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NO.

THE TOILER'S EVENING SONG.

BY ALMEDA E. WIGHT.

The evening shadows softly fall Around my lowly cot; Though wearled by a day of toil,

Yet happy is my lot! The little ones around my knee, With clasp of loving arms, Are dearer to my heart than all The world's alluring charms.

The evening shadows deeper fall Around my lowly cot; 'Tis sweet to toil for those we love— How blest my humble lot!

For loved ones' voices sweetly blend
To cheer the closing hour;
The care-worn day slips out of sight
Beneath Love's mystic power.

The evening shadows darker grow, And gloom surrounds my cot: With light and love within, I ask No sweeter, happier lot. When white robed little ones lisp out "God bless papa," there flows
Through heart and soul far greater joy

# The Golden Jubilee

Than all the world bestows

#### Massachusetts State Spiritualist Association, March 30-31, S. E. 50, A. D. 1898,

In Bijon Opera House, Boston, Mass.

The Fiftieth Anniversary of the Advent of Modern Spiritualism was most elaborately and appropriately celebrated in the Bijon Opera sensitives, even if they be now in the church. House by the Massachusetts State Spiritualist Association. The Opera House was decorated with United States flags, choice flowers and with United States flags, choice flowers and religion of Spiritualism by its effects upon potted plants. Delegations from all of the ourselves, through our treatment of one New England States, including Presidents A. New England States, including Presidents A. J. Weaver of the Maine State Spiritualist Association, Mrs. May S. Pepper of Rhode Island, and Dr. E. A. Smith of Vermont were in attendance, and large, enthusiastic audiences taxed the seating capacity of the Opera House at all sessions. Never before in the history of Spiritualism were there so many visitors from out of the city and State as on this occasion, It was the Golden Jubilee, and every Spiritu alist took pride in making it a signal success. fifty years, and the gathering of the loyal Spiritualists on March 30th and 31st showed that they appreciated that fact.

The following societies were represented by delegates:

Boston Spiritual Temple—E. L. Allen, President, and full Board of Directors.

First Spiritualist Ladies' Aid Society—Mrs. Mattie Allbe, President, and full Board of

The Helping Hand Society-Carrie L. Hatch, President; Mrs. Abbie Woods.

Children's Progressive Lyceum, Boston—Mrs. M. A. Brown, Mrs. Ella Weston.

Boston Spiritual Lyceum Association-G. S. Lang, President; Elmer Packard. Boston Spiritual Lyceum-J. B. Hatch, Jr.,

Conductor; J. R. Root, Assistant Conductor; Carrie L. Hatch, Guardian; Mrs. J. R. Root, Assistant Guardian.

Harmony Hall Society—Dr. N. P. Smith.
The Gospel of Spirit Return Society—Minnie

M. Soule, President. Odd Ladies' Hall Society—Mrs. M. Lewis, Mrs. Guiterrez, Mr. W. S. Stedman. Children's Progressive Lyceum, Lynn—I. War-

Ladies' Industrial Society-Mrs. M. A. Brown, President; L. L. Whitlock.

Malden Spiritual Society-J. R. Snow, Pres-

Spiritual Society of Foxboro-W. G. Lamphier,

President.

Brighton Spiritualist Progressive Society—
Daniel H. Hall. Lawrence Spiritualist Society-John H. Feu-

gill.
Waltham Children's Progressive Lyceum—Mrs.
S. A. Kimball, Guardian; Mr. Louie Talbot.
First Spiritualist Church, Fall River—Mrs. Ann Hibbert, Mr. J. H. Jannell.

First Spiritual Ladies' Aid Society, Springfield
—Mrs. H. G. Holcomb. First Spiritualist Society, Marlboro - Geo.

Morse, Mrs. Scribner. Arthur Hodges' Society of Lynn-I. A. Pierce, Secretary; A. E. Warren, Edward Murray. Cambridge Spiritualist Industrial Society-

Mrs. J. S. Soper, President: Mrs. E. I. Smith, Vice-President; Mrs. Mary A. Nichols. Winchester Society—W. H. Borden, President. Marlboro Lyceum—Mrs. Belcher, Mrs. Wescott, Mrs. W. C. Gould.

Newburyport First Spiritual Association-F. H. Fuller, President.

Spiritual Society of Brockton-Mr. F. E. Crowell, President; Mrs. P. R. Nutting, Vice-President. Spiritual Society of Lowell-Mr. and Mrs. Geo.

S. Hand. Wakefield Society-Geo. T. Lamout, Prasident; Mrs. Byron Foster.

Children's Progressive Lyceum North Scituate—Mr. W. Lawrence, M. C. Morris, Sec'y.
Worcester Spiritualist Society — Woodbury Smith, E. P. Howe, Mrs. Delia M. Lowe. Greenwich Society—Mrs. Helen B. Locklan. New England Camp-Meeting Association, Lake

Pleasant—A. H. Dailey, President, and full Board of Directors. Vermont State Association-Dr. E. A. Smith,

Maine State Association of Spiritualists—A. J. Weaver, President; Dr. W. S. Eldredge, S. S. Woodman, Arthur C. Smith, Mrs. Sarah

Rhode Island State Spiritualist Association-Mrs. May S. Pepper, President, and fifty members. Connecticut State Association of Spiritualists

-Mr. and Mrs. H. W. Hale. Portsmouth, N. H., Spiritualist Union-Mr. B. F. Russell.

Veteran Spiritualists' Union-J. H. Lewis,

Hollis Hall Society, Boston—Eben Cobb.

The exercises were opened Wednesday morning with a piano solo by Geo. E. Schaller, followed by a touching invocation by Rev. A. J Weaver of Old Orchard, Me. President Geo. A. Fuller of Worcester, of the State Associa-tion, delivered a brief address of welcome, in the course of which he took occasion to say that the interest in Spiritualism was more general than ever before in its history. The presence of many indicated that there was a deter.

| So-called death. Angel voices have called ment have denized so from the course of which he took occasion to say the denized of the soul, in the fragion of naturalism known to us as printing of the soul, in the grand cause of promultations and the denized of promultations and the denized of promultation in the grand cause of promultation in the grand cause of promultations and the denized so in the grand cause of promultations and the denized so in the grand cause of promultations and the denized so in the grand cause of promultations are promultations and the denized so in the grand cause of promultations are promultations and the denized so in the grand cause of promultations and the denized so in the grand cause of promultations are promultations. The promultation is a spiritualism through which ignorance, error appropriately gating control when he said: "Why Are You Waiting?" very appropriately gating control when he said: "Britialism through the power appropriately gating control with the present state of promultations and fallacious beliefs have been and will be under the present state of the present st

of Spiritualism to its proper place among the religious of the world, is the desire of every one present. It is to be hoped that all will as sist in making this the grandest celebration ever held in New England in the interests of our science, philosophy and religion of Spiritualism. We have a common purpose, aim and object that love may abide with us, and that we may bring together all the scattered forces of Spiritualism, to work together in peace and

harmony.

Mrs. Abbie Burnham was then introduced, who said that she congratulated the assembled that she present on who said that she congratulated the assembled multitudes upon being able to be present on this occasion. Spiritualism came to bless the world Fifty years ago we were not able to receive it as we are to day. It was then difficult for a woman to speak from a public platform. We are the results of our inheritances, environments and customs, but to day we have grown so that it is now possible for woman's voice to be heard from every plat. woman's voice to be heard from every plat-form in the land. When the history of the race shall be written in future ages, Spiritualism will be given its true position, and awarded due credit for the good it has wrought in the world. The history of Spiritualism it self will give the full meed of praise to all who have worked in its interests in all times and ages. Our present National Association, our local societies, and especially our Lyce ums, in which Mr. Hatch has worked so hard, and every true and worthy medium, of what-ever degree of talent, will be given full credit for the good they have done in making the human family truer, nobler and better. The influence of Spiritualism is even now felt in the church, and many church members are mediums possessed of rare gifts. This will lead to the leavening of the lump of humanity through the potent influence of the power of truth, vouchsafed to mortals through chosen Let all Spiritualists work together in barmony and love, to the end that the outside world may be led to see the inward beauties of the

Edward W. Hatch then gave an original poem, entitled "Ere Long," written especially for the Jubilee occasion, which was enthusiastically received. Mr. Hatch evinces no little ability in the field of original versification

Dr. Charles H. Harding was the next speaker advertised on the program but he was unable to appear, through serious illness. His place was filled by Mrs. Tillie U. Reynolds of Troy, N. Y., who spoke of her regret at the painful illness of Dr. Harding, and invoked the loving aid of the angel-world in his behalf. Nature Such a celebration could only be held once in ever seeks to fill a vacuum, and among human beings the same thing is true. We do not ask Spiritualism is an actual necessity in proving that there is anything of truth in the Bible. It has been said that unless evidence can be given of the truth of anything to others, then no such thing exists. Can we reach up into these starry heavens and give evidence of the effect the moon has upon the earth, or the planets upon human progress? This spiritual truth of ours is something we must know for ourselves, and sense it in our inner consciousness. If we realize fully the significance of the power of thought, that thoughts are things as potent as deeds, we shall have taken a long step in advance. Modern Spiritualism has come to answer the scientific questionings of mankind. It goes to the very root of things and teaches us that it is not all of life to live, nor all of death to die, but that there are responsibilies resting heavily upon us that we must meet while in the form. We have been idle too long, and must now meet the charge of having been moral cowards. The time has come for action, and we should now unite our forces, that we may win a glorious victory over every form of wrong through the divine principle of coperation.

Mrs. M. A. Chandler was the next speaker. She spoke earnest words of appreciation of the old workers, and pleaded eloquently for organization of our forces in all directions. She complimented the officers of the State Association for arranging for this grand cele-bration, and paid a high tribute to President Fuller for the manly, honorable stand he had taken in behalf of the right. She was earnestly applauded as she took her seat.

Mrs. Hattie C. Mason was the next speaker. She expressed her pleasure at being able to be present on this occasion. It was a time of re joicing, and the people of earth were as schol-ars seeking to learn the truths of spirit return and angel communion. She stoke of the training she received in the Baptist church, and re-joiced that she had been pushed out into the great school of nature as a student to learn the truth in religion. One truth came to the world in new form in 1848, and it was the same truth that was revealed more than eighteen hundred years ago. This truth is Spiritualism, and it is as a light upon a hill to guide all those in the valley of error to the mountain tops of knowledge. Spiritualism is a grand truth, and those who are in possession of it feel that it should be given unto all the people of the earth. The morning session closed with the benediction by Mrs. Carrie F. Loring.

AFTERNOON MEETING.

The afternoon meeting was opened at 2:20 P. M. with a piano solo by Prof. Schaller, followed by an invocation by Mrs. Tillie U. Rey-

nolds, of Troy, N. Y.
Mrs. Carrie F. Loring of East Braintree was
the first speaker of the atternoon. She re ferred to the significance of the Jubilee, and spoke of the inspiration the great event evoked. The flowers and plants, the grand old flag, and the vast concourse of people make the hour a sacred one, as well as an inspiration to gain new strength with which to do the work laid upon us. It hardly seems possible that fifty years have intervened since the day when those little children at Hydesville opened the gateway of immortality; but so it is, and we are now celebrating the Golden Jubilee. Spiritualism has not only proclaimed and de-monstrated immortality to the world, but it has also stood boldly for liberty, right and justice among men, and led the way to progressive thought. Not until Spiritualism came did man realize his own immortality. He had been told in the past that he was not capable of judging for himself in religious matters, but when Spiritualism came, man's reason began to act, and for fifty years we have taken a series of progressive upward steps. Education, progression and reason have been the means

of man's advancement.

But Spiritualism did not come to prove immortality alone. It came to respond to the cry of aching hearts, and to remove the sting of so-called death. Angel voices have called men

mination to apply Spiritualism to practical who loves Spiritualism could be here to-day. large audience, and most heartily applauded Home at Waverley. He said he had taken it every-day life. It is evident that the elevation of Spiritualism to its proper place among the sage to mankind, and I would that she were Master Rupert Davis then gave a vocal select Home. He told of a Universalist Church, the sage to mankind, and I would that she were here. It was through her that the first address was given. All of the early workers are with us in spirit. If it had not been for them we should not be here to day. It is our duty to send to them our hearty thanks in appre-ciation of what they have done for us. It is beautiful to think of philosophy and phe nomena, but it is a greater thing to apply them. Spiritualism came to us to teach us how to live here, and to fit us for the spiritual temple on high. The spirit of truth is always with us; it always has been, and always will be, provided we are true to ourselves, and en-deavor to live up to the highest and best light to be found in the religion of Spiritualism.

Dr. Dean Clarke was the next speaker, whose address inspired rounds of bearty applause. It will appear in a future issue of THE BANNER in full; Miss Lilla Fay of Boston rendered a vocal solo in a very acceptable manner, after

which Miss Frances Parker gave a fine recita-tion, entitled. "The Friend of Humanity." Mrs. Kate R. Stiles was then introduced, and spoke in part as follows: "When another fifty years shall have rolled away, instead of cele-brating the Advent of Modern Spiritualism, it will have been universally accepted, and its science, philosophy and religion will be taught in all temples and churches, because they will be then thrown wide open to us. Spiritualism is not a new truth, but is as old as time, therefore we should not say. When Spiritualism came to the world, but when the world came to Spiritualism. This is a subject too stupen dous for mortal minds to fully comprehend. It embraces all knowledge and all life, and has the only application for the universe. has the only explanation for the universe. If the members of the church would but state openly their honest convictions, they would admit that they know Spiritualism to be true, that there is something in it. Ay, there is something in it, far more than we can grasp in one short lifetime. It is well at times to consider spirit, without the ism; this will lead us into a spiritual universe, and cause us to know that we are spirits to day as much as we ever shall be. No limit can be placed upon the power of the spirit. The emphasis of the spirit teachers has ever been to look within to realize the power of our own souls, and learn that we can climb the royal stairway of progression, in com pany with the angels of heaven on this side of life, as well as upon the other shore." Mrs. tiles closed her address with an original roem,

in keeping with the spirit of the occasion.

Rev. T. E. Allen next addressed the assembly. His able lecture will appear, as per request of many present, in a future issue of The BANNER. He was frequently applauded, and given a generous ovation at the close. Edward W. Hatch then rendered a patriotic

song, after which Mrs. N. J. Willis was introduced, and gave one of her instructive and most own intellects, through the proper use of their own reasoning powers. They would have to hew and page their own pathway to a higher and broader life. Spiritualism embraces all there is of life, of love, of goodness, and of whatever science has been or may be—Spiritualism embraces all. Science is one of the bright-eyed children of Spiritualism, and is a guide into the pathways that will enoble all to guide into the pathways that will enable all to prove for themselves their destiny. Spiritualists should rejoice that their religion is a standard in the world. If they live up to it, they will have no reason to fear for their re spectability. If they are not good men and good women, they are not good Spiritualists. The only reason to day why Spiritualism is not recognized as the greatest and mightiest of powers in the land, is because of lukewarm-ness and slackness of those who call them-selves Spiritualists. It is because of their lack of earnestness and consecration to principle. It is because of this, also, there is inharmony in the several societies and little places of meeting. Spiritualism needs no vindication at human hands, for it has planted its flag in all quar ters of the globe, and its followers are at fault if its best work is not appreciated. Spiritualism will ever vindicate itself, if Spiritualists will but do their duty by living their religion, and reflect its purity as the mirror reflects the

light. Mrs. Dr. Caird of Boston was then introduced, to give proof of spirit-return. Her tests were of a very high order, and were all recog nized. Her work was appreciated by every one present.

EVENING MEETING.

The evening session was opened promptly at 7:30 o'clock with a selection by the Mozart Orchestra, a company of young musicians phose talents were neither mean nor cheap. Miss Lizzie Harlow of Haydenville followed with an impressive invocation, after which Mrs. Hortense G. Holcombe of Springfield de livered the opening address, in the course of which she said: "The vast audiences at these meetings signify that the influence of the Massachusetts State Spiritualist Association has become a mighty power for good in the land. The interest taken in these meetings clearly proves that Spiritualists are proud of their Golden Jubilee, and are taking steps now to properly celebrate it next June in Rochester, N. Y., where all nations of the earth are to meet and clasp hands in one common fellowship, in one religion and one people, in one grand, International Jubilee Celebration. Spiritualism is swaying the world to day as no other religious movement is doing or has ever done. Modern Spiritualism means a higher education for all the people, and its commands are for all to seek to know more of spirit-intelligence, that they may make praccical use of whatever may be revealed unto

men. Prof. J. Jay Watson, the only living pupil of Ole Bull, rendered one of his superb violin solos, accompanied by his gifted daughter, Miss A. A. Watson. In response to deafening applause, another splendid selection was given, after which Oscar A. Edgerly of Newburyport addressed the assembly. He likened Spiritualism to naturalism, which embraces all that pelongs to the past or present, or ever can belong to the future. Naturalism means that the phenomena that underlie Modern Spiritualism are as old as the race. Those who are schooled in the philosophy of naturalism comprehend something of the processes of evolution, through whose agency man has risen to his present high state, which he has reached through the trials and vicissitudes of the ages past. Through experience man has gained knowledge, helped by the inspiration from the other side of life, that have helped to build the religion of naturalism known to us as

Master Willie Sheldon, a young elecutionist, then gave a fine patriotic selection, which was enthusiastically received and encored at

the close of his recitation. Prof. J. Jay Watson and daughter, Miss Annie Watson, then gave a musical selection that was listened to with rapt attention by the entranced audience.

Hon. A. H. Dailey of Brooklyn. N. Y., President of the New England Camp Meeting Association, was the next speaker. He said that Spiritualism was his religion, and that he loved, that word Spiritualism without prefix or suffix, because it includes all there is to be learned in regard to spirit, to life or death, on earth or in heaven; therefore no one would be permited to take one letter from it, if he could help it Some people call us Spiritists, because the phe nomena are brought to the front. Spiritualists do deal with phenomena, which others may call spirit if they choose. When Spiritu alism came to the world, it came to take its place among the religious systems of the age.
No one realized how fast it would grow, or how
potential it would become. It has accomplished
much in all directions. To day people are thinking for themselves, while fifty years ago nine hundred and ninety-nine out of every thousand paid a man to think for them. Man realizes to day that the men who were paid to

do his thinking for him know no more than he does nor are they capable of thinking for themselves even. They are mad because men do think for themselves, for they can no longer lead them around, and they do relish inde-

pendence of thought.
Wonderful changes have taken place during the past firly years, and the next half century will show results far beyond the comprehension of man. Men will be brought nearer and nearer to a realization of their obligations to themselves, to the spiritual world, and to Al mighty God. This nation has passed through a great crisis, but the humanty within man stood up, as d rebelled against the teachings of the churches throughout the land. The human tamily demanded freedom, while the church defended slavery, because the Bible ap proved of it and the Bible was the word of God. Judge Dailey elequently referred to the Cuban struggle for freedom, and said he felt this meeting should not close without some word being effered in behalf of the sufferers on that island. Cheer upon cheer tollowed his demand for freedom for Cuba, while his scathing denunciation of the treacherous destruc tion of the battleship Maine, elicited rounds of applaus. His declaration that the United States government should at once interpose in Cuban affairs, met with a spontaneous outualists to day stand on the groad platform of freedom, recognizing no need of Bible, no need of creed, but only the necessity of that which will enable them to quicken and polish their prayers will never be answered unless accompanying the standard of the ground of th panied by action; hence God manifests himself in the action of his children." Judge Dailey was given a grand ovation as he took his

> Mrs. Mabel Witham was next introduced, and in choice language gave several messages

that were nearly all acknowledged.

The Vice President of the National Spiritualists' Association, Mrs. Cora L. V. Rich mond of Washington, D. C., was present as an honored guest, and was then introduced to the audience in a most appropriate manner by President Fuller. Mrs. Richmond's remarks were brief, but timely. She expressed her pleasure at being able to be present on this occasion, and warmly commended the eloquent address of Judge Dailey. She felt that the Cuban question was the imminent one of the hour, and that this opportunity is one that only can come to a nation in an hour like this. If the nation shall let this opportunity pass, it may never come again, and the American people will remember in shame the last three years. This opportunity is the recognition of the independence of Cuba.

If this Anniversary goes by, and the Spirit ualists do not express themselves upon this subject, they will be as much in fault as the Christians have been for the past three years. It means only the recognition of that outward independence of which the Spiritualis's have so long claimed to possess in the thoughtrealm. They should now celebrate it by de-claring for that independence publicly, by proving that it has come to them as a people. The light of spiritual truth shall show mankind the way to live. This Golden Jubilee should testify that Spiritualism is true, and is the way to peace, while the way to peace is the maintenance of right by the declaration of truth, to utter a conviction as soon as it is known, to live it the moment it is believed, that those who are weak may be made strong by the example of those who have the truth. At the close of Mrs. Richmond's address, Mrs. May S. Pepper, President of the Rhode Island State Spiritualist Association, gave a few words of greeting in an eloquent and feeling manner, and then dismissed the audience with a benediction.

[To be concluded.]

#### Grand Jubilee Celebration of the Veteran Spiritualists' Union, in Horticultural Halls, Boston, Thursday, March 31, 1898.

The platform in the upper hall was beautifully decorated with potted plants, ferns, lilies and cut flowers, the front being draped with garlands of bay. In the lower hall, D. S. McDonald Co. had tables invitingly arranged for expected guests.

At the appointed hour the speakers and delegates filled the platform, and a goodly audience greeted them. The exercises were opened with a plano solo by the well known and much-appreciated planist, Willis Milligan. Mr. Ed-wards made a brief and appropriate opening address

President Eben Cobb then addressed the audience in his usual facetious manner, making the friends feel that, if the elements were out of harmony with the occasion, those present were not. Madame Barutio, a magnificent soprano soloist, sang "The Holy City" with grand effect, and responded to an appreciative encore. President Cobb made a few remarks, introducing Mr. J. C. F. Grumbine, principal speaker of the morning, who gave a grand address, which will be given to the public later.

Master Eddie Hill then sang "Uncle Sam,
Why Are You Waiting?" very appropriately
under the present state of affairs.

Dr. Charles W. Hidden was then introduced

as he took his seat.

Master Rupert Davis then gave a vocal selection of rare beauty, evincing no little talent as a vocalist, and was most generously applauded as he left the platform.

Master Willis Shelder over a vocal selection of the seat of contributed for our Home, and referred to the BANNER OF LIGHT, Progressive Thinker and other papers that had been kind in regard to He then thanked them publicly, and in-

> Madame Barutio sang "Ora Pro Nob s" as only a true artist can, receiving deafening applause, and responded. Mr. F. A. Wiggin followed with messages to the many eager ones

> present, all recognized.
>
> The afternoon brought a crowded louse.
> The exercises were opened at 2:30. President

Cobb made opening remarks, then Madam Barutio (by request) again sang "The Holy City," and responded to an encore.

Mrs. Cora L. V. Richmond, Vice President of the National Spiritualists' Association, the

principal speaker for the afternoon, was presented amid much applause, and spoke in part as follows:

as follows:

New England is my natal place, the birth of my first work in Boston. We are celebrating the natal day of Sairitualism. Spritualism is the light of the world, and has many altars to-day. It has not one proplet, but many, to declare its beauty and power. We are going to celebrate it all the year: this is but the prelude of that grand occasion at Rochester. Ring out the chimes until all the world shall know of the beauty of Spiritualism. It is fifty years in its modern, but old as ism. It is fifty years in its modern, but old as time in its reality. This is no time for philosophical discourses. It is but fitting that we should crown the Jubilee with the workings of the past. We are reminded of the olden time when meetings were held in the Meonian, in old Tremont Temple, and of those who were in the flesh then. God bless them!

There is no more beautiful, more perfect word in the English language than Spiritualism. But, friends, we must look to it; ithas made it possible for many more isms. Judge Dailey said last night that he was not going to relinquish one letter of the word Spiritualism—some call us Spiritists. Spiritua ism has not only prepared for itself and taken the has not only prepared for itself and taken the way, but for Christian Science. It means an attempt that the people have the truth. It means that they have the same power that Spiritualism has had for fifty years. Look to your Spiritualism; it has prepared for Psychical Research, which has never come into the possession of a single fact without the aid of a medium.

We do not have to go to India to seek an adept—they do not perform one single act that Spiritualism has not given us. Beware that Theosophy does not run away with your honors. Look out also for your religion, and when you tell me that Spiritualism is not a religion. it is false. It is a fact, it is the soul of the universe. Universalism could not aim to produce the saving of all souls if it were not that Spiritualism went to prove it. Look to your religion. There has been a Baptist minister in Washington who preached to his people through the inspiration of his own mediumship, and they think he is preaching sublime sermons. Spiritualism has given to the world a spiritual harvest, what no other science or religion has brought in the last fifty years. We have reason to be proud.

Spiritualism has pledged a new theme for every writer of fiction or romance, has given to the poets the great song that has been sung in the last century, bringing all, step by step, to meet on the threshold of the other world. Science has not only electricity and vibratory action, but the X ray has proven that spirit photography is true; the X-ray that spiritual concentration brought forth pictures before the scientific world acknowledged it.
In the war of the Rebellion it was Spiritualism

that enabled Abraham Lincoln to write the Emancipation Proclamation. In the case of Cuba, it will be the voice of Spiritualism that will say, "Do justly, recognize a suffering nation; Cuba shall be free." Let us also remember, that although we do not advocate the taking up of the sword, or the taking of property. we do believe a war to aid such a nation is a war of heaven. There are some things on earth much worse than war. Spiritualism has waged a war against slavery of human beings in the last fifty years; it has rescued thousands from the despotism of fear of death. Do not hide behind some form of Ecclesiasti-

eism to read the words of the spirit, when you know they come from the spirit-world. If Spiritualism is valuable in your hour of need, it is worthy to be acknowledged before the world. Mrs. Richmond closed with a grand peroration which brought forth applause that made the large hall ring.

Dr. Hidden made a grand appeal for the Home, in which he illustrated the fact that the poor needed food and shelter more than prayers. The result was beyond our expectations, and the amount will be published later. Dr. Hidden deserves great creat for his earnestness in the cause of opening the Home at Waverley.

Mr. Frank Walker, Manager of the Golden Jubilee at Rochester, made a short address, asking the people to do their part in the coming Jubilee. He said: "It is not my celebration, but yours." Mr. J. Jay Watson, the noted violinist, and

his accomplished daughter, Miss A. A. Watson, then favored the audience with selections on the violin, Mr. Milligan, accompanist, much to their pleasure. Mr. and Miss Watson must be heard to be appreciated; their gifts are to Mrs. Minnie M. Soule then addressed the au-

dience in her charming manner, speaking words of interest for the home, and its needs. Mr. Edgar W. Emerson gave tests, which were marvelously correct. Mr. Woodbury, Secretary of the National Spiritualists' Association, was presented, and said in part as follows: I am very glad to be present at your celebration; glad to place upon your altar the flag that represents the National Spiritu-alists' Association, as this Association must be one of the people to represent the dear emancipated souls who were the founders of your Veteran Union. We should stand shoulder to shoulder. You have heard of our Rochester Jubilee, come up there and help us, come and help raise money for the Veteran Spiritualists' Union. I see many gray heads here, heaven bless you every one, you who were Spiritualists when it cost something to be a Spiritualist. Spiritualists of New England, when you have organized, and realize the good of cooperation. you will find people in the church ready and willing to aid you in the grand cause of promul-

glorious Cause of your old Veterans. Madaun Barutio again sang with good effect "Jamie," and responded to a hearty encore.

Mrs. Clara Field Conant made a stirring address and said that Spiritualism had honeycombed the most conservative churches, and if we could go back in history and realize how long it takes to scatter the seed and bring forth fruit, we would not be discouraged. how long it takes to scatter the seed and bring forth fruit, we would not be discouraged. Right here in Boston we dare tell what we know of Spiritualism, and the speakers here are ready to tell what they know and do, and willing to do what they can to aid the Home at Waverley. I want to live to see that Home opened, for I could not rest in my grave did I feel that it was not. Let us all work to this end, and during this year of Jubilee let us work and accomplish it, that at another Jubilee we shall have it opened, and the angels lee we shall have it opened, and the angels will look down with loving eyes upon the work of the children of earth-sphere for the poor and needy loved ones.

Dr. N. P. Smith made remarks in reference to Cuba and the persecution of her people, and then made an eloquent appeal for the Waver-ley Home. "He who enters here, leaves all hope behind," is the motto over most almshouses. Let not our mediums enter there.
Mrs. Cora L. V. Richmond then arose and
proposed the following resolution:

Whereas., The Spiritualists of New England, in Jubileo meeting convened, remember with greatest sorrow the infliction in Ouba in their late distress, particularly in the last three years; be it
Resolved, That we will uphold the hands of our
Government in releasing them from Spain, or any

other monarchy.

Resolved, That a copy of these resolutions be sent to President McKinley.

Unanimously adopted.

Resolved, That the speakers in this Jubilee year will endeavor in every way to help on the Veteran Spiritualists' Union, that noble association for the helping of our poor, and we will strengthen the bands of those who are in charge.

Unanimously adopted. Prof. Watson and Miss Annie Watson fa vored the audience with a violin duet. Prof. Watson referred to a test given him by Mr Emerson, true in every way.
Dr. G. C. B. Ewell, of Colorado, was to have

given the Anniversary Poem of the occasion but, owing to the transition of his wife on the morning of that day, could not. He very kindly came and made the reason of his ab

Mrs. Richmond then closed this most suc cessful celebration with a beautiful and appro-

#### The Anniversary in Rochester, N. Y

The Rochester, N. Y., Spiritualists held a week's celebration in honor of the Golden Jubilee. The local papers gave full reports of the proceedings at each session, from which we are permitted to take excerpts. Says the Rochester Herald:

The Semi Centennial celebration of the formal acceptance of Spiritualism as an established religion by the Rochester church was opened in Fitzhugh Hall, March 27th, with afternoon and evening sessions.

This week's celebration is purely a local celebration, although many of those in attendance are from out of town, and speakers of national reputation will be present to speak. In May, however, there will be held in Rochester an in ternational celebration of the establishment of Spiritualism, at which there will be present delegates from many of the States throughout

the country, and from abroad.

Mrs. Z. B. Kates made the leading address, in the course of which she said: "In the new era the spiritual interblending between the two worlds will have been perfected without a mar or blemish. The spirit of justice will have broadened to its fullest scope, and wisdom and mercy will have gained sway in the whole land. This is the true brotherhood of man."

In opening her address Mrs. Kates said that fifty years ago the wonderful message of the raps first took hold of the world in its true significance. It was a wonderful message, that told of the relationship of worldly life to the unknown dead. However much the uninitiing hope into the world. It was the only religion that brought messages from the beloved dead to lighten the pressure which death must inevitably bring without positive assurance of

After the address a song was sung by the congregation, and then Mrs. Kates gave some interesting tests, conjuring from the life spirits of departed ones with messages to different people in the audience. In every case Mrs. Kates gave the name of the deceased person, which was recognized by some one in the audience. The afternoon meeting was closed with the doxology and benediction. The feature of the evening session was an address by Mrs. Helen P. Russegue, of Hartford, Ct. She is a powerful and eloquent speaker, and her address was greeted with applause at intervals throughout its delivery. About four hundred persons were in attendance at the evening service. Across the back of the stage hung a banner, with the words "There is No Death" inscribed upon it-This sentiment was the theme of Mrs. Russegue's address, the subject being, "The distory and Prophecy of Modern Spiritualism."
"Have you ever stopped to consider," began

the speaker, "the marvelous revelations wrested by subtle force from the air you breathe? Have you ever stopped to consider the marvelous revelations of telegraphy, a force wrested from nature? The same force, the same element of nature, is used by those who have passed over the threshold of life to send back a message to you. There is no death; man is a progressive being. There is no limitation to life. Let us look to facts, not phantoms. Nothing is denied to man, if he

There is nothing new in Spiritualism. 3 We are dealing only with its modern aspects. It is as old as conscience and intelligence. What is new about it is that it has been treated more coherently and intelligently in the last fifty years.

Spiritualism came as an answer to prayer of human souls. It came not unasked. It came as a comforter. Infidelity was sowing seeds of skepticism; intelligence was clamoring for evidence and demonstration: man was drifting away from the theories and teachings of the past. The soul was clamoring within for enlightenment, liberation from materialistic tendencies.

Spiritualism came to convert theory and phantom to fact. It came when the world was prepared for it. Christianity laid the track for the car of immortality; Spiritualism has come to corroborate that affirmation. It comes as a step in eternal progress, and it does not come so robed in divinity that you should shrink from it. It is open to the full glare of intelligence, a living force and energy propell-ing the universe to a fuller understanding of

the laws of living. Spiritualism has been not only a confirmation of the desire of man, but it has proved his inspiration. Fifty years ago the theolo-gian reigned supreme. He who dared to investigate his own existence was condemned by his fellow-men; he who dared to criticise the Scriptures was declared an infidel. The pulpits preached a local hell and a local heaven. Vicarious atonement was preached as the only means to salvation. It is a stupendous injustice that denies all right to man to take the consequence of his own evil.

inner self. Man should not erect a barrier to his spiritual, moral and intellectual self. He should take hold of truth as he finds it, and apply it to his own necessities. This is his highest right. Righteous living should be man's one inspiration. Every man is to receive that which he merits in his development. Righteous judgment is one of the greatest principles of our belief. Theologians preach both honor and righteousness, but they say that unless man confesses a certain formu-

lated doctrine of religion he is lost.
We establish a righteous law, and let every man make his own heaven and hell. We have wrested from heaven a man-made image, and have enthroned him in the human soul as the universal principle of living. Spiritualism

teachee man that he must merit peace. There is no code to be endorsed. He must live honestly and honorably. Theodore Parker said of Spiritualism: 'I do not know much about its formulii, but its religious side forecasts its future.' Huxley said: 'I know little about its formulii, but its religious side is broader than any I know of.' Spencer said: 'No man oan attain a high level until he lives righteously for righteousness' sake.'

ly for righteousness' sake.'

Scientifically our religion has explained the laws of hell. It has shown that the spirit of man is the healing power, and the redeeming light. It has taught that there is no such thing as absolute sin. It has taught that there is no soul so low that it does not contain the germ of everlasting life. It has taught that man is a part of God, else there is no such thing as God. It shows how the Bible is misinterpreted. It is human.

For two thousand years the belief in immortality has held, but with a limitation at the grave. Death meant either perfect happiness or perfect darkness. Spiritualism teaches that life is a progressive motion, endless in its beginning and endless in its future. The world is only a manifestation of spirit.

Spiritualism teaches man that he is bound to the laws of earth. It teaches man that he has in him the condensed element of all that lives in nature. It is the possibility of every man to make a heaven within himself. He is the instrumentality of God.

Man is not to love truth and honor in order to be saved, but because it is right. Through Spiritualism man will progress until he knows just what God is. There is no time or space to thought. Men's minds can communicate any distance. Through our religion the world will some day be unified in a divine humanity. We will be one in spirit, but each will be a necessary part.

Spiritualism has established individual re sponsibility. It has brought man face to face with his own conscience. Our belief is made mysterious only through ignorance. If you will but open your minds to it as you do to any cience, you cannot but admit its truth.

#### "A House Divided Against Itself Cannot Stand."

BY E. W. GOULD.

Spiritual teachers often resort to the Bible for texts and Scripture maxims, from which to illustrate a truth or present a subject to their audiences. There seems no good reason why a layman may not resort to the same authority to introduce a subject for consideration in the public press, hence my text.

The very able and carefully-considered discourse delivered by the Rev. T. Ernest Allen, at Onset camp-meeting last August, seems to have created a far greater interest in the minds of writers and thinkers upon the subject of Spiritualism than was at first anticipated, and from that time to the present scarcely a week has passed when we have not had one or more articles upon that subject in some of our spirit ual papers.

As a whole, Mr. Allen's views seem to be generally endorsed in many particulars. In others, a decided antagonism is manifested by a large majority of writers that I have observed. That no barm shall result from these adverse criticisms, it seems eminently proper that a calm and conservative spirit shall at all times prevail in the minds of those who attempt to discuss the points at issue.

While Mr. Allen occupies a conservative position from the standpoint af a Unitarian clergyman, his thorough knowledge of Spiritualism and his liberality entitle his views to far more consideration than can be claimed by many others, who have often expressed sympathy and faith in spiritual teachings, but taken no ated might scoff, she said, the spiritualistic religion was the only one that brought a quicken his views by many sincere and advanced spirhis views by many sincere and advanced spir- such a sense through my organism. Hence, itual writers, and even the acceptance of what he claims as the higher Spiritualism, might be accepted by them, it is very evident the time accepted by them, it is very evident the time | spirit entity—embodied on earth or not—are has not yet arrived when so long a step can be | but the extension and quickening of the senses consistently taken without, as Bro. Fuller normally employed by man, such for instance, says, "The Parting of the Ways."

Those who remember the struggle that was necessarily made during the canvass for organization, have not forgotten the opposition that was made to it on the score of a lack of freedom of thought and actic n, and the word creed acted upon the minds of many good Spiritualists like a red flag waved before the eyes of an infuriated Mexican bovine, and only through the most positive assurances that no effort would be made to introduce creeds or circumscribe the freedom of mediums, was the opposition to organization allayed, and the principle recog-

as practicable and necessary for the advancement of the Cause may be secured by degrees, without friction or ill-feeling, by argument and earnest consideration. Even now, one of the most important amendments to our system of teaching, and one endorsed by Mr. Allen and many of our own practical thinkers, is being or mortal, or of any locality outside his mortal introduced, and generally approved. I refer to the practice of employing our minist or lecturers permanently, or by the ye There is no doubt of this becoming gene. as soon as it is well understood, and circumstances will permit of a change. So, too, in regard to education, and the propriety of having our teachers and our mediums properly educated. There are now but few people in America who do not those who pose as teachers, whether social or spiritual, being sufficiently educated to perform the duty they undertake.

This cannot be done in a day or a year. But when we consider how much has been accomplished in fifty years, I think even Mr. Allen ought to realize that we are doing pretty well. Inasmuch as he, and a society of some five handred members of a Psychical Research organization, after two years' investigation, admits the "results were inconclusive." That is much better than the Seybert Commission did

a few years earlier. We court investigation, and make no objection to Anti-Spiritual Associations. But we do object to schisms, quibbles or dissentions upon non-essential points. During the few years while any attempt has been making at organization, or to define what Spiritualism is, what it stands for, while everything has not been accomplished that was desirable, we should consider how much has been done, and congratulate ourselves that we have advanced far enough and fast enough to attract thousands from other sects that claim an origin The higher code of life and morals declares sands from other sects that claim an origin that no man can escape the possibilities of his from apostolic times, and even from more mod ern times; we have the satisfaction of thinking we have interested, not only scientists and scholars from all schools, but clergymen from the liberal churches in our immediate neighborhood. And if they have not declared their full conviction in the truths we teach, they have, in many instances, manifested a deep concern in our morals and our teachings, for all of which we are very grateful. We believe it is only a question of time when we shall have so far improved our methods and our

policy that they will unite with us. But we cannot afford to divide our forces.

We appreciate our weakness, and lament the cause. But our success, our advance in the past, encourages the bellef that a continued effort will result in the removal of all that is damaging. I submit that it is better for us to endure the evils of which we complain, and exert our best efforts to remove them by precept and practical methods, than by the "Parting of the Ways."

Our Cause is suffering more to-day, and prospectively, from a financial standpoint, than it is from fraudulent mediumship. It is well known there is a large number of sincere Spiritualists who are in full sympathy with mediums, and have not the means of deciding, perhaps, whether some of them resort to fraudulent practices or not. Nor do they care to know. They are entertained by them, they are often their personal friends, and living in the country, as many of them do, some time is necessary to educate them, and convince them of their error in patronizing fraudulent mediums.

A war upon what is claimed to be fraudulent mediumship, at the present time, with the hope of introducing what is known as "higher Spiritualism," I apprehend would produce "a parting of the ways," neither necessary nor desirable. "A house divided against itself cannot stand."

We want numbers. If they are not all educated we will show our benevolence by organizing and instructing them in the truths of Spiritualism and the cause of humanity. From thence they will soon aspire to the higher Spiritualism and become active, contributing members; whereas, if they are left to grope their way along dark and deceptive teachings, they will soon become victims to fraud and superstition.

Hence, between the two, it would seem both wise and philanthropic for us to continue holding fast to what we have, and devoting our best energies to the missionary work before us. While we can never countenance fraud or deception, it is the part of wisdom to adopt the most practical methods to remove it.

There may be differences of opinion upon that subject. To my mind, by far the greater obstacle lies in the lack of money, and the sooner a practicable system of finance is adopted by Spiritualists, the sooner they will be in position to encounter any and all embarrassments. Until that time I doubt the practicability of "Parting the Ways."

Washington, D. C., 1898.

For the Banner of Light.

#### Letter from Mrs. Longley.

The Sixth Sense; Multiple Personality; Medical Restriction in California; Life at the Soldiers' National Home at Santa Monica.

To the Editor of the Banner of Light:

Many greetings of love to you, and all our friends East and West. Work and duties of one kind and another crowd upon us in our sunny California home, so that it is impossible for us to personally respond to the many kind letters that reach us from far and near, but each is valued and appreciated in the true spirit of fraternal regard.

I have been interested in the published opinion of such able minds as Prof. Loveland and Mr. Coleman concerning the existence or nonexistence in humanity of a sixth sense, especially as my guide and revered teacher, Spirit when I read the opinions of the learned gentlemen mentioned above, that there can be no sixth sense, but that the occult powers of a as sight and hearing, I questioned Spirit Pierpont why he alludes to the exercise of the in tuitive and perceptive faculties of the soul through external manifestation, as the sixth sense. His answer to me, in substance is that the operation of these perceptive qualities is more than that of sight or hearing, and that it transcends them in power and scope, and yet includes them, inasmuch as it enables the entity to see, hear and know by inward conviction the truth of that which is thus perceived. The blind man may see by spirit vision, the deaf man may bear clairaudiently, but neither the blind man nor he who is deaf will be able -even by the aid of quickened spirit-sight or hearing-to know positively the truth and inwardness of things that depend neither upon sight nor hearing for confirmation, but which All that our best writers and thinkers claim | are outside the domain of sight and sound as far as proof is concerned. And yet the man who has a quickening of the spiritually perceptive quality that for want of a better name we call intuition, can prophesy events, tell circumstances taking place in various parts of the world, read the minds and know the secret doings of others far or near; and never for a moment catch a clairvoyant glimpse of spirit environments, nor hear any sound not perceptible to his physical hearing, nor is it by any means proved that these things that he knows and many of which are subsequently verified to his satisfaction, are borne in upon him from intelligent spirit attendants.

I have also read with interest the reply of my brilliant friend, Charles Dawbarn, to his critics, who cannot accept his theory of mul-tiple personality. I do not feel that such a theory is as yet established as anything more appreciate education, and the necessity of than a supposition, despite the citing of the case of Miss Fancher, who at times manifests one personality and another, each claiming to be a part of herself; that the sight and hearing of this lady have been introverted and stimulated along the lines of the spirit, to-such an extent that they are exercised independently of her physical organs, is probably true. In her case the intuitive sense may or may not be exercised-probably not; but as to her exhibition of several personalities, it is quite as probable, to my mind, that the reflex action produced on Miss Fancher's brain by the injury caused to the spinal system of nerves at the time of her physical accident may have aroused memories of certain children with whom she was familiar in her early days-such as she knew in school life, perhaps -and awakened fancies concerning them in her mind, which, under the return of certain abnormal conditions of the brain, owing to some undue pressure upon the nerve, or ganglionic centres, causes her to assume their personality, as it is that she is herself an incarnation of multiple personalities, all of whom sleep or lie dormant except the one that is manifesting at any given time. Nor do I by any means think it impossible that Miss Fancher at some moment of psychical quickening may have caught impressions or knowledge of some spirit "Daisy," or other entity, and become possessed with the idea that she belonged to her; for when the mortal brain is subjected to abnormal pressure which excites one set of nerves or organs, to the exhaustion of others, a sensitive may be actively influenced by spirit-intelligences and at the same time possessed of peculiar and fallacious ideas and convictions concerning them.

But THE BANNER has no space to devote to the theories or fancies upon this subject, and I will desist, though I must affirm that multiple personality seems to me by no means proven in the one isolated case of Miss Fancher, even with that of Lucie, the hypnotized seer, who claimed to be three different intelli gences at various times.

We congratulate Massachusetts on its victory for liberalism and good sense in its defeat of the Medical Bill-the work of the BANNER 'a house divided against itself cannot stand." For Light—and especially the personal argual in a thousand of the Spiritualists in the coun-

ments and efforts of its editor in denunciation ments and efforts of its editor in denunciation of the proposed measure, together with the aplendid labors of the Massachusetts State Association, through its committee and Board of Management, had much to do with its defeat. The people know what they want, but the medicos will not admit it. California has a restrictive medical law, enacted years ago. In January, 1895—after having practiced my medical work for years—I was granted a No. 1 Certificate—or Form A—by the Board of Registration in Medicine in Massachusetts. This certificate entitles me to put out a sign, and to practice with M. D. attached to my name. I secured the certificate by proper presentation secured the certificate by proper presentation of my claims to the Board of Registration under the present medical law of the Old Bay State. In California I am denied the right of registration by the Medical Board, despite the fact that I am a legalized practitioner in the East. I made application in proper form to the Board here, and quoted the Constitution of the United States to it, after my application had been rejected, giving notice that I should practice my profession under the constitutional rights of government, and if molested the case would be tested in the proper manner. There are thousands of successful doctors practicing in this State who are not registered. Comment

is unnecessary.
The Soldiers' National Home, at Santa Monica, about eighteen miles from Los Angeles, Cal., is a colony in itself. There are about two thousand inmates. It is situated near the sea, at a beautiful spot. There are two hundred or more Spiritualists there among the old veterans. Under the present management they have, until recently, been unable to have a lecture by a Spiritualist at the Home. The powers that rule decided that there could only be two classes of religion—Catholic and Protestant. The former were privileged to have their priest to bless and minister unto them the latter, whatever their denominational belief, were expected to conform to the rules and service of the Episcopal church, therefore the Episcopal and Catholic clergy hold sway. The soldiers did not like it; many refused to attend religious service.

On the Sunday previous to my lecture at the

Home, the minister numbered but thirteen in his congregation, so we were informed. I made application to the Governor of the Home for the privilege of giving a spiritual lecture to the veterans. After considerable correspondence and preliminaries, the evening of Jan. 24 was selected. A few stanch friends accompanied Mr. Longley and myself to the Home.
Father Pierpout gave the lecture on "Spiritual Gifts." Mr. L—sang several of his spiritual compositions. The hall was crowded,
the clergyman of the Home being present.
The veterans thronged around us at the close of the meeting, and congratulated us and themselves on the success of the meeting. A squad of them accompanied us a mile to the cars, although lights would be out on their return, and they would have to retire in the dark. Life at the Soldiers' Home is active; the boys in blue keep it so. There are all sorts of characters among them; many are highly intelligent and intuitive.

Mr. and Mrs. B. B. Hill and Mrs. Cadwalla der have been with us. We highly enjoyed their visit to our home. They have done a good work, and left a delightful impression of their personality, and of their earnestness to forward every good work among the Spiritualists of California. M. T. LONGLEY.

#### Declaration of Principles.

BY HUDSON TUTTLE.

A notice published in the spiritual press says that there is "considerable discussion regarding the need of a Declaration of Principles for Spiritualists," and calls for all who have ideas on the subject to send them in, that they may be presented and acted on at the Rochester Jubilee.

Years and years ago, when Christianity was young and in a plastic state, priests and bishops met in councils, fully conscious that there was a long-felt want for a "Declaration of Principles," and they each gave their "ideas." Out of the contention they formulated a wore our handsome ribbon budges, inscribed creed; the creed, which represented the past, grew into an invincible force, and held the minds of men for a thousand years in accursed bondage. In gaining freedom, humanity has fought through several centuries, facing rack, gibbet, faggot, flames, dungeons and the fierce hell of innumerable battlefields, and has scarcely gained the victory,

Now, with this object lesson before us, we are called to reëpact the same roll!

What is a "Declaration of Principles" What Spiritualists believe, or a creed!

Who are the people who are to meet at Rochester, that they have authority to present a "Declaration of Principles" for all Spiritualists? If that assembly should put forth a declaration for those present, it would be within its jurisdiction, but when it arrogates to publish such declaration "for Spiritualists," that is, all Spiritualists, it transcends its right, to the injury of those who may not assent, and deceives the public.

When Dr. Eugene Crowell published a spiritual journal in New York, "the Two Worlds," he sent out a circular letter to all whom he thought would be interested, requesting their "ideas," from which he intended to formulate a "Declaration of Principles" which would be acceptable to all.

At the first question he went on a reef. That question was "about God." Those still biased by old theological teachings were strenuous to have God defined, and as none of them knew anything about him, there were as many "ideas" as individuals, while those who were enlightened by scientific thinking confessed their ignorance and wished all mention of God, or the "Father," or "Infinite Mind," omitted until some one knew something about him.

The outlook for a "Declaration" on which all could agree" was so discouraging that Dr. Crowell abandoned the task as hopeless.

Will the Mass Meeting at Rochester presume to declare the "form and nature of God," which Spiritualists are to believe, under penality of ostracism of the National Spiritualists' Association?

Will it pass a decree that reincarnation is true or false? That spirit is of evolution, or eternally preëxistent? Will it define "Mahatmas," "astral shells" and the "mortal mind"? Will it brand the great movement with the name of "religion"? or science? Will it recommend central organization, and the old machinery of societies, with "pastors' to explain the creed that it has formulated?

Spiritualists agree on just three propositions, and no more, to believe which is to be a Spirit

(1) Man is an immortal spirit:

(2) Which passes out of the physical body at death unchanged in its development and fac-(3) And as a spirit, under favorable condi-

tions, can communicate with those in earthly

If the Rochester meeting makes such a declaration there cannot be a dissenting voice; but if they affirm anything outside of this, as to God, the condition of spirits, their origin, of religion, and the methods of extending the Cause, in the name of all Spiritualists it will

meet with antagonism at every step. Not one

try will be in attendance; a few only of those who may be called representative, and ordinary courtesy to the vast unrepresented majority should remind the assembly that it would be unjust to hold "Spiritualists" responsible for a creed, that in the nature of things, the haste, inattention and thoughtlessness of such a gathering must be ill-digested and immature.

It will be claimed this "declaration" is not a "creed!" What, then, is it for? When a person joins a society will he be asked, "Do you believe this declaration?" Will he be excluded if he does not? "Of course he will not be!" is the response.

What, then, is it for? It binds no one. No one will be required to believe it. He will be just as good a Spiritualist, or perhaps better, if he does not!

What goes to the making of a Spiritualist? Freedom from the blight of past "Declarations" of Religionists; the ability to make and declare a creed for himself, and maguanimity to allow every other soul to do likewise.

#### Reception and Banquet to the Cassa-1 daga Lake Free Association Board of Directors.

It is customary for the Cassadaga Lake Free Association Board to hold an annual March meeting at Lily Dale to arrange for the coming June Pienic and summer session of camp. The Lily Dale members of the Young People's Spiritual Union took advantage of the occasion to tender them a banquet and reception, March 27.

The members of the Board who were present were as follows: President, Mr. A. Gaston, Meadville, Pa.; M. R. Rouse, Titusville, Pa.; D. B. Merritt, Lindon, N. Y.; F. H. Neelin, Seaforth, Ont.; Dr. E. C. Hyde, Lily Dale, N. Y.; T. J. Skidmore, Lily Dale, N. Y. Mr. Rouse and Dr. Hyde were accompanied by their wives, and Mr. Skidmore by his sister, Mrs. Tolles. Judge Osmer was unable to be present, being detained by his legal business.

The banquet was held at the residence of Mrs. N. A. Dedrick, W. H. Bach acting as toastmaster, and the following toasts were responded to: "The Y. P. S. U.," Miss Etta Prettyman; "The Board of Directors," Mr. Gaston; "Canada," Mr. Neelin; "Cassadaga Camp," Mr. Skidmore and Mr. Rouse, both having been in attendance at the eighteen sessions of the

Our toast master, thinking that we had been well "toasted," thought we could stand a little roasting," and called upon Mr. D. C. Meeker. who took for his topic "Spain," after which the banquet was adjourned to Library Hall, where a public reception had been arranged, and the following program was rendered: Welcome song by quartet; address of welcome, W. H. Bach; piano solo, Miss Marguerite Keough; response to address of welcome, A. Gaston; vocal duet, Mrs. Wildrick and Mrs. Witherow; address, "The Young People's Union," Miss Etta Prettyman; march, Mandolin Club; remarks, Mr. Rouse and Mr. Neelin; duet, Master Harry Champlin and Little Pansy Wilcox; remarks, Mr. Skidmore; solo, Mrs. Wildrick; remarks, Mrs. Dr. Hyde; song by the chorus.

The hall was beautifully decorated with flowers and evergreens, and at the back of the rostrum were four emb lems of liberty, Y. P. S. U. and C. L. F. A. in evergreen letters, the tars and Stripes, and the "Lone Star of Cuba Libre. All members of the Union 'Lily Dale Camp," "Y. P. S. U.," with a sunflower medallion at the top, a badge gotten up especially for the young people, by W. H. Bach. The guests at the banquet were presented with neat "guest" badges, as souvenirs of the occasion.

The audience was large and enthusiastic, the program was well rendered, and both banquet and reception were pronounced by all to be one of the most successful events of the season. It shows what the young people can do when properly organized for systematic MRS. EVIE P. BACH. Sec'y Y. P. S. U.

J. C. F. Grumbine in Chicago.

Mr. Grumbine will devote the month of April exclusively to Chicago and environments. At 3125 Indiana Avenue, home of Mrs. Lilla M. Parkins, and conference rooms of the Order of the White Rose, he will give two courses of eight special lectures at 2:30 P. M., April 12, 14, 16, 19, 21, 23, 26, 28, and at 8 P. M., April 11, 13, 15, 18, 20, 22, 25, 27. Circulars, with topics, can be had of Mrs. Parkins, Mrs. Esther Marion, 2012 Indiana Avenue, or of Mr. Grumbine. The afternoon course is on "Metaphysies and Healing"; evening course on "Divine Science, and how to Realize the Spiritual Perception, Spiritual Communion. Intuition, Immortality, Preëxistence and Refugarnation. Single course ticket, \$3.00; single admission,

> Written for the Banner of Light. MODERN SPIRITUALISM.

In eighteen hundred forty-eight A tiny rap was heard. The message that it carried, Came flying like a bird. The tidings went throughout the land. Across the oceans, too, That things which bappened in Bible times. The people here could do.

In ancient times advantages Were not as great as now, But generations have progressed-Their powers show plainly how. Our knowledge of Eternal Life, With soul communion, too, Will make this earth a paradise, And every one more true.

ELEANOR KAY.

#### How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. OHENEY & CO., Props., Toledo, O. We. the underslyned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, To.

WALDING, RISTAR B. MARYAN, internally, acting directly ledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Drugglsts. Testimonials Mar 18

#### NATURAL MAGIC:

MATURAL MAGIC:

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# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

THE REASON WHY.

I know a little maiden who is always in a hurry;
She rushes through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the yestibule.

She hurrles through her studying, she hurrles through her sewing, Like the engine at high pressure, as if leisure were

a crime; She's always in a scramble, no matter where she's going, And yet—would you believe it—she never is in time.

It seems a contradiction until you know the reason.

But I'm sure you think it simple, as I do, when I state. That she never has been known to begin a thing in

season, And she's always in a hurry, because she starts too

#### Immature and Ill-Advised Love.

BY HELEN COMBES.

If I had a son or a daughter, who had fallen in love with some one of whom I could not approve, do you think I would lay up trouble for myself and my child by peremptorily forbidding the attachment?

Nay, not so; for is it not an established fact that opposition is the fuel on which the flame of young love feeds most satisfactorily? Numberless elopements are caused, and many fair lives are wrecked, by the tendency of men and women to use force instead of strategy in dealing with the love affairs of their children.

The child is yet to be born who will not hanker more after the things that are denied it than after those which it is allowed without opposition. The transition between childhood and youth, and youth and manhood or woman-hood, does not destroy this characteristic. Developed reasoning powers may lead the grown child to understand the wisdom which denies it certain things, but whenever was reason allowed to enter into a youthful love affair?

My daughter falls in love with a man who is lazy, dissipated, and altogether worthless. In ordinary cases her keen judgment would be quick to detect his faults. But Love, who is blind himself, blinds his subjects, and not only does she fail to see the imperfections which to others are glaringly apparent, but she resents all efforts on the part of her friends to cure her temporary blindness. If she is an obedient child, I may, by stern commands and careful espionage, break off the undesirable connection, but in so doing I forfeit that which I can ill afford to lose—a portion of my child's filial

ill afford to lose—a portion of my child's filial love and respect.

My son, who has just attained to manhood, comes to ask my permission to marry a girl who is frivolous, selfish, vain, and who I know grab a lantern in his mouth, and start for the will fail to make his home the haven of rest and comfort which it ought to be. What use is it to refuse my consent? The boy is of age, and would probably marry without it. How much worse than useless it is to try and convince the young lover that his divinity is not all his fancy painted her, and thus create between us a breach which can never be fully healed! Consent means certain misery for him. while refusal would probably not avert the

To get out from between the two fires is by no

misery, and would place upon it the added burden of a family quarrel and parental disapproval.

means easy, but any experiment which offers on the wire. even a chance of redemption is worth trying. So, when the boy comes with his tale of love, instead of ridicule and opposition, I try sym pathy and coercion. I listen to the story, agree with the sentiment that it is not good for man to be alone, I let the speaker say his say; then I have my turn. And my argument is something like this: I am willing that the boy should marry (though I am careful not to commit myself by saying whom). I like to see young men settle down, but I think they ought to see something of the world first. A man encumbered with a wife and family cannot, as a rule, be a rover, and there is so much to be seen in this wide world that it is a pity to tie one's self down in one little corner without first getting an idea of what is going on outside. The idea of travel is alluring to most young men, and the bait will generally take. Of course, he expects to come back faithful to the girl he thinks he loves. Perhaps he will, but the chances are twenty to one the other his curly head inclined toward the sounder in way. Away with the old saying, "Absence makes the heart grow fonder"; it is a delusion and a snare where young folks are concerned.

Absence, change of scene, new faces, new in the rattling noise ceased, and Morsey looked terests and new sensations are inveterate foes to calf love. It may cause you a pang to part to wait a minute. Again the instrument with the boy who is the apple of your eye, but clicked, but only for a few seconds. When it better a few years of separation than a life-long and heart-breaking estrangement. stopped, Morsey barked several times, jumped to the floor, and bounded out of the station. It is not, however, so easy to dispose of a

same principle may be tried. No open opposition, above all no disparagement on the part of parents of the man she believes she loves. sons between them and him. Such change of had. No prohibition regarding the exchange of letters. This last remark I am compelled to make by the remembrance of a girl I once knew who believed herself deeply and seriously in love with a man who was unquestionably her inferior in every way. In vain did her friends try to persuade her to relinquish her interest, till a fortunate chance sent her away from home. Her lover was allowed to write to her, and his letters did what tears, persua-sions and entreaties had failed to do. Herself a perfect grammarian, a neat writer and a careful speller, the first letter shocked and outraged her sense of the fitness of things, and subsequent epistles completed the work of disillusionment. "I can't marry a man who spells both, 'boath'; who writes Friday with a little f, and whose letters I am ashamed to acknowleedge because of the careless, slovenly penmanship," was her final decision. A little thing, truly, you will say, but no little thing to the girl who has thanked God many a time since for delivering her from the fate which would have been hers had she married the man of her first choice.

And do'nt ever for an instant let your child doubt that it is her welfare for which you are working and planning. Give love, sympathy, help and counsel, and above all establish a bond of confidence between you, and when a suitable lover comes, do n't let any selfish considerations cause you to mar the happiness which comes but once in a lifetime.

#### Florence Nightingale's First Patient.

There is a beautiful incident related of Florence Nightingale's childhood, and it shows that God had already planted within her the germ which was to develop in after days.

Her first wounded patient was a Scotch shepherd dog. Some boys had hurt, and apparently broken its leg, by throwing stones, and it had been decided to put it out of its misery.

The little girl went fearlessly up to where he lay, saying, in a soft, caressing tone: "Poor Cap, poor Cap!" It was enough. He looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kreeling down beside him, she stroked, with her little ungloved hand,

the large, intelligent head. To the vicar he was rather less amenable

him, with his head on her lap, keeping up a continuous murmur, much as a mother does

over a sick child.
"Well," said the vicar, arising from his examination, "as far as I can tell, there are no bones broken; the leg is badly bruised. It ought to be fomented to take the inflammation and swelling down. "How do you foment?" asked Florence. "With hot cloths dipped in boiling water." answered the vicar. "Then, that's water," answered the vicar. "Then, that's quite easy. I'll stay and do it. Now, Jimmy, get sticks, and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and

ner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if they are told I'm here," said Florence. "But you will wait and show me how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl. And soon the fire was lit and the water boiling. An old gmook of the shephard's had been discovered. smock of the shepherd's had been discovered in a corner, which Florence had deliberately torn to pieces, and to the vicar's remark, "What will Roger say?" she answered: "We will get him another." And so Florence Nightingale made her first compress, and spent all that bright spring day in nursing her first patient—the shepherd's dog.

#### "Morsey," the Telegraph Dog.

Examples of surprising intelligence among the lower animals are frequently quoted, but one seldom finds so striking an illustration of this character as that furnished by a correspondent of the New York Times, who writes from Superior, Wis.:

Morsey, a dog which had been in the service of the Northern Pacific Railroad nearly five years, died recently. He was brought to the railroad office one day by a tramp telegraph operator, and from the day of his arrival until his death he was never off duty. His master had trained him to watch the telegraph key,

and trained him to watch the telegraph key, and to recognize and obey the signals. The half starved animal would jump upon the telegraph table, and sit with one ear close to the relay and sounder.

"Now, Morsey," the master would say, "just you listen to what the sounder says, and then let us know what it is. You see, I call the dog Morsey, because he's something like Morse, the inventor of the telegraph." Then he would manipulate the key, and the sounder would manipulate the key, and the sounder would slowly tick out the words, "on time." Before the last letter had been sounded Morsey would jump from the table, give two short barks, and then sit down in a corner. Whenever he barked twice it meant that the incoming train was on

door. He did so because the opposite train was late, and he wanted to warn the conductor and engineer of the train ahead or in the dérôt to

go a station or two further on.
For three years and a half Morsey was a part of the office force, and made himself useful. His master taught him the difference between a dot and a dash, and how to distinguish a lim ited number of words produced by code combinations. Morsey knew the office call as well as the night operator did, and upon numerous occasions he was left in charge of the office for fifteen or twenty minutes at a time, with instructions to notify

Once the master went out for lunch and shut the office door carefully, leaving the dog without any means of exit. He had been gone but a tew minutes when the faithful little ani mal came bounding into the lunch room. The night man followed his assistant back to the office, and found upon his arrival that the dis patcher had been calling for orders, and that the dog had broken a pane of glass in the win dow to get to his master with the information.

One day, about a year ago, the work train arrived at a little station where there was no operator, to wait for the east bound passenger. he latter train was long past due, and, as there was a telegraph instrument in the station, the conductor concluded to try an ex periment with Morsey.

"Come and see how No. 2 is," he said. In an instant Morsey was on the table, listening to the monotonous rattling of the instrument. He sat there motionless for five minutes, with ered around, anxiously witting for informa-tion concerning the delayed train. Finally, the ratiling noise ceased, and Morsey looked knowingly around at the men, as if to ask them tollowed by the train crew. At the engine he lovelorn damsel, who cannot go tearing all stopped, and ran toward his master, then ran over the country without a chaperon, but the back and jumped into the cab.

"That means that No. 2 is late," said the engineer. "Send out your flag, and let's see how we come out." The work train moved on The society of noble men and good women to the next station, and, arriving there, dis-will unconsciously lead her to draw compari-covered that No. 2 was four hours late. After covered that No. 2 was four hours late. After that Morsey was called into service when ocscene and occupation as can conveniently be casion required it, and in no instance did his reports of the situation prove incorrect.

> Kind words can never be spoken in vain they are like balm to the weary heart, and are sweeter than the perfume or flowers. If they should, perchance, fall unheeded on the ear they still do a vast amount of good to the one who speaks them. They are the best weapons of defence. Be not afraid to use them freely, thus helping to make thy fellow mortals happier, as well as thyself.

#### Norwich Lyceum.

The Children's Progressive Lyceum united with the Norwich Spiritual Union in celebrating the Fiftieth Anniversary of Modern Spiritualism, in the Spiritual Academy, on Sunday evening, March 27.

The Lyceum marched to the platform, where the following program was rendered: Song by Lyceum; invocation, Guardian; poem, Assistant-Guardian; responsive readings, Lyceum; song, Lyceum; March to seats; recitation by Spring Group; recitation, Henry Blackstone; recitation, Dorothea Deltmier; reading, Fannie, Nichols; recitation, Effic Colburn; song, Lyceum, This desert the first part of the program of the ceum. This closed the first part of the program, after which singing by the regular quarter, and the Anni-versary address, delivered by Mr. Oscar A. Edgerly in his forcible and telling manner, finished the evening all present enjoying the truths thus presented, and appreciating, as only truth-seekers can, the liberty and precious knowledge given to us in these fifty years of ministration by wise and loving spirits. And may we venture the assurance that in the years to come truth and reality will take the place of dogma and imagined gods, and to this end may Spiritualists all over the land awaken to the necessity of educat-ing their children along lines of fact, so that in future time truth. wherever it is found, will be recognized by them, and so will be upheld.

MARY P. CLAPP, Sec'y.

# Enigma.

ELEANOR KAY.

I am composed of 10 letters. My 8, 2, 3 is a need in traveling. 5, 9, 10 is an affirmative answer. 6, 7, 4 is a child's exercise. Supply the first letter, and you have the greatest and grandest institutions.

Norwich, Conn.

ANSWER to "Missing Words" in last num-

1. Post, stop. 2. Ten, net. 3. Rat, Tar. 4. Dog, God. 5. Was, saw.
WHISTLING WILLIE.

but by dint of coaxing he at last allowed him to touch and examine the wounded leg, Florence persuasively telling him that it was "all largest number of charactes, etc., for this Deright." Indeed, she was on the floor beside

Written for the Banner of Light. MODERN SPIRITUALISM.

Anniversaty.

To celebrate, again we meet On Anniversary Day, In unison of Love to greet Each other on the way.

As years roll on, and pass away, And friends drop from the strife, From nature's night to glorious day To gain eternal life.

Some who only a year ago United in our praise, Have gult this mortal coil of woe To sing angelic lays.

Some who loved our Cause so dear, And labored with a will. We feel their presence ever near

We know they love us still.

The air is pregnant with the forms Of Fathers, good and true, And Mothers with their loving charms, And loving Children, too.

And loving Wives mix in the throng, And Husbands who are dear, Sisters and Brothers are among, And come to give us cheer.

In truest praise lift up thy voice With songs of melody, That they with us may now rejoice, On this, our Festive Day. JOSEPH COOPER.

#### Forewarned is Forearmed.

It is always cheering work to chronicle a victory, though that victory be but one event of the war, and not the final outcome. With that sentiment I congratulate your readers, and the freemen of Massachusetts, at having temporarily, and I certainly hope permanently, arrested the progress of disgraceful legislation. It has been, curiously enough, a conflict between men who disbelieve in God and the soul, and the men who heartily confess both-blank atheism on one side, and sacred faith on the

The Sadducees of ancient Judaism believed that there was no resurrection, angel or spirit: and they were accordingly always time-serving in their policy, and cruel, with revengefulness in the application of the law.

You have had a hand-to hand struggle with this Sadduceeism, and found out how to conquer it. I hope that you will relax no effort, but hold the reptile tight till it is smothered. You are wise in calling attention to the fact that the endeavor to procure an arbitrary statute will be renewed at the next meeting of your Legislature. Let forewarned be forearmed. One step is to make sure of the kind of men who are in the Legislature of 1899. Let political partisanship go by. Refuse your votes peremptorily to the party and the candidate that will not be true to medical freedom. I would not vote for a member of Legislature or not right in this matter. You can have men like John D. Long instead of a Greenhalge, if you only so determine. At any rate, if you are placed in the minority, you can do like the brave commander of the vessel-sink, but with the hanner of freedom still flying above.

When bad men conspire, good men should unite. There has been a medical conspiracy of fifty years' standing. The American Medical Association was devised in 1846, and organized for the express and sole purpose of controlling all medical questions absolutely, and dictating who may and who must not practice medicine. The first point was to grasp every item of patronage. Only "regular physicians" might serve in the army and navy. Then the steady effort was made for legislation, to provide that only men in affiliation with the American Medical Association may practice medicine. Every medical bill that does not provide this expressly, is never a finality, but only a step. And every homeopathist or eclectic physician supporting medical legislation is helping to bring this end about. All that he can hope is to have a friendly word of cajolement from the men who do not respect him. He is laying aside the work of past years to desert to the enemy.

I am wearied with all this. It makes me painfully conscious that free government in this country is not yet assured; certainly, it is a reiteration of the maxim: "Eternal vigilance is the price of liberty."

The slavishness of a people invites the despot. An ignorant commonality will always be servile. Democratic institutions will become imperial in exercise, except an intelligent people be resolute to do its own thinking and its own governing. Make sure that in this fight for God and Freedom the laymen shall know and understand.

We have learned that one generation does not do the work for another. "Another king arose who knew not Joseph"; and from honoring the people of Joseph sought their detruction. So, the medical laws of 1800 to 1860, many of them as atrocious as those that are now contemplated, have been repealed because the generation that was on the stage from 1830 till 1860 demanded that they should be. This period of liberty was not marked by any increase of mortality, but the reverse. The average length of life was increased. Never was there an advance in medical knowledge so marked as during this period, when irregular practitioners" had not padlocks on their lips or handcuffs on their wrists.

But a generation has arisen that knows not the work or the anguish borne by its predecessor; and we find men willing to do what their fathers undid. For such is the judgment of Paul: "If I build again that which I destroyed, I make myself a transgressor."

The duty before the opposers of this arbitrary legislation is to organize. Have a committee of safety in every town, and good reading in every house. The gospel of this age is preached with the pen, rather than on the platform or in the pulpit. It may be well to institute a voluntary referendum to ascertain the sentiment of the voting population. In Free Soil times, Henry Wilson used to have a list of voters in every town, and knew, as well as man can know, how each man's vote would be cast. The outcome was the displacing of the old, time-worn Whig ascendancy, and the placing of the stanch George Boutwell in the gubernatorial chair, and the election of the intrepid Robert Rantoul and the noble Sum ner to the Senate of the United States,

Let there be lessons taken from all these matters, and action had accordingly, and there will be a certain defeat to the "Doctors' Plot," as our long-time Friend Giles so graphically terms it. ALEXANDER WILDER.

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

# DR. GREENE'S GREAT

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The third great lecture of Dr. Greene, of 34 Temple Place, Boston, Mass., in Music Hall, Boston, was a most important private discourse to women. Not for years has so powerful, interesting and instructive a lecture been given to woman, a lecture so perfectly and accurately illustrated by stereopticon pictures and wonderful X-ray effects, so plainly, graphically and completely described, and so forcibly and ably delivered by the learned Doctor that every woman in the vast audience learned more about herself in an hour and understood herself better than she ever knew or understood before.

Particularly was it valuable to those women and we are obliged to say that they are by far the great majority of womankind-who are ill, out of health, or suffering from some of those weaknesses, debility or diseases which serve to make the average woman's life anything but easy and pleasant.

It was at Dr. Greene's great private lecture that women became fully aware of just what those weaknesses and diseases are, of their nervous and physical conditions, of the neces-Congress, a Governor or President, who was sities and requirements of their systems, of what is essential to maintain health, and how that health can be regained and restored when

lost or impaired. Women are great sufferers from disease. The , worry and the cares of life, the sleepless, restless pights, followed by tired waking mornings, the wearing pains, the dragging weakness of female complaints, the unutterable misery and weariness of it all, make dark lite's picture with the discouragement of de-

Yet no woman should despair on account of her weakness and ill health. It is to such women, bent and bowed under the weight of nervous and physical ailments, that Dr. Greene's lecture brought again the light of encouragement, hope, faith-faith that there is a cure, that there is no case of disease, however great the weakness, and however much the suffering, which is not within reach of his skillful treatment, and cure by his wonderful

remedies. And it is in regard to these marvelous vegetable medicines which Dr. Greene has discovered and compounded for the cure of disease, that we wish to speak most particularly and emphatically. While Dr. Greene is recognized at the present day as the most successful physician in the cure of all forms of nervous, chronic or lingering complaints, and while from his vast experience in having the largest medical practice in the world among the sick and suffering, his profound knowledge of diseases, and his skillful treatment, are unsurpassed by any other physician; still we believe that Dr. Greene's truly remarkable and astonishing success in curing complaints of all kinds, is principally due to the grand curative virtues of his wonderful remedies-those great and most valuable medical discoveries he has made among harmless vegetable medicines, the true remedies of nature which a wise Providence ordained for relief from human ills, and which always cure and are curative in their very na-

ture and action. Dr. Greene has wondrous success in curing diseases with these purely vegetable medi cines, harmless, but sure in their action, remedies which cannot possibly injure the system in any way, and yet are powerful in restoring health, and absolutely certain in their health and strength-giving properties. Dr. Greene does not employ in his treatment of the sick the poisonous drugs used by ordinary physicians, and which not only fail to cure nervous and chronic diseases, but often do injury and

irreparable harm. It is simply astounding to the ordinary observer who realizes for the first time the quick, sure and positive action of Dr. Greene's sys tem of medicine in curing disease, and experiences their almost magical power in making the sick well, banishing pain, weakness, suffer ing and disease—giving to the well-nigh discouraged and disheartened sufferer a new hope, a new happiness in the vigorous enjoyment of perfect and robust health.

And another matter of greatest value and moment to the people is that Dr. Greene can be consulted absolutely free, without charge or fee of any kind. Consultation, examination and advice are entirely free to the people. You are welcome to call, or write to Dr. Greene about your case absolutely without cost to you of any kind. His office is 34 Temple Place, Boston, Mass., where all are welcome, and where large and ample reception and consulting rooms are completely at the service and convenience of those desiring free consultation and advice. Dr. Greene's laboratory, in which are compounded and prepared these most wonderful health-giving medicines, is one of the largest medicine manufactories in the world.

For the benefit of the thousands who live at too great a distance to make it convenient to call at the office, or those who for any other reason prefer to write to the Doctor for consultation and advice about their cases, Dr. Greene has completed and perfected the most successful system of treatment through letter correspondence which the world has ever known. The Doctor's wide experience among diseaser, his great knowledge of symptoms and their meaning, and his ability to understand cases and conditions described to him by letter, make it absolutely certain that the majority of cases can be cured at their homes They have only to write to Dr. Greene a full description of their cases, and a letter will be returned in each case, perfectly and completely explaining the symptoms and disease so that the patient will know exactly what is the matter, whether a cure is possible, and just what the necessary medicine will cost to

an accurate knowledge of what is the matter without cost of any kind. The medicines, the prices of which are always low and within reach of all, can be sent for or not, as the per-

We should advise all who are sick, out of health, or suffering from any weakness, debility or complaint to grasp this sure opportunity of cure, and consult Dr. Greene at his office, 34 Temple Place, Boston, Mass., or write in regard to their cases at once and without delay.

#### Helps to Right Living.

BY KATHERINE H. NEWCOMB.

Occupy thyself with few things if thou wouldst be tranquil, says the philosopher, for this brings not only the tranquility which comes from doing well, but also that which comes from doing few things.—Marcus Aurelius.

For no where, either with more quiet or more freedom, does a man retire than into his own soul, particularly when he has within him such thoughts that, by looking into them, he is immediately in perfect tranquility.—Marcus Aurelius.

How busy most of us are! How many things we have to do! How much of what we do or think is necessary? If we would separate the really necessary from the unnecessary, we would not feel this continual hurry. We seldom meet a person with true repose. If one heeds what we say enough to put yes or no in the right place in replying, it is about all we expect. A good listener is rare. But how much of what we say is really worth listening to? For example, the weather (that much abused topic), our aches and pains, discomforts-family, financial and political. How much time is spent in talking about what neither interests the speaker nor the listener. But it has become a habit to talk, therefore we must talk something. Then the doing. Civilization brings so many complications. We must conform in a measure to prescribed modes of living. We feel that our social obligations must be observed more or less.

But still will it not be possible for us to separate the necessary from the unnecessary? Then we will have more leisure for the necessary, and feel less hurried, more tranquil. Then we can do well a "few things."

We go into the mountains, to the seashore. We travel. We need recreation. We think change of scene will benefit us. Still we do not find peace of mind, tranquility, because we are taking self along with us; we cannot get away from it. We find we have all our discomforts with us. Why? Because we are looking for relief from WITHOUT. All relief comes from within. We may spend all our life in seeking joy in the externals. We only enjoy to the extent of the happiness in mind. A pleasant day to one is a "weather breeder" to another. The beauty of the landscape, the grandeur of the mountains, the music of the rippling brook, the broad expanse of deep, blue sky, all meaning so much to one, mean simply the country to another, and he does not like the country.

Some one has said that we only see in a fine painting that which we bring to it. If we have not awakened to a consciousness of ourselves as soul, we can see only the external. But as we develop soul consciousness, we get the aching head, nerves all ajar and shaken by over-strain, the utter weakness and prostration nal. We must cultivate thoughts that by returning to them we will find tranquillity. Separate the necessary from the unnecessary. Let us make a storehouse of our mind, not a lumber-room.

And I affirm that tranquillity is nothing else than the good ordering of the mind.—Marcus Aurelius.

The quality of thought, not quantity, makes character. Of course I am not accountable for the changes in your mental condition, only to the extent of arousing it to better things.

When a plant pushes itself up through the ground, there is sometimes quite an upheaval of earth. It is so with Truth; pushing itself through material sense makes a general upheaval of old thoughts of error. But the plant heeds not the upheaval, but goes on growing, reaching more and more for the light. So with spiritual progression. Truth minds not the disturbance it has created, but reaches higher and higher, always expressing greater spirituality as it unfolds to our consciousness. Agitation of thought is the beginning of wisdom. Do not be afraid of getting rid of old and unnecessary thought. Fill the mind with necessary, helpful thoughts. Cultivate a "good ordering" of the mind. There is a place of silence within each of us, and when we retire into it, nothing can reach us but harmony, peace, tranquillity. We are simply oblivious to all disturbing influences. We are beyond the reach of inharmonious vibrations.

Tranquillity is WITHIN.

#### April Magazines.

THE ARENA contains several first-class articles that will attract universal attention. The first of these is a contribution by Hon. William J. Bryan on "Foreign Influence in American Politics." What Mr. Bryan presents is sufficient to arouse every patriot to a new sense of his responsibility, and to alarm the American Republic on account of the impending peril. In the second article, Hon. Geo. Fred. Williams discusses "The Way Upward," showing by historical analysis the causes of the industrial paralysis which has fallen upon the American people, and indicating the methods of recovery from this condition. The third article, on "Abraham Lincoln: a Study from Life," by Henry C. Whitney, is a valuable paper by one of the few surviving friends of the Great Emancipator. "The relation of Art to Morality" is the subject of a fine æsthetic study by Marie C. Remick, President of the Chicago Women's Club. Stinson Jarvis contributes another of his brilliant papers, entitled, "America a Power," in which he reviews, in an able and comprehensive manner, the article "Shall the United States be Europeanized?" by Dr. Ridpath in the Arena for December. Under the caption, "Brookline: a Model Town under the Referendum," B. O. Flower presents a study in municipal government of the greatest interest and suggestiveness. Under the head of "The Ethics of Applied Medicine," two controversial papers are presented: the first, entitled "The Medical Trust," by T. A. Bland, M. D., and the second, "Legal Restriction of Medical Practice," by William R. Fisher, M. D. The point in controversy is the legislation of many States putting a restriction on the free practice of medicine. "The Employment of Convict Labor in Massachusetts," by Dr. John T. Codman, is a paper in which the author sets forth the importance of giving useful employment to prisoners. The article by John Clark Ridpath, entitled, "Three Epochs of Democracy and Three Men," is another sterling contribution to the series of reform papers which the editor of the Arena is giving from month to month. The Arena Company, Copley Square, Boston.

RECEIVED .- Ladies' Home Journal, The Curtis Publishing Co., Philadelphia. Penn; The Phrenological Journal, Fowler & Wells Co., 27 East Twenty-First street, New York.

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just what the necessary medicine will cost to effect a cure. All this is absolutely free of charge. In this way a person can have a thorough examination of the case made, and get remedy for Diarrhea. Twenty-five cents a bottle.

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ance.

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
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Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

# Banner of Pight.

BOSTON, SATURDAY, APRIL 9, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

#### 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 | does not apply to the so called pessimists of paper has so long defended and upheld greatly to-day. That eminent teacher has many discistrengthened.

#### S. E. 51.

In our last issue we briefly noted the progress and achievements of Spiritualism during the past fifty years. It will be seen that it grew rapidly from 1848 to 1873; but when liberty was mistaken for license, when the passions of men were given free rein, the people turned away in sorrow, anger and disgust. It was hard to recover from the effects of the blow of 1873, and while the work was carried on in new sections, the old fields were abandoned, and many devotees sought other avenues of labor. During the second twenty-five years of the history of Spiritualism, work was done, but it was not what the first twenty-five years had augured. The movement to-day is of them said he felt that true Spiritualism net at the goal set for it by both angels and men fifty years ago.

Let us take account of stock, and see what we need most. First of all, we need to convince the world at large, and especially our own people, that we utterly repudiate the mistakes of 1873, and by example and precept show forth the beneficent moral influence of Spiritualism. It can be said that all true love is free; but it does not follow that that means freedom to engage in all sorts of licentious practices. Second, we should show by example, that Spiritualism stands for something other than mere boastings of what it has done, or is going to do. It has positive affirmations that should be proclaimed from every ros- do do certain things their neighbors do not trum, and the faddists who have sought to lead and control the movement should be rele- and no one has a right to interfere with them, gated to the year rank of the army, while the | for Spiritualism can be believed in by even a great body of earnest men and women press on to the city of Success.

At the opening of the year S. E. 51, the second half of the first century of spiritual impress, a new declaration of independence should be given to the world. The age of iconoclasm has gone by, and it is now time to | ers of virtue, and led to murder, it was hardly build. This was said in eloquent terms by A. | a moral leader, hence unworthy of a place in E. Newton in 1873, since which year his sage advice has been utterly disregarded. Twentyfive years ago, the State and local associations were weak financially, and impotent in influence, while the then National Association was in the throes of destruction. To-day our local societies are numerically and financially weak, while the State Associations are on a better basis for work than they were then, but are not doing the half that they could do. were they properly supported. The present National Association is stronger than the first one ever was, and rests upon the basis of the two hundred and fifty units connected with it. But the units are themselves weak, hence the present National Spiritualists' Association cannot be otherwise than weak. It has a the race, and felt that man's ideals should al- her to earth's children for a little while. The strong hold upon the affections of the people, who can, through a new declaration of independence, be led to support it with both money and influence.

We have already noted two points in the proposed declaration of independence-repudiation of the extravaganzas of licentiates, and a hand of the murderer, nor oppose the robber, to the expressed wish of the arisen spirit. decided stand for principle through example | nor arrest the thief, because the person muras well as precept. It will next be necessary to quicken the consciences of all Spiritualists, that they may realize their full duty at the present hour. Individualism has become a his own character through freedom to do as he synonym for extreme selfishness, and every pleased. Spiritualist should be led to realize that true Spiritualism means human brotherhood. To make this step possible, a consecrated ministry of speakers and mediums becomes an absolute necessity. In order to secure such, conditions forgiving the repentant sinner, and felt that the facile pen of Dr. C. W. Hidden of Newburymust be made for the proper development of hatred and revenge should be banished from port, Mass. It is a well-written paper, and

highest praise upon pederasts, licentious and | kindness. The other could glibly quote, "Let dishonest men and women, it is our duty to him who is without sin cast the first stone," award honor to those only who are deserving of it. In order to make Spiritualism a factor in the upward progress of the race, its teachers should practice what they preach, and fraud, chicanery, necromancy and magic should be utterly discountenanced. It is time to declare that we will no longer apologize for orime in the name of Spiritualism, nor exalt criminals to the positions of teachers, leaders and representatives of the great movement.

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During the coming cycle, Spiritualism should be presented to the public through educa tional work, in science, philosophy and religion. The sensational features that have so long obscured the higher revelations of the spirit should not be placed in the foreground any longer. Let those who need them have them in their own way, but the call of the forces in the higher life is for an educated, inspirational, spiritual ministry, and not for Alone" policy in dealing with all questions dime museum entertainments. An advance | that have a shady side. We are urged to say step ought to be taken, even if the movement is rent in twain by that step. In fine, spiritual Spiritualism is now needed, and those who worship at the shrine of counterfeit medium ship, of three-card-monte men, pederasts, lib ertines, Sodomites and black-legs should be given to understand that they only represent | Lloyd Garrison, Charles Sumner and other themselves, and that Spiritualism is something higher, purer and truer than they claim it to be. The parting of the ways has come, and virtue and truth decline henceforth to be found in company with, or even classed by reference with, error, injustice and unspeaka-

ble crimes. In the coming fifty years Spiritualism will engage in building the church of the soul. Homes for aged Spiritualists, mediums and speakers; schools, colleges, hospitals, sanitari ums, public libraries, and other institutions pro bono publico, must be erected in the near future. Children's lyceums, young people's clubs, and a more perfect system of organization for adult Spiritualists, will also come with the new era. Reforms should be fearlessly advocated from every rostrum, and progress should be the watchword of every Spiritualist. Spiritualism should stand for every measure that will help the people, and its followers should seek by every lawful means to overthrow monopoly of any and all kinds. This will lead to the religion of humanity, whose motto is "Equal rights for all, and special privileges to none.'

#### Pessimism.

The question is often asked, What constitutes a pessimist? Of course, an answer is readily found in the old stereotyped formula: "This is the worst possible world; the people in it are the worst possible people, and they are all continually growing worse and worse in character and disposition." This would be quoted with gusto as the only possible definition of a pessimist. It does briefly summarize the philosophy of pessimism, but it by no means gives an exact answer to the question. Schopenhaur's gloomy philosophy of the sinful world, and its sinning people, ples, even in these closing days of the nine teenth century, but they are to be found wholly within the folds of the orthodox church.

To many a modern pessimist is one who dares to hold opinions of his own at variance with those of his associates and friends. As soon as he expresses an honest conviction, as, for instance, that there is a difference between right and wrong, between good and evil, that the two terms are not synonymous, that it is man's duty to develop the former and overcome the latter, he becomes at once a pronounced pessimist in the eyes of those who hold that there is nothing sinful, nothing wrong, nothing unjust in the world. It was our privilege to listen to a conversation between two scholars, both professed Spiritualists, not long since. One demanded white lives on the part of the people who accepted it, and had a right to expect most vigorously. He went on to say that Spiritualism to him did not mean the placing upon its platform of those who ruined young boys and girls in the name of their spiritual development.

His companion at once replied, "You are a pessimist, hence find nothing good in anything." Spiritualist number two then went on to say that the world was good, that after thirty years' investigation he had never found any fraud, nor any wrong doing practiced in the name of Spiritualism. "Supposing people like," he continued, "it is their own business, murderer, and no one can take his religion from him." Spiritualist number one suggested upon all subjects affecting the weal of humanity, and that if it created criminals, destroyman's thought. The reply came at once: "Men ought to be let alone. Spiritualism is neighbor; furthermore, 'let him who is withpessimistic to see any good in your fellow- kindly attention and devotion. men."

We turned away to ponder what we had heard. One man believed in opposing wrongdoing, while the other held that the laissez faire method was the only panacea for of rest through her good deeds on earth. No the world. The former believed in doing useless coffin enclosed her graceful form, but good, while the latter felt that evil was of she lay as if asleep, upon a couch literally covequal value with good, hence it did not mat- ered with rare and beautiful flowers. It was ter how any one acted, so long as Spiritualism other held that absolute freedom of action to urday, April, 2d, at which Mrs. Hortense G. do good or evil was the only ideal for mankind. Holcombe, Mrs. Tillie U. Reynolds and Harria few moments; which one of them is the pesdered, robbed or pillaged needed the experi-

One man believed in overcoming evil with good, while the application of the second man's doctrine would surely lead to the overcoming good with evil. The one believed in the same. Instead of bestowing plaudits of all hearts by the higher principles of love and merits the attention of the thoughtful.

yet refuse to take a brother's hand because, of the "inharmony" (?) of the "vibrations," and boldly declare there is no evil in the world! How consistent is our friend number two! He denies that there is any wrong or injustice in the world, that everything is good, yet, at the same time, complacently confesses that he does hate some of his brother Spiritualists, and cannot bear their vibrations to come into "iuxtaposition" with his own! Reader, which of these two is the true Spiritualist? Which one can be called the disciple of pessimism, the philosophy of gloom and despair?

#### Laissez Faire.

During the past few weeks the doctrine embraced in the two words at the head of this article has been most vigorously urged upon the Banner of Light. It means the "Let nothing of the Foulke practices, nor of the counterfeiting in mediumship, nor of libertinage, nor of jealousy, nor of inharmony, because it makes the thought of the same too prominent. and will ultimate only in the development of those very vices amongst Spiritualists. William opponents of human slavery had to meet the same arguments. The Southern slaveholders said: "All we ask for is to be let alone." The abolitionists scorned the doctrine of laissez faire, and the result of their agitation was freedom to four millions of people.

. In Spiritualism the counterfeit mediums, the destroyers of virtue, the licentiates, gossipers, slanderers and their friends are crying out, like the slaveholders of old, "Let us alone!" One man said to us not long ago: "THE BANNER is injuring the Cause by showing up fraud; better let it alone." Another one said to the editor: "Is n't it time you stopped this thing? If you will take our side of the case, you will make money. Your fight for principle is against your interests financially. Better let US ALONE!" Another writes that Foulke's practices are his natural tendencies, and he should be "let alone" to develop his nature in his own way; while another hints that the knowledge of such acts should be suppressed because such men are not common, and only injure a few boys for whose sake the good (?) people of the world should not be offended by having their attention called to such crimes! "Let the men alone, and this matter will work itself clear," is the advice of one of the most prominent men in the ranks

of Spiritualism to-day. To each and all of these advisers we have this to say: We do not believe in the gospel of laissez faire, therefore we decline to sell ourselves for the gold of the counterfeiters; we shall oppose them, even if we hurt the feelings of the charlatans and frauds by exposing them to the world. We don't believe the cause of Spiritualism needs to be bolstered up by wrong-doing, and if the denunciation of crime and the exposure of fraudulent practices in mediumship can hurt Spiritualism, then it should be hurt, and the sooner it goes down the better. Other denominations have bad men in their ranks, but that is no reason why Spiritualists should excuse the ruin of children in the name of Spiritualism. It is true that hatred, envy, jealousy and inharmony are to be found in other denominations; but does that fact excuse Spiritualists for per mitting them to remain in their ranks? We shall continue to defend the right as we see it, and shall not knowingly nor willingly defend a criminal in the name of mediumship, nor apologize for crime for fear of "hurting" the Cause! The doctrine of laissez faire will not be advocated by the present management of the Banner of Light.

## In Memoriam.

Last week we briefly noted the serious ill ness of Mrs. Susie Starr Ewell, wife of Dr. G. C. Beckwith Ewell, formerly of Colorado, who has been temporarily residing in Marlboro, Mass., for a few months past. It is now our its followers to oppose every form of wrong sad duty to state that on Thursday morning, March 31st, the gentle spirit of this estimable lady took its flight from earth. Only a few days before, she had been a central figure in the circles in which she moved, doing all in her power to make those around her happy. At the recent Marlboro mass meeting she was an earnest, enthusiastic worker, and exerted herself beyond her strength to make it a success. A severe cold was contracted at that time, resulting in spinal meningitis, which terminated fatally on the 31st ult. as

above stated. Hers was a gentle, sincere soul, and every one who knew her remarked her unselfish devotion to her loved ones, and to the Cause of Spiritualism, for which she has been a most willing worker for a number of years. It was said of her by one who knew her best, "No that Spiritualism ought to make men and wo- one knew her but to love her; no one named men better; that it should enlighten them her but to praise." She loved Spiritualism as her religion, and sought to practice it in her every day life. She had a smile of encouragement for every one in trouble, and a helping hand for those who needed aid. No service to a sufferer was too onerous for her, if she could relieve pain, hence she never spared herself in for all, and no one has a right to judge his doing for others. It was a joy to her to minister unto the members of her household, and out sin east the first stone'; you are too her husband and little boy will sadly miss her

At the early age of thirty-three the deathangel called her hence to the realms of immortal life, where, in the Morning Land of souls. she had already builded a beautiful mansion as if the angels had showered upon her the ways be in advance of his achievements; the funeral services were held in Marlboro, Sat-Look at these men with unprejudiced eyes for son D. Barrett spoke works of consolation to the assembled friends. The body was then simist? Number two would not have us stay the | taken to Forest Hills, and cremated according Heaven is richer that she has entered there. while the earth is better for her having lived ence, in order that he might be properly "de- here. The heartfelt sympathy of many friends veloped," while the offender was developing goes out to the husband, son and relatives in their sad bereavement, but they have the knowledge of spirit-return, hence are not as those without hone.

> Mind for April opens with an interesting article entitled "Mental Telegraphy," from

#### The Golden Anniversary.

The Spiritualists of Massachusetts have had busy week. Throughout the State mammoth meetings have been held in honor of the Fiftieth Anniversary of the Advent of Modern Spiritualism, and much enthusiasm has been aroused by the presentation of our phenomena and philosophy. One year ago we ventured to suggest that one grand union meeting should be held in Boston, in which all of the Spiritnalists of the State should be invited to take part. We further suggested that the State Spiritualist Association should lead in the work of arranging said meeting, and manage it for the good of the Cause. We urged all Spiritualists to forget their petty differences on the occasion of the Golden Jubilee, and unite to show our opponents, for once, at least, our real strength.

The State Spiritualist Association at once took steps to carry the suggestions of THE BANNER into effect. Every society in the State was invited to take part in a grand celebration of two days' duration, on March 30th and 31st. 1898. S. E. 50. With very few exceptions the invitation was accepted, and the outlook for a splendid gathering was promising from the first. Now that the celebration is over, it is known that this surmise proved to be absolutely correct. Since the first celebration of the Advent of Modern Spirituailsm in Massachusetts no such meeting as that of the present year is recorded as ever having been held. It was a grand occasion, and the Spiritualists proved themselves equal to it. The speakers, mediums, elocutionists and musicians donated their services to the State Association, and the result was that there came to the people in attendance a grand outpouring of spirit.

But, successful as has been this Golden Jubilee celebration, it could have been even greater, had there been unanimity of effort on the part of all Spiritualists. On this year of Jubilee, it would have been a splendid tribute to the value of Spiritualism to have found all of its followers in Massachusetts, and especially in Boston, holding one grand union celebration for the good of the Cause. This we hope will be done next year, in order that the outside world may see the value of Spiritualism through its effect upon the lives of those who profess to follow it. We sincerely believe that a union celebration could have been held this year, had every person professing to be a Spiritualist really been one in word and deed. Jealousy and envy were allowed to drive out the higher sentiments of fellowship and brotherly love, hence the idea of a union

meeting was overthrown. It is useless to regret the mistakes that have been made this year, but we can profit by them, and see to it that they are avoided next year. We deeply deplore the inability of Spiritualists to rise above individual petty jealousies and personal feelings, to the end that Spiritualism may be glorified, and themselves ennobled; at least once each year they can do it, if they will but seek to benefit the Cause as a whole and not their own personal ends. Next year, by taking proper action now, a grand union celebration can be held in this city, the like of which was never known in the history of Spiritualism. The celebration this year has been more than successful; it has dignified Spiritualism, and done much to elevate it to its true position among the religious systems of the day.

#### The Rochester Jubilee.

Our readers have already noted the change of date of the International Congress to be held in Rochester, N. Y. It will open May 25th proximo, and will close June 1st, one week earlier than was at first advertised. The General Manager, Mr. Frank Walker, of Hamburgh, N. Y., has been in Boston for a few days, attending the celebration of the Fiftieth Anniversary by the various societies. He reports rapid progress in the work connected with all departments of the Jubilee, and says that the outlook for a very successful celebration is most encouraging.

This is an event in which every Spiritualist in America has an interest, and every one who can do so should go to Rochester to attend the Jubilee. If every Spiritualist does his full duty, no event in the past twenty live years in American history, with the exception of the World's Fair in 1893, will equal it in importance. It will take no little labor, as well as expense, to make the Rochester celebration all that it should be. It is for the people, and the people can make it an event that will redound to the credit of Spiritualism, if they will but make the effort. Our Cause is now fifty years old, and through its mediumship a mighty work has been wrought in the world. The future is before us, and we can make Spiritualism the leading religious and reform factor among men, if we do but try. To the end that mankind may be benefited and Spiritualism glorified through its good words, we urge all Spiritualists to go to Rochester for the great Jubilee. Those who cannot go can render the Cause and themselves a signal service by sending the General Manager, Mr. Frank Walker, a generous donation. His address is Hamburgh, N. Y.

#### Medical Intolerance.

The so-called irregular physicians of Massachusetts are being persecuted under the medical law of 1894. Several arrests occurred last week, embracing some of the most successful healers in the State. Drs. C. S. Dennis, Ethel Hill Nye, McIntyre and Zieman, will have their preliminary trials this week. They are all determined to fight their cases to the bitter end, and the outcome of their trials will be awaited with interest by all their friends. None of the four above named claim to be Spiritualists, but in so far as they have relieved was a truth. The one believed in educating choicest blossoms from spirit land, and loaned pain, and legitimately served humanity's needs, they should have the moral support of every Spiritualist and lover of liberty in the State. The Board of Registration in medicine evidently intends to make a clean sweep, hence we venture to advise our magnetic and clairvoyant physicians to be on their guard, lest they violate some technical feature of the law. Let us aim to be law-abiding citizens, yet stand up firmly in the time of need in defense of the principles of right and justice.

> We urge our readers not to forget the importance of securing a complete census of the Spiritualists of America. Send in your own name, and that of all your friends whom you know to be Spiritualists, to Frank Walker, Hamburgh, N. Y., at the earliest psssible moment. Let us know our exact numbers on this continent, and make the fact known to the world at the Rochester Jubilee, May 25th

#### The Veterana' Union.

The Veteran Spiritualists' Union held an all day celebration in Horticultural Hall, March 31st, for the benefit of the Home at Waverley. Large audiences were in attendance at all secsions, and an interesting program was carried out in full. The leading speakers were J. C. F. Grumbine, Edgar W. Emerson, Dr. C. W. Hidden, and Mrs. Cora L. V. Richmond, all of whom testified their loyalty to Spiritualism, and expressed sympathy with the project of the Home. In response to an earnest appeal for funds to free the Home from debt, cash and pledges to the amount of about five hundred dollars were received. This is a goodly sum, and we congratulate the Veterans upon their success. The concert given by Mrs. Wm. S. Butler netted them a tidy sum of money also, and gave yet further evidence of Mrs. Butler's devotion to the Waverley Home. May the mortgage be speedily lifted, and the Home opened to needy Spiritualists of the land.

#### A Word of Warning.

Our Spiritualist friends in Newark, N. J., should be on their guard against imposition and fraud. A man who once operated in Boston is endeavoring to establish himself in the good graces of the Spiritualists of that city, under a name that is half false. He will be wanted by the officers of the law as soon as his whereabouts are known. His work in Boston is too well known to need any further comment. He is now trying to destroy the society in Newark recently chartered under the National Spiritualists' Association. Newark friends, look out for him!

#### National Spiritualists' Association Convention Reports.

The report of the proceedings of the last Annual Convention of the National Spiritualists' Association is at hand. It is a very readable document of one hundred and seventyfive pages, and is filled with instructive matter. Every Spiritualist should have a copy in his library. For sale at this office and at the headquarters of the National Spiritualists Association, 600 Pennsylvania Avenue, S. E., Washington, D. C. Price per volume, twentyfive cents. Send in your orders for this excellent work.

We are pleased to learn that the people of the Twenty-Sixth Congressional District in Pennsylvania are contemplating nominating Hon. A. Gaston of Meadville for Congress. No better selection could possibly be made, and his nomination should be followed by a triumphant election. He represents the people in every respect, and will not betray their interests upon the floor of the National House. 'Congressman Gaston' has a most euphonious sound, and we hope it will soon be our privilege to refer to Cassadaga's honored President. by that title.

Good works test the human soul. If a mortal has faith only, how vain are his protestations of goodness! If he serves his fellowmen by relieving their suffering and sorrow, he adds to his faith knowledge, thereby subserving the law of the spirit. Every Spiritualist should be well-grounded in works of kindness, mercy and goodness, that the value of his religion may be demonstrated to his fellow-

Love is the fulfilling of the law." Every Spiritualist owes it to himself to live in love with all mankind, thereby proving that his religion is the power that makes for righteousness in his own life, and brings him into harmony with the supreme law of Truth. which is of the Infinite Creator of the uni-

Life is too real and earnest to be considered lightly by the children of men. Each precious moment of time is theirs, in which to do some good deed, or to express a kindly thought for the benefit of others. Poor indeed is a man or woman who finds no kind deeds nor noble thoughts recorded upon the book of life, when he or she enters spirit-land.

"No one can ever sacrifice anything for Truth's sake," once said an aged philosopher unto us. "Truth always acts in harmony with the law of compensation, hence has a sure reward for every good act, and retribution for every evil one, therefore needs no excuse for following it on the part of men."

Secretary Francis B. Woodbury of the National Spiritualists' Association was a visitor at the Jubilee Celebration in Bijou Opera House, and the Anniversary exercises in Horticultural Hall, on Wednesday and Thursday. He is in good health, and has a warm spot in his heart for Boston, notwithstanding his four years' absence.

The Haverhill, Mass., Gazette of March 28th contains an excellent report of the lecture of Mrs. May S. Pepper of Providence, R. I., in that city, on the previous evening. Liberal and exact quotations were made from her address, while her tests were accurately described without ridicule. Good work speaks for itself, and the secular press will, as a rule, be just to all Spiritualists when they are just

Our good friend, Dr. C. H. Harding of this city, was taken seriously ill Monday, March 28th, and he is not yet able to leave the house. He was threatened with pneumonia, but his physician succeeded in breaking it up, so that he is now convalescent. The Doctor has the deepest sympathy of his many friends throughout the State. We trust that he will soon be able to take up his work once more.

The Mystic World, a brochure of sixtyfive pages, by O. W. Humphrey of Washington, D. C., is at hand. The author dedicates the work to all who love and diligently seek for truth, in whatever form it may exist, regardless of consequences. The author's experiences are well described in fitting terms, and many excellent thoughts can be gleaned from its pages. Single copies twenty-five cents. For sale by O. W. Humphrey, Washington, D. C.

Easter is a good time to send a generous donation to the National Spiritualists' Association at Washington. Don't forget it.

#### Mrs. W. S. Butler's Tenth Annual May Party.

Tickets can be procured at Banner of Light Bookstore, 9 Bosworth street, at Mrs. Butler's office, Room 26, 178 Tremont street, and at Heard's Ticket Office, Hotel Toursine.

#### Children's Progressive Lycoum No. 1.

This progressive body, under the leadership of the well-known Lyceum worker, Mrs. M. J. Butler, celebrated the Anniversary on Sunday. March 27th, in Red Men's Hall, Boston. The hall was elaborately decorated with flags, flowers, ferns and potted plants, and one hundred and fifty children took part in the exercises. The march was most excellently executed, while the elocutionary and musical exercises were singularly tionary and musical exercises were singularly appropriate, and ably presented. Addresses were made by several able speakers and mediums, and at the close of the day Mrs. Butler was given a hearty vote of thanks for making the celebration such a signal success.

#### The Grand Concert

Given under the direction of Mrs. W. S. Butler, for the benefit of the Veteran Spiritualevening, March 31, was very enjoyable, the following able talent taking part: The exerclses were opened by a piano solo by Professor Willis Milligan, and then Mrs Cora L. V. Richmond's control, "Ouina," kindly gave a poem which was much appreciated, followed by a well-rendered song by Miss Louise Horner, receiving hearty applause and responded to with another song. Miss Marguerite A. Curtis gave a reading. "Charlie Machree," in a very sweet and pathetic way (Miss Curtis is a very sympathetic and magnetic reader). Mrs. E. Olive Sharp then sang "For the Sake of the Past" with good effect, after which Mr. Archie Leon French, impersonator, in a characteristic way gave "Something to Amuse," much to the amusement and pleasure of the audience. Miss Justine McNaughton entertained with her graceful dancing, and Miss Frances Parker recited Holmes's "Broomstick Train," and responded to a hearty encore. Miss Mabel Waite sang better than ever before, showing much progress in her talent. Miss M. A. Curtis again recited with the same pleasing effect, and Justin McNaughton danced a "Sailors' Hornipe." which was heartily applauded. "Little Eddie," the popular favorite, sang "Uncle Sam, Why Are You Waiting?" closing a very pleasant evening.

Our spirit message department this week contains communications from Spirits Joseph D. Stiles, Luther Colby and Charles C. Dudley, given Anniversary week. We felt that the greetings from these veteran workers | bration in 1868, many of the faithful workshould be published in our Anniversary num. ers in Spiritualism having passed away. He ber, hence we have advanced them to the said, Although in form they were absent, ber, hence we have advanced them to the present issue. The messages will appear in their regular order hereafter.

Reader, do n't fail to plan to attend the International Jubilee at Rochester, N. Y., May 25th to June 1st, S. E. 51.

#### MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tar Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

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

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 74 P.M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W Wines Savgent Conductor.

A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm stead holds a Spiritual Class every Wednesday at 8 P. M. 680 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.-Mrs. L. L. Smith, Sec'y, writes: The Anniversary exercises of the Woman's Progressive Union were held on Sunday afternoon and evening, April 3, at Walsh's Academy, 423 Classon avenue. The rostrum was beautifully decorated with flowers and Ameri can flags, and a special program had been prepared for both sessions. The services of the evening opened with a piano sole by Miss Thornton. The members of the Juvenile Band of the Union bearing American flags, then entered the hall from an ante-room, and joined the congregation in singing "America."
The invocation was offered by Mr. Edgar W.
Emerson, and the solo, "Beckoning Hands,"
was rendered with much feeling by Mr. Charles Hodge. Our President, Mrs. E. F. Kurth, then introduced the Hon. A. H. Dailey, who gave a brief but eloquent address, deeply impressing his hearers with the beauty and truth of our philosophy. At the close of the address, Miss M. Fest favored us with a zither solo of rare sweetness and expression, which was followed by a duet, entitled "Guardian Angels," by Misses Chapin and Wightman. Mr. Emerson was assisted in giving spirit delineations by Mrs. Maggie Waite, and a more interesting sé ance has certainly never been held in the hall. The manner of both mediums in giving communications is remarkably convincing, and the messages were all verified. The President closed the meeting with a few touching words in loving remembrance of the members and friends of the Union who had passed to spiritlife during the past two years.

BROOKLYN.-K. G. Meurling writes: The Fiftieth Anniversary of Modern Spiritualism has just closed, and the Fraternity of Divine Communion has left a brilliant record in the man-ner of its presentation. Memorial services were held for the occasion in three sessions at Columbia Hall. All were well attended. Mr. W. J. Colville delivered three charac-

teristic lectures, and impromptu poems, fol lowed by the remarkable psychic medium, Ira Moore Courlis, who presented his clearly-defined phase of mediumship.

There was a diversity of attractions. A charming violin rendering by Prof. Whitelaw, as also selections and duet by Mrs. Miller and Miss Fortune: addresses and recitations. Miss Anita Truman, Mr. Jerome Fort, and Milo Dey, all excelling themselves. The plat-form was tastefully decorated with flags and

Mr. Colville was particularly happy in his utterances, and his touching tribute to the memory of the late renowned "Maestro," Anton Sield, was specially fitting, representing "his departed soul as having gone up higher, still wielding his baton, and pursuing the same career as when here."

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

At 7:30 P. M., Sunday, April 3, W. J. Colville lectured for the Spiritualist Society in Waltham, in Spruce Street Hall, which was completely filled by a highly appreciative audience. On Monday, April 4, he opened his course of lectures on Spiritual Science, at 242 Huntington avenue (corner of Massachusetta ayanya). These lectures are given Monday. ence, at 242 Huntington avenue (corner of Massachysetts avenue). These lectures are given Mondays and Saturdays at 2:30 P. M., and on Saturdays at 3 P. M. Mr. Colville lectures in the Temple Fridays at 7:45 P. M.; subject, April 8, "Good Friday in the Light of Present Spiritual Revelations." On Sunday next, April 10, Easter service, 2:30 P. M.; subject of discourse, "The Threefold Resurrection; How the Spiritual Philosophy Explains the Enigma of Rising from the Dead"; seats free; voluntary offerings at all Temple lectures. On Sundays, April 10 and 17, he lectures in Lynn, at 7:30 P. M., and in Brockton. April 24, at 7 P. m., for the local Spiritualist societies. He can speak near Boston on the Sunday evenings of May. Favorable terms can be made by immediate application. Address 242 Huntington avenue, Boston. Helen Stuart-Richings has open the month of May,

and several week-night dates, in the latter part of April. Societies in Michigan, northern Ohio or Indiana, could be served on reasonable terms. Address during April, 281 West Warren Avenue, Detroit,

G. W. Kates and wife have changed their local address to 156 Meigs street, Rochester, N. Y., and will continue to serve the First Spiritual Church of that oity.

From the Cleveland Plain Dealer, Monday, March 28, 1896. Golden Jubilee.

The Semi Centennial of Modern Spiritualism was celebrated in Cleveland Sunday, March 27, at Army and Navy Hall, by the three spiritualistic societies of the city-the Society of Progressive Thinkers, the Sons and Daughters of Progressive Thinkers, and the Children's Progressive Lyceum of Cleveland, O. Three sessions were held, the morning meeting convening at 10, the afternoon at 2, and the evening at 7. Large crowds were in attendance at all three meetings, and in the evening several hundred people were turned away.

Army and Navy Hall was handsomely decorated with flowers and palms in honor of 'the Golden Jubilee, donated and artistically arists' Home, at Horticultural Hall, Thursday ranged by Mr. Charlesworth, the florist. The presiding officers at the meetings were Thomas Lees in the morning, Frederick Hayes in the afternoon, and N. B. Dixon in the evening. A number of believers in Spiritualism from surrounding towns were in attendance, and among the mediums who spoke at the meeting were several from other states and from other Ohio cities. A banquet was served at noon, and in the evening, before the meeting

Thomas Lees, in opening the Union meeting, delivered an address, in which he welcomed those present on behalf of the three societies under whose auspices the Fiftieth Anniversary of Modern Spiritualism was being celebrated. "For thirty years past," he said, "Anniversary Day has been appropriately observed in Cleveland, where it had its or gin. Suggested through the mediumship of 'Father' Lawrence," he said, "the 31st of March was adopted by the Fourth National Convention, which met in this city in the fall of 1867, as Spiritualists' Anniversary day. The first celebration was held March 31, 1868, in Garrett's Hall, and was the twentieth anniversary of the so-called 'Rochester rappings.' The day was celebrated in but six or seven of the principal cities—Boston, New York, Roch-ester, Trov, Chicago and Cleveland. To-day it is celebrated in no less than five hundred cities and towns in this country, to say noth-ing of England and other parts of the world." Mr. Lees said that there were few present

who had been in attendance at the first celehe wished to send them the jubilee greetings, having full confidence that they would certainly be received. Mr. Lees then paid a high tribute to the pioneer workers, mentioning N. E. Crittenden, D. U. Pratt, George Rose, Dr. M. C. Parker, D. A. Eddy and wife, Sarah M. Thompson, John Madden, Dr. George Newcomer, Samuel Russell and many others.

"While Spiritualism, organically speaking,

has not been the success we hoped for," said Mr. Lees, "or rather while Spiritualists have not succeeded to that extent in their constructive work, our destructive work in the disintegration of the various creeds and dogmas, which fifty years ago seemed almost im pregnable, has been most complete. Nearly all will admit to day the wonderful potency of Spiritualism as a factor in dispelling the su perstitions of old theology. For this alone we

have good cause for celebrating to day.

Next to the grand central truth that Spir
itualism has demonstrated to the world—the proof of continued life beyond the grave is the herculean task it has performed in uprooting the faisity of church creeds and in promoting more rational and liberal ideas. The church creeds are fast going, but the churches still stand in their architectural beauty, and, with a little remodeling, will be churches still stand in their architectural fitting temples for the religion of the future Spirmualism

Mr. Fred Hayes of the West Side Society extended further welcome to the assembled friends, and gave an excellent address on The Meaning and Growth of Modern Spirit

were brief speeches from some of the old workers of the society, among whom were Mrs. A. Bowen of Washington Territory, J. is in a critical in a critical workers. H. Taylor, Mrs. Elizabeth Wilkinson, Thomas Ulifford, Edith Stade Warner, Mary Moss and Professor Seymour.

At the close of the conference Miss E. Anne linman, entranced, gave an address on the History and Growth of Spiritualism." was an able address, and proved that Miss Hinman, who was tormerly of West Winsted, Ct., and one of the very foremost of trance mediums, had lost none of her old-time fire and eloquence.

The morning service was closed with brief remarks from Mrs. Anna L. Robinson, speaker and test medium of Port Huron, Mich., it being Mrs. R.'s first appearance in Cleveland.

Frederick Hayes presided at the afternoon session. The meeting opened with a vocal se-lection by the Russell family, which was followed by a vocal trio by the Pae boys. Hudson Tuttle of Berlin Heights, O., then delivered the address of the day. He spoke in part as follows:

"We celebrate to day the advent of Spiritualism in its modern phase only, for fifty years ago was not the birth of Spiritualism. On the contrary, it is as old as mankind. The distinction between the old and the new is marked. In the olden times a spirit appeared as a ghost, an intangible being, that came uncalled, and left the affrighted spectator a subject of ridicule. Spirits were lawless, and came as warn ings or without purpose.

Modern Spiritualism came as a reaction against materialism, and the single idea which gave it birth was that ghosts or spirits were ndividualized entities subject to law. It is distinguished from the ancient by its sweeping claim that all spiritual phenomena and the evolution and existence of spirits are by the operation of fixed and ascertainable laws. Scientific men have investigated spirit phenomenain all their phases, and have become satisfied that behind all the mystery there is the fact of

spirit-being and return. When the new Spiritualism was instituted, fifty years ago, on March 31, intelligent answers were first received from ghosts or spirits.
That day we celebrate as the advent of the new conception of the spirit world and spiritual existence. We have the means to com-municate with the spirits at will by methods conforming to well fixed laws. We claim that the spirit is evolved as the last term of a long line of beings, the protoplasmic monad being the first. Death is only transition to a higher plane. We are able to comply with the conditions which allow the spiritual beings to communicate with us in an orderly and legitimate manner. There are demands made by all religions of to-day or the past to have faith, to believe. The demand made by Spiritualism is

Mr. Tuttle paid a tribute to the value of the Lyceum work instituted by the Cleveland societies, and termed it a most valuable way of disseminating knowledge. In concluding his remarks, he said that what had been and must be the prime factors of the success of Spiritualism were unselfish devotion, and the putting in practice of the ethics of the new philosophy

of life here and hereafter.

Much interest was created by the reading of Much interest was created by the reading of a letter written by Horace Greeley in 1850 to Mrs. Clem, mother in law of Edgar A. Poe, the poet. The letter is in the possession of and read by Mr. Lees, speaking of and confirming the spirit manifestation through the child medium Katherine Fox, while living in the Greeley family, and attending school in New York

City. The climax and close of the afternoon ses sion was reached by the many convincing tests given by Mrs. Anna L. Robinson.

At 7 o'clock the evening session was held. It was in charge of Messrs. Arthur I. King and N. B. Dixon as Conductors, and Mesdames Nellie Beech and Minnie Pae as Guardians. The following program was rendered:

Part 1.-Overture, Pae's Lyceum Orchestra; address, Mrs. Emma R. Tuttle; singing, "Be Happy," Lyceum scholars; Address of Welcome, Master Freddie Hicks; recitation, Miss Vivian Davies; singing, "En Costume," Wei-

mar's Lyceum Warbiers; recitation, Miss Mamie Austin; recitation, Miss May Greeley;
character impersonation, Miss Blanche Randall; song, "Home Pictures," Masters Robble Wayne and Clarence Pae; words by Mattie E Hull; music by John W. Pae.
Part 2.—Overture, Pae's Lyceum Orchestra;
singing, "Sing All Together," Lyceum scholars; zither solo, Albert Fischer; character
sketches, Wm. Baker; song and declamation,
Miss Alice Hunt; comic selections, the Morrison Brothers.

rison Brothers.

Part 3.—Psychic tests and spirit-communications, Mrs. Anna L Robinson; song, "Goodnight," the Russell Family of Singers.

The very successful celebration of the Semi-Centennial of Modern Spiritualism by the friends of Cleveland and vicinity, marks an epoch in the history of Spiritualism in the "Forest City."

#### Local Meetings in Brief.

NEW YORK CITY .- The First Society of Spiritualists celebrated the Fiftieth Anniversary of the Advent of Modern Spiritualism with appropriate exercises, an account of which will appear later.

NEWARK, N. J.—The First Church of Spiritualists held three services April 3, with Mr. J. S. Scarlet of Cambridgeport, Mass., as the speaker. He took the place of the President of the National Spiritualists' Associaton, who was unable to be present. A society was organized, and a charter from the National Spiritualists' Association applied for. Mr. Scarlet's lectures and tests were excellent.

Lowell. - Mrs. Sadie L. Hand was the speaker for March 20th; Dr. George A. Fuller for March 27th, and Mrs. Dr. Caird for April 3d. The speakers gave excellent satisfaction. WAKEFIELD. - Mrs. Annie E. Canningham served this society Sunday, April 3d. Mrs. A. J. Pettingill will be the next speaker.

FITCHBURG.-Mrs. Kate R. Stiles, of Boston, was our speaker on April 3d. The attendance was large, and all were delighted with the lect-

WALTHAM,-W. J. Colville served this society on Sunday evening last. It was an able effort, and received merited applause. PORTSMOUTH, N. H.-Dr. F. L. H. Willis of Rochester, N. Y., served last Sunday, and gave two eloquent addresses. The society received much encouragement from his thrilling

inspirations. MALDEN, MASS.—An address was given by the President, followed by Mrs. Clara L. Fagan in psychometric readings, which were well received. All mediums cordially invited. CAMBRIDGEPORT.—Excellent meetings were held throughout the day. Mrs. W.S. Butler was the speaker in the afternoon, while Mr. Fred Clark sang several excellent songs. Mr. Nichols, Mrs. Akerman, Mr. Arnold, Mrs. Pool, Mrs. Merritt, Mr. Stedman, Mrs. Stratton and Mrs. Woodbury took part in the exercises. Mrs. W. S. Butler, and other excellent talent, will be present root Sunday. will be present next Sunday.

BOSTON PSYCHIC CONFERENCE. - Dr. W. O. Perkins made the opening address, and was followed by Prof. Henry, the eminent astrologer. Both speakers were logical and instruc-tive. Mrs. Drake's songs were appreciated.

#### MICHIGAN.

PAW PAW.-Lyman C. Howe writes: The annual election took place Saturday, and Mr. E. C. Towers was made President; Mr. R. Garvin, Vice President; Mrs. Ella Tower, Secretary; Mrs. Nell Sherman, Treasurer; E. L. Warner, Mrs. M. L. O'Dell, Mrs. Etta Gaston, Trustees for the ensuing year.

This Paw Paw Valley Association is charthat move things here are intelligent thinkers, and appreciate the best efforts of the highest grade speakers, of whom they have had Mrs. R. S. Lillie, A. B. French, Anna L. Robinson, Mrs. Marion Carpenter, L. V. Moulton, and others of their grade, and the best do not go too deep ralism."
or soar too high to suit the tastes and aspirations of Paw Paw Spiritualists. I leave them

Dr. Nelson, for many years a public healer, is in a critical condition, and his change has

been expected for weeks. On Thursday, March 10th, Mr. Frank Rhodes and Miss Lillian O'Dell were quietly married at the residence of the bride's father, in accordance with the ceremonial ideals of Spiritualism, the writer officiating.

DETROIT. - M. Jonson, Sec'y, writes: The First Spiritual Philosophical Society celebrated the Anniversary of Modern Spiritualism March 27. The exercises consisted of select music and recitations. Remarks by F. E. Titus and S. B. McCracken. Mrs. Baade gave the regular address, with tests, both afternoon and evening. A banquet was served in the hall to a large company, of whom many were investigators, who seemed greatly interested in the ex-

our speaker, Mrs. A. Baade, assisted in decorating, and every point or place where she was needed, she was found. Mesdames Ansoomb, Howe and Johnson, assisted by our young friend Mrs. Branch and solve the little was a second to the state of the state o friend, Mr. Brennan, worked faithfully to make it a success, and the dear angel friends came and manifested their loving presence, and we all felt it was good to be there. We hope and trust that during the next fifty years Spiritual ists will work with renewed interest, and the Cause prosper as it deserves.

#### RHODE ISLAND.

PROVIDENCE.-David F. Buffington, Sec'y. writes: We had for speaker and medium Sunday, April 3d, Mrs. Sadie L. Hand of Lowell, Mass, who delivered two very pleasing addresses. Her tests were all recognized. hope to have her with us again soon. Sunday, April 10th, Mrs. C. F. Woodward of Canton, Mass.

BANNER OF LIGHT, and other spiritual papers, for sale at the hall.

PROVIDENCE.-A correspondent writes: A large and enthusiastic audience filled B. T. Hall last evening, to celebrate the Fiftieth An-

niversary of Modern Spiritualism.

Mr. Frank H. Roscoe, the well known medium of this city, gave a most interesting and instructive lecture on "Spiritualism," and urged his hearers to "love one another." After the lecture the medium gave some excel-

lent tests. Among those who ably assisted Mr. Roscoe in the musical and literary part of the program were: Miss Essie Rice, soprano, Miss Vose, violin, Prof. Jocelyn, Mrs. Townsend and Mr. Trantor, pianists, and recitations by Mr. Cline and that marvelously gifted child, "Little Sunday," (Miss May Rice) who won all hearts by her pathetic rendering of "Whis-pering Bill," and aroused the patriotism of the audience by "Our Defenders," given as an encore.

#### MAINE.

PORTLAND.-Mrs. M. A. Brackett writes: Sunday, April 3, we celebrated the Golden Jubilee. Mr. Albert P. Blinn gave excellent addresses both afternoon and evening, and the tests given by Mrs. M. A. Ridlon were all recognized.

#### MOLLIE FANCHER. THE BROOKLYN ENIGMA.

An Authentic Statement of Facts in the Life of Mary J. Fencher, the Psychological Marvel of the Nineteenth Century. By Jupige Abram H. Dailey.

Judge Dailey has proved himself a most competent blographer, and has done a deed of great value in presenting to the public, in book-form, the principal events in the life of Miss Fancher. While authenticity is his principal object, he has couched his narrative in such attractive terms that it is a most readable compilation of rich and enduring thoughts as well.

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thoughts as well.

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#### PAINT TALKS. IV. SOMETHING ABOUT WALL PAPER.

The inventor of wall-paper succeeded in producing an ideal dirt-preserver and disease-breeder. When anything else about us becomes solled we wash it; but wall paper, which usually is put on with decaying paste to begin with, continues from year's end to year's end collecting idust and smells and microbes, until it becomes, under the microscope, a veritable zoölogical garden of nastiness and disease.

scope, a veritable zöölogical garden of nastiness and disease.

It is a good rule to use in a house nothing that cannot be
cleansed. Carpet is bad enough, but it can be taken up at
intervals for beating and airing. Lead paint crumbles off
gradually in poisonous dust, but the paint covers only the
wood-work, while the paper covers the whole wall.
When paint has outlived its beauty, a fresh coat makes it
at least clean; but when the dirt collection on the paper
becomes too apparent, it is commonly preserved for future
use by pasting over it another layer of the dirt collector.
There is only one valid excuse for wall paper—it is convenient. Paint in the long run is chesper, it is in better
taste, and infinitely more healthful. But the great consideration is, that a painted wall can be kept clean, while a
papered wall cannot.
It follows that all living-rooms should be painted. For
this purpose the choice is between two materials—lead and
zinc. The first is poisonous, and darkens from the effects
of coal gas, while the latter is innocuous, covers more surface, never changes color, and is mere durable. Paints
based on zinc are, therefore, certainly to be preferred on
all accounts.
The property owner that does not use paint neglects his

The property owner that does not use paint neglects his own interests, and if he does not give the preference to the combination paints based on zinc, he takes needless rives to his own financial damage. STANTON DUDLEY.

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SPECIAL NOTICES.

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June 5.

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Dear Doctors—I must write and let you know how I ampet this year. I am entirely well; have not been sick this winter. I enjoy perfect health, where but for your timely ald I would have been in my grave. I feel that I can never pay the debt of gratitude I owe you for making me a well woman. Gratefully yours, Annie Dance, Evans City, Pa. March 11, 1838.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—I am at present enthely well, and not in need of further treatment. I feel that I owe you so much, not alone for the good health which is mine, but for the spiritual blessings which have come to me through you.

Your sincere friend, Sadie Updike, Mancelona, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—As my two months' treatment is ended, I consider myself cured. Your medicine has cured me, and I am free from all pain and suffering.
Sincerely, Mrs. Sam'l Tilson, Sandy Hook, Conn. Feb. 21, 1896.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—I am so much better that I will not need any more treatment. I hank you for the great good you have done me, and can highly recommend your treatment to any one needing medical assistance

Yours truly, Elisa Peltier, New York, N. Y. March 10, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—I am well, and do not need treatment any longer. I feel well in every respect. Thanking you for the interest you have shown in my case. I remain Yours truly, F. L. Young, Fisher, Minn.

They deal honestly and conscientiously with every indi viduat. They make no charge for diagnoses, relying upon their ability to secure practice. A majority of their cases are cured in a few weeks, and often the most difficult cases. of years' standing, which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. They understand the human body perfectly, they understand the causes of the diseases, and administer with unerring accuracy the necessary treatment. Medicines act like magic in their hands. This is not assertion, it is a statement capable of proof, as shown by the following

#### CONVINCING TESTIMONY:

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—The man you are treating at Ottawa Lake
(S. C. Sousiin) is much bet er, so much so that he work
now, when no one last winter thought he could ever get
well. Every one is surprised at his cure.
Your friend, Jane Baker, Ottawa Lake, Mich.
March 11, 1898.

march 11, 1889.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Doctors—It has been about ten days since my
mother began your second month's treatment, and she is
improving in health very fast, being better now than she
has been for the past two years. Every one is astonished at
her looking so well. She has been under a docto's care for
two years, but became weaker all the time. I feel now that
she will be entire y restored to health.
Very truly yours, TILLIE HUTTON, Terre Haute, Ind.
Feb. 26, 1898.



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and will say that it is wonderfully correct in every detail.
Respectfully, ANNA B. KREAKLER, Van Wert, O.
March 12, 1898.

Drs. Peebles & Burroughs, Indianapolls, Ind.:
Dear Sirs—Your diagnosis of my case is correct in every

Yours truly, MARY SPEIGHT, Brooklyn, N.Y.
March 12, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Strs-I received the diagnosis of my case, and it is

correct.

Truly yours, VIENNA ELDRIDGH,

March 12, 1898.

Harwich, Mass.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis is received, and will say
that it is correct.
Very truly yours, C. L. DESWARTE,
March 9, 1898.
Fresno, Cal.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis of my case is very correct.
Very truly yours, J. J. Robinson, Clinton, Ill.,
March 6, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am highly pleased with your diagnosis of
my case. It is correct in every particular.
Respectfully, Mrs. HARRY ASHTON, Cambridge, O.
March, 7, 1888.

But what will be more convincing to you will be to write and receive a correct diagnosis of your case. Remember that DRS. PEEBLES & BURROUGHS not only Correctly Diagnose, but they ABSOLUTELY OURE CHRONIC DIS-

WHERE OTHERS FAIL.

EASES

If you are a sufferer, write to day, giving NAME, AGE, SEX, And a LEADING SYMPTOM, And receive an absolutely correct diagnosis free of charge

Drs. Peebles & Burroughs, Indianapolis, ind

## SPIRIT Message Repartment

as presented by inquirers—having practito beman life in its departments of thought
it be forwarded to this office by mail or left
places for answar. It should also be dissed in this connection that the Messages pubDepartment indicate that spirits carry with
to beyond the characteristics of their earlier
of read or evil: that those who mass from can be the life beyond the characteristics of their earthly the machine of good or evil; that those who pass from the machine sphere is an undereloopd condition, eventually progress to a higher state of onistance. We sak the short to receive no doctrine put forth by spirits in these shames that does not comport with his or her reason. All there is much of Truth as they perceive—no more. If he can earnest with that those on the mundanchers of life who recognize the published messages of their trit-friends on this page, from time to time, will verify eas by personally informing us of the fact.

SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 25, 1898.

Spirit Invocation. How sweet is the hour of prayer, when we can lay aside all material thoughts, and give our full attention to the inspiration and guidance of divine power; to sit alone and realize that the spirit-forces will bestow upon us the strength we need to do the work that is ours, and enable us to do | if they are unconscious of our presence; but I whatsoever our hands find to do. We thank thee, O God, for the mental and spiritual faculties with which we are endowed, that we may realize thee as our Creator, and perceive thy divine power in all things. We come with thankfulness in our hearts that we have learned that the spirit survives the change called death, and the soul's consciousness remains unaltered by the grand transformation. Send thy loving angels unto each soul this morning, that he or she may find the right pathway, that will lead him or her to righteousness and truth, and reveal the immortality of the soul. Thou who dost know the power of life, thou who sustaineth the earth and holdeth the stars in their places, we ask thee to guide, direct and keep us all, that we may never go astray from the path of righteousness. Open the eyes of the blind, that they may perceive the truth, and turn away from superstition, ignorance and fear. Give us freedom in all things that make for truth and purity, and thy name shall be praised through eter-

#### INDIVIDUAL MESSAGES.

#### Kate Osborne.

Good morning. This is a privilege that I truly appreciate, to send a few words of consolation to those that are left behind in earthlife, for it is oftentimes said, it is not the spirit that needs the consolation and sympathy, but | various circumstances, and are operated under those that are left in the dark struggles of life. various conditions. Now the Anniversary is I wish to say to the many friends that I left, about ready to be demonstrated and celebrat myself known in public, like Mr. Colby and also to my companion and family, that I ed, and it seems it is also the anniversary of have succeeded in returning to send a few words through your valuable paper. While a forth words of comfort and cheer to my costranger in Boston and the surroundings here | workers, and also to every honest man and in the East, my home was in St. Louis, Mo. It may seem long, yet it looks to me like yes | speak of the truth of Spiritualism we realize | is going on, and all understand and have terday when I was separated from the physical how much there is yet to be done to promul- an interest in the work here; but I should form, and while my eyes were closed to all the gate it, and to bring it to the friends perhaps change the tone of my message a beauties of earth-life, I can now behold them, and comprehend more than I did while in the endowed with intellect and intelligence. earth-life. I realize too, many things that I was not able to understand in earth-life.

I thank God and the angel friends for this privilege this morning, as I have thanked them before for the many privileges we have, both closer and closer to us. I wish to say to my of the body that I have been conscious of her in the spirit and in earth-life; but I wish to darling sister, and the loved ones that are yet going through, when she seemed to think she say to those who were kind to me in earth life, in earth-life, it was a glorious celebration and always seemed to send forth so much grat- when I met mother, sister and father and all itude and sympathy, that I appreciated it the loved ones on the spirit side, of my own Conant, for we were all strong friends?' to know that while one worker passed out of a good deal like meeting at some camp meet to assist them all at any time for the advancement of spiritual truth and spiritual work for the good of the Cause, and not for individual selfishness; all things will work toshed a tear, or feel lonesome.

Charles J. Osborne, and my home in St. Louis, sentiments through.

#### Edgar H. Caughey.

All who return wish to make their identity. known as far forth as possible, for it always seems to me that mortals are endowed with a great deal of skepticism, and it is astonishing why they are so. They seem to have much faith, and seem to rest so completely on the | LIGHT, and the various experiences I had in | associates. teachings of orthodoxy, where they have no evidence or demonstrations of anything to tor me to hold the medium) As I look back found the principles of Christiani; y on, or over the work that has been accomplished, records that we have got in the Bible, and yet | and see much yet to be accomplished, I can when you come to speak to them concerning also see where there are many changes that the Spiritualist or Spiritualism, then there have been worked in more ways than one. seems to be a flaw somewhere, there are so But as this is the Anniversary week, and there many doubts. It is hard to get them to understand that truly the spirit is manifesting of the Fiftieth Anniversary, we will assist through matter.

Now. I have returned this morning espe cially to help my own, to help my own family, my wife and children, to give them to understand that the husband and father has not left them. Say to my boys that while they are just budding into manhood and are just branching out into the ocean of life, perhaps there are many shadows that will come upon them, for we all have them for development. I wish them to know that under all | room; also those who stood firm and steadfast circumstances I will try and impress them to | for right-how they were ridiculed and criticarry out their idea of what will be best, but cised. it will be necessary for those in the mortal to realize or pay attention to the impressions

that are given them. I was interested in Spiritualism prior to leaving the body, and also my family, my wife being a strong medium, also a good writing |

there was a doubt in her mind as to what the extreme in some of my personal ideas; but as guidance is, whether it is I or others; but I wish to say to her this morning: Hold firm, because it will not be but a little while when I see | stand as I never did before; and to Mr. Tuttle a change for you that will be beneficial, and I will try and assist you in accomplishing it. I think it will be well for you, both physically, ments, for they must keep up with the times. mentally and financially. I wish also to say that I am still interested in my art work. I loved colors, and I loved painting, etc., and if things will develop, by and by I will be able to express myself stronger than I have already.

I cannot say a great deal more this morning, but I just wanted to let them know that I caught their thought in their request for me to manifest, and I am here with the privilege of the good spirits around us; by their aid I am able to control the medium My name is Edgar H. Caughey, and my home in Erie, Pa.

#### Caroline Rogers.

Well, I too wish to be identified here in the good cause of spirit-return, and to say to many inquirers, both believers and unbelievers, that we have conquered death and the grave. I can have influence over others' brains, and be able spirit-return, and a great deal of consolation in it. Well do I remember the great load that through individual organism or control; and was lifted from my soul the first communication I received through a medium, and I wish to say to my friends in earth-life, although I have hardly got the language to express it, that boy waiting for me, and so many of the other friends who had gone before, it was a great comfort. I sometimes while in earth-life questioned my early education and my early religious training in the true sense, for God is our father, and Jesus our leader; he certainly promised to conquer death and the grave, and as he returned to his disciples, so my boy, too, returned to me. That was the way I reasoned it while in the body. I can say I know we conquer death and the grave, and can return and demonstrate unto others, and assist them, even of the body but a short time. I got the privilege this morning to come in, and I and all that were left behind, that it is very pleasant to feel we are not beyond the consciousness of each other. I have many with me this morning, but they cannot all speak at once, yet are thankful for the crumbs that fall from the master's table.

My name is Caroline Rogers, and my husband's is Royal. I shall be well remembered in Warren, O., where I feel I am not forgotten.

#### Joseph D. Stiles.

Good morning. This is the circle room that has been long protected and sustained by the workers of Spiritualism, and the place that has been instrumental in awakening so many to wish to say is, I hold love for all and malice the consciousnes that there is truth in spirit | to none. 'Luther Colby. return. I feel this morning that I am not a stranger either to the circle-room, the medium or the work. We realize we work under my transition into spirit life. I wish to send woman who is seeking after truth, and as we wherein we will stand as men and women Whatever our work has been, it lives after us, and the spirit never sleeps; it is always and interests lie. active, and is trying to assist all who come within its sphere, that it can bring them have been many conditions since I passed out very much. I wish the Cleveland, O., Lyceum family. It was a glorious time, and it seemed the realms of the physical form, I am still ing, when I met so many of the old workers more often and more directly from me than working with them in the spirit, and I wish | who were waiting to receive me in spirit, to | ever before; but will say to her that it is harder introduce me to the colony that is organized in the spirit-world. Now I do not feel fit to are personally acquainted than it is to conphilosophy. I wish them to harmonize the control this medium, and give to the world what I would give if I was standing in my | morning to say this, for I, wish to assist physical body, but say to all my sister and gether for good to those that work for it. Say | brother mediums, be honest and true to your. | with you. I want you to be careful the coming to my companion who is now in St. Louis, Mo., selves; stand together, for in union there is season, as it seems to me you will have to go that I oftentimes minister unto him, and will strength, and in spirit we are all in harmony; try and do all I can to assist him, and make that is one beautiful thing we have over here. him realize that his journey is not long, and it | There is no jealousy here; there is no feeling will not be so very long before we will all be | that one medium will excel more than antogether. If you could only comprehend the other, but we will all do our work in our own beautiful reception I received when I met with | way. Say that many join with me this morn. | result. Be strong; don't get so depressed in the loved ones in spirit-life, you would never ing in sending this communication, and they spirit, for there are changes around you, will hear from many of us during the celebra. | you are not looking for, that will be beneficial I think this message will not only be under- tion. So just say that Joseph D. Stiles of Wey- to you. stood, but will be gratefully received, for it mouth, Mass., is here this morning. Would was a request that I should try and manifest | say "Swift Arrow" is still continuing with his | friends who have not only befriended me, but through THE BANNER Just put my name work, when he has the opportunity to come in have stood by and given consolation and comdown as Kate Osborne, my husband's as contact with a medium that he can voice his fort to the one in earth life that I am most

#### Luther Colby.

the advancement of Spiritualism. (It is hard are various preparations for the celebrating all we can. There are many of us who have stood by our post from the beginning, and being the Captain, as it were, of the old ship that you call Spritualism, and having passed through the many disagreeable experiences one can in trying to bring a new truth to the world, I am reminded of years and years ago, how those who had the courage to investigate spiritreturn would go silently, seemingly almost afraid to be seen in such a place as a séan :e-

I wish to be remembered to Mr. Rich, my old partner, and say to him it is seemingly strange but true that death oftentimes wakes us to a consciou ness that we never had before, for I see to day that as the years rolled trust, that its officers shall appropriate and exon, and age preyed upon the physical brain, I shall deem expedient and proper for the promedium. I get very close to her at times, but, was childish in many ways, and perhaps too like many others, she sometimes feels as if determined in others. I see wherein I was too of the soul and its eternal progression."

we cannot wipe out the past and can only improve on the future, I say to him I underand all who are interested in the work here that I want them to go on and make improve-Say to Mr. Day, whom I left in my chair prior to going to spirit life, that I oftentimes walk around and see him discouraged, seemingly mentally and physically not well: There are things I regret, which I ought to have explained perhaps in earth-life; but say, while death may separate the body, it never separates the soul. Also to the younger workers of THE BANNER and to those who have fallen into the work since the change has come, Work on with a will!

I wish to say to the editor to stand firm and steadfast, but not to be too sensitive and easily affected by the various influences that are apt to be brought upon him, for there is no one who knows and can sympathize with him in his position as well as I can. Now, as I had no way of demonstrating myself to the world at large in the coming Anniversary, I thought to send my own independent thought, because I would come in this morning, for the pages of I feel there is much to the demonstration of THE BANNER can be read and understood when we cannot always demonstrate ourselves to all those who are interested in the promulgating of Spiritualism I say, Be firm. I do not think it is best where there is such a wide dividing line of opinion as to what mediumship when I awoke in spirit, and found my darling is, or what rules ought to be adopted, for the spirit to communicate. I think it would be better if they would let the spirit make its own conditions and the mortal try to comply with them. I send greetings to all, and join with others in saying, Onward and upward is our banner. There is no such thing as fear.

Before closing this message, my friend, I wish to mention my brother who to-day is also close on to the borders of the spirit-world. Time is going fast, changes must come, and although he is not conscious of the spirit and its return, and may not take any interest in this communication, I would like to say feel exhausted, for I have not been out that I would to God that I had understood myself better before I left the body, for there are many things I would like undone that have thought I would like to say to my companion, been done, and things I would like to have done differently than I did. I wish him not to let things go as long as I did before he attends to the practical side of life, and to finish up his material and financial affairs, and not wait until after he gets to this side and then regret it; but this is no place for personality or personal affairs. If I can come in contact with him personally, there are many things I would like to say, though I don't ever expect to have the opportunity, as he does not believe in Spiritualism. Also, I have left that impression upon his brain, while in earth-life, concerning material things here that he would not believe now if I rectified them. So all I

#### Charles C. Dudley.

Well. I am glad to be here this morning, while I never was much of a hand to make together, the thought that perhaps it would be better for me to speak now came to me.

This seems to be sort of a family circle this morning, for we are all familiar with what little bit, as it is natural for me to be very much interested in those I was personally connected with, and where my attractions

I wish Carrie, my wife, to realize that there was alone, and she has oftentimes asked: "Why doesn't Charlie come through Mrs. She has oftentimes thought that after Mrs. Conant took the circle-room she would hear for me to control the medium where we trol strangers. I have been permitted this you and give you to understand that I am West once more. I see the business as I speak of it-you will understand it, and others will not-is needing close attention. I am trying to fix it so that you will be more contented and will not need to worry for the

I wish to be remembered to all the kind interested in. I cannot send out too open a message this morning, but want to be identified with those whom we were so long asso-Well, I might say that I would like to send | ciated with in earth-life. We all join in sending a few words this morning, not as a message | greetings and comfort to those in earth life. nor as a test, but as one who wishes to iden- When I see you privately, Carrie, I will give tify himself as still interested in the Cause of | you to understand why I send this message to Spiritualism, for the many years that I la- you. Put me down as Charles C. Dudley, with bored for the welfare of the BANNER OF my regards again to my old co-workers and

#### Meaninges to be Published.

March 4.—Charles E. Blake; Mary McKenney; Justus R. Richardson; Mary Ann Morse; Capt. William Driver; Thom-March 11 .- Abbie M. H. Tyler; Mary E. Thomson; Fred erick E. Stowell; Amos A. Greene; Mary Wallace; March 18.—Michael Davis; Mamie Armstrong; Mary Hollandsworth; Frankie Adams; Arthur Plummer; Mary E Waite.

March 25.—Joseph D. Stiles; Luther Colby; Charles C.

Dudles; Mary Ann Dyer; James McDonald; Martha E. Simpson.

April I.—Samuel Bicknell; Maria E. Blauchard; Hiram Preston; Emeline P. Bradford; Nellie Reynolds; Mary Em-

#### To the Liberal-Minded.

As the "Banner of Light Establishment" is now an incorporated institution, we give below the form in which a bequest should be any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon

#### Written for the Banner, of Light. LIFE AND DEATH.

in the soul tells of the world to A solemp murmur

As travelers hear the billows roll, before they reach the sea.

Dost thou catch the inspiration of the better way of thought.

taught,

When love to God's expressed in love to man? How the human race can profit by the lessons Jesus

But now submerged by creed and selfish plan? The God that's worshipped now on earth is spelled G-0-1-d.

What is he worth? refers alone to sordid, vulgar casb. Whose slaves are often honored more than men of

high degree. Whose worth consists in deeds that live, where gold is trash.

And pentecostal fires ablaze in hearts attuned to love Have bridged the space between that world and this.

Hast thou dear friends residing there? Would'st know their home above,

And thine, when death transports thee into bliss? Then, if thou hast it, pay the toll, in longing for them When they come with the message, We live, we live

We did not die, our bodies did; but spirit is not dross, But life itself, which, through our bodies, gives Expression for a time, and then departs, unfettered,

Leaving the vacant body in this world of strife. Would'st give thy spirit a glistening robe, to last

through eternity? Thou can'st weave it thyself in the loom of life, For the warp is love to God and man, kindness and

purity; The woof, unselfishness, charity, love; The flying shuttle, busy with good deeds practiced

thy acts, thy very thought,

unceasingly, Till, halo-clothed, thy spirit soars to realms above. Then do thy duty here. Thy raiment then reveals

By being white, or soiled by sin and shame, Each weaves and wears his own. God grant that thine be white, without one spot, When risen friends, with raptures wild, announce

thy name. When thy pulse grows weak and faint, and thy sor-

rowing friends of earth, With bated breath, are saying their farewells, Thou art listening, rapt, enthralled, to the music at

thy birth Into the higher life, which every soul foretells.

Then friends on earth are sad, attire in black, and whisper, "He is dead."

The body prostrate lies, endearing words are vain. Dead? Ah! no. The spirit lives; the body only clothed it here instead.

And then decays and moulders into dust again. As tempest-tossed, the mariner dreams of sunny skies and home.

So, tempest-tossed upon life's voyage, I Shall welcome death as peaceful haven, calm release

After life's "fitful fever." Therefore, I deny The slanders heaped on death. No awful "king of

terrors" he, But faithful friend; a fact, though not surmised:

For, like many another blessing sent us on life's stormy sea, He, too, cometh in disguise, unrecognized.

When I am "dead," I would not have my loved ones shed a tear. Nor wear the sable garb. I'd rather see

(For though unseen I'll see) them all in white and smiles appear.

symbolize my birth into the life to be But they will fear the cruel words,

mourn, they 're glad he 's gone." Then customary rites prevail. I witness all-I even see my loved ones shrink at hollow sound of cruel clods upon

My casket-lid. For death 's a portal, not a wall. The body is the man, and has a soul? No, this should be reversed: Soul is the man, and has a body which, per se,

Must die. The man himself does not-he's deeper into life immersed. Thus Death has lost his sting, and Grave her vic-

tory Fort Wayne, Ind., March 5, 1896.

Knowledge. TO WILL, TO KNOW, TO DARE, TO BE SILENT.

The complete man, the ideal man of our planet and of the spheres of our system, is he who wills, knows, dares, and is silent. The will, its manifestations, its power, constitute the human entity. Knowledge is the result of progress made and of inspiration. The daring is that which shakes the world and society. Silence is the state of the willing, knowing and daring man, who listens to the great voice, perceives its harmonies, identifies himself with the Ineffable, who finds in the Absolute, the Supreme Reason, the Directing Thought, or the Word, the Holy Spirit, or universal love. Reason, Thought and Love are the sublime trinity which lifts man above the illusions of the senses and of the world, and brings him into the kingdom of eternal realities.

To reach this state, or even simply to conceive it, one need not pore over voluminous books or encyclopedias of human knowledge; concentration (contemplation, collectedness) and meditation are sufficient. By meditation one learns to know himself; by contemplation one learns that he is small, very small on this little world rolling in space; indeed, one real izes the two supreme virtues—humility, and love of all beings. One understands then this word as a new revelation-that to enter into the kingdom of truth we must become as little children. Yes, we must be simple; and sim plicity is a glorious, divine attribute. Thus shall we be like the Father in secret. If simplicity, knowledge, love, are the end

which we must attain, then we can well ask if there is only one way, or if there are several? Truth is One, but it has many aspects. Humanity is One, yet there is diversity of races, nationalities, families and individuals. Rites. forms, religion, are the clothing of the idea of divine truth; theocracy, monarchy, republi canism are the forms of social government; individualism, collectivism, communism, are the systems of social organization.

Must we necessarily make a choice between this or that conception? Where shall we find the criterion of infallibility? All is good, true and just, if one knows how to grant to each people that for which it is adapted; and if one is governed by the idea of the transcendent Unity, which embraces multiplicity. Unity is the centre from which all start, and to which all tend. We are One by the inspirations, but we are many as to our wants. We must simply never lose sight of the mystic bond which unites men to one another, and the men themselves to the Divine Centre. In a word, we must have below the form in which a bequest should be be lowered. Thus we shall be equally sympaworded in order to stand the test of law, should thetic toward the divers efforts of men to enlarge the circle of knowledge.

Let us, for instance, place the materialists before the Spiritualists. All is matter, say the first. No, reply the last, all is thought. soul is a result, say the materialists; death dissolves the physical, or anatomo physiologi-cal entity, life being only the product of chem-ical combinations. Error, answer the Spiritualists. The body is only the offshoot (resultante) of the soul; the physical entity alone lives and puts life in the organism. Matter is inert. At death there is a separation-on one side the soul, with her thinking powers; on the other, the body and its organs. Still, notwithstandhesitate to say that all is thinking matter. Who

knows really what matter is, what thought is, and what the spirit is

Inert matter! Nothing is inert. From the mineral to God all is life, all is motion, all is vibration. In this block of marble, of iron, in this wood, in this flesh, the atoms are continually moving, and when we touch this matter, it is not the matter, or rather it is not the body itself which we touch, we only feel a resistance; the greater as we come to the mineral, the weaker as we draw nearer to the animal. "There is a distinction between life and motion. Take a plant: it lives, its cells are composed of several substances whose molecules have a mechanical motion, which manifest other properties; organization, generation, nutrition and evolution." The plant dies. The substances of which it was composed still have the mechanical motion, although life and its characteristics are gone. Hence life and motion are two different things.

Take man. He is an organized body which thinks, feels and moves; this is life; it is an aggregation of cells whose functions differ, but whose aim is one: life, cellular life for the cells, organic life for the collectivity of cells, But all the cells perform their appropriate duties, although aiming to the one end. Some carry the air to the lungs, some change the food into blood, some transform the blood into nervous force. The nervous cells, which hold the first place in the organic hierarchy, transform this nervous force into thought; here we find the thinking cells, and the collectivity of these cells we call the Soul. The soul, then, is the aggregation of transformed cells whose duty is to supply the spirit, not with ideas, but with thinking matter, with the which the spirit will form ideas. That is where the mistake is made. Thought and idea in philosophy. -in philosophy, at least-are two different things. The Idea, or universal Spirit, is everywhere, like the air which surrounds the planet. The thinking matter, under the action of the Will or the Ego, comes en rapport with the idea, and assimilates what it can of it. Thus

man acquires knowledge.
What happens at death? We see the corpse, say the materialists, but we do not see the soul. Yes, whom do you see in the corpse that you have not seen in the living man?

Then the body is decomposed. What is that? A transformation. The organic cells are severed in two-on one side the shell which becomes the prey of these little living beings, the microbes, which fill the atmosphere and who seek to be incarnate. From that corpse will spring a mass of beings; on the other side the thinking cells, which will also be transformed. Those which the Ego has not been able to assimilate or to retain will become the prey of beings of another order, called astral microbes, while the ones which the Ego shall have been able to keep around him will remain with him. In a word, the Ego alone, with his faculties, will exist through the series of successive lives and deaths; he will exist because he is by his nature indestructible; he will progress, remain stationary; he may retrograde, and even, as some claim, descend to the animal; but he will always be the Ego, more or less purified and powerful.

But it may be said: Is the Ego matter, or is he not matter? The Ego, a part of the physical body and its organs, is a substance which cannot be investigated nor analyzed. It is that which in every being, genus, species or individual, constitutes the character, the sacred inner part, of the man. It is that which causes iron to remain iron, no matter to how many chemical compounds it may be united; that is why the grain of wheat will produce only wheat, why the animal will produce only its own species, and why man remains man and procreates only man.

This Ego, unconscious in the lower beings. becomes, as he progresses in life, the conscious in the superior beings. But all these Egos move in the Conscious Universal Ego, God, who draws them to himself. Thus can we understand progress and the transforming

These are only hypotheses, but they are not contradicted by any facts; rather do they become more and more in accord with the teachings of experience and science. The facts of exteriorization and dematerialization, of hypnotism and of magnetism, teach us that the

soul exists without the body and its organs. Spiritualism (when science will recognize it officially, and it will soon, but under another name) opens up new and wide horizons, and the materialists, if they will only open their eyes, shall be compelled to bow before the fact.

By prudent and circumspect experiments man will at last touch with his finger what he has denied or simply believed. On the one hand, he will find that during the organic life he is a double being; hypno-magnetism will teach him that; on the other hand, he will find that at the hour of death, and after, one or several parts of himself have left the body and live a special life.

I have tried to reconcile the apparently op-posite teachings of materialism and Spiritualism, and to show that the first stops on the way, while the last continues its journey.

I said at first that contemplation and meditation are doubtless sufficient; but to meditate profitably one must know; and to know, one must have lived. Many among us have not sufficiently lived, and so their studies are hard and painful; they have not, or they have only, the germ of this precious faculty, "intuition." He who attains to the sublime truths is the infuitive; he who attains by his labors is the intellectual; he who attains at a bound is a Christ.

Let us "become as little children"; that is, let us acquire this faculty, "intuition," by a concentrated will, and we shall know, we shall believe. By knowledge and faith we will dare; we will dare to penetrate the mysteries; we will dare to speak with our lips and gestures. Then we will renew our strength in silence, that pious silence in which we shall receive inspiration from on high, that is the intelligent knowledge of the mystery, or rather of life itself, which we will compel to reveal its secrets.

ALBAN DUBET. Translated from the French by Fred de Bos.

To will, to know, to dare, to be silent.

#### Passed to Spirit-Life.

From Mount Sunapee, N. H., March, 18th, 1888, by a paralytic stroke, OLIVE JANE. wife of Charles C. Crosby. Mrs. Crosby leaves a husband, seven children, twelve grand children, two brothers and an aged mother to mourn her loss. She was a devoted wife and leving mother; her life was full of usefulness, and she gave a helping haud to all within her reach, while her words were those of cheer and comfort; she embraced the belief of Spiritualism many years ago, and was a fearless advocate of its truths during the remainder of her life. Funeral services were con-ducted by Mrs. S. B. Craddock of Concord, N. H.

From North Fork, Ky., March 4th, Dr. Ross, in his 88th year.

He was a firm believer in the communion of spirits, and labored hard by precept and example to break down the thick wall of ignorance and prejudice that opposed his progressive efforts. His acts of charity were numerous, and many shared a hospitality few could have bestowed with equal courtesy. A sufferer for five years prior to his death, he was patient and unnurmuring, and went without a sigh or groan.

H. S. R. M.

From Claremont, N. H., March 22d, 1898, MRS. HARRIET ROUNDY, aged 77 years 11 months and 10 days. Mrs. Roundy was a noble woman, beloved by all who knew her. She was a firm Spiritualist for many years; an earnest worker for the Cause she loved; an honored member of the Sunapee Lake Spiritualist Camp Association, and Treasurer of the Ladies' Aid, from the time of its organization until the present year, when failing health made it necessary for her to give up the labor and care of former years. She will be greatly missed by her many friends, both at her home and at Blodgett's Landing, where releasing cottage has ever heen a favorite resort for the

ner pleasant cottage has ever been a favorite resort for the numbers of the camp.

ADDIE M. STEVENS. From Sutton, N. H., March 26th, 1898, SIMON KEYSER

aged 80 years 5 months. Another veteran of the Cause of Truth, weary and worn

Another veteran of the Cause of Truth, weary and worn by a long pilgrimage, has entered the higher life, leaving a dear companion, whose knowledge of the ministry of spirits sustains her in the trial of this separation, and one daughter, whose home is in Oregon.

Mr. Keyser was a good citizen, an honoral le man, and one of the earliest Spiritualists—a subscriber to the Banwer of the trial of this separation. He was well and favorably known among us, a member of Sunapes Lake Camp Association, and a constant attendant at the meetings.

May the assurance of the continuity of life, and the nearness of loved ones departed, bless the remaining years of the lonely one left in the home. ADDIE M. STEVENS.

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

#### Philadelphia Spiritualist Association Celebration of the Fiftieth Anniversary.

Handel and Hayden Hall, March 27th, at Philadelphia, was a bower of beauty; out flowers, palms and flags of all nations were blended together in most attractive decorations. Hon. Thomas Locke, the able and efficient president, presided in his usual dignified and courteous manner, opening the morning conference with an address of welcome.

Francis B. Woodbury read the Scotch Horetic's Creed, illustrating the progress of liberal
thought in the Church, and how Spiritualism
had accomplished a mighty work in this regard. Mr. E. W. Sprague, Mrs. Sprague, Mr.
Barry, Mr. Samuel Wheeler, Mr. Hammer,
Mr. Gefrorer, Mr. Glenn, Mr. Ford and Mrs.
Dr. Pratt participated in the exercises, each
presenting clearly some feature of the progressive work accomplished by old-fashioned
Spiritualism. A number of the veterans were
represented, "Mother Bacon" of Lake Pleasant, Mass., among the number; although over
eighty-five years of age, she contributed one
of the songs of "ye olden time."

At two o'clock the Children's Progressive
Lyceum, in large numbers, entertained the Francis B. Woodbury read the Scotch Hore

Lyceum, in large numbers, entertained the friends with a most excellent program of readings, recitations and excellent music. Conductor Edwin C. Myers and his co laborers de serve great praise for the manner in which the exercises were conducted. These services were an honor to the Cause of Spiritualism, and no service of the day so impressed one with the efficient work being done by this society as the Lyceum exercises. A flourishing Lyceum always assists to make a flourishing

At three P. M. Francis B. Woodbury delivered an address on the "Mission of the Higher Spiritualism, and What Spiritualists Ought to Do to Aid in Its Advancement." E. W. Sprague followed with a vigorous practical address. Much enthusiasm was created by these addresses, and several additions were made to the Society's membership roll.

At each session a conference was opened, and Bros. Locke and Wheeler took charge, giving all who desired a chance to testify as to what Spiritualism had done for them.

At the evening session the hall was packed, and Bro. E. W. Sprague delivered an Anniversary address filled with solid argument, wit and humor, and gems of spiritual truth. For two hours he held the audience interested. Francis B. Woodbury gave a tribute to the memory of the arisen veteraus. Mr. and Mrs. Sprague gave spirit communications at the close of the evening services. Prof. J. Frank Bacon, Prof. Grey, a pupil of Ole Bull, violinist, Mrs. H. E. Snyder and Miss Annette Hakinson, sopranos. Miss Lula May Baker, contralto, and Mr. Walter C. Baker, baritone, rendered a musical program, inspiring and truly spiritual.

The result of this meeting was a first-class spiritual revival; the Society increased in membership, love and harmony and goodwill permeated the atmosphere of the hall, and the reunion of spirits and mortals was a goodly sight to witness. The financial results were such as to leave a handsome little sum in the treasury of one of the best conducted societies

Philadelphia Spiritualist Association, its Lyceum, Young People's Society and Ladies' Aid, success to them all, is the prayer of Francis B. Woodbury.

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

To the Editor of the Banner of Light:

The eyes of the Spiritualists of the world are turned about this time to the little village of Hydesville, N. Y., because there a decarnate spirit "Made the rap heard round the world." Taking place at a definite house, and the date, March 31, 1848, being an es tablished fact, occurring near the city of Rochester, in the heart of American civilization, and soon heralded far and wide by the press, these well-attested signals from the spirit-side of life may well be taken as an objective point, like Mohammed's flight from Mecca, or the alleged birth of the Nazarene. But some time before this date do well-attested facts bear witness

that the organized forces of the higher spirit regions had opened the door between their realms and ours in many different places.

Their efforts were especially directed to the United States, because in a republic whose constitution makes an impassable chasm be-tween Church and State, there was less likeli-hood that civil authority would crush their ef-forts, as used to be done in more tyrannical and superstitious times and countries.

In 1843 high spirits had spoken and written through Andrew Jackson Davis, and had begun through him a series of memorable books. And more than ten years before that, John Brown, a lad among the Rocky Mountains, was convincing his associates, by his constantly-fulfilled prophecies, that he was the mouth-piece of decarnate spirits. Brown was born piece of decarnate spirits. Brown was born in 1817; he was seven when the high-souled Mopologuist took him for his medium, and before he was twenty he was already proving the Mopologuist took him for his medium, and be-fore he was twenty he was already proving the truth of spirit-return.

John Brown's work was confined for many years to the far West, and was but little known. Davis's marvelous and inspiring com-munications appealed to the learned, the sci-entific and the loftily spiritual; but the raps made by the murdered pedlar through the litthe Fox girls could be heard by everybody. Those who took the pains to make a personal investigation were forced to admit that there was "something in it," and though the horrified and suspicious clergy said this something or somebody was Satan himself, the thing could not be hushed. "And still the wonder

For the past seven years we have wondered how it was that this newly-fledged marvel received the name of Spiritualism. Who, in the name of diction, bestowed this name so single the seven was the seven when the seven we have wondered the seven was the seven when the seven was the se gularly inappropriate to the thing signified? Had they called it Spiritism, no more, no less, the name would have been just. The raps proved the existence of spirits without a fleshly body. The poor pedlar, so foully murdered, proved himself a genuine spirit. He had no fleshly body but he cauld report himself. had no fleshly body, but he could rap out his thoughts and prove his individual intelligence.

Of Spiritualism proper, of its beauty and its glory, it seems probable that only one of the Fox girls had much conception while a dweller on the planet. We allude, of course, to the noble, self-respecting and self-controlled Leah. Spiritism is one thing: Spiritualism is another. The first is derived from the word spirit; the second, from the adjective spiritual. Spiritism lays the foundation; Spiritualism is the magnificent, yet never to be completed, edifice. Spiritism is the seed planted in the doubtful yet seeking heart; Spiritual-ism is the beautiful tree with branches ever ism is the beautiful tree with branches ever dropping balm on imprisoned souls, and yet Price Reduced from \$2.50 ever stretching and growing toward the in-

We thank with unspeakable joy those glo-rious immortals who banded together to bring the certainty of spirit existence to earth-bound souls, and still more for the sweet fruit-age and the magnificent promise of the fairest queen that ever reigned over the human intellect and the human heart-pure, ever-growing Spiritualism!

Yours for humanity and for spirituality, ABBY A. Judson. Worcester, Mass., or Arlington, N. J.

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Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric Sommambule and Clairvoyant.
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Physical Relations.
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May 15.

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Miss J. M. Crant,
MEDIUM, 29 Gainsborough street, Boston. Take Hunthigton Avenue Car. Office hours 10 to 4.

Mrs. Fannie A. Dodd,
MAGNETIO HEALER and Test Medium, No. 233 TroApr. 9.

Albert K. Hebard,
HEALING Medium and Prophetic Reader. Private sitstreet, Boston, Mass., Room 11.

Apr. 2.

Mrs. Maggie J. Butler,

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Philosophy is more or less interested in Mediumship and its
development, and it is for the assistance of those desiring
the unfoldment of their mediumistic gifts that PSYCHE,
the Developing Cabinet, has been designed. It is arranged to
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The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated."

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Mediumship, its Nature and Uses.
Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.
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# Banner of Fight.

BOSTON, SATUEDAY, APRIL 9, 1898.

MEETINGS IN BOSTON.

MELTINGS IN BOSTON.

Beston Spiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7% P. M. Speaker for March, J. C. F. Grumbine. Binging, the Ladies' schubert Quartet. E. L. Allen, President J. B. Hatch, Jr., Seoretary, 74 Brdney street. Station E., Boston. Mass.

Boston Spiritual Lyesum meets in Berkeley Hall every senday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 11 Leroy street. Derchester, Mass.

The Heipisq Hand Society meets every Wednesday aftermoon and evening—business meeting at 4 c'clock, suppor at e'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Match, President; A. Augusts Eldridge, Seoretary.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sandays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 7%, lecture through a trance speaker. Wednesday evenings, at 7%, seciable, conference and phenomens. Other meetings announced from the platform. A. H. Sherman, Seo'y.

Children's Progressive Lyceum—Spiritin Sinday. Behool—meets every Sunday morning in Red Men's Hall, Et Tremont street, at 10% a. M. All are welcome. Mrs.

L. A. Brown, Superintendent.

Dewlight Hall, 514 Tremont Street.—The Ladies'

Bwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 5½ P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

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

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 5 r. m.—at MI Tremont street. Mrs. Mattie E. A. Allbe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorohester.

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

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremon street, at 7½ P. M. All are invited. Even Cobb, President; Mrs. J. S. Soper, Clerk, 9 Bosworth street, Boston. Eagle Hall, 616 Washington Street.—Meetings at il, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor. Hiswatha Hall, 241 Tremont Street (near Eliot breet).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—10%
A.M., 2% and 7% P.M. Tuesday and Thursday afternoons
at 2%. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A. M., 3 and 7½ P. M.; Tuesday at 8 P. M.; Friday, 3 P. M. Mrs. Gilliand, Conductor. Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President. Hollis Hall, 789 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb,

Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bosworth street. Bible Spiritualist Meetings. Odd Ladios' Rall, 146 Trement Street.—Mrs. Guiterrez, President. Ser

ices Sundays at 10% A. M , 2% and 7 P. M.

Beston Psychic Conference, every Sunday at 2½ r. m., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charles-tewn.—Meetings Tuesday, Thursday and Sunday evenings, 14. Also Conference Meetings at 2% Sundays. Dr. Walter E. Rollins, Conductor. Banner of Light for sale. Brighton.—The Spiritual Progress Society holds meet-ings every Sunday and Friday evening, at 8 o'clock, at \$2 Foster street. D. H. Hall, President.

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

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

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 31 Massachuseits Avenue.—Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

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

Progressive Spiritualists Society holds services at lower "Deliberative Hall," Bailey's Building, Pleasant street, Malden. -very Sunday at 3 P. M. J. R. Snow, Presi dent; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL .- J. B. Hatch, Jr., Sec'y, writes: Sunday, April 3, a large and enthusiastic audience was present to give Mr. F. A. Wiggin a hearty welcome. Many strangers who had visited our city for the Jubilee were in the audience. Mrs. May S. Pepper and Mr. Frank Walker were May S. Pepper and Mr. The evergises were constituted by the morning. The evergises were opened with a selection by the Schubert Quartet, after which Mr. Wiggin was introduced, and read a poem. After another selection by the quartet, Mr. Wiggin gave a scholarly address of the selection by the selection by the distribution of the selection of the selection by the se dress, supplemented by many readings, which were recognized by those receiving them. The following are some thoughts as expressed by Mr. Wiggin, culled from his lecture of the

morning.
"Darwin says that there are but three possible stations in life for all humanity, namely, that of degeneration, balance and evolution. Nearly all theological teachings have emphasized the opinion that the most natural of these for humanity to occupy is that of degeneration. Degeneration is most convenient and possibly most natural to a sub natural hu manity. Theology has sub-naturalized a portion of the human race by forcing it within the intrenchments and fortifications of a false and foolish religion. To the normal man, degeneration is the most unnatural, balance the most difficult and uncommon, and evolution the most common and natural position for his occupancy. Successful life is a warfare, and that continual. The only true soldier in the battle of life is he who fights in the open field. God hates and Nature loathes a soldier in ambush, and a theological ambush is most obnox. ious of all. Real aspiration is shorn of its wings while confined in the ambush of theo-logical foolishness. The hen was designed to fly, so was the eagle. The eagle would fly no more than the hen, if, for generations, it were kept in a coop. Nature, in her workings, recognizes no difference, in this respect, in the flight of the eagle and that of the human mind. Cage the mind and the spirit, and by non-use atrophy follows."

In the evening another large audience gathered to listen to Mr. Wiggin. After giving a short lecture, he gave a great many readings. A basket of violets, that was at the funeral of Mrs. Dr. G. C. B. Ewell, was upon the piano, and brought a message from her through Mr. Wiggin. The Ladies' Schubert Quartet discoursed beautiful music during the evening. On Sunday next Mr. Wiggin will speak and give tests under the influence of Joseph D. Stiles, both at the morning and evening meet-

ings.

He will also speak at the Fiftieth Anniverse to be held by the sary of Modern Spiritualism, to be held by the Helping Hand Society, at Gould Hall, Wednesday evening, April 6. BANNER OF LIGHT always for sale at this

hall Sundays.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning, April 3, meeting opened with song service, led by Mrs. Nellie Carlton. Mr. De Bos led in prayer; developing circle conducted by Dr. Hall, Mrs. Alexander and Mr. Kraniski, assisted by our President; Prof. Perkins and Mrs. Pierson gave some fine musical selections; good remarks, Mr. De Bos, Dr. Blackden, Mr. Cowen, Mr. Davis; Mrs. Reed, a few tests, all of which were recognized; Mrs. Cook, good

Afternoon session, opening address by Geo. Lamont of Wakefield. Those who took part were Mrs. Wentworth, beautiful inspirational prayer; Mesdames Gilliland, Shelton, Wilson, Chapman, Wilkinson, Pierson, Nutter, Mr. Littlefield.

Evening session opened with a song from the Jubilee Singers. Mediums, and others who assisted, Mrs. Haven, Mrs. Carbee, Mr. Wilson, Mrs. Fisher, Ruth Sprague, Mrs. Putnam, Mrs. Nutter. Mrs. Wilkinson closed the meeting with a few delineations. BANNER OF LIGHT for sale Thursday and

THE LADIES' AID SOCIETY - Carrie L. Hatch, Sec'y, writes-held Anniversary exercises all day Friday, April 1. A report of the same will appear later in the BANNER OF LIGHT. Friday evening, April 8th, a good pro-gram is provided. Mrs. Mabel Witham, test gave a large number of most accurate tests, medium, has promised to be with us.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

THE LADIES' LYCEUM UNION-Mrs. Abble F. Thompson, Sec'y, writes-met in Dwight Hall Wednesday afternoon and evening, March 30. Business meeting called at 5 o'clock, President M. A. Brown in the chair. Supper was served at 6:30 sharp, and as it was "Old Ladies' Night," the hall was crowded. We had a genuine New England Supper, and the ladies were kept busy resetting tables.

At 8 o'clock the Grand March was in order, headed by Mrs. W. S. Butler and Mr. Weigle. We had an old-fashioned dance, all seemed to enjoy it. The Indian mother and three daughters, who were our guests, participated in the dance, and enjoyed it as much as any one. We danced until 11 o'clock, and everybody went home declaring Old Ladies' Marit was truly a success in every way. Next Wednesday evening, April 6, is "Mediums' Night." All good, true mediums are most earnestly requested to be present. April 13 will be "Children's Night." Look for a grand time on that date. Supper served at 6:30.

Banner of Light for sale. At 8 o'clock the Grand March was in order.

BANNER OF LIGHT for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST.—A correspondent writes: Sunday evening, April 3, there was a very large audience. At 7:45 P. M. a service of song, led by Miss Cora Bates, organist; invocation, Mrs. E. J. Peak, Conductor, following with tests and delineations; all recognized; Mrs. Annie Hanson Kibble, Mrs. Mayne, tests. We have splendid meetings. Mediums are wel-

FIRST SPIRITUAL TEMPLE.-A correspondent writes: On Sunday, April 3, W. J. Colville lectured to a very fine audience in the Temple, Exeter and Newbury streets, at 2:30. Lessons suggested by Palm Sunday, blended with the central idea connected with the Golden Jubilee of Modern Spiritualism. The speaker made many telling points. The music was very fine, and a most excellent feeling pervaded the large gathering.

THE HELPING HAND SOCIETY- Gould Hall, 3 Boylston place-a correspondent writes-will hold Anniversary exercises Wednesday, April 6. Good talent is arranged for the occasion.

HOME ROSTRUM, 21 SOLEY STREET, CHARLES-TOWN.-A correspondent writes: April 3d ex ercises opened with praise service, Miss Darling, organist; invocation, lecture and tests. Mrs. Annie Hanson Kibble, followed with readings by Mrs. M. Knowles, Mr. D. S. Clark, and Mrs. Gilliland. Mediums invited.

EAGLE HALL-W. H. Amerige, Conductor .-A correspondent writes: Sunday morning, April 3, our 10 o'clock healing circle and 11 o'clock developing and test circle were well attended and very satisfactory. Tests and messages, Mrs. C. C. Weston and Bro. Hersey

At the afternoon and evening meetings the speaking, tests and readings were of a very high order and all fully recognized, the following mediums taking part throughout the day: Mrs. E. D. Butler, Mr. J. A. Newhall, Dr. J. G. Bowman, Bro. Hersey, Mesdames C. C. Weston and J. A. Woods, Messrs. W. S. Steadman, W. Rollins, P. McKenzie, Mrs. Dr. Bell, Prof. James Hilling, Mesdames Gilliland and M. Googh, Dr. Bleckden, Messre Theyer, and M. Gooch, Dr. Blackden, Messrs. Thayer and T. Fox, Mrs. Mary Moody, Mr. Sylvester and others.

Next Sunday the above and other fine talent will be present. Mrs. A. C. Armstrong, pian-

HARMONY HALL.-"N. P. S." writes: Sun-

M., N. P. Smith, Chairman, remarks Mr. J. Hilling, short address on "Spiritual Phenomena"; Mrs. A. Hanson Kibble, invocation and tests; Mrs. E. R. Brown, tests; Mrs. A. R. Gilliland, readings; Mrs. S. P. Putnam, and Mrs. C. E. Bell, tests; Mrs. M. F. Lovering, musical selections.

ing, musical selections.
7:30 P. M., N. P. Smith gave an address on "Spiritualism and Humanity"; Mr. Peak, Mr. L. W. Baxter, Mrs. Lovering, sang gospel songs; Mr. Peter MacKenzie, Mrs. C. E. Bell, tests; Mrs. Albright, readings; Madame Haven, address and tests; Mr. Peak sang acceptably, "The Model Church," and "Hand Writing on the Wall"; Prof. E. Matook, Brahmin astrologist, gave several recognized readings; N. P. gist, gave several recognized readings; N. P. mith, psychometric delineations.

ODD LADIES' HALL, 446 TREMONT STREET. A correspondent writes: Sunday, April 3, circle opened with reading of Scripture and prayer by Mr. Arnaud; remarks by Mr. Whit tier, Dr. Huot, Mr. Arnaud, Mrs. Stratton, Mr. Turner, Mrs. Guiterrez.

Afternoon opened with prayer by Mr. Arnaud; tests, Mrs. Putnam; Mrs. Robertson, poem; Mesdames Woodbury, Davis, Simpson, Messrs. Hall, Turner, Dr. Huot, Mesdames Lewis and Guiterrez took part; Dr. Blackden

closed the meeting.

Evening, prayer by Mr. Arnaud; tests, Mrs. Fox, Katie Butler, Mesdames Robertson, Tracy, West, Ratzel, Davis, Cohen, Guiterrez, Lewis. Meetings were well attended all day. All tests of highest order.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society.-Ella C. Wadsworth, Sec'y, writes: The friends of this Society should not forget the exhibition to be given by Dr. C. W. Hidden and Master Knapp, in Dwight Hall, Thursday evening, April 14th. It will be well worth wit-nessing. This will be Dr. Hidden's last public appearance in Boston during the present season. The etertainment consists of magic, second sight and thought transference. The Doctor and Master Knapp create a marked sensation wherever this exhibition is given.
We extend a most cordial invitation to all to
be present on this occasion.
Mrs. Corey of Newtonville, a good test medium, will give a test seance at Dwight Hall, 514

Tremont street, Thursday evening, April 7.

#### MEETINGS IN MASSACHUSETTS.

LYNN .- T. H. B. James writes: The Arthur Hodges Spiritual Society held services Sunday, April 3d. M. K. Hamill led the singing, and presided at the piano. At 2:30 invocation, Mrs. Matson; remarks, Mesdames Sherwin, Matson, Herrick, Mr. Baker and Dr. Pierce; tests and messages, Mesdames Brennan, Sherwin, Matson, Herrick, Mr. Gilman, and others; magnetic treatments, Mrs. Herrick and Dr. Pierce. At 7:30 services in memory of Dr. Arthur Hodges. A large house greeted Mrs. May S. Pepper, who was the speaker and medium. Services opened with singing by the audience.

Mrs. Pepper then read a fine poem on "My Dream." Misses Lena and Elsie Burns s ang in kind remembrance of Dr. A. Hodges, "Oh! What Will it Be to Be There?" Mrs.

Pepper gave an invocation and interesting Pepper gave an invocation and interesting remarks in commemoration of Dr. Arthur Hodges. The Burns Sisters sang, "Only a Curtain Between Us." Mrs. Pepper followed with a remarkable test seance of an hour's duration, which was well received by the large au-

dience.

Next Sunday at 2:30 tests, remarks, healing the sick and diagnosis free. At 7:30 the celebrated English orator, W. J. Colville, will lecture under inspiration. All should hear him.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President .- Mrs. A. A. Averill, Sec'y, writes: Sunday, April 3, we had with us and many comforting messages.

Next Sunday Miss Blanche Brainard of Lowell will be our speaker.

The Independent Spiritual Circle-George L. Baker, Manager-held a very well-attended meeting at Clerk's Hall, 33 Summer street, Friday evening, March 25, with inspirational music by Mrs. Kate Mattler-Wentworth; tests by Mrs. C. B. Hare and Mrs. A. J. Brennan.

BRIGHTON .- D. H. Hall, President, writes: The Spiritual Progress Society held a Jubilee meeting, Friday evening, April 1. All were filled with a high spiritual thought, thus proving that the work held in Brighton is rapdly progressing. Mrs. J. Seymour and D. H. Hall conducted the meeting, every seat being taken: readings and tests all recognized.

April 8, good mediums. April 15, Mrs. Nut-

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday, April 3, Mrs. C. Fannie Allyn of Stoneham, Mass., was our speaker and medium. This is the first time for three years we have had the pleasure of listening to Mrs. Allyn. She delivered two very interesting and instructive lectures, which were listened to attentively and highly appreciated. We hope we shall be

able to hear her again next season.
Sunday, April 10, Mrs. May S. Pepper of
Providence, R. I., will be our speaker and medium. She is a very remarkable medium. Names given in full at each séance.

Banner of Light for sale, and subscriptions taken; annually, \$2.00; semi-annually,

THE CAMBRIDGE SPIRITUAL INDUSTRIAL Society-Mrs. L. E. Keith, Sec'y, writes-held its regular fortnightly meeting Wednesday afternoon and evening, March 23 Business meeting called to order at 4:20, Mrs. Soper, President, in the chair. Supper served at 6:30.

\$1.00; quarterly, 50 cts.

A larger number than usual attended the business meeting, owing to previous arrangements to revise the by-laws and to incorporate the society. In doing so, the society will be known by the name of the Cambridge Industrial Society of Spiritualists, dated March 23,

The evening meeting opened with song service, and then a violin solo by Mr. Bradshaw of Cambridge, with piano accompaniment, by Miss Ada Came, followed by Mrs. Dr. Wilde, who took for her subject, "If a Man Die, Shall He Live Again?" Mrs Wilde seemed fully equal to the subject, which was listened to with rapt attention. Mr. H. D. Simons of Cambridge and was finely encored. Mr. gave a reading, and was finely encored. Mr. Scarlet delivered an address, tollowed by tests, all well received. Mrs. Wilde recited an original poem, fitting well with the hour The next meeting will be held April 13th. Will be phenomena throughout the evening. Mrs. Dr. Caird, and other good mediums, will be present.

CAMBRIDGEPORT, Bible Spiritualist Union .-A correspondent writes: The meeting opened Friday evening, April 1, with the usual religious service, Mr. Fred De Bos officiating. Mrs. Gilliland gave some excellent readings, all recognized; Mrs. Bishop made interesting remarks and gave tests; Mr. Scarlet, fine readings; Mrs. Wilkinson, delineations.

Next Friday good talent has promised to be present; musical selections, Mrs. Pierce.

MALDEN. -Odd Fellows Hall-W. E. S. says: The largest audience of the season greeted Mrs. Jennie K. D. Conant Sunday, April 3. Her remarks were listened to with deep interest, and her many readings were all recognized. April 10, Mrs. C. Fannie Allyn will occupy the

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MEETINGS IN NEW YORK.

International Conservatory of Music, 74 Lexington Avanue, one door above 58th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. First Society of Spiritualists. J. Clegg Wright, speaker, meets at the "Tuxedo," 837 Madison Avenue, oorner 58th street, Sundays. Services 11 A. M., 3 and 8 P. M.

The Fonkers Spiritualiti Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum

BUFFALO .- J. W. Dennis writes: A memorial service was held in the Temple of the First Spiritual Churck of Buffalo, on Sunday, March 20th, 1898, in remembrance of our departed brother, Dr. Alonzo Hinckley. Moses Hull officiated as speaker, and delivered a fine culo gistic address upon this occasion. Dr. Hinck-ley was an ardent Spiritualist, a good neigh-bor, and a pattern loyal citizen of our city. Mrs. Mattie Hull served this Society for the first two weeks in March, and her husband, Moses Hull, served the last two weeks of same month; both drew crowded houses, and both will continue to lecture for the above Society for the months of April and May. Mr. and Mrs. Hull are now located at 359 Normal Avenue, in this city, and will make it their home here

for the best part of the next two years.

The Buffalo Spiritual Society has held its celebration for this year, and is holding its own very well. Mrs. May Cecil Lincoln (née Mrs. Celia Nickerson) is speaking for them upon Theosophy and Reincarnation. Mrs. Lin-

coln is President of a flourishing society. coln is President of a flourishing society.

The Fair that has been held in the Prospect Avenue Temple has been a decided success in a financial way. The Fair or Bazaar has been under the care of Mrs. Nellie Whitcomb and Mother Matheson, and it could not have been in better hands. The net receipts, above expenses, will be over \$400, which will go into the fund for building a new two-story brick struc-ture on the same lot that the old Temple is now

Mrs. A. Atcheson, who is President of the Young People's Institute, by her extremely hard work, turned in \$100 to the above fund. Mrs. Nellie Whitcomb's Booth made \$200. The contest as to who was the most popular lady at the Fair was decided in favor of Mrs. Whitcomb's 1112 Cons. comb, and brought in \$113.25. One hundred books were added to the library during the Fair season, and now the Woman's Progressive Union wish to publicly thank all persons, who aided them so well in their attempt to raise a fund large enough to free the Temple from debt, and to also enlarge it for future use.

Buffalo is gaining in spiritual matters, and gradually coming to the front rank.

NEW YORK. - B. V. Cushman, President, writes: With the hall beautifully decorated with palms, flowers and flags, the Spiritual and Ethical Society celebrated the "Golden Anniversary." It is impossible to select for praise any one of the artists who so generously as sisted us, as all were so exceptionally good nothing was allowed to pass without an encore. In spite of bad weather, the friends well filled the hall, and expressed themselves delighted with the entire program.

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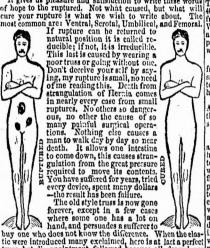
CONNECTICUT.

NORWICH.-Mrs. J A. Chapman, Sec'y, says: The First Spiritual Union and Children's Progressive Lyceum of Norwich observed the Fittieth Anniversary of the advent of Molern Spiritualism with appropriate services Sun-day, March 27, in the Spiritual Academy on Park street. Oscar A. Edgerly delivered a fine address in the afternoon from the subject. "Warnings."

The Lyceum opened the exercises of the evening with a concert, a well arranged proevening with a concert, a well arranged program being presented under the efficient management of Miss Eleanor Kloppenburg, Conductor, and Miss Ruth Soalding, Musical Director. Mr. Edgerly delivered the regular Anniversary address, which was an able and eloquent digest of the work accomplished by Spiritualism in the flifty years since its advent. Excellent musical numbers were rendered by the quartet at both sessions.

This closed a successful month's engagement. with Mr. Edgerly. The work accomplished by him and his inspirers is of a character that will build a good foundation, upon which may rest the philosophy and phenomena of Spiritualism.

Thursday evening, March 31, the Helping Hand Society and Lyceum observed the Anniversary with a supper and entertainment in the "Lyceum Room" of the Spiritual Academy. After an excellent supper, served by the ladies, music, speeches and recitations were given. The Conductor of the Lyceum, Miss Eleanor Kloppenburg, presented each of the children with a nice book with a pretty speech telling them why we celebrate the 31st of March.



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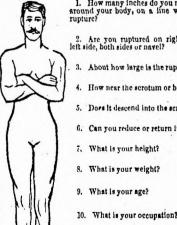
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