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#### EVOCATION.

## BY EDGAR GREENLEAF BRADFORD.

Hearken-rejoice! Hear ye the oracle of Life, List to the rune with meaning rife; In trumpet tone Or softly blown. Thus speaks the resurrecting Voice; Or be it more, or be it less," Thyself express!

**VOL.** 85.

For this did elemental powers conspire To focus thee, a world's desire, In that dear matrix of maternal love; For this.-a second time Thou shalt be disentombed, oh! Soul. And Mother Earth shall give thee birth To brighter clime.

Thou shalt express thy Self! To thee And other forms that be This chant is sung In common tongue:

I am that I may be: In line and hue And coupled might, In star-strewn blue, And earth bedight, I would unfold me to myself. I would behold me in thyself!

For this are shine and shade inwove; For this the seven-rayed sunbeams rove, And riven on cloud, and rock, and leaf, Escape their lucent prism-sheaf: For this is hung the solar wreath; For this the deep's brine seeks the sky, And flowers' souls are waft on high.

#### Thou art

In brain and heart Of the essential Whole a part; In the vast book of life, a Word--Speak forth thy name All undeterred

In this alone Is Life outshown; In this is joy. Without alloy!

Always thou dwelt in primal tones, And when the harper Destiny Struck forth thy latent chord,

do the same addition, but from the other end; misses an accustomed face. That is all. There out further notice each and every critic who When any one, such, for instance, as Miss Judthat is to say, from discoveries made by mortal man here in earth-life. If the result be the | that by association a very different love will | ing his total knowledge. same we will shake hands all round, and proclaim our coming angelhood. But if the totals | tual. The continuance of the old one sided differ, it would seem to be the part of Com-MON SENSE to search for the mistake. First, then, let us begin with a great discovery made long ago by the renowned Prof. Tyndall. He proved by exhaustive experiments

that the old dream of the creation of man out of the dust of the earth was only a fragment of a mighty truth, for without DUST creation itself would be a mighty failure. An atom of dust is the core of every raindrop. Without it every time a super-saturated atmosphere discharged its surplus moisture it would be in a "cloud burst," which would destroy every form of life, save, perhaps, that of fishes. Rain would be unknown and impossible. Without dust the sky would be black instead of blue, and light would flash in streaks that would only variegate the darkness. It is dust that permits reflection and refraction, so without dust we should have no color, and therefore no glorious sunrise or sunset. Beauty would be unknown, for flowers in the absence of dust could neither absorb nor reflect the prismatic ray. A maiden's blush would be impossible since the maiden herself would not be present to typify beauty, virtue and love. Such was the discovery of the cold-blooded scientist, so the reader will see that when he proposes to add up his beliefs from the earth end of the sum he must do his work in an atmosphere containing a certain mixture of DUST. But he presently observes that the spirit communicator has not only been apparently ignorant of such facts, but has actually been picturing for us a spirit. world without any dust. And yet he has been claiming every effect which, so far as we can prove, cannot be produced in any other way. Let us now notice the tremendous difference in the total of this sum according to which end is our starting point.

Without dust there can be neither bluesky nor glorious sunshine in the spirit-world, and there-

of the column. I will now invite the reader to | with babyhood. If the mother die, the child | wrong somewhere. So perforce I pass with | umns. We know it as a fact in earth-life. is nothing mutual in the instinct. It is true persists in adding from the spirit end and call- son, denies that this scientific fact applies to be evolved, for it will be a love which is mu

and protective Mother Love, even if possible, becomes ridiculous because Nature has no further use for it. I have recently illustrated this thought in an article by picturing an orphan child, trained and educated in the beliefs of Modern Spiritualism, and at last dying with a great soul-longing for the embrace | Board, and describing many of the alleged | ture's law of vibration. We have many inof her spirit-mother. And according to the picture we imagine Nature atoning for that cruel mortal bereavement by the eternal happiness of that mother and child. Such is the very essence of Modern Spiritualism. But Common Sense finds that "Mother Love" won't add into his column of "facts in spiritlife." It is beautiful, but impossible. If every mother is seeking to express a mother's love in that higher life, then the mother of that orphan child-the orphan's "randmother-is seeking a fond embrace 🔬 ber child. But in its turn that embraid mothered by a call from her mother-thuchild meat-grandmother-to come and be her own mother's darling babe. The poor orphan, newly arrived, will surely discover from such an experience that there may be altogether too much of a good thing, even if that be called "Mother Love."

Common Sense makes a comment here. He asserts that everything personal, whether applied to God or Love, is limitation. HARMONY WITH ONE'S SELF  $\mathbf{IS}$ HEALTH.

HARMONY WITH ANOTHER IS LOVE. HARMONY WITH ALL IS IMMORTAL-ITY.

Disharmony in one's body is disease. Disharmony with another is discord and hate. It is necessarily destructive of form, and is therefore "mortality." In the spirit-world, as in ours. disharmony must sooner or later disinte- thereby justified in accepting them as Divine grate and destroy form. So Common Sense declares that LOVE and IMMORTALITY are

personally reviews them.

the same if this honest talker had not thus after death. let the cat out of the bag."

Again, a week or two later, was another they presently reach a nome where a form of by presently becames a pious shaker.

Now I and the reader don't know these accounts are not all true. But we do know they won't add up from our end of the column. And we assert that although the majority of spirit-talks leave no such loopholes, we are not Revelations.

Now what does all this mean? Thousands

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spirit-life, she is adding her column of beliefs I must now ask the reader to notice the from the spirit end with a result that contraextraordinary limitations and contradictions dicts all our mortal experience. I have already presented in statements by spirits who profess shown that the theory of two bodies and brains to tell us about the life they are now living. to one man in the present life is spirit doctrine We must remember these are questions of fact, that won't "prove," but much worse is the and not offered to us as theories. A few weeks | idea that the spirit can, either by hook or by ago there was a long communication in the crook, control both his mortal and immortal BANNER OF LIGHT given through the Ouija memories at the same time, regardless of Nascenes in spirit-life such as Common Sense stances of a mortal brain so changed by a consuspects to be impossible. We are told of new- vulsion that its memory is gone. The hypnotborn spirits finding, each for himself, careers ist produces a similar effect when he says to exactly adapted to their inherent tastes and his subject "don't remember," with the result mortal experiences. Such details give us a that certain experiences disappear. The mepang of satisfaction at the prospect of death. dium when entranced finds the old memory At last the spirit-historian-blended with a silent. Memory is perpetually giving us exam-Ouija Board-tells us that old soldiers delight | ple that it is subject to law, but in spite of such to gather in regiments and march as in days of | facts gathered by Common Sense those who vore. Presently GOD ALMIGHTY comes and | take their knowledge on faith are constantly talking and believing as if spirit memory had We cannot condescend to criticise such non no such limitations. Personally I do not sense. But it shows the spirit-limitation on know that it has. But if it has not, then I which I am insisting, and it would be there all | confess my utter ignorance concerning life

Having thus paid our attention to mortal brain, suppose the reader and I now turn to description of spirit life through a Shaker me- that of the spirit. I presume the said spirit dium, and therefore, from the standpoint of has a brain because I notice that when he Shaker belief, John Calvin is pictured in lone. | comes back he can remember everything he ly misery, as the result of having burned Ser- said or did on any of his visits, recent or revetus. At last, and all spirit tales have an "at mote. And I assume memory to be an attrilast," Servetus comes to help him. Together bute of brain. But I decline to assume that he is independent of the law of vibration. worship expressed in singing and dancing is Necessarily if he be an advanced spirit, the going on. Of course Calvin joins in and there- change of vibration by which he reaches our senses when he returns, must be enormous-far greater than the convulsive change of vibration which, we have seen, destroys earthmemory. Yet we are asked to believe that such a tremendous change leaves his memory bright and clear as ever. The reader will see that such an idea will not add into the column of facts which common sense is trying to total. If there be light in heaven there is also vibration; therefore Vibration is lord and master both of God and man "over there." glorious sunshine in the spirit-world, and there-fore no flowers and green leaves for maidens to wear. The homes and temples that sparkle in the sunshine, as we are told, could not do any is perfect harmony with all that is, and emsip of the sewing circle or the pink tea. the coarse sensuality of the smoking-room tale, or the myriad horrors that have beset and perhaps cursed his life. There would not be much bliss in that. Such a heaven would be a suburb of hell, with a through train every ten minutes. Yet nothing but this very law of vibration stands between the progressed spirit and just such memories. He has none of those old memories, because they are left behind in the old vibrations, and nothing but their effects are written on his soul. Now watch such a spirit returning as near to the earth-sphere as the law of his new manhood will permit. He is seeking a medium. But what for? The general opinion seems to be that the medium is to be used just to voice the memories the spirit has brought with him. But such memories are impossible. They would be contraband in his spirit-home. He seeks the medium that the medium may recall for him the old vibrations, when the old memories reappear as a matter of course. If the medium is exactly adapted to the needed vibrations we call that "spirit return" perfect. But if that medium can only partially repeat for him those old vibrations then the poor spirit has most of his trouble for nothing. One of the most noted mediums in the world writes to me to say that she has had a myriad of experiences proving to her satisfaction that spirits do not forget their earth history, and retain their old memories. But the sister has not grasped the law. Her visitors have their old memories because she can help them to their old vibrations, and not because they walk round in spirit life with their old memories pinned to their coat tails. Each earth thought, word and deed has made for them a state of consciousness of love or hate, of virtue or crime, which determines spirit status by this very same law of vibration, and which must be outlived and evolved to the manhood of an angel. Now suppose we reverse our thought and apply it to the memories of spirit-life. Such memories are imbedded in vibratious which the mortal medium could not express and live. Lightening's bolt would be no more deadly to the mortal. But before that spirit can return to earth his vibrations must change to a point at which he can influence the medium's brain. But the student will notice that the mortal medium cannot help that spirit to recall his memories of his spirit experiences. She has no vibra-tions of that kind to place at his service. Therefore the spirit can do no more than reflect and repeat such spirit-thoughts as he can grasp under those conditions. At this point comes in the wondrous law of MULTIPLE PERSONALITY. That returning spirit is having certain experiences during his return that belong, so to speak, neither to heaven nor earth. They are being embedded in vibrations of their own. When he leaves they remain. When he returns they await him. They are records of his manhood on that level, and therefore are actually a personality of his ego that belongs neither to earth nor spirit life. But they are evolving States of Consciousness in spirit-life, like every other personality. Some spirits come to play the devil. Others are holy angels. Remorse will darken the one, Surely we can now see that the spirit can, at the very best, express but few spirit facts amidst such vibrations. The medium's own vibrations, amid which the spirit builds his new personality, will largely determine both what he savs and what he believes when he is And this offers a life by our celestial visitors The student reader will now take careful note that the foregoing facts must be added into his sum if he would hope to even measurably grasp a single detail of the life that awaits us all beyond death. For he can now see that these limitations, therefore every communication has been colored by the conditions of the spirit's new personality, Furthermore, that new personality remains as permanent on or amidst its own vibrations as the personalities of either the earth or the spirit-world. Such, at least, is the conclusion drawn by Common Sense when he has added up the total of the column from the earth end of the sum. San Leandro, Calif.

Under that Than touch
Thou cam 'st a Voice
To sing through echoing ages-
To finer ears made known
When lost to ours.
And life?-to live fearless, full-orbed and free;
And in all other forms thy soul's perspective see!

## Common Sense versus Spirit Revelations.

#### BY CHARLES DAWBARN.

When the schoolboy has worked out his sum he is taught how to prove his result by doing it over again in some other way. Spiritualism has been a "sum" for its believers. They have kept adding statement to statement, as given them by returning spirits, until they have a whole column of beliefs about another life. They have then added it up, and called the total "Knowledge Concerning Life After | in their atmosphere, as well as ours, we may be Death." The only proof they have demanded has been some reasonable identity of the returning spirit. It does not seem to have occurred to even the grandest of their seers that "Common Sense" demands, and has a right to demand, that their sum in addition shall be checked by adding it all over again from the other end. In this article for the good old BANNER OF LIGHT, I propose to change the usual process, and instead of accepting statements made by returning spirits, 1 will help the student to add up facts gathered by mortals, and then see how far such total agrees with the present beliefs, wrongly called knowledge. I know this sounds harsh and unkind to the whole souled Spiritualist, whose implicit belief in her spirit friends and relatives is based on many years of happy spiritual communion. But alas! neither happiness nor belief can be | have dust over there." I simply repeat that added into figures when you are demanding solid proof that your present total is correct.

First, let us see what we believe to-day concerning our own hereafter, as the result of half a century of teachings by "spirits." We believe that if we have developed our own soullife we shall find ourselves in a world very much like this, but decidedly improved. We expect the sun to shine upon scenes such as, if believed, make death our best friend, for we have been taught that our coming "leap in tions, till the divinity is becoming uncertain the dark" lands us amid all that heart could desire. So we believe in a glorious reunion with loved ones "over there," and that we shall dwell in cities, towns, hamlets, or in rural and that is the personal Love which we are solitudes, as we may prefer. But everywhere | told is waiting to welcome us to a heaven of alike the beauty of our surroundings is to satisfy every craving of our soul. Trees with unfad- in winning belief than the descriptions as ing foliage, flowers with hues unknown to earth, and insects gorgeously arrayed flitting from blossom to blossom will make "home, sweet home" for us. We hear of birds whose trills all eternity. We will now let Common Sense are everlasting songs of praise to their Creator. The brooks, the rivers, the lakes and the oceans are both soul-satisfying and harmless, for our illustration. whilst lofty mountains not only offer foothold The great majority of animals will risk life to those who like to go up into a mountain and in protection of their young. They exemplify pray, but necessarily perform their accustomed | the self-sacrifice which is the glory of motherpart in creating movements in that celestial hood. This "mother love" lasts so long as atmosphere. And we believe, for so we are absolutely necessary, but usually no longer. taught, that in this region of bliss are tri- In a few weeks or months the youngster is umphs of architecture by man, and for man, | driven off or punished if he presume to ask for transcending our imagination of to day. With- his mother's old caress. We may call such love out further detail we may accept these state- an instinct necessary to the preservation of ments as embodying our present beliefs, all of the race. The longer the infancy, the more which, we must remember, are the result of | prolonged the "mother love" >but there comes revelations by returning spirits-some in the a time when it is no longer necessary, and name of God, and others on their own account | then it usually dies out. It has been one-sided and responsibility. So we have the child's sum all through. One mother is as good as another before us, but added up from the spirit's end to the infant. No "love at first sight" comes | total is the same from either end something is | in vibration, is too old a story for these col-

the sunshine, as we are told, could not do any sparkling without dust. Moreover since rain demands dust as the core for every drop, there is either dust and rain, or no dust and no rain "over there."

I hear a skeptical believer say "Stuff and nonsense. The angels have something more important to do than to talk about DUST. Of course there is dust 'over there,' and every other good thing. So this is all 'much ado

about nothing." But unfortunately Common Sence is not satisfied. He replies that dust becomes "dirt" when it accumulates where it is not wanted, and it is dirt that wearies the heart of the careful housekeeper. Dust-pan and broom must then be celestial implements of which the good angels, when we have politely invited them in, have never said a word. It has never occurred to us to offer them a bath after their long journey, yet if there is dust sure " Cleanliness is next to godliness," and soap a necessary means of salvation. Yet in the long column of beliefs added up by the Modern Spiritualist, there is not even a line about soap, and dust pans and brooms. Not even a figure of speech to tell us what they do with their wet dust, which we call "mud," nor about their necessarily soiled clothes, and therefore washing days, with occasional housecleanings.

The reader will now begin to see that his column of beliefs, when added up from our end, does not agree with the total he has figured, as told by saints and angels. So some thing is wrong somewhere; I do n't say where but there is the mistake staring us in the face, if we dare to open our eyes. I don't even say as the believer has just said: "Of course they I cannot add tip my column to agree with that added up by our spirit visitors." I do not even know that there is a particle of dust in the next life; but if there is, and it is not a necessity of life and beauty, as in this world, then I humbly confess that I do not know anything about it, in spite of all the inspirations and revelations which adorn Modern Spiritualism. So we actually find that a little thing like DUST has been settling upon Divine Revelaand invisible.

Now we will take another line in our column of beliefs which refuses to add up correctly, eternal joy. Nothing has been more powerful "revelations," common to every religion as much as to Modern Spiritualism, of the LOVE which, unkilled by death, goes on fondling for add it up from our end of the column, and we will take the love of loves, or MOTHER LOVE,

is perfect harmony with all that is, and embraces a universe as much as a soul. It could not die, for it is God manifest in form.

Such is the LOVE which Common Sense adds into his column, but he draws his pencil through Mother Love, so long foisted into talks containing statements which have been, heaven by revelation. Necessarily the total, | with few exceptions, counted as much "facts" when once more added, gives him a very different spirit-world to that pictured by returning spirits.

Almost every so called "statement of fact" concerning the next life is equally unsafe as a foundation for belief. I know it seems diffi cult for old Spiritualists to move on a little the same manner. We almost always have a and look at the future from another standpoint. But Common Sense leads the way.

I have been reading letter No. 65 by Miss Judson in the BANNER OF LIGHT. She is a hear, BELIEF has been woven into a necessity valued and frequent correspondent of mine. of salvation under the name of FAITH; and I admire her clear headed, warm-hearted and logical way of expressing her ideas. But all the same she is adding her sum from the spirit end of her column, so her total and that of Common Sense seriously differ. For instance, she says "filial and parental love are imperishable." Yet, as we have just seen, Common Sense shows and proves that such limitation of love is a direct trespass on the rights of eternity. Years ago, she tells us, they say about this life can be easily "added she accepted certain statements from her spirit guides, so of course they stand to day added into her total of belief. Yet more she life is, and has for the most part been accepted claims" to use such statements "to unlock | if it has been in harmony with intelligent pubevery closed door." Thus her argument, like lie opinion at that time. But both positions, that of all other mediums, is based on the | that of the seen and the unseen, the reader statements of spirits, instead of being founded and I are now examining from the mortal on facts gathered and added up by mortals. standpoint. Of course there is indignant pro-Her theories of spirit brains holding mortal memories won't add into our column. She from believers with experiences they deem sawould probably be unhappy if she could even cred to truth. And if the reader thinks it is a

spirit father. Yet his statements, like those of ing added up from the other end of the col- | feels. umn before they are pronounced correct. Her claim of two bodies to one soul yet united in memory, is as yet a spirit statement only.

As I write I look down into the foliage of a tree under my window. I witness a tremendous battle going on between English spar-

foe. I now close my eyes, and scenes in England are instantly before me. Space is thus memory in mortal life. We therefore infer, an impossible limit to my Ego as it dwells to- | and have the right to infer, that changes of viday in my mortal body. The dinner-bell rings, and I hear it with satisfaction. Yet I instantly sense the call of the old Roman to his mid-day meal. Thus the Ego within my mortal form knows absolutely nothing of the limitation of time. Yet it is the same Ego, expressing itself through the same mind in dreds. Few know that at one period of his life the same mortal body. It does not need a he had a convulsive fit, and that as a consesupposed spirit body to explain the facts. Clairvoyance is thus, or may be thus, only the use of my one sole mind, but on a different This interval included his marriage to a loved most rational explanation of the contradiclevel of vibration, in which its accustomed maiden, and the birth of children. In a molimitations disappear. It sees and hears unlimited by space. It is supposed to travel because of our educational limit. The power of cion. His mental power was great as ever, and, the Ego, working through mortal mind and for the most part, his tastes unchanged. He organism, may amply suffice for phenomena | learned at last to accept those seven years with | no spirit has ever come to earth save under without compelling our acceptance of the | all their events, as realities, because he added | spirit dogma of two bodies to one soul at the | up the facts from his present end of the line. same time. Such ideas are all right if you must add your column from the spirit end. for both wife and family, founded on a noble but they don't figure in the total presented manhood, that, nevertheless has a gap of seven from mortal experience. And, of course, the vears between its links. spirit statement may be correct; but until the

for the most part know that spirits return, and thus prove life after death. Such facts will add up with the same total, whether you start from top or bottom. Immediately following this great discovery came a flood of spiritas the first two. And out of such statements a whole philosophy has been spun, which crowds of enthusiasts are striving with might and main to crystalize into a new religion. Yet further, history teaches us that the religions of the past have originated in precisely mortal or mortals listening to a voice from the inner life, and presently accepting it as a religion. And since all could not thus see and from the spirit end of the column the facts always added up into a Divine Revelation. My present contention is that in every such case the sum should be proved by being added up

from our end of the column. Now I must once again reiterate, for the benefit of new readers, my own explanation of the why and the wherefore of mv general distrust of what spirits say about the next life. What up" from this end, and is often rejected as untrue. That which has been said about the next test from mediums whose guides deny, and also imagine herself as differing from her revered | pleasant position to thus advance all alone against such intrenchments, let him just enlist all other spirits, must stand the ordeal of be- for the war, and he will soon find out how it

Taking Miss Judson as a representative of the very highest mediumship, we find her taught by her controls that we all have two bodies in this life, each of these bodies claiming the same memory. This is addition from the spirit end, ignoring all recent discoveries of the vibration rows. One almost watches to see if either of matter, and the consequent storage of memside has a Dewey or a Sampson to crush the ory. We have discovered that convulsive changes, either by accident or design, destroy bration will destroy memory in any life. Let us see what this means in our search for truth. We have on this coast a gentleman, with whom I am acquainted, who has by his own and love brighten the other. brain power risen to a position where his influence as a man amongst men is realized by hunquence seven years of his life's experiences disappeared, and have remained silent ever since. | in what we call "control." ment they became strangers, and all who claimed his friendship were objects of suspi-To-day he exhibits a new and absorbing love

Nature's law, by which memory is embedded

#### THE BANNER OF LIGHT.

The time at last is coming, When we all must take a stand, To drive the foe of honesty Forever from the land. At last we've reached the station Where we must select our choice; And say if right or wrong shall live, With one uplifting voice.

These curses to humanity, And to the Cause we love, The demon mouthed intruders; To the work of those above. We must crush them down forever, Blot their deeds from history's page, Frauds at last will all be conquered, And will vanish with this age:

It will be a mighty battle, Not with cannons, guns and swords; But with voice and deeds most noble, And with pens true mightlest words; Truth alone can gain the struggle, Let us use it pure and free; Until over fraud, deceivers, We shall gain our victory.

Friend, you've started strong and wisely In the grand and noble work Of making pure the spirit teaching, Round whom shadows never lurk. We have gathered here this evening Like true patriots of old, To show you our appreciation Of the work you've made so bold.

We will aid you in your doings You to us the Truth have shown, Carry out your grand endeavor, We will prove you not alone. May the spirits ever guide you, And their purest blessings send, And though others turn against you I'll remain your Sincere Friend.

EDWARD WARREN HATCH.



Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

# BY C. G. OYSTON.

#### CHAPTER VIII.

Is One Embodiment in Physical Life Sufficient for the Eternal Progressive Requirements of

#### the Human Soul?

Our birth is but a sleep, and a forgetting; The soul that ilses with us, our life's star, Hath had elsewhere its setting, Apd cometh from afar; And not in utter nakconess, And not in utter nakconess, But trailing clouds of glory do we come.

Earth fills her lap with pleasures of her own, Yearnings she hath in her own natural kind, And with something of a mother's mind, And no unworthy aim; The homely nurse does all she can To make her foster child her inmate man

Forget the glories he has known, And that imperial palace whence he came.

Hence in a season of calm weather, Though inland far we be, Our souls have sight of that immortal sea That brought us hither, Can in a moment travel thither,

And see the children sport upon the shore, And hear the mighty waters rolling evermore. —Wordsworth's "Ode to Immortality." The highest ideal of the most advanced individual or

sweet, gentle and loving in disposition as any soul that ever wore fiesh. These separate children may be intro-duced to the world under similar psychological conditions, the parents experiencing the same daily routine, and yet the offepring may be as far asunder as the poles. Nay, if the parents alone gave the soul active and independent existence, we may reasonably imply that the children will of necessity resemble their progenitors spiritually as well as physically. Again, if you endorse this idea, you practi-cally admit that the child is all at once endowed with sufficient knowledge to weave, mold and control the most complicated piece of machinery in the whole universe. Preëxistence being a logical sequence of my position, let us suppose that a far advanced spirit wishes to come in contact with matter for humanitarian purposes. Now the idea of reëmbodiment seems generally entertained in the case of Jesus of Nazareth. The Christians who believe him God Almighty taoily admit his power to take on material clay, although the mightest spirit in the realm of being. The Spiritualist, who rejects the God idea in con-nection with the Nazarene, recognizes him as one of the most powerful, pure and benevolent spirits that ever lived on earth, and this spiritual teacher himself declared "Before Abraham was, 1 am." Then, suppose he wished to return, what course would he pursue? Certainly if he presumed to inhabit the mortal form in all the glorious effulgence of his expressed spiritual power if he came into direct association with an earthly mother without con-densing his spirit body and enshrouding his spiritual glory, that mother could not bear the influence of her would be son, and his intense brilliancy and power would cause instant death to that instrument which he desired to employ for the purpose in view. Nay, he would appropriate to nimself grosser particles as he descended, until earthly beings could bear his transcendant expression of power, and by condensing his transcrittened to the power, appropriate to himself the material atoms, utilize the cou-ditions supplied, and attach to himself material habili-ments, and walk and talk with men as heretofore.

BANNER

It is assumed by the opponents of reincarnation that if a spirit be destitute of a certain experience he need not necessarily return to inhabit the material form, but by passing side by side with a suitable medium, he can obtain the requisite soul power which will equip him for his eternal journey. Now this assertion I emphatically deny for, were this so, men need not come in contact with mat ter at all. He would only require to be furnished with knowledge and instruction from higher spirits, and he could pass onward and upward forever. How often do we ruo shoulders with our fellow-man who is bowed down with sorrow, yet we cannot adequately appreciate his pain.

But it is urged that when a child passes away prema turely, and that being has become wound round the ten derest affections of its parents, it is too revolting to anticipate its return to material life; such a conception would only have a tendency to estrange the love of the parent from the child, and cause the mother to manifest indifference towards the incarnate babe. Surely this is taking too narrow and contracted a view of the grand compre-hensive principle of love. The innocence of childhood and the absence of temptation and sin may seem very sweet to some minds; but you cannot make a spiritual athlete unless you give him something he can grasp and handle, something that can test his powers. If it be a great and invaluable boon to be allowed to live on earth to a good age, surely ample justice has not been meted out to that child, who is deprived of this privilege. Again, would have been approximately apple of the privilege of the configuration of the privilege of the privilege of the privilege of the privilege. you have your child in spirit-life exclusively confined within the harrow circle of your domestic relations, al-though you knew his soul could be enriched by adopting-a more wayward policy and condescending to grapple with matter once more? Love confined within a narrow compass savors much of selfishness. Love must be generally diffused in the higher life, or the purposes of the spirit-world will be subverted.

It is maintained by advanced spirits that there is a limit to man's progress in spirit-life, that all progress on the part of the individual will cease unless he accepts the inevitable alternative, and once more becomes encased in flesh. For instance (they say), supplie you were to ascend into the air in a balloon. You would experience no unpleasant sensations until you had attained a certain you would of course pass away. Now, spiritually, your experience will be somewhat similar. You will rise up ward and onward, but eventually your energies will become paralyzed. If you refuse to come to earth again to strengthen your spiritual being, you will be entirely over-come by the inexpressible glory and loveliness. Your

The necessity to re-inhabit material conditions is not imnosed hy some

# Settled Speakers.

LIGHT.

OF

BY F. A. WIGGIN

I have been asked to give my views as to the advisability of a long-termed settlement of speakers over spiritualistic societies. My brief experience in this connection has, doubtless, taught me something, but I am sure that much remains for me to learn in this direction. At one time my enthusiasm in favor of settled speakers knew no limit. I am now more convinced than ever of its advisability, but only under radically different conditions than those which now obtain.

Experiences have led me to shade my views respecting settled speakers very much. There certainly is much work to be accomplished before (except in a few instances) settled speakers can be considered, at best, as only in the light of a doubtful success. Conditions do not warrant anything like universal success in this direction at present Certain situations confront us (and I am sorry to say it) which seem in an unwarrantable degree, to master most Spiritualists.

Spiritualists. It is plainly the duty of every Spiritualist to look the facts as they are squarely in the face, and also to peer into the requirements of the tuture. When this is done, not all by any means has been accomplished. There will ever be a pressing demand to make real the ought-to-be rather than

to submissively abide by the what is. A long settlement of speakers over organizations of Spir-A long section of speakers over organizations of spin-itualiats, would constitute a ministry. An uneducated ministry will never prove a success. Such a ministry, upon a very questionable plane of usefulness, has, it is true, met with success, but it has only required the wisdom of to-day to demonstrate that its success was a most lamentable, if we demonstrate follows. to demonstrate that its success was a most lamentable, if not disastrous failure. Have we an educated ministry to offer to the people? If we have not it will be best to wait until we have before we offer any. When we speak of an educated ministry, we especially refer to a class of people who are educated along the lines of the work's require-ments. We are not unmindful of those in our ranks whose coholarship would certainly suffer nothing by comparison with any class of teachers of religion. But a too limited yiew of a minister's education must not be taken. The view of a minister's education must not be taken. The mere platform, mental exercise of a Sunday is indeed but a slight consideration in relation to real, true pastoral success. There are business, financial, institutional and so-cial (and especially the latter) features which will soon swamp the novitiate.

If a man with no qualifications in these respects, yet be-ing an eloquent and able preacher, were to settle over a long established church, whose membership had been trained to church methods of government, he might find no difficulty in meeting with success as a pastor; but quite a different state of affairs than this is sure to confront a speaker who attempts the work of a pastor over most any of our spiritual societies now established. It will not require much time in most cases for him to discover that he has quire much time in most cases for him to discover that he has a membership which considers itself not only competent to manage the affairs of the society, but will very soon dic-tate the policy of the pastor also—and also that "verily a little knowledge is dangerous." The following seem to me to be self-evident truths: First, we must have an edu-cated as well as a morally and spiritually illuminated min-istry; one which will feel the importance of educating the people, never considering merely what a people want, but always what they need. Second, that such a ministry will be able to accomplish more wise and spiritual ends by be able to accomplish more wise and spiritual ends by gathering around it a few kindred souls who are in harmomony, and individually disposed to labor unselfishly for the good of the cause, than oy trying to lead a society having more or less of internal inharmony, which has not yet learned that the "world does move," independent of certain ruts.

Take this as a nucleus, and, possessed of executive abili ty to lead, open a meeting in a desirable place, having things harmoniously and orderly arranged; having not only a good meeting place and good preaching, but go d music and generally attractive accessories; then do not, as too many are now doing, viz., dress their institution in height. Then your muscles would relax, and, unless you intercepted your flight, unconsciousness would ensue, and you would of course pass away. Now, spiritually, your lutely free; then instruct the people, and consequently interest them in the work being done, and the people are certain, in return, to contribute of their means toward the establishment of a society upon a basis of permanency. This idea can be carried to a successful issue.

come by the inexpressible glory and lovenness. Four volition will be suspended, and you will be incapable of moving forward until you obey the spiritual law, which provides by a plurality of physical existences for the provides by a plurality of marking existences for the ten cent door fees must largely pay the running expenses, ten cent door fees must largely p no settled speaker for any considerable time can possibly prove a success. Such a spirit as must of a necessity ani mate such a procedure is a flat contradiction of the real pets. At an early age circumstances roused me toward principles of true Spiritualism. Whether with or without a settled speaker, no spiritualistic society can thrive, in a spiritual sense, which in practice denies the spiritual significance of the truth. No one who can read between the lines of the Rev. Minot

hear a great deal to day of frauds here and there. I am not, and those who really believe are not, moved from our

and those who really believe are not, moved from our tracks by such thoughts. Bpiritualism is a renewal of the question of the ages: "If a man die, shall he live again?" Or, as it is more ap-propriately referred to sometimes, "If he once lives, shall he ever cease to live?" It has taken centuries and centu-ries of growth and development to realize that it is an-swered so naturally. Truly has it been said that in order to know, man must do all that is possible through religion. Years ago people asked those who had been their spiritual teachers if they should live again? They have never expe-rienced this condition, and so they cannot reply in a sensi-ble, natural and truthful manner. They only point back-ward to the realms of the past. They point down the bygone ages to the man Jesus, repeating the words, "I am the Resurrection and the Life," not looking forward to the natural answer that we can give, because their minds have natural answer that we can give, because their minds have not developed to that point of unfoldment to receive the answer as it, really is. A little more than fifty years ago came the answer to our question: "I still live, and because I have thus communicated to you, you upon earth also shall ive.

As I look into your earnest faces to day, and see the joy that beams upon some of them, I see the lines of care and sorrow on them also. I read here a lesson of a strong, earnest purpose and an entire faith that works in reason. Take hold of the undying assurance of this beau-tiful fact of living beyond the grave It makes a man strong to go on in the grand and noble work of spiritual investigation and the reception of spiritual communica tion. There is no sadness in my mind to day as I remem-ber you are nearer the end of your natural life than the beginning. But a few years more shall pass away before the veil shall completely be rent in twain, and you shall know, through actual experience, what you believe you know to-day. Your intelligent, reassuring friends have told you, and so you know, for it comes through eternity's gates. They have proven themselves to be those you had esteemed when living, and we realize that this change must come to us all in the not far distant future: then we shall be with our loved ones on the other side of life. I see, as it were, a new audience before me; those now in

life are sliding down the scale to maturity, filling the places that will then be vacated in the home, and still younger ones coming on to fill the depleted ranks. I see the workers who are ripening for the change coming out to join the vast majority of the grand old workers of the olden days. Scover and scores of them have gone home olden days. Scores and scores of them have gone home, and the encouraging words they spoke, the noble lives they led, and the earnest work they did here with us, lead us to see not one vacant place upon the platform, but all those old workers joining with you to day to keep and to bless and to hallow this sacred anniversary. If each of us will but work as faithfully and as well as they did, Spirit-ualism must go forward. When the time shall come for us to lay off the garments

that now encumber us, we must show that we have grown, that we have helped the weaker ones to grow strong in spirit and prepared them to take up the work where we laid it down. How often we hear people urge others to come and take up the work the old workers laid down! Take up the work for yourself. The old workers have never left it for others. They have never laid down their work. They are working still for this great movement. They worked so faithfully and ably while here that they continue to instruct others to strengthen their hands to work as they were wont to do when on earth. Let this thought, then, of the greatness and glory of the Spiritual-ist's fight for good, be with us, and let us build wisely and well. The works that we are building now are for time and eternity.

It is of the greatest importance that our young should be surrounded by the best of influences. As we believe in organization, we should remember that we have a duty and work to do for the young in that same direction, to so bring them up in the right that they will not drift into sectarian Sunday schools. Let us see to day that when we go into communion we take our little children by the hand. Teach them the lessons of spiritual communion in the home, in the Lyceum (our Sunday school), and forever take them out of those troubling dreams where they see things in the dark, and let them feel that the angels of love and light keep watch over them forevermore.

My Dead Dog, "Rags." Is Man Alone Immortal? BY WILLIAM FOSTER, JR. Once this was a query which I anxiously sought to solve,

for from my boyhood I made all animals about our home

earth to-day-the most elevated conception of the great Man possesses within himself the possibilities of a God, Eternal Spirit entertained by man is that the aggregate intelligence presiding over the destiny of mankind is a principle of Divine Justice. This altruistic principle of absolute goodness has determined that what is common to the experience of one individual cannot be particular to another. That no partiality or favor can be shown to any soul, but that every being in existence is entitled to the same privileges that have tended to unfold the innate possibilities of another.

Then if this order of operation does obtain in the higher world of cause, it becomes our imperative duty to explain philosophically why such anomalies exist on earth--why the tendency of the majority of mankind seems to utterly ignore the possibility of such a beneficent ruling. Let us, therefore, take an unprejudiced, impartial view of human nature manifested in its various phases, and see if we can reconcile ourselves to the conviction that equality of privilege and Divine Justice are manifested during man's sojourn on earth, without introducing the explanatory philosophy of reëmbodiment.

We have on the one hand a street Arab, conceived in poisonous surroundings, cradled in vice and pollution, bathed in misery and crime—a being saturated with all the impurithe sthat can possibly darken the spirit body. Through no fault of its own that spirit is obliged to imbibe the waters of spiritual bitterness, to roam famishing to and fro, its whole activities concentrated in schemes conceived how to obtain the physical necessities of life. No benign influence of blessed education dissipates the intense darkness of his mind; but, destitute of all the hallowing associations which render life pleasant and profitable, that degraded being is sacrificed to the remoreless selfishness of man. On the other hand, a spirit comes in contact with matter in aristocratic circles. Every facility is afforded the motner to sat-urate that child with beautiful impressions and to promote high aspirations. Its advent to earth is heralded with gladness and ostentatious rejoicing. Thoughtfully tended and highly educated, no care or anxiety being manifested for the material necessities of life, that child is endowed with extraordinary privileges and blessings which the less fortu-nate cannot possibly obtain. Is this right? Does it accord with superior conceptions of Divine Justice and the equality of mankind? Talk not of compensation in spirit life readjusting the obvious inequality. There cannot be a special law of compensation for one half of humanity at the expense of the other. The same principle of association which renders possible the existence of rewards and punishments cannot be twisted to suit the petty conceits of an developed man, but that law must be as stable and relent less as the universe itself.

How many degrees of advancement do we find in the manifestation of human life on earth from the impenetrable Esquimaux or Hottentot to the sublime dignity of intelligence displayed by a Plato, a Bacon or a Shakspeare Knowledge truly is power. Then if the acquisition of intelligence and its judicious application renders one man superior to his fellows, and bestows upon him inexpressible blessings, why are not all endowed with the same quality of receptivity and perception? Surely wise provision has been made for the less fortunate, for his mental activities can be promoted by coming in contact continually with superior minds, and yet in spite of such exceptional advantages, how few can adequately appreciate the benefits to be derived therefrom? For instance, you sit down to discourse the most sublime symphonies from an instrument properly attuned for manipulation. You pour out your soul in rapture, and the spiritual breathings interblend with the musical strains until your emotions find expression in tears. However, one individual there present is positively pained, and the rich, melodious cadence grates harshly upon his ear. So distasteful is the exercise of your artistic dexterity that he rises up and deliberately walks out of the room. Must not your appreciation of harmony be infinitely superior to that unfortunate being?

Take him into an art gallery, and while you could dilate with soulful pleasure upon the inspirational enthusiasm which dictated the delicate touches of the artist's hand, perhaps your companion would be most charmed by the gaudy, gilded frame which encompassed the mental treasure you so much admired.

Of course in the consideration of our subject preëxist ence goes without saying. The soul cannot be infused into the child by virtue of the pro-creative act because, being a distinct entity and indivisible, it can never be born as a soul, for it follows as a logical necessity that, this being a starting point in our existence, there must be an ending point, and the spirit will surely die with the body, but man must be an eternally existent being, past and future, or we may reasonably assume that annihilation is the ultimate destiny of the soul. It the inner principle is derived from the parents, why is there such a dissimilarity in the characteristics and abilities of families? Why is it that one may be a philosopher, while another is a corner end loafer? Why is it that one member of a family may pos-sess an ungovernable temper, while another may be as

therefore he must practically encounter every phase of human experience in order to become thoroughly conversant with his own innate powers, that he may "know himself." When this knowledge has been acquired—when he shall have mistered and subdued everything beneath himwhen every weakness has been completely overcome, he will break off association with a material planet, and return to clothe himself with a physical body no more. Mor-bid, indifferent souls while on earth must be lashed into activity by the whirlwind of adversity, and the pain attendant on suffering is as essential to raise a flame of aspiration. as physical pain is a necessary sequence in the promotion of harmonious development and unfoldment. What is aspira-tion, but a yearning of the spirit to return to the transcendently beautiful condition which it has left? Even the most undeveloped, lymphatic and ignorant spiritual being cannot perpetually resist the tide of advancement and progress and a consciousness must eventually dawn upon that soul of happiness in the far distant future which is its lawful inheritance and within the province of attainment. But it is just as possible for an inhabitant of earth to ascend beyond our material atmosphere with his physical body in an endeavor to reach the planets, as for a soul in an inferior degree of unfoldment to enter the realms of light and peace without the tuition of a plurality of physical life's experiences.

Suppose a council of the wisest men this earth can produce was held in an upper room-men who commanded the respect, homage and adoration of their fellow beings-on the ground floor of that assembly room there resided a boy, who, observing the potency of the mighty power wielded by these gigantic luminaries on the horizon of the intellectual world, resolved to secure admittance and participate in their deliberations in order to give perfect expression to his ambition and receive the grateful admiration of others. Of course his intellectual power could not harmoniously assim ilate with that of more matured experience, and he would be kindly informed that he must return to a condition more adaptable for display of inferior capabilities, so that he might learn another practical lesson before he could blend his exertions with the veteran students of spiritual philosophy. Our spirit-friends inform us that previous to man's taking on material elements he existed in spirit-life pure, but ig norant of the vast possibilities of the eternal essense within. In that condition he possessed in his own person both qualities, male and female, which constituted a perfect sphere spiritually. Of course he could not descend to earth until these two constituent elements became separated. Consequently the disuniting of the two principles occurred. and they both became incarnated in flesh for the first time. Progress was simply impossible until man had strengthened his latent powers by grappling with troubles, trials, difficulies and adverse conditions on earth. Even as the athlete strengthens his muscles by gymnastic exercises, so the spirit unfolds its latent possibilities by rough contact with material life.

A male spirit can never become a female. Sex is determined by the formative principle, viz, soul. One objection urged against reincarnation is that identity will not be maintained in the spiritual life; that it will be quite impossible to recognize each other after passing through more than one physical existence. But this implies that individuality will be lost. In another portion of this work individuality has been defined as those spiritual characteristics that distinguish one man from his fellow. The indi-viduality is the real man. The personality is the form that man assumes externally while becoming more perfectly individualized. In condescending to measure its strength with matter once more there is no more danger of losing the individuality than in the case of the geologist who by an apparently *infra*-dig proceeding accomplishes an important result. He may clothe himself in a miner's garb, descend deep down into the bowels of the earth in order to acquire valuable scientific knowledge. His personality would be very unpresentable in polite society when he ap peared on the surface, but his individuality would be immeasurably enriched thereby. That personality could be changed, but not the individuality. Individuality is insep arable form the soul.

Knowledge once acquired is retained forever. The external consciousness may not be directly sensible of how it has acquired and manifests a special adaptability for displaying extraordinary dexterity and ability in one particular direction, but the soul has sensed that experience in former incurnations, and leading characteristics become pronounced in proportion to the successive embodiments.

[To be continued.]

The wiedom of God is not made up of pieces, but is only one. While we are on this earth we ought to keep our mirror in God to as to be in every respect as a child is like its father. Thus we ought to be made out of the whole cloth, and not patched up.-Paracelsus.

The honest man never stops to inquire if honesty pays.

. Savage's last Easter sermon can fail to see that, in the above inconsistent position of Spiritualists, lies his principle objection to popular Spiritualism.

I am, as most of your readers know, a test medium, as well as a lecturer. I have made a careful study of the situation, and can come to no other conclusion than that a settled speaker would never prove a success who depended upon the phenomena alone for the establishment of a par manent institution. He might draw a crowd, but that is far from proving a success; for back of the crowd there exists no institution. For success, the speaker must have back of him or her an institution, else, when they step out, all is gone.

Furthermore, being equipped with that kind of education to which we have referred, the society should have some simple yet well defined declaration of principles, not only of government, but of belief. To the principles the speaker could point. These principles, however good, might

Education on the part of speakers, and quite as much on the part of the people, is the open sesame to a supply for a woful need. In America, after fifty years of work, a successful demonstration of a settled pastorate is wanting still. Here and there, a speaker has been able to remain in one place as speaker over a society for a considerable time, but how about the success? My ears, in answer, can catch but one sweet echo from Greenwich, Massachusetts, where an institution can be found back of the speaker.

I feel that the man is born who will be able, notwith standing the opposition from so many, who will step outside all methods now in vogue and demonstrate to the Spiritualists and to the world that settled speakers over spiritualistic societies can prove a success.

# Our Fifty-First Anniversary. An Address by Mrs. Juliette Yeaw of Leominster Before the Massachusetts State Association, Boston, March 30, S. E. 51.

I am always glad when it comes to the Anniversary of the glorious time we celebrate, because years and years ago socalled death was clothed for me in the garments of light and beauty, hence I have reason to rejoice. I am thankful I still-live and live in this life. It is a beautiful world to me, and all the experience of years cannot take away from me the simple joy of living in this state of existence. Perhaps if it had not been for Spiritualism I might not have been able to make that statement to you.

You have listened to-day to addresses so profound that if you had heard them, or their like, for the first time you would have acen surprised that outside of theological lives there could have been so much that is grand and beautiful So if I do not try to say anything very profound. or give you any new ideas, I know that I shall be pardoned for simoly expressing a few simple thoughts.

There is one thing that has impressed me as I looked ou on the audience from the platform, and that is how largely it is composed of those in the prime of life, whose heads like my own, are silvered o'er with the frosts of years. If I turn to the platform, I see the same conditions manifested. As I look out into your earnest, intelligent faces, it seems as if my very soul is moved by the impress of this great company. If I should go to each one of you, I sup pose almost every one would tell me that, for more than a score of years, perhaps for fifty years, perhaps' even for as many years as we are celebrating to day, you have en-joyed the revelations of Spiritualism. Think how your sorrows have been softened and lightened by it! If each one of you were to give the proof you have received in relation to communion between the earth and spirit life, if records could be made of your testimonies, this platform might not hold the volumes that could be written of those experi ences. In this, then, is the expression of the power and grandeur of Spiritualism. More than fifty years have passed since it is has been an acknowledged power in the world. To day we are told that our Cause is really moving on. This is necessarily the case, for, as Spiritualists, we cannot standstill. There can be no going back. There can be no standing still. Forever and forever must this march be onward and upward. The various phases of the mani-festation of this power are much as in the earlier days, when we were glad to listen to spirit-teaching, although we

Orthodoxy, and I discarded its dogmas, taking up a train of reasoning which ended in Agnosticism. As the problems of life arose in my experiences with the world, as my horizon broadened, I began to study man and his relations, believing there must be better nutriment than the dry husks of theo ogy. Glimmerings of light began to flash out, a daybreak glow soon irradiating the heavens, lifting the fogs of doubt and uncertainty coming from the super stitions and dogmas falsely called religion. Man and his relations were revealed in a manner which supplanted the negation of Agnosticism by the positivism of Spiritualism. Man became an ever living soul-death only a transition-a gateway to immortality. Thus was solved the great problem which for years had puzzled me. But there was a coinate problem which had often obtruded itself, which was this: Is man alone immortal? With my "open vision" of immortality for man this question pressed for solution. My love for pets caused me to care for all animals and avoid doing them harm. I never went bird hunting, for the melodious notes of the feathered songsters stayed my gun; and I never could steel myself to shoot harmless rabbits and squirrels. I had a kindly feeling for the animal prove objectionable to some-but more can certainly be prove objectionable to some-but more can certainly be won to something than to nothing. If the people are to be won to our cause, it must be defined, subject to such the noted all. When thinking the matter over I used to say to myself, "If all men are immortal why not animals? humans; in the long run, striking general average, I guess the animals are entitled to the boon.

There are more mean men than mean animals. Take any of our domestic animals, critically study them, analyze their actions, and we will find numerous characteristics which, when exhibited in man, would be deemed highly praiseworthy. Scan any intensely Christianized, highlycivilized community; you will find many meannesses and wrongs which cannot be paralleled among animals; even the four hundred are not flawless. Animals possess marvolous intelligence, in their sphere, at par with man; qualities of such an exalted type that they would be an adornment to any man or woman. So many absolute virtues are exhibited in our domestic animals, that I am forced to believe that in the economy of Nature, in the equitable at justments of the Eternal Order that rules all things, animals will "rest and expatiate in a life to come:" There will be no aristocracy in death, nor when we all are 'admitted to that equal sky."

This train of thought is an incidence of the shadow which has fallen across my path, which will never wholly pass away so long as I may be permitted' to tenant my mortal form. I have lost my dog "Rags"; the dear fellow is dead. He had been my companion more than ten years, and such a companion as one can seldom find, whether human or animal. He had a love that was pure devotion, an affection that was stronger than a chain of steel. Where I was he wished to be. He made me a part of himself; I made him a part of myself. There was such a mu-tuality of feeling that the sense of his absence now produces a loneliness which is almost overpowering.

You may call this weakness; if it be such, it "leans to virtue's side," being in the line of the teachings of the Man of Nazareth, who recognized the solidarity of all animate existences. If I was away he grieved, wishing for my return, when he was overjoyed, greeting me with a joyous bark sealed by a profusion of kisses. I never struck nor kicked him, never harshly scolded him, and if he needed disciplining I spoke in a low tone when chiding him for some peccadillo (he never sinned), he apparently under-standing the whole matter. He received the reproofs with meekness, his eyes having an expression which told more than words. Ask him if he was sorry, he answered by a shower of kisses and expressive wags of his tail. I love to watch the workings of a dog's mind through the eye and tail: unlike men he never uses honied words or plays the ypocrite.

This end came through a lung affection accompanied by a harrassing cough. Monday morning, the 17th inst., 1 saw the change and release were near. He seemed sensi-ble himself that something unusual was about to happen; he would come and look in my face in a peculiar manner, with a solemnity which seemed to say, "Master, I am going to leave you.' At length he came as near as possible, stretched himself at full length, and, with his eyes upon me, breathed away his life in a very few moments. With that expiring breath an arrow pierced ne, which will sting till I, too, shall drop the burden of life, finding in the Eden to be-the Beulah land of the hereafter-my per, and a demonstration that man is not alone immortal. Gladsome will be the greetings when "Rags" and master shall again met, to traverse the endless cycle of the eternities, enjoy ing a soul-life compensatory for what may have been lacking in the transitory sphere of the earth. This much I deem due to the memory of my dead dog, "who possessed beauty without vanity, strength without insolence, cour-age without ferocity, and all the virtues of man without his vices; praise which would be unmeaning flattery if inscribed over human ashes.' Warwich, R. I.

# Children's Spiritualism.

#### MAY TIME.

Flossie woke and found her doll Soundly sleeping in her bed, "Ohl you, darling, you must wake, Sweet blue eyes and polden head; Mamma told me we might go In the meadows far away, Go and gather pretty flowers, For it is the merry May!

Children in the days of old Chose a queen of beauty fine, If I should choose, it would be you, Darling dolly Caroline: But arise, and let us go, For I know it will be gay; Yon 'll enjoy it, 1 am sure, And remember merry May!" WILLIAM BRUNTON.

#### A Christmas Pie.

#### BY A LITTLE OIRL TEN YEARS OLD.

It was Christmas eve. In a large parlor of a large farmhouse the fiddle was playing, and dancers were trying to do their duty.

In the cellar of that house a family of rats were all complaining of hunger.

It's a shame!" said Miss Lucy, with an impa-tient swing of her long tail, "It's a shame to be kept in here all day. They're all in the par-lor: let's go and see what they have been doing

"Yes!" said Bob, "and we may come across something to eat. I'm most scarved." Bob and Lucy always ruled, as they did in

this case. Lucy was just sixteen, a regular beauty. She was soon to be married. Bob was twenty. The rest of the children were all plain.

The rest of the children were all blah. There was Polly, who did all the work. James came next, and then baby Jack, who was very cunning, but very homely. He ran up stairs one day, and the cat caught him by the tail and bit it most all off.

This family of seven went stealthily up stairs; and ran along till they came to the parlor door. They all took turns and peeked

in. Just then the fiddle began to play. "Oh! let's dance," said Lucy, turning to Bob, and they whiled off. "Don't they look nice?" said father rat. "Do you remember the last time we danced? my dear, come on.

Polly, James, and Jack stepped aside and watched the two couple with breathless inter-

est. The parlor door opened then, which made them all scamper off, with their paws in their mouths to keep them from laughing; and thus betraving themselves.

They went straight to the pantry, and there they found the Christmas pie.

Do you suppose we can carry that home?

husband," said mother rat. "Oh, yes!" they all cried eagerly, and they did, though with great difficulty. Baby Jack fell down stairs of course. He never went any-where but what he did some outlandish thing, as Polly declared.

"Why, what shall we cut it with? we havn't

any knife," said Bob. "Well, you and I must go and get one, Bob," said his father.

No, do n't try it I 'm afraid you 'll get hurt. We'll eat it without."

So they did.

[Note.-Paragraphing, punctuation and spelling have not been changed by the editor.]

#### Cris Burlingame's Review.

We think our little friends will like to read what Master Cris, who is eleven years old, writes his brothers about the new book, "White Dandy":

Dear Brothers: I have just finished reading a new book entitled, "White Dandy," which the editor of THE BANNER very kindly sent to me. It is a companion book to "Black Beauty," but a short, stocky pony now tells his story instead of a graceful, slender horse, as was the case in that famous book. The tale is about Richard and Fred Wallace and their family, the horse being owned by Dick. Fred has two boys, Chet and Carm, whose mother dies, and he marries a second wite, who has two children also, Tommy and Bobby (a girl). The family buy a farm and move out to it. Chet, who by this time is a grown man, runs the farm; he is very cruel. Tommy, who when a boy scalded a kitten, turned out to be a murderer. Bobby eloped, and Carm got killed in a railway accident. The story winds up with "White Dandy" still with his master. The story is designed to win our sympathy towards animals, and to make us easier on our dumb servants, and it carries out its purpose admir-ably. The volume was written by Velma Caldwell Melville, and is published by J. S. Ogilvie Publishing Co., 57 Rose street, New Works M. Burling M. Burling M. S. York. CRIS M. BURLINGAME.

Just before Robin passed back through the Ivory Gate into a new morning, he heard his fairy godmother saying: "It's really just the same, dear, in the daylight world as here in the Just Like-You Country, though you do n't see it so plainly. It will give back to you what you give to it."

To his mother, as she bant over him with a good-morning kiss, and "Mamma's glad to see her laddie wake up so happy," Robin declared vory earnestly: "Mamma, I'm just not going to have any more horrid days-not never. Fairy Godmother has shown me how not to have them."-C. Amadon, in Mind.

# Literary Department.

ST. NICHOLAS.-A glimpse of life in New York city, after the British evacuation, is given in the May instalment of Mrs. Barr's St. Nicholas serial "Trinity Bells." It occurs in a description of the heroine's visit to her grandmother.

Catharine puts on her brown camlet frock, with its tippet of the same material, and a straw gipsy hat, tied under her chin with a wide brown-sarsenet ribbon. Her fair hair lay in shining curls upon her shoulders; at her throat was a small gold brooch; and in her hand she had a posy of yellow asters. A bloom-ing little maid all brown and gold, with a face serious but not sad, and eyes that shone with

Hergrandmother, Madam Judith Van Clyffe, Hergrandmother, Madam Judith Van Clyffe, lived in an old house on William street. She had gone there when she married Roelf Van Clyffe. and in spite of the British occupancy of New York, and of the fact that her husband and three sons were with the continental army or navy, there she had remained. Not without prudent managment, however. She had per mitted a noted Royalist during the war to oc-cupy its first floor with his shop, on condition that she had the use of the upper floor. Into this upper floor she removed all her treasures, and then she suffered its windows to become covered with dust and spiders' webs, and to take on generally the appearance of being merely the storage-place of the shop below them.

Ostensibly she removed to her son Jacob's fine farm on the Bowery, and there she busied herself in making such delicious butter, and in growing such fine vegetables, and fruits for the governor's and the officers' families, that they naturally protected her in a position so neces-sary for their own comfort. So Madame held her tongue, and worked hard, and made a great deal of money; and whenever she put away a British guinea, she said, with a little laugh of satisfaction: "It is a spoiling of the enemy, and when my men come home again, of the gold they will be glad."

But Roelf Van Clyffe never came home again ; he died on the battlefield, and his eldest son he died on the battleneld, and his eldest son died in the hospital; and as Jansen was at sea with his ship, only Jacob came home when the war was over. Then Jacob took possession of his home, and Madam went back to her house on William street, and there she was living when Catharine went to see her. The same store was still in the lower part of the house-only the Royalist now naid a large rent for the only the Royalist now paid a large rent for the premises, and Catherine went into it to ask if Madam Van Clyffe was within. The place had a pleasant smell of teas and spices, and she lingered a moment after she had been an-swered. So it happened that her eyes rested on the figure of an Indian god seated on a shelf among bundles of cinnamon bark and bowls of nutmegs and jars of preserved ginger. And the shelf was like a page out of a romance. She instantly began to wonder what brave sailor-man had brought the image over thousands of miles of tossing seas, and the thought of the long ocean miles made her father very present in her memory. As she went up the bare, ricketty stairs leading to her grand. mother's rooms she thought only of him, and her heart was suddenly troubled with fears for his safety-fears which she had never be-

fore felt. THE CENTURY .- In introducing an

brook was the happier, or whether the roses Thousands Have Kidney Trouble and or the violets were the sweeter.

### Don't Know It. There is a disease prevailing in this country

most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance, the kidney polson in the blood is liable to attack the vital organs, or the kidneys themselves break down and waste away cell by cell. Then the richness of the bloodthe albumon-leaks out, and the sufferer has Bright's disease, the worst form of kidney trouble. Kidney trouble can be detected, al-though it be slow and deceptive. First, by analysis of the urine; second, by the simple test of setting the urine aside in a glass or bottle for twenty four hours, when a cloudy or brick dust settling indicates it. It was for just such troubles that in His in-

finite power and goodness the Great Physician caused Swamp-Root to grow for the benefit of suffering mankind, leaving it for Dr. Kilmer, the eminent kidney and bladder specialist, to discover it and make it known to the world. Its wonderful efficacy in promptly curing the most

distressing cases is truly marvelous. By sending your address to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of Swamp Root, the great kidney, liver and bladder remedy, and a book that tells more about it, both sent absolutely free by mail.

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to some new enterprise, or to distinguish themselves some way or other, as they take no heart in anything noble and enterprising, strewn as it is all over with thorns. The self-same blind fate is at the bottom of this suicidal indifference. A parent, worried with the burning question of the day—I mean the ex-pensive marriage of a daughter—when asked what he is going to do to bring it about, would answer to his consolation that she is born with her fate, and he has sont haffer here here here her fate, and he has sent before her a bridegroom in view of the coming celebration of the marriage, and cast her lot with him and de creed it for good or bad long before she assumed this mortal tenement called body.

KARMA AND RE-BIRTH.

The Bengalis believe as much in Karma as in their own existence. They must, they say, work it out, cost what it may. Whatever ac-tion, good or bad, they did in their former birth, or rather life, they reap its full fruition in this. And the transmigration of the soul effected through a cycle of births is put a stop to, when it, by doing good deeds and leading an uusullied, pious life, attains mukti (salvation or emancipation from the bondage of sin). Re-birth is the necessary outcome of the sum total of sin committed in this present life. It is good or bad or an admixture of both, as the case may be, in proportion to the amount of good deeds done or sin committed. I must crave leave to state here that the Hindu Karma is of course more lenient than the Buddhistic Karma with vengeance. [\$5 a year; 50 cents a cony.] The Theosophist Office, Adyar, Madras,

India.

# PROF. A. W. SMALL is an optimist. Nev-

ertheless, he thinks that he sees clouds on the social horizon already bigger than a man's hand. If they continue to enlarge, in the shape of trusts, to the bursting point, the result will be, he thinks, something like this "The men whose business it is to communicate ideas to their generation will be gagged by those who publish ideas; and the publish-ers will be shackled by the manufacturers of paper; and the paper-makers will be held up and hindered by the transportation trusts and the transporters by the producers of steel and the steel industries by the coal operators and the coal miners by the oil producers; and the oil magnates by the stove makers and th The Century Co., Union Square, New York. their aids and abettors by the sugar trust; and the sugar interest by Wall street; and the oil consumers; and the cook-stove men an stock brokers and speculators by t

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#### The Just-Like-You Country.

When Robin had passed through the lvory Gate of Dreams, he was delighted to find his dainty little fairy godmother waiting for him just inside.

"Oh! I'm glad to see you, Fairy Godmother," he said, as he ran toward her. "1've had so horrid a time to-day. My hair would n't brush this morning, and 1 spilled my milk at breakfast, and the cat scratched me, and mam-ma was cross, and Katy said I was a nuisance, and just everything hateful happened.

"I know all about it, laddie dear, so to night I 've had you come to the Just Like You Country. Perhaps what you see here will help you not to have any more such horrid days. Now I must leave you, for in this country you will have to find your way alone." and with a kiss like the brush of a butterily's wing, she was

gone. "But Fairy Godmother! Fairy Godmother! I don't want to be alone! I don't want you to go away!" Robin called again and again, and when he found it was of no use, he sat down and began to cry as hard as he could.

For a few minutes he cried, when suddenly he realized that, though the sun had been shining brightly just before, rain was falling now. He looked up through his tears and saw great He looked up through his tears and saw great drops hanging from every leaf of the tree un-der which he sat, oozing from between the petals of the flowers, dripping from the plu-mage of the birds, and there—why, sure enough!—there sat a squirrel on his hind lege, with both paws up to his face, while "tears trickled slowly down between them." Every-thing about Robin was crying with him.

For an instant he was puzzled; then burst ror an instant ne was puzzled; then ourst cut angrily: "Stop making fun of me, all you things! It's real mean of you, and I won't have it—so there now! Stop it, I say!" And he stamped his foot in a fine temper, then stood amazed. For, though all the tears had stopped with his own, everything in sight was apparently in just as fine a temper as himself No rain fell now, but the thunder growled and rumbled; the winds sighed no longer, but tossed the leaves about in fierce gusts; the birds were scolding loudly and making angry dashes at one another; the squirrel wept no more, but chattered his teeth fiercely; the thorns of a rose-spray tore at his coat-sleeve, and even the violets were shaking their heads as if daring one another to come out and fight. At first Robin did n't know what to make of all this, but all at once he remembered what

his fairy godmother had told him. "Oh, I see what she meant! In the Just-Like-You Country everything acts just the same as you do yourself. Wby, how funny!" And he laughed as merrily as if tears and auger had never been near.

count of Gilbert Stuart's portrait of Mrs. Griffith, an engraving of which forms the frontispiece of the May number, Mr. Charles painter:

Gilbert Stuart was five feet ten inches in height, with fine physique, brown hair, aruddy complexion, and strongly-marked features. He dressed with elegance, which was possible at the period of which I write, and, notwithstanding his biting sarcasm, keen wit, and searching eye, was a great favorite with the fair sex. In his thirty first year he chose for his partner through life Miss Charlotte Coats, a lady of much personal beauty, and with a fine contralto voice, the daughter of a Berkshire physician; they were married on May 10, 1786

Notwithstanding the new responsibilities this changed condition entailed, Stuart con-tinued his old manner of living, and soon found himself deeply embarrassed. In those "good old times" the supposed remedy for failure to pay one's debts was the debtors' prison, our enlightened forefathers not possessing the appreciation of the situation besessing the appreciation of the situation be-longing to the untutored child of the forest, who, when confronted with a like condition, laconically said, "Ugh! In prison no catch beaver." Thus many times did Stuart find himself where he "no catch beaver," until, to escape the walls of the old Fleet, he removed, two years after his marriage, to Dublin, and took up his residence at Stillorgan Park, a few miles distant from the city, flattering induce-ments having been offered him by his Irish friends, who were so taken with his free manner and open-handedness that they adopted him, and spoke of him as "our Irish Stuart." Stuart had many amusing experiences while in Ireland, although his stories must be taken with much salt, as he was a vain rodomontadist, and counted the relating of imaginary experiences among his best practical jokes. One story that he was particularly fond of tell ing was of an invitation to visit a gentleman who desired to have some portraits painted. He found an old castle with a new tenant, a tailor who had acquired a large fortune by army contracts. The portraits that he desired Stuart to paint were of his ancestors; and as he knew not what hey were, or what they were like, his commission to Stuart was to paint them as they ought to have been. This Stuart did so satis factorily to his patron that the painter was paid double the agreed price; and those por-traits, with their century of age, to day doubt less do duty for authentic likenesses of some ancient Celtic worthies. Such a story as this has its moral as an impressive warning to students of historical portraiture, and is an im-portant foot note to the history of such false impersonations. \$400 a year; 35 cents a num-

The Century Co., Union Square. New York.

THE THEOSOPHIST .- Nakur Chandra Bisvas is the author of a series of interesting

articles on "Bengali Folk-Lore." The following is taken from the April number: PREDESTINATION.

The Bengalis are none the less stanch than any other Indian people in their belief in predestination. The result of this firm conviction at once works for good and evil, as I shall pres-ently show, in their daily life. Fatalists as they are, in adverse circumstances they are resigned. It breeds inordinate idleness, and, in some cases, laziness, and in loving parents and guardians a harmfully undue induigence for their truant—and otherwise vicious—children, entirely depending on what fate may have chalked out for them. In Sauscrit there is a sloka which says, fate must have its resultants; had never been near. Quick as a wink, out came the sun, and changed every raindrop into a sparkling dia-mond; the birds burst into the jolliest of songs; the squirrel displayed his shining teeth in a broad grin; and you could n't have told wheth-er the rustle of theleaves or the rippling of the

unions; and the labor unions by the farmers and the farmers-God help them-by every body!" A grim tragedy of combinations! rather a philosophical primer, that defines i Henry Hart gives this account of the famous a homely way the antagonisms that will gro out of the present craze for centralizing th industrial forces of the country.-The Youth Companion.

# ROM DREAMLAND SENT, by Miss Lill

an Whiting, is another dainty volume i silver, blue and gold, containing gems of vers gleaned from realms where only the pure and true can dwell. The heaven of nature and man is portrayed, and thoughts therefrom gentl insinuate themselves into the reader's spher to ever remain to cheer and encourage.

Miss Whiting is a needed worker in the liter ary field; her words reveal the force and eld quence of simplicity of diction; life in ever shape, form or fashion is spiritualized; and bracing element is given, causing one to tak up his daily tasks with renewed energy, and determination to find the soul of existence. "From Dreamland Sent" is just the book t

carry when taking a vacation. It breathes soothing, quieting influence that steals awa dull care, and restores a mental equilibrium Price \$1.00. Little, Brown & Co. Order of Banner of Light Pub. Co.

THE Ellis Publishing Co. of Battle Cree Mich., has put upon the market a practic work entitled "The Actual Business Dictator. It contains a series of letters taken from th actual correspondence of numbers of firm covering various lines of business, including real estate, advertising, groceries, boots an shoes, railroading, lumber, agriculture, et The work will be invaluable to those who a studying shorthand and typewriting at hom also to young teachers who take private pupi and of course to all schools of stenography.

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Our Dumb Animals, Boston, Mass.
The Boston Hygienia, Boston, Mass.
The Realm, edited by Mary CDonell, To- conto, Can.
The Coöperator, Olalla, Washington.
Universal Harmony, published by Mrs. Stella Cromer Bishop, Seabreeze, Florida.
Faith and Hope Messenger, edited by W. J. Colville, Brooklyn, N. Y.
Fred Burry's Journal of New Thought, 799 Euclid Avenue, Toronto, Can.
The Theosophist, edited by H. S. Olcott, Ma- iras, India.
The Housekeeper, The Housekeeping Corpo- cation, Minneapolis, Minn.
Reason, edited by W. A. Renfree, 36, West- oury Road, Ilford, England.
The Household, 110 Boylston street, Boston, Mass.
THE HEREAFTER: A Scientific, Phenom- enal and Biblical Demonstration of a Future Life. By

1. W. HULL. In this book Mr. H. discusses the question of the origin the Physical and Spiritual Man. One chapter is devoted the demonstration of a future life by the occult scienc Then follow arguments based on Phenomenal Spiritualis Clairvoyance, Mesmerism, Somnambulism, and the Bible Cloth. 25 cents. Cloth, 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO,

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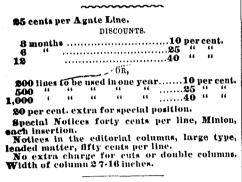
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The BANNER OF LIGHT cannot well undertake to wouch for the honesty of its many advertisers. Advertisements which ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover a considering our advertising columns, they are at once interdicted.

roved to be dishonorable or uncorthy of confidence. in our colur

were, the awful tragedies enacted in certain of women, and has ever sought to keep them sections of this nation, where human beings out of places of trust and preferment. Nothave been burned at the stake, would never be | withstanding this, women to-day are the ohlef permitted. Lynching is not limited to any one State or section; North, South, East and West, seems strange to find women so loyal to the the people have resorted to lynch law to ap-

take, in order to become civilized, is the com-

plete abolition of capital punishment in all

Justice, in equal and exact proportions, is

another indication of the enlightened civiliza-

tion of a nation. Have we equal and exact

the courts from doing this, that or the other,

whenever a powerful few ask a subservient

judge to put extra power into their hands.

Cases are on record where men have been pro-

hibited from striking for higher wages, to

which they were justly entitled, and from

going to work in certain instances where cor-

porations were endeavoring to suppress Labor

Unions. Is this justice? Men and women are

compelled to toil for mere pittances per day,

while the profits accruing from their labor go

to swell the bank accounts of their employers.

Women may make men's shirts for sixty cents

perdozen, while those shirts are sold for fifty,

seventy five and one hundred cents each to

those who wear them. Is this justice? Is the

nation that permits this iniquity a civilized

Who're muzzled while treading the corn.

With a sigh for the day they were born."

If our republic be faulty in these directions,

then some remedy for the existing ills should

at once be sought and found. People whose

ideals are of a high order progress far more

rapidly than do those whose ideals are low.

The ideals of a people spring from the religious

and ethical precepts to which they cling. A relig-

ion based upon peace and justice, with ethical

culture along humanitarian lines of instuction,

cannot fail to uplift and enlighten the children

of men. Such a religion, such ethics, can be

found in Spiritualism when its message is

rightly understood. Christians have been

taught to fight against Satan and his wiles.

thereby emphasizing the idea of war. Chris-

tian writers have also depicted a war in heaven

where carnage most dire prevailed. Is it then

to be wondered at that the followers of the

Christian religion delight in warfare, blood and

slaughter on earth? So long as Christian eth-

ics emphasizes the idea of contest, of sharp

competition, as the true ideal for a people, just

so long will inharmony and injustice prevail

Spiritualism teaches the gospel of peace, and

emphasizes the doctrine of equal and exact

justice for all mankind. It teaches that all life

is sacred, and that neither man nor State has

the right to shed blood by the sword or rifle,

or upon the scaffold. It says that war is

wholesale murder, and puts the condemnation

of the highest angels in heaven upon all mor-

tal combats at arms. It claims that men

should find their own in their neighbor's good,

hence should care for and restrain the morally

among men.

And millions sink down in life's battle,

nation? No! and never will be while

"Our brothers are treated like cattle

territory protected by the nation's flag.

supporters of every church in existence. It institution that has degraded and enslaved pease their thirst for blood. A nation in which them. Perhaps they have learned to kiss the law and order are defied with impunity, where hand that smites them without protest, and to anarchy is tolerated, cannot be said to be the | tamely submit to whippings because of the most highly civilized nation on earth. The spiritual (?) growth that they may receive truly civilized and enlightened nation is the therefrom. one that puts down anarchy through the quick-

One of the chief glories, if not the main one, ening of the consciences of men, and sup- of Spiritualism, lies in its steadfast advocacy presses all forms of murder by the same pro- of the equality of the sexes, and its constant cess. So long as murder is wrought by a State support of woman's rights. Spiritualism gives under the sanction of law, just so long will no man the right to humiliate his wife by that State remain uncivilized; hence, one of beating or other indignity. She is his equalthe steps that the American people should his social, spiritual and intellectual complement, hence he must treat her as he himself would be treated. Spiritualism has done much to develop the intuitive faculty in woman, and has thereby placed the scepter of royal spiritual power in her hands. Through its rightful use she will be enabled to loose herself from justice in America? Men may be enjoined by both mental and physical slavery, and become truly free. When women break away from their subserviency to the church, they will find that they can actually do their own thinking upon all questions, without the interference of priest or prelate, lawyer, doctor or mediator of any kind. Then wife-beating and all other forms of injustice toward women will disappear forever, unable to withstand the X rays of spirituality turned upon them through woman's intuitions, and complete recognition of her own inherent rights.

#### Lynching Once More.

The trial of the men accused of the murder of the colored postmaster at Lake City, South Carolina, has resulted in the disagreement of the jury. This might have been expected had the evidence of guilt been less clear. Two of the accused turned State's evidence, and told the whole truth with regard to the affair. In addition to this testimony was other evidence that proved the guilt of the accused parties beyond a shadow of a doubt. In face of overwhelming evidence, despite the fair and impartial rulings and charge of the presiding judge, a jury of intelligent men refused to find a verdict in harmony with the facts in the case because of their bitter prejudice against the negro race.

A second trial is a possibility, but it is doubtful whether or not it would have a different issue. The postmaster was killed, his house burned to the ground over his wife's head, while his innocent babe also lost its life. The sorrowing widow and mother was subjected to the most barbarous treatment, besides being compelled to witness her husband's brutal murder. It is to be hoped that twelve men, with clear consciences and unbiased minds, can be found in South Carolina before whom this case can be re-tried. The Federal Government should make every effort to bring the guilty parties to justice, and should be aided by every loyal citizen in its laudable undertaking. We do not believe in murder of any kind, yet we do believe in equal and exact justice for all men, be they white or black. Therefore, it would be simple justice only for the ruffianly assassing of the unfortunate colored postmaster, to be put into prison for the remainder of their natural lives, there to labor. not only for the support of their own families, but for the support of the family of their victim. May justice be done in this and in all similar cases.

#### Coercion of Labor.

War.

#### The recent declarations of Gov. Roosevelt of New York put him on record as being fond of war for its own sake, in the nature of sport or a mere pastime. He feels that a nation is glorified by a contest at arms, and seems to be saddened by the fact that the American nation has not involved itself oftener in blood-shedding. He urged on the Spanish war, and bore an honorable part in its conduct, hence feels as if his delight in carnage springs from purely patriotic emotions. Doubtlessly he is enjoying the unequal contest in the Philippine Islands; perhaps he longs to be there to take a hand in the battle of the strong against the weak; why does he not go to the front? He can get a new office as soon as he gets home, and he does not need his salary as Governor of New York, nor the honors of that office to enable him to live. In view of these facts, why does he not leave the dull arena of politics for the more exciting contests of the rifle and sword? He could add a little to his notoriety, if he were to go to the front, and prove that he loves war for himself as well as for his fellow-men. Gov. Roosevelt is a man of ability, both as a scholar and as a statesman, and it is to be greatly regretted that he should use his literary talents to defame a patriot far greater than himself, the immortal Thomas Paine, and his position as a statesman to advocate the policy of wholesale murder of his fellowmen through war. We venture to remind him that "Peace hath her victories, no less renowned than war," and that "he who ruleth his own spirit is greater than he who taketh a city." The bellicosity of the Governor detracts from his usefulness and influence as a man, and limits the scope of his mental vision. War is one of the greatest curses of the world, and it is an anomaly toogreat to be fittingly described in words, to find an enlightened statesman advocating war because he loves it, and glorifying bloodshed as the goal of man's ambition. Such a spirit could have been understood in the days of Tamerlane, Attila and Tilly, but not in the closing days of the greatest of all the centuries.

#### Wedding Chimes.

On Saturday, April 29, James Henderson of Norwood, Mass., and Mrs. Jennie K. D. Conant, the well-known BANNER OF LIGHT circle medium for the past four years, were quietly united in the bonds of matrimony at the City Registry in Boston. The happy affair will take the many friends of the contracting parties by complete surprise, yet they will all hasten to extend their hearty congratulations and best wishes that much joy may be the portion of the twain whose life-currents are to flow on side by side henceforth. Mr. and Mrs. Henderson will be at home to their friends on and after May 22, at 112 Mt. Vernon street, Dedham, Mass. The BANNER OF LIGHT extends its felicitations to the happy couple in its own behalf, as well as that of its management and readers. May their life journey be happy, harmonious and prosperous in all respects.

#### Mrs. May S. Pepper,

the well-known platform test medium, will occupy the platform of Berkeley Hall, on Sunday morning and evening, May 7. This is Mrs. Pepper's first appearance in Boston this season, and her many friends will gladly embrace the opportunity to greet her on this occasion.

1977 That was a brave deed wrought by a Chicago surgeon on Saturday last. His father, Chief Surgeon of the Hahnemann Medical

#### The Toledo Mass Meeting.

The Spiritualists of Northwestern Ohio assembled in mass convention in Toledo on Saturday and Sunday, April 29-30. The hall was tastefully decorated with exquisite out flowers and potted plants, and an air of welcome was everywhere apparent. Owing to the intense heat the attendance was much smaller than it would have been otherwise. Still a goodly number of people from adjacent oitles and towns took in the meeting, while a few visitors from southern Michigan and northeastern In-

diana were also found in the audience. An informal meeting only was held at 2:30 P. M. Saturday. Brief addresses were made by the genial President of the Spiritual Frater-nity Society, John W. Martin, by Giles B. Steb-bins of Detroit, Mich., and H. D. Barrett of Needham, Mass. Mrs. Carrie Firth-Curran offered an invocation, while Miss Julia Curran presided at the plano with marked ability throughout the meeting. The greater portion of the afternoon was passed in social converse. in renewing old friendships and in the forming of new ones

The opening of the evening service was somewhat delayed, owing to the non-appear-ance of Mayor S. M. Jones, of "Golden Rule" fame, who was to deliver the address of welcome. After a song service by the congregation and an invocation by Mrs. Curran, President Martin introduced Harrison D. Barrett, who spoke forcefully and briefly upon the practical ssues of the hour. At the conclusion of his address Mayor Jones appeared, having been detained by official duties much longer than he had anticipated, to his great regret. His address of welcome was all too brief, but it was eloquent, sincere and to the point. He was received with storms of applause, amounting almost to an ovation. He welcomed the Snir. itualists as a people whose faces were turned toward the light, whose eyes were looking forward toward better days (not backward into the effete past), whose aims and aspirations were spiritual, not material. "You have faith in the people," said he, "and the people at heart are right. Their friends are my friends, and I am theirs. Sordid materiality must go; purer desires, a larger liberty, clearer conceptions of right and justice must come, and so far as you represent these ideals, I bid you a hearty god speed in your work. You are welcome to our city-welcome to the hearts and homes of its people. The ties of brotherhood must be strengthened, and the sharing of hospitality unifies our race. I am interested in all people who believe in progress, and I hope your meeting will be a grand success." The mayor's address aroused much enthusi-

asm, and he was made to feel that the people in that audience were his friends. President Martin then requested Mr. Barrett to respond to the mayor's hearty welcome, which he did, touch-ing upon the salient points of his address in terms of hearty approval. Mr. Barrett's reference to Mayor Jones as the man upon whom the eyes of the nation were turned, evoked great applause, and when he told the people that he felt that the Mayor of Toledo was the Moses destined to lead the people of America through the Red Sea of their troubles to the Canaan of peace and prosperity beyond, the hall rang with applause. Mr. Barrett spoke feelingly of the welcome given the visitors to Toledo, and returned sincere thanks therefor. His refer-ences to Mayor Jones' "Golden Rule" plat-form brought the mayor to his feet, and as the two men shook hands before the audience there arose another outburst of applause that told the mayor that he was indeed among friends.

Mr. Giles B. Stebbins was then introduced, and spoke briefly but fittingly upon the sentiment of the hour. He reminded Mayor Jones that the women of America ought to be considered in matters of government, and put in an earnest plea for women's rights. The mayor interrupted him to say that he had stated that he believed in the rule of the people, and as women were certainly people, he therefore believed in women's rights.

The meeting broke up at a late hour, and the people retired to their several homes feeling that their first day's gathering had been a signal success.

The weather was clear and beautiful on Sunday morning, but the heat had increased with the passing of the night, so that the people were obliged to contend with an atmosphere far too hot for comfort. Many were kept away from the meeting on that account. The morning meeting opened with a song service, followed by an invocation by Mrs. Eva Payne Hopkins, of Owosso, Mich. President Martin these introduced Giles B. Stebbins as the speaker of the morning. Mr. Stebbins took for his subject "Fear in Religion," and gave a very scholarly address upon that interesting theme. Despite his advanced age of eighty-two years, he spoke with his usual old time ability, and his mental faculties seemed to have suffered no eclipse through the arrival of what man calls old age. The afternoon meeting opened at 2:30, with Pres. Martin in the chair. After the usual singing, Mrs. Curran offered an appropriate invocation. Pres. Martin then introduced Mrs E. P. Hopkins of Owosso, Mich., who spoke all too briefly upon the interesting subject, "The Religion of the Here and Now." Mrs. Hopkins spoke with an earnestness of feeling and sincerity of purpose that touched the hearts of all. Her address was replete with solid thought, and full of practical suggestions that were needed and timely. She was warmly applauded as she brought her eloquent address to a close. Mrs. Hopkins, has only recently en-tered the lecture field, but she has already evinced a high order of talent, and proved that she has something to say, as well as the other important fact that she knows how that something should be said. Mrs. Hopkins was fol-lowed by Mr. H. D. Barrett, who took up the line of thought laid down by her. He preceded his address by reading James G. Clark's exquisite poem, "The Voice of the Peo-he" suggested to him by the words of the people," suggested to him by the words of the pre-vious speaker. Mr. Barrett's criticism of the lawyer, the doctor and the preacher was somewhat severe, but seemed to meet the approval of the majority of his hearers. He touched upon the living issues of the hour, and be-sought Spiritualists to do their best to find and apply the remedy for existing ills. His address was most kindly and enthusiastically received. He was followed by Mrs. C. F. Curran, who gave a half dozen very direct, as well as con-vincing tests, after which the audience was dismissed by Mrs. Hopkins. Despite the terrible heat, the house was well filled in the evening by an earnest, truth seeking body of people. After the usual song service, Mrs. Curran gave an invocation, following which Pres. Martin introduced Mr. Barrett as the speaker of the evening. Mr. Barrett read a poem by James G. Clark, and proceeded to speak at length upon the question "What is Spiritualism?" His views seemed to meet the approval of the entire audience, as he was frequently very generously applauded during its delivery. Mrs. Curran pronounced the benediction, and the mass meeting was at an end. The BANNER OF LIGHT received no little attention, and was eagerly sought for by many people. 1 was struck by the words spoken in its behalf by several octogenarians who have been tamiliar with its contents for the past forty years. Their kindly words of approval cannot fail to encourage the managers of THE BANNER to go on with their work. The Spiritualists of Toledo do their own reading and thinking. I was pleased to learn that many of them take all of the leading Spiritualist papers, as well as The Arena and The Coming Age. An enlightened Spiritualist means a good progressive citizen. Would that there were millions of them. Much oredit is due Mrs. Carrie Firth-Curran for the success of the meeting. She was ably assisted by Mr. and Mrs. J. W. Martin, the Skidmore Bros. and their good wives, Mr. and Mrs. Cole, Mr. West, Mr. and Mrs. Comely and others. The meeting was a grand success, despite the many obstacles the workers had to encounter, and will redound to the good of the Cause throughout Northwestern Ohio.

BANNER LIGHT.  $\mathbf{OF}$ 

#### 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 coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to in- and the solvent for our nation's woes. It orease its circulation. If every one now on var subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their wpracticality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

#### Civilization.

The Americans boast of being the most highly civilized people on the face of the globe. In some respects this claim is undoubtedly true, while in many others it is far from it. That people is the most highly civilized where peace and justice abide. The United States certainly may present some claims to the title of a peaceful nation, yet can it do so as a matter of absolute fact? The political rulers of the nation are urging and insisting upon the necessity of creating and maintaining a large standing army as well as a powerful mavy. They are urging territorial expansion by force of arms, even to the extent of annexing two thousand or more islands many thousand of miles distant. They believe that the | in the United States in which the rod and the inhabitants of those islands have no rights as | strap are kept for the express purpose of rehuman beings that they are bound to respect, hence claim that they should be subjugated, and held as vassal or dependent peoples.

The sacred principle of liberty which the Fathers of the American Republic defended with their lives, is lost to sight when advocated by a people whose skin is brown instead of white. The brown race must be civilized, even if one half of them have to be killed in order to accomplish it. Are people truly civilized who advocate such a horrible doctrine as this? "All men are created free and equal," reads a sentence in a certain American document heretofore held in high esteem by all patriotic sons of the Republic. If such be true, why are not the brown men of the Orient also free and equal, and entitled to life, liberty and the pursuit of happiness? Why is it necessary to kill them, to burn their villages, and to destroy their property, in order to "civilize" (?) them? If it is necessary to kill them, why not do so without hypocritically asserting that their awful murder is wrought in the interests of civilization?

in their home relations? This question can be answered by both yes and no. Millions of of the existence of an effete theology, to which long enough to bring good times to the United people in this country are peacefully inclined, much of its inspiration and authority may be States, or it will be no good at all. Just when yet are not sufficiently imbued with peace traced. The church has been the institution that time will come, no one seems to be able extra copies at onice, as the supply will soon be Be sure to note these books, then send in an principles to put them into practice. If they | that has always insisted upon the inferiority | to tell.

diseased to the end that criminal assaults lynching, homicide, and legal murder may be forever abolished on earth. Spiritualism also bids man to care for his

brother's needs, morally, spiritually and physically. It tells him to give every man that which he has honestly earned, and to see to it that the weak do not submit to the tyranny of the strong. It proclaims "equal rights for all and special privileges to none," hence is the key to the perplexing problem of civilization. It is the religion of peace, the ethics of justice, therefore behooves Spiritualists to present their religion, their ethics, to the world in such a manner as will reveal its beneficent effects upon their own lives ere they can expect people outside of their ranks to accept it. In other words, Spiritualists must be peaceful and just among themselves before they can claim that their religion, their ethics, will bring a higher civilization to the American nation.

#### Wife-Beating.

This subject is again brought into prominence through a recent decision of a Police Justice in St. Louis, Mo., who declined to pun-

ish a man charged with slapping his wife's face. The Justice decided that there are times when wives exhaust the patience of their husbands to such an extent as to warrant their liege lords in beating them, within moderate limits. This may be typical of St. Louis civilization, but we decline to believe that this Justice is sustained in his position by even a small minority of the intelligent people of his city. Wife-beating is yet practiced among half-civilized and barbarous peoples, and, in some instances, so is cannibalism; yet that fact should be no warrant for the introduction of either practice among enlightened peoples.

It hardly seems possible, yet there are homes ducing recalcitrant wives to a state of subordination. There are women in this country who have been taught to believe that their husbands have a "divine right" to beat them, and accept their castigations as a mere matter of course. It is a most revolting picture to see the wife-whip hanging upon the walls of a home, and a terrible thought to realize the fact that at a despotic husband's will it may descend upon the form of the mother of his children, in their very presence even. Yet such are the facts, due largely to that abominable doctrine that woman is inferior to man, which has been taught by Christian prelates for centuries. Paul's admonitions have had much to do with the enslavement of woman, and one of the results of his exposition of Christianity is wife beating.

Even the Christian marriage service forced the woman to swear to obey her husband, and does so still in some Christian sects. This | to General Otis of the American army, while promise, once given, may lead the husband to expect and exact implicit obedience from his | ened. These claims find expression in one wife, even if he has to chastise her to bring daily paper, only to be denied in the columns your friends to do likewise. Are the American people peacefully inclined her into subjection. Wife-beating belongs-to of another. The imperialists will not be conto an effete age, and exists to-day only because

A bill to prevent the coercion of employees lature, where it received the attention its importance warranted it should. The opponents of labor scented danger ahead for themment in the State Senate that completely nulfriends of labor have been successful. By a vote of forty-three to fifty-eight the House refused to concur in the Senate amendment. hence a conference by committees of the two Houses is now in order. The outcome of the contest will be awaited with interest by all parties, as the rights of workingmen will be seriously interfered with if the Senate amendment becomes a law. The measure is the outcome of the labor troubles in Haverhill last year, which resulted in the election of two Socialists to the Legislature, and a Socialist Mayor in the city of Haverhill. Senator George, the author of the obnoxious amendment, narrowly escaped defeat for the Senate by a Socialist, who is now Mayor of Haverhill. Senator George, being the attorney for the corporations that had trouble with their employees, not only wishes to do his employers a favor, but is evidently desirous of being revenged upon those who almost succeeded in defeating him.

## Platform Work.

We believe it would be conducive to higher and better spiritual work if all presiding officers on spiritualistic platforms would seek to acquaint themselves with the methods of work usually followed by the speakers whom they are about to introduce to the audiences over which they preside. As it is now, in many instances the presiding officers simply ignore the speakers in toto, and follow plans of their own that serve to kill every particle of inspiration they would naturally possess. By coöperation with the speakers, the presiding officers can make their meetings far greater successes than is now possible, under their present methods.

835 Mrs. George, whose trial for the murder of George D. Saxton, brother of Mrs. McKinley, has attracted so much attention throughout the United States, was found "not guilty" by the jury, April 28. Her acquittal was greeted by a storm of cheers from the people within and without the court-room. She was warmly congratulated by scores of people who crowded around her to express their satisfac tion with the verdict as rendered. George D. Saxton's friends will have to look elsewhere for his murderer.

BF It is said that the conflict with the Filipinos is on the verge of a collapse. General Luna is reported as being anxious to surrender the Filipino soldiers are alleged to be dishearttented with a three months' war; it must last

College, who was performing a very delicate was introduced into the Massachusetts Legis- surgical operation, suddenly expired. The son, noticing the critical condition of the patient, without stopping to attend to his father's needs, at once took the father's place, and selves, and secured the adoption of an amend-successfully completed the operation. His task was a most painful one; the operation required lified the original purpose of the bill. The a clear brain and a steady hand on the part of fight is now on in the House, and thus far the the surgeon, and it must have been a terrible strain upon the young man's mind as he performed his task. He knew his father was ill unto death, and that the life of the patient was trembling in the balance. He saved the patient, only to learn at the conclusion of his work that his father had expired from heart failure at the very moment the knife dropped from his trained and highly-skilled hand.

> EF Gen. Shafter says that the canned beef he saw in Cuba was unpalatable, uninviting, and without taste, yet, in his opinion, was not unfit for food! When he had the stomachache, and was unable (?) to take the field in the Santiago campaign, his illness could not have been due to the beef because he did not eat any of it. He really liked that which he did not eat, although it was without taste! Bad canned beef, therefore, was not unfit for the food of a man who could eat nothing at all.

> ST If life is what men and women make of it, then some of them will have to meet records that will be far from pleasant when they cross the great divide and stand face to face with their own souls. The best way for all is to think purely and truly, that they may make records only of good deeds wrought by them out of pure love for their fellow-men. When the thought, as well as the deed, is considered, the lives of all men and women will be much whiter and purer.

> ET The Cause of Spiritualism has a brave and faithful defender in Toledo, Ohio, in the person of Mrs. Carrie Firth-Curran, the well. known speaker and medium. Mrs. Curran believes in genuine mediumship, and is a true friend to every honest medium. Her husband and herself are ever ready to lend a helping hand to every true and worthy worker in the ranks, but the counterfeiters and frauds have to look elsewhere for aid. Good for Mr. and Mrs. Curran!

> 100 We gave our readers Miss Lilian Whiting's exquisite poem, "After Easter," in our last issue, taken from her recently published volume of poems. It would be well to secure a copy of the work at once. See review in another column.

> KT Are you going to take a vacation the coming summer? If so, do not forget to subscribe for the BANNER OF LIGHT before you leave the city. It will keep you posted with regard to spiritual matters in all sections of the nation. Send in your own subscription and induce

> 107 Have you read Rev. M. J. Savage's great sermon, "The Significance of Spiritualism," published in our last number? If not, order exhausted.

Read our third page of this issue. The sweeping reduction in prices of our best books is of the greatest interest to all Spiritualists. order for the same at once.

#### LIGHT. BANNER OF

## Living Thoughts.

#### BY WILLIAM TUCKER.

There has been passing through my objective mind this morning a constant comparison between two favorite poems written by two distinct personalities dwelling on earth in different centuries, their homes separated by thousands of miles and oceans of water, yet both speaking our mother tongue, their lives and tastes generally dissimilar, though both drank deeply at the Heleconian springs. Yet were I to pursue this line of thought longer, I do not think the readers of THE BANNER would be able to state the authors to whom refer,-Burns and Bryant I have in mind, and the two poems are "Man was Made to Mourn," and "The Death of the Flowers." The former poem is known wherever the English language is spoken, and touches a responsive chord in every human breast that is animated with lofty and philanthropic ideals; and yet the dirge lacks one thought, and only one, to round it out to full perfection, and that thought, the basic thought, that underlies the existence of THE BANNER, viz., immortality. Through-out the whole poem the only solace promised man is death-ANNIHILATION. Listen to the comfort that Burns extends the toil-worn and weary:

"Oh! Death, the poor man's dearest friend, The kindest and the best, Welcome the hour my aged limbs Are laid with thee at rest. The great, the wealthy, fear thy blow, From pomp and pleasure torn: But oh! a blest relief to those Who weary-laden mourn."

Compare those lines with the concluding lines of Bryant in "Death of the Flowers," and note, too, that he also does not promise immortality to the soul.

"And then I think of one who in her youthful beauty

The fair, meek blossom, that grew up and faded by my that spirituality is the true basis of spirit comside. In the cold, moist earth we laid her, when the forest

cast the leaf; And we wept that one so lovely should have a life so

Yet not unmeet it was that one like that young friend, usually a material vibration. Consequently,

of ours, So gentle and so beautiful, should perish with the

flowers.'

I do not know where to find in our language ideas more exquisitely clothed with appropri-ate vesture than in Bryant's poem above reing materiality. ferred to, and yet, as in the dirge of Burns, the central thought, the very essence of the reason why the poem should have been written, was omitted. Undoubtedly both believed in a continued existence after death, but not with such knowledge and certitude as belongs to the Spiritualist of to day. Notice the indecision or lack of faith in the lines of Burns to "Mary in Heaven." And you will find but very slightly stronger expressions of Bryant in his wonderously beautiful "Thanatopsis." All that Bryant urges us to do in the latter mono-dynamic poem is the essence of pure panthe-ism, but in most felicitous expression. "See to it," says Bryant, "when nearing thine inevitable end, that

"Thou go not, like the quarry slave at night, Scourged to his dungeon, but, sustained and soothed By an unfailtering trust, approach thy grave Like one who wraps the drapery of his couch about him, And lies down to pleasant dreams."

How pleasingly different do both Longfellow and Whittier assure us of a continued exist ence after death. Says Longfellow:

> " Life is real, life is earnest, And the grave is not its goal; Dust thou art to dust returneth, Was not spoken of the soul."

I have an impression that Longfellow be lieved in spirit communion, and in the case of Whittier that impression is deepened and in-tensified. Says Whittier in old age, when com-memorating his birthday:

"Let winds that blow from heaven refresh, Dear Lord, the languid air; And let the weakness of the flesh Thy strength of spirit share.

And, if the eye must fail of light, The ear forget to hear Make clearer still the spirit's sight, More fine the inward

# be able to prove to the most skeptical solen-tific body in the world, and should ask for an opportunity so to do, that our belief is founded upon fact, and not fancy; that the so called dead are ever present, and can speak to us at any time or any place, or speak to them as well as we who believe in such communica-

he has to tentatively feel his way. We should

I have in mind, and the editor of this paper is herewith furnished with the address of a lady who does not practice mediumship exclusively for honorariums, though she accepts whatever may be given her for whom at all times, under all circumstances, at all places, and for all races, classes and conditions of men and women, saints and sinners (the last pre-dominating, I think) voices of the so called dead speak in mid-day glare of the sun. Allone needs to do in her presence to obtain such results is to behave like a gentleman or lady. I do not print the address because this medium has no rest nor peace as it is now, her home being in-vaded at all hours of the day and night, and she dislikes notoriety such as she would obtain if her attainment was heraided east and west, north and south. The National Spiritualistic Association should take this medium under their care, prolong her life, and devote her energies to a much more thorough, complete and satisfactory "SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE" than Thompson J. Hudson has furpished the world, particularly as with her mediumship the voices speak that one most longs to hear, their own dead.

Spirituality the True Basis of Spirit

Communion.

BY BYRON W. BARGE.

The work of the society for psychical research

in connection with that of individual experi-

menters, and my own investigations into the

phenomena of Spiritualism, have convinced me

munion; and that materiality is the basis of

strate spiritual truths in an atmosphere vibrat-

It is self-evident that in attempting to have

intercourse with the denizens of a world where

the vibrations are spiritual, we should do so on

a spiritual basis. Should this self-evident law

be ignored by the medium, the probabilities

are that sooner or later moral and medial de-

generacy will obtain. But suppose that the

medium is a man or woman of character, and that the investigators are intelligent, honora-

ble men, but ignore the fundamental law of

spirituality. The results of such séances would

probably range all the way from zero to an oc-casional demonstration of some value. Com-munion between the visible and the invisible

realms should not be sought on any other basis than that of spirituality. We are quite willing to admit that the element of spirituality is

often ignored by sensitives, and we are also

quite willing to admit that there is great dan-

ger of such persons becoming mediums who

Some mediums induce the spiritual vibra-

tions at their séances by singing devotional songs, repeating the Lord's Prayer, invoking the great "Over-Soul," etc. I freely admit

that wherever any or all of the above ceremo-

pies are observed in a spirit of earnestness,

they are helpful and have a tendency to harmonize and induce a higher vibration than that of materiality. But is it necessary to ob

erve ceremonies which we no longer endorse

in order to induce a spiritual vibration? Em-

phatically, no. Aspiration, purity of thought, correct living and intellectual development will produce a harmonial man or woman.

Spiritual fanaticism is as undesirable as mate-

rialism. Spiritual unfoldment in connection with intellectual development is the ideal

It is to be regretted that some able writers

will simulate the phenomena.

## A Pleasant Occasion.

The writer recently while on business in New York City received a very gracious invi tation from Mr. and Mrs. Milton Rathbun of Mt. Vernon to dine and spend the night of April 14 at their pleasant home to meet "Questor Vitas" of England. Miss Margaret Gaule, the well known psychic, and Miss Marie J. Fitz maurice, Seo'y of the First Association of New York, were the other guests. Mr. and Mrs. Rathbun are charming entertainers, and the occasion will long be treasured in the memory of your correspondent as particularly pleasant. It was indeed an honor to have the opportu-nity of an evening's visit with "Questor Vitee," whose analytical mind is bringing out so many good things along the line of our philosophy. It will give added charm in the future to read the writings from his pen

It will give added that in the future to reach the writings from his pen. The delightful music by mine host brought upon all the sweet influence of the spirit. "QuestorVite" seemed particularly impressed with the descriptions given him by Miss Gaule, while other manifestations of spirit-power while other manifestations of spirit-power were enjoyed by all. I notice in a recent num-ber of *Two Worlds*, published in England by Mr. E. W. Wallis, that a serial has commenced written by Mrs. Milton Rathbun, which prom-ises to be very interesting. Miss Gaule's psy-chometric readings, April 16, were of a high order, and in each case were accompanied by other tests, the recipients being nearly all strangers to the medium. Her remarks regardstrangers to the medium. Her remarks regarding the truths of Spiritualism, as being the only knowledge of a future life, were beautiful, and produced a noticeable effect upon the audience

The President, Mrs. Mary J. Newton, who has labored faithfully for the Cause so many years, invited the writer to address the Association, who in brief remarks urged the need of coöperation, and hoped that they would soon

of cooperation, and noped that they would soon join the State Association. Through the courtesy of Mr. W. Wines Sar-gent, editor of *The Evolutionist*, I had the pleas-ure of meeting that marvel of this century, Miss Mollie Fancher, whose "layers or slices of personality," as "Questor Vite" so aptly terms them, have puzzled the thinkers of the age. For thirty four years she has been in one room, has undergone terrible convulsions, and been physically blind, and yet with all that, has ever been bright and cheerful, conversing freely on all topics. How many who have but freely on all topics. How many who have but fleeting trials and troubles lament and take on as if life were not worth the living, even when they have health and strength, while she, with no prospect of ever leaving her bed, finds the beautiful and sweet in all things. I feel that all who have means should pur-chase the book of Mollie Fancher's life, pre-pared by Judge Dailey. It is very interesting, costs only \$1 50; if, perchance, they should send more than the price. I believe she could make

more than the price, I believe she could make good use of it. Her address is 160 Gates Ave-nue, Brooklyn, N. Y. 1 make this appeal without her knowledge, but hope many will respond to it. Yours for humanity, FRANK WALKER.

## Lake Pleasant, Mass.

Mr. Samuel B. Harvey, who has leased the hotel, visited the grounds during the past week to examine the hotel with a view to making some important alterations which will much improve it. The association has made arrangements with the veteran photographer, Frank Crozier of Readsboro, Vt., to give a series of lectures in August about photography. The Lake and the charming mountain scenery be of much benefit to them, as Mr. Crozier will fact, it will be a veritable school of photography.

Arrangements for summer rates on the railroads are being rapidly pushed, and the \$3.75 rate on the Fitchburg Railroad, from Boston, will be on sale June 1. Excursion rates from other points on that road will go into effect June 15. Two trains a day, each way, are now stopping at the Lake, and cottages are receiving their summer occupants each day. Mr. A. P. Bixby and family, Dr. C. H. Harding and F. Churchill, Mrs. Sabelia Jackson, Mr. R. Mrs. M. J. Stewart, and about fifteen more Mass. families are already on the grounds. Calls are being received for tents, cottages and circulars, though the circulars will not be ready for circulation until the middle of May, Mrs. Mary Lease is to be on the grounds dur ing the last week in August, and arrangements are pending to have the Second Regiment Band there during the same period. Bids are being received for the baggage, grocery and dry goods privileges, and also for the boats. Mrs. May S. Pepper is engaged from August 15 to the close of camp August 28, and Mr. John Slater will be on the grounds the whole season A new speaker and a powerful and interest ing orator on our program this season is Rev Frank E. Mason, of Brooklyn, N. Y., who comes to us splendidly recommended as a logical. clear-headed thinker. Any one desiring circulars can address, with stamp. ALBERT P. 603 Tremont street, Boston. ALBERT P. BLINN, Clerk.

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Address

# Drs. Peebles & Burroughs, BATTLE CREEK, MICH. Apr. 15

1977 Read Bro. Charles Dawbarn's scholarly article on our first page, and then refute his arguments ye who can. Mr. Dawbarn has presented some solid thoughts in his able contribution, and it will puzzle even the keenest logicians to meet and fully explain the knotty problems he has set forth.

ET "Ex nihilo, nihil fit." If such be the case, then life can not spring from death. but from something more powerful than itself. It therefore follows that Life is the only explanation for life, hence Infinite Life must be the primal cause of all things. Infinite Life is selfexistent, and has within it the potencies, possibilities and actualities of all finite forms of life.

Mr. E. Dawson Rogers, the able and efficient editor of our esteemed contemporary, Light, London, has our sincere thanks for an excellent likeness of himself, recently received by special post. Such men as Mr. Rogers reflect much credit upon the cause of Spiritualism.

As the season of societary work is soon to close, it would be well for every Spiritualist in the vicinity each year attracts scores of | to ask himself if he has done all he could duramateur photographers, and these lectures will | ing the past eight months for the advancement of the Cause. If not, he could remedy his tell how to make all kinds of photographs; in | error by sending a goodly cheque to the treasurer of his local or State Association as an earnest of his good-will.

### Lyceum Reunion.

It is proposed to hold at Red Men's Hall, Boston, Mass., May 21, 1899, a reunion of Lyceum officers and members. Will all persons interested please communicate at once with



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and in our factory before this instrument was per-fected. It is the result of great experience in mak-ing organs for all purposes for everybody. The missionary's tent in the jungles and West-minster Abbey, the humble cottage and the king's palace contain a Mason & Handin Organ. The self anoth a mateur and Franz Liest Saint Sagns Theo. taught amateur and Franz Liszt, Saint-Saens, Theo. Thomas, George W. Chadwick, Emil Paur and

Thomas, decoge w. Chaldrer, Emil Pair and scores of great musicians have written words of praise for Mason & Hamlin Organs. The Sankey Model (so called because it was de-signed for and is used by Ira D. Sankey) is suitable for churches, lodges, schools and homes. Cash with order price, \$180,00. Other organs \$27,00 to \$2,400.00. We have accumulated organ is formation for 45 We have accumulated organ information for 45 years. Write us about organs if you are interested.



TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain; no stary-ing-nothing to soll. Inclose stamp for particulars. MRS. B. L. MOLESWORTH, Apr. 22. 4w\* 116 Clymer St., Brooklyn, N. Y.



mediumistic degeneracy. Unfortunately, the "scientific" vibration is we find men of science demanding that the wise and good in realms immortal shall demon-

Be near me in mine hours of need, To soothe, or cheer, or warn, And down these slopes of sunset lead As up the hills of morn! '

If Spiritualism and spiritual communion be an error, a delusion, how useles the senses with which the great Creator has endowed us! Think a moment-seeing, feeling, hearing, all Spiritualists are agreed have given voluminous testimony to its truthfulness. The two remaining senses, taste and smell, have to many, added corroborating testimony. Is it probable that the Creator gave us faculties for the purpose of permitting us to delude ourselves

We find always and at all times that Nature is constant, and, given the same conditions, produces the same results. Were such not the case, we could not be certain of any results of any character whatever. It is only because we recognize that Nature's laws are immutable, unchangeable and omnipresent, that we can undertake any work with confidence that, if well planned and well executed, the desired object may be attained. In former times a "thus saith the Lord" was regarded a sufficient warranty for any undertaking or any belief, and the same command would to day have more potential energy than at any time in the past, provided the veridical nature of the command could be demonstrated to the recipient. It is merely a question of proof, and the credibility of all of the witnesses is not satisfactory to even all the clergy, as witness the heresy-trials of the past and the hatred which many theologians exhibit toward those in their ranks who are suspected of leanings toward the "higher criticism" of the Bible. Personally I can find all the evidence that I desire to support Spiritualism with, within the covers of the Bible, and in time its crudities and errors will be elminated, and common ground will exist, upon which mankind at large can stand firmly united.

Mankind is now yielding to science the adhesion which was formerly accorded to the Bible, and is gradually asserting its right to have its own opinions, and yet the result is slow of accomplishment. We are all creatures of circumstances or of our environments, and it is only the thinker who submits to social and political ostracism who hews his way through the dogmas and creeds of superstition into the light of the perfect day, creating a passage way for others as well as himself. It is only these thinkers that we Spiritualists should apotheosize. Perhaps among the very foremost of these for exaltation among our list of heroes should be Robert Hare, the great American chemist of Philadelphia, who died, or in our vernacular passed on, in 1858. The many discoveries of this eminent chemist, which any American biographical dictionary will enumerate, did not protect him from the sneers and ridicule of his scientific associates, who said contemptuously: "There are no spirits, therefore there are no spiritualistic phenomena to investigate." Twenty-five years ago, Tyndall, at that time president of the British Association for the advancement of science, said: "I see in matter the potency of all life." The present president of the same society (universally conceded the most learned body in the world), said in a recent address that "in life I see the potency of all mat-ter" exactly reversing Tyndall, and the latter dictum has come to stay. Of course I refer to Sir William Crookes, the present president of the aforesaid society, and the most distin-guished Spiritualist in the world as well as one of the most, if not the most, illustrious scientist now living on earth.

The BANNER OF LIGHT has been advocating a plan by which certain qualified mediums could receive an endorsement from a competent source that would be an open sesame most likely to people whose approval would be most useful to our philosophy, but I note that every once in awhile some well-meaning brother viciously attacks the editor's position. The truth of the matter as it appears to me is that the position of Editor Barrett is weak, in that it does not go far enough; but I suppose that G. W. KATES.

assume that the mental phases of mediumship have a monopoly on spirituality. Wise spirit guides develop whatever phase of mediumship appears best adapted to the sensitive. Both mental and phenomenal mediums have a work to do where character and spirituality are evidenced. I honor all, regardless of their phase of mediumship. A trumpet séance may be and often is a veritable heaven on earth where a loved child and parent meet and speak face

state in all spheres of existence:

to face. I was much interested in a recent article in THE BANNER by Fred De Bos, "What is Spir-itualism?" After reading this interesting article I agreed to differ with our good brother. Spiritualism is fourfold in its nature-medial, piritual, mental and material. What humanity needs most is spirituality, education and brotherhood. Brotherhood in its broadest sense will not be experienced until we have grown more spiritual. Open communion with he wise and good in the higher expression of life can be made a mighty factor for uplifting mankind.

To me Spiritualism is not a religion. Religion is based on fear, ignorance and gods. The spiritual movement repudiates fear and deprecates ignorance. Primitive man's conception of the wholeness of the universe is the basis of he God idea, and the God idea is the basis of theosophy. Theosophy explains life on the basis of a larger life and rests there, no at tempt being made to explain the origin of the larger life." Spiritualism stands independent of all the the gods, and is as true without a God as with a God. Religion has always stood for worship and ecclesiastical trumpery. Spiritualism will have none of it, but demands brotherhood.

To me, Spiritualism is not a science. unless we concede that it is a spiritual science. Spiritualism is Spiritualism, and will remain so while time shall last.

In conclusion, I wish to call attention to W. Colville's answers to "Ten Great Questions," which appeared in a late issue of the BANNER OF LIGHT. 1 consider Bro. Colville one of the most wonderful luminaries of the century, and have a high appreciation of his writings. It is therefore pleasing to note the following, taken from his article: "Prof. J S. Loveland's recent letter to the Progressive Thinker of Chicago (March 18, 1899) is thoroughly timely, and deserves serious and prompt attention

Prof. Loveland's article was an earnest appeal for Spiritualists to unite in an effort to establish brotherhood among men.

#### Springfield, Ill.

We have the prospect of a successful series of meetings here from April 23 to 30. So far, the attendance and results have been satisfactory. Regular meetings are not held in this, the capital city of Illinois. Why the Cause slumbers here is seemingly without reason, for there are a goodly number of earnest Spiritualists here, and many are anxious for a local society.

Mrs. H. L. Lichtig is an earnest worker, and assumed all the risk of our engagement. At her home we are being entertained in a manner to make us truly feel "at home." We hope to chronicle a permanent work established here.

At Lima, Ohio, we had well attended meet-ings April 20 and 21, commendably managed by the Ladies' Aid. We found the main society disrupted, and that the ladies were doing all of the public work, They expect to continue it, and suggested that we would be asked to return for a couple of months. We hope so for the ladies are good managers and good providers.

The way to get good work out of the speakers and mediums is to provide well for them and create the opportunity. Good halls are furnished in both of these places, but the Odd Fellows' Hall in Springfield, used by us, is a gem of comfort and elegance. So many dingy halls are used we wonder the spirit controls

#### Notes from Vermont.

The Spiritualist Society of Duxbury, Vt., commenced its meetings for the season, May 1. The society has reason to feel deeply the loss of one of its most generous members, W. E. Belden. For several years he has given the society the use of a pretty hall, where regular meetings are held about eight months in the year. We have had entertainments, socials, parties, supper and finally the entire use of the hall free. We have a good working society, and, best of all, we have yet to have our first quarrel. Great credit is due the Ladies' Aid connected with the society for finan

cial help. For the last ten years the writer has served the society as its President and regular speaker, although we have had valuable assistance from Dr. Geo. A. Fuller, Mrs. E. L. Paul, Mrs. Eliza Turner and others. April 16 I lectured for the Spiritualist Society of Montpelier. There was a good attendance. The society is in a very prosperous condition, and the members are earnest in their work. The good BANNER comes to us weekly, and as we come in touch with its plain, outspoken truths we feel to say, "Angels assist, and mortals help to lighten the burdens of its noble editor."

MRS, ABBIE W. CROSSETT. Waterbury, Vt.

## The Gospel of Spirit-Return Society

has arranged with Rev. Frank O. Hall, the gifted pastor of the Third Universalist Church. Cambridge, to produce his Illustrated Lecture on "How the Bible Came Down to Us," in its place of worship, Assembly Hall, 200 Huntington Avenue, Boston, on Friday, May 19, 1899. at 8 p. m.

The price of tickets has been fixed at 25 cents, enabling any one to avail himself of this rare educational feas. The number of tickets is limited to one hundred and fifty, and they must be procured before the lecture commences. Note the hour, and be in your places before the lights are lowered. It will really be impossible to gain entrance after that. The tickets may be procured of Mr. Soule at the Sunday evening services or by communicating with Mrs. Soule, 79 Prospect street, Somerville.

#### Veteran Spiritualists' Union.

The annual meeting of the members of the Veteran Spiritualists' Union will take place Monday evening at 7:30 o'clock, May 15, in

Unity Hall, 724 Washington street, Boston, to hear the reports of the Auditor, Treasurer and Clerk; also for the election of officers for the ensuing year, and to transact any other busi-ness that may legally come before the meeting. MRS. J. S. SOPER, Clerk.

Mrs. M. J. Butler, 175 Tremont street, Boston,

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

G. W. Kates and wife will be at 182 Gold street, Grand Rapids, Mich., May 1 to July 12. They are having numerous calls for their services, but nave some time open next fall and winter. They would be to here each form reaction dwinter. like to hear early from societies desiring their ser

Henry H. Warner, inspirational lecturer and test nedlum, has a few dates for fall and winter to be illed, also for camps. Address 9 Bosworth street, Boston

E. J. Bowtell spoke for the spiritualist society South Hannibal, N. Y., April 16, 18, 19, 21 and 23. Has open dates for camp-meetings and societies. Address 29 Howe the source Descriptions of the spirituality of the spirituali Home Avenue, Providence, R. I.

#### For Nervous Women

#### Horsfords's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females.

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

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Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.



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OPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oration deliv-ered under spirit influence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1873, by CORA L. Y. TAF. This is No. 1 of a series of Tracts entitled "The New

Paper, 5 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

# SPIRIT Hiessage Department.

# SPECIAL NOTICE.

BFHOIAL NOTIOH. The Questions propounded by inquirers-having practi-teal bearing upon human life in its departments of thought or labor-should be forwarded to this office by multi or lott as our Counting. Room for answer. It should also be dis-tined in this Department indicate that apirits carry with them to the life beyond the characteristics of their earthy its would be as the order of the state of existence. We ask the reader to receive no doctrine put for the by apirits in these outgress as much of Truth as they precive-no more. This our earnest with that those on the mundane propress as much of Truth as they precive-no more. The sour earnest with that those on the mundane propriod the shear form time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

#### Report of Séance held April 21, 1899. Spirit Invocation.

Blessed are the pure in heart, for they shall see God, bu more blessed is the consciousness of the knowledge that death has been destroyed and confidence of life continual has been established. We praise thee, oh, spirit of all knowledge, for the work that has been done, for we realize thy handiwork in all thing. Help us to obey thy command-ment, "Love one another." Oh, we realize how the spirit has touched the hearts of mortals and brought them to a sense of duty and justice to themselves. They must be their own savior; they must seek their own salvation; they build their own heaven or hell. Many are now conscious that heaven and hell are conditions, not places; hence, we rejoice to day that the curtain of superstition has to some extent fallen back, that reason is the predominating power, and, when reason has full sway, justice will prevail, and each individual will think more for himself and will reach out to a sist his fellow-men. Oh, we rejoice that after so many years of labyr and of trying to conquer error, so much has been accomplished. Oh, thou great spirit of love, teach each one to understand his own sphere; quicken the spirit, that each, may see that old things have passed away and that all things are new. Man and woman shall rise and rejoice in the fatherbood of God, the brotherhood of man, and the ministering angels, who have brought us glad tidings of immortal joy; the spirit is risen and is singing good-will to man. All can traly say, "Oh, death where is thy sting? Oh, grave, where is thy victory? Direct us in all things. In thy hands we leave the result, knowing all will be well now and forever more. Amen.

are struggling with the environments of life. viations from law, On the contrary it would They have many things to thank the angel- be the accordance of Infinite Intelligence with world for, and yet, sometimes in the conditions the strength to rise superior to the environ- clusion. ments that cause worriment. Now, dear ones, falter not, neither must you fear, for mother is still with you and will assist and do all she can for you, if you will only be faithful and true to yourselves. Conditions will change, and you

#### Adeline Archer.

fore. Lucy Wolcott, Corey, Penn.

will understand things as you never did be-

Time has elapsed, and many changes have come since I passed on. Time is not to the spirit as it is to the mortal; it seems longer to the mortal than to the spirit. I was interested when I heard Bro. Russell speak, because I knew him well, and he me, and we have been terested in seeing the promulgation and demonstration of Spiritualism. There are many things that the spirits might give to mortals provided conditions and time were at their disposal. There are many things we would like to explain that mystified us while in the mortal. There is much I would like to say if I had myself as I would like to, but we must be thankful for small things, because it is the small privileges and blessings that often bring us the greatest reward. I am still interested in progress, and interested in those who belong to me both in home and social Gircles. There are all things even in the crude manifestations. If notice of Spiritualism, so, my brother men and sister women, the fraud, in one sense, does not may pass judgment at the time, they become Cleveland, O.

#### Henry G. Gordon.

### INDIVIDUAL MESSAGES.

#### Amos Adams.

I am delighted to be identified with you this morning, and can say to my friends of earthlife that I have received in the spirit-world all I expected, and even more. I know you have now become conscious that distance to the spirit is nothing; hence, although I am some distance, as the world calls it, from where I left the physical form, I do not feel I am a stranger among you. Where we worship the spirit in truth we are never strangers one to the other. I am glad to be able to send forth a few words of comfort and consolation to the many co-workers and friends in the cause of Spiritualism, who are striving to bring it to a higher standpoint, to bring it where philosophy has taught the mortal to love, and the phepomena has healed the broken heart, and brought comfort to the darkened soul. When this season of the year approaches, and everything is prepared to take on new life and beauty, it gives us an inspiration that helps us to put new life and energy in the Cause. I wish this message to go especially to the Pacific coast, where I feel I am not forgotten, for I have only they would be a great help to all humanity. ical form comparatively alone, yet her knowledge of spirit intercourse makes life very sweet for her. It is useless for me to say I am with her, for I know she is with me. I am glad the old form that helped me to uphold my spirit while clothed in the mortal form did its duty well, and now I am clothed with one more fitted for progress, more fitted to help to coutinue the work of elevating man both politically, religiously and spiritually. I have many friends who are with me in spirit this morning too numerous to mention. I promised my friends in earth that I would come, and try to manifest through the BANNER OF LIGHT, and I am more than delighted with this privilege. You can say that Amos Adams is here to greet his many friends in the Cause, his dear ones on the Pacific coast, and all who take note of this message. My home was in Santa Cruz, Calif.

come in this morning, and they rejoice at their the knowledge, and cannot say I understood spirit-return while in earth-lite. Yet I recognized all through my earthly career the manifestation of spirit and its power, but we did not call it such. I think every human soul has more or less of it all through life, although sometimes we do not know just what to name it or just how to account for it.

It is hard sometimes for us to know what we really do believe. I merely return with the hope that I shall be able to assist some one to a higher and better life, for that was my motive in earth-life, and I believed in the commandment "do unto others as you would have others do unto you," and felt it ought to be observed. When we say, "God is our religion," then we know that the spirit of truth is with us, and we fear neither God nor man.

flesh

I have not many left in the earth life, as the most of them are in spirit; but still faltering humanity needs uplifting, needs support and sympathy, I have been attracted to those in earth life who are strongly mediumistic, and if once convinced of their power in the world other better, and know from whence the power came. Put me down as Henry G. Gordon. My home while in earth-life was Springfield, Mass., but I have been out of the body many years.

what has been accomplished has been good. I and outlook a proof that the law changes not, want this message to go to my children, who The God of the universe is not revealed by dethe laws of nature that would make their emathat surround them, they do not always have nation from that intelligence a foregone con-

From these fundamental data, we infer that all beings who drop the earth-form in which we are now encased pass into wider activities, in which we can best engage, just as now, by adapting ourselves to the same laws of nature. Law, like life, is one and universal; its forms vary. And all beings in existence, whether plant, animal, human foctus, man that walkoth, or the most advanced seraph, find growth and well-being by self-adaptation to the form of natural law that prevails in the grade of existence to which they belong.

So, when we or our friends pass in the course of time out of this body of dust, there is no occasion for fear or for permanent distress, more than friends in the spirit world, both in. If they have left us behind, we shall miss them, but we shall soon follow; if we precede them to the spirit-world, we shall miss them there, and shall grieve if they show inordinate grief; but we know that they, too, will soon drop the fetters of clay and come to us in a brighter realm. There is therefore no occasion on either side for anguish unspeakable or for the opportunity, or was able to demonstrate unwise and futile rebellion against the current of natural law. A little patience, reunion will come, and all will be well, whether it be we or they who will go first.

These object lessons we receive from nataralism. The false theories of miraculism, that we pass out of the realm of nature by the act many yet to be convinced of true spirit-life. | of dying, that eternal separation ensues be-We sometimes see things that do not look to us tween those who adhere to certain lines of truthful and honest, yet there is a purpose in | belief and those who deny them, that the disembodied cannot communicate with those left all were genuine the press would not take any behind, nor make any manifestation unless by miracle, that earth love is lost in divine absorption, that soul is wholly denuded of natuhurt you, it only broadens the pathway, and ral form, we have no occasion to consider causes others to investigate, and while they further in this letter. But in passing we have to say that though the poverty of language convinced of truth afterward. Adeline Archer, leads us to speak of the embodied and the disembodied, yet naturalism demonstrates that there are no disembodied anywhere. For on passing out of the form of flesh, the soul is Well, friend, you have had many believers still enswathed in the more ethereal form which it possessed and used to a greater or less past experiences. I had not the privilege or degree while on the earth plane, and will express itself through that form. The possession of that form here and now makes it quite impossible for us to forget what happens to us on earth. For, though the brain on which the impressions were made be disintegrated, corresponding impressions of passing events were made on the corresponding organ of the spiritual body, which we shall of course bear with us as we dwell in the more rapidly-vibrating forms of natural existence to which we shall become adapted by losing the grosser form of

As to the disintegrating clay form which we once inhabited, it is not possible for a progressing spirit to care much about that. While it is true that many spirits linger in the graveyards where their forms are buried, while the grosser ones sometimes find it exceedingly ualism will no longer appear obscure. Histordifficult to get free from the loathsome flesh, and while many who have got away from the body itself still continue to haufft the locality or building where they sinned or suffered, we are deeply sorry for these "spirits in prison." having progressed while on the earth. May the spiritual body may be effectually used while here, and the soul become aspiring fully stated, history cannot be altered because enough to enable them to really enter on spiritual existence on leaving the form of flesh! Many who call themselves Spiritualists fancy that this happy condition is attained by the mere act of dying. Alas, alas! this is not so. with their own bodies and the bodies of those they love after becoming tenantless depends on their race, the age they live in, the religious the very strong pressure brought to bear upon or unconscious materialism. The materialism inhering in the religion of ancient Egypt, which led them to believe that the soul would, after many ages, again dwell in the same earth body, was shown by their careful embalming of the dead. The bodies of the very poor were embalmed just as effectually as those of the rich, though they were less presentable in appearance. All nations who have believed that the body would be used again by the former tenant have carefully laid it away. The Greeks and Italians, who did not hold ists and have evidence of spirit-return, yet thoughts, but have done what I could. Mrs. this notion, preferred to burn the bodies of the dead, especially as they found it more cleanly and healthful to do so. But as Christianity obtained a foothold in the Roman Empire, with its doctrine that the actual body would rise again and be tenanted by the soul, burying dead bodies came into practice. In the catacombs in Rome the underground passages are lined with tiers of crypts with sliding doors of marble or other stone, where the Christians laid the bodies of their dead to await the re-quickening of the resurrection This tenet of Christianity was founded on the erroneous notion that the earth-bodies of the heart. We are however of the opinion that | Enoch and Elijah were actually carried to heaven; and that Jesus entered again the body and also fail to see the general trend of what is that was laid in Joseph's tomb, raised it, used called Spiritualism. Bye and bye they find it in Judea and Galilee, and at last ascended in that their minds have sloughed' off what once | it into heaven in the presence of many of the seemed all important, or else they come to disciples. As this could not have been done by something that antagonizes what they still natural means, it was a miracle; and the mihold to, and they are plunged into uncertainty | raculism of the church is largely founded on this preëminently stupendous miracle, and has been rejected by many scientists, who were It is not definitely known what became of the body of Jesus. It disintegrated in due parent than in one's mental attitude to the time. Whether the form seen in the upper chamber was his spirit body seen clairvoyantly tal remains of those who have left the earth by the disciples, or whether it was "materialized " in that room, cannot now be determined. The church has said it was raised again, and that Jesus went on into spiritual realms acof nature, and that when manifestations come | cording to natural law, in his more ethereal body; that is naturalism, or Spiritualism, the terms being nearly synonymous. Since Spiritualism has been more clearly revealed on earth during the last half of the preshis voice by Paul, they occur in opposition to ent century, many in the church have given nature, and are evidence of the intervention | up the old tenet that at the resurrection the old earth body will be raised, and again inhabited by its former tenant. Many clergymen now preach about the spiritual body of Jesus as being seen after his death by the disciples. Simultaneously with this change in opinion has come a partial return to the cleanly and and comfort in knowing the spirit can assist embodied being must take place according to healthful practice of burning the bodies of the mortals physically, mentally and spiritually. unalterable law, and that what seems super- dead. Many prefer cremation, its advocates

method is inevitable as the light of science sition. As there came marvelous phenomena shines more brightly on the earth.

# bodies of their dead in our beautiful cemetadeparted, and their own love for them on enduring monuments of stone. "Old Mortality' chisel keep the lettering and the numbers fresh and bright, as the sun and the dew cause them cheering him in his reverential labor, all pictured in stone, at the entrance of Laurel Hill Cemetery.

But as time passes on, and the spiritual more and more prevails, mourning drapery, and history of one of the Fox sisters, which not grief-weighted monuments will diminish, and tears for the dead will be less agonizing as the | tioner, whose memory appears sufficiently corgreat heart of humanity is soothed by the assurance that

" Though dead, they have never died." Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., April 20, 1899.

#### Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.-[By Charles H. Mundy, Geneva, N. Y.].-If I correctly understand the position of Spiritualists, they claim that "Modern Spiritualism" dates from the manifestations through the Fox sisters at Hydes ville, N. Y., in 1848, thus making them, as it were, the corner-stone upon which the whole structure is erected.

Now if my memory serves me rightly, these very Fox girls subsequently confessed that these manifestations were not due to spirits at all, but were produced by trickery and fraud. I have also an impression that they afterward retracted this confession and declared that they were genulue. Will you kindly inform one who has but recently

undertaken a serious luvestigation of the claims of Spiritualism, and who is not only not prejudiced against it, but, so far as he has gone, rather predis-posed in its favor-first, whether my recoilection as to the Fox girls, as before stated, is correct, and, if bot, what are the facts? and, second, what hock or pamphlet will give me all the details connected with it?

It certainly seems very unfortunate, not to say foolish, to attribute the origin of so great and impor-tant a revelation to persons who, if I am correct in my memory of the facts, were certainly guilty of either lying or fraud, and the bare coupling of whose name with the doctrine would be sufficient, in the estimation of the cautious skeptic, to handicap it with doubt and discredit. Perhaps you will consider the questions of sufi-

clent importance to your general readers to merit an answer in the columns of your journal.

ANS.-We think our questioner is quite right in stating that there was a time when at least one of the Fox sisters (of whom there were three) recanted her faith in Spiritualism under extreme financial pressure, at the instigation of some quite unscrupulous persons, who cared | rounded by dense woods. My position was in nothing for Spiritualism one way or another, the centre of the Fifteenth Mass. Infantry, but, being in the traveling show business, and hard up for cash and new attractions, felt that one of the original Fox sisters "exposing" the trickery of Spiritualism would be a drawing card. It must be remembered that two of the sisters, Kate and Margaret, were very susceptible, easily influenced persons, and bird language against the invasion of his dowhen their history is fully known, the part | main by man. About this time Gen. E. D. they played in the history of Modern Spiritical facts are utterly impartial and unsentimental, and it is simply a fact that on the 31st day of March, 1848, at Hydesville, in the home of the Fox family, the mysterious phenomena occurred which led to the world-wide interest These painful cases result from the soul's not in Spiritualism which shortly followed. No tridge in his musket, and fell over upon me intelligent person is particularly proud of the been out of the body a few years. I wish Ellen | Hence I send this message, believing that "all we love and all who love us" learn to live | early history of the spiritualistic movement, been hit in that manner, when I saw Gen. to know that while she may be left in the phys- those who will see it will understand each the pure, natural and helpful life here, so that so far as its outermost expressions go; but as Baker again, accompanied by two sharpshootthe circumstances of the case must be truthof the subsequent conduct of two highly sensitive and not very finely-balanced women. It is quite true that the Fox sister who did recant repented of her recantation, and when she discovered into what a sorry trap she had | marked that he had a Confederate uniform What the children of men desire to have done | been led by unscrupulous adventurers, she | under the blue; and we learned later that the very soon awoke to the consciousness that only her enfeebled condition, need of money, and creed they have adopted, and their conscious her had led to her temporary disloyalty to truth. If honest investigators pursue their inquiries far into the intricacies of mediumship they will not find the Fox episode very difficult to explain. Consider the following propositions, and then judge for yourselves whether the conduct of two of the Fox Sisters was so very remarkable after all: In the first place the three little girls in 1848 were surprised and aston. ished, doubtless more or less frightened by the demonstrations, and then very much tired and worried by the continual demands made upon them by all sorts of people, who from all varieties of motives invaded their home, and subjected them to every sort of annoyance, and frequent humiliation. In the second place the origin of fraud must be considered as not unnatural, for as every investigator knows it is impossible to procure genuine physical manifestations on every desired occasion, therefore, if the children knew any tricks it is not wonderful if sometimes, when nothing genuine was forthcoming, they would snap their toe joints, and do various other things which led some seemingly well-informed people to declare that the whole performance was vulgar chicanery. When in her later years one of the sisters found herself stranded, and found a business manager only too ready to make capital out of a sensational performance promising to expose Spiritualism, she no doubt trumped up some of the tricks of her girlish days and reproduced the toe-joint snappings, which were never the same as the genuine raps, which often came in showers all over the room and frequently in a large hall at a distance of many feet from the medium's body. We deem it honest to confess that the modern spiritualistic movement did originate with the "Rochester knockings," even though the whole Fox history is not a pleasing one. We cannot get rid of historic personalities who have figured largely in any world-wide movement, because there are shadows as well as lights prominent in their career. Treasures are indeed very went to heaven; that is miraculism, We say often placed in very poor "earthen vessels," and history has certainly repeated much of its phenomena many times since Paul wrote his epistles. For ourselves, we have always taught the universality and continuity of spiritual revelations, but we have never sought to deny that there were special events and epochs in history marking culminations and commencements in manifested spiritual power. We differ from many Spiritualists in our view of the present Spiritualistic movement, because we do not regard it as the sign of a new dispensation, but only as a preparation therefor. It is not reasonable to regard the chaotic even though useful and necessary work of what is called Modern Spiritualism as the min but to him by a friend, and the oddest part of istry of a new age or cycle, but it may be the thing is that the Judge takes his theory There is much more to be accomplished, but | natural at first becomes to a wider experience | are increasing in number, and a return to this | rightly viewed as pertinent to a period of tran- | seriously.-Ex.

fifty one years ago, which started thought and We feel very tenderly to those who lay the provoked inquiry and agitation the work over. so when this preliminary period is at an end ries, deck the graves with flowers, overshadow | there will come a higher class of demonstrathem with trees, and record the virtues of the tion adapted to the riper or maturer condition of the public mind. Fifty-one years ago it was necessary to have orude appeals to coarse conwill continue to come, and with mallet and ditions, but when the truly spiritual work commences on its higher plane there will be no need for a repetition of the old methods. to fade. While in Philadelphia, I saw the old | For an exact account of the earliest recorded man, and his faithful pony, and Walter Scott | phenomena the questioner is referred to Emma Hardinge's "Twenty Years of Modern Spiritualism," out of print, but in many libraries. We know of no work which goes accurately and fully into all the details of that blot on the unuaturally somewhat disconcerts our quesrect on the main points to need no further information. The chief lesson to be learned from the disagreeable episode is that when highly mediumistic persons allow themselves to get into all sorts of company, and when those who employ their services prove utterly regardless of their true welfare, it may not be long before some adventurous human shark will appear on the scene to capture an easy victim.

> At one time when we were in Boston one of the Fox sisters was exploited as an exposer of the tricks of Spiritualism. The performance was a failure, because by trickery she could not produce the required phenomena; the manager absconded with the receipts, and the poor woman who had been hoodwinked was left to reflect in homeless poverty upon the folly as well as sin of denying what she knew to be a truth, in the vain hope of gaining a few ill-gotten dollars which she did not get. She sinned, she suffered, she repented, and at the hospitable home of a sincere friend in Brooklyn (Mrs. Emily B. Ruggles, since passed to spirit-life) she recuperated and gave honest evidences of genuine mediumship. "Let the dead past bury its dead," and let the Spiritualists of to-day seek to prove in the living present that real spiritual communion is possible and profitable in the here and now. Let not any inquirer be troubled over these things.

### An Echo from Ball's Bluff.

If Not a Spirit, Will Scientists Explain.

#### BY FRED L. HILDRETH.

October 21, 1861, I stood on a bluff overlooking the Potomac river on the Virginia side, facing an open space of some six acres surdrawn up in line of battle, with the State colors of the regiment in charge, watching the conflict going on between the Northern and Southern troops at that time. All of a sudden the firing lulled, and I could hear a blue jay's shrill note, no doubt protesting in Baker came up and spoke in a cheerful voice, bidding us stand firm, then passed behind the crest of a small knoll where the artillery was stationed.

During this time, while standing near a large tree, the comrade at my left was shot in the top of his head while ramming down a carlifeless. I was wondering how he could have ers, in front of our line, pointing up in the tree over my head. One took a hurried aim, fired, and down fell a man, clothed in Northern uniform, at my feet. I asked why the General was having his own men shot, when a comrade, turning the prostrate form over, re-Confederate had stripped it from one of our comrades shot earlier in the day, donned it. climbed the tree, and was discovered by Gen. Baker while in the act of firing at him. Years passed; the circumstance had long been forgotten, the war had closed. I had mentioned it to no one at home. We were seated about the table one evening in 1867. when my mother, who was a writing medium, laid aside her work, grasped a pencil and paper and wrote: "Perhaps you would not care to talk with a Reb," pushing it over to me. I welcomed the spirit, and asked where he knew me? He wrote: "I was in a tree and tried to shoot you, but later was shot myself." It took me quite a while to learn concerning him, for I had forgotten it, and no one else knew of the incident; but I finally found his name was Richard Holman, from near luka, Mississippi, and belonged to one of the Mississippi regiments that we fought at Ball's Bluff in 1861. Then his mother, whose name was Rebecca Holman, came and wished to know if I knew her boy? Years passed again, and a group of survivors of the Mass. Fifteenth went on an excursion to the old battlefields of past years. I was invited, but was too ill to go. One of my tentmates, however, was among the number, and wishing to learn if it were true or false, I asked him to examine the headboards for the Confederate's name which he did, and found all as represented in the burial place near Leesburg, Virginia How do the wise-heads explain this fact? My mother knew nothing about it. I had long forgotten the circumstance, did not even know he shot at me, his name, State, regiment, nor if he was buried at all in the confusion of battle. I have bad to be brief in this article, so as not to take up your valuable space, but have given the main facts. Strange threads, Mr. Editor, are woven in the warp and woof of human lives, and here is a chance for the doubter to puzzle his brains over the source of my information, if it did not come from Spirit Richard Holman of the Confederate Army.

#### Sam'l Russell.

I, too, feel this is a precious time to send out some words of comfort and consolation to the friends of earth-life. They may be Spiritualthere are none of us so far spiritualized that | Ira V. Hayes, Farmington, N. H. 1 thank you we do not miss the material form, and long for kindly for your patience, my friend, and I will the presence of those who have gone; and how much comfort it gives when the absent ones, under any condition, can send a word to those who are left. We know our places can be filled, and sometimes it is hard when we are called upon to fill each other's places. I wish to say to the dear ones of Cleveland, Ohio, and especially to my co-workers, both in the Society and Lyceum, to work with a will, even if the compensation is small; if each does his best, that is all that can be expected. O ye of little faith, how little do you know what your officers have to contend with to hold up the banner of truth spotless, and give to the world the undefiled knowledge of spirit-return! Each one is viewing the work from a different standpoint; each one reasoning from his own understanding; each one advising to the best of his ability. When we look back and see how much there is to be done and how little is done, it sometimes grieves us, because we seem to be so feeble and simple in what we do, yet I wish to say to all mortals who are so sensitive, who feel they accomplish so little: be faithful, be honest to friends of the spiritworld, and, while you may not see it brought to you through the mortal agency, you shall have your reward. Work together, each and every one of you; stand as one great armor in the battle of life, as soldiers fighting for a victory, and that victory-Truth. I wish to say to my son and daughter and all concerned, that while you lay the physical form of your friends away, you do not lay the spirit aside. If we are active in earth-life, we shall be in spirit. Many join in sending this message of love and encouragement to all. Sam'l Russell, Cleveland, Ohio.

#### Lucy Wolcott.

I feel like sending a few words of comfort and consolation, and am thankful for being permitted to enter this séance room this morning and control the medium's brain. I too,

#### Mrs. Ira V, Hayes.

I have waited some time for this blessed privilege. I promised my friends when I left them in earth-life that they would hear from me again, and they have in some respects, but there are others I have not been able to reach as I desire to. Knowing your valuable paper (for I took it many years, and I used to love to send it around to others that they might read a line for themselves), reaches the homes and hearts of so many of our friends, I take this channel to communicate with them. My husband joins with me in sending our love and best wishes for the encouragement of all, and to let them know that we found on the spirit-side all

we looked for, and that we did meet our friends, recognized them, and enjoyed them. I cannot hold the medium this morning, as I do not understand how to send forth my try and do better next time.

# A Letter from Abby A. Judson.

# NUMBER SIXTY-EIGHT.

#### To the Editor of the Banner of Light:

Many persons who enter spiritualistic lines of thought, and have begun to taste the sweetness connected with them, think that it can all morn. be harmonized with their previous opinions and be assimilated by the mind as easily as by such persons do not discriminate very closely, and fear.

The fact is that Naturalism is so opposed to Miraculism in any form that those who think therefore regarded as Atheists. deeply find that it cannot possibly assimilate with it. In nothing is the contrast more apdead, and to the mode of disposing of the morplane.

As regards the so-called dead, miraculism teaches that they who have entered the realm of the supernatural, are no more under the laws to mortals from the other side of life, as the appearance of Jesus in the upper chamber at Jerusalem, the door of which had been securely locked by the timid disciples, or the hearing of of a being who works independently of her

l laws. Naturalism, on the other hand, demonstrates that natural law reigns supreme in all phases of life, whether physical or spiritual, that every while clothed with the flesh, found knowledge | manifestation of mind by an embodied or a dis-

#### Verification of Spirit Message.

To the Editor of the Banner of Light:

We read in your paper, the BANNER OF LIGHT. a message from a spirit by the name of THOMAS WATSON. I, his wife, write to thank you, and to say that it is right. He was killed in Erie three years ago this month. We were glad to hear from him. Thank you very much for letting him come. I am, MRS. WATSON. 46 Church street, Titusville, Pa., April 28.

SHAKSPEARE'S SONNETS. - Here's a new Shaksperean theory advanced by former Judge Jesse Johnson, of the New York bar: The Judge takes the decidedly novel view that Shakspeare's sonnets were written not by him,

# MAY 6, 1899.

#### LIGHT. BANNER OF

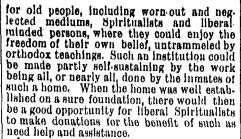
# What Spiritualism is Doing.

BY PHOEBE W. BENSEL.

It is giving to mankind a higher and better standard of life as it should be lived; it is, by the force of its knowledge and wisdom, breaking the links in the chains that have held men bound in ignorance and superstition, and the shackles of old dogmas and ancient creeds are falling from them, and they are standing forth free, in the glorious light and liberty of a grander manhood, a nobler womanhood. It is leading us by strange and untrodden paths into broader and more fertile fields of art and literature, of science and philosophy, and of a religion that shall purify and uplift the whole human race; it is clearing away the mists of folly and ignorance that have blinded our eyes for so long, and is enabling us to see with a clearer vision the possibilities that lie buried deep within our own souls.

Through Spiritualism we are awakening to the fact that through all the ages of the past man has never been educated in the spiritual sense, that the wonderful soul power, which shall lift him into broader realms of thought and into a higher plane of life has been lying dormant; but Spiritualism has broken the ground and sown the seed of this higher education which is to eliminate so much of evil and ignorance, so much of poverty and sin and suffering from humanity.

Ringing down through all the cycles of the past, from the lips of the purest and noblest of those who once lived on the earth-plane, have come beautiful messages of love and kindness. of peace and charity, proclaiming to all, in words whose echoes shall sound forever, that grand, universal law of brotherly love that must and shall, to a certain extent, govern the universe-a law which is founded on love and love alone; a law which, through this infinite power of love, shall revolutionize all things in this material world and shall bring home to the minds and souls of men the knowledge and power to live in accordance with that divine law which the great spirit of all has laid down for us to follow, and through this law humanity shall be bound together in the bonds of peace, the bonds of fidelity, the bonds of charity and kindness, and the bonds of a boundless unity which shall make all men and all women brothers and sisters in heart and soul. And looking down the shining pathway of the future we can see that, through this law, much of sorrow and distress, much of poverty and crime, much of sensuality and impurity shall have been banished, and joy and gladness, comfort and peace, pure thoughts and high aspirations are taking their place. And it needs no seer's eye to see or prophet's tongue to tell that, before many decades have passed, wherever there is strife and warfare, wherever gray-haired men, bowed with the burden of years, are asking for help and care, wherever helpless women are crying for the comfort and protection which should be theirs, wherever little hungry children are, with outstretched hands, begging for bread, there shall Spiritualism's white banner float, bringing peace and hope, happiness and comfort to all.



I was an inmate of a home for the aged, in Philadelphia, Pa., from April 27, '97, to Aug. 5, '98-fifteen months and nine days. 1 paid my way by work. It was so-called non-sectarian, but not liberal in its true sense. There were two Spiritualists there beside myself; one passed on to the other side of life about one year ago. While I was there I sorely felt the need of such a home for liberal and progressive people.

I have written the above merely as suggestive for any one who may be interested on that line of humanitarian work. HUMANITY.

#### Passed to Spirit-Life.

From his home, No. 7 Bigelow street, Cambridge, Mass MR. SIMEON SNOW, aged 70 years 3 months and 3 days.

Mr. Snow was a much respected efficaen. He was a na tive of Orleans, Mass, but had resided in Cambridge many years, serving in the City Government as Alderman during 1878 and 1879. He was an active business man for many years, in the leather business, having retired some twenty vers are

1313 and 1879. He was an active business man for mangy years, in the leather business, having retired some twenty years ago.
He was a firm Spiritualist, and his Spiritualism was a knowledge. He was a director at Berkelev Hall several year, and a regular attendant at Onset. He was a true friend to mediums, and was always a friend in need. He will be greatly missed at Onset and all gatherings of Spiritualists by his many friends.
Mr. Snow leaves a wildow, two sons and a daughter, who mourn his absence in the material form, but wno know that his spiritual presence is with them. The funeral was on Saturday. April 15, at 2 r.M., and was largely attended by relatives and friends. The services were conducted by the writer, assisted by the Rev. George W. Bickneil and the Cambridge Male Quartet, W. H. Rose and E. E. Holden, tenors, and & friends—were very beautiful.
May the truth of spirit communion be the confort to his companion and children while they are passing under the shadow of sorrow, and nay they feel that they have our sympathia their bour of sorrow. May lowing angois bing them its to give them—but they have our sympathy in this their bour of sorrow. May lowing angois bing them iddings of 109 from the departed one, that they may have, said the that there is no death, but all is eternal life.
It was my privilege to have known Brother Snow over thirty years, and I always found him a true friend. MRS. SARAH A. BYRNES.

From Fairhaven, Mass., early Wednesday morning, April 12, 1899, WILLIAM S. GUILD, aged 88 years.

12, 1899, WILLIAM S. GUILD, aged 88 years. He was a noble man and a veteran Spiritualist, who "lived his Spiritualism." He passed from this life to that beyond, leaving his two daughters, one in the other he left and the other in distant China, to corrempiate whither and to what purpose, but with the knowledge of Spiritualism to assist and reconcile. The funeral was held on the fol-lowing Saturday, the writer, with the Rev. William Brun-ton assisting, officiated. The service, though solemn, was soul-cheering, and the beneficence of Spiritualism was truly felt by all, relatives and friends. J. FRANK BAXTER.

From her home in Amherst, Mass., April 15, 1899, JANE

CLOWES STILES, wife of Waldo L. Stiles, aged 47 years. The deceased possessed an attractive personality, her sumy disposition and smiling face winning for her many triends. She was not afraid to go, and hore her physical sufferings with great fortitude. Mrs. Stiles was a valued member of the local Woman's Relief Corps. Aged parents, several brothers two sisters, a husband and four children are left to mourn her loss. The funceal services were con-ducted by Rev. William Rallow the Unitation closeryman. we left to mourn her loss. The funeral services were con ducted by Rev. William Ballou, the Unitarian elergyman of Amherst.

On the morning of April 6, 1899, MRS. CAROLINE H. HENbenson, in her 74th year.

DERSON, in her 74th year. Mrs. Henderson died at her birthplace, Erie Pa., where much of her useful and helpful life was spent. An ardent Spiritualist, she devoted her energies and a large portion of her ample means to the upbuilding and spread of the Cause. A devoted philanthropist, her ready help was never withheld from any worthy charity. A central figure is removed from Cassadaga Camp, her summer home, as well as from the old Erie home which she so dearly loved.

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MIRS. MARY T. LONGLEY, Sec'1, Pennsylva da Avenue, S. E., Washington, D. C. 11 Feb. 20.

# JUBILEE MEMORIAL TRIBUTE.

FOR THE FIRST TIME in the history of the Spiritual FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compliation of the the names of the carlier mediums, speakers, workers, lec-turers and prominent advocates, etc., has ever been at-tempted, appears in the Address of GLORGE A. BAGON, **The Passing of the Grand Army of Spiritual Pioneers**, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphiet is a timely and val-uable tribute to those who became identified with the cause in the years agone. All Spiritualists should have a copy. **Price 5 cents**. For sale by BANNER OF LIGHT PUBLISHING CO.

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Mother and Baby Gone to the Summer Land.

heading.

Funeral services were held at her late home in Malden over Mrs. Alice Beth Allen, a charter member of the Progressive Spiritualist Society of Malden, and wife of Mr. E. Percy Allen, and her little infant daughter, Harriet Soper Allen. The services were conducted by Mr. Wm. M. Barber, President of the society. Mrs. G. A. Wade sang a beautiful song, "Touch of a Yanished Hand," and a duct was sung by Mrs. Wm. Barber and Mrs. Wade, "We'll Never Say Good-Bye." Mr. Barber used selections from the Burial Service for Spiritualists, and the Bible and two program witten for the constant Bible, and two poems written for the occasion were read, and a most consoling prayer was offered, and remarks well chosen and comforting were made by Bro. Barber. This is the first loss from the ranks of the so-

ciety, and one that will be telt, as Mrs. Allen had a pure spiritual nature, and her voice, which so often joined in song, will be sadly missed. She was the daughter of Mrs. Clara Fagin, the medium of the society, and our sym pathy goes out to her, and the husband, who has had to bear the parting from earth-life with his dear help meet. We give the poems written for the occasion by a member of the society, entitled, "A Prayer for Comfort," and "The Answer," below:

A PRAYER FOR COMFORT. Oh! God, we turn to thee in this sad nour We can but trust to thee, and in thy power To comfort and sustain the mourning heart When all seems dark and desolately sad, 'And life is dreary, On! God, to thee we turn with heart aweary.

Dear spirit friends, now resting safe in heaven. We mourn our loss, although we feel thy gain, Help us to feel and know thy presence given Our weak and sad condition to sustain:

For life is weary, Oh! friends, we turn to thee with heart aweary.

Oh! loving ones, now risen to your blessing. Pray for our grieving hearts some comfort given But give with all your prayers a fond caressing To lift our poor hearts trustingly to heaven; Our hearts so dreary,

Dear irlends, we turn to thee with hearts aweary. We turn to God, but still in this sad hour We needs must feel our loved ones ever near,

For life in heaven's choicest, greenest/bower Were vain and sad without our loved ones dear; Our hearts ne'er dreary, Dear friends, with thee, nor hearts aweary.

THE ANSWER.

Ob! friends, with hearts so dreary, I turn to thee, I know your sad condition, and I feel Your love, and now some comfort it shall be My power to give, and show for your blest weal Life is not dreary, Oh! loving friends, I turn to you with heart acheery.

On! loved and loving ones, I am not far away, I caunot leave you in your sadness now, For though in heaven's brightest, choicest day My spirit safe were resting, I 'd not allow

Your hearts so dreary Whilst mine in heaven were all acheery.

So think of me, not as one dead and cold; But with you always till your day is done; I'm but translated where hearts ne'er grow old, And ever waiting for your day to come, That day so cheery. Oh! loved ones I ever shall be near thee.

ALICE.

# "Rich Spiritualists."

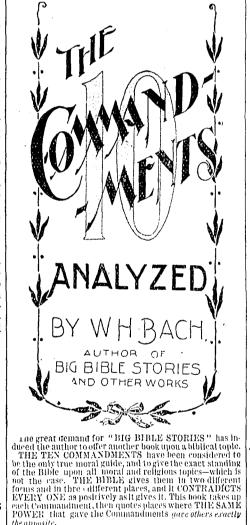
To the Editor of the Bander of Light.

 There is an article in the BANNER OF LIGHT. Light of Truth and Progressive Thinker, headed "Rich Spiritualists," by Solon Lauer, in which he gives his reasons why rich Spiritualists do not donate some of their wealth for the upbuilding of the spiritual Cause. The reasons given I do not think are strictly correct in every particular, but might be said to be quite plausible.

It has often been said by our opponents that there have not been any institutions estab-lished by Spiritualists for the good of the spiritual Cause. There is one way liberal-minded men might do a good work for the cause of Spiritualism, in which Mr. L-'s objections would not apply, and that is to make a home

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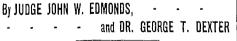
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Uity. Her spirit messages were wonderfully

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sweetly. Prof. Whitelaw gave two violin solos,

and then Mr. Courliss went among the very

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sume his work with us the first Sunday in Oc-

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Ge Frorer. Sec'y .- Mrs. Marion Carpenter of

month of April very satisfactorily. The exer-

cises at each meeting consisted of a spirited

of this society unite in wishing her success.

den of Newburyport, Mass., will lecture.

Providence Spiritualist Association, David F

Miss Richardson sang as usual, very

Brooklyn. M. J. FitzMaurice, Sec'y.

us J. S. Scarlett of Cambridgeport, Mass.

full house, much enjoyment.

are cordially invited.

séance."

tober.

Mr. Lahey.

MAY 6, 1899.



Announcement.

On Saturday afternoon and evening, May 6, at Boston Music Hall, Mrs. William S. Butler will present her eleventh annual May Festival. All the dances are new, and many attractive features are promised. The costuming will be made a special feature, and will be very handsome. The hall will be profusely decorated with bright bunting, and everything will be done to turn it into a fairy land for the children and young people to make merry in. These festivals have long since become one of the looked for spring enjoyments, and already the sale of tickets warrants a full house at both performances. Mrs. Butler has the tickets on sale at her office, 175 Tremont street, Room 6, service Sunday evening, April 30, at Aurora and after May 1 they will be on sale at the box Grata Cathedral, Mr. Courliss giving a "flower clica Munic Hall. If you wish to attend he office, Music Hall. If you wish to attend be sure to secure your seats in advance, as there will not be many left on the day of the Festilarge audience and gave a great many convinc- val. Do n't forget the day and date, Saturday, May 6. Tickets, 50 conts, 75 conts, and \$1.

#### Anniversary.

ally large and enthusiastic audience was pres-The Ladies Aid of the First Spiritualist Soent. An excellent musical program was given; Mrs. Parslow, Madame de Monastery, Mr. Society of Lowell celebrated it Second Anniversary Saturday evening, April 29. The special enichsen, and the Misses Raymond and Jones, all professional musicians, taking part. Dr. Harlow Davis was never in better condition, guests of the evening were the Board of Officers of the Society, and Mr. M. Hammond of and his platform messages were very good. Worcester. He sails for England May 17, and will re-

At 7 o'clock an elaborate banquet was served in Odd Fellow's Hall, Merrimack street, to which good attention was paid. Mrs. Annie Coggeshall, President of the Aid, called to orler, and a very interesting impromptu program was carried out, including violin solo, Mr. John Banks; songs, Mr. John Banks, Mr. G. H. Poppleton, and Mr. John S. Jackson; re-marks, Mrs. Ida Cunningham (Sec'y), Mrs. Arthur (Treasurer), Mrs. Randall, Messrs. Jack son, Jordan, Stanley, Banks and Hammond; recitation by Mrs. Jackson. One of the active ladies of the Aid won a cake

in a cake walk, but there being no cake she was awarded a doughnut. J. S. JACKSON, Pres.

## Detroit, Mich., served the society during the Annual Convention New York State Association of Spiritualists.

inspirational lecture, readings, and singing on The Second Annual Convention of the New subjects taken from the audience. The officers York State Association of Spiritualists will be held at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28. Election of Buffington, Sec'y. Sunday, April 30, Edwin Straight of East Providence delivered two able officers, general business, and mass meetings. lectures; at the close Mrs. Rose of Barrington All Spiritualists in New York State who are gave messages. Sunday, May 7. Dr. C. W. Hidnot members of the State Association or its local chartered societies, are urged to join and Orient Hall, Portland, Me., Mrs. M. A. assist in making a strong organization. Socie-ties not chartered should obtain one at once Brackett, Sec'y - Services were conducted April 30 by home talent. The names of Mes-dames Ridlon and De Lewis are especially and elect delegates. In unity is strength, and it will be to the interest of every society to mentioned, to whom the society extends a vote join the State Association. Individual mem of thanks. Dr. C. W. Hidden is to occupy the bership is one dollar per year.

Send in your applications, and for all other

Dematerializa OF THE Body of a Medium. INVESTIGATION AND DISCUSSION BY COUNT ALEXANDER AKSAKOF, Scientist, Philosopher, and Literateur, Ex

A CASE OF

Prime Minister of Russia.

Translated from the French by TRACE GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains taking study he has given to the phenomena and phil-osophy of Spiritualism, warrant the statement that this, his osophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations un-der the most absolute test conditions possible, proving con-clusively the verity of psychic manifestations. Count Ak-sakor never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjop the distinguished statesman-scholar's richest and ripesy thought.

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- hap.1. Theorem Speculations Materializations an Dematerializations. Chap. II. Account of a Séance given by Madam d'Esper-ance at Heisingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch. I Testimony of Mile High

and Touch.
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 A. Letter from Mile. Hjelt to Mons. Aksakof.
 B. Letter from Mons. Aksakof to Mile. Hjelt.
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 D. Supplementary Letter from Mile Hjelt.
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D. Supplementary Report of Prof. Selling (illustrated).
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Tavaststjerna.

- Tavaststierna.

- Tavaststjerna.
   Tavaststjerna.
   Tavaststjerna.
   Testimony of General Sederholm.
   X. Testimony of General Gallado and Mr. Lönnbom.
   XI. Testimony of General Gallado and Mr. Lönnbom.
   XI. Personal Testimony of Madam d'Esperance, the Medium.
   A. Account of the Séance held at Prof. Seiling's rest dence at Helsingfors, by Madam d'Esperance.
   B. Questions addressed to Madam d'Esperance by Mong. Alector

  - Mons. Aksakof. C. Supplementary Explanations by Madam d'Es

C. Supplementary Explanations by Madam d'Esperance. Chap. III. Personal Investigation by Mons. Aksakof. Chap. IV. Letters from the Medium concerning her condition after the scance at Helsingfors. Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance. I. Questions by Mons. Aksakof and Replies of the Medium

Medium. mentary Remarks by Mons. Aksako

Banner of Pight. ler spoke in the evoning of Pres. Allen's sickness, and asked the members of the society to throw out their power to assist him to a speedy BOSTON, SATURDAY, MAY 6, 1899. recovery. On Sunday next Harrison D. Barrett will

Spiritualist Societies. We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock

Sundays of the month. Subscribe for the BANNER OF LIGHT now, and

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

Odd Ladies' Hall, 447 Tremont street, Mrs. A. P. Guiterrez. Conductor, assisted by Mrs. Lewis. Circle well attended. Meetings for the day opened by Mr. Haynes. Remarks and mes-Reference in the second Wednesday afternoon at 2.30.

The Helping Hand Society-Mrs. Grace Cobb Crawford, Sec'y-met at Gould Hall, Wednes day evening, April 26. Business meeting at 4 o'clock. The evening was devoted to whist. Prizes were won by Mrs. Young, Mrs. Shack-ley, Miss Ireland, Mrs. Dutton. May 3 a May Party.

First Spiritualist Church-M. Adeline Wil kinson, Pastor-held regular services April 30. Song service; prayer by Mr. Newhall; remarks ford

Commercial Hall, Mrs. Nutter, Conductor. Regular services Sunday, April 30. Those tak ing part were: Mesdames McLean, Sears, Nutter, Burrell, Wheeler, Irwine, Gough. Stack-pole, Butler, from Lynn; Messrs Hill, Arnaud, Nelke, Graham. T. A. Cameron, piauist. Next Sunday, May 1. Mr. Walker, with his illustrated songs, will be with us.

"The First Spiritualist Ladies' Aid Society, 241 Tremont street-Carrie L. Hatch, Sec'yheld the regular meeting April 28, with the President, Mrs. M. E. A. Alibe, in the chair. In the evening a social game of whist was enjoyed. Next Friday, May 5, a good entertainment.

The usual services of the Woman's Progres-sive Union were held Sunday, April 30, at 423 Classon Avenue, Brooklyn. At the afternoon session, Mr. Wiggin delivered an able address upon "The Prophecy of Saint Malachy." The greater part of the avening service was de-Boston Spiritual Lyceum, A. C. Armstrong, flerk, "Why Do we Eat and Sleep?" "Is the Development of the Intellect or of the Body the Most Important?" were the questions very ably considered by the several classes Sungreater part of the evening service was de-voted to spirit communication, with a recita day. Taking part in the musical and literary exercises were Harry Gilmore Greene, Little tion by Mr. Mansergh and musical selections by Mrs. Sieber, Miss Dikeman, Mr. Watson and Ray Falnor, Elnor Besk, Martha Mackenzie, Floyd Sibley, Esther Mabel Botts. Mr. Elmer B. Packard, Mr. Albert P. Blinn, Dr. Geo. A. Fuller. Questions for May 7, "Why Do we Run and Play?" "Who is Your Favorite Poet?

The Children's Progressive Lyceum No. 1-Mrs. M. A. Brown, Conductor; C. B. Yeaton, Sec'y.-The session held April 30 was well attended. Lesson subject, "Spiritual Growth"; the topic considered by the little folks was "Duty." Many excellent answers were given. After the march, songs and recitations were rendered by Florence Gardner, Little Ray, Mertie Austin, Edith Peeke, Harry Greene, Clifford Lamont, Floyd Sibley. Remarks, Mes-dames Pennell, Butler, Messrs, Huot, Blinn, Weaver, Driscoll; reading, Mrs. M. A. Brown. A Lyceum reunion, May 21, at 514 Tremont street; sessions, 10:45 AM, 2 and 7:30 P.M. All are invited.

Eagle Hall, Sunday, April 30, Mrs. Gilliland, assisted by the following mediums, gave mes-sages: Mesdames Pennell (of New Bedford) The Woman's Frogressive Union holds a setings Haven, Abbott, Hamilton, Burrell, Messrs. Norse, Howe, Mackie, Jackson. Mrs. Gilliland has discontinued the regular meetings, but will hold a circle at 11 A. M., every Sunday, at 21 Soley street. Charlestown; also test meetings, Sunday, 7:30, Tuesday and Thursday, 8 P. M., Fridays at 3 P. M., assisted by friends.

lent music during the meetings. Pres. Allen is still upon the sick list, and the Secretary acted as Chairman at both meetings. Dr. Ful-

occupy the platform both morning and even-ing. This speaker should be sure of a large audience, as his lectures are always interesting and instructive. The committee on speak ers is in correspondence with some of the best mediums to assist Mr. Barrett and help make these closing meetings a grand success. Mrs. May S. Pepper will assist at least two

have it sent to your home address during the summer months. You can do so at this hall. It is always for sale here.

Mrs. May S. Pepper officiated as speaker on Sunday, April 30th, drawing good audi-ences and giving general satisfaction. Mrs. J. W. Kenyon of Lynn, will be our speaker the next two Sundays. The Woman's Auxiliary will meet on Friday afternoon and evening of this week in U. V. L. Hall, 531 Main street. All are cordially invited

accurate. At the afternoon session Miss Car-rie Bridewell, one of the leading contraitos of New York, favored us with several exqusite solos. Next Sunday evening Dr. J. C. Street will occupy the platform. The afternoon meet-ing will be conducted by Ira Moore Courliss of

and tests, Messrs. De Bos, Bailey. Wright, Cowan, Morse, Baker, Corliss, Mesdames Haven, Woods, Wilkinson. Evening session was given up to Mrs. Pennell of New Bed-

ing messages. City-R. J. Plunkett, Cor. Sec'y-held its usual meeting April 30 in Lyric Hall. An exception-

Waltham, Mrs. M. I., Sanger, Cor. Sec'y, Judge Pettingill of Malden gave us a very intoresting and instructing lecture on "Frederick Douglass." Mrs. A. J. Pettingill, his talented wife, gave messages; all recognized. Next Sunday Mrs. Sadie 1., Hand will be with us. Brockton-Mrs. (160. E. Morse, Sec'y-Mrs. C. Fannie Allyn lectured for our society April 23 and 30, giving two very interesting discours

every Sunday afternoon at 3, and evening at 8 o'clock; Ly-cenm at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Olasson Avenue, between Lexington Avenue and Quincy street, Mr8. E. F. Kurth, President.

The Advance Spiritual Conference meets every Baturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and medlums always in attendance. Beats free. All welcome. Mr. G. Deleree, Preside..t; Mrs. Alice Ashiey, Secretary.

moon, of the Saturday preceding the date of

BOSTON AND VICINITY.

Assembly Hall (Legion of Honor Building), 200 Hunt-ington Avenue.—The Gospel of Spirit Return Society, Min-nic M. Soule, Pastor. Discourse and Evidences 7% P. M. ev

B ston Spiritual Temple mosts in Berkeley Halt, 4 Berkeley street. Every Sunday at 10% and 7% P.M. K.L. Allen, Prestrant; J.B. Hatch, Jr., Scoretary, 74 Sid 109 st., Dorchester, Mass.

Baton Spiritual Lycrum meets in Berkeley Håll every Bandayat i o'clock. J. Browne Jatch, Conductor; A. Clar ence Armstrong, Ulerk. 17 Jeroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Hall. 3 Goylston Place. Business meeting at 4 °clock. Supper a) 6 °clock. Entertainment at 7%. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary.

Bible Spiritualist Meetings, Odd Ladles' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays

Boston Psychic Conference, 18 Huntington Av.

Ohlidren's Progressive Lyceum-Spiritual Sunday Sonool-meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superinterdent.

Home Rostrum, 21 Soley street, Charlestewn, Sunday

circle II A.M.; speaking and tests 7½ P.M.; Tuesdays and Thursdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gilliland, Con-

Echo Hall-l Johnson Avenue, Charlestown Dut.-Sun day, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman.

First Spiritualist Chu ch, 730 Washington St. -M. Adeline Wilkinson, Pastor Suprementation

-M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; Jand & P.M. Thursday, 3 P.M.

P.A. Thussus, 57.M. Harmony Hall, 724 Washington Street. -- 104 A.M., 28 and 75 P.M. Tuesday and Thursday afternoons at 224. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.-Services Sun days, 10% A. M., 2% and 7% P. M. George B. Cutter, Chair-

Bpirl'ual Fraternity — At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mystle Circle meets Sundays at 7½ P.M., Room 6, Huntington Avenue; The Metaphysical School Mondays, 3 P.M.; Fridays at 11 A.M., class for advanced thinkers on the inner mysterles and Occult forces of life. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Ald Society meets

every Friday afternoon and evening. Supper served at 6 P.M.-at 241 Tremont street, near Ellot street. Mrs. Mattle E. A. Allos, Fresident; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednes-day afternion and evening in Dwight Hall, 514 Tremont street. Supper at 65 P.M. Mrs Maggie J. Butler, Presi-dent; Mrs. Sadie French, Secretary. The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President.

The Spiritual Science Church, Lower Audi-ence Rosm, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tre-mont street, at 7½ r.M. All are invited. Christopher O. Bhaw, Preside U.; Mrs. J. S. Soper, Clerk, 67 Huron Avenue,

CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. and Taursdays at 7½ P. M. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritu-

alists holds meetings the second and fourth Wednesdays in each month, in O-mbridge Lower Hall. 631 Massachu-setts Av. Mrs. 4. - & Soner, President; Mrs. Zwahlen, Clerk, 16 Wright street, Cambridge.

80nic Building, 76 Pleasant street. Sundays at 7 r.M. Mr., William M. Barber, Presi 1ent; Mrs. Rebecca Morton, See'y, H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test

BROOKLYN.

MALDEN. MALPEIN. Malden Progressive Spiritualists' Society, Ma-Sch Doll-How 76 Pleasant street. Sundays at 7 P.M., Mr.,

North Cambridge.

-L. L. Whitlock, President., Sundays, 2% P.M.

publication.

Sunday.

luctor

Assney, Becretary. The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 p. M. Mrs. L. J. Wei-ler, President. Ira M. Courlis, Medium.

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

Spiritual Conference, Jackson Hall, 515 Ful-ton Street.-Saturdays, 8 P. M., music by Prof. Chas, Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT slways on sale.

Fraternity Hall, 869 Bedford Avenue, every Bunday evening, 8 o'clock. Short lecture and tests by Miss Ohapin, blind medium. Weekly meetings 308 Tompkins Avenue, Friday evening and Wednesday afternoon.

**People's Mission, Coulmbia Hall, 1810 Fulton Street.**—Sundays at 8 p. M. Mrs. M. C. McGibeny, mo-dium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.-Sundays at P.W.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conduc-

630 Myrtle Avenue.--Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

OHICAGO.

The First Society of Resicrucians meets every Sunday in Steinway Hall, (7th floor. Take Elevator.) Van Buren St., near Michigan Ave., at 10.46 A.M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumbine, lecturer. First Spiritual Church, South Side, 77 Thirty-First Street.-Sundays. 2½ and 7½ P. M. Georgia Gla-dys Cooley, Pastor.

dys Cooley, Fastor. Englewood Spiritual Church, 528 West 63d street, Sundays, 2½ and 7½. Lyceum 1 P. M. Lora Holton, pastor. CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7% P.M. M. St. Omer-Briggs, pastor MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditori um, 558 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson, President, NEWARK, N J.

The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets at 8 p. M. Mrs.G. A. Dorn, President.

NEW YORK CITY.

International Conservatory of Music, 744 Lexing-ton Avenue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Ohristian Spiritnal Union meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 3 P. M. Dr. Harlow Da-vis, medium for April.

First Society of Spiritualists meets at the "Tux-edo," (37 Madison Avenue, corner of Madison Avenue, and bolds services at 3 P.M.

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

#### PHILADELPHIA,

• The First Association of Spiritualists founded 1853) meets at 13th street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lyceum 2P.M. Services 3 and 7% P.M. Lecturer, W. J. Colville

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring-Garden streets, every Sunday at 2% and 7%. Lyceum at 2%. Seance every Friday evening. President, Hon. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 1325 S.15th street.

#### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

### Local Briefs.

#### BOSTON.

Berkeley Hall, Sunday, April 30, Dr. George A. Fuller spoke to a good sized audience on the subject "With How Little Wisdom." His lecture was one that all true Spiritualists, all who believe in honest and pure mediumship, should have heard. Subject of evening address, "The Spiritual Significance of Spiritu-alism." This was Dr. Fuller's closing lecture for Berkeley Society this season, and was ap-propriate to the occasion. He has given a new lecture at each meeting during his two months' engagement. Prof. Schaller, Miss Gertrude C. Laidlaw and C. L. C. Hatch furnished excel-

Hollis Hall, 789 Washington street-George B. Cutter, Chairman.-Sunday, April 30, the morning circle, afternoon and evening meetings were participated in by Mesdames Fox, Tracy and Keating Cutter, Miss Mattie Viezabon and Mr. George B. Cufter, who read a poem entitled "The Lifting of the Veil," de-livered an address followed by spirit-delineations.

#### Massachusetts.

April report for First Spiritualist Associa tion of Newburyport, Mass.: April 2 our speak er was Mrs. Effie I. Webster of Lynn; April 9 we had for the first time Mrs. Annie Jones of Lowell; April 16 and 23, Mrs. Hattie C. Webber of Boston occupied our platform; April 30 was given to a circle by our own local mediums. I can with truth say that we have had a most enjoyable and profitable month; the mediums all giving us valuable thoughts for us to reflect of life. S. A. Lowell, Sec'y.

The Cambridge Industrial Society of Spiritualists, (Annie J. Banks, Cor. Sec'y), met in Cambridge (lower) Hall, 631 Massachusetts avenue, Wednesday afternoon and evening. Supper was served at 6.30. The evening was very pleasantly spent. Snipping parcels from lines stretched across the hall seemed to afford great amusement to all. Music was furnished by Messrs. Bradshaw: recitations by Mrs. Abbott. The next meeting of this Society will be on May 10, at which Rev. T. E. Allen, of Boston, will give an address. Other talent will be advertised later.

The First\_Spiritualist\_Society, Fitchburg, Mass., Dr. C. L. Fox, President. Sunday, April 30, large audiences greeted Mrs. C. M. King of Fitchburg, speaker at the after noon service, and L. D. Butler of Boston at the evening service. The addresses of both speakers were good, and the large number of spirit messages were readily recognized. Mrs. C. Fannie Allyn of Stoneham speaks for the society next Sunday.

Plummer Hall, Hyde Park.-Mrs. F. E. Bird held three fairly well attended meetings Sun-day, April 30. Mediums and speakers present: Mesdames Mariner, Charter, Seymour, Bird, Messrs. Dubois, Arnold; music, Mr. Gibbs and Miss Annie E. Sloan; recitations, Mr. Bird. \*

First Spiritualist Society Lowell, John Banks, Sec'y. Sunday, April 30, Mr. M. F. Hammond lectured afternoon and evening. Subjects, "Be Ye Temperate in All Things," "Crimes, Cause and Effect." The discourses were able, and aroused considerable discussion. Sunday, May 7, Mrs. Pettingill will lecture.

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning Block. N. B. P., See'y. Sunday, April 30, conference in the afternoon. Mrs. H. A. Baker, invocation: addresses, Mr. James Smith of Cliftondale, Wm. A. Peterson, Geo. W. Moreland, Mrs. H. A. Baker of Dan-vers and many others. At 7:30, invocation, Mr. James Smith; addresses, Wm. A. Peterson, Mrs. H. A. Baker; psychometric readings, Walter S. Rollins of Salem. Sunday, May 7, speaker to be announced.

The Arthur Hodges Spiritual Society, Lynn, Mass.-T. H. B. James, President-held services at 36 Market street, April 30. Healing, remarks and messages by Mesdames Matson, Belcher, Laler, Chase, Holden, Quaid, Whittier, Messra Balcom, Warren, Furbush. Music by the Misses Burns, Whittier and Mr. Richardson. Next Sunday, extra music by Prof. Tyler and wife.

Cadet Hall, Lynn Spiritualists' Association-J. M. Kelty, President; A. A. Averill, Sec'y.-Services April 30 consisted of short addresses and a large number of very accurate tests and messages by Mrs. Effle I. Webster of Lynn. Music by Mrs. Cross, organist, and W. H. Thomas, cornetist. Next Sunday Miss Lizzie

platform in the near future. Sunday evening meetings will be continued during the summer.

## Quarterly Meeting, Flint, Mich.

Last evening closed the spiritual feast held by the Helping Hand Society at G. A. R. Hall. Good attendance at each of the five sessions, and a spirit of interest and harmony prevailed throughout. The address of welcome was given Saturday afternoon, April 22, by Mrs. much interest. Saturday evening Mr. Dewey gave a very interesting and instructive address, Mrs. Ferris following with descriptions. Sunday morning the Symposium was an inter-esting feature of the program. At 2:30 P.M. addresses were given by D. P. Dewey and Dr. A. B. Spinney of Reed City. In the evening Dr. Spinney gave one of his fine lectures on the science of Spiritualism; recitations and descriptions by Mrs. Ferris. Mrs. Tessie Doty, Vice-President of the Helping Hand Sociduring these meetings was a most enjoyable feature. Mr. J. B. MoIntosh and Mrs. C. M. Allen of Owosso, with their duets and solos, touched the souls of all who heard them as only beautiful music can do. Mrs. Buckley of Owosso, accompanist. Marshall Dell's Mandolin Club furnished fine selections at the last

> Brothers and sisters gathered here, Our gratitude is yours For all the kindly sympathy Which evermore endures. The friendly greetings we've exchanged Shall ever in memory's casket lie. But now the hour of parting comes, And we must say good-bye.

evening's meeting:

Dear teachers, we shall ne'er forget Dear teachers, we shall he'er forget The lessons you have taught, We trust the future may perfect The work your hands have wrought, And may they bring good glits to you, These years that swiftly fly, And may you kindly think of those Who hid you may good by Who bid you now good bye.

We wish to give our hearty thanks To our friends before we part, For the sweet music, heaven's own gift, Which cheers and warms the heart. Music with its soothing power, Drives from us full many a sigh, And once more in this parting hour Thank you, as we say good-bye.

Good-bye, it shall not be farewell, We hope to meet once more, If not upon this earthly plane, Then on that brighter, happier shore. There's much to learn, and much to do, Oh! may our aims be high. And ever lead toward that bright land Where none shall say good-bye.

#### Nebraska Camp-Meeting.

The State Spiritualist Association of Nebraska will hold a camp-meeting in Lincoln, Neb., in Lincoln Park, from July 14 to 25, 1899. The expense to each person, during the entire season of attendance, will be: 75 cents for privilege of grounds; 75 cents for one tent. Each camper is supposed to pay for his own meals, or bring suitable means for preparing them in camp. The Association furnishes only the tent; cots and board floors can be procured if called for at small expense. Mediums or speakers wanting to attend can correspond with the Secretary. Spiritualists of Nebraska, wake up! The

State Spiritualist Association is going to have a camp; it wants your moneyed help to place Nebraska at the head in camps. Now let the Secretary hear from all the towns and cities of Nebraska. How much will you give to push us on to a grand success? Send us \$1, \$2, \$5, or what you can.

what you can. Throw all prejudice aside, put away all the little differences, and let us join the greatest move the history of Spiritualism in Nebraska has known. PAUL S. GILLETTE, Sec'y. has known. PAUL S. GILLET 411 North 19th street, Omaha, Neb.

nformation to Herbert L. Madison street, Brooklyn, N. Y. A more ex-tended notice will appear in next issue of this paper. FRANK WALKER, President. Hamburg, N. Y.

## Rhode Island State Spiritualist Association

will hold a grand meeting Friday afternoon and evening, May 5, in Trocadero Hall, Matheson street, Providence. Mrs. Mary Elizabeth Ellen Parker of this city, the response by Mrs. Augusta Ferris of Bay City, followed by Hon. D. P. Dewey, who was listened to with sion, and will deliver one of her eloquent and scholarly addresses. Our Rhode Island readers (and all others) should make an effort to attend both meetings. A good time is in store for all who will be present.

# A Coffin Trust of \$20,000,000.

#### BY J. M. PEEBLES, M. D.

How many can afford a burial? Coffins and caskets are becoming so expensive that the poor-and there are millions and millions of them-can no longer afford to die and be respectably buried. And to live in the body immortal is impossible. What are they to do?

The New York Herald of Sunday says that ninety per cent. of the manufacturers are represented in this new combination of twenty million dollars that goes into operation on May 1. The Herald further says that the trust will advance the price of coffins, and reduce the working force about one-half. Fully six thousand, some say ten thousand men, will be thrown out of employment. An effort was made to enlist the bankers in this trust, but this failed. The trust will at once close many minor plants. In China, the Chinese sometimes keep their coffins in their houses for years before they are used. Would it not be well for such as believe in burying the dead to lay in between now and the first of May a good supply of coffins? This would be feasible, only that where there is a family of children these would be growing year after year so that there might not be a fitting adaptation in size.

Would it not be infinitely wiser and healthier to burn dead, decaying bodies, as they do in India? This would not only be cheaper, but better every way. Cremation is the coming method of disposing of corpses. It is scientific. Fire is a purifier; and who with any sense of of æstheticism would not prefer to have a friend's body reduced to ashes, and these preserved in an urn, after the manner of ancient seers and sages, than to have them deposited in the cold, damp earth to putrify and be de-voured by worms, water in the meantime seeping through to poison soils, cisterns and our wells? Cremation is the way to meet and overthrow the twenty-million dollar coffin trust. The resurrection of the body is a back chapter in theology. "We sow not the body which shall be," said Paul. The real body is the inner astral, or spiritual, which neither earth nor fire can harm.

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Apr. l. tf



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life	Solitude			
The land beyond	A good time now			
Such beautiful hands	When the wife has gone.			
The real life	away			
Waiting	The stingy man's fate			
Beyond	Don't look for the flaws			
It's weary the waiting	Be careful what you say			
My mother's beautiful hands	The old brass knocker			
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