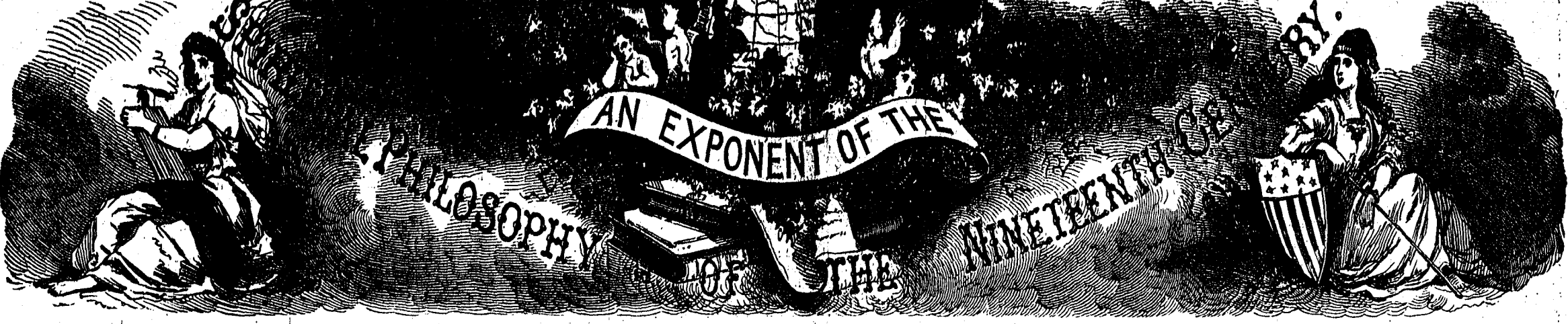


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FROM OUR FOREIGN EXCHANGES.

TRANSLATED BY W. N. EAYRES.

A Psychic Telegram Sent from Siberia to the Village Kroutyagorki, in the Province of Saratof.

(From Le Messenger.)

M. Jaroslavtzev writes to the *Rebus* of St. Petersburg the following interesting account of a psychic telegram, sent through a distance of a hundred miles. After some reference to his interest in the phenomena of Spiritualism, ending in the establishment of a circle at his own home, he says: "A month ago there occurred to our circle a very curious and interesting phenomenon. My absent brother manifested himself at our sitting, and these are the conditions that brought about his appearance: "Our family is composed of my mother, my sister, myself, and an elder brother, who is absent in Siberia in a government office.

"There was urgent necessity for us to find the certificate of the birth of my sister. All our search for it proving useless, I wrote to my brother to ask him whether he knew where it was? To our inquiry came no reply; the day was near at hand when it would be obligatory upon us to produce the document; I telegraphed to him, but to my despatch came no response.

"The evening before the important day came and we held our usual séance. Suddenly the medium, in a very strange hand-writing, traced some words which had for us no meaning. We demanded who it was that was giving us the communication, and my brother's name was written, and the feeling in our circle was that he was no longer alive. Our agitation of mind interrupted the séance, but when we had in a measure recovered from our distress, the medium took the pencil again and wrote:

"The certificate is in my writing desk in a secret drawer at the bottom."

"We opened the desk and found the secret drawer, of the existence of which we were ignorant, and in it there lay the desired paper.

"Very much distressed by what had happened inasmuch as we believed that we had received a communication from the other world, we separated for the night. On the next morning the telegraph brought us joyful news. Our brother was not dead; for he sent us the despatch which told us, 'You have found the certificate in the secret drawer at the bottom of my writing desk.'

"A letter that followed this despatch not long afterward informed us that he had been away from his post, on business connected with his office; that, on his return, he had found our letter and our telegram, and was much grieved that he had not been able to reply sooner to our question, that he had gone to bed and dreamed that he was taking to us in person the expected response, and by this dream his anxiety was abated. When he awoke, he was certain, he said, that we had found the certificate. Those who were present at the séance and who witnessed the recovery of the document, sign their names to this statement, in proof of its truth."

Mr. N. G. Bach and his Spinnet.

(From Le Messenger.)

The following story, affirmed by a man of the character and position of M. E. Legouvé, bears the guaranty of truthfulness:

"It was the fourth of May, 1865, Mr. N. G. Bach, of Paris, a distinguished musician, grandson of the famous Sebastian Bach, had on this day come into possession of an exquisitely ornamented spinnet, in the interior of which he found the manufacturer's stamp, from which he learned that the instrument was made at Rome, in the month of April, 1564.

"Mr. Bach passed a part of the day in the study of his precious spinnet. He was thinking of it when he went to bed, and in the night he had the dream, the account of which follows:

"While he was sleeping soundly, he saw at the head of his bed a man who had a long beard; on his feet were shoes rounded at the point, and decorated with great bows of ribbon; his trousers were very large; he wore a doublet with tight-fitting sleeves, a broad collar was round his neck, and on his head a pointed hat with broad brim."

"This person bowed to Mr. Bach, and said to him:

"This spinnet that you now possess once belonged to me. It has often served to amuse my master, King Henry III. When he was very young he composed a song he was fond of singing, and many times have I played the melody for him on this spinnet. The song and the words he composed in memory of a woman whom he met at a hunting-party, and with whom he fell in love. She was removed from him, and his grief at the loss of her was very great, and whenever he felt especially sad, he used to hum this song; then in order to divert his attention from his sorrow, I used to play on this spinnet a sarabande of my own composition which he liked very much; in this way I united always the two compositions, and never failed to play them one after the other. I am going to let you hear them."

"After saying this, the apparition went to the spinnet, struck a few chords and sang the melody with much expression.

"On waking the next morning, Mr. Bach was

not a little surprised to find upon his bed a sheet of music-paper covered with notes almost microscopically small, and words written in a very fine hand. The song, the words and the sarabande, of which this sheet contained the copy, were exactly like those which the apparition had caused him to hear during his sleep.

"Now, Mr. Bach was not a somnambulist; he had never written a verse in his life, and of the rules of metrical composition he was entirely ignorant. Mr. Bach, very curious to know who his ghostly visitor was, and what truth there was in his statement, made researches in the imperial library and learned from the journal *L'Etoile* that the king, Henry III., had a great passion for Marie de Clèves, Marchioness of Isles, who died in the flower of her youth, in a convent, on the 15th of October, 1564. Can this be 'the poor, lovely, sad and cloistered maid' who was the burden of the song? The same journal gave also the information that an Italian musician by the name of Baldazarini came to France at that time and was the especial favorite of the king."

A Remarkable Apparition.

(From Rivista di Studi Psichici.)

Senator Carlo Fenzi, brother of Sebastian Fenzi, had always shown a profound aversion to Spiritualism, and had begged his brother, who was a convinced Spiritualist, never to speak to him upon the subject; but on the first day of June, 1881, being with his brother in their father's house, he said to him: "I believe now in Spiritualism." Sebastian, surprised but greatly pleased to hear this avowal, asked his brother to make the agreement with him that the one who should first die would appear to the other. Carlo accepted the proposal and said that his death would not be long delayed, for he had a strong presentiment that he would be dead and buried within three months.

Sebastian lived at Fortullino, in a country-house that he owned, near the sea. On the 2d of September, three months after his compact with his brother Carlo, he was sitting in his drawing-room, in company with his daughter Christine. Suddenly he grew very nervous and distressed, and said to her: "I do not know what it is, but something terrible is happening to us at this moment; I must go out lest I burst into tears before the children."

When he left the house, it was raining hard, and the lightning was vivid and frequent. His cousin, Giuseppe Fenzi, had gone out to admire the spectacle which the angry elements offered, and Sebastian expected to meet him outside. He did not, however, but instead of his cousin he distinctly saw his brother Carlo, without any protection against the rain that was falling in a deluge, coming down from the rocky headland that skirted the shore. He believed himself to be the victim of a hallucination, for Carlo was supposed to be at that time in Florence, seventy miles from Fortullino. As Carlo did not seem to see him, he tried to attract his attention by calling to him, and making signs, but these efforts were of no avail, and Carlo shortly after passed behind a large rock, and was lost to sight. Sebastian expected to see him come from behind the rock again, but nothing of the kind happened, but instead of Carlo he saw coming toward him from behind the great rock, his cousin Giuseppe, who, to the question put to him whether he had not seen Carlo, replied that he had seen no one. It was then quarter to eleven o'clock.

The two returned to the house, and while they were at lunch Sebastian received a telegram containing these words, "Come immediately to Florence, Carlo is very ill." No one at Fortullino knew of Carlo's illness, nor suspected it, for in his last letter he had said that he was remarkably well.

When he arrived at Florence Sebastian learned that his brother had died at quarter before eleven that morning. The doctor said that before his death Carlo had urgently asked for his brother, and had died with his name upon his lips.

A few days later Sebastian was present at a séance of the psychical society which he had founded, and received from his brother the following message: "I forced you to go out of the house, because I did not wish to frighten Christine's children."

This is a proof of identity truly convincing because wholly unexpected.

Romance and Reality of Life.

Romance is almost as incomprehensible as life itself; one cannot exist without the other, both are infinite. Romance is not so much a fiction as it is an inexperienced or foreshadowing real.

Romance of mortals, like life, is high or low, coarse or fine. It ascends from the lower, or descends from the higher. It is good and divine as it comes from the higher; it is bad and debasing as it comes from the lower. Good romance is elevating; bad romance is debasing. —*Marion Enterprise.*

✻ Spiritualism teaches that every day should find us richer in the possession of some new spiritual thought, and happier in the consciousness of having done some good deed.

Protest Against Creeds.

BY PROF. J. S. LOVELAND.

It is somewhat singular, and yet amusing, to see the enthusiasm with which many of our good brothers and sisters enter their protests against the imposition of a creed upon the great body of Spiritualists. One would surely think there was some formidable movement to impose on the freed necks of our liberty-loving friends the hated yoke of bondage once more, or that some scheming clique were contemplating such nefarious purpose. Now, with your leave, Brother Editor, I wish to say a few words to these zealous enemies of creeds.

In the first place, I wish to ask who has ever suggested a creed for Spiritualists? What Spiritualist wants one? Where could a Spiritualist be found who would submit to one, or wish to impose it upon another? I don't think one such could be found in this country. A creed is a confession of ignorance. What a man believes merely he does not know. Does any one propose that we should put ourselves on record as affirming or admitting our ignorance, and only saying, we believe? No one has advanced any such position.

"But you want a declaration of principles, and what is that but a creed?" Let us see. What is a principle? What does the word signify? Have the opponents ever looked in their dictionaries? Have they compared the meanings of the two Latin words *credo* and *principium*, from which our words *creed* and *principle* are derived? I think not, or they would be ashamed to write what they do, and thus disingenuously seek to heap the opprobrium of credulism upon those who are seeking a declaration of principles; and, by such misrepresentation, seeking to prejudice the efforts for such declaration. Let us at least be honest; and, if we are ignorant of the meaning of common words, keep it to ourselves.

The Latin word *principium* means beginning. In the Vulgate Bible, the first verse of Genesis commences "*In principium*"—in the beginning. So also, in the Gospel of John, the first verse begins with the same words. Hence, our Lexicons define the word principle:

1. "The cause, source or origin of anything; that from which a thing proceeds."
2. "Element; constituent part; primordial substance."
3. "Ground; foundation; that which supports an assertion; an action or series of actions or reasons."
4. "A general truth; a law comprehending many subordinate truths; as the principles of morality."
5. "A settled law or rule of action in human beings."

I do not suppose our anti-creedists wish it to be understood that Spiritualism is an airy nothing. They will admit that it includes certain "elements, constituent parts." Is there any harm in stating what those "elements" are? Would that be a creed? Spiritualism has a great variety of manifestations. Would a statement of "the cause, source or origin" of those manifestations be a creed? If so, Spiritualists as a whole, and none more vehemently than the anti-creedists, have been proclaiming their *credo* for nearly fifty years past. Spiritualists are unanimous in affirming that these manifestations are entirely non-miraculous; that they are perfectly natural. Would it be a creed for them to show what the "operative cause" or force is which makes the rap or moves the table?

No people talk or write more of their philosophy than do the Spiritualists. Suppose, then, we submit "a general truth; a law comprehending many subordinate truths." That would be an enunciation of philosophy. But would it be a creed? Or suppose we submit "a settled law, or rule of action in human beings." Would that be a creed? But, according to the authoritative definitions, it would be a declaration of principles. Such a declaration would be no more a creed than it would be a treatise on geometry. A creed is a rule of faith; but a declaration of principles outlines a rule, or mode of action, based upon scientific inductions.

People cannot control or modify their faith, because it has reference to what is intangible, undemonstrable; but they can modify their actions, when the true and the right are demonstrated to their intelligent consciousness.

Now, dear brothers and sisters, before you "protest" any more against creeds, be sure you know what you mean by creeds. And be very sure that you are not protesting against a man of straw of your own creation.

But, before closing, I wish to submit that the opposition to any declaration of principles is of the same character as that which so long hindered organization. In the earlier years of our movement, there was a large influx of ultra-anarchists into our ranks, and the baneful influence of so-called individualism has come down through all our history. The war is still on, and whatever tends to the triumph of the great idea of collectivism, unity, cooperation, brotherhood in practical working, will meet the desperate opposition of the anarchistic element in our movement.

✻ Life is not always the hard and cruel struggle it is so often declared to be. There are many sunny days in which the odors of thousands of flowers float into the atmosphere of the soul, helping to make us forget the dark shadows and carking cares of other days. These days of sunshine can be made more and more numerous if people will but think to speak the kind word and to lend a helping hand to those in need.

Report of the Superintendent of the Young People's Department.

BY I. C. I. EVANS.

To the Young Spiritualists in Convention Assembled, Greeting:

Friends, this is a happy moment, a time to which we have longingly looked forward, an occasion of vast interest to the world in general and to the religious fraternity in particular. Hundreds, aye thousands, of minds are to-day sending out thoughts of love and goodwill to the work that is begun here. Thou sands are to-day regretting that they could not be present on this auspicious occasion, and they look forward with great anticipations to see the result of your labors. This is an occasion of vast importance to our philosophy of truth, and upon you depends to a great extent the future of Spiritualism. The great workers of to-day will not always be here to continue in their present paths of duty, but the time will come when they will be called to a higher duty, and their places on this earth must be occupied by the younger generation. It is your duty to see that they are properly prepared for the great work that is before them. A few years hence the young people of to-day will have to shoulder the great work that is now being carried on by their elders, and it will greatly depend upon you to see that our banner-bearers are worthily trained and instructed. A great deal hinges upon the results of your deliberations here, and each and every one must put his shoulder to the wheel and work for our future salvation. This is a time of rejoicing, but it is also a time for work.

I was very much surprised, about the middle of last December, to receive a letter from Mr. Frank Walker, our worthy manager, asking me to take charge of the Young People's Department of the Jubilee, informing me that it had been decided to make such a branch one of its special features, and stating that my selection had been urged by the members of the Young People's Spiritual Union of Lily Dale, N. Y. I immediately replied, thanking him for his confidence in me, but declining to accept such an important mission, as I thought it should be placed in the hands of some one who had more time to devote to it than I had, and also that it should be given to some one who had had more experience in such work. In the course of a few days I received another letter, urging me to reconsider my declination, and to do the best I could in the way of organizing the young people, to which I finally gave my consent. Once started, I have done my utmost in acquainting the young people that such a proposition was under way, and requesting them to forward suggestions relative to the organization.

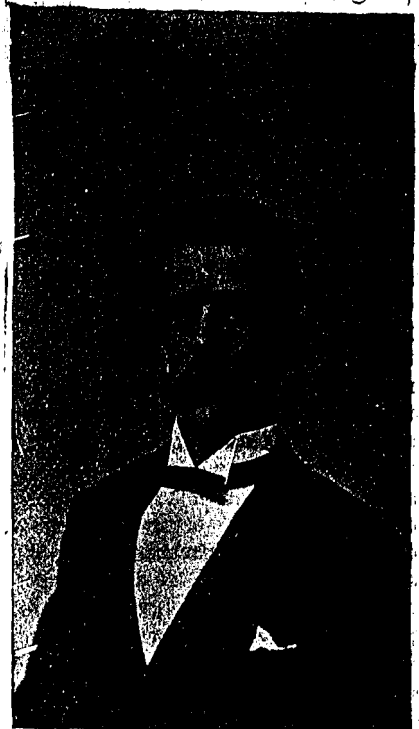
My first effort was to secure the names of as many of the young people as I could, and in this line was especially assisted by our good workers, Mr. and Mrs. W. H. Bach, Mr. H. D. Barrett, Mr. Frank Walker, and Mr. E. W. Sprague. I also went to the National Spiritualist headquarters, and there secured addresses of the secretaries of all the societies of which there was record. I wrote to them, and asked for a list of the names and addresses of the young people of their acquaintance. I think I wrote to something over two hundred societies in various parts of the States, but only received replies from probably half a dozen or so, and only three or four furnished me any names.

Since the month of January I have written something over a thousand letters, and have received from one to two hundred letters in reply. Out of this number there have been received but about forty letters containing practical suggestions regarding the work. A number have been received which applauded the effort that was being made in the attempt to organize such a National Association of the Young People, but most of them contained few suggestions regarding the lines upon which we should organize.

Nevertheless, apart from these discouraging features, it was found that those who were interested at all were usually interested to a great degree, and have assisted me in many ways to work up general enthusiasm. The Spiritualists seem now to be awakening from their lethargy, but it has been hard work and took constant calling to arouse them, showing most conclusively lack of interest in national affairs, and proving more than anything else could the great need for our people to be organized and brought in closer union with each other. It is only through organized effort that we can receive strength and endurance to withstand the trials that are before us; through organization we will be able to mass our strength and accomplish that which it is utterly impossible to accomplish while our forces are so scattered as at present. The world looks with greater favor upon a thoroughly equipped body of members, thereby making it easier for us to succeed in all our undertakings. Individually, we can accomplish little or nothing in the way of reform, or of carrying out the grand ideas which our religion teaches; but united, and with the powerful forces of the spirit-world working in unison with us, we can accomplish wonders.

✻ I must admit that a number of young people have written to me, stating they would join the National Department as soon as it was organized, but they wanted first to know what they were joining. This is also true of a few societies that are already in good working order.

The suggestions which have been received have been varied, and it will be somewhat of difficult matter to crystallize the trend of



I. C. I. EVANS.

thought into practical lines of organization, but it is believed that the general line of work which the young people in Indianapolis are now following, aptly illustrates the kind of societies which would be the most successful, yet there are some features of that society which are not practical or advisable for adoption in all localities. In brief, this society holds one business meeting a month, two meetings devoted to literature, (the subjects usually being selected by those called upon to serve) and one evening is known as social evening, when they either have a little party at the church or are entertained by one of the members of the club. One feature of that society, however, while apparently successful there, would not be practical everywhere, and that is married people are not eligible to membership, although they usually ask a young married couple to be with them on their social evenings.

When these socials are held at members' houses they invite only a few outsiders to them, but when held in their hall they generally send out from thirty to forty invitations. This feature serves as a means of bringing outsiders into their circles on the most opportune occasions. Their membership fees are ten cents per month, and as they have no hall rent to pay, the dues are devoted to paying for refreshments, etc., at their social meetings. Any person failing to fulfill his or her part on the program to which he has been assigned, is fined ten cents, each person choosing his own subject. Their most important rule provides that no one should be allowed admission to membership who is not or will not prove to be in the most perfect harmony with all the rest. They find their meetings are bringing the young people together in a very satisfactory manner, and, gathering from the general tone of the letters received, it would be well to pattern, to some extent at least, after the general workings of that society, as I earnestly believe it meets most requirements, and has so far been eminently successful!

There is one thing especially that the Spiritualists need to better their meetings, and despite the efforts that have been made in the past, has not been, excepting in a few instances, as successful as it should be, as it ought to be, and as it must be to fill its proper sphere, and that is, *music*. Our very souls crave and require music, and many of our people, young and old, are attracted to the orthodox churches because of the better singing they have there. I have received letters from all parts of the country urging that some definite action be taken by the young people in this line. There is nothing like singing to unite our hearts more firmly in the bond of harmonious feeling. Our natures demand it. Singing is made one of the principal features in the orthodox churches, and their young people's meetings, and must be in ours. The most enthusiastic and sweetest-voiced singers are generally found among the young ladies, and the main reason, it seems to me, why we have not more and better singing in our meetings is because the songsters do not attend them. They attend the churches where their singing is given greater prominence and more encouragement than in our meetings. They love to sing, as well as we love to hear them, and one of the main objects of this National Department should be to arouse an interest in that line, and induce these young singers to join our meetings, and become one of us. Let our meetings be an incentive for bringing the young people together, and from these weekly meetings into the Lyceum and Sunday services.

We must be prepared to stand the fire of criticism to which we are being and will be subjected. The American people especially have an inalienable right to criticize; it is a privilege equal to all, and criticism there must and will be, not only outside of our ranks, but amongst our own people. I don't know but that Spiritualists are more prone to criticize than any other body of religious people; it is characteristic of the English-speaking race generally and the American Spiritualists especially. We are not, and do not profess to be, an agreeable people; that is, we each have our individual opinion, and have a strong inclination to abide by our own views; but when a member of our family is in trouble and in need of our assistance and sympathy, our

hearts if not our tongues are in the right place.

But we must prepare ourselves to reply to these questionings and critical assertions, and it is hoped that in the Young People's Clubs we will have the opportunity presented to us in the best possible manner to enlighten ourselves as to what Spiritualism is, what it has done for humanity, what it is now doing and what its plans are for the future. We have got to learn, in the first place, what Spiritualism means, so that when that stereotyped question is put to us, "What is Spiritualism?" we can readily reply. We have got to learn that Spiritualism does not simply mean communication with loved ones who have gone before us into the life beyond. We have got to learn that Spiritualism stands for liberty, for justice, for truth, in all things, at all times and under all circumstances. Spiritualism means broader enlightenment, freedom from religious thralldom, and the fulfillment of the true spirit of fraternal cooperation. To accomplish this end it will be necessary for us to take up some form of study, and, as previously stated, this provision is carried out by the young people at Indianapolis in their society, which they call "The Now." Two meetings each month are devoted to the study of literature, and it would be advisable for us to make a provision for such a feature in our meetings.

In order to make this study more uniform and that the young people throughout the country may be brought in closer union, it has been proposed by several that a journal be published, which shall contain reports of the young people's societies, be their official organ, contain original communications from the young people on pertinent subjects, suggestions and propositions regarding the weekly meetings, topics for discussion and other matters of general interest. It should keep abreast of the times, opening its columns to the publication of meritorious topics from its subscribers, in which current events of significant bearing could be freely discussed, and offering to all vigorous encouragement upon all subjects providing for the advancement of its readers and the country in general, and should pursue a broadminded and unbiased course.

It would probably be advisable for the present to have it published semi-monthly, in order that the subscription-rates might be placed at fifty cents per annum. It is also proposed that this journal be cooperative with the Lyceum movement, shall contain the Lyceum lesson and topics relative thereto. If properly conducted and managed, there is every reason to believe that it will be an important undertaking and should be given earnest thought and consideration by this body.

Another important feature to be considered, and I truly believe it is one of the most important features to be decided by you, is the name by which this body is to be known. Are we to be publicly known as Spiritualists, or are we to hide that fact from public view until we have inveigled the young people into our societies, and then, after they have become interested, advise them that we are teaching Spiritualism? It is argued on the one side that if we publicly call ourselves Spiritualists, and have our meetings or clubs so designated, many will be kept from joining on that account; that while they may believe in Spiritualism they deem it prudent not to let that fact be generally known. This is not a theoretical condition, it is a fact. Communications have been received from several earnest Spiritualists who stated that if it was publicly known they were Spiritualists they would immediately lose their positions, and others have stated that they would to a greater or less extent, and in various ways be placed at a disadvantage should their religious belief become known to their friends and acquaintances. Yet, on the other hand, it is argued that if we, professing to be a National body of Spiritualists, an official organization, do not so call ourselves, the intimation will be generally understood that we are somewhat shy of that word ourselves. While it will, undoubtedly, be to the present disadvantage of some, and prevent them from joining with us, still I believe the time has come when we should announce ourselves clearly and fearlessly before the world as "Spiritualists." Let us make and keep Spiritualism in its true light; let us carry out our principles, and the world will very soon learn to respect us, and know that the word "Spiritualism" means true humanity.

There are at the present time one hundred and seventeen charter members, representing various States, from Maine in the East to Texas in the South, California in the West, even from far off Alaska and from Canada, making the list particularly national in its scope. There have been received from all sources \$40.22, and the disbursements have been \$26.69, leaving a net balance of \$13.53 in the treasury. The expenditures have been almost entirely in the line of postage, and but very little other expense has been incurred.

Before closing my necessarily brief report I desire to express my appreciation of the financial and moral support given me by the members of the Young People's Spiritual Union of Lily Dale, N. Y., who alone contributed almost one half of the entire receipts. I am also greatly indebted to the Progressive League of Chicago, Ill., the young people's branch of the Church of the Soul and Band of Harmony, the society over which Mrs. Cora L. V. Richmond was pastor for so many years. Nineteen of the members of that society have joined with us, thereby showing their approval of the movement by giving their hearty support, both financially and morally. The society at Indianapolis, "The Now," has also rendered all assistance possible, and given to the movement its untiring cooperation.

Individually I must not fail to mention the zealous cooperation afforded by Mr. and Mrs. W. H. Bach of Lily Dale, N. Y., Mr. and Mrs. H. D. Barrett of Boston, Mrs. Lou Porter Moore of Buffalo, N. Y., Mrs. Emma D. Bush of Chicago, Mr. Lester Tegard of Indianapolis, and Mr. Walter L. Prentiss of Worcester, Mass., who, by their indefatigable labors and suggestions, have proved themselves worthy of the name of loyal Spiritualists. Last of all, but not least (though hardly appropriate for me to mention), I feel it my duty to say a kind word for the valuable assistance my good wife has afforded me. Without her support in various directions I should not have been nearly able to accomplish the vast work which it has been necessary to do at home after the completion of my official duties. Time and again has she labored with me until far into the night, assisting me with the correspondence, foregoing almost all pleasures and enjoyments for the duty of the hour.

Five months has been but little time for working up enthusiasm in this department, securing suggestions from the young people as to the best and most advisable lines upon which to organize, but with the unanimous support of the spiritual press, to which we are greatly indebted, we have done our best, and submit this report, together with all relative correspondence, for such action as you may decide.

I. C. L. EVANS.
Rochester, N. Y., May 27, 1898, S. E. 51.

In Re the Jubilee.

We are in receipt of many inquiries concerning the Rochester Jubilee and the cause of such a large deficit in finances. It is also asked why the National Spiritualists' Association does not step in to meet the deficiency, as the Jubilee was held under its auspices. For the benefit of an interested public we will explain the matter in full, hoping thereby to induce our Spiritualist friends throughout the country to come forward at once with their free-will offerings to meet the present emergency.

The Jubilee was planned two years ago, and the General Manager thereof received his commission as such in November, 1896. It took no little time and labor to secure the addresses of even a few of the Spiritualists of the United States, yet the General Manager set about the work with a stout heart, feeling sure that the Spiritualists of the country would recognize the great importance of the Jubilee, and promptly rally as one man to make it a grand success. It required money to pay postage upon the letters of inquiry he sent out; it required money to defray the expense of postage upon the letters he answered; it required money to pay for the printing of circulars to advertise the Jubilee; it required money to defray the expense of freightage and express charges, as well as the hundred and one other items that had to be met.

There are seventy thousand post-offices in the United States alone. If the General Manager had sent one letter only to each office, the postage bill would have been fourteen hundred dollars. It is not at all likely that he did write to every office in the land, but we know that he has been obliged to write to some offices dozens of times each. It is reasonable to suppose that the bill for postage alone during the past two years is above two thousand dollars. Of course this includes postage on circulars, letters and merchandise. We see nothing at all exorbitant in this estimate; the Jubilee was designed to be an event worthy of Spiritualism in its highest sense, therefore it was only right that every Spiritualist should be asked to take an interest in it.

The matter of printing was no small item, and required quite an outlay. The several departments of the Jubilee had to be advertised, as well as the event itself. People could not understand the newspaper statements concerning the several features of the Jubilee, hence sent many letters of inquiry. It was easier and cheaper to answer these by means of explanatory circulars than by pen, hence it was economy to have a large supply of literature on hand. To secure the printed matter required, the General Manager pledged his private credit, and only by that means could he meet the demands made upon him. It is only just to him to say that he did the same thing with regard to postage.

The rent of halls in Rochester is another important item. The General Manager has been censured for engaging more than one hall, and for paying for them after they were engaged. Let us be just in regard to this matter also. From the assurances received by letter, the General Manager was led to believe that ten thousand people would visit the Jubilee. He made an allowance of one-half in estimating the number that would actually be present, and engaged his halls accordingly for five thousand people. The Lyceum Theatre, Fitzhugh Hall, Assembly Hall, and Chamber of Commerce would accommodate about that number. He therefore contracted for the two former positively, and arranged for the latter conditionally. This, it seems to us, was a practical, business-like thing to do.

When the Jubilee opened, it is probable that not more than one thousand people were present from outside of the city. Then it was found that Fitzhugh Hall alone would have been sufficient to accommodate the people. But a contract is a contract, and it binds Spiritualists as well as other people when it is once signed. Had five thousand people been present, the Lyceum Theatre and all other halls named would have been required. As it is, hall rent was an expense of at least five hundred dollars. We submit that, in view of the promises received by the General Manager, he acted with wisdom and forethought in the matter of hall rent.

The next item of expense concerns the speakers and mediums in attendance. They, one and all, gave their services, but requested with reason, that their traveling expenses and hotel bills should be met by the Jubilee management. This was only fair, and was promptly agreed to. This expense involved at least fifteen hundred dollars. We submit that it was a necessary expense, and respectfully ask the critics of the General Manager what the Jubilee would have been without the platform talent? In connection with this topic, the services of the musicians must also be considered. Their work was of the very best, and they earned all they received, but the few hundred dollars paid them must be added to the total expense of the Jubilee.

The General Manager had to have help to carry on the great work he undertook. His devoted sister gave up her business, and entered heart and soul into the movement with him. Stenographers were indispensable, and had to be paid. These workers all had to have food and clothing, hence money was needed for living expenses. Our friends will note the next point, as the responses to appeals for financial aid were so few and small, the General Manager, out of his love for the Cause, and firm faith in the Spiritualists of the nation, hired the necessary funds, pledging his personal and real property as security, in order to make the Jubilee a success. We claim that this is devotion of a high order, and to accept this sacrifice of him and his sister would be the basest ingratitude on the part of every Spiritualist in America. We do not believe our American Spiritualists will permit this gross injustice to be done, now that they know the facts.

Why does not the National Spiritualists' Association make up the deficit? The General Manager contracted with the national body to carry on the Jubilee at no expense to it, and agreed to turn over the entire surplus, if any accrued, to its treasury. "This is unbusiness-like," we hear some one say. Possibly it is, but it is also positive proof of the General Manager's devotion to Spiritualism, and his firm faith in his fellow Spiritualists. He dared to risk his all for the Cause, and has met with the unexpected at the end. But beyond the matter of the contract, the National Spiritualists' Association has not the means to meet the present deficit, hence the necessity of calling for a popular subscription to cover the same. The most conservative estimate that we can make places the loss at between four and five thousand dollars. The items of expense are labor, rent, talent, music, postage, special departments, and printing. The total cost is between eight and nine thousand dollars, while the total receipts are not over four thousand dollars.

We do not claim that no mistakes have been made, but we declare our firm conviction that they were of the head and not of the heart. They can be lived down, and a happier estate made possible for all true Spiritualists. We ask our friends if they deem it right or just to permit General Manager Walker and his sister to lose their all, even their home, through the failure of the Spiritualists of this country to cooperate with them in order to make the Jubilee worthy of the pure and sacred name of Spiritualism? If not, then let us all speak with generous contributions to make up the deficit.

HARRISON D. BARRETT,
Pres. National Spiritualists' Association.

If writers and orators who are so loud against monopoly, would tell the people just how to overcome it, they would do much more good than they do now. Tell how to make money less powerful, less necessary; how to open channels that float money into the hands of the many, instead of the few; how to centralize money into the hands of the whole people, and yet, have the people the better and wiser for it. Tell this and the people will be blessed.—Marion Delavore.

Dr. Denmore and Re-Incarnation.

BY WM. EMETTE COLEMAN.

In THE BANNER of May 21, Dr. Denmore, in comment upon certain statements of mine on reincarnation, says: "Assertion is not argument." Very true. It happens, though, that proofs of every statement I had made on this subject—about Allan Kardec, his frivolous girl-sensitives, the mass of worthless matter published by him, etc., etc.—had previously been published in the spiritualistic press in America and England. As I was writing on another subject, and referred to reincarnation only incidentally in a few lines, detailed proofs of my assertions were not called upon to be given.

I have been a close student of the literature and dogmas of reincarnation since 1870, and I think I have published much more in exposure and criticism of its claims than any other Spiritualist. In THE BANNER of LIGHT July 26, 1873, will be found a long lecture by me on "The Law of Immortality versus Reincarnation." In this lecture, the law of immortality and of spiritual progression, as taught by A. J. Davis and rational Spiritualism, is contrasted with the absurdities and materialistic assumptions of Kardec, Anna Blackwell, Mrs. Richmond, Mrs. Conant and others. In THE RELIGIOUS PHILOSOPHY, Nov. 23 to Dec. 21, 1878, inclusive, I published five long papers on "Reincarnation: Its Fancies and Follies." These five included a history of the origin and growth of this dogma in Spiritualism; its inconsistency and contradiction; its credulity and fanaticism; its absurdity and fatuity; and its immorality and demoralization. These five consisted of facts, solid, hardpan facts; not mere assertions and theorizings. These five were republished in the Spiritualist journal, the Herald of Progress, Gateshead-on-Tyne, Eng., March 14 to April 11, 1884, and they were again republished in England, I think, in THE TWO WORLDS, Manchester, within the last year or two.

In THE LIGHT OF TRUTH, Cincinnati, May 5 to Sept. 8, 1894, inclusive, I published sixteen chapters on "Reincarnation: an Historical, Critical and Scientific Analysis." In these sixteen chapters were presented in detail the scientific evidences of the untruth of the horrible dogma of reincarnation. Modern science annihilates reincarnation, as it does the delusions and charlatanism of astrology and other kindred superstitions. In these chapters I took up, one by one, the various alleged facts (?) advanced as evidence of the truth of reincarnation, and upon each one was thrown the searching light of scientific truth, dissipating the reincarnation delusion in every instance into thin air. Exact science is the final arbiter in all matters of fact and theory, and, scientifically speaking, reincarnation has not a leg to stand on. Overwhelming proofs of this are contained in the sixteen chapters referred to above.

Having already discussed this subject in all its bearings, more or less exhaustively, I do not deem it incumbent upon me to go over the ground again. To Dr. Denmore, and all others interested therein, I refer the careful, conscientious examination of this matter in my various published articles, as named above. They are also referred to an article on "Reincarnation in the Light of Science," by Charles Dawbarn, that has just appeared, or will soon appear, in the Progressive Thinker. Mr. Dawbarn tells me he will send a copy of it to Dr. Denmore. Moreover, it is a physical impossibility for me to enter into an extended discussion on any matter at this time. I am employed in the War Department in San Francisco, and we have been for weeks, and will be indefinitely, obliged to be at work in our office at all times, including the day on Sundays. I have no time to answer correspondents, to go anywhere or to do anything.

Dr. Denmore says he derived his views on reincarnation from Mrs. Richmond. He follows this statement with another, in which he truthfully and sensibly maintains that the views stated by Mrs. Richmond, in a recent lecture purporting to emanate from Abraham Lincoln, did not come from Mr. Lincoln, but are simply the reflex of Mrs. Richmond's own opinions, and are devoid of a single characteristic of Mr. Lincoln. Very good. The same truth applies to Mrs. Richmond's teachings on reincarnation. The lectures and class-teachings of Mrs. R.—on reincarnation, purporting to be given by Michael Angelo, Theodore Parker and others, do not contain a single characteristic of illustrious dead to whom they are attributed. They are, one and all, only the reflex of Mrs. Richmond's own opinions, the outcome of her subconsciousness. Instead of being spiritual revelations, they—and all other so-called mediumistic teachings in favor of reincarnation—are mundane imaginings, born of human ignorance and error. At least, this is my positive conviction.

San Francisco, Cal.

A Declaration and Compilation of Principles and Poetry.

BY W. FITZ-HUGH SMITH.

Addressed to "All Spiritual Scientists," especially those in Convention assembled at Rochester, N. Y., in celebration of the Golden Jubilee of Spiritualism. The result of twelve years study of its Philosophy by one who, though absent in body is yet "one" with them in spirit.

"There's a chiel among ye takin' notes; an' faith, he'll prent it."—Greeting?"

1. We declare that we are spirits here and now, incarnated in mortal bodies, with an inalienable birthright of immortality. We do not consign our loved ones to the "voiceless silence of the tongueless dust."

"Broad is the way that leads to life, and millions cross it thoughtlessly." While the road to hell is a "Pagan myth," with not one single traveler."

2. We declare that "this earth is but a fragment of the universe; this life, but a drop in the ocean of existence; time, the mere shadow of eternity."

"Sweet peace will come when hearts are purified—All dress consumed by Love's eternal flame; And in each soul reborn, there will abide, Immortal Life, the gift which all may claim."

3. We declare that "Man makes his own future, stamps his own character, suffers for his own sins (ignorance), and must work out his own salvation (progression)."

"Heaven (spirit-life) is not reached at a single bound, But we build the ladder by which we rise, From the lowly earth to the vaulted skies, And we mount to the summit round by round."

"We rise by things that are under our feet; By what we have mastered of good and gain; By the pride deposited and passion slain, And the vanquished ill that we hourly meet."

4. We declare that "immutable laws govern the results of deeds and thoughts; that judgment is from within, inherent, constant and unceasing."

"Thoughts are things, and have airy wings. They only the victory win, Who have fought the good fight Through the dark to the light, And have conquered the demon That tempts us within."

5. We declare that the "conquest of self is a prime requisite for spiritual unfoldment; that it is every one's duty to be free, sensible and unselfish."

"Assert thyself; rise up to thy full height; Shake from thy soul these dreams effeminate: These passions born of indolence and ease; Resolve, and thou art free."

"Self is the only prison that can ever bind the soul, And when he comes to call thee, arise and follow fast, Though his way may lead through darkness, yet it leads to light at last."

6. We declare, as "spiritual scientists and progressive thinkers," that we aim to press onward and upward, seeking "Truth" eternally; that our motto is, "Free discussion; the aim, Truth."

"Truth wears no mask, bows at no human shrine; Seeks neither place nor applause; she only asks a hearing."

"Hear ye upon Truth where'er 'tis found—Among your friends, among your foes! On Christian or on heathen ground, The flower's divine where'er it grows—Neglect the prickles, and assume the rose. To any one in need of a 'creed,' the following is suggested:

"Let him crush self; purify his inmost spirit, driving out impurity as a plague, and elevating his aims to their highest possible; Let him love his fellow man, to which all else shall bow. Let him follow it as his chief aim, careless whither the quest may lead him, and round him shall circle the messengers of the Most High, and in his inmost soul he shall see light."

7. We acknowledge a Higher Power, above and within—Intelligence.

"Our first, last, and final court of appeal—Reason." "Further we cannot define; more we do not know." "Truth manifests through us his holy will. Temptations are but shadows of our good; Our knowledge of the power within to say 'Be still,' Thrills us with perfect peace and love."

8. We declare that the source of all knowledge lies within us.

"The base of its acquirement is love for everything that moves and breathes." "In the radiance of love all knowledge is concentrated."

"Where there is nothing can be done; with love everything is possible." "There are three lessons I would write, Three words as with a burning pen; In tracings of eternal light, Upon the hearts of men."

"Have hope; though clouds environ you, And gladness hide her face in scorn; Put forth the shadow from thy brow, No night but hath its morn."

"Have knowledge; where'er thy bark is driven, The calms disport; the tempests' mirth; For this; God creates the hosts of heaven The inhabitants of earth."

"Have love; not love alone for one, But love us men, my brother, call, And scatter like the drolling sun Thy charities on all."

9. As to womanhood and its rights, we declare that "Men and women are equal, though different; recognizing the dual elements of the soul to be masculine and feminine, and the eternal principle that these two throughout the universe always and everywhere form a unity."

"Little we know what secret influence A word, a thought, a casual glance may bring, That like the wind's breath on a chorded string May thrill the memory, stir the inner sense, And wake the dreams that come we know not whence."

"You gazed into my eyes an instant's space, When all the boundaries of time and place broke down; And far into a world beyond Of buried hopes and dreams my soul had sight; Where dim desires and memories fond Rose in a soft mirage of tender light."

10. As to Reincarnation, we declare "An open mind." Many hearts are coming to understand the "reason why."

"Because my soul mounts upward into loftier spheres, Where beyond the boundaries of time and space, I lived and loved before these earthly years Chained me an exile in my present place."

11. As to Prayer, we declare "that to be real it must be the heart-ory; spontaneous and impulsive to friends who hover near, who are ever ready to catch up the unuttered petition, and bear it ever upward and upward, till it reach a power that can respond." "It does not consist in any act of outward show; it is not necessarily syllabled in utterance."

"True prayer is the ready voice of spirit communing with spirit—the cry of the soul to invisible souls with whom it is wont to speak—the flashing along the magnetic line a message of request, which brings, swift as thought, its ready answer back."

"Father, the effluence of thy light divine, Pervading worlds, hath reached my bosom too; Ye, in my spirit doth thy spirit shine, As shines the sunbeam in a drop of dew."

12. As to Religion, we declare that "Spiritualism is the basis of all religion. That all religion has relation to life; and the life of religion is to do good." Our watchwords—"Pure Thoughts," "Good Health," "Do All for Others."

"The trouble, I think, with us all, is the lack of high idealism. If each man thought he was sent to the spot to make it a bit more sweet, How soon we could gladden the world; how easily right all wrong. If nobody shirked, and each one worked to help his fellows along."

"FAREWELL" unto all; let this golden refrain Be sung by each one in their heart; In fifty years more Jubilee will come again, "Hitch your wagon to a star"—Play your part.

"Do unto all as you'd be done by," brothers; In thought or deed for good, with tongue or pen. Let each one go out and be a "Christ" to others; "God be with you till we meet again."

Spiritualist Jubilee Greeting.

BY EMMA FRANCES JAY BULLENE.

To all participants who commemorate the fiftieth anniversary of Modern Spiritualism, and whose assembling together at Rochester, N. Y., near the birthplace of that divine evangel, shall fitly emphasize the most potent factor of human progress known to our race, greeting! And special greetings to the great multitude of earnest teachers of these immortal truths, whether present or absent, on this momentous occasion.

In 1855, as Emma Frances Jay—now Mrs. Bullene—under the kindly auspices of those pioneer champions of our spiritual gospel, whose noble devotion to the then unpopular truth shed upon their names a peerless lustre which can never grow dim. A pioneer trance medium and lecturer, those early years gave to my young life the acquisition of many rare friends at home and abroad, who never faltered in their loyalty to Spiritualism and the Harmonical Philosophy.

To-day, though beside the snow-crowned monarchs of the Rocky Mountains in Colorado, a grand delegation of those master spirits who with valor maintained the warfare for spiritual truth and freedom, as against dogmatic theology, have again honored me with their presence to request that I also convey their sincere greetings to your distinguished assembly. With tender thanks and bravos of encouragement for your continued devotion to Spiritualism as a philosophy, subject to scientific demonstration through practical psychic phenomena, they present for the Jubilee of 1898 an ideal, dainty banner of spotless white, emblazoned with an effulgent sun wreathed in laurel. Its dazzling radiance and changeable green symbolize the rich summer dawn of abiding truth now established and implanted in the springtide of their endeavor.

The marvelous numbers they represent are too vast to be given here; but a few groupings briefly sketched may serve to reflect some subtle truths that pertain to spirit existence. The central figures are the Fox Sisters, Katie and Margaretta still as maidens, just awakening to womanhood; because their mature earth life proved to be an arrested spiritual growth, which requires time and effort to overcome. Their faithful guardian is Sister Leah, who early learned the value of resisting temptation. But the imprisoned glory of their mediumship has adorned the garments of these child women with a celestial beauty, and softly luminous rays of light pervade their spiritual auras continually. Here I am instructed that the vibratory force of spiritual aspiration from millions of sorrowing hearts, uplifted by the precious truths of continued life and communion with their angel loved ones, having been revealed through the advent of Spiritualism at the Hydeville Cottage, conferred upon these original media, a compound magnet power, whereby such thought waves from all conceivable angles are focalized, and again distributed by the inherent law of equilibrium. Herein lie the basic principles of soul-growth, parent of all true reform.

Again, to illustrate woman's efficient work on the spiritual rostrum, Achsa Sprague, that charming pioneer speaker and noble woman, whose inspired utterance was replete with glorious truth, bids me present her greetings, with "All hail my sisters. Woman's era dawned in 1845, the last and best revelation of divine love for humanity. The tocsin was

sounded for her emancipation on universal lines, through those tiny spirit raps at Hydeville. Her rapid progress in the intervening half century entitles her to a Diamond Jubilee." The veteran editor of our pioneer press, Prof. S. B. Brittan, of THE SPIRITUAL TELEGRAPH, offers earnest greetings to your august body, and would respectfully submit the following suggestion: "Should society recognize spiritual progress as an essential element of advancing civilization, many evils of human life would be quickly eliminated; and to esteem individual responsibility more potent than vicarious atonement, would soon vanquish theological supremacy. Strive to ingraft these vital principles upon school and press, if you would mould anew the church."

"And finally, in honor of the few members of the Old Guard who remain in active labor, be assured that your names are enrolled among revered speakers, test media and authors, who by voices or pen, or real demonstration of the continuity of life, have given material support to our sturdy editors for their grand distribution of glad tidings, though that list comprise the unseen host of arisen workers beyond the veil. We are not less co-laborers with you, though dwelling in the higher realms of sentient life; and to be enshrined in the hearts of the ever increasing throng who defend our living faith is a royal reward for faithful service. And to those who have bravely assumed the unflinched duties of our earthly fraternity we offer the gracious hope that your efficient labors may find yet more ample reward in redeeming from error the nations of the earth." Kind friends of kindred thought, accept these echoes of spirit interest in your delightful convocation with the good will which they imply; and may the coming years grow bright with added light of truth from our ranks, and a richer fruitage for the labors of our devoted people.

Time is freighted with important events; let our victories be those of the spirit, for they shall endure forever. In glorious anthems the angels repeat your Jubileta for 1898. Denver, Col., May, 1898.

Should Spiritualists Have a Creed?

BY WILLIAM PHILLIPS.

If so, why? It seems to me the constitution of nature should be our creed. It is all we need, and as far as we can comprehend it, it should be our guide. To look for something outside of nature, above or beyond it in the remotest sense, is to strain to the extreme a perverted imagination. Nature fills the scope of eternity in its broadest sense, was never created, is self governing, and will never end. Then for us to assume there is an "over soul" is to assume there is a governing power somewhere that governs nature in some way we know not how. To give to that "over soul" personal attributes, is to resolve ourselves back again to the plane of idolatrous paganism, yet I must confess on a higher plane of thought. Still the God idea is idolatrous, take it as we will.

Over one hundred years ago Dr. Benjamin Franklin claimed it was not man's duty to worship. I believe he was right in his claim. It is not our duty not to worship, but we should strive to eliminate from our every thought the remotest idea of worship, by this means can we become one with nature. Only when we become one with nature can we claim to have reached the plane of truth and justice, claim to be free from the contaminating influences of the creeds of the past.

I have met both men and women who claimed that what they knew of the philosophy of life, they learned not from books nor creeds nor from spirit-teachers (yet the latter were corroborative in their testimony), but by soul growth to the plane of the harmonies of nature, where truth, love and wisdom were drunk in as the flowerets drink in the cool dews of the morning. A creed to such people would be as a damper thrown over their aspirations, a hindrance to the free sunshine of life, wherein they are back and live forever. My guardian angel tells me such is the order in heaven. They have no creeds there, but the light of all that is pure, good and holy is set before them, which light feeds the latent powers of aspiration for the higher planes of life. It is enough, it seems to me, to teach that man, as an identity, is a spirit, destined to live as such, not only beyond the grave, but forever; that it is possible, as a spirit beyond the grave, to communicate with those yet on earth; that soul-growth is a necessity to righteousness, and can only be attained by aspiration for all that is pure and just. These are a creed in the nature of things. If we formulate them will they satisfy? Yet if we must have a creed, we cannot well incorporate less into its body; more, it seems to me, would be a waste of time. Leave the doors of aspiration as wide open as possible, nor darken the paths leading thereto by an extended creed.

I know it is hard for the individual to break away from the props the race has been leaning on for so many ages. The dependence becomes hereditary, and the soul must be weaned from such conditions as the babe is weaned from its mother's breast, and as the child must be taught to walk alone, and to develop its own innate powers of angelhood. Artificial sacrifices, rites and ceremonies, are of no avail in such work. Nature is our home; we may gather from its every nook and corner the pure bread of life; no priest is necessary for such gathering; mediators can do us no good; prayers to an imaginary being for salvation are but time thrown away, relics of the antiquated past, when fear of the gods ruled the world. Clackamas, Oregon.

Written for the Banner of Light.

CONTRITION.

BY GEORGE C. PAINE.

When streams of unkindness as bitter as gall Bubble up from the heart to the tongue, And meekness is writhing in torment and thrall By hands of ingratitude wrung, When the heart by injustice is filled with despair, While anguish is festering yet, None, none but an angel of God can declare That "I can forgive and forget."

"Tis hard for one with a will firmly cast—However one's heart may forgive—To sift out the dregs from the pearls of the past, And sole for the future to live; But what shall it be, if, when at each turn Recollection the spirit will fret, And embers of injury smoulder and burn, Though one strives to forgive and forget?

Oh, harken! this song shall the right unseal, Let the mind be partner with heart, And thee to thyself, let thy conscience reveal, And show thee how feeble thou art. Remember thy follies—we're none quite divine—How vast is that infinite debt We owe to the realm of the spirit sublime As we learn to forgive and forget.

For it toward repentance an ingrate shall start, And with lips in true penitence steeped, The wrong thus repented, the wrath should depart, Though scorn on injustice were heaped; For the best compensation paid for an ill Is the cheek with contrition wet, And every one finds it is possible still To live—and forgive and forget.

So then let us all, when our enemies weep, Be quick to receive them as friends, And thus on their heads—and in kindness—we heap Hot coals to refine with amends Many hearts that are tender have eagerly yearned, And the streams of their sympathies set, For the lips once bitter, but penitent turned, As they whispered—forgive and forget.

Brood not, then, on insults or injuries old, For who is not injurious too? Count not on the sun till the total is told, Least thou be unkind and untrue; Who would not be glad to take lessons from heaven Where evil with justice is met, And mercy is paid full seventy times seven, And we're taught to forgive and forget?

Banner Correspondence.

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

Massachusetts.

ONSET.—Augusta Frances Tripp, reporter for the camp, writes: The years glide swiftly by, bringing their joys and their sorrows, their hopes and their disappointments—all educational and uplifting if we interpret them aright and profit by the lessons they bring us. This is the 22d anniversary of the dedication of Onset by the Spiritualists, and what an immense power for good has been brought to bear during that time! It is predicted by many that this will be the grandest, the busiest and most largely attended season yet experienced. Several who formerly summered at other and more exposed resorts along our shores, we understand, have hired cottages for the coming season at Onset, it being more sheltered from the enemy's guns, should they by any means attempt to carry on a flirtation that might prove more forcible than agreeable.

The management proposes to extend the camp-meeting one week longer than last year, commencing the first Sunday in July and ending the first Sunday in September. Some speakers quite new to this platform have been engaged, interestingly making a program more varied and varied. The favorite Bridgewater Band will discontinue sweet music as formerly. Mr. A. J. Maxham will be with us to lead us in the singing all through the season, instead of the first half, as has been his custom heretofore. Other musical talent will also take part.

We are pleased to announce that Dr. Geo. A. Fuller, a gentleman highly esteemed for his integrity and loyalty to the cause of Spiritualism, has been engaged for another season as the platform president of this camp. Mr. Gifford will have charge of the headquarters bookstore. The auditorium has been improved, an addition of more office room made, and a waiting-room for the talent added, also another entrance for the band, which will obviate the necessity of crowding at the entrance on Sundays. More ornamental trees have been added to the grounds.

Onset Improvement Society is to hold a mammoth Fair in the Temple the first of August, to continue until the 15th, at which the residents have been industriously working through the winter, also others in their several homes, and it is expected a handsome revenue will be the result of their labors, the same to be used for improving the acoustic properties of the Temple, which is very much needed; also to repair and improve the Arcade. The Children's Progressive Lyceum has continued through the winter, and is in a flourishing condition. Meetings for lectures and tests have been held regularly at Fireman's Hall.

But few cottages have been built since last season, the most noticeable of which is that of Mrs. Kate R. Stiles, on West Central Avenue, which is an ornament to that location. Much property has exchanged owners. Among others the following: The Surtevant place on Longwood Avenue was bought by Mr. Richmond of Fall River; Mrs. Ruth West's cottage on same avenue was sold to Mr. Griffith of Avon, and has been much improved; Miss Kenney's cottage on East Central Avenue is now owned by Mr. A. C. Berry of Somerville; Mr. L. Handy's cottage on Twelfth street it is said has been sold to parties in Somerville; Mrs. Beste's cottage, corner of Pleasant and Onset Avenues, has also been sold to Boston parties; Mr. Verne Robinson's cottage, on Longwood Avenue, is now the property of Mr. John Lyons of Boston, Mr. Robinson having enlisted in the navy; Wickett's Island Home has been sold to Dr. Eln, President of the Medical Association of Harvard; many improvements have been made there, and the island is once more blooming and blossoming as of old. A naphtha yacht will run between Wickett's and Onset. The steamer Genevieve will make her trips as formerly to Monument Beach, and other places of interest. Fishing and sailing yachts will be available at all times. Bathing facilities are numerous, and the bathing good.

The following are the names of some of those who have been called to the spirit side of life since last season: Miss Harriet H. Miner, whose pleasant face and cheery smile has greeted us for many seasons, passed away in January; Mrs. Wm. Whitwell, a resident medium; Mr. Hiram Wilson, who formerly kept a grocery store here; Mrs. Haines, who owned property, and lived on West Central Avenue; Miss Lydia Atwood of Onset Avenue; Mrs. Fairbanks and Mrs. West of Longwood Avenue.

The Onset Wigwam Society intends to open the Wigwam for free healing and test circles July 15, as usual.

The Onset Harvest Moon Society was the first auxiliary society formed in Onset in 1883, under the name of The Ladies' Industrial Union, which in 1890 disbanded, and reorganized again in 1892, taking its present name, and with its former officers; its object being twofold, viz: to perpetuate the Harvest Moon Festival at the request of its originator, the late Dr. L. P. Greenleaf, and to build a Memorial hall, with library and reading room, also relief room for the use of visitors and residents alike; a place where strangers can be made welcome, and feel at home. While it was under its former name much good was done; although a small society, averaging but seven working members, it accumulated upwards of seven hundred dollars. Some of its proceeds were used for buying books and flags for the Children's Lyceum, which was large and flourishing at that time, also for buying shoes and clothing for such children as could not otherwise attend the Lyceum. It also bought the first street lamps for Onset, and maintained the lighting of the same for several years, and last but not least this society was the first to entertain and agitate the idea of the necessity for a fire department in Onset, giving the first two hundred dollars donated for that purpose.

A charter was obtained in 1895, since which time more interest has been taken in the work of building a library, and its membership and finances have increased to such an extent that last fall the society was able to buy two lots for the erection of the library in the near future. A small cottage situated on one of the lots was also included in the purchase, where the society proposes to hold its business meetings, sewing circle and library until the larger hall can be built. The librarian appointed has already received upwards of one thousand books, and many more have been promised, besides a few choice relics. The spiritual papers can be bought here, and spiritual books are solicited from those who desire to contribute. This property is situated on Onset Avenue, opposite the Water Company's office.

Onset is a rare spot for a summer vacation. Situated as it is among leafy groves and picturesque scenery, with splendid bathing facilities, combining all the attractions the most exacting could desire, it is seldom or never that a visitor leaves without words of praise and a determination to come again. Sailing up the bay the view is delightful. We heard a gentleman say a few days ago, who had just returned from the South, that nowhere did he see anything in his travels to exceed the beauty of Onset scenery. Truly the poet has sung:

"None other like Onset has charms so entrancing,
Unequaled in beauty, this gem by the sea."

The hotel accommodations are unlimited, there being nine first-class hotels, with restaurants and booths galore. Onset is situated fifty miles from Boston, on the Old Colony division of the New York, New Haven & Hartford Railroad. Excursion tickets good from May 1 to Oct. 1, are sold at all the leading ticket offices of the country.

ONSET.—C. D. Fuller writes: Memorial services were held in Industrial Hall Sunday evening, May 29, under the management of Mrs. S. M. Thomas. The hall was tastefully decorated with the national colors and flowers. Veterans and school children took active part in the exercises. The children, attired in white and national colors, marched to the

platform and gave a military salute and sang an original memorial song. Comrade C. D. Fuller delivered the invocation; Mrs. S. M. Thomas, the memorial address and poem; Mr. and Mrs. Le Cain sang a duet with spirit; Katie Mason recited "The Nation's Debt"; Flora Tallow and Sadie Parker gave selections; Arthur Fowler and Joe Tallow sang a duet, "Uncle Sam, Tell Us Why Are You Waiting?" which evoked a storm of applause; Rosabel Wentworth and Lillian Burns recited memorial pieces; Captain Hanning was especially interesting in his remarks of the present war and his knowledge of the Spaniards; Past Commander George P. Law of Post 146, New Bedford, gave interesting facts of the war of the rebellion; Miss Elma A. Thomas read "The Ride of Jenny MacNeal" in a thrilling manner that was most effective; Percy Tallow spoke an original composition by his father, eulogizing the fraternal spirit of Old England with the United States; Ray Gifford and Annabel Haws recited; reading, "The Whistling Regiment," by Mrs. May C. Weston, President of the Wigwam Co-workers, well rendered; remarks appropriate to the occasion by Comrade C. D. Fuller; Violet Tallow, dressed in national colors, advanced to the front and presented each of the veterans with a bouquet of Onset violets; Mary J. Hollock, Edna Barnes, Ruth Dirth, Gladys Bowler, Emma Gay, gave recitations; eleven boys, standing at "attention," saluted the flag and gave the following: "I pledge allegiance to my flag and the Republic for which it stands, One Nation indivisible, with liberty and justice to all." A hearty vote of thanks was tendered Mrs. Thomas and the children for the efforts. Meeting closed with singing "America" and benediction.

NEWBURYPORT.—S. A. Lowell, Sec'y, writes: My last report closed with an account of our anniversary exercises on March 27. Our speakers for April were Mrs. M. A. Reed of Boston, Mr. Perkins, the agent for the State Association, and Mrs. Sadie L. Hand of Lowell. Those for May were Miss Elizabeth Ewer of Exeter, N. H., Mrs. Effie I. Webster of Lynn, and one of our own mediums, Wm. Welsh Reed. He must be favorably known to many Boston Spiritualists, for he occupied the platform at Mr. Ayer's temple thirteen consecutive Sundays this season. He was our speaker for the closing Memorial services, May 29. Truly, it was one long to be remembered by the attentive audiences present.

One who was always present when health permitted, John Chamberlain, was laid away May 13, our service being held later, so that the society could attend in a body. We shall miss his pleasant face, kindly words and assistance.

I must also mention another one who will be much missed in the city, one who passed away in the sunny South only a few weeks ago. I refer to Dr. Wm. L. Johnson, formerly of Boston. His words were always kind, his hand-grasp firm and true, and his smile greeted all. He was a staunch advocate of the truths of Spiritualism for fifty years.

On the afternoon of May 29 several former preachers of Newburyport addressed us, and many loving messages were received by the audience from spirit friends. The day was a most fitting close to our seven months' of services.

Wednesday evening, May 23, was advertised as a Penny Supper. The weather was very much against us, but those who attended will not soon forget it. In the evening we had a musical entertainment by Mr. Card, with readings by Miss Catherine Poor, which was much enjoyed. At the close we had a most enjoyable impromptu patriotic concert by the audience, led by our organist, Mr. D. P. Thurlow. Beginning with "America" and "Star Spangled Banner," we went through quite a program of the war songs of the Civil War. Then, with him as our medium, we closed the evening with a séance, during which every one present was remembered.

We intend to begin our next season's services Oct. 16, and have already engaged such speakers as Mr. Reed, Mrs. Webster, Mrs. T. L. Reynolds, and Mrs. Carrie Loring. The Association held its annual meeting Wednesday evening, June 1, and elected the following officers for the ensuing year: President, Frank H. Fuller; Vice-President, Daniel P. Thurlow; Treasurer, Mary E. Chase; Secretary, Susan A. Lowell; Directors, Wm. Poole, Mr. W. P. Hoyt, Mrs. Ann Mason, Mrs. Sarah Blaisdell, Mrs. Mary Blake, Mrs. Ellen S. Morrill.

The First Spiritualist Association of Newburyport is the only society in the city which holds Sunday services. We have met in Low or Odd Fellows Hall through the year, and notwithstanding the cry of "hard times," we have paid all bills, have a little money in the treasury, and look forward with pleasure to the opening of the season of '96-'97.

New Jersey.

ELIZABETHPORT.—A correspondent says: Sunday, May 29, Mr. Dorn opened a meeting at this place in Grand Army Hall, on Jersey street, near First. June 5 there was a good attendance and a marked interest shown by the audience. It is hoped that in the near future a society may be organized.

NEWARK.—Mrs. G. A. Dorn writes: The First Church of Spiritual Progression held its meeting, as usual, Sunday, June 5, in the hall, corner of West Park and Broad streets. Meeting was opened by singing. Dr. Wyman of Brooklyn, the lecturer for the evening, read a poem entitled "There is no Death," and after an invocation by Mr. Dorn, the doctor took for his subject "Spiritual Gifts," which he handled in a very able manner. Mrs. Chapman, who was present, made some pleasing remarks. Mr. Stryker of New York occupied a few moments in speaking of his work. Mr. Dorn then gave way to his singing guide, and the tests given were all recognized. Mr. Stryker will be with us Sunday, June 12.

BANNER OF LIGHT for sale every Sunday at the hall.

Connecticut.

HARTFORD.—A correspondent writes: On Sunday, June 5, W. J. Colville spoke to two large and highly appreciative audiences in Alliance Hall, Chapel street. At the evening lecture on "Law and Gospel," there was scarcely a vacant chair in the spacious auditorium. Among many striking illustrations of "Love the Fulfilling of the Law," the speaker narrated the following story:

"There was once upon a time a man who inquired earnestly of a spiritual teacher how he could get religion. This inquirer was a confessed skeptic and intellectually incapable of accepting the so-called doctrines of religion. The teacher to whom he applied pointed to a robin outside the man's window on a cold winter's day, and said: 'You had better feed that bird before you search further into the deep things of the heavenly kingdom.' Taking a slice from the loaf into his hands, the skeptic crumbled the bread and watched with pleasure the starving robin feed, whereupon the teacher said: 'You are finding religion.' Soon after, on a bitter night, the man heard the piteous mewling of a homeless kitten outside the door, and, forsaking the warmth and comfort of an easy-chair by the fireside, he went downstairs and out into the cold, and brought the kitten in in his arms, placed it before the fire and fed it with warm milk and made it truly welcome; whereupon the teacher, who was a guest in the house, said to his host: 'You are still nearer to the discovery of true religion.' On a third occasion the man found an abandoned child on his doorstep—a beautiful or attractive infant, but a pathetic little creature, weak and hungry—a forsaken orphan, whom this agnostic bachelor took to his heart and reared as his own son. After a few years the good man died, but because he had never professed religion, and no certificate of his baptism could be discovered, there was a demur concerning his right to ecclesiastical burial. The teacher, who had known the life and work of the departed one, officiated at the funeral of the so-called unbeliever and preached from the text 'OF SUCH IS THE KINGDOM OF HEAVEN.' My secularists and several pious church-members attended the obsequies, and during the memorial

discourse the speaker's face lighted up as with celestial radiance as he proclaimed the true and living gospel of the way of eternal salvation. Before the services had closed, clairvoyant eyes were opened, and the blessed spirit of the happy philanthropist was seen wreathed in surrounding glory, while a clear, ringing message reached clairaudient ears: 'I have found heaven, and the angels have welcomed me to their abodes with the words of Jesus on their lips, I was languid and ye fed me, I was naked and ye clothed me, I was a stranger and ye took me in. Inasmuch as ye have done it to one of the least of my brethren ye have done it unto me.'"

In a fine peroration the lecturer emphatically declared that the living gospel of the law of love is the veritable power of God unto salvation, which heaven inspired ministers are now being raised up to preach with Elias tongues of flame, that the earth be not smitten with the curse which must result if creed is exalted above philanthropy, and the letter of dogma substituted for the spirit of benevolence.

On Friday, June 10, W. J. Colville lectured in the same place, at 8 p. m., on "Edward Bellamy and His Vision of Equality." On Saturday, June 12, W. J. Colville spoke at 3 and 8 p. m., two discourses on "The Book of Job Considered as an Allegory of the Soul's Expression, Conflict and Final Victory."

BROOKLYN.—Elizabeth F. Kurth writes: Having sent an annual report for the past three years, since we have been honored with the position as president of the Woman's Progressive Union of Brooklyn, we would ask the privilege of making a few remarks at the close of this and the beginning of next year's work. We do not care to say how many new members have joined our society during the past year, nor do we care to boast in any way regarding our financial standing. Suffice it to say that the past season has been one of our best; that from among our members we have elected thirty-five ladies and gentlemen who are to carry on the work of the Union for the coming season. Thirty-five officers and workers, representing the head of a society, is, we think, something to be justly proud of, and we can truthfully say every one of them has been tried and found loyal, faithful and true; and at the closing of our season's work last week, clasping hands and saying farewell for a short period of time, all knew what was expected of them during the coming season.

Our numerous friends who have kindly discouraged us, either personally or by letter, regarding our next season's work, in the attempt to secure a pastor for the entire season, we wish to thank most heartily for their frankness in telling us that we had made a bad mistake, that we would only exist a month or two under the new regime; we say we thank them, as it has been the means of bringing to the surface every bit of moral courage contained within us, also giving us the necessary strength of backbone required for such an undertaking. We will allow every one of our friends to say: "We told you so," in case we fail in our undertaking. We fully understand what we have undertaken to do, and if earnest, conscientious and hard work will help our selected worthy and esteemed pastor to succeed, the Union has within its members the power to do it.

We are looking forward to a new order or system of carrying on spiritual work; we are ever ready to be taught better, and are always willing to accept a better plan than our own; yet with the sincerity and earnestness of our past, the good-will, devotion and loyalty of the society and its members, we are certain of success and look without fear into the future. The coming season will mark a new era of spiritual work in Brooklyn. Many eyes are turned toward the Woman's Progressive Union; but with such a board as we have, we can safely watch for the next annual report, and let us hope that progress may and will be the result.

New York.

BUFFALO.—J. W. Dennis writes: It has been very quiet here since my last letter. Those who went to Rochester to attend the Jubilee, since their return have been resting. The only event of any note was the installation of Moses and Mattie Hull as pastors of the First Spiritualist Church. This event took place on the third day of June at the Temple, and was quite an elaborate affair, as the house was packed all day and most of the following night. Moses and Mattie Hull were upon a highly decorated platform. Lyman C. Howe, Wm. Lockwood, Geo. Colby of Florida, A. J. Weaver, Geo. W. Kates, Mrs. S. J. Gill of Indianapolis, Ind., and others, were present and took part in the very interesting ceremonies. An elaborate dinner and supper were served in the spacious dining room that adjoins the auditorium.

Prof. Wm. Lockwood will occupy the platform of this church for the month of June, while Mr. Hull and wife will leave for the Mantua, Ohio, School of Instruction, and also to all their engagements made that will occupy their time until they take up, on the first of September next, their work here for the coming year. Our other societies are doing well. Mrs. M. C. Lincoln holds meetings at the Oriental parlors of the Geesey Hotel.

Our four occult societies will soon close, and our people will attend camps for July and August. The Cassadaga Picnic will be held at the Lily Dale camp grounds on the 17th, 18th and 19th of June, and a full program for their annual meeting is out, with a list of speakers that will fill the time from Friday, July 15, to Sunday, Aug. 28.

Mrs. Maggie Waite is to be the platform test medium for the whole season.

Installation of Moses and Mattie E. Hull at Buffalo, N. Y.

BY A. J. WEAVER.

On Friday evening, June 3, Mr. and Mrs. Hull were installed as pastor and assistant pastor of the First Spiritualist Society of Buffalo, N. Y. In the morning an interesting conference meeting was held, presided over by Mr. Hull and participated in by G. W. Kates, pastor of the Rochester Society, George P. Colby of Florida, Prof. William Lockwood and A. J. Weaver. At twelve o'clock a most excellent dinner was served, free to all, by the good women of the society, which was enjoyed by a large number.

The afternoon meeting was presided over by Mrs. Hull. The Eclipse Quartet rendered most excellent music. Professor Lockwood delivered an interesting address, showing that the universe is made up of spirit as well as matter, and that religion as well as science has its place in Spiritualism. He was followed by Lyman C. Howe, who spoke most effectively and truly of some of the obligations which devolve upon a settled minister and closed by detailing the circumstances under which he received a life-like painting of his daughter and her friend, both on one canvas, through the mediumship of the Bangs sisters. He was followed by Mr. Weaver, who spoke concerning the Training School for Workers, which is to open its second session at Mantua Station, Ohio, in Maple Dell Park, June 7, and urged the importance of mediums and speakers being educated and prepared for the work in which they are engaged.

In the evening the regular installing service took place the rostrum was made beautiful by evergreens and flowers. Mrs. Matson, who was away in the Allegheny Mountains attending patients, sent congratulations, accompanied by large bouquets of wild mountain flowers, which added much to the occasion. Music by the quartet was an interesting feature of the exercises.

Geo. P. Colby gave expression to a most impressive invocation. Mr. Weaver read a letter of hearty congratulation from Dr. J. M. Peebles, who could not personally be present, and then delivered the charge to the people. His address lasted about thirty-five minutes, and set forth the duties which naturally devolved upon them. He said the successful promulgation of any religious or moral truth was

dependent upon the principle of giving, that man's true life and growth in this, as well as in the spirit-world, was attained by giving, as well as by receiving. That truth helps those most who do the most for it, and that the Spiritualist who does nothing for Spiritualism is as truly in the dark, and as truly a spiritual bankrupt as he who is imprisoned in bigotry. He urged that harmony might rule the members that charity and the spirit of peace might keep out the "devilish" spirit of dissension which had been the weakness and even the ruin of some Spiritualist societies. He charged them not to attempt to muzzle the lips of their speaker, nor dictate what lines of thought he should present. He closed by an appeal to all to be charitable to their pastors, and allow nothing which might be said or done to drive them from their interest in the society.

G. W. Kates followed with an address to the pastors. In clear and emphatic language he put before them the responsibilities involved in the work they had undertaken to do in Buffalo. He illustrated this work by the stone-mason's blows in breaking a rock. It was not the last blow which broke the rock, nor the first blow, but it was the first, the last, and all the blows. He charged them to be democratic in spirit, to be humanitarian in purpose, to be disinterested in partiality, and predicted that success would attend their work. The services closed by a talk from an Indian sage through Mr. Colby, which was a continuation of the talk from the same source which was given in the morning. This talk from the wise Indian was one of the interesting and instructive features of the day's exercises. It was made up of sharp thrusts at the foibles and weaknesses in human nature made impressive by apt illustrations from nature. I suggest that Mr. Colby publish some of the talk of "Seneca." It would make rich reading.

It was an interesting day for the Buffalo Society. Mr. and Mrs. Hull go away to the Mantua School, and after that to the camps, to do their summer's work. In September they return to take up their pastoral work with every prospect of success. We cannot but feel that this settlement is laying the foundation for a large and influential society which shall become a power for human good in the beautiful city on the Lake.

Are Spirits Wiser Than We?

If the dead live, what do they know? What is the limit of their perception and reason? Are they present? Can they, by study, understand the hidden things of the universe?

Perhaps there is no question about which human beings hold more erroneous and unwarranted notions than about the limitations of spirits. In a vague way we who live in this conditioned sphere are wont to think that when we escape from it we shall be wiser and better than we are in the present state of existence.

Reasoning from this point of view, we get a notion that spirits are wise, while we are foolish. But on what ground can this notion be verified? Why should the soul become wise and good simply by escaping from mortal life? It is indeed rational to suppose that death is an experience which can only be understood afterward. To this extent, therefore, a soul may be wiser for going hence. It may also be wiser, to a limited degree, from entering into another scene, just as a traveler is wiser for going to Rome or Cairo. He sees many things that are new.

But we should not suppose that a soul can become infinite simply by going through the narrow door of death. How should prescience or omniscience be acquired by dying? The conditioned soul, becoming the unconditioned, cannot, we think, any more than previously, divine the majesty and mystery of the universe. We cannot see how the unconditioned soul may be moved by emotions greatly above the plane of the present life; if so, whence should come the increment of strength and wisdom? No doubt the overwhelming splendor of which so appalls the imagination of the living will continue to appall the disembodied spirit. To reckon that the soul becomes all wise by death seems to us as irrational as to suppose that it becomes all-powerful. The greatest soul that ever lived in this visible temple of flesh could not after death, exert an appreciable influence on the motion of a world or on the order of events in the spiritual dominions.—*Arena*.

June Magazines.

THE ARCHA.—"Usurpations of the Federal Judiciary in the Interests of the Money Power," D. L. Russell; "Direct Nomination of Candidates by the People," J. S. Hopkins; "Decadence of Patriotism, and What It Means," H. E. Foster; "Elements of Organic Evolution," David S. Jordan; "Professor Briggs and the Bible," O. B. Jenkins; "Restrictive Medical Legislation and the Public Weal," E. O. Flower; "Relation of Color to the Emotions," Harold Wilson; "The Invisible Empire," John Clark Ridpath; "The Open Vision in Art," D. P. Baldwin. The Arena Company, Copley Square, Boston.

THE REVIEW OF REVIEWS.—Contents: "Admiral Dewey: A Character Sketch," Winston Churchill; "The Philippine Islands," J. T. Mannix and Chas. Johnston; "Spain and the Caroline Islands," E. E. Strong; the editor's "History of the War"; leading articles of the war. The Review of Reviews Co., 13 Astor Place, New York.

Beware of Ointments for Catarrh that Contain Mercury

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly 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 reliance on a full and complete Testimonial free. Sold by Druggists, price 75c. per bottle.

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The author, in her preface to the fifth edition, says: "It seems to me that this little book, and the best that could be said of it was that it came from a heart full of eagerness to be the Master's messenger, and do something toward preaching the glad gospel of healing and true living."

The unnumbered letters of gratitude, the kind words, the warm hand-clasps, the many testimonials of sick beds forsaken, depressed spirits revived, vision confirmed, and physical and moral strength regained, prove that the work of the Spirit is not to be measured by puny human standards of judgment, prove that simple things—the things from which we expect the least, in which we put the least ambition or worldly desire, may be those which will yield the "hundred-fold" of real blessing.

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A new collection of original words and music, for the use of Meetings, Lyceums, and the Home Circle. By B. W. TUCKER, author of various Musical Publications. Contents: Angel Dwelling; Angel Visitors; Ascension; Beautiful Isle; Beyond the Weeping Willows; Drifting On; Heaven Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Hills; The Flower Land; The Heavenly Land; The Home Land; The Joyous Land; The More We See; There's No Night There; The River of Life; The Unseen City; We are Waiting; We'll Meet Again.

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A Pioneer Medium Gone.

The Mountain Democrat of Placer City, Cal., of May 23, announces the death, on the 23th of May, of Dr. Elizabeth Keyser-Wrenn. Thirty years ago, Lizzie Keyser, as she was affectionately called, was a famous clairvoyant, clairaudient and trance medium of Cincinnati, and, I believe, the first medium to give tests from the public platform. My wife and I met this noble woman and marvelously-gifted medium for the first time in 1869, and for some years we enjoyed frequent opportunities to commune with our friends from beyond the river of death, through her kindness, both at her home and ours.

During the early years of her pronounced mediumship, she earned her bread by the work of her hands, and, so far as I know, she never was a commercial medium, but the Spiritual Society of Cincinnati gave her a share of the receipts when she gave tests from its platform, and she also received presents from appreciative friends. She took her degree in medicine in 1875 graduating from The Woman's Medical College of New York, founded by that grand woman, eminent physician and profound Spiritualist, Clemence S. Lozier, M. D.

We lived in New York at the time, and met Miss Keyser often, both at Dr. Lozier's and at our own home, and enjoyed many blessed seasons with her and our spirit-friends.

Miss K. was married in 1875 to Dr. J. Q. Wrenn, who graduated at Bellevue Medical College that year, and from their till 1888 they practiced medicine together in Cincinnati, when they went to California and located in Placer City, where they won a fair degree of earthly success, the esteem of all, and the warm friendship of many, and they the best people.

The Democrat has almost a full column of eulogistic biography of this noble woman, and to the whole of it I can say amen most heartily. Dr. Wrenn passed out of the body prematurely, being only fifty-three years of age, hence our congratulations on her birth into the higher life are tinged with a sadness as they would not be had she lived her allotted time on earth.

To the husband who is thus left in loneliness I extend a brother's sympathy, for I knew him well and esteemed him highly.

Boston. T. A. BLAND.

In helping one another, we serve the cause of truth, and elevate our own souls. Therefore, let us aid our friend and brother, Frank Walker, who has dared so much for others, and risked his all. Now is the time to help him, and the Spiritualist who refuses or neglects to do so is certainly sinning against his own soul.

MY DEVELOPMENT AS A MEDIUM.
With those who Desire to Sit for Media Development.
BY A. CAMPBELL, SPIRIT ARTIST.



This book contains practical hints to be observed by those sitting for the development of mediumship, in all its phases. It is nicely bound and illustrated with half-tones, and printed on fine enameled paper.
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OF

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At the time these notable letters were first published in the *Spiritual Telegraph*, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question. The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonderful would be dispelled if the public would go calmly to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it merely as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Britton, analyzing, criticizing, comparing and concluding. He shows untiring patience and unflinching reason. He throws the burden of proof all the time on his persistent opponent, discriminating carefully between the relevant and irrelevant, the comprehensive and minute. He advocates truth rather than a cause. And in overcoming his opponent he seeks to convince rather than to achieve victory.

It is a strong opponent with whom he has to deal, and therefore he performs

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Banner of Light.

BOSTON, SATURDAY, JUNE 18, 1898.

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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.

Mediumship.

What a precious boon to mankind is mediumship! It is the sacred treasure that the angels of God placed in the keeping of human beings for the purpose of comforting their hearts when touched by sorrow's cruel fingers, and to assuage their grief when their loved ones were torn from their arms by the mighty giant, Death. It has been among men from time immemorial, and has ever been a source of consolation and holy joy to those who have sought its uplifting teachings. The oracles, seers and prophets of old, the seers, oracles prophets and mediums of our own times belong to the self-same family, and serve the same loving force in realms supernal.

It is a privilege as well as a pleasure to commune with our loved ones who have escaped from the slavery of the flesh to enjoy the freedom of the broad, blue, boundless skies in the land of eternal summer. In this communing the soul is lifted above the worries of material life and enters into the sphere of the spiritual, where it finds that the world of matter is of little moment in comparison with the realities of the world of spirit. The cares, anxieties, doubts, fears and perplexities of earth-life disappear, and a sweet benediction of peace falls upon the soul thus carried beyond the sense-realm into the clearer light of the spiritual kingdom of truth. This communion heals the gaping wounds of hatred with the oil of joy, and invigorates the fainting spirit with copious draughts of the wine of love.

It brings closer together those souls who are actuated by the same purpose of doing good, and breathes a holy atmosphere upon those who have risen above the material confines of life into the realm of spirituality. The distrusts of earth-life are forgotten, and the ties of other days are reformed by the all-potent fingers of God's progressive angels. The troubles and sorrows, the envies and jealousies, the ambitions and frivolities of earth-life drop away, and the soul leaps upward to walk for a brief hour through the flower-decked gardens of the world of souls. Through mediumship is this avenue found that leads to that city where care, and want, and woe are known no more.

Spiritualism says that man needs more of this soul-communion, and less of that cold materialism whose very breath is like an arctic blizzard to the delicate flowers of spirituality and love. If mediumship is rightly understood and properly used, it becomes the hope of the world so far as a demonstrated immortality is concerned. To reveal to those who mourn without hope that life is continuous, that the dear arisen ones can return to comfort those whom they have left behind, makes mediumship the most sacred office that can be bestowed upon mortal man. How tenderly this priceless treasure should be guarded! How earnestly its possessors should strive to make themselves worthy to be its custodians! With what devotion to truth should they cross the sacred portals of the séance-room! How pure in heart, soul and purpose should be those who seek the ministrations of mediumship!

Like Moses of old, they should figuratively put their shoes from off their feet, for the place on which they stand is sacred.

It is an event of no small moment to stand face to face with a spirit-mother, father, wife, husband or child. It means more than a visit in material form, and ought to exalt the soul into the purer atmosphere of spirituality. It ought to lead to the conquering of the things of the senses, and to make clearer the glorious beauty of the soul world. It is not that we should worship our spirit loved ones, but that we should revere their memories and honor them by coming into their presence with clean hearts, noble aspirations and purity of soul. In order that we may receive the highest and best from those gone before, we must let our souls reflect truth as the mirror reflects light. By so doing, exalted souls from the wisdom-spheres can send to us their noblest thoughts, and we can be made better by reaching out for that which is good and true and beautiful. We can receive this higher light of instruction if we will cherish and protect our true and worthy mediums. It is our duty as Spiritualists to sustain those only who are true to their high calling, by removing them from competition with the trickster and knave, through proper support and maintenance of all who are endowed with the genuine gifts of the spirit.

The Situation.

The war with Spain has made considerable progress during the past few days. The heroic act of Lieut. Hobson and his seven men in sinking the *Merrimac* at the entrance of the harbor of Santiago for the purpose of blocking the same, is the one event of the week. The gallant officer and his associates are now prisoners of war in the hands of the Spanish authorities. It is known that a union has been effected between the insurgents and the American troops recently landed in Cuba. The capture of the Ladrone Islands is also reported, and a battle before Guantanamo, Cuba, has resulted in the repulse of the Spanish forces. Reinforcements have been sent to the Philippines and Cuba by the Americans, and activity in army and navy circles is everywhere apparent.

General Miles has been obliged to reprimand some of his subordinate officers for neglect of duty, and may order a court of inquiry with regard to their management of affairs. It also appears that speculation in supplies is quite common, always at the expense of the United States Government. The purchase of a steamer worth less than \$100,000, by the Navy Department for the neat sum of \$300,000, is an instance of official economy in one direction, at least. Take it all in all, it looks as if a little more attention to the principles of business, on the part of the officials, would be a good thing for the people of the United States. It is estimated that the Spanish war will cost \$700,000,000 if it lasts one year. This enormous sum must be raised by the American people; if the people pay it, they have a right to demand that it shall be honestly expended. It would seem that a little statesmanship and less greed on the part of our office-holders would be a good thing for the nation at this time.

A bond issue of four hundred million dollars has been ordered, in addition to a revenue measure that imposes taxes upon many of the necessities of life. The burdening of posterity with a heavy debt is neither right nor just. The government should be sustained, and the present war brought to a speedy close in the interests of humanity. Bond sales to wealthy syndicates may give temporary relief, but it is virtually placing the government's obligations in the hands of those who are seeking personal advantages at the expense of the many. Taxation is not objected to, provided it be equally adjusted and collected proportionally from all. An income tax, with the issuance of greenbacks, a tax upon luxuries, a higher tax upon whisky and tobacco, will furnish sufficient revenue to meet the expense of the war. President Lincoln and Secretary Chase set an example that the officials of to-day can well afford to emulate. Let us have statesmanship instead of partisanship in this crisis.

Enlightenment vs. Ignorance.

It is quite amusing to listen to discourses from the Spiritualist platform in which ignorance is exalted and education ridiculed. Such persons are simply waiting for the juggernaut car of Progress to roll over them, that they may be freed from their mental bonds to learn how little they really know when in the form. Education is not the summum bonum of human attainment, unless reduced to practice. Mere book-learning is neither education nor enlightenment; it is simply knowledge of other people's opinions. Enlightenment comes from the school of experience, in which the state-ments of books are practically applied. Ignorance gave the world the dark ages, and led to a thousand years of war and bloodshed. Ignorance has given creeds, dogmas, superstitions and untold cruelties to the world. Enlightenment has broken the fetters upon the limbs of reason, has emancipated man's spiritual nature, and set his face toward the land of Eternal Progression. Ignorance is the foe to Truth, and has ever been a barrier to every reform proposed for the good of mankind. It has no place in Spiritualism, and its advocates should be taught that they belong to an age that has long since departed.

Prayers, supplications and invocations for gods, men or angels to do our work for us are utterly worthless and do not deserve answering. The dignity of human nature is never exalted by humbling one's self in the dust, nor by fostering the thought of the depravity of man. Spiritualism bids us all to be ourselves, and commands all men to honestly earn whatever they desire.

When the curtain rings down upon the closing scene of life's great drama, let us one and all be found with purified hearts, enlightened minds and aspirational souls. These ennobling attributes can be ours if we each play well our parts through the many acts of the drama of life, and walk the histrionic boards courageously in fidelity to the right.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
While error, wounded, writhes in pain
And dies among its worshippers."

This stanza is referred to the frauds in the ranks of the Spiritualists of the United States. "Whom the gods would destroy, they first make mad"; the present ferment of rage in the ranks of the fakirs is an earnest that their days of power are fast nearing an end.

The Banner of Light.

We learn with supreme satisfaction that the BANNER OF LIGHT is receiving its full share of attention at the hands of would-be leaders and captious critics of the spiritual movement. One party recently went so far as to say that the position of THE BANNER on the fraud question had completely changed during the past year, much to his regret. He also stated that THE BANNER now favors organization, where as it was otherwise in the halcyon days of old. It is not our purpose to dwell at length upon either of these questions. A wounded bird always flutters, hence in these remarks we see that the forward steps of the BANNER OF LIGHT are noticed by the open and secret enemies of Spiritualism, with the same dislike.

The regret that THE BANNER no longer favors fraud is ludicrous on the extreme. It never did favor fraud in its entire history, but it was imposed upon most outrageously in many instances by those whom it believed to be honest. No doubt those who have been unmasked do have regrets that the BANNER OF LIGHT refuses to deceive the public by advertising them, or be deceived by their specious pretenses. The rapidly-lengthening subscription list of THE BANNER is evidence of the fact that the Spiritualists of this nation fully approve its present course of action with regard to the leading questions of the day.

It is true that many years ago the BANNER OF LIGHT, and other spiritual papers, did oppose organization, on the ground that the movement was not then ready for it. The soul of Spiritualism had to be developed first, before it needed a body through which to express itself. Since 1893 THE BANNER has steadily maintained that the time to organize had come, and that the present National Association should be loyally supported. Every progressive Spiritualist of the present day believes the same thing. If organization is firmly established, the fraud and charlatan will find no further employment, hence it is not strange that those who regret THE BANNER's opposition to frauds, should also regret its advocacy of organization. Their pets are in danger in both directions, hence they needs must criticize THE BANNER for its outspoken advocacy of right and justice. The BANNER OF LIGHT can afford to be criticised for its condemnation of fraud and crime, and its managers are a unit in their determination to stand by what they know to be true, despite all opposition. Truth will prevail in the end, and in the Spiritualism of THE BANNER there is no room for villainy of any kind.

Cuba and Hawaii.

News from Washington indicates that a large majority of our lawmakers in both branches of Congress are in favor of the annexation of both Cuba and Hawaii. Even Senator Teller, whose resolution last winter declaring that it was the purpose of the United States to liberate, not annex, Cuba, is now recorded in favor of annexation. President McKinley has long favored Hawaiian annexation, and is now urging it as a base of supplies for, as well as defense of, Admiral Dewey at Manila. It is also stated that President McKinley is in favor of the acquisition of the Philippines later on.

Territorial acquisition at a distance has been contrary to the policy of the Government of the United States ever since the achievement of national independence. This reversal of the precedents of more than a century is fraught with dangers that do not appear on the surface. Foreign territory will demand the services of a large army to properly hold and defend the same. It will also necessitate a large increase of the naval force of the United States, and the maintenance of a large army and navy means an increase in expenditures. Increased expenditures mean larger revenues, and there is no telling where the burden will fall most heavily.

A large standing army and navy are menaces to the peace and prosperity of this nation. If the American people will but quietly attend to their own business, a very small army will serve their every purpose, while all their ships should be employed in doing the carrying trade of the country. It was the suspicion that the United States Government purposed annexing all of the islands above named, that caused the European nations to assume an indifferent and even unfriendly attitude with regard to the present contest with Spain. Should this suspicion prove well founded, it will undoubtedly lead to imbroglis as yet undreamed of between Europe and America.

We cannot believe that the acquisition of foreign territory is right or just on the part of the American nation. Strict adherence to the Monroe doctrine has been our national salvation in the past, and a departure therefrom will be attended with dangers of a most serious nature. We hold that the present war should be waged for humanitarian purposes only, and when Cuba and the Philippines are freed from the Spanish yoke, they should be permitted to try the experiment of self-government, under the protectorate of the United States, should need so require. The annexation of Hawaii will also be an unwarranted departure on the part of our Government. It should not be the aim of a great nation like ours to acquire territory for the purpose of pleasing a few interested individuals. We cannot, therefore, believe that Hawaii should be added to the American domain.

The ethics of Spiritualism will apply to nations as well as to individuals, and includes every rule of right as applied to mankind in all relations. War between nations is a wanton shedding of blood, and is only excusable when undertaken in the interests of freedom for a suffering people. We believe that the Spanish war is such a war. If it ultimately in a larger freedom for those worthy to receive it, then all progressive nations of the earth will say: "Blessed be the United States!" but if it be proved to be for national aggrandizement and territorial gain, without regard to justice, then all civilized peoples will naturally say: "Cursed be the United States!" The curse may be accompanied by other and bloodier wars than the present one can possibly be, which can be avoided by our government, if it will but seek to be just, and do right in all respects.

Boston Ideas recently gave Hudson Tuttle's excellent work, "Origin and Antiquity of Man," an exhaustive and thoroughly appreciative review. It says "the writer is a broad-minded philosopher as well as a scientific observer, and he well knows how to subject a most diverse supply of facts to the modifying and elucidating influences of principles whose truths are not only universal but self-evident." This is high praise, but the best of it is this: It is well deserved.

Dark Seances.

Editor Lunt of The Medium, Los Angeles, Cal., is being severely criticized for his defense of dark seances. Knowing Mr. Lunt as we do, we are positive that he does not endorse everything given at many of the public dark seances as absolutely genuine manifestations of spiritual power. The private dark seance has a legitimate place in spiritualistic work, so long as it is under the control of conscientious men and women who are solely actuated by a desire to find the truth. But, for some years past, the public dark seance has been used as a source of pecuniary profit only, in far too many instances, hence it is not strange that its manifestations are seriously questioned by all truth-seekers.

As light is positive and darkness negative, it can readily be seen that manifestations of rare beauty and value could be produced at a dark seance that would be impossible in the light. We recall a dark seance at which a cousin (who was in the form in perfect health at the time) materialized to us. When we questioned the verity of the appearance, we were told that it was another evidence of the power of the dear spirits, and informed that we must ask no more questions. Since that time we have been firmly convinced that all similar seances ought to be under test conditions in the interests of science, and that the medium should be shown every possible kindness and consideration. This is true alike of trumpet seances, materialization, and seances for independent voices.

Editor Lunt's brave words against fraud prove him to be a man with the courage of his convictions, hence we feel that his defense is of the private dark seance, solely in the interest of scientific fact, and as a means of producing genuine phenomena through spirit agency. It is not the use but the abuse of the dark seance that we condemn, and we are positive that Bro. Lunt agrees with us in this thought. When the dark seance is evolved from its present position as a means for financial gain, to its higher purpose of furnishing genuine evidence of spirit-return, it will become a blessing instead of a curse to Spiritualism.

Psychography.

The New York Telegraph of May 22 gives an extended account of some experiments in psychography with Mr. Fred P. Evans, the slate-writing medium, in the presence of Miss Katherine Linyard, special reporter for the Telegraph. This report is accompanied by four excellent cuts, illustrating the various stages of the seance. Miss Linyard declares that the subject matter of the communication could not have been known to Mr. Evans, nor could he have known the name of the party signed thereto. She was amazed at the results, as she was a thorough skeptic in regard to spiritual phenomena, and went to the seance commenting upon the foolishness of attempting to receive messages from another world. The results of her experiment are such as to cause her to revise her opinions, as well as to give her much food for thought for some time to come. No one can investigate Spiritualism in a fair, candid manner without becoming convinced of its truth.

Quite Apropos.

The Boston Daily Globe of June 10 has the following, which we deem exceedingly pertinent.

Local Fires.

"The pulpit of Park-street Church will be occupied next Sunday morning by Rev. Dr. J. L. Withrow of Chicago, and by Rev. George F. Pentecost in the evening."

No doubt the orthodoxy of Park-street Church is hot enough for all practical purposes, and the fires kindled by Messrs. Withrow and Pentecost will keep the temperature at four or five hundred degrees Fahrenheit.

If a medium, speaker or layman is proved to be dishonest in his business methods, either by misrepresentation or by defrauding innocent people of their just dues in the way of board and laundry bills, services rendered, or by any other method, and is guilty of fraud in mediumship as well, the management of the BANNER OF LIGHT feels justified in withholding the names of all such from these columns until they are known to have permanently reformed. This is respectfully referred to those who wish to know the cause of the suppression of certain names from these columns in the past. Honesty in business should accompany honesty in mediumship. A word to the wise is sufficient.

The loftiest angel in the Kingdom of Truth is the Angel of Discontent. It is to her that man's desire to improve may be traced, hence her influence should never be disregarded. She fills his mind with ideals that transcend his present attainments, and induces him to seek wisdom in fields hitherto unexplored. Spiritualism is that angel; she leads man into the neglected fields of spiritual truth, makes him discontented with meaning-less forms and ceremonies, and fills him with the lofty ambition to solve every problem for himself, that he may thereby be enabled to help his fellowmen.

We are indebted to Mrs. R. S. Lillie for a copy of an excellent little work entitled "Golden Jubilee Song Book," recently issued by Mr. Lillie and herself. This work could be used with much profit by all Spiritualist societies. It can be secured through the office of the BANNER OF LIGHT at ten cents per copy.

The Nebraska regiment, raised through the efforts of Hon. William J. Bryan, has been accepted by the United States Government and ordered to the Philippines for service. Patriotism comes first to every true American, and partisanship last of all.

Miss Evangelina Cieneros, the escaped Cuban heroine, has again attracted the attention of the American people through her recent happy marriage to a gentleman who was one of her rescuers from her Spanish prison. Here is material for a fascinating romance. Who will undertake to write it?

Dr. E. A. Smith officiated as President of the Day at the Memorial services in Brandon, Vt., May 30. It is not unlikely that the Doctor may be called upon to represent Brandon in the Vermont Legislature next winter.

Don't fail to read Mrs. Carrie Fuller Weatherford's stirring appeal in another column of this issue. It should be noted upon at once. All donations to this special Jubilee fund will be duly acknowledged through the Spiritualist papers.

Frantic gossips make society and life scandalous.

Defeat.

"One of the stairs to heaven. Halt not to count what you have trampled on. Look up and mount."

This excellent couplet is respectfully referred to the Spiritualists who are constantly lamenting their hard lots in life, and complaining that others have failed to advance their personal ends and aims for them.

We had hoped to be able to publish the addresses of Will C. Hodge and W. H. Bish, given at the Rochester Jubilee, in the current issue of the BANNER OF LIGHT. The Jubilee stenographer, Mr. William Richmond, has called for England, hence we shall not be able to receive a transcript of his notes until his return. A rich treat is in store for our readers in the perusal of these able addresses.

We received a very pleasant visit from Walter E. Clendaniel of Washington, D. C., son of Treasurer George S. Clendaniel of the National Spiritualist's Association, on Friday of last week. Mr. Clendaniel, Jr., is a young man of fine mental endowments, is a firm Spiritualist, and has a bright future before him.

What a blessed benefit it would be to Spiritualists and the Cause, also, if all who know of the facts and truths of Spiritualism could realize that the possession of such knowledge places upon each imperative obligations continually to act in accordance with such glorious truths and teachings.—*Alfred Andrews.*

A Memorable Occasion.

June 6, 1898, S. E. 51, will ever be a memorable event in the minds of a small party of friends assembled at the hospitable residence of Mr. and Mrs. Alfred E. Giles of Hyde Park, Mass. This party consisted of Mr. J. J. Morse, Dr. and Mrs. Andrew Jackson Davis, Mr. and Mrs. Eben Cobb, Mr. and Mrs. Harrison D. Barrett, Mr. and Mrs. A. E. Giles and their two nieces, having been called together for a two-fold purpose—social converse, and to listen to a message from the Children's Progressive Lyceum Association of Great Britain, through its accredited representative, Mr. J. J. Morse, to the illustrious founder of the Lyceum movement, Dr. Andrew Jackson Davis. Knowing of the wish of the Lyceums of Great Britain to thus honor Dr. Davis, Mr. and Mrs. Giles opened their home on the date above mentioned, and those privileged to be present will never forget that occasion.

After partaking of a sumptuous repast, the guests took a stroll through Mr. Giles's fine gardens, then arranged themselves in a group on the lawn, where they were photographed by Mr. Morse. They then repaired to the spacious parlors, and were called to order in a few eloquent and well-chosen words by Mr. Giles, who introduced Mr. J. J. Morse to the company. Mr. Morse, after paying a graceful tribute to the host and hostess, addressed Dr. Davis, and proceeded to unfold his mission, as the ambassador of the English Lyceums to New England, on this occasion. He spoke of the origin of the Lyceum movement in England, of the work accomplished in the United Kingdom since 1864 in this department alone, and defined the present status of the movement in its island home over the sea.

"From a very humble beginning," said Mr. Morse, "our Lyceum movement has grown until we have one hundred and three well-equipped Lyceums in Great Britain, ninety-three of which are united in the National Lyceum Association, whose ambassador I am to-day. When it was known that I was coming to America to attend the International Jubilee at Rochester, it was unanimously voted by the representatives of the English Lyceums in National Convention assembled, that I should bear to you, sir, an address of appreciation from your friends in England, testifying their gratitude for what you have done for the children of Spiritualists through the Progressive Lyceum. It was also voted to have a cordial struck in honor of this event, upon one side of which was a likeness of yourself, and upon the other a representation of the Fox cottage at Hydesville. This medal I was also to present to you, but owing to some delay in the mails it has not yet come to hand. It will, however, be forwarded to you at an early day.

This National Convention of Lyceum Workers assembled in Manchester on Good Friday, and on Easter Sunday paraded the streets, headed by the finest brass band of that city, over twelve hundred children being in the line of march. The hall where its sessions were held was crowded to its utmost capacity Lyceum Day, and some ten Lyceums were crowded out of the exercises for want of room. This will give you a glimpse of our present attainments in Lyceum work in Great Britain. We feel that we owe much to your inspiration, and have sought this opportunity to express in part our profound gratitude for what you gave to the world from the higher life."

Mr. Morse's address was most happy in every respect, and made a deep impression upon the minds of all present. The address from the Lyceum Association of Great Britain was presented to Dr. Davis by Mr. Morse as he closed his eloquent address. [We regret that we are unable to publish this address in the BANNER OF LIGHT, as we have no copy of the manuscript.—Ed.] Dr. Davis made a brief, but most eloquent reply, and paid a splendid tribute to the English Lyceum workers as a body. He said he was gratified to learn of the progress made in the direction of educating the children along right lines, and stated that the angurys now foreshadowed an upward step in spiritual work. He referred feelingly to the Lyceum Banner, of which Mr. Morse is the able editor, and urged its claims most earnestly upon the Spiritualists of America. His references to the work of Mr. Morse as a writer and speaker were in keeping with the spirit of the occasion, a worthy tribute to a worthy man.

Dr. Davis also spoke with much feeling of the work of the BANNER OF LIGHT, and commended most heartily its present attitude upon many of the leading issues of the day. His tribute to Mr. Isaac B. Rich was timely, and well-deserved, while his references to the present editor and his wife were equally cordial and appreciative. He did not forget the Lyceum movement in America, and said that it would not be long before the work in this country would be rapidly pushed forward by those who realize the importance of inculcating a spiritual Spiritualism into the minds of the rising generations. He felt that with the spirit of truth at the front of the movement, with the side issues cast aside, the Lyceum in America would soon become the main support of the Cause on this side of the Atlantic.

Mr. Eben Cobb spoke briefly, and referred most feelingly to the work that Dr. Davis had done for Spiritualism during the past fifty years. He told of the effect produced upon himself through the reading of "Nature's Divine Revelations" when he was but a young man. His comparisons were apt, and most gracefully applied, especially his eloquent reference to the alphabet as something that was always necessary in every movement, and that the first step in the study of spiritual truth was as important as any other.

After some excellent instrumental music by Mrs. Giles, Dr. and Mrs. Davis sang a comely song that was heartily enjoyed, as was also the song by Mrs. Giles that followed. Mr. Harrison D. Barrett spoke briefly, claiming that the present event was to him an epoch in the history of Spiritualism, and referred to the impress of the event as one of the most sacred memories of his life. The verdict of the entire party was to the effect that the four hours spent under Mr. Giles's roof were among the most pleasant and profitable of their lives.

REPORTER.

Concert.

All friends of medical freedom will do well to remember the concert to be given Tuesday evening, June 21, as a testimonial to Miss Ethel Hill Nye, one of the victims of the medical trust, whose case is now before the courts of Massachusetts. Time, Tuesday, June 21; place, 36 Bromfield street, Boston. Tickets on sale at BANNER OF LIGHT office.

Boston Spiritual Temple.

The new Board of Directors of the Boston Spiritual Temple is requested to meet at the office of H. Libbey, 231 Washington street, Tuesday evening, June 21, at 7:30, to elect a President, and appoint Committees, and to transact any legal business that may come before the Board.

H. D. BARRETT, First Vice-President.
J. B. HATCH, JR., Sec'y.

The address of George A. Bacon at the International Jubilee in Rochester, N. Y., "The Passing of the Grand Army of Spiritual Pioneers," has been issued in pamphlet form. It is well worth reading and should be widely circulated. Orders received at this office.

Don't fail to read the article entitled "In Re The Jubilee," in another column of this issue. It will explain many important matters, and perhaps give you an inspiration to do your duty in the present crisis.

A copy of Mr. H. W. Booser's new song book, "Inspiration's Voice," is at hand. A review of the same will appear in our columns at an early date.

Don't fail to order extra copies of last week's BANNER OF LIGHT. It contains the best and most complete report of the Jubilee at Rochester that has yet been published. Send in your orders before it is too late.

Keane, the well-known tragedian, has passed to his home in spirit-life. He will be sadly missed by his many admirers among theatre-goers.

A STIRRING APPEAL.

And an Easy One to Respond To.

A Call to Societies, Mediums and Individuals to Obtain Contributions to Liquidate the Expense of the Jubilee.

To the Editor of the Banner of Light:

I see by the last issue of the Spiritualist press that there is a large deficit in the Jubilee expenses.

I wish to suggest, through your valuable paper, to the Spiritualists of America that we as a people cannot afford for a single moment, out of common gratitude to the noble promoters of this enterprise, and in the midst of our rejoicings, that our spirit-loved ones have brought us fifty years of this great truth, that the debt be left for Bro. Walker to pay.

The stringency of the times, and the general somnolence of the spiritualists, is no reason why Mr. Walker should suffer.

The Jubilee was conducted upon the proper scale, not lavish, but befitting the dignity of our Cause. Nothing was left undone for the comfort of visitors which the management could attend to.

I wish to suggest that every medium in the land ask for one dollar contributions next Sunday, as a first trial toward raising this indebtedness, and that the names of contributors be published in the Spiritualist press, each society being given due credit, and that this course be followed at our societies and camps until that four thousand dollars be paid.

We as Spiritualists want a new building for the National Association next year, and much as we need this it never can be accomplished until we put ourselves right with the Jubilee expenses.

Come, dear Spiritualists, it is high time that we are awake and doing. The spirit-friends cannot coin money that belongs to mortals, but they can stand at your back while you read this, and send to your soul that still, small thought that you can spare one dollar toward showing the world that we appreciate our beautiful truths.

There is one fact that Spiritualists have not yet learned, I am sorry to say, and that is that every dollar they spend for Spiritualism will be brought back twice, and that every day's work for Spiritualism brings mortals two days' strength, when otherwise they would be ill in bed. Mediums have learned this long ago, but it has not yet been brought home to the understanding of the average Spiritualist.

Let us hear from you one and all, dear friends: remember it will make your loved ones rejoice—the sweet little ones, the angel father and mother, the dear companion, all will be happier for your being among the number of happy givers.

CARRIE FULLER WEATHERFORD,
Columbus, O. Missionary of the N. S. A.

Read, Reflect and Profit Thereby.

To the Editor of the Banner of Light:

In answer to your proposition that the Spiritualists of America unite in wiping out the indebtedness of the Jubilee, I wish to state that it gives me pleasure to contribute ten dollars (which is enclosed) toward that worthy object. I wish to state further that I believe there are 499 other Spiritualists in the country who are as able as I, and I hope they are as willing.

Yours respectfully,
GEORGE BROOM.

300 S. Collington Ave., Baltimore, Md.

To the Editor of the Banner of Light:

At our Society meeting, June 10, I read your editorial upon "The Outcome of the Jubilee," also the appeal to Spiritualists to wipe out the indebtedness of the Jubilee. Our members, after discussing the subject, agreed to contribute altogether at least ten dollars. Considering that we are few in number and poor in purse, we think this amount our share of the debt.

Now if every one of the six hundred Spiritualist societies said to be in this country would contribute an equal amount, the debt would soon be cancelled.

Hoping this may be the case, I am,

Yours fraternally,
ALFRED ANDREWS,

Pres. Yonkers Spiritualist Soc., Yonkers, N. Y.

To the Editor of the Banner of Light:

Please accept the enclosed dollar for the Frank Walker Subscription Fund. I have the spirit, but not the means, to show my appreciation of his self-sacrificing nobleness by making my donation ten times as much.

Fraternally,
ED. S. VARNY.

20 Ash street, Lowell, Mass.

Michigan.

Spiritualists of Southwest Michigan will hold their annual mass meeting in the popular resort grove at Lake Cora, Van Buren County, Mich., Sunday, June 26, 1898. Talent engaged: Mrs. Adah Sheehan-Hanna, M. D., of Cincinnati, and Mrs. Anna L. Robinson of Port Huron, Mich.

Excursion trains run to meeting from Kalamazoo, Grand Rapids, South Haven, Benton Harbor and Chicago.

Texas, Mich. L. S. BURDICK, Pres.

The Young Spiritualists.---Special Features of that Newly-Formed Organization.

As Superintendent of the Young People's Department of the Jubilee, and as President of the newly-formed organization, it becomes my duty to report, for the benefit of those who were not present on that auspicious occasion, what was accomplished at Rochester by the young people, and what plans they have formulated for the future.

There were about twenty-five charter members present, and to them is due, in great measure, the success of the Young People's Department, for they devoted almost their entire time, often laboring far into the night looking over the numerous suggestions that were offered, harmonizing one thought with another, and endeavoring to effect such an organization as would be not only satisfactory to all, but one that would ultimately be beneficial to humanity in general and Spiritualism in particular.

General legislative meetings or conventions will be held annually on the second Tuesday of August at some one of the various camps, place of meeting to be designated at each previous annual meeting. The first will be held at Camp Cassadaga, Lily Dale, N. Y., Aug. 9, next, such conventions to last at least three days. This plan of holding the conventions at various places was adopted as it was considered best not to confine the meetings to any one locality. It is also expected that special mass meetings will be arranged for at all the camps and in various cities.

It is intended, of course, to have the organization become an auxiliary to the National Spiritualists' Association, and to work not only in entire harmony with that association, but it is expected the ultimate effect will prove to be especially beneficial to the parent body. As it appears to be impossible for the two bodies to affiliate at this time, it is intended at the coming National Spiritualists' Convention to have the matter thoroughly considered by committees which it is expected will be appointed by each body, and their action to be ratified by the conventions of the respective organizations.

The constitution of the national body of the Young People's Spiritualist Union (that being the name adopted) was formulated as far as practical at the time, but several important features were necessarily referred to special committees for further investigation.

One of these features was the question of incorporation, the point being raised as to whether it would be possible to incorporate under the laws of the District of Columbia, and to have the annual executive conventions held in various localities. This latter feature was deemed so essential that, if possible, the articles of incorporation must allow of such latitude.

Another feature referred to a committee, consisting of the Board of Trustees, was that of proxy representation. The fact is well understood that those parties living most remote from the place of meeting should be accorded equal representation with others, and the opposition to proxy representation being generally due to the possible abuse of the privilege. This question was referred with the general understanding that such representation was to be provided for, but with such safeguards that abuse would be impossible, and which should grant equal privileges to those residing most distant as to those near the point of meeting.

Individual membership is to be granted until the second annual convention, Aug. 8, 1899, the annual dues of such members to be fifty cents; thereafter all those who desire to join with this movement should do so without delay, and thus have a voice in the meeting to be held at Lily Dale.

Societies desiring to join may do so in conformity with the Constitution of the National Y. S. U., initiation dues being \$2.00, with annual dues of 25 cents for each member thereof, who shall be within the specified ages of 16 to 40 inclusive. Societies now extant, some of whose members are above or below the ages specified may join with the National, such members as are outside the classified ages being simply debarred from any voice in the official affairs of the national and local societies, and that thereafter no persons excepting those within the specified ages should be admitted to membership. All persons reaching the age limit are to be considered as honorary members.

The young people decided unanimously in favor of having an official organ, and a committee of three was appointed to confer with various publishers of spiritual papers, for arrangements having in view the designation of one page of such paper for the exclusive use of this organization. This committee is to report at the next meeting, in August.

Programs for the annual meetings will, as far as possible, be published a month in advance, and every effort made to make such conventions ultimately beneficial not only to this organization, but also to the camps where the meeting is to be held, therefore it will be to the interest of all camp associations to at once correspond with the Secretary of the Union regarding the facilities they have at their disposal and such concessions as they desire to offer in regard to places of holding the meetings, etc., for consideration of the national body.

The question of by-laws, and also the adoption of a model form of constitution, by-laws and plan of work for the local unions will be carefully considered during the August meeting.

Copies of the constitution as at present adopted will be available about the first of July, and copies may be secured upon application to the Secretary or any of the officers.

To our beloved brother, Frank Walker, is due unstinted praise for planning such a department, and in doing so much for its ultimate success, and even if nothing else was accomplished at the Jubilee the organization of the young people far more than repays the entire work and expense of that occasion, and will add to Mr. Walker one more degree of endorsement by all persons having the true principles of Spiritualism at heart. The young people were particularly enthusiastic in the work of their department, and have every reason to believe in its success. They will be frequently heard from hereafter, for it is to be hoped they will continue to work hand in hand, establishing local unions everywhere, each gaining from the experiences of the others, benefiting one another and the Cause by their unselfish efforts for individual and universal advancement.

We request all societies now organized, and all individuals in sympathy with the movement, to join with us at once, and thus assist, with their influence and wisdom, in making the organization a power for strength. Let our universal cry now be "On to Cassadaga!"

I. C. I. EVANS.
1323 B street, S. W., Washington, D. C.

Notice.

The adjourned meeting of the Boston Spiritual Temple will be held at the office of the Treasurer, H. Libbey, 231 Washington street, at 7:30 P. M. All members are requested to be present. E. L. ALLEN, Pres.

J. B. HATCH, JR., Sec'y.

Basket Picnic at Waverley Home

Saturday, June 25, there will be a grand union picnic at the Veterans' Home in Waverley. Societies from Boston and other places will unite in having an outing at that ideal spot. Take the cars at 10 o'clock, A. M., from Union Station via Fitchburg railroad.

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.

Verona Park Camp.

On Sunday, June 5, this beautiful camp ground was opened for the season. Many members of the association and friends gathered at the Park on the previous day, and did a great deal of work in clearing up the grounds, and putting everything in readiness for the summer.

Social meetings were held Saturday and Sunday evenings and Sunday afternoon an eloquent address was delivered by Mrs. Mary P. Smith of Newburgh, Me. The singing of Mrs. J. H. Kane, of Bangor, and Mr. E. F. Pierce, of Charlestown, Mass., was a feature of the occasion.

The association officers have made a new departure this season, as they have decided to hold services at the Park every Sunday afternoon during the summer, whereas in former years the grounds have been occupied only during the camp meeting season in August.

Saturday and Sunday, June 18 and 19, will occur the formal opening of the new summer hotel, which has been built during the past winter. The annual camp-meeting will be held Aug. 5 to 22, with such well known speakers as Harrison D. Barrett, Mrs. Jennie K. D. Coe, A. J. Weaver, Mrs. M. J. Wentworth, and others. In spite of hard times Verona Park is booming, and the management looks forward to one of the most prosperous seasons in its history. ALBERT F. SMITH.
Bangor, June 13, 1898.

Annual Election.

The annual meeting of the Boston Spiritual Temple was held Tuesday evening, June 7, at Berkeley Hall, and was well attended. After the reports of the Secretary, Treasurer and the committees had been read and accepted, several new members were voted in. The last business of the meeting was the election of officers for the season of '98 and '99, and the following were elected as a board of officers:

First Vice-President, H. D. Barrett; Second Vice-President, Mrs. Carrie P. Pratt; Secretary, J. B. Hatch, Jr.; Treasurer, Hebron Libbey; Finance Committee, J. Q. A. Whittemore, Simeon Snow, Mrs. Carrie L. Hatch, Dr. V. A. Elsworth, Col. William D. Crook, Mrs. M. M. Rowe, Mrs. A. S. Hayward, Trustees, Simeon Snow, Hebron Libbey, E. L. Allen. After the election the meeting adjourned to meet at the office of Hebron Libbey, 231 Washington street, Boston, Tuesday evening, June 21, at 7:30.

J. B. HATCH, JR., Sec'y.

Off to London, England.

The delegates to the International Congress of Spiritualists, to be held in London in June, sailed on the steamer Kensington from New York June 8. The party consisted of Mrs. Cora L. V. Richmond, Vice-President of the National Spiritualists' Association, also Mr. Richmond, Dr. J. M. Peebles, Mrs. Jennie B. Hagan-Jackson, and Mrs. M. E. Cadwallader, Vice-President of the First Association of Spiritualists of Philadelphia, the oldest association of Spiritualists in the world. At the late Jubilee at Rochester, it was recommended that the Philadelphia society send Mrs. Cadwallader as a delegate to the International Spiritual Congress to represent this pioneer association, over half a century old. The question was put to vote and unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualist Union, organized at the late Rochester Jubilee, thus representing the oldest as well as the youngest association of Spiritualists in the United States. Mr. J. J. Morse, the delegate from England to the Rochester Jubilee, and who so ably represented the Spiritualists of his country, was the escort of the party of delegates from the United States to London.

CORRESPONDENT.

Movements of Platform Lecturers.

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

Carrie Fuller-Weatherford is serving the First Spiritualist Society of Columbus, O., for June, having been re-elected. Mrs. Weatherford is a trance lecturer, platform test medium, and improves songs, P. M., on "The Song of the Soul." Subjects presented by the audience. Address, during June, 89 W. Goodale street, Columbus, O.

Geo. W. Walrond proposes to continue services every Sunday evening at Gay's Academy, Denver, Col., and also to conduct during the summer a series of open-air spiritual revivals. Address Opera House Block, Denver, Col.

G. C. Beckwith-Ewell can be addressed for dates for '98-'99 for New England, at his summer home, "Rocky Rest," Shelton, Ct. Will be at Oyster Camp during August.

W. J. Colville's lectures in New York are being continued in New Century Hall, 509 Fifth Avenue, Mondays and Wednesdays, 3 and 8:15 P. M. Brooklyn Class at Franklin Avenue, Tuesdays and Thursdays, same hours.

Sunday, June 12, W. J. Colville addressed two large audiences in Alliance Hall, Chapel street, Hartford, Ct., on "Lessons from the Book of Job." On Sunday next, June 18, he will speak in the same place, at 3 P. M., on "The Faith that Maketh Faithful," and at 8 P. M., on "The Song of the Soul Triumphant." W. J. Colville expects to visit the extreme West this summer, and would be pleased to correspond with any friends in Victoria, B. C., who would like to secure his services for a few lectures on very easy terms.

Mrs. Ida P. A. Whitlock is conducting the services of the First Association, Washington, D. C., while Mrs. Cora L. V. Richmond is in Europe. Send all communications for her, care National Office, 600 Pennsylvania Avenue, S. E., Washington.

E. A. Blackden, inspirational speaker, would like to make engagements with societies for platform work the coming season. Address 71 Dover street, Boston, Mass.

E. J. Bowtell is engaged at Freeville, N. Y., Camp. For dates at other camps, and for season '98-'99, he will be addressed 11 Isbell street, Binghamton, N. Y.

Spiritualist Camp-Meetings for 1898.

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

As THE BANNER is always ready and willing to give all the Spiritualist Camp-meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Societies will call attention to it as a medium of circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 15; closes Aug. 23.

Onset Bay, Mass.—July 3 to Sept. 4.

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

Madison, Me.—Sept. 2 to Sept. 11.

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

Port—July 17 to July 31.

Menick, Mich.—July 31 to Aug. 14.

New Era, Oregon—July 2 to 25.

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

Liberal, Mo.—Aug. 20 to Sept. 4.

Lake Cora, Mich.—June 26—annual meeting.

Ashley, O.—Aug. 21 to Sept. 11.

Chesterfield, Ind.—July 24 to Aug. 21.

Bank Lake, Mich.—July 22 to Aug. 14.

Rocky Rest, Shelton, Ct.—July 22 to Aug. 29.

Clinton, N. Y.—July 31 to Aug. 28.

Delphos, Kan.—Aug. 12 Aug. 29.

Camp Progress, Mowerland Park, Upper Swampscott.—Will hold meetings every Sunday from June 5 until Sunday, Sept. 23.

Queen City Camp, Burlington, Vt.—July 24 to Aug. 28.

Etna, Maine, Camp.—Aug. 26 to Sept. 7.

ROOM AT ONSET.

COMFORTABLE furnished room to rent for season. Pleasant. Price low to lady who will attend to same. Board H. E. GIFFORD, Onset, Mass. 2w June 18.

HENRY WILSON, PSYCHOMETER, Sent out on note. \$1 per letter, 60 Pearl street, Melrose Highlands, Mass. 2w June 18.

WANTED—Dec. number St. Nicholas for 1897. BANNER OF LIGHT PUBLISHING CO.

WANTED—By a lady musician, a position as Pianist, or accompanist at some summer resort, for board and moderate compensation. Address E. V. 144 Columbia street, Cambridgeport, Mass. 1w June 18.

North Conway and the White Mountains.

The American Institute of Instruction will hold its next annual meeting in North Conway, New Hampshire, July 5, 6, 7, 8, 9.

It promises to be one of the largest and most enthusiastic meetings the Institute has ever held. The program is one of exceptional interest, embracing topics and naming speakers who are to be helpful and stimulating to school officials and teachers of every grade. Manual and Moral Training, Art and Science Culture, Human Interests in Nature Study, Man's Place in the Universe, Child Study, Child Psychology, Management of the Home, and the Education of the Future. The President of Education in New England, and the President of the American Institute of Instruction, will be present and will discuss the most important topics of the day. The program is one of the most interesting and progressive ever presented, both men and women, from every New England State, are invited to attend.

A SUMMER IN THE MOUNTAINS.

North Conway occupies a first place in the hearts of tourists and sportsmen.

RATES.

Hotels and railroads offer generous reduction in rates. The two-story room excursions, A. Tally-Ho and Crawford, North by rail, at extremely nominal prices, will be greatly appreciated.

For particular information as to program, railroad and hotel rates, etc., send to the Treasurer, Alvin F. Pease, Northampton, Mass., for the sixteen page bulletin already issued.

June 18.

SPECIAL NOTICES.

Dr. F. L. H. WILHELM may be addressed at 231 Alexander street, Rochester, N. Y. Jan. 1.

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

Fred P. Evans, 103 W. 421 street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

DEA J. DAVIS' WILD CUCUMBER PILLS

Had effects from overeating, indigestion, and constipation, and prevented by the use of these pills. Price 25c per box. Five boxes \$1.25. Prepared only by 8. WEBSTER & CO., 63 Warren Ave., Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. June 18.

DRS. PEEBLES & BURROUGHS

Positively Cure

Chronic Diseases.

This is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed a few voluntary testimonials in the columns of this paper, believing that the faithful, truthful statements of our patients would appeal with greater force to sufferers than anything we might say, no matter how stated, nor with what fidelity of word painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in curing chronic diseases has made repeated enlargements of our offices necessary, until to-day we possess the finest and largest offices devoted to the treatment of Chronic Diseases. Our work is now done with a promptness and accuracy which is surprising, considering its nature and the service in our work.

The success of our work is best portrayed by the voluntary statements of our patients. A few follow:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I have a sore throat, and I have been cured by your medicine. I feel that I am cured. Very truly yours, J. F. PIERCE, Camp G. H. Thomas, Chickamauga Park, Ga. May 30, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—Your medicine for my child has been very successful. I gave the medicine to her as directed. She has improved greatly in every respect. I was much surprised to see such a sudden change in her. Our neighbors remark it, and seem surprised at the change, as they have said that she would never recover. In fact I have thought the same for a number of months. Yours truly, Mrs. J. HERBERT GAY, Maynard, Mass.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel that I am cured, and I know that you have done wonders in curing me. I thank you, Doctors, for the cure you have given me. My child has been in all of your efforts! Accept the good wishes of your poor old patient, WILLIAM H. GIER, Clinton, Ill. June 1, 1898.

Many patients are cured without medicines. Our psychic treatments have cured cases where medicines have utterly failed. This feature of our treatment has never been duplicated by others.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel much better. When sitting alone for psychic treatment I feel that I have been turned on by you. Respectfully yours, WILLIAM GRIFFITH, High Park, Cal. June 6, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I have a sore throat, and I have been cured by your medicine. I feel that I am cured. Very truly yours, J. F. PIERCE, Camp G. H. Thomas, Chickamauga Park, Ga. May 30, 1898.

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DRS. Peebles & Burroughs,

BATTLE CREEK, MICHIGAN.

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Eighth Edition, Revised, with Portrait of Author.

Price Reduced from \$2.00 to \$1.25.

Seers of the Ages:

ANCIENT, MEDIEVAL AND MODERN

SPIRITUALISM.

BY J. M. PEEBLES, M.D.

This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Persia, Syria, Persia, Greece, Rome, down to Christ's time, and the present day.

TREATING OF THE MYTHIC JESUS,

" " " " CHURCHAL JESUS,

" " " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essene?

Modern Spiritualism.

The Wave commencing in Rochester, its Present Altitude: Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hewitson, etc., etc.

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 to an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 6, 1898.

Spirit Invocation.

Oh! thou Spirit, live, we do beseech thee this morning to baptize us anew and to give us strength for the work that is to be done, realizing how weak the flesh is and knowing how strong the spirit is. We ask for thy guidance and direction in all things, knowing that with thy all-ruling power, without thy wisdom and knowledge little can be done, for through work we are made strong, through darkness we realize how to appreciate the light.

We thank thee this morning for the many blessings that have been bestowed upon us while struggling in the earth-sphere. We ask thy blessing upon all who are struggling for the elevation of mankind and for peace and good will to all. Guide us this morning while we are preparing to open our séance once more. Assist the loved ones to demonstrate their individuality and prove to the world the truth of immortality. May the seed be sown in light and in truth, and may it spring the hearts of those who are still in darkness, mourning the loss of the loved ones gone before. Oh! let us hope that the messages sent out this morning will touch the heart and quicken the spirit. Guide and direct us all now and forever. Amen.

INDIVIDUAL MESSAGES.

Clara Cooley.

Good morning; I feel very happy in the privilege I have of trying to control this medium to send forth a few words of comfort and consolation to those still in earth-life, for it is true that we do enjoy our spirit-friends around us while in earth-life; but we do not always realize how close they are to us until we are in spirit ourselves. I wish to say to my children and my companion and all my friends and relatives that I was not disappointed when the call came. I felt I should meet the loved ones gone before, and I knew them as we have known each other in years gone by. I was strengthened for a great many years prior to leaving the body, knowing my spirit-friends sustained and helped me, and I wish others to know that they can be assisted and sustained the same way. Oh! so many times I have stood by them and have thrown my influence about (for I feel strengthened since I left the body, and there are so many things I would like to do, for I am more useful in the spirit than in the physical body), but while they know I am not gone, yet I can't make myself as tangible as I would wish to, and I wish to say to my daughters and my sons, (I have two daughters and four boys and many friends and relatives) that, as I used to tell them while in the flesh, Spiritualism to me was beautiful to live by; it brought many consolations that other religions did not. It brings a great deal of comfort to those who get a glimpse of the spirit-world before they pass on, but it is more beautiful to die by, and knowing we are giving up that which was worn out and of no more use, and that we shall be clothed with the immortal body, we are strengthened and invigorated. We can mingle and intermingle with each other in thought, and so it is pleasant to feel we are out of the environments of the physical form; yet I realize that a mother's love is not idle, even in her own happiness, for there are so many things that the mortal needs assistance in, and especially the companion left to struggle alone, and those who have not the strength physically to stand all the environments and changes of life. It is then I feel that the spirit is needed, and it is then I wish them to know that I try to assist them all I can.

I must not worry the medium this morning, but our friends have been looking for something through your valuable columns for some time, and so just say this morning that Clara Cooley was here, and wished to be remembered to all her friends in the West, especially in Camden, Mich. My husband's name was Thomas. My home was Camden, Mich.

George Bagley.

Well, I too would like to be identified this morning as being present at your circle, and would like to say that it is not the first time I have been present, for I have enjoyed it very much before with the mortals at the various meetings. It is a great privilege to be heard when we cannot be seen; we have so many friends on the spirit side that the mortal may some times think they are forgotten, but I do not think so—not forgotten as often as the mortal is apt to forget them after the spirit has gone. Now I was somewhat familiar with this philosophy before I passed out of the body, and I feel as if I was not mistaken in my investigation. I wish those in the home to know that I left away up in Lincoln, Vt., that they laid the body aside, but the spirit is still active and is very much interested in the welfare of those still in the earth sphere. I watch my companion so many times, and hear her say as she picks up your paper, or sees the various communications, "Why can't father come? why can't mother, or some of the loved ones who are gone, come?" So many times messages are printed in your paper that go so far away, and it seems strange that the people who lived near by don't come. The reason is that there are so many seeking the avenue to demonstrate, that we have to take our turns. But I have not come in for a sermon this morning; I have come to inform them that I have

found the loved ones on the spirit side, and we are all happy together, and are all assisting those in the mortal, and are anxious for them to know that we are waiting for them, that when the earth-work is done we each one will be welcomed on the spirit side. I have a great many with me this morning that I would like to mention, but they have informed me that I must not hold the medium too long on account of physical conditions, so will say I have met the loved ones who had just gone before, and the dear little children who were so sweet to our heart and our home. I have met many of the old neighbors, but have not time to mention all. Say to the dear ones at home: Father is still with you; we are still striving to help you, and give you strength and consolation to complete your work. Say to the children, "Papa is not gone, neither has he left you." There are many things I would like to say concerning the personal things of home, but I don't think it is necessary, and will just say that George Bagley is here, and at some future time I will go deeper into details in connection with personal conditions. My home was in Lincoln, Vt. To make this message more distinct you might say that Minnie and Parker are here.

Lucy L. Wolcott.

Good-morning. How good it is to return to earth-life after one has been absent for some time, and realize how beautiful life is, because I do not think that while we are inhabitants of the earth-plane we appreciate the glories and beauties that surround us, especially if we have suffered a good deal in the body, as I did. I had a cancer, and I went through a great deal more than tongue can tell; I used to say that no one but God and the angels knew of the suffering I went through; but the good angels assisted me, and God never forsook me, for in my weakest and most trying moments I always found strength through spirit-power. Now I wish to come back to the dear ones of earth-life, and say to them that all is well, that I now feel so happy and realize also that the dear ones who had gone before had waited and watched for me for some time. I wish to come more closely in connection with my son and daughter, who are left alone to struggle with the environments of life. I see, although only a short period has elapsed since I passed out of the body, there have been changes—some that have been of benefit, and others that have not been so profitable. I would say, all is well; don't worry, times will change, business will revive, and all things will work out for your good. Trust in the spirit-forces, and they will lead you out all right. I wish to say that I met many of the old ones on the spirit-side, and that I was not disappointed when I got there, for I found many things I expected to, and I wish to say I am satisfied with what has been done in the earth-life; but say to those whom I love that, while I cannot make a long speech, for I never was a very great talker, I can express myself partly, and I wish to be more useful than anything else. Just say that Lucy L. Wolcott is here, and my home you will find in Corry, Penn., where I was well known, and was known as a Spiritualist and as one who was not afraid to acknowledge my belief in Spiritualism. My daughter is somewhat mediumistic, and I wish her to unfold her natural abilities and use them to her own advantage, if not to the advantage of others.

Mary Matthew Beard.

I am a stranger among you, and a stranger to your philosophy, and hardly know how to word my thoughts so as to be understood by those who are in mortal life. I have no one who believes the spirit returns after death, for they have not been expecting it. They rejoice at the idea that I died with my faith in Christ, being an active member of the Methodist church for a great many years, seeking my salvation through faith, and led to believe that at death we should rise in the likeness of "Him," and be received into heaven, the great home of the just, where just and unjust are separated. But when I was separated from the body I got my reward for the deeds done in the body, and instead of finding an ideal place, pictured as the "great white throne," and meeting Christ, our Savior, I awoke in the arms of my mother. I awoke in the arms of love, the symbol of Christ; for when we know that Christ is in the man, not the image but the symbol of love, purity and honesty, then we know what heaven is. We know without work there is nothing. Now I find that the love that still predominates in my soul has been anxiously reaching out to my loved ones left still in earth life, struggling with all dictations and environments of life. I should like to send this message out like the message of love on the wings of a white dove, for in spirit I have learned that all religion, all science, all things that have come to earth-life for the elevation and benefit of man or the human family: God is in them. I wish to meet with my own family, the loved ones I left in my home, and all those who will remember me, for truly I did not die. I lived according to the best understanding that I could get, and I wish to say to my husband and children, death does not rob us of our loved ones, but often brings us closer and closer to each other. Now, I hardly know how this message will be received, but I feel that it will go to the ones I want it to, and I wish to say to them: Seek more diligently, seek to know the scriptures and know thereof. Seek to understand them more thoroughly, and not merely read them over and apply them as they come and go, for there are more things in earth yet to be found out than man ever dreamt of. I am not used to controlling mediums, and I wish to say that I am not as plain as I should have been if I had been holding my own organism, but say I have done the best I could.

Now I left behind a husband and four children, and many friends and relatives, who will be interested to hear from me, even if it is only curiosity. Put my name down as Mary Matthew Beard. My husband's name was Charles E. Beard. My home was in the West, in Topeka, Kan., and I shall be remembered also in Union, O., and in many other places.

Alma J. Smith.

Well, as one goes out another comes in. That seems to be the way of the world; there never seems to be a vacancy that some one cannot fill. I am glad to be able to be here this morning. I am glad to have the privilege of voicing a few words through the BANNER OF LIGHT, for it was my bible for a good many years. I know there are many things the friends have wondered about since I passed away, especially why I have not made myself known before. I have manifested in other ways, if I have not through THE BANNER; but

I would like to say to the old workers and friends, as years roll on, and time passes, it seems that Spiritualism is growing in many ways, but I am afraid, as I look to the spiritual side, that the Spiritualists are getting a little bit into the old rut of orthodoxy. I am not finding fault, nor am I suggesting anything that is going to be detrimental to any one, for I think every one has a right to act according to his own dictation, but it looks to me that the Spiritualists are organizing into societies, and are trying to get ordained ministers by the year, and bringing everything into a sort of orthodox style. It looks to me as if they are not as liberal as they used to be; where they once flew like the bird in the air, where the spirits could communicate one with the other without any creed or any by-laws to interfere with us. Now I do think that I like the idea of organizing, and being identified as a religious body. I don't see what good they can get by coming only in little crowds, and drawing a circle around them just the same as the orthodox always did, draw a circle around them, and use the word "church."

I wish to speak to my old friend Lyman C. Howe, that I used to have so many glorious times with, and we used to have such good manifestations when the spirit could work free from any binding conditions. It seemed then like heaven, and I want to say to my old friends in earth-life, my Spiritualism is to-day as it used to be in earth-life. I enjoy the sweet communion of the silent hour, and not a great display. I do hope that those interested in the welfare of humanity will understand me, for it makes no difference how you do it so long as you help people.

Now say to those in Painesville, O., that I am still in the missionary work, trying to assist others, and bring light, and comfort, and consolation to those suffering either mentally or physically, for I know myself what it is to suffer. My physical body was pretty well worn out before I passed on to spirit-life, and I want my two sons and daughter also to know that mother has not left them, neither have I gone far away, and I wish to say to my companion, and oh! so many, if I could only talk to you to-day as I could in the physical form, there are many things I would say that I cannot say while controlling someone else's organism, but I got the privilege this morning of coming in, and it seemed like dropping a seed on good ground; time will bring forth a great harvest, for some one will see this message that will remember me, and know that I am still interested in the welfare of humanity.

My name is Alma J. Smith, and my home was in Painesville, O. My husband's name is a strange one, but I know how skeptical the earth-ones will give it, and it is Ashbell G. Smith. I think that will do this morning. Thanking you very kindly for this privilege, I will now bid you adieu.

George Monroe Shaw.

I would like to try to reach some of my friends in earth life, for truly it is a blessing that few realize how to appreciate, the sweet communion between spirit and mortal, but it is hard sometimes to communicate one with the other, because of unbelief, as it is a great stumbling-block to all progressive life. I did not seek opportunities while in earth-life to commune with personal friends, but sought to do so with the "Father, Son and Holy Ghost." I sought to worship in spirit and in truth, but I found that while the teachings are beautiful, and while there are many beautiful things that the eye is blind to, and we cannot comprehend while in the body, we find when we get to spirit-life there are opportunities that have passed that we did not take advantage of, for I feel that we all live too much by faith, and not by knowledge. I was interested more in the church and the welfare of orthodoxy while in earth-life, and I find also I like the Golden Rule of life, for I like to do unto others as I should like them to do unto me, but I cannot stop to go over too much this morning. I thank God that I can return to the loved ones in earth-life, send consolation to them, and wake up an interest in them that will brighten their spirit, and make them more prepared for the world beyond. I would like to reach my wife, Jennie, and say to her that truly the ways of life are hard, but when we trust the spirit, and are led by the spirit, we will find wisdom, knowledge and consolation. You might say, friend, that Jennie was what the earth ones would call my second wife. I have Sarah, the first one, with me, and I have two darling children, and also three in earth-life. I wish them to know we have all met, and we shall meet them when they come, and know them as they are, for in heaven there is no marriage, but all are children of God. This is a new experience for me, and I hope you will bear with me in any mistakes I might make, for I have been anxious to prove to my friends, and to the world at large, that there is no death, that there is a continuation, and that our heaven is the condition brought on; mental conditions and happiness we draw by doing for and assisting others. Our heaven is a condition, and not a location. Now I will not send out many more thoughts this morning, but hope they will receive this in the spirit of inquiry, for if they seek they shall find, if they knock it will be opened unto them. My name is George Monroe Shaw, and my home was away out in Wabasha County, Minn.

Messages to be Published.

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 21.—Ellen Bradley; William H. Harrison; William Macdonald; William P. Sampson; William P. Nichols; Liz-zie Wolcott.

June 3.—Arnold Shonjo; Hattie J. Ring; Melvin H. Hall; Nathaniel N. Wright; Mary Hutchinson; Julia A. Gould.

June 10.—Mary B. Whitwell; Almon Stoddard; Lydia Mason; Nellie Root; Priscilla P. N. Milligan; Etta D. Sage.

A Letter from Abby A. Judson.

NUMBER TWENTY TWO.

To the Editor of the Banner of Light:
"But the greatest of these is love." On this statement, credited to Paul of Tarsus, Mr. Drummond has written his book, entitled "The Greatest Thing in the World."
In the Persian system of mythology, though Ahirman, the evil principle, is as powerful as Ormazdes, the good, yet the latter will triumph in the long run, because he can foresee the results of his own acts, which the bad one cannot do.
So, though envy and hate seem in certain crises of human action to be as powerful as love, yet love wins in the end, because those who love have a broader intelligence. Envy sees one side, his own; love sees both sides, and he also sees the eventual triumph of good over ill.

Hate sometimes conquers by brute force, but its conquest is not permanent. The cruelly-treated horse whose mouth is lacerated by improper gear, because his driver is a brute, is conquered for the moment; but the financial loss caused by brutality retallates in his favor after the ill-treatment of his owner has wreaked its passion.

But the wise owner, who holds the confidence of his animals by being always kind as well as firm, has docile and useful creatures. Persons sometimes say wonderingly, "I wish my dog would mind me as yours does you. When I call him, he goes the other way." Well, I should think he would. Animals, children and grown-up persons, too.

"Will follow at your call
If you are always kind."

And kindness includes not only food and shelter; it includes kind words that express real love in the heart. But sometimes persons are unkind to us, though we treat them well. In that case, they are followers of Ahirman, and are so mentally blind that they do not see the results of their actions. They will be in hot water by-and-by; and, if we really have the spirit of love, we shall be sorry for them, and not be glad.

Some persons believe in love; but their love is all for themselves, for their family, for their town, their State, their nation. That is not love. It is a more or less diffused selfishness. Love is a bubbling spring that comes spontaneously from the inner being and is measured, not by the worthiness or the market value of its object, but by its own strength. This kind of love makes its possessor divine. Progressive, incarnate spirits have this love. Quoting from "Inspiration's Voice":

"We know so well, we know so well,
Their love holds endlessly,
In spirit-life so free."

How sad they feel when they see us wanting in love, for they see the effect on our inner nature more clearly than we. Ah! how easy it is for selfishness to creep in! A mother sees a neighbor's child puny and pale. She calls attention to the plump rosin of her own darling's cheeks. A person writes a successful book, and another, who cares for the furtherance of the same cause, feels ill-tempered because he did not write it himself. If he is a Spiritualist, perhaps he says that the spirits have told him that he is going to write one. A modest speaker tries to deliver a useful lecture. Persons say to him afterwards, "I was quite interested, but of course there was not a thing in it that I did not know before."

Even great religious establishments sometimes show this narrow selfishness caused by the want of love. Some one prepares a work designed for the same use as one of their own productions. Though their own is not capable of doing such good as the new one, they decri it, and do everything possible to hinder its progress. They thus show a love for self rather than love for human advancement, which all the works were designed to promote.

But we Spiritualists, who walk in heaven's light, under angelic guidance, who see what the blind world cannot see, must know well that love and love alone will prevail in the long run, and that those who walk contrary to its impulses are causing a warp in their spiritual growth that will give them pain and shame when they enter the dazzling day of the spirit-land. Here we can partially hide the wrong we feel, but not so there.

Oh! for a broader outlook! Oh! for more of the spirit that will lead us to see another working for the cause we all hold dear, in his own way, without putting stumbling-blocks in his path because it is not our way, or because we fear that some persons may like his work better than our own! What! profess Spiritualism, and yet demand that all shall have to precisely the same line, like a row of spoils out by the same machine! Live, and let live. Or rather, let others live and work, and then we can work more effectively, and live more angelically.

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 Mrs. S. A. H. Bates, Walsfield, Vt.) How does it affect the spirit, when earth-life is cut off instantly?

Ans.—Here is one of those oft-recurring questions which cannot possibly be fairly or truthfully answered in an off-hand manner, because the spirit-life being what it is, it is not possible that the mere mode of exit from the material bourne can greatly influence it. When we come to realize that our every secret thought and most private affection reaches out into the unseen realm, and acts as a magnet to unite us in some way to some extent therewith, it becomes obvious that we are all living at this moment in those psychical relations in which we shall find ourselves if we instantly drop the frames of flesh which screen but do not alter the condition of the individual entity. Many forceful illustrations which are extremely simple may easily be brought forward to throw light on this needlessly perplexing problem.

Were anyone of us to be suddenly transported to a country where we had not formerly dwelt, our at-homeness or sense of strangeness there would depend altogether upon how much there might be in common between us

and the inhabitants and institutions of the place into which we were thus suddenly introduced. The amount of time occupied in the journey thither would have little to do with our feelings on finding ourselves in the midst of new surroundings. Again, suppose yourself suddenly rendered insensible by a blow, and during your period of unconsciousness you are carried to a home or hospital, and soon wake to find yourself there, not knowing who or what took you there, your sensations will be pleasant or painful, according to the geniality or uncongeniality of your environment.

It is a solemn, and also a most comforting certainty, that we all gravitate to our very own places; therefore, as we can only go where we are most strongly attracted, no sudden dropping or rending of the material flesh could render us unhappy or in unpleasant company unless our own errors had forged links which had bound us to dark, contentious societies in the spirit-realm.

There should be no fear whatever of sudden death, and sometimes the most sudden transitions are the most beautiful of all. If you are intensely devoted to material idols and your heart is so set on physical objects that you can find no pleasure away from them, sudden removal from your treasures would necessarily cause a wrench in the region of your affections. But even though at first you were in darkness, and felt lonely, bewildered and bereft, if you had cultivated within you any amount of love for others, and been the means of helping others in any true sense, you would soon awaken to the blissful realization that you were by no means alone in spirit, for those whom you had helped would in your time of need come forward as your assistants. Do not look on the spirit-world unnaturally. It is only the inner side of life, and to the exact extent that we have cultivated a love of abiding verities we can live happily and usefully apart from fleshly tabernacles. Make spiritual growth everything, and mode of departure from the flesh nothing, and you are a sound reasoner.

Idleness Makes Convicts Insane.

Quite recently we published a statement that at the end of the present year most of the industrial pursuits in the house of correction and jails in this State would be abolished, and the prisoners kept almost in idleness. As was predicted, this is going to be most disastrous to the criminals, as idleness would be likely to lead to insanity in many instances.

This has already been proven in the King's County Penitentiary in New York, where seven of the prisoners have gone insane, and their unfortunate condition is due to lack of employment within its walls.

A commission has been appointed to inquire into the matter, and they report that out of the seven hundred prisoners confined in the penitentiary only three hundred have anything approximating to regular employment, and the physicians who have examined the insane prisoners do not hesitate to say that idleness is the cause of the mental condition of the men.

Here, then, is something to consider. If employment cannot be given prisoners, they should be allowed to engage in some active games, which would employ their minds, and thus keep them from going insane. In less than six months the question is coming right home to Essex county.—Exchange.

Passed to Spirit-Life.

From Lakewood, N. J., Mrs. HARRIET A. W., widow of Dr. Ephraim Marston, formerly of Boston.

For thirty years Mrs. Marston was a subscriber to the BANNER OF LIGHT. In her transition Spiritualism has lost from its early ranks one of its brightest, truest and most fearless supporters. All there is of Spiritualism in Lakewood to-day she has pioneered and fought for. She was a brainy, fiery woman, reasoning from observed facts and knowledge until she had the truth, and then she devoted only when upon solid facts and knowledge.

The funeral services were held at the residence of her nephew, F. M. Marston, on Sunday by Rev. E. Bunker. Words of consolation were spoken by Rev. E. Bunker. The rooms were filled with loving friends, and beautiful flowers were everywhere giving testimony of love.

Minnie M. Soule.

From his home in Merrimack, Mass., June 1, WILLIAM Jones, aged 68 years.

A son and daughter preceded him to spirit-life. He leaves a widow and two grandchildren. His wife has been a medium for many years, and they have had the blessed truth of Spiritualism brings to a level since the transition of their daughter. He was of a kind and loving nature, and his genial disposition won him many friends; indeed, he had not an enemy in the world. He was a member of the Grand Army, and before he knew of our Philosophy, was a member of the church. Many beautiful floral offerings were brought. Two ladies tendered their services of song. Many friends from the church were there, who for the first time heard our exposition of death and the hereafter, and the brightness that it brings to all who can understand the loving wisdom attendant upon its ministrations.

The services were conducted by the Rev. Mr. Todd, assisted by the writer, closed with the invocation of the Grand Army at the grave.

AMANDA A. CATE.

From 49 Warren street, Providence, R. I., May 21, Mrs. CLARA J. EATON, wife of Horace Eaton, aged 63 years.

Mrs. Eaton was formerly a Methodist, and had been a believer in the Spiritual Philosophy only one year. During that time it had proven a source of much comfort and joy to her, as a dear husband had been taken into the spirit-world. She was a kind-hearted and sympathetic woman, and was beloved by a large circle of friends. The funeral, which occurred at her late home, was largely attended by relatives and friends, most of whom were church members. A quartet rendered most touching several spiritual selections. A solo was most beautifully rendered by Mrs. Lapham. It was always good to hear the sweet voices of Prof. and Mrs. Spinning, who, together with Mrs. Lapham, were members of the quartet. The services were conducted by the writer, after which the Daughters of America read the burial service of their Order. Mrs. Eaton and family have the sympathy of a large circle of friends in their hour of bereavement. They have the knowledge of immortality to sustain and comfort them.

From his home, 378 Worthington street, Springfield, Mass., May 22, Mr. CLAS. M. LEONARD, aged 61 years.

For many years Mr. Leonard was a prominent business man of Springfield, during which time, by close attention to business, he gained a competency. The later years of his life he was busy looking after his property. He became interested in Spiritualism when he was in his infancy, and from that day until his demise he was an active worker among the Spiritualists, always ready to contribute liberally for the support of the Cause. He was in the past President of a Spiritualist Society. He took a great interest in the reform movements of the day, and for many years was an active worker in the Prohibition party. He was a thoroughly conscientious, reliable and energetic man, who was beloved by those who knew him best. He leaves a wife, Mrs. Mary A. Leonard, who for many years has been prominently associated with the Spiritual Philosophy. She is sustained, cheered and comforted by the knowledge of immortality, which no other religion can give. One brother also remains. Four children, two boys and two girls, gave him a joyous welcome into spirit-life.

The funeral services were conducted by the writer, gave him a joyous welcome into spirit-life.

42 Alcarado Avenue, Worcester, Mass.

From her home in Bradford, Me., May 19, Mrs. HANNAH SEVERENCE, wife of Dr. Russell Severence, who passed out some years ago.

Mrs. Severence's life was a pattern of goodness. She was a staunch Spiritualist, and rejoiced in the ministry of the angels and the truth of immortality.

There were many floral offerings at her funeral, at which, by special request of the deceased, Mrs. M. J. Wentworth presided.

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

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

Banner of Light.

BOSTON SATURDAY, JUNE 18, 1898.

MEETINGS IN BOSTON.

Spiritual Fraternity.—At First Spiritual Temple, 444 Tremont street, Sunday at 10 and 7 1/2 P. M. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Appleton Hall, 94 Appleton Street.—Faint Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Bole, Pastor, will hold services every Sunday at 10 and 7 1/2 P. M.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 34 Tremont street, at 7 1/2 P. M. All are invited. Even Cobb, President; Mrs. J. S. Boper, Clerk, 61 Huron Avenue, North Cambridge.

Eagle Hall, 610 Washington Street.—Meetings at 11 1/2 and 7 1/2 P. M. Dr. H. H. Amery, Conductor.

Marble Hall, 514 Tremont Street.—(near Eliot Street).—Meetings Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M., also Wednesdays at 7 1/2 P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—104 A. M., 2 1/2 and 7 1/2 P. M., Tuesday and Thursday afternoons at 2 1/2 P. M. N. P. Smith, Conductor.

Myrtle Hall, 820 Washington Street.—Sunday, 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesday at 7 P. M.; Friday, 3 P. M. Mrs. G. L. Gulliland, Conductor.

Commercial Hall, 694 Washington Street.—Meetings Tuesday and Thursday, at 3 P. M. Sundays at 11 1/2 and 7 1/2 P. M. Mrs. M. A. Wilkinson, President.

Hollis Hall, 780 Washington Street.—Meetings every Sunday morning, afternoon and evening. Even Cobb, Chairman.

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

W. K. D. Council.—Pastor, Office every Friday P. M. at 7 1/2 P. M. in her room, BANNER OF LIGHT Building, 84 Bowdoin street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. F. G. Guitierrez, President. Services Sunday at 10 1/2 A. M., 2 1/2 and 7 P. M., and Wednesdays at 7 1/2 P. M.

Boston Psychic Conference.—every Sunday at 2 1/2 P. M., at 614 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

Bible Spiritualists' Meeting, Marble Hall, 514 Tremont street.—Conducted by Mrs. L. J. Akerman, Leader. Sunday at 10 1/2 A. M., evening at 7 1/2 P. M.

The Band of Harmony.—conducts public meetings at Valley Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7 1/2 P. M.

The Home Room, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, 7 1/2 P. M. Conference Meetings at 7 1/2 P. M. BANNER OF LIGHT for sale.

Brighton.—The Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 21 Foster street. D. H. Hall, President.

COMMERCIAL HALL.—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, June 12, we opened the meeting with song service led by Mrs. Nellie Carleton; Mr. De Bos followed in prayer; circle conducted by Mrs. Wilkinson, assisted by Drs. Hall and Krassinski; a poem by Mr. Webster; remarks, Messrs. De Bos, Cowan, Webster, Newhall. Every Sunday morning Dr. Webster reads freely. Afternoon and evening sessions began with the usual religious exercises. Mediums who took part: Mr. Cowan, Mrs. Nutter and Mrs. Wilkinson; song, Jubilee Singers. We had with us during the week Mrs. Kenyon and Mrs. L. J. Akerman.

BANNER OF LIGHT for sale Thursdays and Sundays.

ODD LADIES HALL, 436 TREMONT STREET.—Mrs. L. J. Akerman, President, writes: Our Bible Spiritualist Meetings on June 12, morning and evening, were well attended, and some very good tests were given. Those taking part during the day were: Mesdames Carbee, Akerman (Serita) and Kitzel, and Messrs. D. S. Clark, H. B. Hersey, Arnaud and Brooks, and a medium from San Francisco. Mediums are welcome.

BANNER OF LIGHT for sale.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS.—A correspondent writes:—had its first outing of this season June 9, at Chestnut Hill Reservoir, the party meeting at Central square, Cambridge, at 10 o'clock. The weather was of the finest, and the scenery beautiful. Twenty-five members of the society were present, and partook of luncheon from well-filled baskets provided by the ladies. The next outing will be held June 22, at Norumbega Park. Take Newton Boulevard cars, and change for park. Members can bring friends and mediums.

THE BOSTON PSYCHIC CONFERENCE.—L. L. Whitlock, President.—A correspondent writes: "The subject last Sunday was 'Reincarnation.' The opening address was made by Mr. James F. Morton, Jr., A. M. As a theory of physical development it was very interesting, but failed in scientific proofs of the previous existence of the ego. Mrs. Dr. F. J. Miller, Dr. Latham, Dr. Wines and others spoke on the subject. It was thought by some that the spirit body was a magnetic body, which must exist from conception. It was not intelligent, but used by intelligence, and that it was through this agency that the ego could manifest, whether in this or a future existence.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday, June 12, meeting opened at 7:35 P. M., with usual service of song, led by F. W. Peak, as organist, assisted by Kimblich, cornetist. Invocation by Conductor, Mrs. E. J. Peak, following with a few remarks under control. Messrs. Cowan and D. S. Clark occupied most of the evening giving tests. Mrs. Peak closed with a few psychometric readings. Mrs. Nutter and Mr. Cowan were with us last Wednesday. Mrs. Peak is much better in health, and we trust she will be at her post again, as usual. Mediums welcome.

BRIGHTON.—D. H. Hall, President, writes: Wednesday and Sunday evening meetings well attended. We have had with us three mediums besides Mrs. U. H. Tracy and Mr. D. S. Clark. Physical manifestations Wednesday evenings during the present series of meetings also readings and tests.

MEETINGS IN MASSACHUSETTS.

UPPER SWAMPSCOTT, MOVERLAND PARK, CAMP PROGRESS.—N. B. P. writes: Sunday, June 12, was a very hot day, but it was cool and comfortable in the auditorium. About twelve hundred people were present at our meetings, all seeming happy and well pleased with the manifestations of spiritual power, proving that there is an awakening interest in our grand and glorious Cause.

The morning meeting consisted of a fine praise service, led by Mr. Chas. A. Abbott of Boston.

2 P. M. the afternoon service commenced with singing by the quartet, "Sweet Peace the Gift of God's Love," and "The Dearest Friend," invocation and address, Mrs. H. A. Baker, of Danvers, subject, "Spiritual Unidentified," song, Mrs. Merrill, of Lynn, "There is no Night There," remarks, Mr. J. M. Kelly, of Lynn, singing by the quartet, "Only a Thin Veil Between Us," Mrs. Knowles, of Boston, tests, singing, "America," by the audience; quartet and Miss Bailey sang "The Fisherman's Child"; remarks and tests, Annie E.

Quinnburgh, of Boston; song. "Looking like Way," quartet.

4 P. M. last meeting commenced. Remarks, Mrs. Albert Lewis, of Lynn. Dr. S. M. Forbush, of Lynn; song, "Rest, Sweet Rest," quartet; tests, Mrs. Knowles, of Boston. The meeting closed with singing "Nearer, My God to Thee."

We extend an invitation to all mediums to be present each Sunday, and assist in carrying on our meetings. Come, come, come, and do what you can to make our meetings a success spiritually as well as financially this season.

Electric cars pass the grove every fifteen minutes from Lynn and Salem.

BANNER OF LIGHT for sale, and subscription taken; annually, \$2.00; semi annually, \$1.00; quarterly, 50 cents.

BROCKTON.—Emma Bomer, Sec'y, writes: Sunday, June 12, Children's Progressive Lyceum met as usual in U. V. H. Hall. Session opened with singing and invocation; lesson from the lesson card was used. After the grand march there were recitations by Florance Cooley and Etta May Shean. Miss Susie R. Bicknell, reading, "Pauline Nutting," subject, "Harmony" was discussed by leaders and children's remarks, Mesdames M. Louise French, Mary F. Merrill, Ryder, Mr. J. A. Davidson, and visitors from Taunton. Winona, the bright little guide of Mrs. Nutting, gave us some beautiful thoughts, which were very pleasing to the children. Subject for next Sunday, "Justice and Cooperation."

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 2, and evening at 8 o'clock; Lyceum at 7 o'clock; social meetings every Thursday at 8 o'clock; supper at 8 1/2, at the hall, Washburn Academy, 423 Nassau Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurl, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seals free. All welcome. Herbert L. Whitney, Chairman; Mrs. John C. Wyman, Secretary.

Fraternity Spiritual Society meets every Sunday 3 P. M., at 101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Gardens, Bedford Avenue and Madison street, every Sunday at 3 P. M. Mrs. L. J. Welles, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritualists meets every Sunday, at 3 P. M., at Evolutionists' ones, 189 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Religious-Philosophical Conference will be held at 60 Franklin Avenue, on Friday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue. Mrs. R. P. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.—Fraternity of Divine Communion.—Jerome H. Fort, Sec'y, writes: The members and friends enjoyed a rare treat on Sunday evening, June 12, in a special musical service. Nearly the whole evening was given up to vocal selections by the justly celebrated Brooklyn Chorus of twenty-five voices. The service opened with the chorus, "Sun Shall Be no More Thy Light," after which was read the Nineteenth Psalm, followed by invocation by our President, Mrs. L. J. Welles. After the rendering of "Charity" by the female members of the Brooklyn Chorus, Mr. E. Adolf Whitelaw gave one of his violin solos. Mr. Ira Moore Courlis, our psychic, then read two short poems, after which we were again favored by the Brooklyn members in the three part female chorus, "I Waited for the Lord." Mr. Whitelaw again gave us a solo, and was followed by solo and chorus, "No Shadow Yonder."

Mr. Courlis, after a short address, gave some most convincing and helpful tests, and the meeting closed with solo and chorus, "Indomitable," from Rossini's "Stabat Mater," and the benediction by our President.

We intend holding services throughout the summer.

Reception to J. J. Morse.

Owing to the short notice received of Mr. Morse's intended visit, and to the fact that nearly all local meetings had closed for the season, it was impossible to get word to the Spiritualists of Boston and vicinity regarding this event. But those who were present at the First Spiritual Temple (thrown open through the kind hospitality of Mr. M. S. Ayer) Tuesday evening, June 7, felt that they had participated in a real feast.

It was expected that Dr. J. M. Peebles, Mrs. Cora L. V. Richmond, Mrs. J. B. H. Jackson, and Mrs. M. E. Cadwallader, who sailed for Europe Wednesday with Mr. Morse, would be present, but an accident happened to the steamer *Cestrian*, and they were obliged to sail from New York in the *Kensington* instead of from Boston.

Harrison D. Barrett, in the name of the BANNER OF LIGHT, acted as Master of Ceremonies at the reception, the Ladies' Schubert Quartet, and Prof. J. Jay Watson and daughter made the occasion memorable because of the music alone.

Mr. Barrett made the guests welcome in the following words: "In behalf of the BANNER OF LIGHT and the friends of the Cause, I bid you welcome to this informal gathering in honor of our distinguished friend and brother from over the sea. Having recently spent eight days with him at the great International Jubilee in Rochester, it seemed fitting that we should assemble in Boston to make our friend the bearer of a word of greeting to the other English friends across the way. Consequently we have hurriedly asked you to come together to see if we cannot find a little something in thought that we can lay upon the altar of our Spiritualism, upon the altar of humanity, to show that we recognize no national lines, no State or country lines, but one people, one country, one destiny, one immortality, one purpose—the elevation of humanity."

Dr. T. A. Bland was the first one called upon for a few words. "I fully respond," he said, "to the sentiment that has been uttered, the sentiment of brotherhood that does and should exist between the nation across the sea and the nation that was born of it. It is true that more than a century ago a little unpleasantness arose between the two nations when the child thought it was large enough old enough and wise enough to take its destiny into its own hands, and our parent across the sea thought she still wanted to have something to say to it. How it should be governed; but the daughter of England has shown to the world that she was capable of taking care of herself, and our English paternal government has long recognized us as a great nation, and has been proud of the daughter of Great Britain. Really we are one people from the fact that we speak the same language, have the same origin, are Anglo-Saxons, belong partly to that conquering race—not only conquering by the sword, as in the past, but conquering by the pen, which is mightier than the sword. I am glad to welcome our English brother. I have learned to appreciate his spirit, to honor his purpose and his noble talents so grandly exercised in the cause of humanity."

Dr. Dean Clarke referred to the splendid work Mr. Morse did in California some years ago, and read the following poem, which he had prepared for the occasion, because, he said, he could not easily condense what he had to say, and poetical license would allow him to say much that he could not otherwise:

Mr. President:

We gladly answer your request
To meet and greet our honored guest,
Who came across from over the sea
To join our Golden Jubilee.

'Tis fitting that we greet him here
With hearty welcome and good cheer!
For he is one whom all respect,
And deem an honor to our sect.

We greet him as a friend of ours,
For he has been there twice before,
And traveled widely in our land
Obeying heaven's high command.

The many friends that he made then,
By able use of tongue and pen,
Remember now the fame he won
By duties well and nobly done.

While here he labored long and well,
"Oid tidings of great joy" to tell,
And hundreds were made far more wise
By truth he gave them from the skies.

We've watched his course on Allion's shore,
By scanning well the letters o'er,
Which he ascribe was moved to write
And publish in our BANNER OF LIGHT.

Though prophets in the days of old
Were seldom honored, we are told,
By "knafool" in their native land—
In England now they call them "Grand."

So now it gives us joy to say
Our Brother Prophet, in his day,
The seed of truth so well has sown,
His honored most where best he's known!

But even he, with gifts so great,
Oft finds his path not smooth nor straight,
For foes beset him on his way
Who gladly would his mission stay.

So 'en in our enlightened time,
The teachers of new truth sublime,
A martyr's faith and courage need,
To fight Truth's battle and succeed.

That courage has our alien friend,
Who fights that battle to the end;
And well may he the laurels wear
Which he has won both here and there.

So well he fills his place and station,
He'll need no second inauguration,
That ally fail—he doth deny it—
He is no fool, and never will try it!

We wish him God-speed on his way,
With strength to bear it—come what may;
We know good angels are his guard,
And they will bring him great reward.

The Chairman presented the next speaker in the following words: "I am going to introduce to you one who has just escaped into the light of a new dispensation, Rev. T. E. Allen."

Mr. Allen said in part: "It certainly is incumbent upon the people, the rank and file of any movement, to appreciate those who stand before them as leaders; they ought to do it. When Bro. Morse goes back to England to attend the Congress in London, in the latter part of this month, I want him to carry some words of congratulation from the Spiritualists of Boston and from one country parson, and I do not want him to forget that parson, because he is going to be leader of many other persons who will fall in line later."

In a conversation with Mr. Morse, I asked him, what the differences are between the spiritualistic movement in England and the United States, and he said that in England the Spiritualists laid more emphasis upon the philosophical and religious aspects of Spiritualism than upon the phenomenal. I want to use that for a text for just a minute.

"Why is it that we prize truth? Why is it that some truths are of more value to us than others? It is because we have the power to apply them to make them of utility. The phenomenal aspect has a grand place in the development of this thought, but after all it serves simply as a foundation for something else; and I am among those who believe that Spiritualism has in itself a thought without which the philosophies of the world cannot be written. I feel that it is yet to be recognized as furnishing the doorway to the grand evolution philosophy which has come in our day and time, and that when we come to the religious aspect, the thing to do is to gather up all the truth that we get from the phenomenal phases and from the philosophical aspects and build them into better lives. It should be the aim of our religion to build up a type of character among our people that shall show what Spiritualism can do, and I take it that in the very thought of Spiritualism, that which is distinctive of it, we have something that, when we rightly use it, can show to the world that we have a grander religion than has ever yet come to humanity."

"A minister in one of the churches of New York city—not a hireling, but a man open to new light—in speaking of Spiritualism, said he had not observed in his contact with men that Spiritualists had been very greatly improved by their knowledge of spirit-communication, and therefore he still felt to lay emphasis upon certain points that were very dear to him, and to look upon what Spiritualism had brought to the world as something subordinate. Whether a knowledge of the continuity of life is a good thing for a man will depend entirely upon the use he makes of that truth; and the great thing for us to do, in the second half-century of Spiritualism upon which we are entering, is to take that thought to heart, to consider that Spiritualism has opened to us new channels for enlightenment, and that it can bring to the world more forcible motives, I believe, than the world has ever yet had for the living of good lives on the part of all individuals. But we must grasp that thought and utilize it in the interest of the highest and best that we can see at any time."

"It has been well said that England is proud of her daughter, America, and I think we can say with equal heartiness that America is proud of her mother, England; and while in the past gunpowder and whisky have played altogether too great a part in human affairs, we look forward with the hope that our Spiritualism, added to all that is good and true that has come to us from the religions of the past, will so change things that reason and inspiration shall take the part formerly played by the gunpowder and the whisky, and that all races shall be joined together at last in one great brotherhood, and also in one great religion, of which our brother is a representative."

Mr. J. Frank Baxter responded next. He said: "It is always a pleasure to meet with my co-workers, but I take especial pride this evening in meeting with my co-worker, friend and brother, J. J. Morse."

"I have been well acquainted with him in his capacity of an intelligent, of mind, a man with the ability to tell us of his mediumship, and an instrument that can be used, I may say acceptably and well to the people. Further, we find in him a noble man, and we are doing honor this evening to manhood and intelligence, as well as mediumship; they are combined in our brother."

"When we have met an individual, listened and learned something of him, we never fail to read whatever we chance to see written of or by him. A strange word comes to us in our reading, but when we have looked up the word and fixed it in our minds, we are surprised to note how often we come across that word afterward; we introduce it into our own conversation, and it becomes a part of us. So it has been regarding Bro. Morse; having met and known him, I have taken pleasure in following him in his work, and I am glad of the opportunity to let him know that he has my psychological push, my prayers and best wishes."

J. B. Hatch, Jr., Conductor of the Boston Spiritual Lyceum, was the next speaker. He said that he gave him great pleasure to represent on that occasion the children of America, the Lyceums of America, and especially the Lyceum of Boston. He desired Mr. Morse to convey the cordial greetings of the Boston Spiritual Lyceum to the Lyceums in England.

Mr. Eben Cobb, who was called upon next, said he was glad he had not been requested to speak before, as he was just recovering from the exhausting effect of the music, both of the Schubert Quartet and Prof. J. Jay Watson and daughter, the BANNER OF LIGHT, the chairman, and to all who had come to greet him.

"You have said," he continued, "so many kind things about me, that I find it extremely difficult to make a speech; but you also make me realize that for every kindly sentiment you have expressed, and for every good remark you have made as to my labors and myself, in every case you have laid an additional duty upon me to live so that I may deserve them in future, if I have not in the past. I shall leave your shores in a few hours, but I shall carry with me the most golden memories. I can only say, in the language of Shakespeare: 'I am beggared in all but facts, and if I

rest acquired we rejoice whenever we are mediumship recognized and honored. We feel that our brother is as much American as he is English. He has breathed the atmosphere of our glorious land from the Atlantic to the Pacific, and been baptized by the zephyrs that sweep over our grand continent. If the brother brings you, friends, a message from England telling you that they there appreciate philosophical and religious Spiritualism, I am glad of it, for we have too many in every land who fail to realize that Spiritualism is the only religion that ever truly baptized the human soul, knowing no nation, no country, no people, embracing all within its great arms and breathing its benediction upon every one."

"We know something of the work of this brother, and that he has striven to faithfully perform his mission which was inaugurated over there, and were we to pay the best tribute of which we are capable, we should say that, so far as we know, he has never ignored his mediumship, never stood before the people and pretended to be wiser than those who baptized and ordained him; he went out into the wide world to preach the gospel of the living truth. We are glad to meet this brother, and when he returns to his home, we hope he will tell his people of this temple that has been erected and that in other towns and cities all over the wide world such temples may be built; and they will be when Spiritualists become spiritualized, when they live their Spiritualism instead of talking it."

"Therefore we would say to our friend: Go on; your work is not finished, but has just begun, and your visit in America this time has a double purpose. The one you know, the other you will not understand until you have crossed the deep blue waves once more and received from those who have guided you so far the message. May you still soar, and may your heart be equal to your fidelity, to your trust in your guides and yourself."

At this point the guest of the evening, Mr. Morse, was requested to address the friends. He received an ovation as he arose, and spoke with feeling, his remarks being most happy and opportune. He said:

"I can hardly tell you how difficult you have made it for me to speak to you to-night. I am so constituted—I think it is a part of our national character—that I can stand any amount of fighting, scolding and hard buffets, but when I receive instead the kindest of words, the far more than deserved kind things that you have said to-night about me, I forget the national character of being always ready to fight, and remember only that I am a child of humanity, and the best friend I can be to you and your country."

"I arrived in Boston in January, 1875, I first visited you, and the father of my good friend, Mr. Hatch, was I think, the first man to clap my hand when I stepped upon the platform in the city. I met Bro. Baxter that year at the Pleasant Camp Meeting, the second year of that camp's existence, and I had then, through him, one of my first experiences of American mediumship. I made many warm-hearted and loyal friends in that year, and they have remained friends down to the present time. Friendship is to me a priceless thing; it is the only wealth we can really gather in this world, and if it rests upon the esteem and honor of those who give it to us, it is a blessing priceless beyond words. I have been in the city several times since, and I am proud to know that each time I have added to my wealth in the form of friendship."

"I am proud to meet you to-night, for a vast variety of reasons, one of which is that I have stood at your Golden Jubilee in Rochester as a sort of ambassador from the old country. I have borne the message of love and greeting from the co-believers on the other side, and laid it as their offering upon the altar of your jubiliations. I am proud also that I bore greetings from the children of Spiritualism. The children are our hope; they are the foundations on which we must build for the future. If our Cause is to be something more than the religion of the 'grown ups,' we must make it the religion of those who are growing up. I do not want an old man's religion; I want a religion that will grow up with the children. If we can educate our children so that they shall grow up into a natural Spiritualism, we shall have achieved a wonderful success. I am glad to know that Boston still works in that direction, that my honored friend, Bro. Hatch, and his coadjutors are still keeping the Lyceum movement in the front. I am sorry to have to say so, but I think, taking the size of the two countries and their populations into consideration, that we may claim an advantage in Lyceum work over you. Our country is only a small one, but we have one hundred and three Children's Lyceums in session every Sunday. The membership of these Lyceums counts up to nearly eight thousand members, and the corps of officers lies somewhere between six and seven hundred. We have lately held our annual convention, at which I was present. We have a publishing fund, for the purpose of issuing literature to the Lyceum, which is in a solvent condition with a balance of something like six hundred dollars. America, and I think we can say with equal heartiness that America is proud of her mother, England; and while in the past gunpowder and whisky have played altogether too great a part in human affairs, we look forward with the hope that our Spiritualism, added to all that is good and true that has come to us from the religions of the past, will so change things that reason and inspiration shall take the part formerly played by the gunpowder and the whisky, and that all races shall be joined together at last in one great brotherhood, and also in one great religion, of which our brother is a representative."

"I think the daughter has inspired the parent; she may well claim to have sent a message to her parent across the sea, and I think the parent has accepted the message and acted on it. But there is no reason why you should not do just as we have done. Yours is the land of liberty, the land of freedom; yours is the land that has been built up by blood and suffering and struggle to give one of the most enduring, one of the grandest examples of free institutions to the world."

There was one point raised by our good Sister Willis that touched me very deeply. It is sometimes said that mediums are very cranky people. I have been a crank for eight and twenty years, and my crankiness consists in this—that I am a servant of the angels, and in my capacity as a lecturer in our Cause I am never ashamed to confess that I am directly under the control and influence of the inspirers upon the other side. Mediumship to me is a sacred thing, and I am content to remain the trance medium. The spirit-world has held me so well, taught me so truly, and upheld me so strongly for nearly thirty years, that I can afford to remain dependent upon it. I have said that this is a land of liberty, but do you know I am almost inclined to take that back. I am inclined to think that there is a great deal of enthusiasm and not very much reality in this cry of liberty. It is all very well when you are swimming with the tide, but if you should happen to run contrary to popular opinion, if you should happen to run your head against some conventional way of social life, you would very soon find out how very much freedom there is, as well as how much freedom there is. We have an illustration of that fact here on the platform in the form and person of our good friend and brother, Mr. T. E. Allen. He can probably tell you something about the liberty there is not."

Mr. Morse referred in a graceful way to each speaker who was present, to the very beautiful music that had been so kindly supplied by the Schubert Quartet and Prof. J. Jay Watson and daughter, to the BANNER OF LIGHT, the chairman, and to all who had come to greet him.

"You have said," he continued, "so many kind things about me, that I find it extremely difficult to make a speech; but you also make me realize that for every kindly sentiment you have expressed, and for every good remark you have made as to my labors and myself, in every case you have laid an additional duty upon me to live so that I may deserve them in future, if I have not in the past. I shall leave your shores in a few hours, but I shall carry with me the most golden memories. I can only say, in the language of Shakespeare: 'I am beggared in all but facts, and if I

Babies Thrive On It.

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gave you all the facts that you deserve, I should be beggared even in my facts."

"Your President has said that my flag, which is as dear to me as yours, is not here to-night, as was intended. And yet it is here. You know the Union Jack is made of red, white and blue, and while we have stars upon our flag, I think the love that flows out from the hearts of this great Republic will be a star dust floating upon our banner that will put in the stars as well as the stripes. And I feel in this happy day—for there is, I think, an equal certainty of a treaty between our two peoples that will bind us in terms of amity and friendship—and in the light of the feeling that my own country has toward you for what you are doing for the distressed and oppressed, for the noble warfare that you are waging, and for the heroism which that war is developing as part of the American character, I feel that the Union Jack is here in spirit, and its hearts beat in unison; our hands clasp across the sea; the same blood flows in our veins; the same love of truth, symbolized by the white, animates our lives; the same desire for wisdom, symbolized by the blue, inspires us all. We are one without the need of draping flags, one in spirit and in sympathy, and I salute your flag because I love it. I have learned to love it through my repeated experiences of the blessings that are enjoyed beneath it; and as all good Americans, they say, go to Paris when they die, if I should be condemned to roam forevermore beneath the shades of the forests of the United States, under the flag that is draped before us, I should consider that I had gone to heaven again."

"I thank you from the bottom of my heart, and I pray most heartily that your Spiritualism will grow and shine, and become grander and better and nobler as the years go by, and if it should ever be that the 'mother' became decrepit, and needed to lean upon her 'daughters' arm, I am sure the daughter will be strong enough to bear the burden. I am also sure she is gracious enough to so proffer her arm that the mother will never be made to feel that she needs it. When the stars and stripes and the Union Jack combine, Columbia and Britannia hand in hand, the peoples of the two greatest nations of the world united may defy all the hosts of ignorance, and go forward unitedly for the uplifting and emancipation of the world. I forget that we ever had a treaty in Boston harbor in the glory of the present hour, and in the happiness I feel in being with you once again."

There was also present at the reception Prof. John Clark Ridpath, LL. D., editor of the *Arena*. At the chairman's request he added to the thought of the evening. After a few graceful preliminary remarks he said: "Not a little has been said this evening about the great destiny which seems to be pending before our race. Undoubtedly the one hundred and twenty-five millions of people or more who speak the English language can feel united upon any one great question in which human beings are concerned, but I feel that the central thought of such a union should be spiritual, not in mere externalisms, for the sake of national aggrandizement, material gain, and territorial acquisition." Prof. Ridpath expressed the pleasure he felt in being able to be present, and wished Mr. Morse bon voyage on his journey homeward.

At the conclusion of the exercises, on motion of J. B. Hatch, Jr., by a unanimous rising vote, hearty greetings were sent to the International Jubilee in London, through Mr. Morse. This motion aroused great enthusiasm, and was most heartily applauded. On motion of Dr. W. E. Morris, a hearty vote of thanks was tendered Mr. Marcellus S. Ayer for the use of the temple on this occasion.

Live each day in thought, word and deed in such a way that when evening comes you will find no cause to find fault with yourself. The God without will never condemn the highest ideal thought, word and deed of the God within.—Marion Enterprise.

For Seasickness

Use Horsford's Acid Phosphate.
Dr. J. Fourness-Brice, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will in a great many cases prevent seasickness."

The greatest teacher is he who can patiently go back over well-worn paths, and find new beauties in each returning, as guide.

ECZEMA FOR YEARS CURED

TWO REMARKABLE CASES.

I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLVENT, and one box of CUTICURA SOAP, I was completely cured. GEO. A. LOWE, 907 Market St., Phila., Pa.

I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLVENT, five cakes of CUTICURA SOAP, and five boxes of CUTICURA SALVE, and I was completely cured. C. LONG, 325 Wilton Ave., Toronto, Can.

RECENT CURE TREATMENT FOR TUBERCULAR DISORDERING HUMORS, with LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle massage with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CO., Props., Boston. How to Cure Eczema, mailed free.

MAINE.

PORTLAND.—Orient Hall.—Mrs. M. A. Brackett, Sec'y, writes: Sunday, June 12, Mrs. Nellie F. Burbeck spoke and gave tests, which were unusually satisfactory, as they were given to strangers instead of the old Spiritualists.

LARKIN SOAPS

AND PREMIUMS.—THE LARKIN IDEA fully explained in beautiful free booklet. Free Sample Soap if mention this publication.

THE LARKIN SOAP MFG. CO., BUFFALO, N.Y.

Banner of Light.

BOSTON SATURDAY, JUNE 18, 1898.

MEETINGS IN BOSTON.

Spiritual Fraternity. At First Spiritual Temple, 100 Washington Street, Boston, Sunday, June 19, 1898. The continuity of life will be demonstrated through direct contact with the dead. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Appleton Hall, 94 Appleton Street. Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Boule, Pastor, will hold services every Sunday at 10 A. M. and 7 P. M.

The Veteran Spiritualists' Union holds meetings at the Third Church of Christ, 100 Washington Street, Boston, Sunday, June 19, 1898. The meetings are held at 10 A. M. and 7 P. M. All are invited. Mrs. J. B. Soper, Clerk, 100 Washington Street, Boston.

Eagle Hall, 610 Washington Street. Meetings at 11 A. M. and 7 P. M. Dr. W. H. Ammer, Conductor. The meetings are held at 10 A. M. and 7 P. M. All are invited. Mrs. J. B. Soper, Clerk, 100 Washington Street, Boston.

Harmony Hall, 724 Washington Street. Meetings at 11 A. M. and 7 P. M. Tuesday and Thursday afternoon. Mrs. J. B. Soper, Clerk, 100 Washington Street, Boston.

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Conventions, of Boston; song, "Looking this Way." Quartet. The last meeting commenced. Remarks, Mrs. Albert Lewis, of Lynn, Dr. S. M. Forbush, of Lynn; song, "Rest, Sweet Rest," quartet; tests, Mrs. Knowles, of Boston. The meeting closed with singing "Nearer, My God to Thee." We extend an invitation to all mediums to be present each Sunday, and assist in carrying on our meetings. Come one, come all, and do what you can to make our meetings a success spiritually as well as financially this season. Electric cars pass the grove every fifteen minutes from Lynn and Salem. BANNER OF LIGHT for sale, and subscription taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

BROOKLYN. Emma Boomer, Sec'y, writes: Sunday, June 12, Children's Progressive Lyceum met as usual in U. V. U. Hall. Session opened with singing and invocation; lesson from the lesson card was used. After the grand march there were recitations by Florence Cooley and Etta May Shean; song, Miss Susie R. Bicknell; reading, Mrs. Pauline Nutting; subject, "Harmony" was discussed by leaders and children; remarks, Mediam, Mrs. Louise French, Mary F. Merrill, Ryder, Mr. J. A. Davidson, and visitors from "Lantern, Winona, the bright little guide of the North," gave us some beautiful thoughts, which were very pleasing to the children. Subject for next Sunday, "Justice and Cooperation."

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 2 o'clock, Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 8 1/2, at the hall, Walden's Academy, 433 Classon Avenue, between Lexington Avenue and Quincy Street. Mrs. E. R. Kurland, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. Welcome to all. Mrs. L. Whitney, Chairman; Mrs. John C. Wyman, Secretary.

Fraternity Spiritual Society meets every Sunday at 8 P. M., at 1101 Bedford Avenue, near Gates Avenue. Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grange, Bedford Avenue and Madison Street, every Sunday at 8 P. M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 8 P. M., at Evolutionist's office, 100 Bedford Avenue. Through philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

A Religious-Philosophical Conference will be held at 47 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 615 Fulton Street. Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue. Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN-Fraternity of Divine Communion. Jerome H. Fort, Sec'y, writes: The members and friends enjoyed a rare treat on Sunday evening, June 12, in a special musical service. Nearly the whole evening was given up to vocal selections by the justly celebrated Brooklyn Chorus of twenty-five voices. The service opened with the chorus, "Sun Shall Be no More Thy Light," after which was read the Nineteenth Psalm, followed by invocation by our President, Mrs. L. J. Weiler. After the rendering of "Charity" by the female members of the Brooklyn Chorus, Mr. E. Adolf Whitelaw gave one of his violin solos. Mr. Ira Moore Courlis, our psychic, then read two short poems, after which we were again favored by the Brooklyn members in the three-part female chorus, "I Waited for the Lord." Mr. Whitelaw again gave us a solo, and was followed by tenor solo and chorus, "No Shadows Yonder." Mr. Courlis, after a short address, gave some most convincing and helpful tests, and the meeting closed with solo and chorus, "Inflammatus," from Rossini's "Stabat Mater," and the benediction by our President. We intend holding services throughout the summer.

Reception to J. J. Morse.

Owing to the short notice received of Mr. Morse's intended visit, and to the fact that nearly all local meetings had closed for the season, it was impossible to get word to the Spiritualists of Boston and vicinity regarding this event. But those who were present at the First Spiritual Temple (thrown open through the kind hospitality of Mr. M. S. Ayer) Tuesday evening, June 7, felt that they had participated in a real feast.

It was expected that Dr. J. M. Peebles, Mrs. Cora L. V. Richmond, Mrs. J. B. H. Jackson, and Mrs. M. E. Cadwallader, who sailed for Europe Wednesday with Mr. Morse, would be present, but an accident happened to the steamer Cestrian, and they were obliged to sail from New York in the Kensington instead of from Boston.

Harrison D. Barrett, in the name of the BANNER OF LIGHT, acted as Master of Ceremonies at the reception, the Ladies' Schubert Quartet, and Prof. J. J. Watson and daughter made the occasion memorable because of the music alone.

Mr. Barrett made the guests welcome in the following words: "In behalf of the BANNER OF LIGHT and the friends of the Cause, I bid you welcome to this informal gathering in honor of our distinguished friend and brother from over the sea. Having recently spent eight days with him at the great International Jubilee in Rochester, it seemed fitting that we should assemble in Boston to make our friend the bearer of a word of greeting to the other English friends across the way. Consequently we have hurriedly asked you to come together to see if we cannot find a little something in thought that we can lay upon the altar of our Spiritualism, upon the altar of humanity, to show that we recognize no national lines, no State or country lines, but one people, one country, one destiny, one immortality, one purpose—the elevation of humanity."

Dr. T. A. Bland was the first one called upon for a few words. "I fully respond," he said, "to the sentiment that has been uttered, the sentiment of brotherhood that does and should exist between the nation across the sea and the nation that was born of it. It is true that more than a century ago a little unpleasantness arose between the two nations when the child thought it was large enough old enough and wise enough to take its destiny into its own hands and out of the parent's. The sea thought she still wanted to have something to say as to how it should be governed; but the daughter of England has shown to the world that she was capable of taking care of herself, and our English paternal government has long recognized us as a great nation, and has been proud of the daughter of Great Britain. Really we are one people from the fact that we speak the same language, have the same origin, are Anglo-Saxons, belong partly to that conquering race—not only conquering by the sword, as in the past, but conquering by the pen, which mightier than the sword. I am glad to welcome our English brother. I have learned to appreciate his spirit, to honor his purpose and his noble talents, so grandly exercised in the cause of humanity."

Dr. Dean Clarke referred to the splendid work Mr. Morse did in California some years ago, and read the following poem, which he had prepared for the occasion, because, he said, he could not easily condense what he had to say, and poetical license would allow him to say much that he could not otherwise:

Mr. President: We gladly answer your request To meet and greet our honored guest, Who came again from o'er the sea To join our Golden Jubilee. 'Tis fitting that we greet him here With hearty welcome and good cheer; For he is one whom all respect, And deem as honor to our sect. We greet him as a friend of yore, For he has been here twice before, And traveled widely in our land Obeying heaven's high command.

The many friends that he made then, By able use of tongue and pen, Remember now the time he won By duties well and nobly done. White hair he labored long and well, Glad tidings of great joy to tell, And hundreds we are made far more wise By truth he gave them from the skies. We've watched his course on Algon's shore, By reading we'll the letters of, Which he as service was moved to write And publish in our BANNER OF LIGHT.

Though prophets in the days of old Were seldom honored, we are told, By "kissfolk" in their native land— To England now they call them "Grand!"

So now it gives us joy to say Our Brother Prophet, in his day, The seed of truth so well has sown, He's honored most where best he's known!

But even he, with gifts so great, Oft finds his path not smooth nor straight, For foes beset him on his way Who gladly would his mission stay.

So even in our enlightened time, The sowers of new truth sublime, A martyr's faith and courage need, To fight Truth's battle and succeed.

That courage has our alien friend, Who fights that battle to the end; And well may he the laurels wear Which he has won both here and there.

So well he fills his place and station, He'll need no second incarnation, That stay fed—he doth deny it! He is no fool, and ne'er will try it!

We wish him God-speed on his way, With strength to bear it—come what may; We know good angels are his guard, And they will bring him great reward.

The Chairman presented the next speaker in the following words: "I am going to introduce to you one who has just escaped into the light of a new dispensation, Rev. T. E. Allen." Mr. Allen said in part: "It certainly is incumbent upon the people, the rank and file of any movement, to appreciate those who stand before them as leaders; they ought to do it. When Bro. Morse goes back to England to attend the Congress in London, in the latter part of this month, I want him to carry some words of congratulation from the Spiritualists of Boston and from one country parson, and I do not want him to forget that parson, because he is going to be leader of many other persons who will fall in line later."

In a conversation with Mr. Morse, I asked him about the differences between the spiritualist movement in England and the United States, and he said that in England the Spiritualists laid more emphasis upon the philosophical and religious aspects of Spiritualism than upon the phenomenal. I want to use that for a text for just a minute.

"Why is it that we prize truth? Why is it that some truths are of more value to us than others? It is because we have the power to apply them to make them of utility. The phenomenal aspect has a grand place in the development of this thought, but after all it serves simply as a foundation for something else; and I am among those who believe that Spiritualism is in itself a thought without which the phenomena cannot be written. I feel that it is yet to be recognized as furnishing a capstone to the grand evolution philosophy which has come in our day and time, and that when we come to the religious aspect, the thing to do is to gather up all the truth that we get from the phenomenal phases and from the philosophical aspects and build them into better lives. It should be the aim of our religion to build up a type of character among our people that shall show what Spiritualism can do, and I take it that in the very thought of Spiritualism, that which is distinctive of it, we have something that, when we rightly use it, can show to the world that we have a grander religion than has ever yet come to humanity."

A minister in one of the churches of New York, who is a Christian, but a man open to new light—in speaking of Spiritualism, said he had not observed in his contact with men that Spiritualists had been very greatly improved by their knowledge of spirit-communication, and therefore he still felt to lay emphasis upon certain points that were very dear to him, and to look upon what Spiritualism had brought to the world as something subordinate. Whether a knowledge of the continuity of life is a good thing for a man will depend entirely upon the use he makes of that truth; and the great thing for us to do, in the second half-century of Spiritualism upon which we are entering, is to take that thought to heart, to consider that Spiritualism has opened to us new channels for enlightenment, and that it can bring to the world more forcible motives, I believe, than the world has ever yet had for the living of good lives on the part of all individuals. But we must grasp that thought and utilize it in the interest of the highest and best that we can see at any time.

"It has been well said that England is proud of her daughter America, and I think we can say with equal heartiness that America is proud of her mother, England; and while in the past gunpowder and whisky have played altogether too great a part in human affairs, we look forward with the hope that our Spiritualism, added to all that is good and true that has come to us from the religions of the past, will so change things that reason and inspiration shall take the part formerly played by the gunpowder and the whisky, and that all races shall be joined together at last in one great brotherhood, and also in one great religion, of which our brother is a representative."

Mr. J. Frank Baxter responded next. He said: "It is always a pleasure to meet with my co-workers, but I take especial pride this evening in meeting with my co-worker, friend and brother, J. J. Morse. We not only find in him membership, but intelligence of mind, a man with the ability to tell us of his mediumship, and an instrument that can be used, I may say acceptably and well to the people. Further we find in him a noble man, and we are doing honor this evening to manhood and intelligence, as well as mediumship; they are combined in our brother."

"When we have met an individual, listened and learned something of him, we never fail to read whatever we chance to see written of or by him. A strange word comes to us in our reading, but when we have looked up the word and fixed it in our minds, we are surprised to note how often we come across that word afterward; we introduce it into our own conversation, and it becomes a part of us. So it has been regarding Bro. Morse; having met and known him, I have taken pleasure in following him in his work, and I am glad of the opportunity to let him know that he has my psychological push, my prayers and best wishes."

Mr. J. B. Hatch, Jr., Conductor of the Boston Spiritual Lyceum, was the next speaker. He said it gave him great pleasure to represent on that occasion the children of America, the Lyceums of America, and especially the Lyceum of Boston. He desired Mr. Morse to convey the cordial greetings of the Boston Spiritual Lyceum to the Lyceums in England.

Mr. Eben Cobb, who was called upon next, said he was glad he had not been requested to speak before, as he was just recovering from the intoxicating effect of the music, both of Prof. Watson and the Schubert Quartet. "I have known Bro. Morse for years," he said, "and only God and the angel-world know how he worked. He sits here to-night representing the good wishes of all the Spiritualists of England; therefore I say, Bro. Morse, remember that here assembled are those who bid you, in the name of America, God-speed. The good old country is our home in one sense, but sometimes the child grows so strong that she helps her mother, and I believe that England by-and-by will say to the child: 'Now you have grown so strong and well, your dear parent would love to lean on your arm sometimes.' I feel that there are hundreds of Spiritualists whose warm love and God-speed and well-wishes to England and its Spiritualism are beating through my pulse now who are not here in person to-night, and who would have been glad to, had they known how to be."

Mr. E. B. Smith said: "Certainly you have loaded Bro. Morse down pretty heavily, and

rest assured we rejoice whenever we see mediumship recognized and honored. We feel that our brother is as much an American as he is English. He has breathed the atmosphere of our glorious land from the Atlantic to the Pacific, and been baptized by the zephyrs that sweep over our grand continent. If the brother brings you, friends, a message from England telling you that they there appreciate philosophical and religious Spiritualism, I am glad of it; for we have too many in every land who fail to realize that Spiritualism is the human soul, knowing no nation, no country, no people, embracing all within its great arms and breathing its benediction upon every one."

"We know something of the work of this brother, and that he has striven to faithfully perform his mission which was inaugurated over there, and were we to pay the tribute of which we are capable, we should say that, so far as we know, he has never ignored his mediumship, never stood before the people and pretended to be wiser than those who baptized and ordained him ere he went out into the wide world to preach the gospel of the living truth. We are glad to meet this brother, and when he returns to his home, we hope he will tell his people of this temple that has been erected and consecrated to the angels. We hope and trust that in other towns and cities all over the wide world such temples may be built; and they will be when Spiritualists become spiritualized, when they live their Spiritualism instead of talking it."

"Therefore we would say to our friend: Go on; your work is not finished, but has just begun, and your visit in America this time has a double purpose. The one you know, the other you will not understand until you have received the deep blue waves once more and crossed from those who have guided you so far the message. May you still sow, and may your harvest be equal to your fidelity, to your trust in your guides and yourself."

"At this point the guest of the evening, Mr. Morse, was requested to address the friends. He received an ovation as he arose, and spoke with feeling, his remarks being most happy and opportune. He said: "I can hardly tell you how difficult you have made it for me to speak to you to-night. I am so constituted—I think it is a part of our national character—that I can stand any amount of fighting, scolding and hard buffets, but when I receive instead the kindest of words, the far more than deserved kind things that you have said to-night about me, I forget the national character of being always ready to fight, and remember only that I am a child of humanity, and the best friend I can be to you and yours. I rejoice that I am no stranger to the city of Boston. In January, 1875, I first visited you, and the father of my good friend, Mr. Hatch, was, I think, the first man to clasp my hand when I stepped upon the platform of that camp's existence, and I had then, through him, one of my first experiences of American mediumship. I made many warm-hearted and loyal friends in that year, and they have remained friends down to the present time. Friendship is to me a priceless thing; it is the only wealth we can really gather in this world, and if it rests upon the esteem and honor of those who give it to us, it is a blessing priceless beyond words. I have been in the city several times since, and I am proud to know that each time I have added to my wealth in the form of friends."

"I am proud to meet you to-night for a vast variety of reasons, one of which is that I have stood at your Golden Jubilee in Rochester as a sort of ambassador from the old country. I have borne the message of love and greeting from the co-believers on the other side, and laid it as their offering upon the altar of your jubilees. I am proud also that I bore greetings from the children of Spiritualism. The children are our hope; they are the foundations upon which we must build for the future. If our Cause is to be something more than the religion of the 'grown ups,' we must make it the religion of those who are growing up. I do not want an old man's religion; I want a religion that will grow up with the children. If we can educate our children so that they shall grow up into a natural Spiritualism, we shall have achieved a wonderful success. I am glad to know that Boston still works in that direction, that my honored friend, Bro. Hatch, and his coadjutors, are still keeping the Lyceum movement in the front. I am sorry to have to say so, but I think, taking the size of the two countries and their populations into consideration, that we may claim an advantage in Lyceum work over you. Our country is only a small one, but we have one hundred and three Children's Lyceums in session every Sunday. The membership of these Lyceums counts up to nearly eight thousand members, and the corps of officers lies somewhere between six and seven hundred. We have lately held our annual convention, at which I was present. We have a publishing fund, for the purpose of issuing literature to the Lyceum, which is in a solvent condition with a balance of something like six hundred dollars in the treasury. Our national movement is also proceeding along satisfactory lines. We recently held our jubilee in the city of Manchester, and on the Sunday evening when we held our meeting, there were present in that hall over seven thousand people."

"I think the daughter has inspired the parent; she may well claim to have sent a message to her parent across the sea, and I think that she has accepted the message and acted on it. But there is no reason why you should not do just as well as we have done. Yours is the land of liberty, the land of freedom; yours is the land that has been built up by blood and suffering and struggle to give one of the most enduring, one of the grandest examples of free institutions to the world."

"There was one point raised by our good Sister Willis that touched me very deeply. It is sometimes said that mediums are very cranky people. I have been a crank for eight and twenty years, and my crankiness consists in this—that I am a servant of the angels, and in my capacity as a lecturer in our Cause I am never ashamed to confess that I am directly under the control and influence of the inspirers upon the other side. Mediumship to me is a sacred thing, and I am content to remain the trance medium. The spirit-world has held me so well, taught me so truly, and upheld me so strongly for nearly thirty years, that I can afford to remain dependent upon it."

"I have said that this is a land of liberty, but do you know I am almost inclined to take that back. I am inclined to think that there is a great deal of enthusiasm, and not very much reality in this cry of liberty. It is all very well when you are swimming with the tide, but if you should happen to run contrary to popular opinion, if you should happen to run your head against some conventionalities of social life, you would very soon find out how very much freedom there is not, as well as how much freedom there is. We have an illustration of that fact here on the platform in the form and person of our good friend and brother, Mr. T. E. Allen. He can probably tell you something about the liberty there is not."

Mr. Morse referred in a graceful way to each speaker who was present, to the very beautiful music that had been so kindly supplied by the Schubert Quartet and Prof. J. J. Watson and daughter, to the BANNER OF LIGHT, the chairman, and to all who had come to greet him.

"You have said," he continued, "so many kind things about me, that I find it extremely difficult to make a speech; but you also make me realize that for every kindly sentiment you have expressed, and for every good remark you have made as to my labors and myself, in every case you have laid an additional duty upon me to live so that I may deserve them in future, if I have not in the past. I shall leave your shores in a few hours, but I shall carry with me the most golden memories. I can only say, in the language of Shakespeare: 'I am beggared in all but facts, and if I

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gave you all the facts that you deserve, I should be beggared even in my facts." "Four Presidents has said that my flag, which is as dear to me as yours to you, is not here to-night, as was intended. And yet it is here. You know the Union Jack is made up of red, white and blue, and while the love that stars upon our flag, I think the love that is flowing out from the hearts of this great Republic will be a star dust floating upon our banner that will put in the stars as well as the stripes. And I feel in this happy day—for there is, I think, an equal certainty of a treaty between our two peoples that will bind us in terms of amity and friendship—and in the light of the feeling that my own country has toward you for what you are doing for the distressed and oppressed, for the noble warfare that you are waging, and for the heroism which that war is developing as part of the American character, I feel that the Union Jack is here in spirit; our hearts beat in unison; our hands clasp across the sea; the same blood flows in our veins; the same love of truth, symbolized by the white, animates our lives; the same desire for wisdom, as symbolized by the blue, inspires us all. We are one without the need of draping flags, one in spirit and in sympathy, and I salute your flag because I love it. I have learned to love it through my repeated experiences of the blessings that are enjoyed beneath it; and as all good Americans, they say, go to Paris when they die, if I should be condemned to roam forevermore beneath the shades of the forests of the United States, under the flag that is draped before us, I should consider that I had gone to heaven also."

"I thank you from the bottom of my heart, and I pray most heartily that your Spiritualism will grow and shine, and become grander and better and nobler as the years go by, and if it should ever be that the 'mother' became decrepit, and needed to lean upon her 'daughter's' arm, I am sure the daughter will be strong enough to bear the burden. I am also sure she is gracious enough to so proffer her arm that the mother will never be made to feel that she needs it. When the stars and stripes and the Union Jack combine, Columbia and Britannia hand in hand, the peoples of the two greatest nations of the world united may defy all the hosts of ignorance, and go forward unitedly for the uplifting and emancipation of the world. I forget that we ever had a party in Boston harbor in the glory of the present hour, and in the happiness I feel in being with you once again."

There was also present at the reception Prof. John Clark Ridpath, LL. D., editor of the Arena. At the chairman's request he added to the thought of the evening. After a few graceful preliminary remarks he said: "Not a little has been said this evening about the great destiny which seems to be pending before our race. Undoubtedly the one hundred and twenty-five millions of people more who speak the English language can feel united upon any one great question in which human beings are concerned, but I feel that the central thought of such a union should be spiritual unity, not in mere externalisms, for the sake of national aggrandizement, material gain, and territorial acquisition." Prof. Ridpath expressed the pleasure he felt in being able to be present, and wished Mr. Morse bon voyage on his journey homeward.

At the conclusion of the exercises, on motion of J. B. Hatch, Jr., by a unanimous rising vote, hearty greetings were sent to the International Jubilee in London, through Mr. Morse. This motion aroused great enthusiasm, and was most heartily applauded. On motion of Dr. W. E. Morris, a hearty vote of thanks was tendered Mr. Marshall S. Ayer for the use of the temple on this occasion.

Live each day in thought, word and deed in such a way that when evening comes you will find no cause to find fault with yourself. The God without will never condemn the highest ideal thought, word and deed of the God within.—Marion Enterprise.

For Seaisickness Use Horsford's Acid Phosphate.

Dr. J. Fourness-Bruce, of S. S. Teulon, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time it will in a great many cases prevent seasickness."

The greatest teacher is he who can patiently go back over well-worn paths, and find new beauties in each returning, as guide.

ECZEMA FOR YEARS CURED TWO REMARKABLE CASES. I have been an intense sufferer from Eczema for five years. I tried medicines, four doctors, one a specialist in skin diseases, with no improvement, and setting me almost frantic with dreadful itching. After using three bottles of CUTICURA RESOLV, and one box of CUTICURA SALVE, I was completely cured. C. LONG, 325 WILTON AVE., TORONTO, CAN. I had Eczema for seven years, and my scalp was in a bad state. Three inches of my back was covered with a dry scab. The itching was so bad I thought it would drive me mad. I tried all remedies, but could not get cured. I used five bottles of CUTICURA RESOLV, five boxes of CUTICURA SOAP, and five boxes of