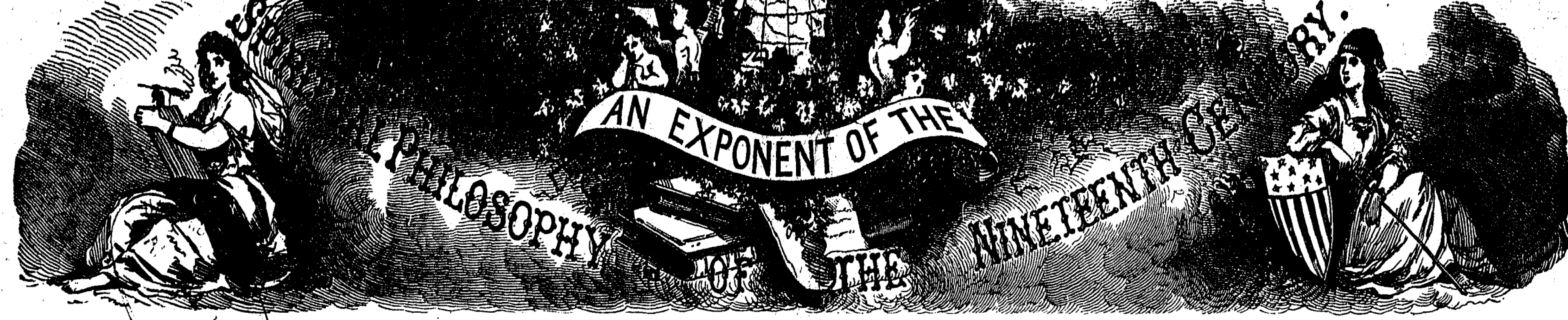


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War or Peace?

BY AN ARISEN AMERICAN STATESMAN.*

Delivered through Mrs. Cora L. V. Richmond
in Washington, D. C., March 13th, 1898.

Mr. Chairman, Friends: From a realm where there is no warfare; from a state where armaments for battle are impossible; from a condition of life where nations cannot be arrayed against nations, nor man against man, I speak to you.

Bending in profound sorrow above the nation that I was proud to call my own—which I am proud to call my earth-mother—in such sorrow as one bends over a sacred child-altar which has not been maintained in the fullness of its beauty, or as one turns in manhood to the ideals of youth, and sees them pass, perhaps never to return in earth-life.

Democrats said, when speaking in another age and other circumstances, yet still for liberty: "There are greater things than Rome; there is a more mighty power than the power of armies, and that is the freedom of man."

It has been said by patriots in every age that humanity is greater than any nation. You need not read the records—traced in human blood—of human history to know this. What was intended by the Infinite for man will be carried out, regardless of human selfishness, regardless of human power and regardless of human tyranny; but the ways to that accomplishment may be veiled, or may be seen according to the enlightenment or understanding of man.

For a century this nation's star has been rising upon the earth with such promise of freedom, with such a seemingly God-given message unto all the nations of earth, that it foretold a sublime destiny for the human race. For a century it has been the promise of the captive; it has been the guerdon of hope for oppressed people everywhere; and with all its shortcomings, and they have been many, with its one great sin and its one great internal struggle to wipe out that sin, it has still held the thought of the world to the highest hope for freedom. This nation is yours; this country and its vast possessions have been yours—ever increasing toward the North, ever stretching far toward the South, and bounded by an ocean on either side. Had the heavens appointed that this should be the fairest land of earth, and be the only possessor of the Western Hemisphere, it could not have been more clearly marked out.

Other nations have experienced great changes because of this. We can go back to that history which antedated the discovery of America, and show how the changes of empire were centralized in more ancient days; how the pivot of that centralization was Rome, and how all the nations of the East and the young nations of the West depended upon imperial Rome. There has been but one empire within the history handed down to us. That empire was Rome. Egypt had wellnigh faded, or what she was once was a sealed book. The great conquest of all classical ages centered in and around imperial Rome. She put her finger toward the East, and it smiled upon her; she took possession of Judea, and it was hers; she unsealed the treasures of the mighty North and South, and they gave up their possessions, and she appropriated that which came to Western Europe. But beyond the "pillars of Hercules," across that watery waste, which then was but annihilation to attempt to cross, she had no power. When at last some of her children, through Spain, sought larger prowess for their arms, sought greater triumphs for their sons, sought gold and every treasure that Rome had taught her children to follow, Rome was then declining, for the great North had let loose its life-giving and its destroying forces. Spain, one of the Latin nations, was the legitimate child of Rome; Spain was almost her eldest daughter; Spain, seeking larger and wider spheres of operation, bore along with the cloud-banner of conquest the first impetus to the Western World.

We are not indebted to Spain as a nation that Columbus was born there, for Italy claims him as her son; nor do we owe it to Spain that, but for the intuition of woman, there would have been no new continent discovered by him. All Spaniards were seeking for new territory. It was only the inspired genius lighting the race that made it possible for Columbus to do his work.

What followed, you know: The centuries which have intervened, and the great centralization of power in Western Europe, you are familiar with. Your histories will tell you enough of it, if bloodshed, carnage, human selfishness, and kings and kingdoms striving with one another, will suffice to enlighten you. But the deep undercurrent was the gradual recession of Rome as an empire, and of Roman and Grecian civilization. When the Hellenic age passed, the age of heroic warfare passed, and the age of commerce set in.

The Anglo-Saxon life was none the less aggressive, none the less imbued with the spirit of searching and of true progress, but it began in a different way. Although inheriting somewhat from Rome and from the Hellenic shores, the Anglo-Saxon invasion was the invasion that brought health unto Europe and civilization to the Western world. Spain, however, made the first claim upon the territory of this continent. I need not recall to you that with the priest, and his civilizing influence, much was accomplished in the early days; but with the priest and civilization came also the desire for possession, aggressiveness and self-seeking, and for a century the different provinces conquered by Spain have been seeking to free themselves from her thralldom.

You will recall readily in American history the part that has been taken by this country in reference to this matter; you will recall readily what war did accomplish with Spain; you remember what happened upon the Southwestern frontier; you are perfectly well aware of the Spanish claims upon this continent; you know that which happened to Mexico and the Republics of Central and South America, must inevitably happen to any province over which Spain claims to hold authority. That it should have been so long delayed in the West Indies has been owing to complications with other European powers, chiefly Great Britain. That Cuban independence was not achieved many decades ago is chiefly owing to similar complications.

There arise many opportunities in the course

of a nation's history for an expression of unselfishness, and the strong nation recognizing those opportunities, even though they bring no especial benefit to its exchequer, hastens to prove the traditions of its strength. A nation professing liberty proves the right to that name in recognizing the rights of others. Non-interference of foreign nations in the affairs of the nations upon this continent is a conceded tradition; it is the classical tradition of America; it is one of the sacred traditions of America; the United States has emphasized it in many instances. The United States has not always been just, has not always been kind, has manifested many times the aggressive spirit of its ancestors; sometimes has manifested injustice to nations that are governed by monarchical power instead of by the power of the people; but the United States never has failed in this regard until now. Three years ago (aye, thirty years ago) there was talk of Cuban independence, and the opportunity came to this country to speak the one word that would have recognized the rights to that independence. We do not say the nation was prepared to do this; we do not say the administration was in a position to do it; we say it was an opportunity, and the nation should have been in a position to do it. That it was not in a position is due to causes that you are daily beginning to feel, beginning, nay, that you have felt, perhaps, with ever increasing apprehension for a quarter of a century and more.

It may possibly occur to you who are old enough to remember, that when the great contest took place which was to decide whether this nation, or union, would remain a union or not, and which resulted in the wiping out of human slavery, that there was a foe more difficult to contend with, more subtle in its ramifications, more potent and powerful than the pro-slavery Confederates of the South; the Southern Confederacy was not so formidable an enemy. The one addressing you has personal reasons for knowing it, and I say to you now, through these lips, what I said then to those in the councils of the nation, that "Wall street was a more formidable enemy than the Southern Confederacy." I say that the monetary power of the world that was centered then in London and New York and is now centered in London and New York, is a more formidable enemy than Spain, than all the nations of Europe put together without them.

I say also that if the patriotism which belonged to Rome, that filled the Grecian heroes had been preserved in this country as an inheritance from the great patriotic sires of this nation, that state of affairs would not have existed then and would not exist to-day. I do not care to what political party you belong, patriots may be in any party; partisanship is not patriotism under whatever name; the welfare of the nation is that which should be the inspiration of every true patriot, and from that time until the present time had there been the emergency, as sometimes it has been threatened, there would have been no choice but to yield to this power.

At the present moment it requires that there shall be a hero in the executive chair; that in Congress there shall be a majority above corruption to meet the emergency that is upon you. Will they meet it? Has this true spirit an abiding place in your midst? Will it control the legislative and executive departments? And if so, will it bring peace or war?

Had it controlled the executive department three years ago, the horrors which have been witnessed upon the island of Cuba would not have been witnessed. Had it controlled the executive department one year ago, when by the change of the administration another opportunity was offered, the subsequent horrors would not have been experienced, and that which awakens now the latent patriotism of the country would not have been necessary. Not having existed, does it exist to-day with a new opportunity that has aroused the people throughout the length and breadth of this country? Is there the courage of conviction to do an act of justice, an act of humanity?

It is a most delicate position. One may not feel that one is authorized to jeopardize the peace of this whole nation for a trifling cause; one would not be justified in doing this for gain, in doing this for a monetary consideration, for the acquisition of territory, for the extending of the already very large domain of this country; one would not be at liberty to do it for the purpose of annexing Cuba. But for the purpose of recognizing the individual right of her people to self-government; for the purpose of overthrowing a power which all the world admits to be despotic; for the purpose of releasing a suffering nation from bondage, one is authorized to do it.

The Carlists in Spain are probably the most desperate people in that nation seeking to hold power, and the Spanish nation, by virtue of inheritance, is the last to forego any power that has been formerly acquired. Unfortunately Spain has not kept pace with even the sluggish growth of the other Latin nations. France has sprung forward to the partial completion of her desire for a Republic, though perhaps not so much in spirit as in name. France deserves great credit with her volatile people, her love of revolution, for what has been accomplished. Italy has dared to take a position in defiance of the Vatican, and maintain at the present time a liberal government under circumstances that few nations would be able to do.

Therefore, because Spain has maintained her ancient position, and, notwithstanding the progress of the ages, she seeks to still hold in the same kind of bondage, and under the same kind of conditions a people she calls her own; and because every other nation in Europe is watching, and because of the complications which are at this moment threatening the peace of three great powers of Europe, this spirit that broods over your nation is more significant.

There are many states of war: Slavery is war; that is why the war of the Rebellion came to wipe it out in this nation. Any kind of oppression is war; any kind of political corruption is war; and whoever holds the trust of a nation, and betrays that trust, has committed an act of war. People ask, will there be peace or war? You will remember the memorable words of Patrick Henry, committed to memory by every schoolboy in the days when patriotism was inculcated in the hearts of those who attended school in the "little red schoolhouse": "Gentlemen may cry peace, peace, but there is no peace! The war has actually begun," and the next breeze that sweeps up from the South may bring to your ears the resounding clash of arms, as the wave from the North brought the clash of arms to your patriot fathers.

An act of war has already been perpetrated; it remains to be atoned for. Will money atone for it? What are the usages among nations? You may not desire an armed conflict with Spain, but what will you do with the act of war? There is no American citizen now so blind as not to admit that delay for prepara-

tion may be valuable, but that delay for forgetfulness is idle.

I am speaking no word to inflame the spirit of war among those who already are sufficiently aflame. It only would have needed three years ago that a Sumner should have stood in the halls of the national Legislature pleading the wrongs of Cuba to harvest the whole country aflame. But to-day it is not even Cuba's cause alone. The highest teacher that the world has ever known, said: "Return not evil for evil, but overcome evil with good." But seeing that the world was not ready, Mr. Chairman, he said, "I come not to bring peace, but the sword."

When Liberty sought to strike the fetters from the slaves, those who were in armed resistance to the nation fired upon Fort Sumpter for the preservation of slavery. When a friendly yet watchful nation sends a warship to a friendly port, and that ship is in the waters of a friendly nation, protection is the honorable and only right course. Had the disaster to one of the ships of your navy been an accident, you would not have been kept waiting so many days to find it out. There are powers that would have made haste to declare it officially before this night. It was so maintained, it was so supposed, or professedly was, and the nation even had the right to hope that it was an accident. But if you were Congress instead of an audience; if you had the power to act instead of to listen, I would say to you that every moment of added delay, just so soon as the requisite information is obtained, is a concession to the enemy of the Republic. I would say to you that, with the whole moral forces of this nation instantly set to work, you would not only have released Cuba, but would have prevented one Spanish gun from being fired in instant action in an emergency on the right side by suitable word and suitable manifestations of authority, is the only way to meet either treachery or open war of war.

If the denial of intention comes officially and still is contradicted by the facts, what will you do then? Will Wall street prevail, or will Wall street be compelled to swing around to the side of the nation, as it did at last in the war of the rebellion?

Friends, these propositions are, from the human side, justified, and the human side needs authority. What I would do with a Congress of Angels under the dominion of such powers as lead men to seek the highest good for the sake of good; what I would do if speaking to a people who, as a whole, were ready for the advent of the Prince of Peace and the great moral purpose of universal deliverance would differ essentially from that which I speak to this nation under the existing circumstances. It is not the part of either courage, patriotism or peace to sit supinely by and witness or receive a wrong. The great moral force of the recognition of Cuba by this nation would be such as to set all the world right upon that question. I have no fears, from my present position and vantage ground, that Spain, in that contingency, would for one moment contemplate warfare with this Republic.

I have no fears at the present moment, if there is sufficient courage, what the result will be. But I believe, and I tell you my convictions because, not only above fear or favor, but because always in human life, when a conviction fastens itself upon the mind, I have spoken it at whatever cost; because I believe in the nation, and I believe that the administration lacks the courage to do this. I think the people justify the course; I think they are patriotic; I believe you will find that there is a greater force in the power of money than you imagine.

You may shake your heads with wisdom, and say: "The people will demand what the administration will fail to do." You do not believe the administration will fail; wait and see. Congress is ready; but Congress has already passed one peace measure without knowing it, and Congress perhaps will pass another without knowing it. These are days when sometimes the servants of the people are blinded while intending to do their highest duty. So subtle are many of these devices; so technical is the facility of the bill-working diplomatist, that many times there is an enactment that does not mean what Congress thinks it means. If "eternal vigilance" was in past time the "price of liberty," what is it at this hour, when the combined forces of the money power, the world in its machinations is seeking to degenerate the fairest and most favored land beneath the sun? You have parted with many of your liberties without knowing it; you are enslaved in many directions without being aware of it. The American farmer, the American manufacturer and the American merchant are not free. This land is dominated largely by foreign capital; largely you are indebted to foreigners, and this fact must be kept in mind by the administration. You are in the position of the man who has mortgaged his farm and has issued another mortgage, and who, when wishing to act independently, has not the power to do so.

I see that time when this will change. If I say that it comes to you through struggle, through bloodshed, it is neither because I wish it to be so, nor, thank heaven, for fashioning the cause of its being so; but I see for this fair land, for this Republic, such trial as will cause the War of the Rebellion to sink into insignificance beside it. It may not come to-day; it may not come in a week or a month or a year; but it will come. Then you will either rise—your young men who, perhaps, have not studied sufficiently the history and purpose of your country, to the dominion of this land under the spirit of its first Declaration of Independence and the spirit of its Constitution, or those powers which seek its destruction will gradually wind their coils about you more closely and dismember this fair Republic until naught remains but its history.

Has the glory of the primal Republic departed? Are you already, being a little more than a century old, in your decline? Is the spirit of Washington, Jefferson, Thomas Paine and the score of others forgotten? Do you rely upon commercial transactions to settle the honor national affairs? Or will that latent spirit and the blood coursing in your veins, and the power of liberty that has been bequeathed to you, return and rise in your hearts? For peace, if it comes honorably; for war, if needs be.

Ay, doubt me not, Mr. Chairman! there are many within the sound of this voice. I wish I could speak to those who have the right to act immediately. Ay! doubt me not that there are plenty within the sound of this voice who are praying within their hearts that no war shall come to this country. We pray for peace; the great boon of that peace which is born of perfect enlightenment is the fairest flower of human civilization; it is the result of liberty; it is born on the mountain tops of human justice; it is fashioned along the highest lines of human destiny. But "peace at any price" is the subterfuge of the traitor and the coward.

The Scientific Foundation of Spiritualism the Only Satisfactory One.

Address Delivered at the Bijou Opera House,
Boston, Upon the Fiftieth Anniversary
of Spiritualism, March 30, 1898.

BY REV. T. E. ALLEN.

In an address delivered at Onset last August, and published in the BANNER OF LIGHT in September, I argued for a biblical basis for Spiritualism. Not long after that occasion, however, I became convinced that the only true foundation is a scientific one. A careful reading of the first four installments of the "Hull Covert Debate," published in the *Progressive Thinker*—Oct. 30-Nov. 20—contributed largely to my conversion. Rev. A. J. Weaver's able article, "Does Spiritualism Belong to Christianity?" tended to confirm my new view, so that I had already definitely abandoned the biblical foundation before the publication of the symposium upon my address began in THE BANNER in December. I say this, not to detract from the able contributions to that symposium made by Messrs. Coleman, Loveland, Dawbarn and others—to all of whom I am grateful for their review of my thought, and for cogent reasonings and valuable suggestions bearing upon the future well-being of the spiritualistic movement—but in justice to myself, and in order to give credit where credit is due.

The necessity for the avowal of the scientific basis, and for the rejection of every other foundation, can be made evident to you all, I think, in a concrete, impressive, and even a conclusive way, by a partial discussion of Elder Covert's first two speeches in the debate already mentioned.

Early in his first speech the opponent of Spiritualism said: "I am not here simply to contend for victory. I am here to know what is the truth, and I am always willing to accept the truth wherever it may be found, provided it will not dissolve in the sunlight of reason, science, philosophy, and the Word of God." This is the kind of statement one might expect a fair-minded evangelical Christian to make. It is all that one could look for from him. The reader thinks, "Good! I wonder if he will live up to it?"

Reading further, we discover that Elder Covert does not live up to it. He says: "I would much prefer to have no faith at all in the immortality of the soul than to be forced to believe that the soul is immortal because some medium has rocked a table or tooted a horn, or written a message upon some slate. . . . I am here to say I do not want to live again if I cannot do any more than talk through a tin horn, or write on a slate, or tip a table after I am dead. If that is the most that I can accomplish, do you think I would come back from the other world if I could do nothing more than write a little miserable communication on a miserable slate?"

At one time he does not "want to live again" if he is to be limited to certain forms of manifestation. He means, presumably, if after death he can do nothing except tilt or rap on tables, speak through a trumpet, or write on a slate, he would prefer to be annihilated. Immediately afterward, however, he changes the statement by affirming, in interrogative form, that if he could manifest to mortals in no way except by writing on a slate, he would not communicate with them at all, leaving his possible range of activity in the spirit-world undefined.

This is a strange position to take, when for years important private and business affairs have been influenced, and in thousands of cases positively determined, by the intelligence communicated by the click, click, of the Morse key, and when, in spite of painting telegraphs and telephones, cable messages from Europe are still read from an irregular line traced upon tapes of paper! The matter-of-fact commercial world does not find it beneath its dignity to employ even such humble means as these. This reminds me that such words as "dignity," "humility," etc., are entirely out of place when we are concerned with the search for truth! It is not necessary that a planet should be displaced from its orbit, or a mountain quake, when an operator depresses a Morse key, in order to "dignify" telegraphy! The man of affairs asks, "Can you send my message correctly, quickly and cheaply?" And when an affirmative reply is given, he forthwith adopts this method of communication, and congratulates himself that it is at hand to serve him.

My chief motive in quoting the above passage is to prove, out of his own mouth, that Elder Covert does not want the truth. Not that he says, "I want the truth," and in the next sentence, "I do not want the truth." He does not do that, but he does say something equally conclusive and far more significant. For, when he prefers to have no faith in immortality, rather than "to be forced to believe" in it because a medium does certain things, he stands before us in his true character as a special pleader.

The genuine truth-seeker asks: "What are the facts, and what inferences can be drawn from them?" A Morse could see a whole telegraph system in the fact that by making and breaking an electric circuit at one end of a wire, movement and sound could be produced at the other. A Covert, judging from the temper shown, would have given his head a proud toss and said that he had no time to waste on such puerile facts as that.

In answer to Mr. Hull's claim that phenomena occur in the light as well as in the dark, and more especially, in rebuttal of the testimony of Sergeant Cox relative to the movement of a table without contact, the representative of the "Antis" said: "There are certain phenomena that can be given in the light with confederates. As to the tables that were moved, it is all gammon; there was never a rock unless there was a rogue behind it. There was never a table moved unless some person or thing moved it—physical being. . . . They are either moved by wires or physical connection of some kind." When Pat was being tried for theft, the prosecuting attorney put two witnesses on the stand, who swore positively that they saw Pat steal the pig. The prisoner's attorney, unabashed by a little thing like that, said that he could bring a million witnesses who did not see Pat steal the pig. Elder Covert was not with Sergeant Cox when the table moved, therefore it could not possibly have moved under the conditions described!

Instead of a careful analysis of the conditions under which the experiment was tried by the English lawyer, and a pointing out of the defects in them which failed to eliminate fraud, there is mere assertion that tables do not move unless there is "physical connection of some kind"—a begging of the whole question at issue. And, in the same speech, many of the eminent men who have testified to the genuineness of psychical phenomena, Prof. Hare, Judge Edmonds, Horace Greeley, Wallace, Crookes, "and others," are set aside as witnesses whose word should have no weight as "they are simply crazy Spiritualists." Again I say, Elder Covert does not want the truth! He has made up his mind that phenomena which favor the spirit hypothesis cannot be genuine, and therefore anything opposed to the dictum of this St. Louis Podsnap must go down by foul means, if fair ones will not succeed.

Elder Covert conducted the debate in an unfair manner. This is shown by his insistence that phenomena occur in the dark only, a position from which he did not recede until the end of his second speech, in spite of the fact that in the very first speech of the debate, Mr. Hull cited phenomena which took place in the light. His unfairness is shown, too, to mention but one other aspect of the subject, by an arbitrary limitation of the number of species of phenomena to certain kinds which had happened to strike his fancy, or which, for some reason, he thought it best to recognize. But enough of this branch of our inquiry.

The important lesson for Spiritualists to learn from this debate—and especially at this time, when war has been declared—is this: That the phenomena, and therefore the whole of Spiritualism, must be placed upon a scientific foundation, and that, at the same time, it must be distinctly avowed that we care very little whether the "supernaturalism," so called, of the Bible tends to prove or to disprove any or all claims alleged by Spiritualists to rest upon said foundation. In other words, we must declare our complete independence of a biblical foundation, and rely solely upon the support of science, our natural ally. There are three good reasons, amongst others, for adopting this course.

1. As a matter of fact, reason is supreme in religion. The demonstration of this has been worked out by a number of religious thinkers. The instant the supremacy of reason is recognized, the instant religious doctrines are carried to the bar of reason for judgment instead of to the teachings of Jesus, that moment one crosses the line from Christianity to Universal or Cosmic religion. According to this, the real leaders of Unitarianism to-day are Cosmians and not Christians.

This last statement can readily be justified. In his famous Baltimore sermon upon "Unitarianism," delivered in 1819, Channing said: "Jesus Christ is the only master of Christians, and whatever he taught, either during his personal ministry or by his inspired disciples, we regard as of divine authority, and profess to make the rule of our lives." The same sermon contained, however, the germ of a future development in the words, "God never contradicts in revelation what he teaches in his works and providence." It was by frankly confessing that reason has discovered contradictions between these that Prof. J. Estlin Carpenter, of a Unitarian divinity school, could say and have his words applauded by a National Unitarian Conference. We must deal with the thoughts of Jesus as the author of the Fourth Gospel dealt with them. We must translate them into the forms of our own times. We must discard what we cannot assimilate, and fearlessly admit that a part of his message is obsolete for us. The cosmos, as we know it, is on a scale of which the prophet of Nazareth had no conception.

2. Nothing is gained in the eyes of rational Christians by holding on to a biblical basis for Spiritualism. Such Christians are, as a rule, non-spiritualistic in their thought. Prof. Geo. L. Cary of the Meadville Theological School, for example, follows Dr. Furness of Philadelphia, in regarding the appearance of Moses and Elias upon the Mount of Transfiguration as nothing more than a vivid dream experienced by Peter! In addition to this consideration, also, when we inquire what is the relation of the modern experience to the interpretation of the Bible, we must assert that experience is the independent variable, and that it is in the very nature of things that interpretations shall change to conform with new insights into the laws of the universe, and not vice versa. Consequently, rational Christians will not accept Spiritualism because any one claims that it furnishes the only really tenable explanation of the "supernaturalism" of the Bible; but they will say rather, if we are to interpret that "supernaturalism," or any part of it, as Spiritualists do, it can only be after we are assured by scientific evidences that spirits exist and that they can produce the kinds of effects alleged.

3. It is difficult—I will not say impossible—to convince a dyed-in-the-wool Evangelical, like Elder Covert, of the truth of Spiritualism, by an appeal to phenomena recorded in the Bible. And this chiefly for the reason, that the biblical materials are interpreted in a particular way and organized into a system by Evangelicals, while, at the same time, the same materials are interpreted in a very different way by Spiritualists. The parts of the Evangelical system, though based upon false assumptions, have, nevertheless, a certain logical coherence, and the system as a whole has a powerful hold upon many minds, a hold which, for one reason or another, often resists successfully the best directed assaults of reason. What I mean is, that although the logical force of the objections hurled against Evangelicalism, by reason, do theoretically destroy it, yet the minds of individual believers work so imperfectly when they try to reason about religion, and the action of the intellectual machinery is so impeded by the influence of the emotions, that they cannot perceive that their theological system lies in ruins all about them.

The perfect confidence with which Elder Covert handles the assumptions of his theological system, as though they were so many weapons that rendered him invincible, is ludicrous to the rationalist, and pitiful to the humanitarian who has even an imperfect idea of what it costs to get rid of delusions and to establish thinking upon real foundations.

The "Anti" Goliath looks down with contempt upon the spiritualistic David. "As a Christian," he says: "I stand upon higher ground than any he has advanced so far to sustain Modern Spiritualism; for his assumption is, if we do not accept Modern Spiritualism, we have no evidence that men shall live after death. . . . The doctrine . . . has been settled by the Lord Jesus Christ. . . . and therefore I do not depend for my immortality . . . upon the miserable fake tricks of Modern Spiritualism."

How was it that Jesus "solved the great problem, and brought life and immortality to light?" Was it by his own resurrection, for

possessing means of information peculiar to himself, did he simply teach the doctrine of immortality? It must have been by one of these means. But if it was by his own resurrection, how do we know that Jesus rose from the dead? Elder Covert would tell us that he knows, because the Bible contains the testimony of eye witnesses of the occurrence. But, if students of nature, like Hare, Wallace and Crookes, and lawyers, like Edmonds and Cox, are "crazy" because they certify to the genuineness of psychical phenomena in our own century, Elder Covert certainly would not expect us to believe the far weaker testimony of men who lived more than eighteen hundred years ago! Or, if he does, he will of course have the kindness to explain to us, in the clearest language possible, how it happens that the senses of the eye-witnesses of the first century were so entirely reliable, whereas eminent men who certify to the reality of similar phenomena in our own time are "simply crazy Spiritualists!" By the way, is this last claim original with Elder Covert? Am I mistaken, or is there a similarity between modern cases and the facts cited in the defense of Paul before King Agrippa, which caused Festus to cry out: "Paul, thou art beside thyself; much learning doth make thee mad"? (Acts xxvi, 24.)

"When he [Jesus] was put in the grave, did they not watch him and guard him and seal the grave," asks the critic of Spiritualism, "and yet, did not the Lord Jesus Christ come forth again? Even surrounded by the guards and by the unbelievers, performing the greatest work that was ever performed, in that he brought life and immortality to light through the gospel."

If our critic here intends, as I suppose, to base his belief in immortality upon the resurrection of Jesus, I wish to call his attention to a little dilemma in which he will find himself. For Jesus was either extra-human, as the Evangelicalists claim, or he was simply human, like Elder Covert and all the rest of us. If the former, then the resurrection of an extra-human being throws absolutely no light upon the problem of the immortality of beings simply human. If the latter, then the facts of the occurrence, whatever they actually were, fall naturally within the province of phenomena of Spiritualism, and both sound historical and scientific criticism tell us that we must interpret the phenomena of the past in the light of careful observations made in modern times. When Christians impugn the reliability of the senses or call Spiritualists crazy merely because they believe in Spiritualism, they are sitting astride a branch and sawing between themselves and the trunk of the tree.

While it is probable that a large majority of Orthodox authorities, to say the least, base their belief in immortality, with the writer in "Smith's Bible Dictionary," upon the resurrection of Jesus, we will pass to the second alternative, according to which Jesus possessed special means of information which men have not had since the close of the apostolic period. What is Elder Covert's view of Jesus? He believes him to be extra-human in nature, and for this reason private sources of information were open to him. What is the proof of these claims? The evangelical position is that miracles are "the only logical proof of the divine authority of the miracle-worker." (See "Orthodoxy: Its Truths and Errors," by Dr. J. F. Clarke, p. 61.) Now the cogency of the logic which so binds together the power of working "miracles" and divine authority—if, indeed, there ever was any cogency—is at once destroyed when we extend the power of working miracles to too many persons. When, therefore, the Spiritualist comes forward with his claim that the occurrences which have been called miracles are not events contrary to the course of nature, but that they happen under the reign of law and in the presence of a large number of persons called "mediums," the chief prop of Evangelicalism is at once removed, and the whole system falls to pieces.

It can readily be seen, then, why Elder Covert affirms that Spiritualism "is a delusion, a fraud, a lie." The members of the National Anti-Spiritualistic Association are afraid of Spiritualism because it exposes the fallacies upon which Evangelicalism rests. Therefore, in the words of Dr. H. J. Becker, President of the new Association, as reported by the *Chicago Chronicle*: "We are prepared to wipe theism from the face of the earth!"

Prof. J. S. Grimes, Chairman of the Executive Board, says: "Spiritualism is nothing but infidelity with a spook in it; take out the spook and there is no infidelity left, and take out the infidelity, and there is nothing but a spook left." We would say to Messrs. Grimes, Covert, et al., beware of that spook, for he is a terrible fellow when you get him fairly worked up. Infidelity of the mere agnostic sort is not so formidable for Evangelicalism to deal with, but when you add a "spook" to it, these gentlemen have a kind of infidelity to cope with that, compared with the other variety is a veritable Hercules with his club constricted with a baby holding a rattle!

In his resurrection, according to Elder Covert, Jesus was "performing the greatest work that was ever performed, in that he brought life and immortality to light through the gospel." It is somewhat gratifying to Spiritualists that Mr. Hall's antagonist should express his appreciation of the greatest work accomplished in bringing life and immortality to light in such superlative terms. In so doing, he has paid tribute to Spiritualism, even though unconsciously, for, as I have shown, it is Spiritualism, and not the extra-human Jesus, which has performed this service for humanity! Elder Covert is so eminently logical and fair-minded, that he will, of course, at once acknowledge the correctness of what has just been said, when his attention is called to it!

I say to Spiritualists, if you wish to take the present issue between Evangelical Christianity and Spiritualism into court, let it be into the court of Science and before the bar of Reason, where, in spite of the blindness and bigotry of some scientists, justice will surely be done to your side in the end. The time has passed when we need care whether Spiritualism harmonizes with the Bible or not. In the great fight between sectarian Christianity and Science, the former has come out second best, as it is surely destined to do in the end, in the present crusade against Spiritualism.

The thing for Spiritualists to do is to show the world clearly that they possess a mass of facts that can be scientifically verified, and that amongst them there are many that can only be explained upon the theory that spirits can and do communicate with mortals. When this is properly and persistently done, there need be no fear as to the ultimate outcome. For there are multitudes who will receive the truths of Spiritualism and rejoice in them, and the very warfare now forced upon us will close up our ranks and help to weed out false mediums, and at the same time will throw an additional search-light upon the false assumptions of Evangelicalism, which have long hindered the true saving growth of millions of souls, and reveal to the satisfaction of the most enlightened and progressive men and women of our land that, as a religion, Spiritualism holds the key to a knowledge of human nature and of the spiritual forces which act upon man, that makes it distinctly superior to, and more complete than any form of Christianity known to our time. My experience and reading have taught me that as such Christians of all denominations deliberately close their eyes to facts and laws which fall naturally within the province of Spiritualism, and without which the foundations of the kingdom of heaven upon earth, that Christianity professes to lay, cannot be laid.

The principal reason why Spiritualism ought to be placed upon a scientific foundation, and why it is a matter of indifference to Spiritualists whether the Bible confirms their hypothesis or not, is that the scientific foundation is the only stable one there is, and that the Bible itself is, at most, nothing more than a subordinate authority whose teachings are perpetually subject to revision according to the findings of reason at any particular time. But, I shall be told, Spiritualism already has a scientific foundation large enough and strong enough to sustain the greatest superstructure that any one may care to see erected! Without out discussing this in detail—time forbids—I

am compelled to state my conviction that this is only partly true. I do believe that some persons with spiritual gifts can justly lay upon the basis of their own experience, in confronting the whole world, and saying: "I know." I do believe that a fair but rigorous criticism, devoted itself laboriously to the best of professed spiritualistic literature, can justify the student in concluding that there is reliable proof of the basic claims of Spiritualism.

But this best literature has not converted the world, and unaided cannot convert it! Something else is needed. Spiritualists have done a grand pioneer work. There have been many noble martyrs during the last fifty years who are entitled to honor. The highways and railroads of this new civilization, as it were, following upon the heels of the pioneers, must be built by slower-paced scientists. And this work is being done. Let me illustrate. As a pioneer, Dr. S. B. Britton did well in his "Man and his Relations" to call our attention to "mental telegraphy," and to cite a few cases. But now "Phantasms of the Living" in two bulky volumes, and many contributions scattered through several thousands of pages of the *Proceedings of the Society for Psychical Research*, furnish a truly scientific demonstration of the reality of telepathic action. For example, 17,633 trials were made by a number of persons in guessing the four suits of playing cards. "The total number of successes was 4,760; which exceeds by 347 the number which was the most probable if chance acted alone. The probability afforded by this result for the action of a cause other than chance is 'one less than fifty millions to one—or practical certainty.' The imposing array of results to be found in these works, with the critical analyses of all points bearing upon the question, and, rightly, a power to impress intelligently, minds that cannot be claimed for the sporadic investigations of the pioneers of Spiritualism. Here is a sword of truth that can pierce the armor of prejudice of men who are the accredited leaders of thought, the men in high and naturally conservative positions!

Take another case. Some people have been converted to Spiritualism, I suppose, by a few tests given by a trance medium. Dr. Richard Hodgson, Secretary of the American Board of the Society for Psychical Research, has just published a report of 300 pages dealing with trance phenomena observed in the presence of Mrs. Piper. Dr. Hodgson's first sitting with this lady was in May, 1887, over ten years ago. Since some earlier reports covering sittings up to October, 1891, he is familiar with the results of over 500 sittings, about 130 of which were with people who sat with Mrs. Piper for the first time. The majority if not all of these people were introduced under assumed names. At one time, detectives were employed to make sure that neither Mrs. Piper nor any person connected with her, systematically employed means to obtain information to be used at sittings. The majority of the sittings were supervised by Dr. Hodgson. Notes were taken at the time, sometimes by a stenographer. In some cases facts not known to the sitters were given and afterwards verified. Upon many occasions one spirit purported to control the voice of Mrs. Piper and another her hand at the same time, one addressing one sifter and the other another upon a different subject. What has been the outcome of this long and painstaking investigation? The outcome has been that while Dr. Hodgson holds his mind open to modify his views, should further light demand it, his experiences up to now have forced him to the conviction, using his own words, "that the chief communicators . . . are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism." (Proceedings of the Society for Psychical Research, Part XXXIII, p. 406.) In other words, Dr. Hodgson is now a believer in the spirit hypothesis!

Is not such a series of reports better adapted used as a wedge, to tend to remove the prejudice than the evidence generally in vogue amongst Spiritualists? Yes, a thousand times yes!

Do not misunderstand me. I do not affirm that the observations of the most intelligent and critical Spiritualists are false, for I do not believe that; but I do say that the methods pursued by the Society for Psychical Research, and the relation in which its leading workers stand to the learned world, enable that Society to make an impression upon the scholarly and the skeptical in university and professional circles, that Spiritualism as such cannot make to day.

All that I have said of the results obtained by the Society of Psychical Research in two lines of work goes to prove my contention that science is really an ally of Spiritualism, for the results in telepathy and trance phenomena to which I have referred are certainly scientific in character. I appeal to you, oh, Spiritualists! to found your beliefs upon the rock of truth. To this end you should encourage scholarship and more critical investigations. To this end you should appreciate the positive results, laid as in a precious gift in the lap of Spiritualism, by the English Psychical School. Never mind the negative results of the same Dr. Hodgson, and the detective methods forced upon him by fraudulent mediums in the case of slate-writing. Never mind the conclusion of an examination of the evidence for spirit photography, arrived at by Mr. Henry Sidgwick several years ago, that the evidence up to that time failed to establish the reality of such phenomena. Be satisfied to let the *negative* results pass; but do not forget, or neglect, or fail to appreciate the *positive* results, for they are the real contributions of science to human welfare and happiness.

Spiritualism enters upon its second half-century with a grander and more effective equipment for the teaching of the vital truths for which it stands than could be found the world over in 1848. In this humanity is so much the richer. God grant that Spiritualists, individually and collectively, shall be led so wisely in the coming years that a still better equipment will ensure the conversion of the whole world to the glorious truths, that death is not the end of what we know as mortal life, and that the best inhabitants of both worlds are working together to plant upon earth that long desired consummation of enlightened religion—the kingdom of heaven.

The Bible and the "Higher Criticism"—Origin and Value of the New Testament.

BY WILLIAM EMMETTE COLEMAN.

I read with pleasure, in THE BANNER of Jan. 29, the remarks of that sturdy veteran in the cause of reform and rational Spiritualism, Giles B. Stebbins. I am glad to know that he is in accord with me in the application of the methods of the "higher criticism" to the Bible, as against the sledge-hammer style of denunciation of that book, so common in certain bigoted anti-Christian circles.

Mr. Stebbins's valuable compilation, "Chapters from the Bible of the Ages," has been in my library ever since its publication, and I am sorry that its circulation has not been more fully commensurate with its merits. The world at large needs such works for purposes of enlightenment and spiritual growth.

The readers of THE BANNER, following their perusal of Mr. Stebbins's wise and temperate remarks with a reading of the article in the next number of THE BANNER, from the distinguished discoverer of psychometry, Dr. J. R. Buchanan, may have noted that Dr. Buchanan's remarks were a striking example of the "old sledge-hammer style of striking at the Bible," "worse than useless now," of which Mr. Stebbins had spoken in deprecation. Dr. Buchanan denounces the New Testament as a "priestly fraud," "an impudent

fraud," "originated in this convoluted imposture," "the greatest combination of priestly knaves, historic liars, and forgers that the world has ever known," the "greatest leader" of these liars and forgers being St. Augustine. As, according to Dr. Buchanan's own date of the forgery of the New Testament, the "impudent fraud" was completed some two hundred years before the time of Augustine, this "greatest leader" of liars, knaves, impostors and forgers must have been entirely innocent of the biblical forgery. Though his theology was radically wrong, there is no doubt of Augustine's sincerity as a theologian. His voluminous writings strongly attest his honesty and candor as a theologian. There is nothing to show that he was the "greatest leader" of knaves, impostors, forgers and liars. Neither does the evidence sustain the sweeping allegation that the early Church Fathers were the greatest combination of priestly knaves, historic liars and forgers the world has ever known. Such extreme statements as these lend no weight to the allegations which they are intended to support, about the New Testament being an "impudent fraud," concocted by Romish priests for the purpose of sustaining the Papacy and the despotism of the Romish Church.

Notwithstanding the assertion of the Doctor that he has investigated church history very carefully "with advantages which no one else ever enjoyed," I unhesitatingly assert that I have myself very carefully investigated that history, certainly as carefully as the Doctor has, and I think much more impartially, unprejudiced and scientifically; and I unqualifiedly assert that the facts of history do not sustain any one of the intemperate, violent statements of Dr. B., as to the origin and nature of the Bible, the early Roman Church, the Church Fathers, etc. It is presumed that the "advantages which no one else ever enjoyed," that the Doctor says was at his command while he was pursuing his investigations, were the alleged revelation of psychometric and mediumistic sensitivities, as it is upon these that he bases his ideas about the New Testament's origin, nature, etc. Without in any manner detracting from the value of these modes of investigation, legitimately and scientifically pursued, it is well to remember the many sources of error, and of misleading results that inevitably inhere therein. Alike in psychometry and mediumship, it is often the case that the opinions and ideas of the sitters dominate the "revelations" (?) of the psychics or sensitivities. The psychometrists and mediums often merely reflect the thoughts and prepossessions of those consulting them. In psychometry a notable instance of this was in case of Prof. Wm. Denton's investigations of what he called Sideros. He had the idea that the meteorites falling to the earth were fragments of a shattered planet, unknown to astronomers, that once formed part of our solar system. He submitted to many psychometrists and mediums pieces of meteorites, and they all described scenes in their history confirming his theory that they were fragments of the hypothetical Sideros. From all the psychometrists and mediums he obtained naught but a reflex of his own dominant prepossessions. In all probability there never was a Sideros. This planet was a product of the imagination; yet many details about it, and its disruption, etc., were given Prof. Denton by a host of sensitivities.

In mediumship the most notable instance of similar action is that attending the evolution of the French *Spiritisme* of Allen Kardec.

Before Kardec became a Spiritualist he was a believer in reincarnation, or continued re-birth on earth. He began his investigations in mediumship by a series of sittings with two frivolous young girls, so-called mediums, but really sensitivities or hypnotic subjects. From them he obtained a mass of worthless matter, confirmatory of his own strongly-held prepossessions about reincarnation. He put many questions to them on reincarnation, and he received from them in answer simply his own notions elaborated. Upon these "revelations" he founded his vast philosophy of *Spiritisme*, or reincarnational Spiritualism, which, from this small beginning, has become a mighty system of error—ruinous to true Spiritualism—that now dominates France, the European Continent, Mexico and South America, to the exclusion of true, rational American and English Spiritualism.

The reflection by sensitivities of pre-conceived opinions in sitters and investigators is one of the best attested facts in psychometry and mediumship; and the presence of these factors should always be reckoned with, in the determination of the nature and the worth of the statements they are not in consonance with the facts of history or of science, and have no support in nature or in ascertained truth, they should be rejected at once. The assertions of ignorant sensitivities are of no value, unless sustained by solid, substantial evidence of their truth, and are in agreement with nature, reason and common sense.

Many alleged mediums have given to the world purported lives of Jesus, revised versions of the New Testament by the Apostles, etc.; and what a sickening mass of ignorance and puerile drivel it all! Not a mild word with which to define it. Numerous messages have been published, on the one hand from Jesus and the Apostles, and on the other from ancient spirits, in denial of the historic existence of Jesus and the Apostles—all of which, on both sides, are worthy only of contempt. Trash of this character is a sore disgrace to the Cause of Spiritualism.

Keeping in view the above-named indisputable truths, we should be very careful of the acceptance of alleged revelations from Jesus and the Apostles, no matter whence their source or who their endorsers are. So level-headed and sensible a man as Professor Denton was misled by the Sideros myth, with its wholesale endorsement by mediums and psychometrists. It is just as possible for Dr. Buchanan to have been misled in a similar manner in the matter of the New Testament and early Christianity. This is the more probable from the fact that the asserted teachings of the Apostles given to him are in contravention of the facts of history, and are self-evidently untrue. All the evidences of historic fact are against the statements on these matters of psychometrists and so-called mediums, accepted as verities by Dr. Buchanan.

The facts show that the New Testament is not a deliberate fraud or forgery; that seventy per cent. of all the Pauline epistles is not forgery; that the Testament was not written to introduce Paganism into Christianity; that Paganism is not taught in the New Testament to any considerable extent; that the Church was not founded on Paganism; that the Tes-

tament was not forged by the Romish Church; that the Testament was not gotten up by the Church at Rome to sustain the Papacy; that the Papacy was not in existence at the time the Testament is said to have been forged; that, at the alleged time of the Testamental forgery, "the ecclesiastical despotism" of the Roman Church was not in existence, and hence the Testament could not have been forged to sustain that which did not come into being till afterward; that there is little in the Testament that can be used to sustain the Papacy and the ecclesiastical despotism of Rome; that the Fathers of the first four centuries did not openly avow that the Church was founded on Paganism, and therefore the Testament is "proved a confessed fraud"; that it is untrue that the early Christians of Palestine recognized Jesus as "simply a man and a great religious teacher"; they all recognized him as the Messiah, the Christ, the vicegerent of God, the ruler of the world, the King of the Jews and of all mankind, soon to appear at Jerusalem and establish his heavenly kingdom; that Jesus and the Apostles did not teach Modern Spiritualism, and that the teachings of the two, though in some respects similar, are in many essentials radically different; that it is untrue that "the Church of the Apostles was and is [the Church of the Apostles still in actual and active existence?]" in full sympathy with all the doctrines that enlightened Spiritualists cherish to-day; and that it is not the fact that the New Testament "was brought out at the time when the Church of the Papacy did not deny or object to being considered essentially Pagan"—there being then no Church of the Papacy. In the second article I shall give some further reasons why, in the interests of historical truth, after a careful and impartial study of all available sources of knowledge, I am compelled to regard as true the facts outlined above in this paper, and am forced to reject in toto all psychometric or mediumistic teachings from ancient (?) or other spirits, in or out of the flesh, presented without proof, on a "Thus saith the Lord" principle, which contradicts the known facts of history, and are intrinsically improbable, irrational, devoid of the least foundation in nature, science, or common sense.

[To be concluded.]

Banner Correspondence.

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

New York.

BROOKLYN.—Belle R. Plum, Sec'y, writes: "Saturday, March 25, the Advance Conference celebrated the Jubilee Anniversary of Spiritualism in a very pleasant manner, with instrumental music, through the kindness of Green's Orchestra; piano duets, Mrs. Sordam and Mrs. Turner; bass solo, Mr. George S. Turner; selected readings, Miss Fanshaw, elocutionist, and little Miss Davenport, a special feature of the occasion consisting of the distribution of flowers to each one present, as a token of remembrance from a sick friend; solos, Miss A. J. Chapin, Leola Deleere and Mr. Clarence Turton, to all of whom our thanks are given. Our President, H. S. Whitney, and Miss Waite of California, made a few remarks, and Mr. Laumege gave a tribute of remembrance to the Fox Sisters, whose remains lie in his burial plot—a sad commentary upon the work, the workers and the reward given to those who were the means of manifesting to the world so glorious a truth upon which to rear our temple and religion of Spiritualism.

The Anniversary address was by request, delivered by the Vice-President, Mrs. Belle R. Plum, and the meeting closed with singing of 'America' by the audience.

On April 9 a pleasant social gathering was held, at which a letter was read from the former Secretary of the New Orleans Society, Mr. Wm. Brodie, giving a very interesting description of their Anniversary Celebration in the Gulf city, followed by remarks from Mr. Lafume, Mr. D. Leere, Mrs. Ashley, Mr. Simmons, and a song from Miss Chapin, 'We Shall Know Him When We Meet,' after which a few suggestions were made by Mrs. Parkhurst, Mr. Dorn of Newark, N. J., Mr. Whitney and the Vice President, closing the conference, as usual, with singing by the audience.

Massachusetts.

NEWBURYPORT.—T. A. Lowell, Sec'y, says: "The First Spiritualist Society of Newburyport is still active in its efforts to present to the public the Truth as we understand it through well-known honest mediums. Our speakers for January were Mrs. Edw. Webster, Mrs. Carrie Loring, Dr. Geo. A. Fuller, Dr. Chas. Harding, all too well-known to need any praise from me. During this month Mrs. Lucy Edgerly, mother of the well-known medium, Oscar A. Edgerly, a director of the society, and an earnest, honest Spiritualist for many years, 'passed within the veil.'

In February, we were ministered unto by Mrs. Effie Webster, Mrs. Nettie Holt-Harding, Mrs. Sarah Byrnes, Miss Elizabeth Ewer, of Exeter, N. H., cancelled her date of Feb. 27th, on account of sickness in the family.

The month of March brought us a new speaker, Mrs. M. A. Whitehead, of Lawrence, who occupied our platform, March 6th and 20th. She spoke words of wisdom, and her messages were given with a directness and distinctness which compelled recognition in nearly every instance.

We had engaged Mrs. Helen Taylor, of Philadelphia, formerly of Lowell, for the first two Sundays of the month, but severe illness obliged her to cancel her dates.

March 13th we were pleased to listen to Mrs. Sadie L. Hand, of Lowell, for her first Sunday appearance here. She will be with us again on April 24th. We celebrated the 'Jubilee' Anniversary yesterday (27th), with Mrs. Effie Webster as speaker. The ladies of the society met at the hall on Saturday afternoon, and made it beautiful to the eye by a liberal use of bunting, flags, evergreen, potted plants, and hot-house bouquets. The words of praise heard on Sunday told that their labors were appreciated.

Mrs. Webster was at her best, and spoke in her usual earnest manner to the large audiences who greeted her. Her messages from 'over the river' were consoling as well as convincing to those who received them. At her suggestion, we served supper between services to those who wished it, and it proved an enjoyable affair. She has been very helpful to us many times, and made many friends."

NEWBURYPORT.—A correspondent says: "At the annual meeting of the First Spiritualists' Independent Club, held April 12th, the following officers were elected for the ensuing year: Grand Master, Dr. C. W. Hadden; Grand Matron, Mrs. Catherine Poor; Scribe, Mrs. Louise V. Hadden; Treasurer, Mrs. Carrie M. Jameson; Board of Directors, the above and Mrs. Lydia J. Goodwin, Mrs. Ruth Thurlow, Mrs. Sarah E. Ash, Mrs. William Pooley, Mrs. Jennie I. Follansbee, Mrs. Mattie Cheney, Mrs. Mary Cottrell, Luther W. Johnson and Mrs. Henrietta Fuller.

FALL RIVER.—Mrs. Ann Hibbert, Pres., writes: "We had a grand Jubilee at Grand Army Hall, Sunday, March 27, and commenced our services at half-past ten with a public circle, which was largely attended. The circle was opened by our esteemed Vice-President, Mr. L. Jenney, who made a few well-

chosen remarks. Mr. Peter Mercer led the singing, after which Mr. James Lyons and his sisters gave some excellent spirit messages to many strangers. Many others were influenced by the power of the spirit. The circle, which will long be remembered, closed by an invocation by our sister worker, Mrs. Bolton.

Our Lyceum commenced at twelve and was largely attended, and the exercises and marching of the children were excellent.

Our church services commenced at 2:30 and 7 P. M., and our hall was packed to its utmost capacity. The speaker for the day was Mrs. Ida P. A. Whitlock of Providence, and we were highly favored to have a grand speaker on this occasion. She was ably assisted by our esteemed sisters, Mrs. Butler of Lynn and Mrs. Jannell of New Bedford, who gave quite a number of spirit-messages, declared correct. We had with us as our guests Mrs. Addie Sharp, a young elocutionist, who gave two excellent readings, very much enjoyed and loudly applauded. A grand banquet at the close of the afternoon session was ably presided over by our older members, assisted by the young ladies of the Lyceum, dressed in pretty caps and aprons, trimmed with our national colors. The celebration was brought to a close by the whole audience singing 'America.'

Connecticut.

HARTFORD.—J. W. Storrs writes: "We commemorated the Fiftieth Anniversary of Modern Spiritualism, Thursday, March 31st.

Our rooms were decorated with American flags, and flowers. A goodly number of friends attended the afternoon meeting, which was called to order by Mr. Storrs, who gave an address of welcome; then followed the reading of an original poem by a child of twelve years of age, who gives promise of one day being a good medium; singing by Miss Flossie Seymour; address, Mrs. Esther A. Root; then came the reading of a poem of greeting by Joseph Stiles, also one from Clara Banks, given through the mediumship of Mrs. Potter of Hartford, followed by Mrs. Dowd and her control, 'Fly Eagle,' who described to the company their spirit friends present, and gave a greeting to all from the old-time worker, Mr. Lay, who for sixteen years conducted spiritual meetings in Hartford; then with Mrs. Everett as medium, we gathered around the table to enjoy a rapping séance. Supper was then announced, to which full justice was done by all.

At eight o'clock the company had largely increased, when another interesting program was presented. Mrs. M. T. Longley's Anniversary Poem for 1888 was read by Mr. Storrs, then Miss Edith Seymour sang Mr. Longley's song, entitled 'Only a Curtain Between Us,' followed by Mr. Merriam, who delivered the address of the evening in fly-spoken words, which will always be remembered by those who heard them. Mrs. Root's poem on 'The Rap of '48,' was read by Mr. Storrs, followed by a short address by Mr. Barnard, an old-time worker in this field. A recitation was then given by Mrs. Sturtevant. Mrs. Dowd was again controlled by 'Fly Eagle,' and gave many tests; among others, Mrs. Banks took the instrument, and gave a greeting to all the friends. A circle was then formed, and Chinnawana announced the spirits as they came to their friends. The day ended with raps, table tipplings, trance-inspirations and personations, each medium doing his part well."

MERIDEN.—A correspondent says: "Among the many interesting discourses delivered in our city Easter morning, none were more keenly enjoyed or filled with more practical truths than the address given by Mrs. Helen Palmer-Russogue of Hartford, Ct., under the auspices of the Progressive and Liberal Society. Her remarks were prefaced by John G. Whitaker's beautiful poem, 'Oh! Speed the Moments On.' A finely rendered piano solo by our popular organist, Prof. Potter, and the speaker announced the subject: 'Behold, I Come Unto You a Ray of Light.' The most eloquent tribute which could be paid the speaker or her remarks is, that pen or tongue are inadequate to report, either in detail or synopsis, the inspirational gems. The evening topics were selected from the audience. We were informed it was Mrs. Palmer's first appearance on our rostrum; but, judging from the enthusiasm manifested, it will not be her last. We noticed among those present Mrs. Chandler and Dr. Russogue of Hartford, and Dr. E. A. Smith of Brandon, Vt."

Maryland.

BALTIMORE.—D. Feast writes: "The First Spiritual Church celebrated the Fiftieth Anniversary of Modern Spiritualism at Benson's Hall Sunday, March 27, 8 P. M. The hall was tastefully decorated with palm and oak flowers, with an abundance of American flags to add to the beauty of the scene.

The gathering was large, and composed of Spiritualists and investigators. Mr. Pikey, the President, opened the services with a few remarks, followed with an invocation by the pastor, Mrs. Rachael Walcott. Mr. Harbert Wahle rendered a fine solo, and the Zipp boys also delighted the audience with their sweet music on the violin and zither, after which the pastor gave a masterly discourse on the subject of 'Spiritualism,' and referred particularly to the recent onslaught on Spiritualism. Mr. Altman then took charge, and after a fine solo, rendered by himself, gave tests, all of which were recognized. It is rapidly pushing his way to the front as a competent test medium. The Religious-Philosophical Society of the Third Spiritual Church will celebrate later."

April Magazines.

MIND.—In the current issue will be found "Mental Telegraphy," by Dr. C. W. Hadden; "The Lump of Love," poem, by Clarke Barrows; "The Evolution of Power," Part VII, by Charles Brodie Patterson; "An Evening with the Stars," by Isabella Ingleside; "The Failure of Agnosticism," by James Armstrong; "Limitation," poem, by Frances A. Morong; "Value Received," by Flora P. Howard; "A Suggestive Vision," by Julia A. Casteline; "The Utility of Faith," by Anna Payson Creelman; "A Daughter of Love," (serial) by Julia Hawthorne. Editorial Department (Volume II.): Mental Healing—Imagination—Narcotic Abuses—A-mazing Clairvoyance—Reviews of New Books—Selected Thoughts. The Alliance Publishing Company, 19 and 21 West 31st Street, New York.

ST. NICHOLAS.—The current issue contains "The Story of the Wheel," a well written history of the bicycle from the fifteenth century to the present day, by Frank H. Vizetelly. Generous contributions of the series: "The Buccaneers of our Coast," by Frank R. Sackett; "Denise and Ned Toodles," by Gabrielle E. Jackson; "The Lakerim Athletic Club," by Rupert Hughes; "The Two Biddout Boys," by J. T. Trowbridge, and the usual number of jingles, verses and illustrations, making this number up to the standard of this high-class magazine. The Century Co., Union Square, New York.

RECEIVED.—The Lyceum Banner, J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W. Boston Ideas, Boston, Mass. Will Carlton's Magazine, Everywhere, 308 Gates avenue, Brooklyn, N. Y. The Coming Day, edited by John Pake Hoppes, Williams & Norgate, Henrietta street, Covent Garden, London, Eng. The Theosophist, the Theosophical Society's Headquarters, Adyar, Madras.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful illness that science is unable to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up a constitutional foundation in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

Written for the Lyceum and Home Department.
BITS OF DOWN FROM ANGELS' WINGS.

BY MARGUERITE A. CURTIS.

I sat by my casement one afternoon,
Watching the snow as it fell,
Covering the hills and treetops,
The meadow-land and dell,
The soft, white flakes looked so happy,
As they floated dreamily by,
And I thought are they God's messengers,
Sent to us from on high?

A little hard on my own just then
Drew my thoughts away,
As a question came from the tender lips,
"Does 'you love me, mamma, to day?"
Then I looked into the soft, blue eyes
Of my darling, but four years old,
Whose dimpled cheeks pressed close to mine
In a wreath of straws of gold.

She looked out into the snowflakes,
And her face grew strangely bright,
The soft, blue eyes seemed thoughtful,
Filled with an earnest light;
Then the sweet voice came in a whisper,
"Mamma, dear, do you know
Where do white feathers come from
Dat people's call de snow?"

"What makes de snowflakes, mamma,
So sweet, and soft, and white?
Do de angels tss deim, do dey,
And fill dem wits love and light?
Is dey angels' tisses sent down to us here?
Do de angels 'love us, 'love me, mamma dear?"
My darling was almost asleep,
And I pressed her, oh! so near.

Then came another question,
"Is de snowflakes bootful fogs?
I know what dey is, so do 'ou, mamma,
Bits ob down from de angels' wings."

132 Chandler street, Boston.

Written for Lyceum and Home Department.

The Resurrection.

"Like to a falling star,
Or as the light of eagles are,
Or the fresh spring's gaudy hue,
Or like drops of morning dew,
Even such is man, whose borrowed light
Is straight called in and paid at night."

BY SYLVANUS LYON.

At eventide a radiant, golden tinged cloud
of wondrous beauty floated slowly onward,
catching the sun-beams' departing glories—like
some golden argosy, telling of hopes and never-
ending bliss.

A fierce wind-blust came, and with tempest-
uous fury and blackness quickly dispelled all
the scene of beauty.

"Faded—gone," said the waiting, wearily soul,
as night and gloom came with sadness, and it
sighed, "Forever lost."

"Not so," whispered the spirit; "for with the
morning comes Aurora's glad awakening,
with fleecy clouds and heavenly glories and
scenes of changing grandeur."

Old winter came, and with its frost and cold
silencing the melody of the dear little water-
brook as it went splashing, sparkling and dan-
cing in a thousand forms of beauty gliding to
the ocean, and then the cold ice-barriers ban-
ished all the ideal charms.

Anon springtime came again, rejoicing all
nature; grasses, leaf and bark felt new life;
the little wild flower and crocuses modestly
peeped forth, and then came violets and daf-
fodils, and all manner of beauties awakening to
new charms. And with these glad harbingers
of joy and promise, the little water-brook
danced, and sang again its song of rejoic-
ing, as it merrily splashed and played o'er
rocks in mimic water falls through meadow
and glen, seeming always rejoicing.

The mean beetle-fly and wasp scoffed the
little cocoon so carefully deposited by the dull
moth, saying: "Oh, such a burial and dull
shroud." By-and-by, in silence and with deep
mystery, the chrysalis shell burst, and lo! a
beautiful butterfly, all variegated and charm-
ing (a type of immortality), winged its happy
flight from flower to flower, sipping celestial
sweets from all.

In autumn the elm and hardy flowering bush
ridiculed the little modest violets and pansies
for so soon dying and leaving. The gardener
came and buried these carefully. "For in the
spring," he said, "each flower and bulb will
grow new beauties, and these will multiply
with various changes, transplanted to new
soil."

And thus all nature lives, flourishes—dies
for new growth, higher perfection and use-
fulness. The flowers of the field, the grasses,
plants, trees and verdure, all bud and flourish
for a season, to fade and die away, for spring's
coming and summer's heats to revive again to
new flowering, fruiting and harvest.

And the smallest molecule, the tiniest atom,
the simplest form of matter is continually
changing, growing, decaying, for newer con-
ditions, higher chemical affinities. Air and
water follow the great law of life, death and
resurrection, ever moving with varying tides
and wind currents and all creation; the worlds
and planets go on in this grand round of pro-
gression, flourishing, changing (seemingly), de-
caying for new transformations—higher glori-
es.

Death, then, is the real necessity, the true
great benefactor, the great rejoicer. With life
and growth comes and all grow weary—old
—and then Death comes with his embrace to
welcome all. And then comes the resurrec-
tion—or re-creation—calling to new forms of
life—higher development and perfected growth
—giving the spirit happier, immortal realiza-
tions and never-ending progress, for the resur-
rection is the silver lining to the dark cloud
of death; we know the sun is ever shining be-
yond, and we never can be deathless till we die.

Therefore, oh son of man, sorrow not, but
rejoice, and do good in this thy earth-life, liv-
ing, working, fulfilling, deserving, soon to be
blessed with a change and a resurrection—like
all nature—like all created things, realizing a
new period of existence, and for you a more
beautiful spiritual immortality.

Jesus, the Nazarene, arose again, and was
seen of many witnesses; and his spirit con-
tinues with us, blessing all who follow his glo-
rious example and beautiful life acts.

And you and I—and all God's children—will
also (after a little) leave these dull earthly ha-
bilitments of care and trouble for death's sleep
of peace and rest, quickly to come forth from
the slough of sorrow and gloom, to a glorious

resurrection of the spirit, to dwell in the man-
sions of bliss and never-ending progress, as a
reward for our life and deeds.

"Life is a journey! On we go
Till many a scene of joy and woe;
But, 'Dust thou art, to dust thou turnest,
Was not spoken of the soul.'"

THE POWER OF A MOTHER'S VOICE.

A mother sang to her child one day
A song of the beautiful home above;
Sang it as only a woman sings.
Whose heart is full of a mother's love.

And many a time in the years that came
He heard the sound of that low, sweet song;
It took him back to his childhood days;
It kept his feet from the paths of wrong.

A mother spoke to her child one day
In an angry voice that made him start
As if an arrow had sped that way,
And pierced his loving and tender heart.

And when he had grown to man's estate,
And was tempted and tried, as all men are,
He felt, for that mother's angry words
Had left on his heart a lasting scar.
—Charles S. Carter, in Ladies' Home Journal.

Patch or Damask?

BY HELEN A. HAWLEY.

"Got a patch across your end, haven't you?"
"I haven't seen any. No—it's a beautiful
damask towel with hemstitched ends."
"It's a patch all the same."

Two girls, each about twelve years old, sat
together at the long table of a summer board-
ing house.

The one who spoke first was Lena Rivers.
She was at one side next to the end, and in the
end seat was the other girl, Alice Farwell.

Lena went on: "A patch is something that
pieces out, and that towel pieces out the table-
cloth, which isn't long enough. I wouldn't
like to eat off a patch," she added, in a mock-
ing, irritating tone.

"Well, I didn't see it at all until you made
me, and I shan't call it a patch, no matter what
you say. A patch makes me think of some-
thing ragged and ugly. The table cloth isn't
ragged—it's only a little too short; and this
towel is a great deal finer damask than the
cloth is. I'd much rather have it."

The dispute promised to wax warm, but a
low, warning "sh-sh" from the two mothers,
who each kept an eye on her own daughter,
checked it, and soon they rose from the table.

"Lena," called Mrs. Rivers, "come to my
room before you go out anywhere."

"What is it, mamma?" said Lena, when they
were by themselves.

"What were you and Alice quarrelling about
at dinner?"

"Not quarrelling, mamma."

"Pretty near it, I thought, from the sound
of your voice. It embarrassed me to have my
child show such bad breeding—before strangers,
too, who do not know she can behave
better. Alice's voice was much the quieter of
the two."

"But, mamma, she would persist that the
towel Mrs. Manning used to piece out the table-
cloth was n't a patch."

"Who said it was?"

"I did."

Lena began to look disturbed by this close
questioning.

"What did Alice call it?"

"She said it was beautiful damask."

"That was true, wasn't it?"

"Yes, mamma, I suppose it was, but my
word was true, too."

"My dear," Mrs. Rivers spoke gravely, "I
can be almost glad this dispute occurred, for
it gives me the opportunity to point out a
growing fault in you, which causes me real
concern. It is the habit you show of seeing
the worst side of things. There are often two
sides to things, events and persons, both of
which are true sides, the difference being that
one is agreeable and the other isn't. When
this applies to persons, we say one is the side
of charity and the other isn't. If you go on
as you are beginning, you will see everywhere
only the disagreeables. You may call it being
true, but the effect will be one-sided truth,
and it will make you not only unhappy in-
wardly but unpleasant outwardly. I consider
it a positive misfortune to sit at table next to
a person who discovers every fault in the
cooking, who comments on any lack in the
service. The chances are that such a person
has spoiled my meal, yet the experience is not
unknown at a public table. As you grow
older, you will see the wide reach of such a
habit; it will make you incapable of kindly
judgment, and you will be known either as an
over-critical or a sourd woman."

By this time Lena was in tears. However
wholesome it is to be told of our faults, it is
not enjoyable.

Mrs. Rivers put her arm around her daugh-
ter, and smiled into the wet eyes.

"Fortunately," she said, "it is not too late
to turn about. A girl only twelve years old
can make herself of sweet and kindly judg-
ment if she really sets about it. I am sure my
Lena will try hereafter to see the damask and
not the patch, wherever it is possible."

Children's Progressive Lyceum No. 1

Held its usual services in Red Men's Hall, Sunday,
April 10. After the opening exercises, the Lyceum
discussed the subject: "What Will Be Our Condi-
tion in the Spirit-World?" A few thoughts brought
out in the lesson, were that the change called death is
but the release of the spirit from the flesh; that we
do not experience any sudden change of mental de-
velopment; that we continue to develop there in ac-
cordance with laws similar to those which govern us
here. By earnest desire we can gain knowledge from
those who are advanced in spirit-life, and all is natu-
ral and nothing supernatural, in both this and the
spirit-world.

The march was well executed, with ninety in line,
after which the following program was given: Recita-
tions, Mabel Emmens, Ethel Jameson, Clara Jam-
eson, Iona Stillings, Louise Leavitt, Eva Lee, Harry
Neubauer, Annie Jameson, Ethel Weaver, Silas Jam-
eson, Willie Jameson; songs, Francis Peters, Leo
Hanson. The recitations and songs by the children
teach many noble truths and moral lessons, more
strongly impressed than they could be in longer ser-
mons. Mrs. Brown read an Easter poem. Mrs. Bul-
ler had a beautiful Easter talk with the children, after
which she made each a present in memory of the day.

CHARLES B. YEATON, Sec'y.
Cor. George and Revere streets, Revere, Mass.

Brockton Lyceum.

Sunday, April 10, the second session of the Brock-
ton Children's Lyceum No. 1 was held in U. V. H.
Hall. We were much encouraged at the increased
attendance. Our subject was: "What Does the
Golden Jubilee Mean to Us?" It was answered by
the leaders and groups. Recitations and songs by
the children.

One very important feature of the previous Sunday
session was unintentionally omitted from last week's
report. It was the presentation of two very pretty
flags for the use of the Guardians. Miss Susie Bick-
nell made a most excellent presentation speech.

Mrs. Emma Boehm, Sec'y.

The Boston Spiritual Lyceum

Met Sunday, April 10, at the usual hour in Berkeley
Hall. The question was, "Why Do We Call Spiritu-
alism a Philosophy?" and all substantially agreed
that we call Spiritualism a philosophy because the
definition of that word—a knowledge and classifica-
tion of the facts and phenomena of a subject, by
which its fundamental principles are discovered—is
Spiritualism better than any other word in the lan-
guage.

The entertainment program consisted of a piano
solo by Prof. Schaller; recitations, Harry Gilmore
Greene, Little Maud Armstrong; song, Edward
Butts; recitation, Master Harry Carr; song, Edward
Butts; remarks, Abner R. Wall, G. S. Lang.

Dr. J. R. Root; piano solo, Prof. Schaller; song by
the Lyceum.
Question for April 21: "Is It Possible for Spiritu-
alists to Unite Upon a Fixed Declaration of Prin-
ciple?" A. C. CLARKSON, Answerer, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

Suggestions for Lyceums.

In the February number of the *Lyceum
Banner* [England] an article appeared as a
"feeler" of public sentiment, proposing
changes in the grouping of Lyceums, which
really is fundamental. This is assumed to be
necessary on account of the "utter lack of
uniformity in the constitution of Lyceums"
and want of system and order in the Lyceum
work.

I do not know how it is with the English
Lyceums; but with the American they are all
conducted after the forms given in the *Lyceum
Guide*. The constitution therein given is
adopted by all, and one is as near like the
other as circumstances will admit.

I have been connected with the Lyceum
almost from its beginning, and regard it as
the most vital in the spiritual movement. It
is for training adults, as well as children, by
the new method of drawing out the latent
possibilities of each, instead of the old plan of
forcing a revelation from without into the
mind. In other words, it is evolution instead
of cramming. It may be made a school, in a
great measure, superseding the necessity for
lectures; for have not the members the whole
world, all ages and races, to draw upon to
gather instructions to bring to its altar?

If good cause can be shown for a change, A.
J. Davis, the founder, would be the last to ob-
ject, but we should think well before making a
change for the sake of change, that will make
it into something new and strange. The plan
of the twelve groups with the colors and mot-
tos, is based on a scientific foundation, which
Prof. St. Johns beautifully extended in the
Lyceum Guide. It allows direct expression to
the eye, and is of exceeding value ethically.

"Unity in diversity" is the Lyceum motto,
and can this be more clearly expressed than
by the colors and shades so different among
themselves, yet all combining in the white rays
of light? The members have each peculiari-
ties, and marked differences, yet, bound togeth-
er, their union is harmony and truth, corre-
sponding to the white light of the sun.

We owe this system to the angel world, re-
flected by the clear seership of A. J. Davis;
and it does not seem appreciative of his labors,
or common justice, to change the system he
gave us to please the desires of those who
would make it over into something different,
which they may claim as their own. Let us
examine the scheme set forth by the proposed
change. It is said:

"Realizing that the present division of the
Lyceum into twelve groups does not lend it-
self to the symbolism that a Lyceum should
present, they consider that eight groups is a
better arrangement, since they could then be
made to conform to the eight notes on the mu-
sical staff, the eight colors, and could include,
as descriptive of their purpose, eight of the
geometrical figures, and eight each of the liberal
arts and sciences."

Why eight, more than three or seven? There
are only seven notes, and to make the eighth,
they have to return to the C. There are only
four primary colors, and when colors made
by blending these are counted, instead of
eight there is infinite diversity.

The eight motives are entirely arbitrary,
and have no relations to the colors, and might
be taken from the Bible or nursery rhymes
with equal propriety. The eight geometrical
forms are, it is possible, more arbitrarily chosen
and have no relation or symbolic significance
to the groups they represent. "A point" is
not a "geometrical figure," nor is a "line,"
nor "the parallel." There is neither system
nor unity in these eight forms, which might as
well be taken at random. Then the eight
"liberal arts and sciences" have no symbolic
meaning attached to the groups. Why the
youngest group, "Hope," should be symbol-
ized by mathematics and music, and the old-
est, "Loyalty," by rhetoric and biology, is a
mystery the originators of this scheme should
hasten to explain.

Introduce this proposed change, and a few
Lyceums might adopt it. Others would not,
and the confusion complained of would be in-
creased. No change of plan can insure a well
conducted, orderly Lyceum, for this depends
on the activity and capabilities of the officers.
The rules for managing the sessions are clearly
stated, and if followed there will be perfect
conduct. If the grouping as given by A. J.
Davis is maintained, Lyceums, wherever or-
ganized, will be alike in essentials.

The founder fully recognized the "Law of
Growth," and his system is wonderfully
planned for the allowance of advancement
without change of base.

In this Jubilee Year, our best offering is more
earnestness and zeal on the well tried lines,
the possibilities of which we ought to exhaust
before making a change, however tempting such
change may be.

THE MYSTERIOUS GUESTS.

I had three friends. I asked one day
That they would dine with me;
But when they came I found that they
Were six instead of three.

My good wife whispered: "We at best
But five can hope to dine.
Send one away." I did. The rest
Remained numbered nine.

"I, too, will go," the second cried.
He left at once, and then,
Although to count but eight I tried,
There were remaining ten.

"Go, call them back!" my wife implored;
"I fear the third may go,
And leave behind, to share our board,
Perhaps a score or so."

The second one then straight returned,
As might have been expected;
He with the ten we quickly learned,
Eleven made. Dejected.

We saw the first returning; he,
With all the rest turned round;
And there, behold! were my friends three,
Though six they still were found.

(For those of you who yet may find
My riddle too complex,
I'll say the friends I had in mind
Were "S" and "I" and "X.")

—Ralph G. Taber, in St. Nicholas.

Charade.

My whole I painted on a screen,
I thought it the nicest I had seen,
But I wet my boots when I got my plan,
And stood it up in an old fruit can.

My first was asleep on the floor
When a bird flew in at the open door,
With a sudden leap, and a whisk of my last
My first caught the bird close and fast.

My whole it grows where the bull frog leaps,
And the water lilies lie asleep.
Now, girls, do n't you think that you can guess
What I put on the screen, that I like best?

WHISTLING FIFTY.

PUZZLE from the old copy books of fifty years
ago: Supply the missing letters F—y, B—s,
C—t, J. C.

ANSWER to Enigma in last number, Spiritu-
alism.

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

Funds to establish anti vivisection hospi-
tals are being collected in England, and the
question arises, Why cannot the same be done in
this country? Is it not a matter of importance
that those who tend at the bedside of hospital
patients, especially the helpless poor, should
not come to these bedside fresh from the tor-
ture of animals in the vivisectional annexes?
asks N. E. Anti-Vivisection Society Monthly—
Boston Ideas.

Anniversary Exercises at Los An-
geles, Cal.

The Fiftieth Anniversary of Spiritualism
was observed in an appropriate and beautiful
manner by the Ladies' Independent Aid Soci-
ety of Los Angeles, Cal. Music Hall, with a
seating capacity of many hundreds, was en-
gaged for all day and evening of March 31.
The other spiritual societies of the city were
invited to participate in the affair, and cor-
dially responded. A large committee of ladies
and gentlemen from the Aid Society solicited
donations of flowers and palms, with other
fresh and beautiful green stuffs, for decorative
purposes, and succeeded in transforming the
spacious platform, which occupies the entire
front of the hall, into a bower of beauty and
fragrance. Stacks upon stacks of snowy calli-
lilies, great quantities of roses of every hue,
flowers of all descriptions, with graceful palms
and flowing smilax, all contributed to form a
scene of beauty which won the approval of
the great audiences of the day. Over the
platform and depending in graceful draperies,
an archway of beautiful pepper boughs and
leaves, bearing the inscription: "1848—Spiri-
tualism—1898," greeted the eye as one entered
the hall; in the centre of this arch and above
the inscription mentioned, the words "Love
and Unity," the watchword of the Ladies'
Independent Aid, were seen. A photographic
view of this lovely scene was taken by an ar-
tist at the close of the afternoon exercises.

The services of the day opened at 10:30 A. M.,
with a conference of one hour, led by the Pres-
ident of the Society—Mrs. M. T. Longley—who
presided during day and evening, and partici-
pated in by Dr. Robson, Mr. Briggs, Mr. Boyd
of Riverside and Mrs. Harwood, after which,
Mrs. Olivia A. Shepard, the veteran worker in
our Cause, of the East, made a most excellent
address.

At 2 P.M. the exercises opened with the ren-
dition of several songs by the "Longley Chorus,"
which also opened each service of the
day and evening with selections from the com-
positions of Prof. Longley, and those of E. A.
Humphrey, after which Mrs. Rozilla Elliott
delivered an invocation following with choice
remarks. The addresses were made by Dr.
Chas. A. Andrus of Michigan, and Mrs. Mary
C. Lyman of New York. Remarks appropriate
to the occasion were also made at this session
by Dr. Robson and Prof. Allen, and tests were
given by Mrs. Alice Balbridge. Mrs. M. T.
Longley read an original poem, "Our Day of
Days," written for the occasion, and Mr. Long-
ley, and a chorus of harmonious voices, finely
rendered a Jubilee song, written especially for
the occasion. This song is not the song of
"Grand Jubilee," however, which Prof. Long-
ley has now in manuscript for the Interna-
tional Jubilee at Rochester in May. Mr. Hum-
phrey and family sang one of that gentleman's
original compositions, and Mrs. M. M. Lyon
rendered a vocal selection; Mrs. Weeks Wright
gave a fine reading, and the entire afternoon
exercises were up to a high standard of excel-
lence. The services of the day were free to
the public, but an admission fee of 25 cents
was taken in the evening, as a dance was an-
nounced to follow the long and varied program
of a most enjoyable entertainment.

Following the service of song by the Long-
ley Chorus at this concluding session, came an
invocation and appropriate remarks from Mrs.
Longley, after which a piano and violin solo
by Prof. Bach and his daughter, Miss Genevieve,
preceded a charming contralto solo from
Mrs. Emma Sherwood, and the following array
of talent nobly responded to the call made
upon them: Reading, Miss Burke; vocal selec-
tion, Bach children; recitation, Inda Higgins;
reading, Miss Sandberg; vocal selection, Mrs.
Lunt; original poem written for the occasion,
Mr. O. T. Fellows; vocal selection, Mrs. Bach.
In the scene from "Little Lord Fauntleroy"
the characters were: "Dearest," Virginia Bow-
man; "Lord Fauntleroy," Natalie Metcalf;
musical selection, two banjos and guitar, H. R.
Hathaway, Jr., Miss Stella Barker; reading,
Mrs. Annie Gorham; song, "A Mon's a Mon
for a' That," Mr. P. C. Campbell; reading,
Mary Bowman Clark; reading, "The Goblins,"
little Merle Metcalf.

A beautiful and interesting service of the
evening not on the bills was that of the spiri-
tual chrestening of the four-weeks' old daughter
of Mr. and Mrs. M. M. Lyon by Spirit John Pier-
pont, through the organism of Mrs. M. T. Long-
ley. The presiding intelligence made no use of
water in this service, but eloquently presented
the babe with a bunch of fragrant rosebuds, to
which he compared the tiny maiden in her un-
folding possibilities of beauty and loveliness.
At the parents' request, Mr. Pierpont selected
a name for the child, and as he likened her to
a beautiful star that had wandered to earth
from the Central Heart of all glory and power,
to brighten up the path of parents and asso-
ciates and cheer them with her spiritual light,
he bestowed upon her the significant name of
Stella sanctifying it with a blessing of spiritual
love.

As the inspired medium—holding the tiny
babe—stood upon the flower bedecked plat-
form by the side of the graceful mother, the
officers of the society and members of the
chorus clustered around these central figures
assistent sponsors to the lovely babe, thus as-
sisting in making up a most effective and im-
pressive scene, which will not soon be forgot-
ten by those who witnessed it. Altogether
the Anniversary celebration in the chief city
of Southern California was a most brilliant
success.

Among the visitors upon the platform dur-
ing the day was the prominent and well-
known medium of earlier years, Annie Lord
Chamberlain, a reference to whose grand me-
diumistic work was made by the presiding
officer.

The Ladies' Independent Aid Society of Los
Angeles held its annual election on Wednes-
day, March 30. The board of officers—all re-
elected but the Vice-President—stands as fol-
lows: Mrs. M. T. Longley, President; Mrs. G.
F. Wink, Vice-President; Mrs. Evelyn Lovell,
Secretary; Mrs. Annie Gorham, Treasurer;
Miss A. O. Wink, Assistant Secretary.

The following is the poem, written for and
read by its author at the Anniversary Celebra-
tion in Los Angeles, Cal.

OUR DAY OF DAYS.
Just fifty years ago, my friends,
There came a tiny knock
That startled all the world, my friends,
With an electric shock.
It came with calm, persistent force,
Repeated o'er and o'er,
And shook the old earth in its course
As naught had done before.

Just fifty years ago, my friends,
The darkness, cold and dense,
Of Bigotry and Fear, my friends,
And Error—most intense—
Was scattered by the searching light
That Truth, with purpose strong,
Turned on the deepening gloom of night,
And with exultant song

Proclaimed the coming day, my friends,
The day of Liberty
From supernatural dread, my friends,
The day that sets man free,
The day of Freedom from the curse
Of ignorance and of Fear,
The day, when from this universe
Death's gloom shall disappear.

Just fifty years ago, my friends,
The world received its light,
And out of sorrow's night, my friends,
Came heaven's eternal light,
A messenger of Love was born—
A sweet Messiah he—
Who came to hail the glorious morn,
And set all nations free.

To-day we celebrate, my friends,
The birthday of our new religion,
For fifty years his love, my friends,
Hath made the old world ring,
And by his touch the grave hath lost
Its power and its scope,
Death's mighty chasm he hath crossed
With everlasting hope.

And Love, and Joy, and Peace, my friends,
Till now a bridge is laid,
That leadseth safe and true, my friends,
Through sunshine and through shade,
Unto the happy golden side,
Beyond the chill and gloom
Of death's dark river, cold and wide,
Beyond the narrow tomb.

Our giant Truth was born, my friends,
Just fifty years ago,
O'er land and sea his light, my friends,
Beams with eternal glow;
He marches o'er the distant hills,
And sets his glory there,
The rivers and the running rills
Reflect his visage fair.

To day we celebrate, my friends,
The glorious happy birth
Of Truth, the conqueror, my friends,
Who blesses all the earth,
In fifty years his work hath spread
From shore to distant shore,
In fifty years his light hath shed
Its glory o'er and o'er.

In fifty years from now, my friends,
Our Giant—iron and brave,
Will still be marching on, my friends,
The willing world to save
From Ignorance and Fear and Doubt,
By Love—Immortal Love—
That neth' not Hate and Wrong to rout,
And leads to heaven above.

March 31st, 1898. M. T. LONGLEY.

OLD AND NEW
PSYCHOLOGY.

BY W. J. COLVILLE.
Author of "Studies in Theosophy," "Dashed Against the
Rock," "Spiritual Therapeutics," and numerous other
works on the Psychological Problems of the Ages.

The author says in his introduction: "The writer lays
no claim to having written a complete or exhaustive
treatise on Psychology, but simply has undertaken to present,
in as popular a form as possible, some of the salient
features of the contemporary theme."
Reports of twenty-four distinct lectures, recently deliv-
ered in New York, Brooklyn, Boston, Philadelphia and other
prominent cities of the United States, have contributed
to the basis of this volume.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 95 Bowdoin Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Terms Cash—Orders for Books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

News-papers sent to this office containing matter for inspection, should be marked by a line drawn across the article or articles in question.

Banner of Light.

BOSTON, SATURDAY, APRIL 23, 1898.

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TWO DOLLARS PER YEAR.

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

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

A Special Notice.

The Management of the BANNER OF LIGHT, after mature deliberation, has decided to discontinue the Lyceum and Home department in its columns, after April 30th. This step has been made necessary by the lukewarmness of the Spiritualists toward this department, as well as the meager support it has received. This change is also occasioned by a growing demand for scientific, philosophical and religious articles upon questions that are agitating the minds of thinking people of to-day, as well as to give space to the discussion of the relation of the phenomena to the educational work in Spiritualism.

The Children's Lyceum will not be discontinued nor discouraged, but will receive its legitimate share of attention. In the Lyceum in Cleveland, Ohio, and the Lyceum Banner in England, the children have two able journals especially devoted to their interests, hence we do not feel to trespass upon the prerogatives of our juvenile contemporaries by longer maintaining a department that they are especially designed to supply.

The BANNER OF LIGHT promises to devote itself to the interests of the home through such helpful and uplifting instruction as will cheer the heart and improve the mind. It recognizes the home as the hope and strength of the nation, and deems that each home must be made a spiritual center, in order that it may exert its full influence in making holier and better the life of the nation.

The BANNER will continue to advocate a spiritual Spiritualism, and seek to place before its readers that which will be beneficial to all classes of people. We are certain that the change will meet the hearty approval of our readers, as it is made with a view to their pleasure and profit, as well as for the good of the Cause at large. We shall endeavor to make this journal the paper of the people, in every respect, and aim to make it more and more attractive each succeeding week. The change we are making will enable us to do far more for our patrons than has been possible heretofore. We bespeak the kindly sympathy and hearty cooperation of our readers in our efforts to make the BANNER OF LIGHT the leading journal in reformatory and religious work now on the globe.

Bargain and Sale.

The publication of Henry B. Foulke's diatribes in the New York Journal of April 10th has caused many to ask what induced him to write as he did. THE BANNER OF LIGHT is in possession of a letter from Foulke upon the very questions he discusses at such lengths in the Journal. In it he says: "I have been asked to expose Spiritualism, Onset, its people, morals and manners, because it is believed that, smarting under the disgrace of my arrest, I would be excited to injure others, and thus make it easier for me. In my frantic panic I might have done so but for one fact: I haven't anything to expose!" The italics are Foulke's, and we have quoted his exact words. Again he says: "I publicly proclaim that Spiritualism can no more be exposed than God!" "I candidly say I know nothing to expose! As to Onset, I love the whole people, the good people, and the freedom to draw from nature its bountiful treasures."

Many other equally strong statements can

be quoted from his epistle to this paper under the date of March 12th, 1898, but the above will show the trend of his entire letter. Within four weeks from that time, on April 2d, he writes a letter to the New York Journal, diametrically opposite to everything he stated in his letter to THE BANNER! If on March 12th he had nothing to expose, what led him to believe he had found something on April 2d that needed the light of day? If the parties named by him April 2d are frauds, they were certainly frauds on March 12th. Something has induced this convict to change his mind. To have two opinions, so widely divergent, within three weeks' time, clearly proves that some potent influence caused him to revise his views. We do not believe our readers will find it difficult to ascertain that cause, and we venture to assert that they will see it in the three words at the head of this article.

At the time of his arrest it was asserted, and never contradicted, that each one of the counterfeit mediums for whom he had acted the "spook," or the confederate, was assessed a good round sum for his defense. Be that as it may, he secured a very able attorney, and, through some unknown means, obtained sufficient influence to get off with only a nominal sentence. He had been fairly tried and convicted upon every charge, yet received the minimum sentence fixed by law for a crime that should have warranted at least fifteen years' imprisonment at hard labor. It is asserted that a second assessment was laid upon his companions in crime, and paid in full; but when the third sum was asked for, after he had been sentenced, it was refused. Before he knew of the refusal, he wrote his effusive letter to THE BANNER, from which we have quoted above.

The refusal of his companions in crime probably angered him, and he undoubtedly sought to be revenged upon them. We do not say that he was bought and paid for, nor do we claim that we know that the sight of gold from a free silver standpoint, tempted him; but we have a right to an opinion, based upon logic and reason, after a calm study of the facts in the case. If he was paid for the letter to the Journal, after voluntarily writing the BANNER OF LIGHT a letter directly opposite, of what value is his evidence? He becomes a perjured witness by his own testimony, ruling out the question of bargain and sale in toto. The Journal is welcome to all the éclat it can gain by publishing the statements of self-confessed perjurers. Let us remind the Journal, also, that it is barely possible, considering Foulke's numerous other falsehoods, that he was never in one of the séance-rooms of the parties named by him. "Falsus in unum, falsus in omnibus."

One thing is certain—Foulke has never been associated with a genuine medium. A counterfeiter does not associate with honest people, hence it is that he never has had anything to do with true mediums and Spiritualists. While at Onset, he always claimed to be a Theosophist, and never lost any opportunity to attack Spiritualism by ridiculing its teachings. His time was passed in instructing boys and young men in vice, and in the relation of corrupting tales. No self-respecting Spiritualist recognized or associated with him, and he never was seen upon the platform, nor in the auditorium, at any of the lectures given there. The cause of his arrest was stated in our last issue, and we have no wish to dwell upon that subject longer. The very name of this man is an offense to decent people. We have only discussed him and his relation to Spiritualism through absolute necessity.

We desire the outside world to know that he is not a Spiritualist, and that he and his infamous practices are repudiated, and held in utter detestation by all true Spiritualists. It is necessary to warn the Spiritualists themselves, lest they unconsciously be led to give a quasi endorsement to those who are disciples of this monstrosity in Plymouth jail. We have therefore spoken from a sense of duty, and from a desire to prevent our young people being corrupted. The leader in this infamous work is in jail for a few short months. He will soon be free, and at liberty to renege in his diabolical practices. While he is not a Spiritualist, there are those who claim to be such, who are his intimate friends and associates. Some of them have genuine mediumship, and God save the mark! put themselves forward as teachers of the religion of Spiritualism! We plead with the Spiritualists of this nation to guard themselves against all such as these, and to watch over, foster and protect their boys and girls as they would guard the most sacred treasure of their souls. By so doing, their children can escape the machinations of these fiends in human form, while Spiritualism itself will be freed from those who have stolen its livery as a cloak to conceal their perverted natures.

War or Peace.

The question of war with Spain continues to be the one theme of discussion in all circles. Rumors of an immediate declaration of war have been current for days, and the people have been in a continual state of excitement in consequence. The report of the Court of Inquiry, detailed to determine the cause of the destruction of the battleship *Maine*, failed to fix the responsibility, and President McKinley's message to Congress, immediately upon the receipt of the report, threw no light whatever upon the subject.

It was known that the *Maine* had been destroyed, and that two hundred and sixty-six of her crew had been killed. It was also known that the ship was destroyed by an outside explosion. But the responsibility has not been fixed, although there is little doubt in the minds of all intelligent American citizens that the disaster was solely due to the Spaniards, who were probably aided and abetted by their official representatives in Havana. It is true that every survivor of the *Maine* has but one opinion as to the cause of the loss of the ship. Opinions merely may not be evidence, but they usually lead to the discovery of evidence, if it be really desired.

The condition of affairs in Cuba has recently become so well known in the United States as to cause a feeling of horror to sweep over the entire nation. It is asserted that six hundred thousand lives have been sacrificed through Spanish cruelty in Cuba within the past three years. It is known that famine, persecution, bloodshed and rapine are prevalent there to-day. With these facts before them, the American people could not fail to express their indignation, nor is it strange that they should demand that Spanish atrocities should at once cease in that island. It was natural that this demand should be followed by the suggestion of Cuban independence in the interests of hu-

manity. Of course, Spain resented any interference in her affairs, and the relations between the two nations have become severely strained.

Humanitarianism demands that the wanton destruction of life and property in Cuba shall cease. American patriotism demands that redress shall be had for the destruction of the *Maine* and her gallant crew. But thus far nothing has been accomplished in either direction. The people are excited by the war cry, but the government has moved very slowly, hoping for a peaceful solution of the difficulty. England, Germany, Russia, Austria, France and Italy have ventured to offer a pointed suggestion with regard to the difficulty, and even the Pope of Rome comes forward to interpose his friendly offices in the direction of peace. We believe in peace, but we also believe in national honor. The time has been in American history that our Government would have resented the action of the Pope and the six Great Powers as an insult to the nation. It seems to be different to-day.

The President was urged to send a second message to Congress, that would put that body in possession of much needed information. He promised to do so, but the message was long delayed. Every day that war seems most imminent, stocks fall in value; when its probability seems remote, they rise in value. The sea saw movement of the stock market, coupled with the war-cry of to-day, and no war of yesterday, lead many to conclude that the war issue is being pressed solely for the benefit of the stock-jobbers.

It seems decidedly un-American to find the interests of Wall street more influential in a great national crisis like the present, than patriotism and true love of the right. Are the destruction of property, the wholesale slaughter of men, women and children, the ravages of famine and pestilence, of no account to the American people? Must the banker's cry for peace be heeded, while the patriot's plea for justice passes unnoticed?

The President's last message recommends armed intervention, at a remote date, to stop the Spanish atrocities in Cuba, but does not urge the recognition of the insurgents, either as belligerents or citizens of an independent State. The question of war or peace is now to be decided by Congress, and a few days will determine the matter. We are for peace, but it must be peace with honor, even if it takes a baptism of blood to establish it. Neither the Pope, nor the Six Great Powers, nor the Rothschilds and Morgans, should be considered in settling this question of right and justice. Any interference on their part to maintain the reign of barbarism in Cuba, and to prevent reparation being made for the loss of the *Maine*, should be resented by the United States Government without delay. The integrity of our nation should be upheld, and the stain upon the fair escutcheon of the United States at once removed.

The Beautiful.

In one of his famous orations, Pericles is reported to have said: "We (the Greeks) worship the Beautiful." He then proceeded to enlarge upon that thought, and showed where in the ideal of the Beautiful was related to man's consciousness. The Greeks sought to live up to their ideal through the outward manifestation of it. They adorned their temples, which in themselves were models of beauty, with everything that would please the eye and gratify the most artistic taste. Their statuary was the highest manifestation possible of the Beautiful in marble. Their men and women were taught to make the most of their physical forms through proper development of all their forces. The Greek figure was perfect in its symmetry, and its every motion poetry.

It is undoubtedly true that this outward expression of the ideal of the Beautiful was an attempt to objectify the Greek conception of the soul within man. No doubt they perceived many of its inherent possibilities, and sought to place before the world the best possible representation of its development. They felt that any power that could add to the manifold beauties of nature must of necessity be the highest possible form of beauty. The more highly-developed the mind, the higher and nobler were its expressions of thought through art and speech. Greece did not fall until this recognition of the internal spiritual essence in man's nature was lost to sight through worship of the external representations of the Beautiful. With the spirit absent, the true meaning of any expression in nature is always likewise absent. In art, in symbolism, in ornamentation and in speech, this is certainly true.

In religion we find the same condition of things; the worship of the Beautiful by the Greeks was a religious worship. We may not, through the lapse of ages, be permitted to enter into their thought of Infinity; yet we can find in all their works an attempt to place their highest ideal in the foreground of their lives. Their religion, so long as the spirit of the Beautiful prevailed, held their nation together. In every religion the world has ever known, it has been the ideal for which it has striven that has unified its followers, and led them to be one in purpose and effort. The more beautiful the ideal, the better has been the religion. The nobler that ideal, the higher has man advanced. The more perfect the outward expression of the inward concept, or ideal, the grander has been the effect upon the soul. But when these things have been swallowed up in the observation of forms and ceremonials, in the consideration of the external expression, rather than the heeding of the inward monitor and its spiritual impress, every form of religion has lost its power for good in the world.

Especially has this been true in every expression of Christianity up to the present time. Some Christian sects are crying out for the religion of man, and seeking to follow an outward ideal, while the spiritual ideal is conspicuous by its absence in nearly every one of them. Spiritualism is in danger of being perverted into the observation of ceremonials unless the ideal of the soul, set before its followers in 1848, is placed at the head of the army of progress as the banner around which the forces of the spirit can rally to help men in their upward march. The soul is the real, the enduring portion of man's nature. Its perfected development is the highest ideal in human thought, while its manifestation in the lives and habits of human beings will be the most perfect expression of the Beautiful in the objective. Spiritualism can realize this ideal if its followers only make their lives conform to the concepts of the Beautiful, the only True, sent to them from the emancipated souls in spirit realms.

Let us then cease to worship the outward form of the Beautiful alone, but rather to cherish the inner ideal of the soul's divine possibilities through our own beautified lives and accomplishments.

Patriot's Day.

Tuesday, April 19th, was the one hundred and twenty-third anniversary of Lexington and Concord. The famous ride of Paul Revere is closely connected with the stirring events of that period in our country's history. The call to arms in the night time, the hurrying together of the patriots of those early days, the wild excitement of the people, thrill every patriot of to-day as he recalls the men and deeds of more than a century ago. This anniversary was appropriately celebrated on the 19th inst. throughout this Commonwealth. It is fitting that such should be the case, for the lessons of patriotism cannot be too deeply impressed upon the souls of the people of to-day. The love of country is a sacred element in man's nature, and cannot be too carefully instilled into the minds of the rising generation.

It is more than a coincidence that this anniversary of one of the most important events in our nation's history finds the American people on the verge of a contest at arms with a foreign foe. Liberty's voice has called for aid, and the patriot sons of America, ever true to the trust reposed in them by the angel of Freedom, have signified their willingness to shed their blood in behalf of right and justice. It is right that we should re-dedicate ourselves to our country on this anniversary, fraught with so many stirring memories of a glorious past. It is but just that we should consecrate ourselves to principle at the threshold of the impending conflict.

The American people may be misled occasionally, and do many unjust things; but at heart they are loyal and true, and can be depended upon in the end to do the right as they understand it. Where liberty rules the heart and governs the mind, justice is sure to prevail. In order that such may be the case in America, a religion whose basic principles are Patriotism, Right, Justice, Liberty, Equality and Fraternity is needed by the people. Such a religion is Spiritualism. It teaches love of country from its every rostrum, and seeks to induce every man to do right, to love mercy, to be just and true in all the relations of life. Spiritualists of America, let us make every day of our lives a "Patriot's Day" to commemorate a striking victory over some foe within ourselves, and to re-dedicate us to the eternal principles of Right and Truth.

Matilda Joslyn Gage.

In the transition of this noble woman, the cause of Free Thought has lost one of its ablest champions, and the Woman's Suffrage movement one of its most loyal defenders. She has been a lifelong reformer, and stands out conspicuously as one of America's truest and most progressive teachers. Her greatest work, "Woman, Church and State," sets forth her views with regard to the effect Christianity has had upon women, and shows clearly that woman has advanced, not because of the Christian church, but in spite of it.

She held that "Civilization advances by free thought, free speech and free men." True to this motto, she sought to induce her sisters and brothers to become truly free in their thinking, and did all in her power to show them that the highest freedom would be theirs if they would but live in harmony with their highest, best and freest thought. She shares with Elizabeth Cady Stanton and Susan B. Anthony the honor of having placed the Woman's Suffrage movement upon its present stable footing in the United States. To her our American sisters owe a deep debt of gratitude that can never be paid. Says the *Boston Investigator*: "As one of the rare souls of our age, and one of the most advanced thinkers of her time, Matilda Joslyn Gage will be honored by those who are working for the progress of the human race." She has done her work well, and has earned her rest in spirit.

"An Excellent Number."

We are certain that these words will be spoken by every reader of the present issue of the BANNER OF LIGHT as soon as he has read the articles by Mrs. Cora L. V. Richmond, Rev. T. E. Allen, and Wm. Emmette Coleman. Mrs. Richmond's lecture is an up-to-date discussion of the question of peace or war, from the standpoint of Spirit Abraham Lincoln, the martyr President, and presents many solid facts for the consideration of those who dare to think for themselves.

Mr. Allen pleads for a scientific basis for Spiritualism, and in a most scathing yet logical manner shows up the absurdities of the position of Elder Covert and his followers. The article is a bold, fearless statement of facts, and proves the writer to be perfectly sincere in his attempt to follow the leadership of truth.

That ripe scholar and eminent biblical critic, Wm. Emmette Coleman, discusses the question of the veracity of the Gospels of the New Testament, and proceeds to show by the testimony of history and other data that there is a foundation in fact for the statements therein made. Mr. Coleman's able article will be concluded in our next number.

The other departments of THE BANNER are also of unusual interest, this week. Mr. W. J. Colville presents some very vital truths in our Question and Answer columns, that will be of interest to every student and rational thinker. Add to all these the reports of local Societies, Spirit-Messages, Lyceum and Editorial departments, and our readers will find themselves confronted by a grand intellectual feast as they peruse THE BANNER'S pages. It is a good time now to subscribe for the oldest and best Spiritualist journal in the world.

Would you have a home in spirit-life that is fair and beautiful, both within and without? Would you have the singing birds, the playing fountains, the fragrant flowers, the shady trees, and the trailing vines you long for here? Then build that home by being fair and beautiful in soul each day you live on earth, by being forgetful of self in your wish to do for others. Then the home of the soul will be built in the symmetry of beauty, with songs of gratitude, the playing waters of affection, the fragrance of love, the leafy bowers of rest and the ivy-vine of continued thankfulness will be yours, through having earned them by your own good deeds on earth.

Have you subscribed to aid the JUBILEE?

Woman's Suffrage.

The Woman's Suffrage League has appointed a number of State Superintendents for the various religious denominations in Massachusetts. For the first time in the history of Spiritualism the League has appointed a Superintendent for the Spiritualists of this State. Mrs. Mary Nichols, 23 Magazine street, Cambridgeport, is the one chosen to fill this important position, and we believe she will give a good account of her stewardship at the close of her term of office.

No other denomination can show such a consistent record with regard to universal suffrage as can the Spiritualists. More than nine-tenths of them are earnest advocates of that reform measure, and all of its representative speakers and mediums zealously uphold it on every platform in the land. Every Spiritualist will be pleased to be officially represented in the good work, and will, we trust, heartily cooperate with Mrs. Nichols in her endeavors to enlighten the people upon the subject. If an address upon the question of Woman's Suffrage is desired in any community by the Spiritualists, arrangements can be made for the same by writing to Mrs. Nichols. Many able speakers can be obtained for the expense of travel only, and we hope Mrs. Nichols will be kept busy responding to letters of inquiry from our people.

Electrocution.

Criminals under sentence of death in Massachusetts from this time forth will be executed by electrocution, and not by hanging. Governor Wolcott signed the bill to that effect last week, and it is now the law of the State. Electrocution is a step in advance of the old method, hence we feel that Old Massachusetts is to be congratulated upon the progress she has made in the direction of civilization. Capital punishment in any form is legalized murder, and a relic of barbarism. It has no place in the ethics of the nineteenth century, and no progressive body of thinkers will be satisfied until it is abolished by the strong arm of the law in every State in the Union. The introduction of electrocution in New York, Ohio and Massachusetts only makes the abolition of capital punishment the next necessary step in those States. As Spiritualists, we owe it to ourselves and to the world to see to it that agitation upon this question does not cease until the desired end is accomplished.

Medical Persecution.

Dr. C. S. Dennis of Beverly, one of the physicians arrested at the instigation of Secretary Harvey of the State Board of Registration, was found guilty as charged, and fined one hundred dollars by the Court on the 14th inst. Dr. Dennis at once appealed, and will take the case to the Supreme Court of the State for final adjudication. This is a case in which every Spiritualist, especially magnetic and spiritual healers, should take an interest. We learn that Secretary Harvey purposes proceeding against every man or woman he can reach under the law of 1894. At a recent trial it is said that he testified that medicine was any remedial agent used to relieve suffering. If this is held to be law by the Courts, then our magnetic healers *et al.* are in danger of arrest and imprisonment whenever the Secretary of the Board of Registration says the word. By the way, isn't it about time to organize a Medical Liberty League upon a permanent basis?

Moody's Advice.

Dwight L. Moody, who was a business man before he was an evangelist, has spoken plainly on this question of advertising as affecting religious gatherings. Mr. Moody said: "One thing which is wrong is the way many meetings are planned. Advertise them. Let folks know what is going to be done. I believe if business men would conduct their affairs or newspapers were run as our churches are conducted, they would all be bankrupt in six months. I don't believe any man need preach to empty pews if he would only use a little common sense. Advertise. Put a notice in the paper. Stick out a sign." Here is a terse statement of the true spirit of advertising.

In commenting upon the above, Mr. J. E. Darling suggests that the Spiritualists could solve the financial problem that causes them so much trouble in many localities. It would do no harm to try Mr. Moody's plan, and compare results with the present unsatisfactory methods. We know that advertising pays, and Spiritualists can profit by it, if they will.

"Seers of the Ages."

This excellent work by the venerable "Spiritual Pilgrim," Dr. J. M. Peebles, has been revised and reissued in its eighth edition, at a greatly reduced price. The fact of having passed through so many editions is substantial proof of the value of the book. Our readers will do well to note the advertisement of the work in another column of this issue, then order a copy of the same at once. No well-regulated library can afford to be without it.

The May Festival.

Mrs. Wm. S. Butler's tenth annual May Festival will be held as usual in Music Hall, May 2d. A program of unusual interest has been prepared, and no pains spared to make it the most instructive as well as entertaining affair of the kind ever held in this city. Mrs. Lilla Viles Wyman will have charge of the dancing, as in former years. Mrs. Butler has exerted herself to introduce many new features into the exercises on that occasion. The proceeds will be devoted to the relief of the worthy poor.

Remember the Children's Lyceum Department at the JUBILEE!

The Rhode Island Semi-Annual Convention.

The Semi-Annual Convention of the Rhode Island State Spiritualist Association will be held in Providence on May 4th next. Three meetings will be held during the day, and a feast of reason and flow of soul will be enjoyed by all. Among the speakers, mediums and musicians who will be present may be mentioned Dr. Geo. A. Fuller, F. A. Wiggins, Harrison D. Barrett, Mrs. May S. Pepper, Mrs. Carrie F. Loring, Miss Lizzie Harlow, Mrs. Mabel Witham, Edward W. Hatch, Prof. J. May Watson and Miss Annie Watson. The Convention promises to be a grand affair, and a cordial invitation is extended to all New England Spiritualists, especially those in Rhode Island, to be present.

In Re Sensational Journalism.

In discussing this important question, no genuine medium was attacked by us, nor did we intend to place any such upon the ban of suspicion. We meant those only who employ confederates, and resort to trick methods in the presentation of phenomena in the name of Spiritualism. We cannot believe that one honest, sincere medium can take any exceptions to what we said upon the subject, under the circumstances. Some of the parties attacked by Foulke may, and probably do, possess genuine medial powers, but that is no reason why they should escape the consequences of counterfeiting, if they resort to it. No true mediums would have anything to do with such as Foulke, and if they have associated with him, they cannot complain if they are suspected by the public. "A person is known by the company he keeps."

Questions.

Are the Spiritualists of New England to have an excursion to the Rochester Jubilee? Are there not three thousand of them ready to take this pleasant trip? Remember that a Jubilee can only come once in fifty years.

The program of the exercises held forth April 3d, in honor of the first Anniversary of the Fraternity of Divine Communion, of Brooklyn, N. Y., is at hand. It comprised fourteen numbers, filled by the most eminent talent in Brooklyn. Mrs. Lucie J. Weller, the efficient President, Jerome H. Fort, a rising young speaker, Ira Moore Courlis, the pastor of the Society, Prof. E. A. Whitlaw, Angus Wright, Miss Genevieve Fortune, Miss Miller, and Mrs. Heey, musicians, and Miss Sophie Denike elocutionist, were among the number who assisted in entertaining and instructing the people. This Society is growing rapidly, and will soon be obliged to find more commodious quarters. It is well organized, is ably conducted, and fills an important niche in Brooklyn Spiritualism. We wish it, and all other Brooklyn societies, a full measure of success.

The Coming Light for April is full of timely educational matter from the pens of some of the ablest writers in America. Its appearance is most attractive, and its contents certainly show great energy and talent on the part of the enterprising editors, Drs. Cora A. Morse and Mary A. Janney. Will C. Bailey is now the publisher of the magazine, and endeavors to make it a model of the art preservative. The subscription price is only one dollar per year. Send all orders to The Coming Light, 621 O'Farrell street, San Francisco, Calif.

Do not forget the dates of the Jubilee, May 25th to June 1st! Every Spiritualist should be there.

Rev. Robert Collyer, the beloved blacksmith preacher, has sailed for England on his ninth visit to his native land, in the forty-eighth year of his residence in America. He has reached the seventy-fifth mile stone on his journey through life, and is enjoying what the world is pleased to call a "green old age." He has done much good in the years of his ministry, and has added much to the glory attached to the Unitarian name. Every true American honors Robert Collyer, and will join with us in wishing him a pleasant voyage, a happy visit, and a safe return to his American home.

A new edition of Miss Susie C. Clark's splendid work "To Bear Witness," has been issued by the Banner of Light Publishing Company. It is written in a most graceful style, and the subject-matter of the work is wholesome and uplifting. Miss Clark has put her richest, ripest and best thought into the book, and has chosen her words with such care as to make them appeal to the best in the hearts and souls of her readers. This book should be in every home. Send in your orders at once for this excellent work.

Our readers will find a letter from Mrs. Mattie E. Hull upon the Lyceum question, in another column of this issue. This letter was designed for publication last week, but was unavoidably crowded out. The Lyceum question is a most vital one, and every true Spiritualist should take an interest in it. The National Lyceum Association can do a grand work, if it is properly sustained. Spiritualists of America, rally to the support of the Lyceum!

It is a good time now to remember the National Spiritualists' Association by assisting it in a practical manner to do its legitimate work.

The Spiritualists of Newburyport are endeavoring to raise a fund for the purpose of erecting a spiritualistic Temple. This is a most worthy object, and deserves the assistance of all who are interested in the Cause. Oscar A. Edgerley has started the ball in motion by holding a benefit, Thursday evening, April 14th.

The readers of the BANNER OF LIGHT will be pleased to learn that the great American magazine, The Arena, can be obtained for six months for the small sum of one dollar.

The Ladies' Progressive Aid Society of Providence, R. I., held an "Orange Tree Party" April 9th, under the management of Mrs. Ida P. A. Whitlock, Mrs. Sarah Humes, and others. A good time was enjoyed by all present, and a snug sum of money realized from the evening's entertainment. The capital prize was a ladies' silver watch, while all other prizes were very useful.

It will interest our Orthodox friends to know that the body of Miss Frances E. Willard was cremated. What have they to say about this very un-Orthodox act of one of their most eminent leaders?

Our esteemed foreman, Mr. S. H. Bradley, yet lingers in the form; but he is simply hovering between the mortal and the spiritual states of existence. His many friends unite in sending him and his family their sincerest sympathy and kindest regards.

Miss McIntyre, one of the four physicians recently arrested at the instigation of Sec'y Harvey of the State Board of Registration, was acquitted by the court at her trial last week, the verdict being "No cause of action." It should be the verdict in the cases of Drs. Nye, Dennis and Ziemann. Such will be the decision of the Supreme Court of the United States when a test case is taken there.

The Anniversary in Washington, D. C.

The First Association of Spiritualists in Washington, D. C., celebrated the Fifth Anniversary of the Advent of Modern Spiritualism, in Macomber's Temple, Thursday evening, April 7th, with a large audience in attendance. The exercises opened with a piano solo by Miss Feltham, after which Harrison D. Barrett, President of the National Spiritualists' Association, spoke briefly. He was followed by Dr. Geo. A. Fuller, Trustee of the National Spiritualists' Association, in a stirring, instructive address, that carried conviction to all hearts. Mrs. Dupue then rendered a fine vocal solo, after which Mrs. Rachel Walcott, pastor of the First Church of Spiritualists of Baltimore, gave an excellent address upon the progress and meaning of Spiritualism. An exquisite piano solo by Miss Bertha Jullihan added much to the enjoyment of the occasion.

Hon. L. V. Moulton, Trustee of the National Spiritualists' Association, was next introduced and gave one of his logical, eloquent and instructive addresses. He was followed by Francis B. Woodbury in an earnest appeal for harmony and progressive work. Frank Walker, General Manager of the Rochester International Jubilee, was next presented to the audience, and spoke in behalf of that great occasion in fitting terms. Much interest was aroused among the people, and a large delegation will probably visit Rochester from May 25th to June 1st. After another vocal solo by Mrs. Dupue, Mrs. Cora L. V. Richmond, Vice-President of the National Spiritualists' Association and pastor of the Washington society, was introduced, and gave one of her able addresses. Mrs. M. L. Wheeler-Brown, rendered an exquisite piano solo, after which Mr. J. Homer Altemus gave a goodly number of spirit-messages and tests, that were promptly acknowledged by those who received them. Mr. Altemus received a warm welcome at the hands of his many friends. The benediction was then pronounced, and the people repaired to their several homes, feeling that they had been significantly benefited by the exercises of the evening.

The Celebration in Indianapolis, Ind.

The First Spiritualist Church of Indianapolis celebrated the Fifth Anniversary on Saturday and Sunday, April 2d and 3d. The church on this occasion was beautifully decorated, while the rostrum presented a magnificent spectacle. Plants and flowers were there in abundance, and many of the designs were exceedingly beautiful and illustrative. The exercises commenced Saturday evening, when the church was almost filled.

Mr. Joseph M. McDonald, our speaker for the past two months, opened the exercises with an appropriate address, after which an excellent musical and literary program was executed, the whole concluding with spirit-messages given through Mrs. Ropp.

Sunday morning the exercises were resumed, when, after the usual preliminaries, Mr. McDonald gave an enthusiastic address appropriate to the day, taking for his text: "This day is salvation come unto this house." At the close of the address the writer, who was conducting the service, made the usual announcements for the week, and as he finished, and was about to be seated, the Treasurer of the Ladies' Aid handed him an envelope, upon opening which he found a check for forty dollars, an anniversary donation to the church from the Ladies' Aid. Stirred with grateful emotion at this unexpected token of sisterly affection, he was unable to respond for some time; then, on behalf of the church, he returned thanks to the Ladies' Aid. Mrs. McDonald then proceeded to give spirit-messages, and many hearts were made to rejoice. Excellent music was furnished at this service by Mr. and Mrs. Opperman and Mr. Mitchell.

In the afternoon the Lyceum celebrated the occasion in a most befitting manner, and the city press gave the whole special mention. In the evening the church was packed to the door, and fully one hundred people had to go away unable to gain entrance. This gives an idea of the status of Spiritualism in this locality. Music was furnished by a full professional orchestra, among whom were the famous Schellmuth Sisters. Mr. McDonald delivered another pointed and logical address, which must have convinced the intelligent inquirer of the vast superiority of Spiritualism. Mrs. McDonald followed with spirit-messages, after which a solo was rendered by Miss Rudolph, and then Mrs. Josephine Ropp interpreted the vast congregation with most spirit-messages. At the close of the evening services congratulations were in general order. Strangers congratulated themselves in having enjoyed such an intellectual feast, but they did not forget to thank those who prepared the feast. From the general expressions heard as the large congregation dispersed, we know that Spiritualism has received a fresh impetus in Indianapolis from this Golden Anniversary Celebration.

Considering our close proximity to Anderson (the birthplace of "Anti-Spiritualism") the general enthusiasm displayed in our meetings is worthy more than passing notice. We are here to defend Spiritualism against the foolish attacks of bigots, and whether our efforts are successful may be judged from the fact that our regular Sunday evening congregation numbers five times as much as that of the most popular church in the city.

Yours for progress,
B. FRANK SCHMID.

Subscribers to the Jubilee Fund.

Before long there will be published in the spiritual press a list of subscribers, with the amounts paid to aid the International Jubilee Celebration to be held at Rochester, N. Y., May 25 to June 1. In cases where a request has been made not to publish the name, initials will be given. This statement is made in order that all may have an opportunity to send in their subscription in time to appear in the first publication.

Comparatively few of our people have done anything to aid in this great undertaking, yet nearly every Spiritualist can afford to give it financial support. Large sums are desired, but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents, it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums unless you can afford to give more liberally. One dime each from one hundred thousand persons will amount to ten thousand dollars. So send along your money, and show that you have some interest in a celebration that is destined to be of great benefit to humanity. PLEASE DO NOT DELAY, AS THE TIME IS SHORT AND THE EXPENSES MANY.

Those who have been placed in charge have a right to demand the hearty support of all true Spiritualists, that the Jubilee may be made a grand success. Send all donations to the undersigned.
FRANK WALKER, General Manager.
Hamburgh, N. Y.

A Card.

Belvidere Seminary is a pleasant, healthful, home-like place for children during the summer months. Terms moderate, to suit the times. For particulars, address Belle Bush, Belvidere, N. J.

Important to Lyceum Workers.

As the appointed Secretary of the National Lyceum Association, I desire to get in touch with every working lyceum in the country, and urgently request that some one of the officers in each organization, write me at once, giving a detailed yet concise report of its work. Every lyceum extant is desired to report the time of its organization, number of members, and anything connected with its work that will be of general interest. The above request is made in the interest of the Jubilee. Address Mattie E. Hull, 359 Normal Avenue, Buffalo, N. Y.

The Rhode Island State Association

of Spiritualists will hold its Semi-Annual Convention in Columbia Hall, 248 Weybosset street, Providence, R. I., on Wednesday, May 4, 1898. BENJ. F. PHOYTY, Sec'y.

Movements of Platform Lecturers.

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

W. J. Colville's lessons in Spiritual Science, at 212 Huntington Avenue, on Mondays at 2:30 and Saturdays at 2:30 and 8 p. m., are very interesting and well attended.

On Sunday next, April 24, W. J. Colville lectures in Brooklyn at 7 p. m. Also May 8, Brooklyn evening, May 1st, he speaks in Stoughton, May 15th and 22nd in Lynn. He is lecturing every Tuesday in New Haven, at 700 George street, at 3 and 8 p. m.

Mrs. L. A. Prentiss was at Waltham April 17; is to be at Woonsocket, R. I., April 24; Lawrence, Mass., May 1; Providence, R. I., May 22; May 8, 15 and 29 open. Ready to book engagements for camp-meetings also for next season's work. Address 55 Shepard street, Lynn, Mass.

G. W. Kates and wife of Rochester, N. Y., are holding a series of meetings in Hornesville, N. Y., with great effect. Their platform work is forcible and instructive. Both are good lecturers, and Mrs. Kates is a test medium has no superior. Large audiences are being attracted. Their meetings are for the evenings of April 11th, 13th and 15th with a meeting for ladies only, Thursday afternoon, April 14th. Mr. and Mrs. Kates are favorites here, and we hope to have them often with us.

J. C. F. Grumble will occupy the platform of the Woman's Progressive Union, Brooklyn, N. Y., five Sundays in May, at 3 and 7:30 p. m. He also gives two special (new) courses of lectures at W. J. Colville's School of Psychology, 497 Franklin street, beginning Tuesday, May 3 at 2:30 and 8 p. m. Circulars can be had at the college or by addressing Mr. Colville, Mr. Grumble's address, while in Brooklyn will be 209 Greene avenue. In June and July both Mr. Grumble and Professor Tatum will conduct meetings in Chicago and environs. This will be their first appearance on the public rostrum in Chicago and under the auspices of the First Society of Rosicrucians. Mr. Grumble's new magazine, Immortality, appears in early June.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

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

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Apr. 23

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Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, Its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles' late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats on the following subjects:

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- India's Religions, Morals and Social Characteristics.
- The Rise of Buddhism in India.
- The Brahmo-Somaj and Parsees--Spiritualism in India.
- From India to Arabia--Aden and the Arabs.
- The City of Cairo, Egypt.
- Egypt's Catacombs and Pyramids--Appearance of the Egyptians.
- Study of the Pyramids--Sight of the Great Pyramid.
- Ancient Science in Egypt--Astronomy of the Egyptians.
- From Alexandria to Joppa and Jerusalem--The City of Joppa.
- City of Prophets and Apostles--Jesus and Jerusalem.
- Present Gospels.
- The Christianity of the Ages--Plato and Jesus in Contrast.
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June 6

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Dear Doctors--My second month's treatment is now ended; I have not felt a sign of pain in some time. There is no use in well man taking medicine, so I will not need any new supply. Thanking you very much for bringing me out of so much suffering, I remain
Very truly yours,
April 3, 1898. GEO. W. ACKERLY, Brooklyn, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--I have taken your medicine two months, and am well. I think your treatment wonderful, and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am
Very respectfully,
April 2, 1898. MRS. G. F. CLARK, Buckley, Wash.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I will require no more medicine, as I consider myself well, and hope to remain so. Accept many thanks for your kindness and good advice.
With best wishes,
April 4, 1898. MRS. SAMUEL TILSON, Sandy Hook, Ct.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I am feeling all right, and will not need any more medicine. I thank you for your kindness to me.
Very truly,
April 4, 1898. MRS. A. MORAN, Eastport, Me.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
My Dear Friends--I write you today to let you know that the tumor you treated in my left side is now perfectly well. I have waited about writing, to be sure that it was well, and now I am convinced I want to thank you for all you have done for me. I cannot express the gratitude I feel to you. Every bone had been almost unyielding for my recovery when you took my case, and now I am a well woman.
Your grateful patient,
March 16, 1898. MRS. S. S. MOORE, South Atlanta, Ga.

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Yours truly yours,
March 28, 1898. J. A. JESSON, Publisher, Grand Rapids, Ia.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--Your statement of my case is correct.
Very truly yours,
March 31, 1898. W. H. GROVE, Plum P. O., Pa.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Gentlemen--Your kind favor of the 28th ult., in which you diagnose a disease of my daughter, is received. I was surprised at the accuracy of your description. I am
Very truly yours,
J. F. SIMONDS, M. D., Riverdale, Md.
April 4, 1898. Medical Examiner in U. S. Pension Office.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors--I am very thankful to you for your diagnosis of my case, and must say it is very correct.
Yours respectfully,
March 30, 1898. HATTIE THOMAS, Skowhegan, Me.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--Your diagnosis is so correct in every way that I cannot doubt that I will be cured by your treatment.
Very sincerely,
March 30, 1898. SARAH A. LADD, Somerville, Mass.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs--I received your diagnosis of my case, and in reply will say that I am told me better how I feel than I could tell you.
Yours in faith,
March 30, 1898. MRS. HIRVEL, Marlton, Ind.

But what will be more convincing to you will be for you to write us, giving
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And LEADING SYMPTOM.
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SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held March 4, 1895.

Spirit Invocation.

Thou Divine Spirit, we come to thee, that an avenue may be prepared for those who have passed through the change called death, to demonstrate to their friends that there is life beyond the grave. May we be enabled to help our friends to find thy tender hand guiding and directing them. We thank thee for the blessings that are bestowed upon us in the physical form, and seek thy guidance in our search for wisdom. Oh! quicken the hearts of men, that they may realize the blessings of liberty, and help to give it unto others. Inspire us with a love of freedom, that we may be proud of the Stars and Stripes—than ever before, and be led to stamp the word "Independence" upon its folds. May all men be permitted to worship thee, and to seek for truth according to the dictates of their own souls, and be led in the path of right and justice, that slavery may be overcome, and progress made the watchword of the race. Help us this morning, guide us in our deliberations at all times, and thy name shall be praised throughout eternity. Amen.

INDIVIDUAL MESSAGES.

Charles E. Blake.

Good-morning. I would like to send out this morning a few words of consolation and encouragement to my own family, and also my co-workers. I am very much interested in the progress of life, and while I am a resident of the spirit-world, I am cognizant of what is going on in the earth-life, especially that with which I was so familiar. There is much to be said and done in freeing our people from the clutches of superstition, because I realize the terrible fight that they are making this morning in connection with the Medical Bill. I feel interested, but I have not the physical voice to demonstrate the advantages I have gained both through my own organism while in the earth-life, and also what I have accomplished since being a disembodied spirit. I should like to say to every silent soul that lives in the earth-plane this morning, that it is time that each one should rise up and demand his or her rights. While in earth-life I was used as an instrument for relieving humanity, and I know I did relieve them, and there are hundreds of people to day that can tell the same story, but opportunities are not always where we can make the best use of them. I wish to say to all, and especially to those of my own that I was so closely connected with: Fear not, the spirit is with you, and while material may seem to predominate, and injustice seem to have more room to rule than justice, it will not always be so. I say to all that are interested in freedom—for freedom means much—be firm yourselves, and exert your own rights, and we shall soon get universal rights.

Just say that Charles E. Blake was here, and my home, where I shall be best known, is Brooklyn, N. Y., where I have many friends and co-workers.

Mary McKenney.

Well, when we can work in harmony, and work with the spirit, there is always joy; there is nothing we cannot overcome, there is nothing we undertake that cannot be accomplished. I find it so both in the earth sphere and in this one. I am very anxious to reach my loved ones this morning, for although they know the spirit can return, and that mother oftentimes lingers around them and assists them, still it is pleasant to hear from our loved ones through a strange organism. I have been requested by many of my old co-workers, friends and relatives, to give them something through THE BANNER. There are a great many of our Western people here; my home was in the West. When we meet in spirit we all know our own. I left behind me on the earth plane two darling children, whom I have an interest in, as all mothers do. I have also an interest in the progress of Spiritualism and the advancement of humanity in all things; for with all the enlightenment, and with all the religion that is in earth-life, there is a good deal of suffering that goes with it.

Say to my companion and friends, that I am doing all I can to assist and benefit them. That may be very little, but it is done with a will. Be true men, stand firm to your convictions, and God will carry you through. My name is Mary McKenney, and my home was in Denver, Col.

Justin R. Richardson.

We wonder, after our friends leave us and go off to other locations, what they are doing and what they find and what their prospects are; and I have been trying for a long time to give my family and friends to understand that death is not the dark gulf that it looks to be when you have taken the last fond look at the body. It is like going to sleep and waking up better off. I have been wondering how I could reach them so that they would understand this, and I have only been able by coming here this morning and trying to identify myself. This is new to me, and I feel that it is new to a good many of my own people, but I have others who have been interested and are trying to solve the question: Is it possible for our friends in spirit-life to be conscious of

those in active life, and especially the companion who walked by my side so many years?

When we are about to be separated from the body it is sometimes a question in our minds as to where we are going. We all expect to meet our friends and go to a better place; but that does not give us the assurance that it ought, for there is always a fear that there was a mistake.

There are those this morning that I want to meet, and I shall be remembered especially in Rockland, Me., where I lived many years and where I was well known and educated. I had quite a business there in trade, etc. I have a daughter here in Boston, and friends scattered all around. I see sickness in the family, for they are not as well as they might be, and dreading the change.

I would like to send this letter, knowing your valuable paper goes to our neighborhood; so tell my boys and girls that father has not left them. The physical form has been laid aside, but the consciousness of the spirit remains the same. My name is Justin R. Richardson.

Mary Ann Morse.

I would like to send a few words out this morning. It is beautiful to come back and speak to our friends in earth-life, and oh! what a privilege it is, that the good old BANNER still exists and sends out the many messages of love to comfort the friends of those whom they are intended for. Many times when I was in the body I would read these loving messages, and oh! so many times I longed to see one I knew, some name familiar to me; and I find others with the same thought. Many times they look over the columns, and wonder why mother or father do not come. I want to say that father and mother are both here together this morning. Although I survived my husband but a little while, I feel that there was never any separation, and when we met in spirit we were more to each other than ever before.

I want to let my darling children and all my friends know, especially those who could not see the germs of comfort that I got out of Spiritualism, that it is all true. If they will only investigate and seek diligently and honestly, they will find there is no separation in death.

I was quite well along in years before I passed out of the body, being over eighty years old, and I had a long experience. I realize the same, but I never was much of a hand to make talk, nor could I ever bear long discourses. I think when we say what we want to, and to the point, it does more good than a lecture. Just say that Mary Ann Morse is here this morning, and my husband, Edward, is with me. I have met many on the other side, and there are many more with me this morning. Marlboro, Mass., is where I wish this message to go.

Capt. William Driver.

Well, I suppose we might as well make an effort, for we can never tell what we can do until we try, and that seems to be the way with me this morning. I don't know what kind of a story I can tell, to make the earth-ones realize that I am still active and conscious of what is going on around me, even if I am of the so-called dead. There are many conditions in earth-life that remind us of past experience and past conditions; I have been very much interested lately because there is a great war cry, a great agitation and dissatisfaction among the people of the world, and it takes me back somewhat to away back in the sixties when the North and South had just such an agitation, and being one of the old veterans, I suppose that makes me feel just a little interested in the welfare of humanity. I can see where a great deal of the agitation that exists to-day is uncalculated for. I have not come back to advise them to fight, but to encourage my friends to stand up for right and justice, because as we call the stars and stripes "Old Glory," we should stand by it and feel that it will protect us now. I want to say to my personal friends in East Tennessee and Old Salem and all places where I shall be well known, that I am with them for justice, but I do not believe in treachery, and I sometimes wish that I had the physical body that I used to have, with the experience I have to-day, for I might take advantage of life more than I did; but never mind, we all have our own salvation to work out and we all have our own conditions to make. Make your conditions good and you will find success and victory. I am not much of a hand to talk through another organism, for I cannot say what I want to, but I want them to know I am not silent and I will remember them and they will remember me. Say to all: I am with you heart and hand for justice, for liberty and for union; my name is Capt. William Driver, and I am still a Unionist. I passed out of the body in Nashville, Tenn.

Thomas D. Morse.

Well, they have all said their little piece, and I thought I would try and see what I could do. It is a long time since I controlled a medium independently, and it is some time since I was able to manifest. I return to the old homestead occasionally, and come in contact with some of my friends, and I love to sit around and hear their thoughts as they come to me from the earth sphere. I was not a stranger to your beautiful philosophy, nor to the BANNER OF LIGHT. I was a constant reader of it, and I enjoyed the messages, and the many thoughts that came to me from the spirit-world. I have always said that when I got to spirit-life I should manifest through THE BANNER. I have done my level best to make them feel me, but have not been able to manifest as much as I desire to, because there are laws that govern all things that I have not time this morning to explain; but there is no true Spiritualist nor true man that believes in universal freedom and universal law who can be silent while these disturbed conditions in the earth plane go on. I feel as if our friends need encouragement, need assistance, whether they are relatives or friends. We are all children of nature, and we are brothers and sisters through the universal law, but we are not all brothers and sisters through the physical law, although we ought to be. The brains of men do not always comprehend alike, hence they have all to look on things as it looks to them, and I seem to think that if they can only look in the right direction, and seek diligently, and not go hap-hazard, much will be accomplished.

Now I have those who are near and dear to me in the earth-life yet, that I would like to encourage, because I can see conditions that surround them in the home, which I do not care about speaking in public; but I thought this would give them to understand that if

they had my sympathy and my assistance they would try and seek me. I went out of the body through the effects of paralysis, and I found as I reached this medium, and tried to demonstrate myself, that I brought part of the old conditions upon me. I have done the best I could, and will every time. My name is Thomas D. Morse, and my home was in Franklin, Mass.

Messages to be Published.

March 11.—Abbie M. H. Tyler; Mary E. Thomson; Frederick E. Howell; Amos A. Greene; Mary Wallace; Mabel Anderson.
March 18.—Michael Davis; Mamie Armstrong; Mary Folandsworth; Frankie Adams; Arthur Plummer; Mary J. Walte.
March 25.—Mary Ann Dyer; James McDonald; Martha E. Simpson.
April 1.—Samuel Ricknell; Maria E. Blanchard; Hiram Preston; Emmeline P. Bradford; Nellie Reynolds; Mary Emery.
April 8.—Joseph A. Longley; Maria E. Whittemore; Charles M. Lee; John Pitts; Mary Welsh Kennison; Lizzie Leslie.
April 8.—Agnes McKenzie; Mary E. Folsom; Henry Freeman; William Hendry; Mabel F. Stewart; Thomas A. Cummings.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Priscilla Hepworth, Brooklyn.] 1. Will you kindly explain the difference between healing by hypnosis and by magnetism and spiritual or mental healing? Can every disease be cured by either of these methods? 2. Does hypnosis cure permanently, or does the disease or vice return after the death of the hypnotist? and in case the person who was treated dies before the hypnotist, will he have the same disease or vice in his next birth? 3. Can we guard ourselves against unwelcome hypnotisms? 4. Does natural sleep differ from hypnotic sleep, and what is sleep?

Ans. 1.—Healing and curing, though usually confounded, are not the same. Hypnotists, mesmerists and magnetists usually succeed to some extent in producing cures; but the much larger work of healing, their methods are usually quite inadequate to accomplish. If words are to mean anything at all definite, their derivations must be borne in mind, and as hypnosis is unmistakably derived from *hypnos* (sleep), it is not a correct use of language to speak of *hypnosis* or hypnotic treatment, unless sleep in some measure is induced. A hypnotist is one who induces sleep; a person when hypnotized is in a sleeping state, and on that use of these terms we insist solely on account of our desire to use words intelligently.

Magnetic treatment does not, as a rule, induce sleep, though "magnetic sleep" used to be a common expression, proving that there is a close resemblance between the methods of modern hypnotists and the earlier mesmerists and magnetists.

Mesmer's theory of a fluid magnetic emanation passing from the manipulator to the one manipulated is still an open question, and, though it is not usually accepted by the scientific world, it has never been disproved, by any means.

So far as simply curing or relieving pain and disorderly symptoms is concerned, we consider that quite sufficient evidence has been frequently produced to satisfy all candid persons that hypnotic and magnetic treatments are of service; but these methods are seldom more than palliative—which is often the case with mental or suggestive treatments of all varieties—on account of the disposition of most people to attribute disease to accident rather than to face it as a condition to be overcome only through the establishment of a new and higher thought condition in the once sufferer.

At a recent medical convention held in Hartford, Conn., some of the physicians who took part in the deliberations, said some very wise words about suggestive treatment and its benefits, maintaining that the chief good accomplished by suggestive practitioners in many instances was owing to the help they gave people toward permanently helping themselves. At the various Hypnotic clinics in Chicago and other cities much good advice is given by the doctors to the patients attending, and as the suggestions given to the hypnotized persons are all of a helpful character, we are disposed to look with decidedly friendly eyes upon that phase of hypnotic treatment.

Magnetic physicians have done their best work by impressing upon the public that health can be communicated as well as disease, and that all that is really necessary to this end is that two persons shall be sympathetically agreed; for let people say what they may, there are no benefits but rather injuries to be derived from treatments given and received by unsympathetic persons. Sympathy is spiritual, mental, and chemical, and wherever it exists on that plane beneficial results are producible.

Every disease can be healed, provided the necessary kind and degree of healing force is brought to bear upon the case. All manners of sickness are as curable to-day as they were eighteen hundred years or longer ago; but, though all disorders are inevitable, we can scarcely claim that the average "healer" of any school is so advanced in knowledge of eternal order as to be able to prescribe successfully for every ailment, though perhaps it would be safe to say that every sort of ailment is curable; but it is much more difficult to work in some stages of disorder than in others, and it is also plainly evident that the patient must cooperate, consciously or subconsciously, with the healing force, if satisfactory results are to appear.

Spiritual healing embraces a great many phases of healing, including in marked degree the assistance derived from unseen helpers in the spiritual state, and the awakening to con-

sciousness of its innate powers of the ego of the individual treated.

A. 2.—Hypnotism is by no means necessarily that caricatured something, which many people suppose it to be; and as many who speak and write on the subject are bitterly prejudiced against the whole business, on account of a few disreputable facts which have been immensely exaggerated, the evils and dangers of the hypnotic art are greatly overestimated. We can trace the language of the question we are now considering to the hysterics of theosophy, by which we mean not that theosophy itself is hysterical, but that a decidedly hysterical parasite has become attached to the theosophical movement, and the name given to it may well be *Scarcroism*.

To needlessly alarm people is to weaken them, for when we are terrorized we are most ready to fall a prey to anything we greatly fear; and if such a doctrine as that suggested in the above question were to be generally accepted by highly nervous people, it could easily bring about the very disorders feared in some degree, though we are not prepared to carry out the prophecy into future incarnations.

No danger can result from simple hypnosis unless the subject be absolutely dominated by the operator, and domination of one by another is entirely unnecessary to the fulfillment of any lawful end. The more intelligent students of hypnotic phenomena are all coming to see that two persons can unite their desires and expectations so that even if profound sleep be induced it may be brought about through the concerted action of both parties to the transaction.

A. 3.—We can only guard ourselves against anything unwelcome by self-fortification through development of individuality. Persons who yield blindly to prejudices, and are ignorantly swayed by the people with whom they mingle, are always more or less abnormally hypnotized by the people around them. Unwelcome hypnotists are not as a rule doctors or magnetists, or any other professional people who make the practice of suggestion a part of their avowed business, but our immediate relatives and acquaintances, and above all, those to whose opinions we slavishly defer, and whose fashions we apishly copy.

Individuality is the only safeguard against sin, sickness and danger.

A. 4.—Natural sleep and hypnotic sleep are very similar, the only possible difference between the two being that the first is spontaneous, and the second artificial, induced. Natural sleep is the temporary withdrawal of the spirit from the objective to the subjective plane of consciousness. Hypnotic treatment is an act performed to induce sleep when unassisted nature fails to provide it at normal intervals.

In the highest sense sleep is a state of detachment from the outer world, and of direct communion with the spiritual state, and when sleep of that noblest sort is enjoyed, visions of great utility are often experienced. Suggestive treatment of a purely educational character is the best of what is now classed as hypnotism.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

In my sequestered, quiet and seemingly lonely life, I have time to think, especially at the evening hour. The days are crowded with work of various kinds; by lamplight there are letters to be written; but when the evening begins to gather, before I light my lamp, is the time to sit and rest, and receive impressions from the immortal helpers. Some might think it strange, but one old chair is the dearest to me. Sitting in it in Minneapolis, I once found myself in my father's arms, and we held tender converse together. In the same chair I wrote, under a powerful impulse, the letter read in Malden, Mass., at the centennial of his birthday. While in it, came the loud raps that bespoke his nearness to me. While in the same chair, I was about to read a newspaper, when he made me rise and hasten to an inner room. My removal was followed by two loud reports. A small, improvised cannon across the street exploded, and a jagged piece of iron, one inch by five or six inches, tore through the plate-glass window, struck the opposite corner of the room, and fell in the third corner. Every object in the room was powdered with fine glass. Had I remained in my chair, I should have been frightfully injured, and perhaps killed. If I had been reading, the piece of iron would have struck my head; if leaning back, it would have torn through my jaw. This was July 4, 1893.

While sitting in this chair on Thanksgiving Day, 1888, in bright daylight, I saw my father's etherialized form. I think he was aided to make this presentation by the magnetic force proceeding from my friend, Hugo Rensoh, now residing, I think, in Pasadena, Cal. Mr. Rensoh had dined with me that day. About three o'clock we were each sitting by a window, facing each other. I was sleepy, and my feet were cold. I opened my eyes, but felt too sluggish to move. In the little camp-chair which I carried to Europe with me, and used in many a memorable place, sat my Grandmother Judson. I never saw her in earth-life. No doubt her tremendous will force, inherited by her missionary son, aided him to etherialize. Soon a great force bowed my head into my lap. I did not like it, and moaned, and did wish Mr. Rensoh would raise my head. When I could raise it, there stood my father in front of the lounge. I was too happy to move or speak. He looked solid at first, then gradually became transparent, so that I saw the lounge behind him, and then he faded wholly away.

This dear chair is always in my home, and I think it would be nice to pass out of the fleshly tenement while sitting in it. What would I care for Napoleon's throne chair at Versailles, or for the most superb chair in the possession of American multi-millionaires, in comparison with this worn, often re-covered, old, upholstered chair?

Here I sit and wonder why in the world other people cannot be as happy as I am. I get so many sad letters from different persons. Some are mediums, who are obsessed by unworthy spirits. Some are Spiritualists—or say they are—and yet they are afraid to die. That does seem very strange indeed. Some want to develop inspirational speaking, but they cannot, because their husband or their wife persists in going on living on the earth-plane. Some are dreadfully sad because they have no soulmate. And some say that if Kate Field can come to Lillian Whiting, why can't their friends come to them?

I fully intended to write to day on some of the things I wrote to these sad persons, thinking to perhaps aid some readers who have similar troubles, but the pencil ran away with me and the letter has turned out a different one from what I anticipated. Like poor Pilate, in regard to the prisoner who was too great for him—"What I have written, I have written."

I will add a remark that savors, it may be, too much of earth, but it is really necessary. The very least one can do in writing to a worker is to put in stamps enough to cover the expense of the reply. However willing one may be, it is work to write these letters, especially when they draw on one's vital force, as is the case with many of those I receive.

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

An Open Letter to the Editor.

Your editorial in the issue of April 6th, entitled "Laissez Faire," has the right tone, and merits my highest commendation and support. It should receive the sanction of every intelligent man and woman, regardless of their peculiar beliefs in the hereafter. It is time we stood for something more than an *im* or an open doorway between the two conditions of life. Every man and woman of ordinary common-sense knows that there is no reason or logic in the sentiment "Laissez Faire" in regard to the terrible practices that are being unearthed in our midst. They are not only vile, and beneath the animal standard of life, but violate nature's holiest methods. No philosophy of reasoning can in any way excuse them, for the results can be plainly seen, and no such monstrosities should be countenanced in society. Any person or set of persons upholding such things show most lamentably their ignorance of the teachings they are sounding in "Jubilee," this fiftieth year of modern revelation.

The watchword from '48 to '98 has been from all intelligent sources, *live true to nature* and her methods, which are neither *excessive* nor *abusive*; they are simple, free and beautiful, in perfect harmony with all laws of spiritual unfoldment.

When will the world learn the difference between sensual, selfish inclinations, and intelligent, conscious growth? For one moment picture an S. B. Brittan, William Denton, Achsa Sprague and Mrs. Luther watching the growth of the Cause they loved, and hearing us assenting to such sentiment as "Laissez Faire" with a cesspool of corruption in our midst!

Spiritualists of America, let us bestir ourselves and aid the Editor of the BANNER OF LIGHT, giving him our hearty support in the great work he is trying to do for humanity. Let us not wait until his spirit has taken its flight, and then sound his praises, but now, in the heat of the battle, prove ourselves worthy of our Cause by letting the world know that the intelligent teachings of Spiritualism will help elevate humanity.

Long may THE BANNER wave, and its Editor be spared to us. Yours in the work,
LIZZIE HARLOW.

Anniversary Celebration at Chattanooga, Tenn., March 30th, 1895.

The Semi Centennial Anniversary of Modern Spiritualism was celebrated in the Unitarian Church, which was beautifully decorated with flowers for the occasion. At the appointed hour, 7.30 P. M., every seat in the church was occupied. Sweet strains of music, rendered by Prof. A. R. Prather's orchestra, filled every corner of that building and found an echo in each heart. An invocation was given by Mrs. Lucé F. Prior, after which a piano solo by Prof. Treese so pleased the people that he was called upon again.

Dr. H. C. Andrews of Bridgeport, Mich., in a twenty minutes' talk, paid a glowing tribute to the Fox Sisters and the noble band of workers who are now laboring in the fields of eternity, saying: "We are now reaping what they have sown, gathering what they have planted with their lives."

A vocal solo, with violin obligato, by Miss Alice James, entitled "Long, Long Ago," was beautifully sung.

Mrs. Lucé F. Prior then spoke briefly of what Spiritualism had done in the past fifty years, and what it would do in the future.

Too much praise cannot be given to Prof. A. R. Prather for the sweet music which he, his wife, little son (only six years old), and other members of the orchestra, rendered. Neither can we speak in too commendable terms of Mrs. Prather (President of the "Ladies' Aid") and her corps of workers for the decorations, which were both beautiful and suggestive of the occasion.

The Memorial service was conducted by Mrs. Prior, who, for nearly an hour gave spirit-messages from flowers brought by friends of the "beloved departed."

Brother Paul R. Albert closed the meeting by saying words of welcome to Dr. H. C. Andrews, who will lecture for the Chattanooga Society for the month of April, and good-by to Mrs. Prior, who takes up her work in Atlanta, Ga. Sweet music was produced upon the cithern, by Bro. Shaw, of Chicago.

At a late hour the meeting closed; words of "God speed thee" were given to Mrs. Prior, and "Welcome Brother" to Dr. H. C. Andrews.

"Sweet voices from the upper spheres,
Breathe over earth the thrilling lays;
Their soothing tones have banished fears,
And filled the soul with fervent praise."

MRS. LUCÉ F. PRIOR.

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 insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon 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."

Send your name and address to the Manager of the JUBILEE!

Passed to Spirit-Life.

From Onset, Jan. 21, MRS. MARY B. WHITWELL, wife of Wm. H. Whitwell, aged 59 years.

Mrs. Whitwell had been a great sufferer for many years, but was always cheerful and patient in all her trials. She had tested and found the truth of spirit-life in her own home, and for more than forty years she has been a true and earnest Spiritualist, and a genuine medium.

A lover of flowers, her body was surrounded by these beautiful tributes of love. The funeral services at Onset were conducted by Mr. J. H. Young, and Mrs. Hettie Clark and a quartet rendered a number of beautiful pieces. The body was taken to Fall River for interment, where services were held at the home of her sister, Mrs. Benj. Wilbur, and conducted by Mrs. C. Fannie Allen. A loving husband and devoted son have the comfort of knowing that their loved one is free from suffering.

MRS. M. M. PAIGE.

From her earth-home in Boston, Mass., March 17, MISS RUTH KOEHN, aged 21 years.

Miss Koerber was connected with the Children's Progressive League No. 1 for some time, and was much loved by all who knew her.

The funeral services were held at her late residence, Mr. H. D. Barrett officiating.

From her home in Maquoketa, Ia., Friday, Feb. 4, 1895, MRS. H. WHITZ, aged 79 years.

Mrs. White, who was born in Ithica, N. Y., was well known in our city, and the following obituary was composed by herself just before she passed to spirit-life: "I was a Spiritualist and reformer has passed to the higher life. Though suffering the most intense pain for many weeks, her intellect was not to be troubled, and she was able to do something remarkable. She had the consolation that her loved ones were near to cheer and to bless. She was 75 years old the 11th of November.

Funeral services were preached by Rev. Samuel Shepherd, Feb. 5, at her late residence. Interment at Mt. Hope cemetery.

From Monticello, Minn., March 17, 1895, IRA HOAR, aged 55 years.

Mr. Hoar was a native of Massachusetts, but has resided in Minnesota the greater portion of the time since 1854. He took an active interest in public affairs, and was an active Republican in politics from the time of the founding of the party. Spiritualism was his religion, and he took much comfort in its sublime truths. He took the BANNER OF LIGHT from the date of its first issue down to the time of his translation. He was a good citizen, and enjoyed the confidence of his fellow-men in full. Peace to his memory.

[Obituary Notices not over twenty lines in length are published gratuitously. When longer notices are desired, a charge of five cents for each additional line will be charged. Ten words or an average make a line. No poetry admitted under the heading.]

Banner of Light.

BOSTON, SATURDAY, APRIL 23, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker and ballad test medium for April and May, Fred A. Wiggin. Singing by the Ladies' Quartet. L. Allen, President; J. B. Hatch, Jr., Secretary. 14 Wyand street, Station C, Boston, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk. 14 Wyand street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augustus Bridges, Secretary.

Spiritual Progress Society—At First Spiritual Temple, Foster and Newbury streets, Sundays at 10 and 7 P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Wednesday at 7 P. M. Other meetings are dropped from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual School—meets every Sunday morning in Red Men's Hall, 54 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street—The Ladies' Lyceum meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 95 Appleton Street—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. Boule, Pastor, will hold services every Sunday at 10 A. M. and 7 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 11 Tremont street. Mrs. Mattie E. A. Allen, President. Carrie L. Hatch, Sec'y. 14 Wyand street, Dorchester.

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

The Veterans Spiritualists' Union holds meetings (third Thursday) of each month in Dwight Hall, 514 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk. 3 Bowdoin street, Boston.

Eagle Hall, 610 Washington Street—Meetings at 11, 12, and 7 P. M. Dr. W. H. Ameringer, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elliot street)—Meetings Sundays at 11 A. M., 2 P. M. and 7 P. M. Also Wednesdays at 2 P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

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

Clyden Hall, 820 Washington Street—Sunday, 11 A. M., 3 and 7 P. M. Tuesday at 8 P. M.; Friday, 7 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 694 Washington Street—Meetings Tuesdays and Thursdays at 3 P. M. Sundays at 11, 2 P. M. and 7 P. M. Mrs. M. A. Brown, President.

Holla Hall, 789 Washington Street—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

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

J. K. D. Conant's Test Circles every Friday P. M. at 7 P. M. in her rooms, BANNER OF LIGHT Building, 83 Bowdoin street.

Edith Spiritualistic Meetings, Old Ladies' Hall, 448 Tremont Street—Mrs. Gutierrez, President. Services Sundays at 10 A. M., 2 P. M. and 7 P. M.

Boston Psychic Conference, every Sunday at 2 P. M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Hostess, 21 Soledad Street, Charlestown—Meetings Tuesday, Thursday and Sunday evenings, 7 P. M. Also Conference Meetings at 2 P. M. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

Brighton—The Spiritual Progress Society holds meetings every Sunday and Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Agerman, Conductor.

Temple of Honor Hall, 51 Massachusetts Avenue—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritualistic Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 51 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7 P. M.

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

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL—J. B. Hatch, Jr., Sec'y, writes: Sunday, April 17, the Schubert Quartet opened the meeting with a beautiful selection, after which Mr. F. A. Wiggin read a poem. At the close of another selection by the quartet, Mr. Wiggin delivered one of his best lectures, of which the following is an excerpt:

"You never can tell what your thoughts will do in bringing you hate or love. For thoughts are things, and their airy wings are swifter than carrier dove."

The soul is the architect of thought. Thinking is a process employed by the soul to exercise our mental machinery, and to bring into union and harmony of action the five senses vouchsafed to mankind while traveling through the experiences of human consciousness. Thinking enlarges the capacity for thought. The height and depth, the power of comprehension, determines the size and fixes the boundary lines of our world. The magnitude of our world decides how much we really and truly live. Thought can construct, but it can create nothing.

The nature, the quality of our thoughts, may be accurately deciphered in the architecture of that which in life we construct. The beauty and the substantiality of our life's work are true indices to our soul's development. It has been wisely ordained that mankind cannot stop thinking. The kind of thinking to be indulged in has been left, in degree, to individual choice. The selection of the nature of thought is only limited by environment and heredity, and even here these powers are not to be understood as absolute dictators. "As a man thinketh, so he is," is an old aphorism, but less old than true.

Thinking is contagious, and thoughts are even more so. The nature and quality of individual thinking has its effect upon universal thought. That the trend of individual thought is measurably healthy finds an answer in the wonderful achievements of the past fifty years. The progress and development of the past will serve as a stimulant, and emphasize the necessity for grander and nobler thought and action in the future. A number of persons met together for a definite and specific purpose creates an atmosphere that will greatly aid in developing thought.

Every thoughtful person knows that all natural law is the law of God, and is the result of an orderly mind having a definite object in view. Every definite thought has for an object to make all men superior to that law by which they are now governed. We know that happiness, and even health, depends upon our being in harmony with the natural law of right thinking; and in order to be happy and healthy we must work for the attainment of the Great Architect's design. To really live is to think and to work. If we do it not willingly, Mother Nature will force us to the most disagreeable tasks. Work we must. Be wise and begin at once.

At the close of the lecture Mr. Wiggin gave a number of readings, that were accurate, and all were promptly recognized.

In the evening we had the largest audience of the season. After the usual music by the quartet, Mr. Wiggin gave a short and interesting address, and followed with over a hundred readings, all of which were correct.

Mr. Wiggin will give readings after his lecture in the morning and evening on Sunday next.

The BANNER OF LIGHT is always for sale at this hall.

COMMERCIAL HALL, Mrs. Wilkinson, President, April 17th, Dr. Blackden opened the meeting with prayer. Developing circle conducted by Dr. Hall, Mr. Kraniski, Mrs. Wilkinson and Dr. Blackden; good thoughts and tests, Mrs. Carbee, Mr. Cohen, Mrs. Knowles, Mr. Clark, Mr. Stetson, Meddames Watts and Gentner. Afternoon session opened as usual, Mrs. Pearson leading the song service. Mr. George Lamont led the devotional exercises. Those who took part: Alice Wilkins, Mrs. Knowles, Prof. F. Matook, Miss E. M. Gardner, Mrs. Annie Kibble, Mr. Titus closed the meeting. Evening meeting opened with song service and prayer; Prof. Wines made the opening remarks; Meddames Kibble, Knowles, Carbee and Wilkinson closed the meeting with a few delicateations.

BANNER OF LIGHT for sale on Thursday and Sunday.

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

FIRST SPIRITUAL TEMPLE—A correspondent writes: On Sunday last, April 17th, W. J. Colville lectured to a very large audience in the Temple, corner Exeter and Newbury streets. During the afternoon service the subject of the lecture was "The Mission of the Nations and Their Right to Cooperate."

The present grave issue—peace or war—was ably dealt with, and though the speaker by no means counseled apathy or careless indifference to the woes of the afflicted Cubans, a strong plea was made for arbitration on the part of all the civilized nations of the earth.

The entire temper of the discourse was pacific, though stronger things were said concerning the wrongs of slavery, mental as well as physical. Some very interesting views of spirit life were presented, calculated to throw much light on the mooted question how far we can rely upon spirit-guidance in either mundane or moral affairs; but as some of the views presented are embodied in the questions and answers in the Question and Answer department, readers will find this interesting subject dealt with shortly in that section of the BANNER OF LIGHT.

The music was very fine, and the whole service impressive.

On Friday, April 22, at 7:45 P. M. W. J. Colville lectures in the Temple on "The Perfect Way, or the Finding of Christ." The subject next Sunday, April 24, at 2:30 P. M., will be "The Present Crisis Viewed Spiritually: What will be its Outcome?" All seats free. Voluntary collections.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—Ella C. Wadsworth, writes—Met in Dwight Hall, Thursday afternoon and evening, April 14.

Business meeting was called at 5:15 o'clock, the President, Mrs. M. A. Brown, in the chair. Supper served at 6:30. The evening meeting was called at 8 o'clock by the President. After a piano solo by Mrs. Drake, Dr. Hidden and his grandson, Master Fred Walter Knapp, were introduced to the audience, and gave a grand exhibition in magic, thought-transference, second-sight and telepathy. The Doctor remarked, when questioned regarding how he did these various things, that it was all easy when one knew how to do them, and if he told us how he did them, we would not wish him to come again to give us an exhibition, for we would be able to do them ourselves. We hope Dr. Hidden and Master Knapp will favor us again in the near future.

Next Thursday evening the Veterans will be with us. Good talent is expected. Supper served at 6 o'clock sharp.

April 23th is our regular dance night. We expect a good time and fine music. We trust all those who enjoy dancing will come and bring their friends.

THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall Wednesday afternoon and evening, April 13. Business meeting called at 6 o'clock, President Mrs. M. A. Brown in the chair. Supper announced at 6:30, sharp. The evening was taken up by the children. Master Eddie Hill, Chairman, opened the exercises; piano solo, George Mulford; reading, Lottie Weston, Francis Peters, Ethel Weaver, Arthur Fowler; song, Annie Jameson, Chella Wieselock, Fredie Currier, Master Eddie Hill. This closed the evening entertainment, and the children enjoyed an hour in dancing.

Wednesday, April 20, will be our regular Whist Night.

Don't forget Old Ladies' Night, Wednesday, April 27. New England supper at 6:30.

THE HELPING HAND SOCIETY—Grace Cobb Crawford, Sec'y—met as usual, Wednesday, April 13, at 3 Boylston Place.

Many attendants of Berkeley Hall met with this society every Wednesday evening, and have a social time, it being an auxiliary of the Boston Spiritual Temple.

The evening exercises were opened with remarks by Mrs. Waterhouse, followed by Mrs. Mattie Albee (President of the Ladies' Aid Society), Mr. Forest Harding, Miss Gertrude Sloan (who favored the audience with a select piano solo), Mrs. Kate R. Stiles, E. L. Allen, Mrs. Porter, Elmer Packard, Hebron Libbey. Mrs. Stiles closed the meeting by giving delicateations that were very much enjoyed.

BANNER OF LIGHT for sale at these meetings.

THE FIRST SPIRITUAL LADIES' AID SOCIETY—Mrs. Carrie L. Hatch, Sec'y, writes—met at 241 Tremont street, Friday, April 15th, with Mrs. Mattie E. A. Allen in the chair.

In the evening we were favored with a piano solo by Miss Gertrude Sloan, which was well received. Mrs. Alice Waterhouse was the first speaker. Mr. F. A. Wiggin spoke briefly of the work of Spiritualists. Mrs. Kate R. Stiles made remarks, and gave many convincing tests. Mrs. Cynthia Clark, remarks and tests. Mrs. M. A. Chandler gave descriptions, and Mr. Albert P. Blinn closed the evening with a few choice thoughts.

Next Friday we will hold an entertainment. Friday, April 23th, will be whist night.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, April 17, we had a large audience. Meeting opened at 7:40 P. M., with service of song, led by Miss Flora Bates, organist, assisted by Prof. Rimbach, cornetist; invocation; Mrs. E. J. Peak, Conductor; Mr. D. S. Clark, Mrs. McLane and Mrs. Peak, very remarkable tests; Prof. C. A. Bostwick gave a number of astrological readings; Prof. F. Matook, the Egyptian astrologist, many remarkable tests, fully recognized. Mrs. Alice G. Mayhew and Mrs. A. McLane were present.

Next Friday evening Prof. Matook will be with us again. Mediums are welcome.

The JUBILEE Art Gallery will have a rare collection!

MEETINGS IN MASSACHUSETTS.

LYNN—T. H. B. James writes: The Arthur Hodges Spiritual Society held interesting services at Clerk's Hall, 33 Summer street, Sunday, April 17. The hall was well filled with an intelligent audience both afternoon and evening. Mrs. M. K. Hamill presided at the piano, and led the singing.

At 2:30, invocation by Mrs. D. E. Matson. Interesting remarks by Mrs. Sherwin, Mrs. A. E. Roundell of California, Mr. Frank Neate of Salem, O. R. Fallington, Dr. S. M. Forbush and Geo. L. Bator. Tests and spirit-messages by Meddames Sherwin, Herrick, Matson and others. Magnetic treatment by Drs. Forbush and Pierce, Sheppard, Mr. C. A. Brown, Mrs. E. C. Herrick and others.

At 7:30, W. J. Colville lectured on subjects presented by the audience, which were skillfully handled, and the large audience gave hearty applause. A pleasing impromptu poem ended the services.

Next Sunday, April 24, Mrs. C. Fannie Allyn will speak at 2:30 and 7:30 P. M., assisted by others.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Mrs. C. Fannie Allyn of Stoneham was our speaker Sunday, April 17, and gave us able lectures and beautiful poems from subjects presented by the audience. Mrs. Cross presided at the organ, and Miss Ethel Cross at the piano. Cornet solos by W. H. Thomas. Next Sunday we shall have Dr. G. B. Ewell.

BRIGHTON—D. H. Hall, President, writes: The meetings of the Spiritual Progress Society are having good success; the attendance is on

the increase. We have a change of mediums each week, so as to present the different phases of the work. A good array of talent will be presented during May, on Friday and Sunday evenings, at 8 o'clock.

I would like to call the attention of the Presidents of other societies, who are or may be in want of a good and reliable inspirational speaker and test medium, to Mr. J. S. Scarlett of 24 Pearl street, Cambridgeport, Mass. Mr. Scarlett and his controls are honest and truthful in their work, and cannot fail to give satisfaction, as they have with our society.

Friday evening, April 29, Mrs. L. J. Ackerman.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY—Mrs. L. E. Keith, Sec'y, writes—held its regular fortnightly meeting Wednesday afternoon and evening, April 13th. Business meeting called to order at 4:15, Mrs. Soper, President, in the chair. Supper served at 6:15.

The evening meeting opened with song service, as usual. Then Mrs. Dr. Caird gave the audience many spirit messages, obtaining names of the spirits through automatic writing, which was done rapidly, and very concisely. We were favored with a song by Mrs. H. D. Hall of Brighton, who always pleases. Mrs. Annie E. Cunningham being called, gave a short address, followed with tests; all well recognized. The meeting was interspersed with piano playing by Miss Ada Came of Cambridge.

FALL RIVER—Mrs. Ann Hibbert, President writes: At G. A. R. Hall, South Main street, Sunday, April 3, we had as speaker Mrs. Nellie F. Burbeck, who filled our platform very acceptably, in the absence of Dr. C. H. Harding, who was seriously ill. April 10, Mrs. M. A. Whitehead, trance medium of Lawrence, gave two short addresses and quite a number of spirit-messages, bringing much comfort to those who received them.

April 17 we were pleased to have with us Dr. C. H. Harding. Large audiences greeted him at both sessions, and gave him a hearty welcome to our city. He gave two excellent addresses, followed by quite a number of remarkable delineations in the most beautiful language, which brought conviction to many strangers, who declared there must be something grand in Spiritualism.

The next two Sundays we shall have Mrs. May S. Pepper, and she is sure of a right royal welcome and crowded houses at all sessions.

WORCESTER—Mrs. D. M. Lowe, Cor. Sec'y, writes: The Fiftieth Anniversary of the Advent of Modern Spiritualism was observed by the Worcester Spiritualists at Grand Army Hall, Sunday, April 3d. The afternoon service was opened with an invocation by Miss Lizzie Harlow, followed by appropriate remarks from the President, Woodbury C. Smith, closing with a poem, also remarks by Mrs. Hildreth, Mr. Fuller of Boston, Mrs. Lowe, Mr. Hammond, Mrs. Spaulding, and Mr. Seth Hale. The Anniversary address for the evening was given by Miss Harlow, who outlined the history of the spiritualistic movement, and eulogized its present status and work. Most excellent music was furnished for the occasion by a quartet, consisting of Mrs. E. H. Plasted, Mrs. Dora Goodwin, Mr. Lewis Van Winkle and Mr. E. I. Fuller, Mrs. Haas presiding at the piano.

CAMBRIDGEPORT, Bible Spiritualist Union—Mrs. Wilkinson, President.—A correspondent writes: Friday evening a fair-sized audience was present. Mr. Scarlett opened the meeting with remarks, also gave many fine tests. Mr. C. L. Pierson, who has been especially engaged for these meetings, sang very sweetly. Mr. Turner gave many readings, all of them recognized. Song, Miss Sadie Falconer. Mrs. Wilkinson, under control, held the audience until a late hour. Mrs. Ida Knowles presided at the organ. Extra talent next Friday evening. All mediums are welcome.

SALEM—FIRST SPIRITUALISTS' SOCIETY—A. O. W. Hall, Manning Block.—N. B. P. writes: Mr. James M. Kelly, of Lynn, was our speaker and medium Sunday, April 17. He delivered two lectures in an earnest and eloquent manner, listened to very attentively by those present. He gave perfect satisfaction, and we can recommend him to all societies who would like a good speaker and medium, and hope next season he may have many calls. His son, Dr. Kelly, sang twice. He is a fine singer, and his songs were well rendered.

Sunday, April 24, Mrs. N. J. Willis, of Cambridgeport, will be our speaker and medium. She is an old pioneer and one of the best lecturers on the platform to-day.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

MALDEN—Odd Fellows Hall—W. E. S. says: April 17 our speaker and test medium was Mrs. Caird of Boston. April 24 Mrs. Nettie Holt-Harding will occupy the rostrum.

The International Jubilee will begin May 23th instead of June 1st.

MEETINGS IN NEW YORK.

International Conservatory of Music, 74 Lexington, one door above 58th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tuxedo," 587 Madison Avenue, corner of Madison Avenue, and holds services at 3 and 8 P. M.

The Yankers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3 P. M., and Children's Lyceum at 2 P. M.

FIRST SOCIETY OF SPIRITUALISTS—"The Tuxedo," Madison Avenue and 59th street.—Miss M. J. Fitzmaurice, Sec'y, writes: On Saturday evening next a supplementary sale of the articles left from our Golden Bazaar will be held at "The Tuxedo," commencing at 8 o'clock. We ask for a liberal patronage and promise a good entertainment, followed by dancing.

The address of the General Manager of the JUBILEE is Frank Walker, Hamburg, N. Y.

CALIFORNIA.

SANTA ROSA—J. V. Aldrich writes: On Sunday, April 3, we held a Jubilee Meeting at our house. About forty invited guests assembled, as many as we had room for, and everything passed off pleasantly. Two original poems were read; invocation through a trance medium; singing by the audience and a recitation by a young man; two lectures through two trance mediums, a lady and a gentleman; both were well received. The meeting was then turned into a conference, and remarks were made by many. It was decided to hold circles or meetings for a while, once in two weeks. Let us hope there will be good derived from them. I wish we could organize a society, but we are not independent enough yet.

Do not forget the dates of the JUBILEE, May 25 to June 1!

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

Music will be a leading feature at the JUBILEE!

MEETINGS IN BROOKLYN.

The Women's Progressive Union holds meetings every Sunday afternoon at 3 o'clock, and at 8 o'clock, at 3 o'clock, social meetings every Tuesday at 8 o'clock; supper at 8 P. M. at the hall, Walden Academy, 123 Olsson Avenue, between Lexington Avenue and Quincy street. Mrs. E. V. Kurth, President.

The Frances Spiritual Conference meets every Saturday evening in Single Tax Hall, 110 Bedford Avenue. Good speakers and mediums always in attendance. Beasts free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Spiritual Society meets every Sunday at 8 P. M. at 110 Bedford Avenue, near Gates Avenue. Mrs. L. A. Umstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 P. M. Mrs. L. J. Weller, President. Mrs. M. Currie, Medium.

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

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

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

National Spiritualists' Association.

Board of Trustees Quarterly Meeting Held in Washington, D. C., at Headquarters, April 6th and 7th.

Charters were granted State Associations in Minnesota and Illinois, two societies at Los Angeles, Cal.; one at Lemait, Ore.; Edmunds, Wash.; Steven's Point, Wis.; Cuba, Pa. The successful work accomplished in Massachusetts and Washington, D. C., in opposing medical and Sunday laws was heartily endorsed. Matter of rates for speakers was again taken up, and arrangements made to prepare two cases for a hearing before the Interstate Commerce Commission. The rights of Spiritualists at several Soldiers' Homes to conduct, or have conducted in their interests, spiritual meetings was also taken up, and will be pushed for a hearing before the Board of Managers of said homes.

Arrangements were made for mass meetings at Atlanta, Ga., and Boston, Mass. C. M. Wellington, Chicago, Ill., E. W. Sprague, New York, E. A. Smith, Vermont, Mrs. Marian Carpenter, Detroit, Mich., Mrs. H. L. P. Russeque, Geo. H. Brooks, Wheaton, Ill., Carrie E. S. Tving and N. F. Ravlin were appointed special financial agents to aid the Jubilee work. Much of the time of the session was devoted to making arrangements for the great Jubilee to be held in Rochester, N. Y., May 25 to June 2. Every Spiritualist is earnestly requested not only to attend, but also to do all in his or her power to make this Jubilee a success. Send your names, addresses and contributions to General Manager Frank Walker, Hamburg, N. Y.

FRANCIS BAILEY WOODBURY, Sec'y.

Get ready to attend the JUBILEE!

A New Doxology for Spiritualists.

BY MRS. ELIZABETH F. KURTH.

We, as a progressive people, and especially those standing at the head of spiritual societies—acting, in a measure, as their leaders—who are expected to lead only into the pathway of light and progression, should for a moment, but with earnest consideration, think of the definition or meaning of the word "God," as used in our line of work and worship.

At the last convention of the National Spiritualists' Association at Washington, D. C., a resolution was to be passed, omitting the word "God" in a great many ways, regarding spiritual work and worship.

As you will remember, Mr. Editor and President of the National Spiritualists' Association, a very spirited contest took place, with almost evenly divided sides for pro and con, and, as other very important matters were still to be acted upon, said resolution was laid over for the coming convention. Being one of the committee on said resolution, and agreeing perfectly with the interpretation of the most wise, learned and highly esteemed members of the committee, to take from the masses the idolatry impression or worship of a personal God, to be more feared than loved. Still, after mature consideration, would it be wise to substitute for the word "God" the expressions "Indwelling Energy" or "Supreme Being."

With all the advantages of a higher inspiration which an expression of the soul in this language would receive, let us for a moment only look at the practicability of such a change. The Doxologies in most of our old spiritual hymn-books begin:

"Praise God from whom all blessings flow, Praise God all creatures here below," etc.

Most societies have to use the old hymn-books—not being able to secure new ones before the old ones are used up. We could not use either "Indwelling Energy," or "Supreme Being," in place of the word "God."

Would it not be better to accept a new Doxology for general use for spiritual societies all over the country? The two Doxologies contained in No. 72 of the Washington, D. C. Spiritual Song Book, are very acceptable; but the one established by the First Society of New York City—Mrs. H. J. Newton, President, and Miss M. Fitzmaurice, Sec'y—is to my mind the most beautiful.

"Great Font of Life, and Love, and Light, Inspire our hearts to know the Right; Let us respond to Truth's high call, With 'Peace on earth, good will to all.'"

Now, as we have made an advance step—perhaps the most advanced we could make—in securing for our platform a good speaker and test medium for the whole season, let us also turn our eyes in the line of progression regarding music, congregational as well as individual, and let us hope in so doing to discharge the duty placed upon us, not alone by our members, personal friends, and public at large, but also to the band of unseen friends, thereby trying to gain, in the full sense of the word, the name, or title, of "Progressive Spiritual Society."

Do not forget the Young People's Department at the JUBILEE!

A Spiritualistic Temple.

To the Editor of the Banner of Light:

It is proposed by the friends of our Cause in Newburyport to raise a fund for the purpose of erecting a Temple as a permanent home for Spiritualists, from the rostrum of which the philosophy, phenomena and religion of Spiritualism can be presented to the public.

If the mediums in the vicinity of Newburyport will give this notice their attention, and communicate with the undersigned, they will be informed how they may be helpful in carrying out the plans we have under consideration.

Mrs. N. S. MORRILL.
140 Congress street, Amesbury, Mass.

What Brains and Perseverance Has Accomplished.