

BANNER OF LIGHT.

VOL. 83.

Banner of Light Publishing Co.,
9 Rosworth St., Boston, Mass.

BOSTON, SATURDAY, APRIL 9, 1898.

\$2.00 Per Annum,
Postage Free.

NO. 6.

THE TOILER'S EVENING SONG.

BY ALMEDA E. WIGHT.

The evening shadows softly fall
Around my lowly cot;
Though weary by a day of toil,
Yet happy is my lot!
The little ones around my knee,
With clasps 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 lie out
"God bless papa," there flows
Through heart and soul far greater joy
Than all the world bestows.

The Golden Jubilee

OF THE

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

In Bijou Opera House, Boston, Mass.

The Fiftieth Anniversary of the Advent of Modern Spiritualism was most elaborately and appropriately celebrated in the Bijou Opera House by the Massachusetts State Spiritualist Association. The Opera House was decorated with United States flags, choice flowers and potted plants. Delegations from all of the 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 Spiritualist took pride in making it a signal success. Such a celebration could only be held once in 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 Albe, President, and full Board of Directors.
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. Steadman.
Children's Progressive Lyceum, Lynn—J. Warren Chase.
Ladies' Industrial Society—Mrs. M. A. Brown, President; L. L. Whitlock.
Maiden Spiritual Society—J. R. Snow, President.
Spiritual Society of Foxboro—W. G. Lamphier, President.
Brighton Spiritualist Progressive Society—Daniel H. Hall.
Lawrence Spiritualist Society—John H. Feungill.
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—J. 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. Westcott, 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. Lamont, President; 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, Delia M. Lowe.
Greenwich Society—Mrs. Helen B. Looklan.
New England Camp-Meeting Association, Lake Pleasant—A. H. Dailey, President, and full Board of Directors.
Vermont State Association—Dr. E. A. Smith, President.
Maine State Association of Spiritualists—A. J. Weaver, President; Dr. W. S. Eldredge, S. S. Woodman, Arthur C. Smith, Mrs. Sarah Ward.
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, Eben Cobb.
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 Association, 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-

mination to apply Spiritualism to practical every-day life. It is evident that the elevation of Spiritualism to its proper place among the religions of the world, is the desire of every one present. It is to be hoped that all will assist 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 multitude 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 inheritance, environments and customs, but to-day we have grown so that it is now possible for woman's voice to be heard from every platform 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 itself will give the full meed of praise to all who have worked in its interests at all times and ages. Our present National Association, our local societies, and especially our Lyceums, in which Mr. Hatch has worked so hard, and every true and worthy medium, of whatever 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 mediums, even if they be now in the church. Let all Spiritualists work together in harmony and love, to the end that the outside world may be led to see the inward beauties of the religion of Spiritualism by its effects upon ourselves, through our treatment of one another.

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 ever seeks to fill a vacuum, and among human beings the same thing is true. We do not ask nor need the Bible to prove Spiritualism, but 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 responsibilities resting heavily upon us that we must not shirk 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 co-operation.

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 celebration, 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. Mattie C. Mason was the next speaker. She expressed her pleasure at being able to be present on this occasion. It was a time of rejoicing, and the people of earth were as scholars seeking to learn the truths of spirit-return and angel-communion. She spoke of the training she received in the Baptist church, and rejoiced 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 2:30 p. m. with a piano solo by Prof. Schaller, followed by an invocation by Mrs. Tillie U. Reynolds, of Troy, N. Y.

Mrs. Carrie F. Loring of East Braintree was the first speaker of the afternoon. She referred 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 is hardly 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 demonstrated 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 up higher, and the denizens of earth have found the way to the temple of the soul, in which they can find a balm for their bruised and bleeding hearts. Would that every one

who loves Spiritualism could be here to-day. Mrs. Emma Jay Bullen voiced the first message 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 I had not been for them we should not be here to-day. It is for their benediction to them our hearty thanks in appreciation of what they have done for us. It is beautiful to think of philosophy and phenomena, 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 endeavor 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 hearty 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 recitation, entitled, "The Friend of Humanity."

Mrs. Hattie F. Stiles was then introduced, and spoke in parts as follows: "When another fifty years shall have rolled away, instead of celebrating 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 stupendous for mortal minds to fully comprehend. It embraces all knowledge and all life, and 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 form; this will lead us into a spiritual universe, as a cause to 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 company with the angels of heaven, on this side of life, as well as upon the other shore." Mrs. Stiles closed her address with an original poem, 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 gave 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 impetuous and most inspiring addresses. She said that the Spiritualists to-day stand on the grand 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 own intellects, through the proper use of their own reasoning powers. They would have to hew and pave 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 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 respectability. If they are not good men and good women, they are not good Spiritualists. The only reason as to why Spiritualism is not recognized as the greatest and mightiest of powers in the land, is because of lukewarmness and slackness of those who call themselves Spiritualists. It is because of their lack of earnestness and consecration to principle. It is because of this, also, there is inharmoniousness in the several societies and little places of meeting. Spiritualism needs no vindication at human hands, for it has planted its flag in all quarters 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 recognized. 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 whose talents were neither mean nor cheap.

Miss Lizzie Harlow of Haydensville followed with an impressive invocation, after which Mrs. Hortense G. Holcomb of Springfield delivered 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 practical 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 belongs 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 Spiritualism, through which ignorance, error and fallacious beliefs have been and will be eliminated from human thought. Mr. Edgerly was listened to with rapt attention by his

large audience, and most heartily applauded 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 Willie Sheldon, a young elocutionist, then gave a fine patriotic selection, which was enthusiastically received and ended 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 enraptured 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 permitted to take one letter from it, if he could help it. Some people call us Spiritualists, because the phenomena are brought to the front. Spiritualists deal with phenomena, which others may call spirit if they choose. When Spiritualism 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 independence of thought.

Wonderful changes have taken place during the past fifty 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 all mighty God. This nation has passed through a great crisis, but the humanity within man stood up, and rebelled against the teachings of the churches throughout the land. The human family demanded freedom, while the church defended slavery, because the Bible approved of it, and the Bible was the word of God. Judge Dailey eloquently referred to the Cuban struggle for freedom, and said he felt this meeting should not close without some word being offered in behalf of the sufferers on that island. Cheer upon cheer followed his demand for freedom for Cuba, while his scathing denunciation of the treacherous destruction of the battleship Maine, elicited rounds of applause. His declaration that the United States government should at once interpose in Cuban affairs, met with a spontaneous outburst of approval. "If I was master to stop these scenes of starvation and death, let it come; when the people speak you hear the voice of God, for God is in the people, but prayers will never be answered unless accompanied by action; hence God manifests himself in the action of his children." Judge Dailey was given a grand ovation as he took his seat.

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. Richmond 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 the opportunity was 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 Spiritualists 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 Spiritualists have so long claimed to possess in the thought-realm. They should now celebrate it by declaring 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 piano solo by the well-known and much-appreciated pianist, Willis Milligan. Mr. Edwards 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 Barutis, 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. Grumbein, 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 and made a short address in reference to the

Home at Waverley. He said he had taken it upon himself to raise the mortgage on the Home. He told of a Universalist Church, the members of which had put away one cent a day, and have paid the debt on their church in one year. He read names of many who had contributed for our Home, and referred to the BANNER OF LIGHT, Progressive Thinker and other papers that had been kind in regard to it. He then thanked them publicly, and invited those present to come in the afternoon and let him know how much they were interested in opening the Home by helping him to lift the mortgage. All names will be published later in a Golden Jubilee list.

Madame Barutis sang "Ora Pro Nobis" 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 house. The exercises were opened at 2:30. President Cobb made opening remarks, then Madame Barutis (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:

New England is my natal place, the birth of my first work in Boston. We are celebrating the natal day of Spiritualism. Spiritualism is the light of the world, and has many altars to-day. It has not one prophet, 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 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 McManis, 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; it has 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 Spiritualists. Spiritualism 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 Psychological 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 Ecclesiasticism 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 credit 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 be envied.

Mrs. Minnie M. Soule then addressed the audience 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 Spiritualists' 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 promoting Spiritualism. Do you realize the power of your religion, that added Abraham Lincoln when he said: "Push things!" Support your Lyceums. Aid your society and support the

glorious Cause of your old Veterans. Many Bannets again sang with good effect "Jimmie," and responded to a hearty encore.

Mrs. Clara Field Conant made a stirring address and said that Spiritualism had honey-combed the most conservative churches, and if we could go back in history and realize how long it takes to sower 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 are willing to do what they can to aid the Home at Waverley. I want to live to see that Home open, 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 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 Waverley 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 Jubilee meeting to celebrate, remember with greatest sorrow the affliction in Cuba 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 hands of those who are in charge.

Unanimously adopted.

Prof. Watson and Miss Annie Watson favored 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 absence known.

Mrs. Richmond then closed this most successful celebration with a beautiful and appropriate benediction. J. S. S.

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 formative 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 international 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. Bates 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 war or blood. 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. Bates said that fifty years ago the wonderful message of the rape 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 uninitiated might scoff, she said, the spiritualistic religion was the only one that brought a quickening 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 a life beyond.

After the address a song was sung by the congregation, and then Mrs. Bates gave some interesting tests, conjuring from the life beyond death the spirits of departed ones with messages to different people in the audience. In every case Mrs. Bates 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. Russeque, 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. Russeque's address, the subject being, "The History 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 tries to secure it."

There is nothing new in Spiritualism. 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 propelling 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 theologian reigned supreme. He who dared to investigate his own existence was condemned by his fellow-men; he who dared to criticize the Scriptures was declared an infidel. The pulpit preached a local hell and a local heaven. Visions of salvation were preached as the only means to salvation. It is a stupendous injustice that denies all right to man to take the consequences of his own evil.

The higher code of life and morals declares that no man can escape the possibilities of his 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 own 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 heaven and right courses, but they say that unless man confesses a certain formulated 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

teaches 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 formula, but its religious side forecasts its future." Huxley said: "I know little about its formula, but its religious side is broader than any I know of." Spencer said: "No man can attain a high level until he lives righteously 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 is 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 be one in spirit, but each will be a necessary part.

Spiritualism has established individual responsibility. 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 science, 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 spiritual 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 harm 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 of 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 definite action. Yet while the endorsement of his views by many sincere and advanced spiritual writers, and even the acceptance of what he claims as the higher Spiritualism, might be accepted by them, it is very evident the time has not yet arrived when so long a step can be consistently taken without, as Bro. Fuller 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 action, 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 recognized.

All that our best writers and thinkers claim 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 introduced, and generally approved. I refer to the practice of employing our minstrel or lecturers permanently, or by the *ye*. There is no doubt of this becoming general 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 appreciate education, and the necessity of 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 hundred members of a Psychological 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 dissensions 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 from apostolic times, and even from more modern 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, "a house divided against itself cannot stand."

We appreciate our weakness, and lament the cause. But our success, our advance in the past, encourages the belief 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 practicality 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 non-existence in humanity of a sixth sense, especially as my guide and revered teacher, Spirit Pierpont, has been accustomed to speaking of such a sense through my organism. Hence, 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 spirit entity—embodied on earth or not—are but the extension and quickening of the senses normally employed by man, such for instance, as sight and hearing, I questioned Spirit Pierpont why he alludes to the exercise of the intuitive 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 hear 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 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 or mortal, or of any locality outside his mortal environment, nor hear any sound not perceptible by 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 multiple personality. I do not feel that such a theory is as yet established as anything more 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 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 intelligences 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 OF LIGHT—and especially the personal argu-

ments and efforts of its editor in denunciation of the proposed measure, together with the splendid 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 medicals will not admit it. California has a restrictive medical law, enacted years ago. In January, 1898—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 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 the 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 Pierpont 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. Cadwallar have been here some time. 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 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 reenact 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 penalty 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 pre-existent? Will it define "Mastabas," "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 Spiritualist.

(1) Man is an immortal spirit;

(2) Which passes out of the physical body at death unchanged in its development and faculties;

(3) And as a spirit, under favorable conditions, can communicate with those in earthly life.

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 in a thousand of the Spiritualists in the coun-

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 magnanimity to allow every other soul to do likewise.

Reception and Banquet to the Cassadaga 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 Picnic 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, Seaford, 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 Eta Prettyman; "The Board of Directors," Mr. Gaston; "Cassadaga," Mr. Neelin; "Cassadaga Camp," Mr. Skidmore and Mr. Rouse, both having been in attendance at the eighteen sessions of the camp.

Our toast master, thinking that we had been well "toasted," thought we could stand a little "roasting," and called upon Mr. D. C. Maeker, 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. Withrow; address, "The Young People's Union," Miss Eta Prettyman; march, "Mandolin Club"; remarks, Mr. Rouse and Mr. Neelin; duet, Master Harry Champlin and Little Pansey 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 emblems of liberty, Y. P. S. U. and C. L. F. A. in evergreen letters, the Stars and Stripes, and the "Lone Star" Flag of Cuba Libre. All members of the Union wore our handsome ribbon badges, inscribed "Lily Dale Camp," "Y. P. S. U.," with a sunflower medallion at the top, a badge given 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 work.

Mrs. EYIE 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 M'urion, 2012 Indiana Avenue, or of Mr. Grumbine. The afternoon course is on "Metaphysics and Healing"; evening course on "Divine Science, and how to Realize the Spiritual Impersonation, Spiritual Communion, Intuition, Immortality, Preexistence and Reincarnation." Single course ticket, \$3.00; single admission, 50 cents.

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 happened 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. CHENEY & CO., Props, Toledo, O.

We, the undersigned, 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 all obligations made by their firm.

Wm. A. TRUX, Wholesale Druggists, Toledo, O.
WALDRON, KINMAN & MARVIN, Wholesale Druggists, Toledo, 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 Druggists. Testimonials free.

NATURAL MAGIC.

Being Book One of Three Books of Occult Philosophy or Magic, by the famous Mystic, HENRY CONRADIUS AGRIPPA, PA. VON NETTESHEIM, Counselor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. This book includes the early life of Agrippa, his seventy-four chapters on Natural Magic, New Notes, Illustrations, Index, and other original and selected matter. Edited by WILLIS F. WHITEHEAD.

By direction of the Brotherhood of Magic, THE MAGIO MIBOR, a message to Mystics, containing full instructions on its make and use. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. The book, embracing some three hundred pages, is elegantly printed, from a beautiful long primer face, on hand-made paper, and bound, \$6.00, in the latest art form, in two shades of cloth, gold top and raw edges. Price \$5.00 net, postpaid. For sale by BANNER OF LIGHT PUBLISHING CO.

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 vestibule.
She hurries through her studying, she hurries 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 late.

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

To get out from between the two fires is by no means easy, but any experiment which offers 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 sympathy and coercion. I listen to the story, I 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 be 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 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 interests and new sensations are inveterate foes to calf love. It may cause you a pang to part with the boy who is the apple of your eye, but better a few years of separation than a life-long and heart-breaking estrangement.

It is not, however, so easy to dispose of a love-lorn damsel, who cannot go tearing all over the country without a chaperon, but the same principle may be tried. No open opposition, above all, no disparagement of the merits of parents of the man she believes she loves. The society of noble men and good women will unconsciously lead her to draw comparisons between them and him. Such change of scene and occupation as can conveniently be 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, persuasions 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' and 'writes Friday with a little f, and whose letters I am ashamed to acknowledge 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 not 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 not 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 blood-shot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked, with her little ungloved hand, the large, intelligent head.

To the rather less amenable, but by dint of coaxing he at last allowed himself to be touched and examined the wounded leg. Florence persuasively telling him that it was "all right." Indeed, she was on the floor beside

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 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 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 smook 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 out of duty. His master had 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 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 time, and every thing was right.

Again, the instrument would tick out, "No. 23 two hours late," and Morsey would bound from the table, bark four or five times, then grab a lantern in his mouth, and start for the 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 défilé to go to 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 limited 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 his master in case of a call on the wire.

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 few minutes when the faithful little animal came bounding into the lunch room. The night man followed his assistant back to the office, and found upon his arrival that the dispatcher had been calling for orders, and that the dog had broken a pane of glass in the window 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. The latter train was long past due, and, as there was a telegraph instrument in the station, the conductor concluded to try an experiment 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 his curly head inclined toward the sounder in a listening attitude, while the train men gathered around, anxiously waiting for information concerning the delayed train. Finally, the rattling noise ceased, and Morsey looked knowingly around at the men, as if to ask them to wait a minute. Again the instrument clicked, but only for a few seconds. When it stopped, Morsey barked several times, jumped to the floor, and bounded out of the station, followed by the train crew. At the engine he stopped, and ran toward his master, then ran 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 to the next station, and, arriving there, discovered that No. 2 was four hours late. After that Morsey was called into service when occasion 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 of 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; recitation by Spring Group; recitation, Henry Blackstone; recitation, Dorothea Detmold; reading, Faule Nichols; recitation, Elsie Colburn; song, Lyceum. This closed the first part of the program, after which singing by the regular quartet, and the Anniversary 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 ministrations 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 educating 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.

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

ANSWER to "Missing Words" in last number.

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

WHISTLING WILLIE.

A prize will be given to the young lady and to the little girl who will send in the largest number of charades, etc., for this Department.

Written for the Banner of Light. MODERN SPIRITUALISM.

Anniversary.

To celebrate, again we meet
On Anniversary Day,
In union 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 quit 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 trust praise lift up thy voice
With songs of melody,
That they with us may now rejoice,
On this, our Festive Day.

Providence, R. I.

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 other.

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 Sadduceism, 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 Congress, a Governor or President, who was 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 banner 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 cajolery 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 destruction. 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 predecessors; 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 Sumner 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.

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DR. GREENE'S GREAT

Private Lecture to Women.

Concerns All Women Vitality and Deeply.

No One Better Able to Give Advice Than Dr. Greene.

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No Charge for Consultation, Examination or Advice.

You Can Consult Dr. Greene Ab- solutely Free.

He Places Sure Means of Cure Within Reach of All.

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 necessities 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 aching head, nerves all a-jar and shaken by overstrain, the utter weakness and prostration from overwork, worry and the cares of life, the sleepless, restless nights, followed by tired waking mornings, the wearing pains, the dragging weakness of female complaints, the unutterable misery and weariness of it all, make dark life's picture with the discouragement of despair.

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 disease, 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 nature and action.

Dr. Greene has wondrous success in curing diseases with these purely vegetable medicines, 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 system of medicine in curing disease, and experiences their almost magical power in making the sick well, banishing pain, weakness, suffering 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 medical manufacturing plants in the world.

For the benefit of the thousands who live at too great a distance to make it convenient to call on 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 diseases, 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 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

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 person chooses.

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 tranquillity 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 tranquillity.—*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 heads 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, tranquillity, 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 essence, the spirit of all, and not the external. 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 needs 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 aesthetic 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 Refrondum," 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 Phenological Journal*, Fowler & Wells Co., 27 East Twenty-first street, New York.

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Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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 Light.

BOSTON, SATURDAY, APRIL 9, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.**THE AMERICAN NEWS COMPANY,**
39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac S. Rich, President.
Fred G. Tuttle, Treasurer.
Harriet D. Barrett, Editor.

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 paper has so long defended and upheld greatly strengthened.

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 1843 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 set 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 boasts of what it has done, or is going to do. It has positive affirmations that should be proclaimed from every rostrum, and the faddists who have sought to lead and control the movement should be relegated to the rear rank of the army, while the 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 build. This was said in eloquent terms by A. E. Newton in 1873, since which year his sage advice has been utterly disregarded. Twenty-five 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 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 licentiousness, and a decided stand for principle through example as 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 synonym for extreme selfishness, and every 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 must be made for the proper development of the same. Instead of bestowing plaudits of

highest praise upon pederasts, licentious and dishonest men and women, it is our duty to 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, neoromany and magic should be utterly discountenanced. It is time to declare that we will no longer apologize for crime in the name of Spiritualism, nor exalt criminals to the positions of teachers, leaders and representatives of the great movement.

During the coming cycle, Spiritualism should be presented to the public through educational 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 dime museum entertainments. An advance step ought to be taken, even if the movement is rent in twain by that step. In fine, *Spiritualism* is now needed, and those who worship at the shrine of counterfeit mediumship, of three-card-monte men, pederasts, libertines, sodomites and black-legs should be given to understand that they only represent 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 unspeakable 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, sanitariums, 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. Schopenhauer's gloomy philosophy of the sinful world, and its sinning people, does not apply to the so-called pessimists of to-day. That eminent teacher has many disciples, even in these closing days of the nineteenth 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 of them said he felt that true Spiritualism demanded white lives on the part of the people who accepted it, and had a right to expect its followers to oppose every form of wrong 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 do do certain things their neighbors do not like," he continued, "it is their own business, and no one has a right to interfere with them, for Spiritualism can be believed in by even a murderer, and no one can take his religion from him." Spiritualist number one suggested that Spiritualism ought to make men and women better; that it should enlighten them upon all subjects affecting the weal of humanity, and that if it created criminals, destroyers of virtue, and led to murder, it was hardly a moral leader, hence unworthy of a place in man's thought. The reply came at once: "Men ought to be let alone. Spiritualism is for all, and no one has a right to judge his neighbor; furthermore, 'let him who is without sin cast the first stone'; you are too pessimistic to see any good in your fellow-men."

We turned away to ponder what we had heard. One man believed in opposing wrong-doing, while the other held that the *laissez faire* method was the only panacea for the world. The former believed in doing good, while the latter felt that evil was of equal value with good, hence it did not matter how any one acted, so long as Spiritualism was a truth. The one believed in educating the race, and felt that man's ideals should always be in advance of his achievements; the other held that absolute freedom of action to do good or evil was the only ideal for mankind. Look at these men with unprejudiced eyes for a few moments; which one of them is the pessimist? Number two would not have us stay the hand of the murderer, nor oppose the robber, nor arrest the thief, because the person murdered, robbed or pillaged needed the experience, in order that he might be properly "developed," while the offender was developing his own character through freedom to do as he pleased.

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 forgiving the repentant sinner, and felt that hatred and revenge should be banished from all hearts by the higher principles of love and

kindness. The other could glibly quote, "Let him who is without sin cast the first stone," 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 " juxtaposition " 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 Alone" policy in dealing with all questions that have a shady side. We are urged to say 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 Lloyd Garrison, Charles Sumner and other 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 licentious, gossips, 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: "Isn'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 had 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 permitting 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 illness 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 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 one knew her but to love her; no one named 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 doing for others. It was a joy to her to minister unto the members of her household, and her husband and little boy will sadly miss her kindly attention and devotion.

At the early age of thirty-three the death angel called her hence to the realms of immortal life, where, in the Morning Land of souls, she had already built a beautiful mansion of rest through her good deeds on earth. No useless coffin enclosed her graceful form, but she lay as if asleep, upon a couch literally covered with rare and beautiful flowers. It was as if the angels had showered upon her the choicest blossoms from spirit-land, and loaned her to earth's children for a little while. The funeral services were held in Marlboro, Saturday, April 2d, at which Mrs. Hortense G. Holcombe, Mrs. Tillie U. Reynolds and Harrison D. Barrett spoke words of consolation to the assembled friends. The body was then taken to Forest Hills, and cremated according to the expressed wish of the arisen spirit. Heaven is richer that she has entered there, while the earth is better for her having lived here. The heartfelt sympathy of many friends 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 hope.

Mind for April opens with an interesting article entitled "Mental Telegraphy," from the pen of Dr. C. W. Hidden of Newburyport, Mass. It is a well-written paper, and merits the attention of the thoughtful.

The Golden Anniversary.

The Spiritualists of Massachusetts have had a 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 Spiritualists 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 Spiritualism 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 Hamburg, 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-five 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 Hamburg, 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 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, Hamburg, N. Y., at the earliest possible moment. Let us know our exact numbers on this continent, and make the fact known to the world at the Rochester Jubilee, May 26th next.

The Veterans' 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 sessions, and an interesting program was carried out in full. The leading speakers were J. C. F. Grumble, 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 seventy-five 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, twenty-five 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 fellow-men 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-men.

"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 universe.

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 to themselves.

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 sixty-five 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 Bowditch Street, at Mrs. Butler's office, Room 26, 178 Tremont Street, and at Heard's Ticket Office, Hotel Touraine.

SPRIT Message Department. SPECIAL NOTICE.

Our Questions presented by Inquirers—having practical bearing upon human life in its departments of thought or action—should be forwarded to this office by mail or left at our business hours for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the material sphere are in an undeveloped condition, eventually progressing to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of much of truth as they perceive—no more.

It is our earnest wish that those who receive the messages of spirits from this page, from time to time, will verify them by personally informing us of the fact.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 25, 1896.

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 their strength we need to do the work that is ours, and enable us to do whatever 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 great 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 sustainest the earth and holdeth the stars in their places, weak 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 eternity. Amen.

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 earth-life, for it is oftentimes said, it is not the spirit that needs the consolation and sympathy, but those that are left in the dark struggles of life. I wish to say to the many friends that I left, also to my companion and family, that I have succeeded in returning to send a few words through your valuable paper. While a stranger in Boston and the surroundings here in the East, my home was in St. Louis, Mo. It may seem long, yet it looks to me like yesterday when I was separated from the physical form, and while my eyes were closed to all the beauties of earth-life, I can now behold them, and comprehend more than I did while in the 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 in the spirit and in earth-life; but I wish to say to those who were kind to me in earth life, and always seemed to send forth so much gratitude and sympathy, that I appreciated it very much. I wish the Cleveland, O. Lyceum to know that while one worker passed out of the realms of the physical form, I am still working with them in the spirit, and I wish to assist them all at any time for the advancement of spiritual truth and spiritual philosophy. I wish them to harmonize the work for the good of the Cause, and not for individual selfishness; all things will work together for good to those that work for it. Say to my companion who is now in St. Louis, Mo., that I oftentimes minister unto him, and will try and do all I can to assist him, and make him realize that his journey is not long, and it will not be so very long before we will all be together. If you could only comprehend the beautiful reception I received when I met with the loved ones in spirit-life, you would never shed a tear, or feel lonesome.

I think this message will not only be understood, but will be gratefully received, for it was a request that I should try and manifest through THE BANNER. Just put my name down as Kate Osborne, my husband's as Charles J. Osborne, and my home in St. Louis, Mo.

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 teachings of orthodoxy, where they have no evidence or demonstrations of anything to found the principles of Christianity on, or records that we have got in the Bible, and yet when you come to speak to them concerning the Spiritualist or Spiritualism, then there seems to be a flaw somewhere, there are so many doubts. It is hard to get them to understand that truly the spirit is manifesting through matter.

Now, I have returned this morning especially 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 circumstances I will try and impress them to carry out their idea of what will be best, but 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 medium. I get very close to her at times, but, like many others, she sometimes feels as if

there was a doubt in her mind as to what the 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 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, 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 to send my own independent thought, because I feel there is much to the demonstration of spirit-return, and a great deal of consolation in it. Well do I remember the great load that 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 when I awoke in spirit, and found my darling 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 if they are unconscious of our presence; but I feel exhausted, for I have not been out of the body but a short time. I got the privilege this morning to come in, and I thought I would like to say to my companion, 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 the consciousness that there is truth in spirit-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 various circumstances, and are operated under various conditions. Now the Anniversary is about ready to be demonstrated and celebrated, and it seems it is also the anniversary of my transition into spirit-life. I wish to send forth words of comfort and cheer to my co-workers, and also to every honest man and woman who is seeking after truth, and as we speak of the truth of Spiritualism we realize how much there is yet to be done to promulgate it, and to bring it to the friends wherein we will stand as men and women endowed with intellect and intelligence. Whatever our work has been, it lives after us, and the spirit never sleeps; it is always active, and is trying to assist all who come within its sphere, that it can bring them closer and closer to us. I wish to say to my darling sister, and the loved ones that are yet in earth-life, it was a glorious celebration when I met mother, sister and father and all the loved ones on the spirit side, of my own family. It was a glorious time, and it seemed a good deal like meeting at some camp meeting, when I met so many of the old workers who were waiting to receive me in spirit, to introduce me to the colony that is organized in the spirit-world. Now I do not feel fit to control this medium, and give to the world what I would give if I was standing in my physical body, but say to all my sister and brother mediums, be honest and true to yourselves; stand together, for in union there is strength, and in spirit we are all in harmony; that is one beautiful thing we have over here. There is no jealousy here; there is no feeling that one medium will excel more than another, but we will all do our work in our own way. Say that many join with me this morning in sending this communication, and they will hear from many of us during the celebration. So just say that Joseph D. Stiles of Weymouth, Mass., is here this morning. Would say "Swift Arrow" is still continuing with his work, when he has the opportunity to come in contact with a medium that he can voice his sentiments through.

Luther Colby.

Well, I might say that I would like to send a few words this morning, not as a message nor as a test, but as one who wishes to identify himself as still interested in the Cause of Spiritualism, for the many years that I labored for the welfare of the BANNER OF LIGHT, and the various experiences I had in the advancement of Spiritualism. (It is hard for me to hold the medium) As I look back over the work that has been accomplished, and see much yet to be accomplished, I can also see where there are many changes that have been worked in more ways than one. But as this is the Anniversary week, and there are various preparations for the celebrating of the Fiftieth Anniversary, we will assist 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 Spiritualism, 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 spirit-return would go silently, seemingly almost afraid to be seen in such a place as a séance room; also those who stood firm and steadfast for right—how they were ridiculed and criticized.

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 consciousness that we never had before, for I see to day that as the years rolled on, and age preyed upon the physical brain, I was oldish in many ways, and perhaps too determined in others. I see wherein I was too

extreme in some of my personal ideas; but as we cannot wipe out the past and can only improve on the future, I say to him I understand as I never did before; and to Mr. Tuttle and all who are interested in the work here that I want them to go on and make improvements, for they must keep up with the times. 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 I would come in this morning, for the pages of THE BANNER can be read and understood when we cannot always demonstrate ourselves through individual organism or control; and 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 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 that I would to God that I had understood myself better before I left the body, for there are many things I would like to have 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 wish to say is, I hold love for all and malice to none. "Luther Colby."

Charles C. Dudley.

Well, I am glad to be here this morning, while I never was much of a hand to make myself known in public, like Mr. Colby and others. In fact, as we are all familiar and work 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 is going on, and all understand and have an interest in the work here; but I should perhaps change the tone of my message a little bit, as it is natural for me to be very much interested in those I was personally connected with, and where my attractions and interests lie.

I wish Carrie, my wife, to realize that there have been many conditions since I passed out of the body that I have been conscious of her going through, when she seemed to think she was alone, and she has oftentimes asked: "Why doesn't Charlie come through Mrs. Conant, for we were all strong friends?" She has oftentimes thought that after Mrs. Conant took the circle-room she would hear more often and more directly from me than ever before; but will say to her that it is harder for me to control the medium where we are personally acquainted than it is to control strangers. I have been permitted this morning to say this, for I wish to assist you and give you to understand that I am with you. I want you to be careful of the coming season, as it seems to me you will have to go West once more. I see the business as I speak of it—you will understand it, and others will not—needing close attention. I am trying to fix it so that you will be more contented and will not need to worry for the result. Be strong; don't get so depressed in spirit, for there are changes around you, you are not looking for, that will be beneficial to you.

I wish to be remembered to all the kind friends who have not only befriended me, but have stood by and given consolation and comfort to the one in earth life that I am most interested in. I cannot send out too open a message this morning, but want to be identified with those whom we were so long associated with in earth-life. We all join in sending greetings and comfort to those in earth-life. When I see you privately, Carrie, I will give you to understand why I send this message to you. Put me down as Charles C. Dudley, with my regards again to my old co-workers and associates.

Messages to be Published.

March 4.—Charles E. Blake; Mary McKenney; Justus R. Richardson; Mary Ann Morse; Capt. William Driver; Thomas D. Morse.
March 11.—Abbie M. H. Tyler; Mary E. Thomson; Frederick E. Stowell; Amos A. Greene; Mary Wallace; Mabel Anderson.
March 18.—Michael Davis; Mamie Armstrong; Mary Holmwood; Frank Adams; Arthur Plummer; Mary E. Walte.
March 25.—Joseph D. Stiles; Luther Colby; Charles C. Dudley; Mary Ann Dyer; James McDonald; Martha E. Simpson.
April 1.—Samuel Bicknell; Maria E. Blanchard; Hiram Preston; Emeline P. Bradford; Nellie Reynolds; Mary Emery.

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 worded in order to stand the test of law, should 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 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors here inserted 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 trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Written for the Banner of Light. LIFE AND DEATH.

"A solemn murmur in the soul tells of the world to be, As travelers hear the billows roll, before they reach the sea."

Dost thou catch the inspiration of the better way of thought, When love to God's expressed in love to man?

How the human race can profit by the lessons Jesus taught, But now submerged by creed and selfish plan?

The God that's worshipped now on earth is spelled G-o-d-d. What is he worth? refers alone to sordid, vulgar cash,

Whose slaves are often honored more than men of high degree, Whose worth consists in deeds that live, where gold is trash.

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

Hast thou dear friends residing there? Wouldst thou know their home above, And thine, when death transports thee into bliss?

Then, if thou hast it, pay the toll, in longing for them to cross, 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, free,

Leaving the vacant body in this world of strife. Wouldst thou give thy spirit a glistening robe, to last through eternity?

Thou canst weave it thyself in the loom of life, For the warp is love to God and man, kindness and purity;

The wool, usefulness, charity, love; The flying shuttle, busy with good deeds practiced unceasingly,

Till, halo-clothed, thy spirit soars to realms above. Then do thy duty here. Thy talent then reveals thy acts, thy very thought,

By being white, or soiled by sin and shame. Each weaves and weaves 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 sorrowing 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 to come,

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,

To symbolize my birth into the life to be. But they will fear the cruel words, "They do not 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 clouds 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 victory! Fort Wayne, Ind., March 5, 1896. L. O. HULL.

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 realizes 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 simplicity 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, republicanism 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 ways. 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 an ideal, and have it so high that it can never be lowered. Thus we shall be equally sympathetic 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. The soul is a result, say the materialists; death dissolves the physical, or anatomical physiological entity, leaving only the product of chemical combinations. Error, answer the Spiritualists. The body is only the offshoot (resultant) 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, notwithstanding these apparent contradictions, I do not hesitate 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 we feel, the more the matter, 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, 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 in 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 its 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, 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 process.

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, open 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 opposite teachings of materialism and Spiritualism, and to show that the first steps 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 faith. Many things, we 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 intuitive; 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. To will, to know, to dare, to be silent.

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

Passed to Spirit-Life.

From Mount Sunapee, N. H., March 18th, 1896, by a paralytic stroke, OLIVE JANE, wife of Charles C. Crosby. Mrs. Crosby leaves a husband, seven children, twelve grandchildren, two brothers and an aged mother and her loss. She was a devoted wife and loving mother; her life was full of usefulness, and she gave a helping hand 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 conducted by Mr. S. B. Craddock of Concord, N. H.

From North Fork, Ky., March 4th, Dn. 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 years prior to his death, he was patient and uncomplaining, and went without a sigh or groan.

H. S. R.

From Claremont, N. H., March 22d, 1896, Mrs. HARRIET L. 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 of Spiritualism; a 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 of many former years. She will be greatly missed by her many friends, both at her home and at Bloodgett's Landing, where her pleasant cottage has ever been a place of rest for the members of the camp.

ADRIAN M. STEVENS, members of the camp.

From Sutton, N. H., March 26th, 1896, SIMON KEYSER, aged 80 years 6 months.

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 honorable man, and one of the earliest Spiritualists—a subscriber to the BANNER OF LIGHT from its first edition. He was well and favorably known among us, a member of Sunapee 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. ADRIAN 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 obituary heading.]

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