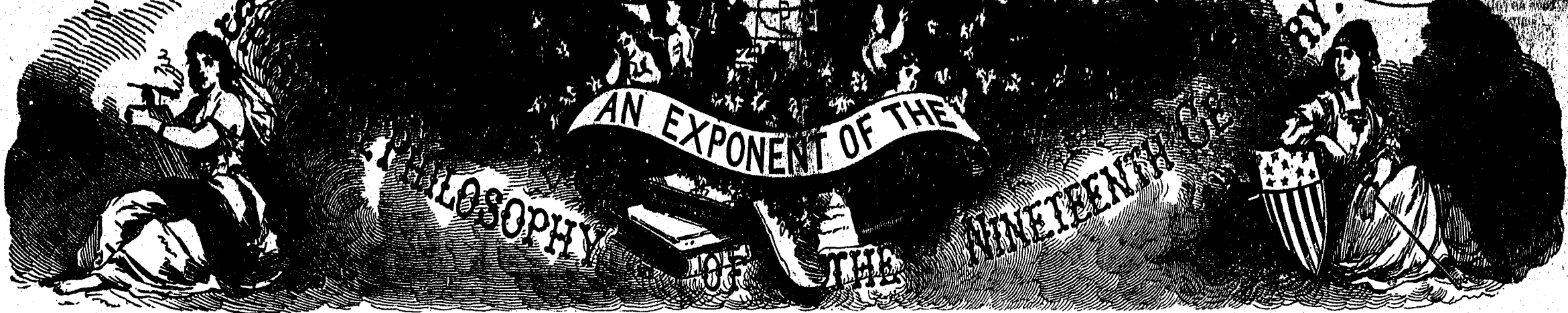


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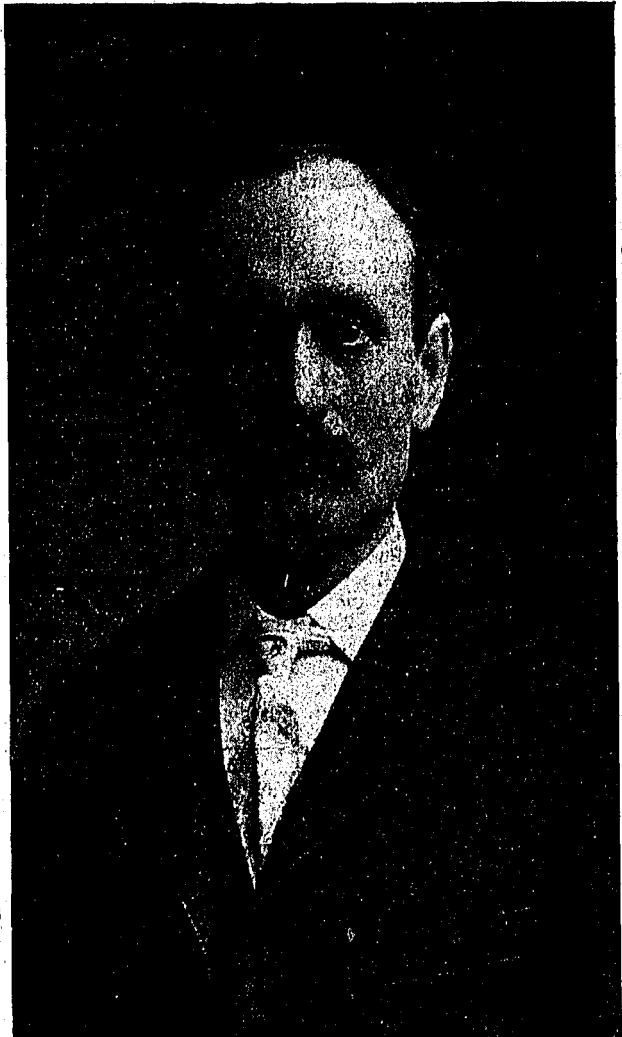
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NO. 15.

## 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 if we had not paused to gather up our scattered forces, inspect the army of workers, hear their reports, and send them forth again with a well-defined 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 cry, TRUTH. The standard bearer Courage must ever hold this flag aloft, while the generals, Love, Hope, Charity, and, above all, Honest Labor, should receive the unwavering 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 movement 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 far-reaching effect that such an occasion might have. Instead they have preferred to eat their 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 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 reports and instructions to Mrs. Mattie E. Hull, who worked most faithfully to create an interest in this important movement. The National Lyceum Association, formed at Washington 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. Willis, was one of the leading features of the Jubilee. Dr. Willis labored earnestly to make this portion of the program a success, the papers and letters received from other countries, and read by Dr. Willis, were most valuable 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 country.

The large Lyceum Theatre and Fitzhugh Hall and hotel parlors were kept in constant use, and the attendance was large

enough to call forth the following comment from the local press: "Though the birth of Modern Spiritualism is so comparatively recent, its strength is manifest in the fact that it was able to fill the big theatre, in the kind 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 the world to participate in the Jubilee."

Considering the large amount of space necessarily given to war news at the present time, the local 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 Stars and Stripes gracefully looped at the rear; on one side was the Union Jack, and on the other the emblem of Cuba. The 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 Tannhäuser Overture by the Lyceum Orchestra, with E. Adolf Whitelaw directing. Following this was a jubilant chorus by the congregation and orchestra. An impressive and lengthy invocation was pronounced by Mrs. 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 Marsh. Mayor Warner was next introduced by Mr. Walker, with a few appropriate words, when the Mayor extended to the gathered Spiritualists a very warm welcome to the city.

In substance the speaker said: "Ladies and gentlemen: You gather in our city to-day, coming from all parts of our country, for the purpose of celebrating the semi-centennial of the origin of Modern Spiritualism, which occurred on March 31, 1848, at Hydesville, near Newark, N. Y. From to-day, 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 the residence of John D. Fox and his family. From our city they moved to Hydesville in the fall of 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 interesting."

"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 investigations held at that time in the presence of some of our best and most reliable citizens, and the various committees appointed to investigate as to whether a deception was being practiced upon the people or whether it was a genuine manifestation. 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 brainiest men and women."

"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 cordial 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 pleasant recollections of our city and your visit here."

The response to the Mayor's cordial welcome was made by Harrison D. Barrett, President of the National Spiritualists' Association, and editor of the BANNER OF LIGHT. Says the Rochester Democrat and Chronicle, "Mr. Barrett 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 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 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 beautiful 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 to-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 Modern Spiritualism. The new cycle of the next fifty years should mark still greater advances."

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 themselves 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, grander warfare for the recognition of the universal brotherhood of mankind.

A protest was made against capital punishment; against legislation that restricted the freedom of the individual and promoted a medical monopoly; against the violation of the 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 on the side of that other reform movement which began about fifty years ago, the enfranchisement of women at the ballot-box. In all these movements of progress and enlightened development 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 *Fantasia Caprice* by Louschhorn. Mr. Arnold has a light, smooth touch, and he plays with rare expression and gives his music soul. His playing was a delight to all who heard him. He was followed by E. Adolf Whitelaw of New York, who was the musical director all through the convention, in a violin solo, which also was an artistic effort. He rendered "Ma 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 Manager, who made the Jubilee presentation. As the one who had the great honor to arrange 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, or 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 anything 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 carried 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 London, 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 head, for I am the fortunate representative of the Spiritualists 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 celebrated the fiftieth anniversary. 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.

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 melody of national airs, ending with the "Star-Spangled Banner," brought the audience to its feet, and

the meeting closed with the singing of "America" by the audience.

An attractive program was rendered at the Lyceum Theatre in the evening. Music was pleasantly interspersed with short, bright, talks, and the audience was enthusiastic. The program began with a selection by the Central Church Quartet, "Remember Now Thy Creator." The invocation, by George P. Colby of Florida, followed. Mrs. Giles of Rochester, sang a soprano solo, preceding the address of the evening 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. Fifty years ago they were step-fathered and step-mothered here, but now they are fathered and mothered, and Rochester 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 sounded 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 to awake, not because of its noise, but because of its silence. It stopped in 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 years hence we shall be able to look back 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 occasionally."

"When the soul of the people gets tuned to that higher force we shall then have no doubts of communion with that other land where we mingle with those we knew here on earth. I am praying for that time when all shall believe in the great principles of Spiritualism, and the power of a good life."

"We have so 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—that of a woman who could not tell what liquor had done in her family because of an impediment in her speech, but who sat down and cried instead, and her tears affected her audience more than harangues of others.

"We have a place for every worker," continued 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 great 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. Egerly 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 upon that 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 and philanthropy would increase, and tyranny 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 influences for the next fifty years. Then shall we have attained the ability to heed the command, 'Man, know thyself.'"

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 Rochester. 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 having come into the world at a late date, at which the audience heartily cheered. The speaker dwelt at length upon the beauty of the Flower city and its importance as a flower city, and wound up on the flower of Spiritualism.

The Central Church quartet, composed of Messrs. Singleton, Lansing, Hayes and Learned, rendered "Sleep, My Lady," and as an encore sang "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 remembered. 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 benediction.

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. Hanford 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 solo by Gertrude L. Burns of Washington, D. C. Mrs. Geo. 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 great attention, and many of Rochester's most talented singers are assisting in the Jubilee. It is a fact—singular, perhaps, but true—that



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."

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 strides along educational lines, simplifying and broadening the religion, was freely discussed.

Mrs. Cora L. V. Richmond, Vice-President of the National Association, who presided at the conference, made a short address, introducing Moses Hull of Buffalo, who told of the accomplishments of Spiritualism during the past fifty years. He claimed that in certain respects Spiritualism had accomplished more than any other sect and in other respects it had accomplished practically nothing, but that on the whole wonderful things had been done.

At 10 A. M., in the assembly-room of the New 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 work will be among the young. No definite steps beyond a cordial approval of the movement were taken at this time.

The afternoon meeting, at which President Barrett presided, was begun with an invocation 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. Hayes, 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 "Hushen," was a pretty Irish ballad sung in that artist's usual fine style, and accompanied 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 shapes for a time; but whether it be aggregated into universe, microbe or man, it remains, everywhere and every time, the indestructible atom."

"So the scientist, the statesman and the socialist 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 grave."

Mrs. Annie L. Robinson of Port Huron, Mich., a medium of acknowledged power, made a short address, closing with some "revelations 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 who 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 natural 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 not know to what extent the faith was embraced in other parts of the Union, and who had no idea of the literature that is extant upon the subject. The great drawback to the religion in the West and Northwest he said



was the lack of organization. There are a great many local societies, but they have inadequate leadership.

President Barrett announced two committees as follows:

Committee on Solicitations—C. M. Wellington, Chicago; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Ida P. A. Whitlock, Providence, R. I.

Committee on Reception of Delegates—Judge W. Dean Shuart, Rochester; Mrs. Cora L. V. Richmond, Washington, D. C.; Miss E. J. Walker, Hamburg, N. Y.; Mrs. C. C. Cull, Chicago; W. C. Post, Rochester; Mrs. L. E. Prior, Atlanta, Ga.

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 enjoyed, 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 minister and medium.

Mrs. Kaynor was presented by the chairman, Mr. Barrett, who also invited a physician in the audience to come upon the stage. A committee was appointed composed of the chairman, W. C. Hodges, Dr. F. L. H. Willis, all Spiritualists; Dr. S. H. Linn, Rochester, and Dr. Paul Gibber, of the Pasture Institute, New York. Besides those mentioned, by request representatives of the *Herald* and the *Democrat* and *Chronicle* were present on the platform, and closely watched the performance.

The *Democrat* and *Chronicle* commented upon this test as follows: "Mrs. 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 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 extended 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 anything more than gibberish, is unknown, but it is supposed to be Chaldean, as the medium claims to be under the control of a Chaldean fire worshiper. She spoke in a caressing, soothing voice, as one would use to a child, sometimes changing the tone as if in reproach 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 handed 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 handed her a dollar bill, which she folded, and passed slowly through the flame without it being 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. Gibber twice dropped it on the floor in his attempts. She held the hot glass against her cheek for fifty eight seconds without apparently 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 indication of any blister or burn. The only thing noticeable was that the down on the back of her hand was slightly scorched when a magnifying glass was used.

"The physicians present had no explanation to offer of the phenomenon, but one of them present said that he is acquainted with a man living a short distance from Rochester, who can handle fire in the same manner as Mrs. Kaynor."

### 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 through 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, interesting and progressive as a class. They express 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. They were derided and insulted and ridiculed. But to day, in celebrating their fiftieth anniversary, 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 held 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 of 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 Hagan-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 grounds, but emphasizing our beliefs and aims in bettering the human race. The matter was placed in the hands of the national committee.

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 accumulating during the half century. He said:

"It is not high time that chaos among us be reduced to order, and that the confusion of

the tongue relative to what Spiritualism is should be harmonized by a declaration of principles, having the authority of our wisest 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 legitimate, that all the world may know where we stand, and on what foundation we build. Surely we have nothing to conceal, nor a philosophy built on facts and principles which we call Spiritualism 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. Hodges of Chicago. He said that the opinion was prevalent among Spiritualists that he was opposed to mediumship. He declared that this was a mistake, that he believed thoroughly in genuine mediums, but there were many impostors travelling about for the money there was in it, and that such persons should be hunted down by the Spiritualists and exposed. He would do it, even if he had to appeal to 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. Hodges, "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 Spiritualism. 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 do not agree. It came to us without the injunction, 'Thou shalt be like 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 anything for ourselves. A good musician cannot properly show his talent on a poor instrument. He must have his instrument 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: 'Salvation is the result of individual effort and eternal 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. Russeque of Hartford, Conn., made the closing address. Mrs. Russeque was pronounced one of the most eloquent speakers at the convention. She told what 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 blossomed upon a higher branch than any of the rest; it came simply and naturally, not in purple and fine raiment, but like all divine truth, in humility; it was an answer to the prayer of human souls, and came to solve the problem of life and clear away the mists of death.

"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 a 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. Harrison D. Barrett presided. The opening invocation was given by Mrs. E. L. Watson. The music was provided by Mr. Giles, J. M. Hayes, W. C. Engel and E. Adol Whitelaw.

Mrs. Jennie B. H. Jackson of Michigan delivered 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 "The 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.

made 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 intensely listened to. It was harmonious throughout, and told the story of a soul in spiritual metre that was evidently 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 Power of Spiritualism to Elevate and Bless." Mr. Weaver held that the state of the mind in this world governed the spirit-forms after death; that a beautiful mind would have a

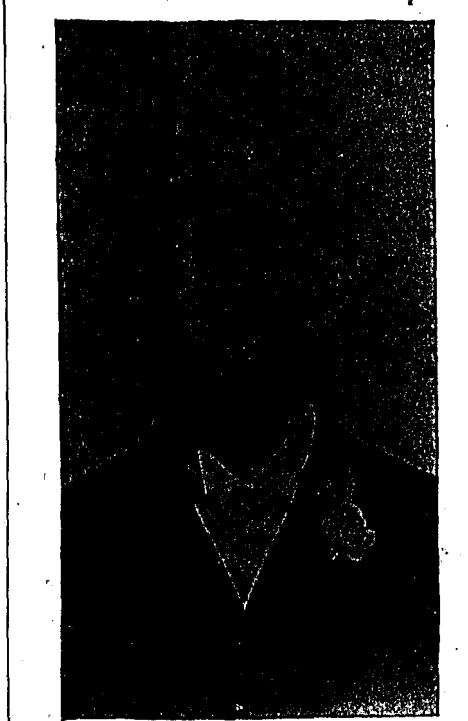
beautiful spirit-form in the spirit-land beyond the grave; that not only the spirit form, but the spirit garments, spirit abode and the views of spirit scenery in the next world depended on the beauty and purity of the mind in this world. His address was an extended elaboration of that proposition.

The test work of Mrs. Maggie Walte constituted the next interesting feature. Her work was very rapid and accurate, and was followed with intense interest by the audience.

### 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 foreign report.

The report gave a general summary of the progress of the belief throughout the world, showing that in spite of many obstacles it had spread rapidly until its supporters are numbered by millions. A brief review of the 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 extensively 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 of time he has been before the public. He said that he knew no more difference between the Spiritualists in England than those in America, and he spoke warmly of that country, 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 doctrines, and hold mighty jubilees, and the old dogmas and doctrines would vanish. He paid his compliments to the ministers of to-day 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 not 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 love 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 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 understood 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 cannot 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 criticize the Bible, we have a higher reverence for it than we ever had before."

"I 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, 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 cannot 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."

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

The evening meeting, which was well attended, was begun with the rendition of Piusotti'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 Sings a Thought," by Ambrose. Mrs. Carrie E. S. Twing followed with an interesting and forceful address on "The Touch 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 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 forth free.

"If the doctors of the world could but now feel the touch of the angels," said Mrs. Twing, "there would be no terrible war such as we have now, and Old Glory would fold itself about little Cuba without bloodshed."

"If we could but feel the touch of the angels, many knotty problems could be easily solved. We need the touch of the angels in the church, in every avenue of life, and in the halls of justice. We need it, that woman may

take her place and help make the laws by which she must abide, and also help prevent the evils that to-day are menacing our nations."

Mrs. Twing spoke decidedly against capital punishment, asserting that if a man is fit to live, he is not fit to die. She protested forcibly against the existing condition of this and the different standards by which men and women were judged. "We are all so anxious for peace and purity and love," she said, "and our churches pray, 'Lead us not into temptation,' while at almost every street corner is a legalized den to lead people into evil. Education will come day sit upon the throne instead of legislation."

The speaker roundly scolded 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 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 materialists, 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 matter.

"We have a philosophy that touches the heart of mankind," continued the doctor. "It has touched the medical world. In no place 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 home, 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 exceeded in size and enthusiasm any of the preceding days. The first session was begun at 10 o'clock in the morning with the congregational singing of "Nearer, My God, to Thee." This was followed by the address of Dr. Fred L. H. Willis on "The Relation Between Spiritualism 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."

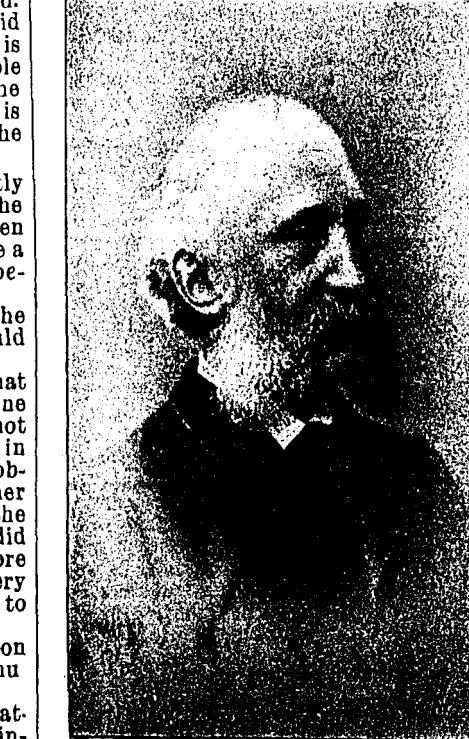
"We can follow down the long line of ages, and find abundant witnesses unto our faith. No high religious thought that found expression in all those days when the children of Israel obeyed the voice of a diviner life, and bore their part in the progressive civilization of the East, but reveals to us the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

"When primitive Christianity shed its light over Palestine, before ecclesiasticism had an abounded 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, as a great 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-illuminated 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 what power he stripped—of 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 priesthood. 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. Aye, that was the crowning revelation 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 men, 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 sweetness 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 their own souls which is the true kingdom of heaven; that mediatorial, wonder-working nature of man wherein God's voice may be heard speaking from the mouth of the

divine silence, declaring humanity to be the only begotten of God, and therefore his highest revelation."

India, Egypt, Persia, Chaldea and Assyria, Greece and Rome contributed blocks pure and white, to the majestic Temple of Truth that has been slowly rising through the ages. But the chief corner-stone of this grand structure was wanting, and it was not found until the fullness of time it was furnished by the land of Palestine; when from out that sunny clime came those sublime utterances that revealed to the startled world that the power that ruled the universe was no king, no tyrant, no despot, 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 mosaic of the past."

"When Jesus declared the fatherhood of God and the brotherhood of man, and the closeness 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 rests."

"But, you may say, all sects of Christendom believe that. It is true they all profess to believe 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 antagonism between 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 Aegean 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 programs 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 *Banner of Light*.] 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 L. W. Sprague, the meeting concluded with the congregation singing a Jubilate, 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. Adol Whitelaw, after which Mrs. Elizabeth Lowe Watson of California delivered a forceful 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 attune 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 *exposé* of Spiritualism on the Lyceum 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. Spiritualism 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 taken. 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 of Light*.]

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



were telling and console. Mrs. Richmond began by saying: "We stand to-day with the ages behind us, holding their treasures in our hands, not a little treasure that must be guarded, but the result of centuries of truth. We have come up from Egypt, with its treasures of antiquity; we have come from India 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 manifications 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 *verbalim* 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 philosophy of spirit-communication."

"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 excellent 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," Conner 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 Rising 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 *encord*, 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 descriptions and announcements of the spirits that appeared to her, all of which were recognized.

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 once rendered a selection suited to one of them.

The latter part of the evening was occupied with an exhibition of stereopticon views displayed by J. J. Morse. Among the first pictures that were thrown upon the canvas was a portrait of President McKinley, which was followed 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 Fitchburg 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 organization 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 scholars.

These reports and discussions lasted about an hour, and were followed by an address by Dr. Paul Gibier, now of the Pasteur Institute in New York, formerly of the University of

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 belief had made numerous converts, and is becoming an important factor in the French religious world.

He referred to the experiments of Colonel De Rochas in his scientific demonstrations and experiments made with a psychical. Colonel 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 sensation.

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 reported.

Nearly all who gathered at Fitchburg Hall in the afternoon wore a badge of the spiritualistic 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 tributes were placed upon the platform in memory 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 Stars and 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 unassuming but interesting manner."

The first invited to speak was Mrs. Nellie Baede 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 enthusiastic in 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 comrades in life, and also one to herself.

Mrs. Tillie U. Reynolds of Troy made a five-minute address full of feeling and replete with the loftiest patriotism. She was very cordially received and warmly applauded.

After a solo, "Columbia's Flag," from Mr. Egels, 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. EMERSON.

enjoyed by departed friends who come and see them." Then picking up a handsome bouquet from the desk, the speaker gracefully presented it 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 Spiritualists 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 beauties.

Mr. Howe's speech was followed by a violin solo from Prof. E. A. Whitelaw, who favored his listeners 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." She 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 eloquent 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 prominent part in the day. In thinking of the soldiers who gave their lives for the Union, we turn to one who arose above all his countrymen, 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 speaker said: "I see no slaves beneath thy folds, no more! I see the shackles upon negro's wrist. But there are white slaves beneath thy folds, more fettered than any colored one ever was. A slavery worse than

could have existed in the South, had it lasted for a hundred years. Upon thy blue field I see the beautiful blue of the boys who went out to defend thee, and in thy red stripes I see the valorous 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 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 a question, which, if they answered, they might 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 last a century if we do not answer the question 'What can America 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. When asked by a reporter for his partner's name, he said that the friend was a spirit who assisted him, but whose name he did not know. He said a gift was given to Gov. H. S. Piquette of Michigan, the friend of the common people.

After the singing of "America," Mrs. E. L. Watson pronounced the benediction.

The evening meeting was opened with a vocal duet by Mrs. Kate Dewey-Hanford and J. M. Hayes, "The Lord is My Shepherd," by Smart. After an invocation by Mrs. Nellie S. Baede, and a piano solo by Harry E. Arnold, the address of the evening was delivered by Rev. W. 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 emphasized, 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 unfeeling and emancipation of souls and bodies of men, as the black man was emancipated from human slavery. Christianity does not deliver yet. The world is waiting for deliverance. This age, notwithstanding its Spiritualism, its wonderful advances in civilization, and its churches, is not spiritualistic. It is materialistic, blind, drunk and impotent; it is barbarism thinly veiled."

"They worship God, and they deny their fellowmen 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 pulpit 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 included, 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 win," but concluded with the remark, "They say it is in the interest of humanity; is it?"

Following Mr. Hicks's address, E. A. Whitelaw 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 accompaniment.

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 audience 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 passed through the flame 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 to its time with her, but only for an instant, and she still held it in the flame.

#### Seventh Day.

Tuesday was another exceedingly busy day, as elaborate program and important business matters had to be disposed of before the closing session of the celebration. At the morning meeting, in Fitchburg Hall, President Barrett presided. It was mostly a business session, 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 declared that there is a strong movement in her State against mediumistic fraud and questionable séances. Alonzo Thompson, 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 L. 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. C. Catlin of Chicago, represented the Church of the Soul, and the general reports showed a steady progress in local and lyceum work, expressing a wish for a declaration of principles, and a hearty support of the National Association.

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 phenomena and the influence which Spiritualism had upon Abraham Lincoln. Mrs. Tillie U.

Reynolds of Troy was the next speaker, who in flowery language and inspiring similes told what Spiritualism does for mankind, and the duty of Spiritualists, which is embodied in the words love and charity.

E. W. Sprague of Jamestown was next presented, and his talk was of punishment as the keynote of the Bible. He denounced this ever hovering before humanity the idea that it must suffer and be punished for its misdeeds as utterly wrong. He said that any religion that is founded on punishment is a hurt and a hindrance 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 Eve 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 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 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 evolution 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 remainder 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 solo, after which Mrs. Ida P. A. Whitlock gave an interesting talk on psychic study, in which she demonstrated that the law of 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 Spiritualism does give that dignity to the soul.

A musical trio was the next number rendered by Prof. Whitelaw, violin, Mme. Deyo, pianist, and Hans Mettke, cello. 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 Spiritualism 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 what 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 equal, and woman's work was purposely pushed to the front.

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, not as a punishment for wrong-doing, but as a result of putting nature out of harmony.

An interesting feature of the evening's program was inspirational singing 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 that appeared to be an 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 Spiritualism 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 day's 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 Pantheist, and it is significant of the times we live in, that this day 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 at that time it was expected that the attendance would be phenomenal, and plans were made accordingly, on a very large scale. But the conditions have changed since these plans were laid, the change of date from the first eight days in June to the last eight days in May, and the war, have made a great difference with the outside interest, and the attendance among Spiritualists. Mr. Walker has devoted his whole time for a year and a half to the management of the Jubilee, and the expenses necessarily have been very heavy. Receipts have in no sense equaled the expenditures. As a result it was necessary to call

upon the Spiritualists to show their devotion to the sect by liberally contributing towards the general expense. Many valiant mediums and delegates have donated their expenses, and the responses have been generous."

The morning session at Fitchburg Hall was for the purpose of adding to the fund for defraying the expenses of the Jubilee, and over eighteen dollars was realized. It was a musical and a test séance, and Mrs. Isa W. Kaynor, Mrs. Loe F. Pior and George P. Colby were the mediums, all of whom gave many satisfactory 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 Fitchburg Hall.

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 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 returned 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 Manager of the Foreign Department, read greetings 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 afternoon was Lyman C. Howe of Fredonia, 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 fall.

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 defied 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 does the ministry or religious press make attacks, and to-day the progress of Spiritualism is rapid.

Capt. E. W. Gould of Washington, had prepared 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. Richmond as "one of our Washington boys."

The paper of Capt. Gould was pronounced by Mrs. Richmond to be the most practical that had been delivered at the Jubilee. It advocated 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 followed, after which Mrs. Maggie Waite of California gave delineations.



W. H. BACH.

There was a concert at the hall before the regular 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.

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 Ointments for Catarrh that Contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering 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 derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c. per bottle.



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## Banner of Light.

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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 exerted to any great length. The Jubilee should 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 of a high order, and served to demonstrate the fact that the Spiritualists of the world are rational thinkers and possessed of mental powers unclouded 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 leaders in Spiritualism, and brought them again into the relationship of friendly co-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 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 Spiritualists would but forgive the errors of their friends, as they expect to be forgiven their

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 lived 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, hence 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 Spiritualism, 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, but it is reasonable to suppose that he made his gain through speculation. If an article is worth one dollar only, there is only one dollar in it, even if it be sold for five dollars, and the one who pays five dollars is defrauded of four dollars. So it is with regard to the talents; if there were five talents' worth only at the outset, by what means could they be doubled save at the expense of some unfortunate purchaser? It is by taking advantage of man's necessities that certain men have waxed rich and strong in wealth and influence. If no man held more 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 spiritual 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 his own necessities, and for the necessities of those dependent upon him. It says that beyond 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 upon 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 must be truthful, not for the sake of expediency, but for the sake of truth in its sublime purity; it tells him to consider the desire as 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 attributes regardless of method or result. Its riches are of the spirit, and are based upon the principle of equal and exact justice for all.

Envy and jealousy, when unmasked, reveal the deformity of the soul that dares to cherish them even in secret. They are the dry 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 strength when they behold themselves as they really are. Let us cure this disease by inoculating the soul with the elixir of Love and Peace.

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 wisdom-spheres of the spirit. Seek wisdom, and in the seeking make the spirit (not the letter) the object of thy search, and thou wilt overcome all ills.

### 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 cannot but contrast the same with the action of the press of Boston in March of this year. Rochester'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. Boston'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 absence of ridicule is further proof of the fact that the Rochester press seeks to place only that which is helpful and uplifting before the people.

There is yet another reason why Rochester stands out in a more favorable light than Boston, 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 neither fair nor just, nor is it consistent on the part of the officials named. As contrasted with the course of the Mayor of Rochester, the actions of Boston's Mayor and the Governor of Massachusetts stand out in evidence of narrowness of mind, prejudice and unwarranted assumption. Our officials, as such, have no right to be sectarian, nor should their religious beliefs have anything to do with their treatment of their fellowmen. Mayor Warner of Rochester has set a good example for the Mayors of all cities, as well as for the Governors of all States.

### 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 stretches the vista of years of manhood and womanhood, over which they must march in company with the grand army of humanity, keeping step to the tune of Progress, or falling 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-a-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 doubt the innate honesty of humanity, nor to believe that wrong is only wrong when it is 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 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 religion that makes the soul strong, and inures 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 should avoid all these terms, because their religion is of the spirit of Truth.

### Spiritualism.

This excellent work, in two volumes, by Judge John W. Edmonds and Dr. George T. Dexter, has been reissued by W. H. Terry, editor *Harbinger of Light*, Melbourne, Australia, and is on sale at this office. This work has long been out of print, and difficult to obtain even at high prices. Both volumes are replete with solid thought, and offer the reading public a rare opportunity to study these eminent writers at first hand. The spirit teachings of these volumes are of a high order, and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is 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 contains 301 octavo pages, with a fine portrait of Judge Edmonds. The second volume contains 410 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 been 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 improbable 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 distinguished 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. Cora 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 America 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, 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 the many, and share alike the responsibility.

Selfishness is a crying evil in the ranks of the Spiritualists. They should live the life 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 great contest. Overcome selfishness with good deeds and kindly thoughts, oh! Spiritualists, and you will bless the world through your religion.

Hyeas 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, and 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 of regret for the heavy loss to Mr. Walker are 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 Lillian 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 unite to do a work for humanity in education, 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 appreciation 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 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 19-24. It will be an important gathering, and will redound greatly to the good of the Cause of Spiritualism. Delegates will be present from all quarters of the globe, and papers from the most eminent minds in our ranks will be read before the Congress. American Spiritualists can reach London in time to attend the meeting by sailing upon the steamer *Elvira* from New York on June 11. We shall publish a full report of the proceedings from the pen 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 25 Bromfield Street, Boston. The Nyea Cantata Club, Prof. J. Jay Watson, Miss Gertrude Laidlaw, and Miss Nye are among 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. Wiggins and Mrs. Helen L. P. Russeque, 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 auxiliary to the National Spiritualists' Association. Delegates will be entertained. Write for further information, FRANCES A. SHELTON, 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 in store for those who are able to be present.

### 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 invited.

A thought sets in motion the psychic waves in the ocean of ether, even as a storm sets in motion the waves of the sea. Both are felt throughout the realms of space.

Watch the BANNER OF LIGHT of next week for an interesting letter from Mrs. Augusta F. Tripp concerning the coming camp-meeting 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. Shepard 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 designate. HARRISON D. BARRETT.

### 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. Wiggins, Mrs. Sarah A. Byrnes, Boston; Hon. A. E. Stanley, Leicester, Vt.; Mrs. S. A. Wiley, J. Clagg Wright, Amelia, O.; Mrs. A. W. Crossett, Waterbury, Vt.; Mr. A. F. Hubbard, Tyson, Vt.; Mrs. Emma Paul, Morrisville, Vt.; Mrs. H. P. Russeque, Hartford, Ct.; Mrs. Tillie U. Reynolds, Troy, N. Y.; Mr. Lucius Colburn; Mrs. Sadie L. Hand, Lowell; Mrs. Moses Baker, Granville, N. Y. It is expected the Rev. B. Fay Mills will 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, Lowell, Mass., for the present. He will attend funerals within easy range of his home.

Miss E. L. Coffey 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 8, Mrs. Emma Boomer of Brockton spoke and gave tests for the First Spiritualist Society of Taunton. She is engaged for Sunday, June 12, to conduct services in the same city.

Mrs. Annie E. Cunningham's address, for a short time only, is 22 Whitefield Street, Dorchester, Mass.







## Message Department.

### SPECIAL NOTICE.

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

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

### SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 22, 1898.

#### Spirit Invocation.

Oh! 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 the material.

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 consciousness of the inner workings of the spirit, and we know that the world of the so-called dead. We thank thee for the sun, the moon, 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 long 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 forgotten, although some time has elapsed and many changes 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 villages around us. But we must remember that there is no standstill; everything must advance, whether conscious or unconscious of 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 struggling with the environments of life. There was a large family, so for that reason we can be recognized in almost every State; but the ones I am particularly anxious to come in contact with are in New York City and Philadelphia. Frank is in New York City and William in Philadelphia; Susie and Mary are in the Western States; but I cannot follow the others, as I find no attraction, for their old theory and ideas were that when they had laid the body away the spirit went back to God who gave it, and so they have no desire to seek communication with those who are gone. My wife is with me this morning, and also my three children, who have come since I passed away; but I would like to let those in earth-life know that we have not been silent, nor have I been waiting so many years for the resurrection. I found my resurrection very quickly after the spirit separated from the physical body. I passed out somewhat suddenly, with no time to prepare for it, and I presume I awakened to consciousness sooner than I would otherwise. I find I must not take up too much time this morning, but if those who love me will wake up and open an avenue of their own, I feel I can sustain and help them to rise superior to the environments of the flesh, for remember the spirit is always stronger than the flesh.

##### 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 discontent and discord. I wish to approach those in earth-life whom I love very dearly, 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 not make any difference whether he is lying in the body peacefully or whether he is shot; God, the great universal Power, that guides and directs all life, always has wise purposes even in destruction. So remember those born to be killed will not be drowned.

I wish to say to them all that I am well this morning, and feel better since I passed away than I did before, for there are so many things in earth-life that I understand now which I did

not understand while I was there. Say to Ed and to Robert to be true to themselves, to do their duty; "hesitate about nothing when you feel impressed to do it; go ahead, 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 seek to come in communication with this morning do not believe in Spiritualism, or that there is a possibility of the spirit returning, yet I think they sometimes wonder why they dream so much of me, and why they seem to 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 would like to say to her: "No, it is because we 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 earth-life. 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 that we are all together; and by-and-by, when your own work is done, you will find many waiting for you on the spirit-side. And I wish 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 Grandma Kenniston is with me this morning, and perhaps it will help to establish the identity.

##### Mabel Peabody.

I want to send a letter to my mother this morning very much, for she is considerably mediumistic herself, and very much interested in Spiritualism, and she has wondered many times why I could not come through THE BANNER, and why some one does not manifest, because she reads your columns a good deal, and although she is not a public medium, nor does she go out to the meetings, or go around much, yet in her heart she feels she senses the presence of the loved ones gone, and especially after I passed away she became more 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 consolation to her to know we can communicate, though I find her sometimes doubtful. I find she seems to get the idea that she may have imagined all her happiness, and it may be only her mental condition, and oh! I find her so many times in that condition where she doesn't know what to think of it. She feels that God could not be wicked enough to separate the loved ones from each other unless there was an opportunity to come together again sometime, and then she gets to thinking and wondering why her friends don't come, 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 you 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 they are assisting you." Also remember that you love flowers, that it is now spring, and you are about to fix up your earthly garden to make your home beautiful, and to bring back some pleasant thoughts as to how the blossoms will cheer the hearts of others. Now, while you are fixing your earthly garden, and sowing 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 our independent thoughts and ideas, and then you feel as if you had received something tangible, something that you can rely and depend upon. Then there are other times that the spirit tries to manifest, and it comes in contact with an undeveloped brain just as the flowers come in contact with the weeds. 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 spirit-world, and that is why we cannot gratify all your 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 beautiful; even if some things seem to overshadow the beauty, we can see the beauty in all. Now say to papa and also to George, Frank and Mabel and all the loved ones I left in earth-life, that I am still with them, working with them, thinking with them and trying to assist them when I can. Remember, we have our education to go through with in spirit the same as you have in earth-life, and as I had a short education in earth-life, I have much to learn in spirit; but I hope this letter will give

you comfort and consolation, and just say these are the words of your little daughter, 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'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 does not take it all the time, she has it very often, for she is quite interested, as she has so 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 spiritual education best; nevertheless, I have been taught to remember the loved ones in earth-life, and to come to them and minister unto them; so I feel this letter as it goes out may 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, 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 under the circumstances, and will try to do better next time, for this is merely granting a wish that I have often heard expressed by one of our mortal friends—that is, to say something 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 around this morning that they have been allowed to manifest, so I have the privilege of sending out a few words of comfort to those in earth-life. I know there is nothing that cheers a mother's or father's heart so much as to get a letter from the boy or girl who seems to be at a distance, and if it will give a mother joy and a father happiness to receive a letter from some one gone from them, how much more will they like to receive a letter from the loved ones in spirit-life. Now I don't know whether my letter will be received or not. I feel that it will, although I am not certain of any one connected with me that takes your paper; but my good teacher in spirit-life, and also my dear friends over here, told me to send it, and the spirit will be able to prove its identity, for someone, even through curiosity, will show it to father, because father is a man that is well known, and I am in hopes to get to him some word of consolation, and let him feel that his dear little Frankie has not gone, nor left him; and tell mother that I have also got my little sister with me who passed away in babyhood. I was only a little boy when I passed out of the body, and I went out very suddenly, so that I was not long sick. The doctors called it brain fever, and as there was some time I remember nothing that was going on, I cannot tell all about it. I want them to know all is well, and that the spirits help me to manifest this morning, for they told me if I once controlled 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 again. Just say that Frankie Hutchinson is here; my papa's name is John, and my mother's is Mary. Thank you for taking it down, and I will now bid you good-by.

##### Messages to be Published.

May 6.—Clara Coulter; George E. Ray; Lucy L. Wolcott; Mary Matthew Beard; Alma J. Smith; George Monroe Shaw.

May 13.—William Wallace; Elizabeth E. Hooper; Emeline 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; Frankie Robbins.

May 27.—Ellen Bradley; William H. Harrison; William MacCannell; William P. Sampson; William P. Nichols; Lizette Wolcott.

June 3.—Arnold Shonley; Hattie 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 infinite. Therefore, good and bad are only relative, and what is called good in one age may be considered base and degrading after the lapse of five hundred years.

Charles Kingsley said in "Hypatia" that Christianity is democratic, while Spiritualism is aristocratic. This seemed puzzling when first read, but some acquaintance with spiritualistic 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 that of Mr. Moody, provided they have accepted 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 one by his own efforts, and not because he believes in someone else. The Nazarene taught this substantially, but was painfully misunderstood by Paul.

All are not on a par—some are better than others. But there is hope for all; and the place attained by the purest and most self-denying man who ever walked the planet, can

sometime be attained by the lowest one, if he perseveres in laboring to rise.

Besides the individual and personal development of each soul, there is a racial development which interests greatly those spirits whose advanced outlook enables them to glance over ages and the progress of nations. Our 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 colossal struggle to be free from the parent country, and exulted when that was accomplished. England became jealous of our growing power, and naughtily harassed us, till we had to defend our rights by war in 1812. And 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. They remember that the same father begot them, that the same mother bore them; that the same roof-tree sheltered them; and this love waxed so strong that they will defend 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 cut 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 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 America stand for humanity, for light, for civil and religious liberty, and that their united efforts will form the great rallying-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 are to fall by-and-by.

But throes of agony must be endured to accomplish this, and great suffering prevail during decades of years. Still, right will at last become dominant; Ormuzd will subdue Ahri-man, and free government and free religion will allow untrammelled spiritual development over wide areas of the continents of the earth. We do not fight Spain in revenge for her exploding the *Maine*. We fight to free tortured Cuba, and to free the mind enthralled by priestly tyranny, and warped by bull-fights, and by the Inquisition. And alas! it is more than Spain that we shall have to fight. Let our hearts ever pulse to the higher motive. Let us look to the spiritual hills "whence cometh our help." Then will "troops of beautiful, strong angels" attend the counsels of our leaders, strengthen the arms of our militia, and show our ocean gunners how to aim, not because we want to avenge the *Maine*, but because we want the world to become better, and its true spiritual development to be advanced.

I hope those who are interested in my letters will do what they can for the sale of my books. This letter is my twenty-first, beginning Jan. 22. It is work that I gladly do for the Cause, for it is all that I can do now. I had a lingering hope for enough book sales to enable me to go to Rochester. But alas! they do not come in fast enough to keep me out of debt for the daily necessities of life.

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 cultivation of this most practical virtue, it may be necessary to say a word concerning its true character.

Faith is not blind, reasonless belief; it is not foolish credulity which accepts whatever is 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 mustard seed," unfold from step to step, as houses are 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 the measure of power. Had you no faith at all, you could use none, but, having a little, you can encourage the seed to grow into a 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 them. Without faith, in the sense of trust or confidence, you can do nothing, because you are devoid of all reasonable incentive to action.

Who wishes to pursue an utterly forlorn hope, or back an enterprise which he feels is foredoomed or pre-doomed to inevitable failure? Though cases may not be incurable *per se*, or children radically incorrigible, they are 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 increasing the force of the magnet within you, 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 psychical, spiritual, or what you will—are attracted to 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 are sufficiently endowed with seership to penetrate below surface defects and see the good 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 word which will call latent goodness forth into actual expression.

When we bring faith to bear in business matters, we can still trace its usefulness because it endows us with courage, and helps us over seas of difficulties which would otherwise overwhelm us.

There is no faith in recklessness. Faithful 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 to any plow having first satisfied yourself that it was right for you to embark on that particular enterprise, SEE IT A SUCCESS! As the 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 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 correlative. 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 associations 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 suggestive.

##### Passed to Spirit-Life.

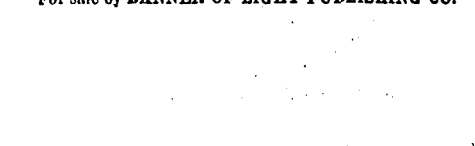
From Bricketon, Mass., March 19, 1898, Mrs. SARAH F. FAIRBANKS, wife of John Fairbanks, aged 89 years and 11 months.

In early life Mrs. Fairbanks became a member of the Baptist Church, but with an expanding consciousness of the "things of the spirit," signified her advent into the spiritual ranks in her marriage in 1859 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 frailty at the best, was less than able to pay. This brought with her later days the distressing conflict of a noble spirit seeking utterance through an imperious 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 Knowledge, and Knowledge is the salvation of the world.







# Banner of Light.

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 endorsements:

First—We acknowledge an unlimited intelligence in the universe, of which we are all partakers.

Second—The highest expressions of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

Third—We recognize Nature as one finite whole, and her phenomena as the expression of life, energy and intelligence manifest in the constitution of things.

Fourth—Spiritual phenomena 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 communion, and seek to add in all possible ways its practical demonstration.

Sixth—Intercourse between the living and the so-called 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 being.

We endorse 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 parents in the laws and duties of life and love, by which the home may become the center of purity, fidelity and mutual devotion and helpfulness.
3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.
4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.
5. By cooperation 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.
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 persistently ordering 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 spiritual natures and seeking the helpful cooperation 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.

Respectfully submitted as a synopsis.

Signed: Cora L. V. Richmond, Daniel C. Howe, Mrs. Elizabeth L. Watson, William C. Hodges, Dr. Fred L. H. Willis.

Mr. Colby read resolutions of sympathy for friends who were ill and could not be present. Their greetings and sympathy were extended to the Hon. A. H. Bailey of Brooklyn, N. Y., Prof. J. S. Loveland of California, and Julia Steelman-Mitchell of Newport, Ky. Mrs. Rachel Walcott of Baltimore spoke briefly, after which it was announced that Mrs. Cora L. V. Richmond and W. J. Colville would deliver an impromptu inspirational poem on the word "Farewell." 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, religion and philosophy have clasped hands in fraternal feeling, and she spoke earnestly of the joys and benefits of the Jubilee, the inspiration it would be to those who have attained it after their return to their homes, and the sorrow others would feel 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 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. L. Evans, who has had charge of that part of the work, they toiled early and late, and accomplished much. The committees appointed succeeded in forming 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 largest cities and at the Spiritualist camp meetings. Arrangements have been made for conducting the meeting to be held at Cassadaga 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 25 cents for each member thereof.

The following officers have been elected to serve until the second annual meeting on the second Tuesday of August, 1899: President, I. C. L. Evans, Washington; Vice-President, Mrs. Lou Porter Moore, Buffalo; Secretary, Miss Anna M. Steinberg, Washington; Treasurer, Alfred B. Van Dyke, Chicago; First Trustee, Mrs. Rozella Lauffer, Van Wert, O.; Second Trustee, Walter L. Prentiss, Worcester, Mass.; Third Trustee, Mrs. W. H. Bach, Lily Dale.

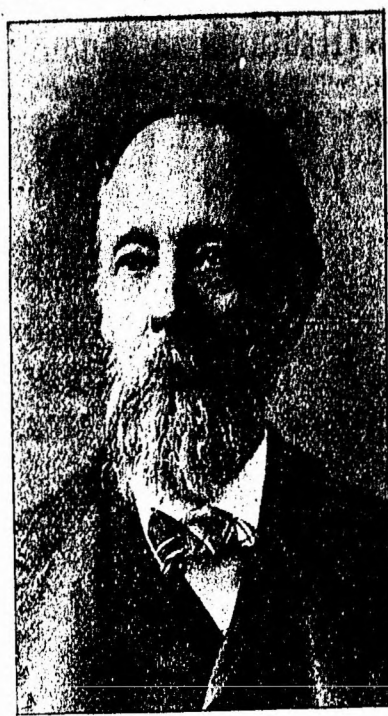
The Young People's Society starts with one hundred and twenty charter members, the Lily Dale Society being the first to get a charter.

#### Spirit Art Works.

An interesting feature of the Jubilee was the exhibition of spirit art, given at 7 to 11 South Clinton street, near opposite the Lyceum. 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 visitors.

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-returns; 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 surveillance of a committee who wrote with chalk on the slate, and the independent writing showing over the chalk marks; recognized spirit-photographs and paintings, pictures of camp-meetings, 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, pictures of the Fox family and their home, and of the officers of the Jubilee and the National Association.

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 meetings and to stay the hands of our officers, local, State and National.



### 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 assigned 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 backward, O Time, in your flight," and to draw lessons therefrom to serve as inspiration for the yet to come.

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 those who made this Jubilee possible.

Surely it is no less our solemn duty than it is our gladdest pleasure, to seek to honor those of our fraternity who, called of the spirit to bear the front, performed their duty with a zeal and ability forever a marvel to the age 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 are yet here, enjoying in part the fruits of their labor. It is a trite picture of human life—representing it as a conflict, in the form and garb of a soldier fighting in the service of his king or country; but it is never more pertinent or applicable as an object-lesson, than when that soldier is represented as actively engaged in bearing forward the banner of the grand army of spiritual progress.

Life is indeed a conflict, and while it would be highly instructive to know the exact percentage of those who win the victor's crown on earth, we know that such statistics can only be found in the archives of heaven.

To celebrate with appropriate rites and services those epochal events which give shape and character to human thought and action, and forever afterwards, events which—by their logical outcome, a revolution in government, a renaissance in art, in literature, in philosophy, 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 appreciated by the great world only in the after-time; 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 is necessary; something of all this is required to fulfill the law of compensation to the true and tried warriors in the cause of human redemption—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 unflinching heroism went up and down the land, the fervor of inspiration on their lips, preaching deliverance to the theologically enslaved; who, with a power born only of the spirit, and hearts aflame with new-born truths, went about proclaiming the gospel of light and love to those who sat in darkness, bound in the fetters of superstition, imprisoned in creeds, the theological bastilles 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 as scouts, who do duty 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 reformers, 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 and State—even they stood, above all else, for the spirit which destroyed only to make room for better things to follow. Others were known as missionaries, as apostles, poets, seers, revellers and evangelists. Not a few served as passive instruments, human telephones, receiving and transmitting loving messages from the Beyond, tidings of great joy to earth of infinitely 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 Commodore Dewey. They laid an embargo upon the doctrinal teachings of the Church, and established an effective blockade against the spiritual world to feed, as best they could, the spiritually starving reconcentrados of our land; and to these selected agents were entrusted 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 heralds of a new day which was to witness the influx of spiritual light and knowledge, greater mental liberty and a juster conception of our 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 worthy to revive their memory and to be the recipients of their potent influence. In the midst of our Jubilate, let us pause long enough to recall their names, to gather strength from

their record and inspiration from their presence.

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 "over there."

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 manifested.

Through experience becoming familiar with facts at variance with various views of Orthodoxy, 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 of 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 to the advance guard of pioneers in the Grand Army of Heaven.

While we know that, theologically, to the average 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 advocates there is, under the outer-arching heavens no occupation more beneficial to humanity than to be intelligently and adaptively employed by the higher powers in removing the ignorance of the average medical practitioner, the conceit of the so-called scientific fraternity, the bigotry of the pulpit, and the prejudices 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 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 heaven, after centuries 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 interfere with the laws of nature—the God that Jesus recognized? Such is the knowledge that I have sought, but Spiritualism is satisfied to know that Mr. Smith has arrived safely on the evergreen shore, and likes his new quarters very well.

And what is such Spiritualism 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 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, holding spiritual séances with Julia 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 she 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 gathered to fill her coffers? Her Spiritualism was as worthless as her membership of the State Church, which knows nothing of Christ.

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

I knew a lady Spiritualist whose husband was a five-millionaire, whose Spiritualism 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 lace. I presume she is now in the spirit world wondering why she can't understand her humble situation.

It was not for such Spiritualism that I have sacrificed my standing and influence among scientists. For fifty-seven years I have been following the impulse of the love of truth, and endeavoring to make known the numerous truths unknown 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 to 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 fashionable ignorance, of antiquity, it is either difficult or impossible. The animal nature is governed entirely 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 developed 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 deity or clearer view of divine wisdom. Greece, the leader of ancient civilization, condemned Socrates to death for inculcating moral philosophy, and Jesus was still more quickly silenced by teaching the fatherhood of God and the brotherhood of man.

Each century boasts of its superior wisdom but is condemned by all succeeding centuries. All centuries before the nineteenth fought with fire and other modes of murder, against any approach of heaven to earth, calling it witchcraft; and even this century has witnessed witchcraft murders, while past centuries have recorded several millions. The dawn of Spiritualism and establishment of

liberty in America are the first indications of new born civilization, in which I have found it possible to follow truth without endangering my life or liberty.

Seven years before the Hydeville 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 giving counsel to my countrymen.

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 down on the nineteenth. Then let us be modest. Spiritualism is approaching, but there is not a great deal in the popular agitation beyond mere Spiritualism. 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 energetic 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 Spiritualism of the nineteenth century is the hopeful dawning of glorious day, but it is not the day. Let us, while we rejoice justly, not boast too loudly over the return of 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 Spiritualists, but mere Spiritualists 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 unbounded, 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 murdered; 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 Spiritualism 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 control 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 a nation. The Deity 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 mediumship, as it was with St. Paul, 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, earthly. 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 worship every sensitive who enters feels a refining, elevating influence, and this gives the church a strong hold upon mankind. But a true spiritual church will have a much stronger hold, and will influence 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 press.

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 permanent 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 intelligence and intelligence 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



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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 profligate. 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 until we do our duty, and make a better church. To do this it is necessary to draw the line sharply between that Spiritualism which is "of the earth earthly," 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 heavily laden, which carries one to the higher spheres of love and wisdom, and on earth renovates society.

In the earth sphere of Spiritualism, avarice, fraud, selfishness, strife and black magic abound. I care not what pretensions to mediumship 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 notorious; 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 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 Spiritualism 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 Spiritualism as having any moral power to improve society, and try to establish true Spiritualism as it was taught by him who first revealed it in Palestine, and the illustrious martyrs who encountered the deadly hostility of priestcraft, 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,  
The 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 hereby 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 herewith send my subscription of one dollar for four minimum subscribers.

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### New Hampshire.

PORTSMOUTH.—Mrs. W. T. Lucas writes: Mr. J. S. Scarlott 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 HUMOR

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### Michigan.

DETROIT.—Margaret 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, President; Miss Margaret 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."

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