already out of pocket some thirty dollars on account of this Jubilee, I

for four minimum subscribers. Over-Exertion of Brain or Body.

herewith send my subscription of one dollar

Take Horsford's Acid Phosphate. It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

#### New Hampshire.

PORTSMOUTH.-Mrs. W. T. Lucas writes: Mr. J. S. Scarlett of Cambridgeport closed a very successful engagement in Portsmouth. May 30. His discourses were good, and his tests very convincing. He spoke eloquently in favor of the National Association.

#### Maine.

PORTLAND.-Mrs. M. A. Brackett, Sec'y, writes: Local talent, Sunday, June 5; Mrs. Nellie F. Burbeck, June 12.

# SCALP

scalp. I was scratching my head from morn-ing till night. Little pimples broke out all over my head. I had no rest. I washed my head with hot water and Cuttoura Soap, and applied Cuttoura as a dressing. Now my head hasn't a pimple on it, and my hair is growing splendidly. ADA C. HARRELL, 330 Grand St., Jersey City, N. J.

I thought I would go frantic with itching scalp humors. I lost considerable of my hair of which I had an abundance. I tried several remedies, they failed. I tried CUTICURA SOAP, relief immediate, itching completely gone. Mrs. M. JUDAN, 246 Halliday St., Jersey City. Bold throughout the world. POTTER D. & C. CORP., Solo Props., Boston. How to Produce Luxuriant Hair, free.

#### Michigau.

DETROIT.-Margret Kinman, Sec'y, says: 'At the annual meeting of the Central Spiritual Union, held at Occult Hall last evening. May 29, the following officers were elected for the ensuing year: Dr. C. W. Burrows, Presi-dent; Miss Margret Kinman, Secretary and Treasurer; C. C. B. Jackson, Mary E. Jenkins and Prof. Carl Leibert, Trustees. Dr. Burrows was the unanimous choice as pastor in charge. This society, now ending its second year, is in a prosperous condition, and doing a good work.

SOAPS

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