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RUDYARD KIPLING.

O, happy man in a golden chair, As good as a king can be, An artist to paint, a soldier to dare, A lover of man and the seal

Friend of the Jungle, friend of the Camp, Lover of things as they are, Lighting our way by thy wizard lamp, That burns and glows like a star!

The ghost of the Maid of Arabian nights, To charm and enchant with thy voice. To give us a story that ever delights. And a word in which we rejoice!

Thy light has not failed and we are so glad, Thy song on the morning is borne, And our hearts that awhile were weary and sad, Have dew and glint of an April morn!

We welcome thee back to the golden chair, The kingdom that fairies might win, To the garden of song and the roses rare, To swish of the sea and the battle's din! WILLIAM BRUNTON.

Seismic Change. BY PAUL AVENEL.

Modern civilizations, with all their boasted attainments, are races of pigmies, both intellectually and physically, as compared with the giants of archaic periods; in antediluvian days the world was peopled by mammoth men, whose stature and strength were like those of | ble, its codes and its governments just. the Scriptural Goliath. The entire Orient was inhabited by races of this august type, and a still more majestic population.

ble confusion upon the scenes of his vanished and the Nile bear testimony to the triumphs subterranean rumbling grows more distinct, lific land. things human in every mouldering trophy from | buried beneath her scorching hail. that incinerated past, but no prophet has modern achievement. tions were referred for oracular decision, but ecumenical arbiters of the christian era. modern colleges, and erudition was an essenlearning. The women in intellect and physique were losophic and their knowledge as comprehensive in every respect: then there were no statutory absolutely free from taint or blemisb, and the arts and sciences were open to girls and boys | Occident is transformed. alike, in every experimental department of utility. Religion was at its acme, a religion, or reason, in which God and Nature were synonymous; Abdallah was the ubiquitous name ascribed to Deity, and from it the more recent Allah is derived. The cult of Abdallah was was an age of innumerable worships. The equal harmony. Druid worship had its real tinct. origin in this remote epoch, so also had sunworship, sex-worship, fire-worship, and all the the Orient; the Atlantic has swept eastward,

nated mythological. Back of all mythology | Pacific has retired, uncovering corresponding this form-building is rated in strict accord there is one sublime and eternal theology; back of all superstition there is one absolute and impeccable super-truth.

In archaic periods every vocation had its patron god or goddess, every temple its individual oracle, every home its tutelary spirit, and every adult carried his religious amulet upon his person-not in fanatical idolatry, but as a symbol of consecration to a specific cult; no inherent virtue attached to the object itself; talismans were worn as jewels, and always with a reverent significance; emblems were tokens of devotion; charms were trinkets, not to protect against evil, but as continuous reminders of religious vows or obligations.

Mysticism rose to zenith height in that transcendental age, and occultism was at the crest of its power; but both were philosophies of the purest ethical and logical type, and as far removed from the charlatanry of the modern Orient as pole from pole. Magic, as it is prac ticed and taught in the present century, is a flagrant counterfeit of a sterling archaic science; sorcery, witchcraft, necromancy and kindred arts, are no less spurious reproductions of the same venerable esoteric cult; the unadulterated wisdom of prehistoric seers is practically obsolete, even among the most erudite mystics of our time. True antiquity, antedating all extant history and stretching back ward into a fathomless past, was classic in the loftiest ideal sense; its philosophies were intrinsically pure, its laws few and eminently equa-

How can we reconcile the disparity between that sublime humanity and the corrupt orientmost of the Occident, as it then existed, was of alism of modern history? how bridge the

breach that yawns between that exemplary But time changes the aspect of the globe as epoch and the turpitude of to-day? To underhe changes the characteristics of men; he shifts stand the present we must explore the portenthe places of the continents and seas as he tous silence which hangs like a pall over the shifts the sands in his hour-glass, and the ar- sepulchre of that majestic past, for in it lies chaologists of to day are excavating some of the key to the inglorious change. As we listen the territory he has inhumed. He is jealous of to the mute whisperings that come floating his secrets, and buries the treasures of his an- down through the dim arcades of the centucient reign deep in the bowels of earth; he ries, the murmuring voices of the unknown heaps the soil of centuries upon the runs of gather volume; we catch the faint rumbling his immemorial domain; he builds a lava-ma- of earthquakes and the remote boom of volsonry over the remnants of extinct municipal- canic thunders; focusing the mind's telescopic doms beneath man, thus the essence is perpetities, and piles granite boulders in impenetra | eye, we discern flashes of flame, fluctuating | uated, and man becomes the epitome of the and far; they burst upon the vision and with glory. Pompeii, Nipur, Copan, and the ruins meteoric evanescence vanish into obscurity; of Yucatan and Mexico are witnesses to his se- one by one long shafts of fire flare aloft, and, to nature. However, the important thing is ismic devastations; the colossal relics of Egypt tottering, fall in coruscating cataracts; the he has achieved. Everywhere the antiquary the muttering of volcanic thunders more omiplies his search; catacombs surrender their nous; we hear the seething and surging of skeletons to the secilegious light of day; tem- seismic elements in convulsion; we see the ples unveil their holy altars, sanctuaries un- dome of the heavens canopied in smoke; the cover their mystic shrines; monoliths and sun is extinguished; the winds gather from screeds, frescoes and obelisks, statues and papy- the corners of the globe and blow their hurrirus all tell the story of histrionic magnificence. canes in the wake of the furling fumes; the The venerable cults of antiquity are blazoned serried lightnings shoot their zigzag volleys to to a vandal world, and their sacred images are the vortex of the winds. A mountain looms passed as curios from hand to hand; amulets, athwart our gaze and vomits torrents of scourns, idols, crystals, tomes of clay, inscriptions | ria; she towers in lambent light and quakes weird and grim mummies, sarcophagii, and all upon her adamantine pedestal; lurid streams the elequent mementoes of a glorious era, are | flow from her blazing crest and gush from fisday by day exhumed from areas of once pro-sures in her granite breast. The view broadens: the horizon recedes; the over-arching canopy But, few indeed among those searchers of of smoke-fume lifts; we note the spot whence ancient fields realize the portent of their dis- | the cataclysm impende, we read the knell of coveries. Their findings accrue to the wealth continental doom in the sulphurous aureole of science in geological, ethnological and an- | that crowns the crater of Popocatepet1; from thropological knowledge; archaeology is en- her blaring throat issues a fatal decree; she riched and colleges and museums increase their | hurls her missles of destruction far and wide lore; men and women read the history of obso- with deadly effect; her deluges inundate vallete wisdom in these ghastly volcanic sepul- | ley and plain; her blighting lava destroys the chres; they trace the records of love and war life of every verdant thing; blinding ashes sift in fossils, the trend of life in the quaint plans | in pulverescent clouds and float in stifling of crumbling edifices, the decadence of all volumes over land and see, and cities are The earthquakes of the lava beds shake the arisen among them to forecast the destiny of foundations of the globe; the continent trembles, and chasms open on every side into which Contemporaneous with the erection of the the molten floods pour until they are brimpyramids and sphinx, every inhabited portion ming full; the crust of the earth undulates of the globe was under the jurisdiction of sages | like the surface of a stormy sea, and the mounand seers; they were legislators for the geople | tain range rocks from side to side; the oceans at large, and their authority was ecumenical as boil like cauldrons, and roll gigantic billows on well as judiciary; they were the supreme hier- their shores; the volcano tilts under the cataarchs to whose tribunals all momentous ques- clysmic pressure from below, and her massive frame is lifted from its ancient poise; her they were in no sense ecclesiastical as are the stanchions are wrenched asunder, and her bulwarks shatter like glass; the peaks about her Adepts were as numerous as the graduates of stagger and fall; the crags drop headlong into bottomless pits; luxurious acres are engulfed, tial feature of every student's character; chil- and other acres, vivid red, rush to their place; dren were taught the classics of their epoch | as far as eye can reach the bosom of the earth while yet at their mother's knee, and the youth | is rent and torn-here split and yawning, there of every land traversed the world in quest of | heaped upon itself in wildest disarray; turgid education; the entire earth was a cosmopolitan | torrents are everywhere; hills rise from river school and Egypt was the fatherland of esoteric | beds, and rivers entomb the hills; sand, lava, mud, virgin metals, ashes, scoria, water, mingled in heterogeneous confusion meet the as heroic as the men; their culture was as phi- | view; all that is old is swallowed up; populations are annihilated in an instant; millions melt like salt in the maelstrom's mouth; seas sex distinctions, no civic solecisms of justice disappear: nations vanish in the twinkling of and morality; the escutcheon of the law was an eye; the achievements of centuries are ef faced with the swiftness of thought; the entire A mist obscures our sight and the picture fades. Anon the prospect clears and again the topography of the globe passes in panoramic review before our vision, but what a change! The Atlantic has retreated from the Occidental continent, uncovering vast areas of submarine territory; a gulf of enormous size universal, and embodied in its generous doc- (Mexico) has formed near the equator; on the trine every distinct minor cult, and the age | west the Pacific has advanced, approaching the mountain range that still stretches from tributaries to Abdallah's omnipotent doctrine pole to pole; the entire aspect of the land has were as multiple and as diverse as the river been metamorphosed; it is now a desolate systems of the earch, and were coordinated in | waste, a smouldering wilderness; life is ex-

tracts; a schism has 'occurred midway in this continent also, and a great inland sea (Mediterranean) has filled the breach; in both hemispheres large sections of land have become detached by encroachment of the waters; islands have emerged from marine depths and other islands have been submerged; mountains rear their heads on the site of former plains; sparkling rivers flow where erstwhile forests waved perennial plumes; a desert (Sahara) has usurped the place of an active volcano, and every vestige of the mountain is gone. Whole principalities have been consumed in the holocaust: populous nations are now nomadic tribes; of all that glorious Oriental civilization but a remnant remains. And again the phantasmagoria fades.

The Soul.

BY MRS. M. KLEIN.

I have read and reread the editorial in the BANNER OF LIGHT of Feb. 25, entitled "Preexistence," as I am deeply interested in the subject upon which it treats, having been taught for many years along those lines of thought by my spirit-guides. I have likewise carefully noted the teachings of others, and observe that there is a great amount of misunderstanding due to expressions or terms which give uncertain meaning to soul and spirit. I will give herein only a few of the many explanations I have received from time to time, hoping others will give what they have learned on this important subject, that by comparison, we may achieve the desired result-truth.

The Editor asks: If the soul of man is to live eternally after the change called death, what and where was that soul prior to its advent into earthly expression? This query comprehends the whole subject of man's constituency, as well as eternal life. What is the soul? It is the germ and model which contains in condensed essence all that man is to be, as well as the rules governing the construction of the mechanism which this draft calls for. Earth souls are the product of natural evolution from the king- | and which should be sought as the illuminating universe, having his root in material depths by | Is it not incompatible with the s reason of his mortal constituency and relations beneficence to recommend a pathway to a that he is possessed of an immortal soul. each of these immortal soul-germs is a unit in viduality that endures forever, being that lower their dignity? which constitutes man's relation to Deity, and insures him vital support from that source. It there are those who have forced down the is seen, then, that each souls have their be bars of the cage in which the lofty minds of ginning at conception, and continue to exist as long as this physical mechanism is necessary for drawing through it the crude substance or raw material which is marked to correspond to that of the immortal soul, as the vibrations can only be changed entirely to etherial sources when the crude substances so marked have been drawn and refined, and the independent immortal soul goes forth free from the crude | must render assistance to those beneath them, servant system, as a truly emancipated soul that can endure forever in youth, service and eniovment. The induction of the immortal soul-germ is simultaneous with the quickening process at conception, because this double system must unfold evenly from the beginning of organized effort for an individual being; yet it cannot be said that this is the beginning of the immortal soul, because it had existed with God. but had not taken on form until its incorporation into a mortal organism, which gives form and stability, or rather tangibility, to immortal entities. The immortal soul draws its support through the mortal organism, even as the child forming in the womb draws sustenance through the organism of the mother. Each separate soul, as an individual, must pass through such stages of change and development as the laws contained in the essence of man's complex nature calls for, all of which is clearly outlined in the immortal and mortal soul drafts respectively. Between these two soul systems, mortal and immortal, there must be a perfect correspondence as marked in the crude and refined substances thereof, otherwise reciprocal action and the desired unfoldment and improvement of the immortal soul is impossible. The soul when projected from the body resembles it, furnishing proof that it is a separate inner unfoldment. At its resurrection from the physical bcdy it is clothed with a body suitable to its development, for in accordance therewith its connections to the sources of system supplies must be made, which of course marks the rate of vibration. The soul is fibrous, and the soul substance is composed of the very finest attenuated matter. Its magnetic qualities are graded, but contain all the magnetisms in their refined and assorted qualities which the divine cosmos produces. The soul of man is the important factor which draws and connects all lines for thought and life supplies. The coultissue which enfolds the soul substance contained in the nerves oscillates in the ether in vibratory cadence, thus making connections from soul to soul, and these vibratory connections make a vast telegraphic system operative throughout the universe. Thus it is that mental exchange is conducted between all worlds and all beings, and all that is necessary is to learn how to make use of these individual and general provisions and blessings. How is motion or life started? We say it that is by the universal spirit of the degree in | yet remains for him to learn.

with the stratic qualities of chemical and electrical substances which constitute the compound of said life germs, "everything after its kind." Mortals might be far more grandly gifted with spirit and soul powers if their progenitors considered as they should the holy office of parenthood. They are thoughtless, as a rule, in regard to the fact that the grandest qualities could be as easily drawn as the inferior at the supreme moment. It is one of the greatest needs of the hour that mortals be made conscious of this important fact.

The spirit immanent in the soul-germs, in unison with the universal spirit operative in and through all things, ordains the sphere of individual as well as general motion and vibration. Spirit prompts every endeavor; it holds its court in the silent recesses of the brow there it employs that which the active soul furnishes, registers and stores up for reflection and exchange. There also in the royal chambers of the brain feason conducts its labored processes upon these registrations. These treasures of thought 'are none of them ever destroyed by the changes of form and climate, for they make their indelible marks, which are the outwafd expressions of inward desires which will be realized sometime and somewhere. No memory is destroyed, for it is engraven upon the brain of the immortal soul and therefore survives the changes which its purposed developments require, and which are therefore supremely governed. Van Wert, Ohio.

Timely Words From Mrs. M. G. Tibbetts.

I notice many statements in refutation of the possibility or probability of sages, philoso phers and pure-minded arisen spirits ministering to or through the humble ones of earth. As those who make these statements pose as

spiritual leaders, advocating spiritual philosophy and phenomena as the one subject which should engage the attention of thinking minds, power, to pilot our bark o'er life's billowy sea, I would like to ask a question.

Rev. B. F. Austin.

NO. 11.

BY MOSES HULL.

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Possibly the readers of the BANNER OF LIGHT do not all know that the gentleman whose name heads this article is a Methodist minister of high standing in Canada-more than that, he is an educator and an author. He has been at the head of an important college for several years. I have met him several times. He has visited me in my own home, and I have several of his really valuable books. So I can be supposed to know what I say.

Bro. Austin is now, to say the least, as much of a Spiritualist as I am, and he has been so boldly proclaiming it that he has been ordered to church trial for preaching heresy; all on account of his Spiritualism. I tell him that it is not Dr. Austin but the Methodist church which will be on trial when he is arraigned for heresy. Of course he will be found guilty, as Rev. Dr. Thomas was, and as other Reformers were before him, and as others will be after him. Conviction will not hurt Bro. Austin; he will stand higher in the estimation of every one whose cpinion is worth anything for it.

I do not know that this great Methodist preacher could be induced to come over into the United States, and take part in any of our camp-meetings, but I hope an effort will be made to get him here. I have no more authority from him to publish his address than I have to hard a letter from him to THE BANNER to print; but I will give it, and I hope some of the leading Spiritualists will drop him a line, and let him know that he is not entirely alone in the world. Address him at 16 Close Avenue, Parkdale, Toronto, Ont.

I invited the Doctor to attend our Buffalo Mass Meeting. He could not arrange his work to get here, but he wrote me a beautiful letter, and sent a paper for me to read at that meeting; as the paper did not arrive in time to read at the meeting, I send it with this to THE BAN-NER for publication:

> The World's Need. BY B. F. AUSTIN.

Similar transformations have occurred in manifold religions that tradition has desig- inundating large tracts of arable land, and the which these soul drafts are marked; therefore

wayfarer, and then coolly remark that they must expect only the degraded or vicious as The immortal soul is coexistent with Deity, is companions, for those of exalted, refined nathrown off as a germ from the Oversoul, and | tures will only look upon them from their elevated vantage ground with derision, ignorits essence, and becomes a rounded out indi- ing them, as association with the humble would

> Thank the wise Dispenser of all wisdom, earth would keep the lesser lights enclosed, and freedom has been given to soar to heights beyond which it is not in man's power to control. Let me ask, Who are the great? Who are the truly wise? What is the prime factor underlving all true worth? By what method do they make their ascent? Is not the injunction indelibly written that seekers after wisdom if they would be ministered unto by those above?

Many of the world-renowned may sink beneath those bearing the world's frowns, when weighed in the balance or tested in true worth's crucible, and many who were thought great and many who were adjudged small change places, for, know ye not, it is not what we esteem ourselves to be, but the spiritual light we radiate, that determines our rank in spirit-recognition? If, as some of our learned friends tell us, only the low, deceiving or deluded spirits are permitted to enter within the mind's realm, I would emphatically say: forever keep the door shut; away with such as would open the gates to pitfalls, inviting souls to whirlpools of deeper darkness and gloom.

It is not supprising to the thoughtful observer that many do land in the miasma of filth and /disgrace as a result of the manner in which Spiritualism or psychic power is presented before minds uneulightened. While its rightful mission is to open the avenuos of mind leading to the yet unexplored field of domiciled power (the only real source of spiritdal intuition), it is equally as potent in hindering advancement when cultivated to gratify curious minds and cater to selfish aims.

Although I am but a fledgeling as compared with many in psychic experience, if years count, it seems to me a great mistake is made when persons become entirely subservient to one mind, whether it be a mind of earth or spirit spheres. We hear many remark: "We will be obedient unto our controls," (and quite often rude savages at that) stating that they will teach their guides. Let me ask who of the refined, intellectual class would feel satisfied to mingle only with such companions in earth? Why is it more desirable or reasonable to confine one's spiritual light by the aura of narrow minds?

While I would kindly welcome and assist the blackest spirit that could present itself if he | or the flinty path to Calvary. It needs menwere on an errand of beneficence, or seeking strength or direction for advancement. no spirit, high or low has the right or power to circumscribe the soul's longings. The grand May the benedictions of the spirit-world be heights are to be scaled by the humblest soul upon you in your assemblies. whose yearning is a mighty force impelling it onward and upward, as well as a strong desire to penetrate the depths, and allow the mind to quaff spiritual nectar from the living fountain | deeper by keeping them in mind. Rather see from which much knowledge has already been imbibed. If eternal progression is the destiny affetional nature. Keep every bad as dormant is started by the only authorized executive, of man, we may reasonably assume that much as possible, and it will soon die. Keep every Skowhegan, Me

According to the warrior, the world's need is larger and better armies and military equipment. According to the economist, it is more producing power and better markets. According to the politician, it is better party organization and methods and larger political spoils. According to the sectarian, it is larger and better churches and more faithful observance of church rites. According to the Bibliolater. it is more Bibles and more faith in the Bibles. According to religious missionaries, it is another Apocalypse of one or more of the world's Christs. But the true and wise philanthropist knows that all the needs of humanity are embraced in one word—*Truth*.

People perish to day, as in the olden time, individually, socially, economically, politically and spiritually, for lack of Truth.

We need historic truth, theoretical truth, scientific truth, but most of all we need experimental truth-truth we have passed through the crucible of our own experience and been labelled as the coinage of our own mental mint.

By a divine calling, stamped upon our inmost nature, every man is ordained as an original investigator of Truth. No priest or religious teacher can usurp his individual functions as an original investigator of Truth. TRUCH IS NOT FOUND BY PROXY.

It is an imperative call of man's higher nature that he should dig into the depths and soar into the heights and explore the four corners of the universe after truth. And there are no limits fixed to man's investigations but the limitations of man's powers.

There is no unlawful investigation. There is no profane or irreligious truth. There is no dangerous truth. All truth in rock or revelation is divine. All truth-the so-called secular as well as the so-called spiritual-is sacred, not because it has been baptized by some sect, or been a part of some revelation, or been recorded in some of the Bibler, or been a part of some creed, but because it is TRUE.

The truth humanity most needs is that of the spirituality of man's nature: the knowledge of the fact that there is no future life, but ONE life here and continuous: no other world but ONE world with double face, the natural and the spiritual: one divine government in both the natural and the spiritual plane which knows no pardon for sin and neither vicarious suffering nor virtue; one law of progress under the operation of which no human soul is hopeless. These truths, known, believed and lived, would bring peace and comfort to the sorrowing and the elixir of hope to hearts crushed by the creeds.

The world needs leaders in the realm of thought and Saviours willing to walk with bleeding feet the lonely paths of Gethsemane first of all true to themselves and the inner light of divinity, true to higher interest of humanity and willing to "labor and to wait."

Never speak to a child of his weaknesses; be apparently blind to them. Faults are made some good, and enlarge it by deepening the good active, and it will deepen and broaden .--Brown.

LIGHT. BANNER OF

(All rights reserved. To be published in book form.) The Purpose of Life:

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

BY C. O. OYSTON.

CHAPTER VIII.---Continued.

But the advocate of reincarnation is asked: "Why do we not remember our former incarnations in matter?" For the simple reason that such knowledge possessed by the external intellect would seriously interfere with and subvert the great purpose of human existence on earth. One third of our life here is spent in sleep, and why do we not remember these experiences? They are real subjective spiritual experiences, part and parcel of our soul-knowl-edge, and yet we cannot summon the incidents at our own sweet will. However, they are there, within the soul, and become associated with its individuality. As the soul-being does not require sleep, it withdraws from the body and enters its native element, viz., the spiritual world. The sympathetic connection remains unbroken, so there is no disorganization of the molecules constituting the physical body. When that sympathetic association becomes broken there is no more activity in the mortal form, and the process of physical decomposition proceeds. Now take Shakspeare as an illustration. He could descend deep down into the recesses of his soul and draw forth valuable knowledge of human life in all its phases, and present this ex-traordinary information to the world. It seems as though he could bring the acquired mental treasures of anterior lives to a focus and enrich the earth with his large experience

It is useless to maintain that the excellences evolved by such men as the great poet were the necessary result o superior psychological conditions, and that their parents furnished them with an organization adapted for their work, for they must of necessity have had brains receptive to extraordinary thought or that thought could never have been unfolded.

Have any of our great men or women introduced children to the earth superior to themselves? No. And why? Be cause great lights illuminate the earth at certain intervals, and they visit us with the accumulated knowledge of the ages in order to give a powerful and decisive impulse to the car of progress.

What real, sterling benefit does the idiot derive from an association with his earthly body? No intellectual power can be imparted to him. He cannot fully realize the object of material life's experiences, nor perceive the significance of his relationship to external conditions, which, under other circumstauces, should have been his schoolmasters. He might as well have remained outside his body altogether and sought to acquire knowledge of mundane things through sympathetic relationship with some inhabitant of earth. The soul of that being could not be idiotic, but through some excess or violation of psychological law the parent has prevented the spirit about to be properly incar-nated from acquiring perfect control of the physical body. Thus, like a wan seated before an instrument of music, though his spiritual nature may be literally suffused with harmony, unless he can successfully manipulate the keys, nothing but discord will characterize his efforts. The great disparity, intellectual, and spiritual, existing

among humanity to day is another case in roint, another evidence in support of reincarnation. Why were Buddha, Brahma, Vishnu, Zoroaster, Socrates, Plato, Jesus and Wesley, such ardent lovers of their fellow beings as to make their lives a daily sacrifice for the uplifting of humanity; while Henry the Eighth, and the aristocratic drones succeeding him have contributed nothing to the civiliza-tion of mankind, although their opportunities have been infinitely superior? Why does the scientist toil indefatigably in the laboratory, and constantly burn the midnight oil, while the loafer wastes his precious existence in silly

conversation and morbid animalism? The following description of a monstrosity called "a double headed girl" is extracted from the newspapers, and as it offers a good illustration of the truth of reincarnation we present it to our readers: "It, she or they had two heads, and each was endowed with a bright, *separate* intel-lect. But it, she or they had only one body. From the shoulders down to the lower limbs there was but a single It was not an instance of two bodies joined by a ligament, as in the case of the Siamese twins, but a single homogeneous organism." Then if direct contact with material life is absolutely indispensable to every human soul how shall these two spirits obtain the experience indispen-sable to them? They cannot possibly fulfill the purpose of life with only one body. Neither our brother's nor sister's reat ovean of unindividualized spirit receives them, and experience will affect our soul in the slightest degree; then Low will absolute justice be administered to these two individuals without another incarceration in material form for each individual soul? Here is another illustration from humau life on earth. In Hungary there is a town named Funskirchen, wherein resided a little boy named Moritz Frankl, who was only four years and a half old. In that town there was a small grocer's shop, kept by one Jacob Bluehorn. The boy Moritz was anxious to obtain a stick of sugar for the penny which he proudly offered to the shopman, who, however, paid no heed to the solicitations of the little customer. The shopman and apprentice were very busy, for there was a large sum to add up, such a one as Mr. Bluehorn was rarely troubled or favored with. Stung to indignation by the importunate and repeated appeals of the boy for his pennyworth of candy, the shop-man threatened to log the little fellow. "If it's only that sum there that keeps you from attending to me, I'll tell you straight off what it comes to," said Moritz. "It's about two hundred gulden and twenty kreuzer." After consid-erable calculation this was proved to be quite correct. "My have a when the Rhyphone after Moritz. boy," c illed Mr. Bluehorn after Moritz, "how did you count it up?" The little boy took a good look at the astonished it up?" The little boy took a good look at the astonished man, shrugged his shoulders, and said, "I counted it up in my head." With that he ran out of the door. An eye witness describes his powers of calculation before a public audience at a theatre. The first question put was by a leading merchant of the city: "I am forty five years of to-day. How many seconds have I lived?" Almost instantaneously came the answer of the infant. A gentleman then proceeded to work out the sum before the audience on a board placed upon the stage. When the answer thus obtained was found to tally with the prodigy there broke forth a perfect storm of enthusiasm. Moritz's teacher explained that without the use of signs, and simply by mental process, he could add, subtract, multiply and divide up to six or nine figures, work the square and cube roots to several places, and raise sums to the third, fourth, and even fifth power. His calculations were made half aloud, and he seldom closed his eyes. The great majority of those Spiritualists who cannot rec ognize the necessity or see clearly the philosophical signifi cance of a plurality of physical existences are unanimous in accepting that cardinal principle of spiritual philosophy which provides for the superintendency of spiritual guard ians over every being that may come in contact with mat-ter. These beneficent spiritual friends are popularly termed guides. Not that the prattling, uncultured, inex-perienced Indian spirit, nor the comparatively undeveloped invisible attendant can be entitled to this honor and privilege, but the guardians who have special interest in protecting that soul while measuring its strength with physical conditions are those individualized spirits who by reason of past experience have practically acquired that knowledge necessary to assist the spirit in flesh to overcome similar circumstances and conditions. A spiritual guide must necessarily be one who knows the requirements of his charge, and he can only know this by having been directly in association with analogous experiences. To be a guide competent to take such a serious responsibility there must be higher wisdom and a more enlarged conception of the great purpose of life. The spirit who has only had experience in semi-barbarous conditions certainly cannot be wisely entrusted with the guidance and instruction of the civilizee. The traveler who wishes to ascend Mount Blanc or explore the catacombs of Rome, wisely selects a guide who knows every inch of the pathway; who recognizes every crag and ravine, every precipice and avalanche, every devious turning and every indication must be as familiar to him as his own garments. The details of expe rience must be so finely drawn as to inspire the traveler with implicit confidence. Unless that explorer be deliber ately determined to commit suicide, he will of course never place his life in the keeping of a guide who has only once made the journey, and who is therefore comparatively un acquainted with details. There is an erroneous conception prevalent among those who are not conversant with the true premises of this philosophy, which if not refuted will have a tendency to es people suppose that spirits return immediately and become reëmbodied. These objectors laugh to scorn the absurdity of relatives who are supposed to be in spirit life when their friends depart from earth becoming reincarnated through the instrumentality of their own family and kindred. The objection has been put in the following terms by Mr. Wm. Howitt: "It crushes out forever the sweet ties of family affection, if, for example, the blessed mother whom we have known and adored is not our mother, but we are per chance her great grandfather, and she may be presently born again as the child of our worst enemy." Now, although elaborate dissertations on the subject of reincarnation have been given to the author of this volume from the spirit-world, never have such ideas been communicated that would convey such a false impression to us as the above conclusions of Mr. Howitt. Possibly this may be No member of the circle was committed to reëmbodiment | unite.-Transcript, April 25, 1899.

when those spiritual communications were imparted, consequently the stream of thought could not have been contaminated, but would retain its pristine purity. Therefore to maintain that the sitters psychologised the medium and caused him to voice prejudices and absurdities is utterly unwarrantable, and cannot receive serious attenti m. The soul does not return to earth immediately because the same conditions would necessarily obtain, which fact will render the futility of such an assumption sufficiently obvious to the impartial mind.

The soul must exhaust all the possibilities of expression re sulting from its incurnation in flesh before it can reembody in the physical form. The period required for this particu-lar unfoldment will vary with the activities spiritual of each individual. It may require a thousand years according each individual. It may require a thousand years according to earthly computation before the necessity of return is irresistibly suggested to the aspiring individual. Soul rec-ognizes no kindred or relatives except on the broad princi-ple of universal brotherhood. The different members of a family on earth may be in all the various grades of devel-opment possible. There may be no true spiritual tie cementing them together in purest love, consequently they will gravitate to those with whom they are sympathetically as ociated in spirit-life. and the least progressive may reassociated in spirit-life, and the least progressive may re-main in that existence for an indefinite period. The stronger the bond of love existing between two souls the closer will that association be. The earthly mother will have ample opportunity of receiving that spiritual baptism of reunion which she longs for, as no power in the vast universe can prevent the operation of that divine law. Families cemented together in loving relationship will reunite and extract all the sweetness possible from that ex perience. The divinest power in human existence is mater nal love. However, even on earth the wise mother, seeing the indispensable necessity of enlarged experience to make her favorite son a more perfect embodiment of true manhood, schools herself to the painful ordeal of separation in noou, schools hersen to the paintur ordeal of separation in order that such blessings may be bestowed upon his devoted head. Her son leaves the parental roof for a far distant land, and eventually returns richly laden with the valuable treasures of knowledge and wisdom, and her noble soul is

gladdened because of the great sacrifice. In spiritual existence families gravitate round a common centre of attraction until the demands of progress compel them to enlarge the compass of their soul expression. Pe riods of experience elapse, and at last, though love may be strong and powerful, the necessities of unfoldment command another incarceration in flesh to round off the soul's possibilities. Here the question obtrudes itself: "Why cannot the soul continue to unfold indefinitely in spirit life without the necessity of another embodiment in mortal form?" Because spirit offers no resistance to spirit. Its nature is to yield. The activities of the soul are aroused

rom quiescence by the rubs, resistances, struggles, diffi culties and adversities of the physical life. The millions and millions of material worlds that exist are evolved for the express purpose of furnishing the soul of man with something to act upon and promote its individualization. Previous to the first incarnation in matter the soul was like an infant on its mother's knee. There was no more resistance externally than when two streams meet side by side. They wander on merging into each other, and do not an tagonize at all. To arouse the soul from its dream of per-fect bliss so that it might be individualized, it became clothed upon by matter so-called, and under the superintendency and care of those beings who had trod a similar pathway on some material world, the journey of progress was begun. The activities aroused were productive of thought, and a more clear or definite knowledge of its own powers. These unfoldments of the soul supplied possibili

ties of an onward tendency in the spiritual realm. A world of thought was formed which constituted a spiritual home. When the soul shall have sensed all the *practical* knowiedged that the material can supply—when everything ex-ternal becomes subservient to its power—when every an-tagonizing condition is mastered and subdued—when every passion and weakness becomes resolved into the great voi tex of spiritual will and control within, then, and not till then, will the soul break off association with the physical, and will return to material worlds no more.

They who suppose that the soul becomes degraded by appropriating material conditions repeatedly, and cannot, or will not, understand what individualization of soul means, reason thus interrogatively: "Does the eagle remeans, reason thus interrogatively: "Does the eagle re-turn to the egg? Does the oak return to the acorn? Do the sun's rays return to its heart of fire?" These people evidently do not recognize the fact that all the external evidently do not recognize the fact that an the external possibilities of nature exist only for the promotion of man's spiritual needs. An animal is not, and cannot be in-dividualized. The vegetable kingdom is not, and cannot be individualized. The solar luminary is not and cannot be individualized; hence there is no philosophical parallel. The vegetable minered and animal kingdoms are but em-The vegetable, mineral and animal kingdoms are but embodiments of human thought. Similar creations in the spiritual life exist or become diffused according to the will they pass into the laboratory of ceaseless change; for, we repeat, there is nothing outside the human soul that is real. One public speaker, in attacking Reincarnation phi-losophises in this way: "If the whole mystery of being could be observed, the soul of the infant would be seen to flow out of the parents and combine in one intelligent soul." What! A spiritual effect from a physical cause? According to all the laws of logic and common sense, wherever there is a starting point there must be an ending point. Then it must inevitably follow that the soui will die with the body-for there can be no continuity of individualized existence. Apropos of this mode of reasoning, Joseph the carpenter could never have produced a Jesus who was so transcendantly superior to himself, for the parents are thus the cre ators of their own children. Yes the parents of Plato, Aristotle, Socrates, Bacon, Shakspeare, etc., must have possessed more wisdom than their offspring, or if these beacon lights were more favorably circumstanced which enabled them to manifest superiority, why have we no such philosophers to day, when more refined and superior cond tions prevail? If an equality of privilege must be meted out to each in dividual soul in order that divine justice may be maintained, what compensation does the infant receive who may have only been in contact with matter a few hours, while another spirit has become richly endowed with practical experience during a period of seven or eight decade of years. If the purpose of human life on earth is individualization how can that infant ever become individualized if it was never in association with matter before, and will never be so again? Why did that soul come to earth at all? Some people to whom this idea of successive re births is unpleasant and unacceptable, precipitately dispose of the subject with the flippant declaration that if this philoso phy allows possibly a thousand years grace between the different incarnations, why not devote our energies and thoughts toward the consummation of some reform or duty nearest hand, and let future contingencies take care of themselves. The wrongs of society to day will not allow philanthropic beings to waste their opportunities in wild speculation which cannot be materialized, or brought within the domain of practical reform. Every right-thinking, sympathetic being should be up and doing in an effort to lift the mighty load of oppression which is so cruelly imposed upon mankind in the present materialistic age. But what is society, but a combination of human beings. To reform society we must reform the individual. To make a loud flourish of trumpets, and an ostentatious display of indignation, will not remove the evil. Change the current of thought of the man, and satisfactory results will surely follow. Assure him that in proportion to the subduing of his animal and selfish propensities will his future be dark or bright-that sorrow, trouble, trials and difficulties are but schoolmasters of the soul-that no other individual can be responsible for, or make vicaricus atonement for his sin -that every thought and action will meet him in the spiritual world-that every degrading propensity subdued, mastered and overcome will be one step higher on the ladder of progress-that if he passes over into the spiritual realm a victim to animal appetites and desires he must return again to earth to battle with the foe until victory shall crown him with a halo of glory-let these convictions be irresistibly presented to his spiritual consciousness and he will proceed to cleanse his thought sphere, which has become a nest of unclean birds, then when he enters the delectable regions of enlightenment and progress, evil, which is but a negative condition, will become dissipated, even as the morning mists are dispersed by the rising sun.

Spiritualism in America.

Address by Mr. E. W. Wallis.

On Friday evening, April 7, in the French Drawing Room, St. James Hall, Mr. E. W. Wallis addressed the members and associates of the London Spiritualist Alliance, his subject being entitled, "Spiritualism in America: Observa-tions and Deductions." Mr. E. Dawson Rogers, the President of the Alliance, was in the chair.

The President, in the course of his opening remarks, said: "I need say nothing as to Mr. Wallis' qualifications for the occupancy of the platform this evening, por need I tell you how earnest and good a Spiritualist he is, and how sincerely he devotes himself to the interests of our movement. It occurred to us, however, that as he had recently spent six months in traveling in the United States and Canada, and as he is in the habit of traveling with his eyes and ears open, he might be able to tell us something inter-esting about our Cause in the United States, and give us

some hints which might be of service to us." Mr. E. W. Wallis then addressed the meeting. He said: "America is such a land of big things that one naturally expects to hear something startling and surplising from that great country. And I think we are all interested in American Spiritualism because of the fact that our movement Ican Spiritualism because of the fact that our movement (in its modern phase, at any rate) takes its date and rise from the village of Hydesville and the phenomena that occurred there in 1848. Unfortunately, Mrs. Wallis and myself, traveling on a lecturing tour, did not have many opportunities of meeting with mediums or witnessing any of the maryals so frequently reported from the United f the marvels so frequently reported from the United States. Our work, as you of course know, lies on the pub lic platform as exponents, and our interests naturally run more in the direction of the development of Spiritualism as a movement or a cause than in the investigation of the

phenomenal mediumship of others. "A curious thing in regard to mediumship is that mediums seldom get phenomena through other mediums. I do not think this is because we are jealous of each other, although it has been said that mediums are the most jealous people on the face of the earth. But there seems to be a natural timidity-a sbrinking or nervousness-that operates to prevent mediums receiving evidences from each other. They give to their visitors evidences of spirit-power, but themselves receive only crumbs of comfort, advice, or evidence from their fellow mediums. I think, therefore, that one medium is hardly in a position to visit another medium, to fill the rôle of a visitor or investigator, and criticise the phenomena received through that medium. I hope, there-fore, that you will not expect that I shall put myself in the position of an investigator or critic, or have anything to

ay that might reflect upon other mediums." Mr. Wallis then entered upon a description of his experi ences in connection with transatlantic Spiritualism. Deal-ing first with the American camp-meetings, he said that many people supposed that these camp meetings were used simultaneously by numbers of religious bodies, of whom the Spiritualists are but one. But in the main, the camp grounds at which Spiritualists met are owned by them selves. There are three very popular camp meeting grounds in America, viz., Onset and Lake Pleasant, Mass., and Lily Dale, N. Y. The most largely attended one is at Onset Bay. Lake Pleasant is about one hundred miles from Boston (Mass.) It is one of the oldest and most popular in the Eastern States. It is a very beautiful place, and is owned by a body of Spiritualists called the New England Camp Meeting Spiritualists' Association. A large number of houses have been built on the camp ground, and some of the people live there all the year round, while others stay for a few months during the year. The camp meet-ing itself lasts about a month; on one occasion, however, it continued for six weeks. During the time of the meeting lectures are given, eminant speakers being sometimes invited. On one occasion Colonel Ingersoll delivered a lecture, and Hindu and Theosophical visitors have also spoken. Their friends in America were very eclectic, and believe in free speech, free thought, and judging for one's self.

Many mediums go to these camp grounds and exer-cise their gifts; there are mediums of all kinds-physical mediums, materializing mediums, test mediums, clairvoyants, healers, "coffee grounds readers," palmists, astrologists, and even fortune tellers by cards and other methods. Any one visiting a camp ground, therefore, can generally ind something to suit his requirements in the way of mediumship or phenomena. Both at Lake Pleasant and at Lily Dale, about forty miles out from Buffalo, some of the very best mediums, speakers and clairvoyants are to be found every year. On landing in Bosten, Mr. and Mrs. Wallis went almost

immediately to Lake Pleasant Camp Meeting. There they met Mr. Clegg Wright, an English speaker, and Mr. John Slater, who, it would be remembered, gave such striking evidences of his powers during his visit to this coun try some time ago. Mr. Slater had somewhat altered his methods. He no longer had articles placed upon the table in front of him for delineation. He went on the platform, and after talking a little while he began to de scribe any spirit who might come to him, and gave informa tion received from the spirit. Afterwards, he would pick out from the audience the particular individual to whom the message referred. Mr. Wallis added that he had witressed some very striking and wonderful test manifesta-Another very remarkable medium was Mrs. May S. Pepper. Both Mr. Slater and Mrs. Pepper were giving clair-voyance from the rostrum at Lake Pleasant on this occasion, and some very striking results were witnessed. At Lily Dale Camp Mr. and Mrs. Wallis had many experiences similar to those occurring at Lake Pleasant, and here they had also the pleasure of hearing Mr. Willard J. Hull, the editor of the Light of Truth. Mr. Hull speaks normally, and on the occasion referred to Mr. Wallis thought the address one of the cleverest he had ever listened to. He was gratified to observe that the audience quite grasped the lofty thoughts put before it, as was evidenced by the way in which each point was received and responded to. That, indeed, was a feature of the camp meetings. They were attended by the brightest minds, the clearest thinkers, the most alert people in the move ment, and it was not only a trial but a triumph for a speaker to be able to hold his own in such an audience. They could not get an audience anywhere else which would be equal-mentally, morally and spiritually-to those assembled on the camp grounds.

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Toronto in time. But on the following day nine mediums were arrested on charges of fortune telling, etc., under some old statutes. Happily, however, the judge had deoided that the law did not apply, and the mediums were not imprisoned.

Taking next the question of fraud, Mr. Wallis said it was a difficult matter to deal with. He had come to the conclusion that it was wise to hear all sides, and reserve judg-ment. He had sometimes been warned against certain peo-ple, and told not to have anything to do with them. But when he came to meet these people he frequently found they were quite as good as the people who had warned him against them. Another point to be taken into account was that we in this country were apt to judge Americans by our own standard; but they were governed by quite different standards, and things we could not endorse they did not seem to see any harm in whatever. In illustration of his point, Mr. Wallis then read from the New York Herald two flamboyant advertisements of mediums, in each of which the medium credited himself with unrivalled powers and set forth his qualifications in fulsome and extravagant language. Of one of these mediums Mr. Wallis remarked that he was a veteran Spiritualist, highly esteemed, and doing a good work. To meet him personally one would hardly suppose he was a man to advertise in such a way. But such methods were common in America, and no one saw anything offensive in them.

This brought in another phase of the question-the business element. The Americans were a great business people, and when mediumship was made a commercial matter temptations were introduced. As a case in point, Mr. Wallis narrated the story of a lady medium in Boston, who was accustomed to give sittings for materialization. Eventually her patrons began to fail away, owing to the superior attractions of a rival medium, who produced a much larger number of materialized forms. In some distress of mind, the medium visited a friend of Mr. Wallie's for advice. She stated that she had received a call from a woman who confessed that she had "played ghost" for the rival medium, but having now quarrelled with her employer, expressed her willingness to transfer her services for a consideration to the less fortunate medium. The applicant was advised to resist the temptation to compete with her rival by par-ticipating in the fraudulent practices pursued, and left promising to remain honest. Ultimately however, it was reported that she was claiming to produce as large a num-ber of materialized forms as her successful rival, so there

was only one interence to be drawn. This brought up the question of the laxity of American methods in the seance room. Instead of being content with a few good phenomena, under scientific conditions, the American Spiritualist demanded huge sensational shows, and as the result of his non critical attitude, there was a vast amount of phenomena which were of no evidential value whatever. As an example of what he meant, Mr. Wallis gave a graphic description of a huge séance he atended, at which all the manifestation he saw could have easily been produced by the medium, not the slightest precaution being taken to prevent such a possibility. He then referred to the "underground system," by which bogus or inefficient mediums procure information from each other

regarding their sitters, and others, using the information in the manufacture of "spirit messages, tests," etc. For these frauds the public were to a very large extent to blame; they got just what they made conditions for. If they demanded more satisfactory spiritual evidences, they would got them and to that extent fraud would be as would get them, and to that extent fraud would be re-pressed. Each scance should be judged on its own merits, because when they were dealing with genuine sensitives the conditions varied. They all knew that sympathy was one of the requisites for spiritual manifestations. It did one of the requisites for spiritual mannestations. It due not follow that, because the sitters were well disposed toward the medium, they afforded all the conditions needed. What was required was psychic sympathy; and by way of exemplifying his meaning, Mr. Wallis related an experience which he had met with at a lecture meeting, when he had here with a was constally impressed to give when he had been quite unaccountably impressed to give clairvoyant or psychometric impressions, every one of which had been recognized. Yet when subsequently attending a séance for psychometry, as the medium, although among congenial sitters, he had found it impossible to give a single description. If on that occasion he had been in the position of paid medium, and had been compelled to give something because he had been paid for it, the situa-tion would have been awkward. It was an illustration of the difficulties under which mediums worked.

Dealing next with Mr. Fred Evans, the slate-writing medium, who, although resident in the States, is an Englishman, Mr. Wallis said he had called upon Mr. Evans in New York, but was unfortunately unable to have a séance with him. He had, however, been introduced to Mr. George Jones, of Madison Avenue, a gentleman of wealth and leisure, who had given him (Mr. Wallis) the following account of a séance with Mr. Evans:

Mr. Jones had said: "I cannot get mediums to sit with me; they regard me as a skeptic, a medium hunter, and too hard for them. I went to Evans and tried to get a sitting with him, and at last he agreed to give me a séance. Before I went to that séance I got some slates two 1 screwed together, two I tied together, and two wired together, having first thoroughly cleaned them. then put them into a parcel and took them to Evans. waited in his outer office, and when it was time for the seance, I picked up my parcel, threw my overcoat over it, and thus 'smuggled' the slates in without Evans knowing I had them. I told Evans I wanted to get some writing upon my own slates. Evans replied: 'Very well; it is your own scance; you have paid for it. But I can't guarantee results. If people make their own conditions, they must take the responsibility.' The slates in the unopened parcel were put on a chair, but apparently there were no results, for at last Evans said: 'I am afraid we have not obtained anything. You will have to come again.'" Mr. Jones accordingly took the parcel of slates away; but when he came to open the package, great was his astonishment to find upon one of the slates a written message! He said he could not believe it possible, could not realize it. It seemed utterly incredible, for he knew the slates were thoroughly clean when he left home, and that the parcel had been unopened during the whole time. Regarding a phase of the American character, Mr. Wallis said: "They are a great people for having 'a great time. They do not go on with the work in the steady, dogged, persevering way we do. They are fond of having great mass meeting conventions which last for two or three days. Then things quiet down, and they do not make any more stir until the time comes round for another great meeting. Now, we in this country have adopted the method of going steadily on, and, although having occasional great 'stirs, we try to build up the movement slowly, methodically and soundly. I think the Americans will come to that presently. At present they have many difficulties to contend with, including the great distances to be traveled and the heavy expenses to be incurred. Another thing is that mediums with them are developed to an extent of which we have no conception. They are as plentiful as blackberries. It almost seemed to me that every other person was a medium.' Another point about Americans generally, Mr. Wallis continued, is that they are more open, more receptive, more willing to try new things. Not only was this so in ordinary matters, but it was the case in regard to Spiritual-ism. He believed that if Mr. Morse or any other eminent speaker on Spiritualism were to go to any of the big cities of the United States, hire a ball and put an advertisement in the papers, he would in a short time have a regular congregation. People were more ready to come out, to respond to new thoughts-they were not so conservative and "stayat home" as the British people. He was much interested in the Washington Convention, and in meeting there so many friends from various places. There was about this convention a spirit of determination to put an end to the frauds which, like barnacles clung to the good ship of Spiritualism. Mr. Barrett, the President of the Convention and editor of the BANNER OF LIGHT, had spoken out clearly and strongly, and his words were applauded to the echo. A gratifying feature of American Spiritualism was the way in which mediumship was being developed along normal lines. Trance mediumship was diminishing, and mediums were urged to try to consciously exercise their psychical powers. Many of the mediums who gave clairvoyance could put themselves into the sensitive state (or "superior condition," as Andrew Jackson Davis called it) without having to be thrown into that condition by entrancement or control; that was a distinct gain. Theosophy, which was all the rage some time ago, was now a diminishing quantity, so far as he could observe. It had had its "run," and passed out. Much the same applied to Christian Science. But something of good had been left from each, and as A. J. Davis had said, Spiritualism in America was passing through a transitional state, but it was "all right." Out of chaos order would be evolved. This was, perhaps, why the Americans had tolerated fraud so long. 'They believed it was "all right"; that truth so long. would win in the end. There was something to be said. too, for their open, non-critical attitude of mind. Where there was too much of the critical state of mind, the best conditions for spiritual manifestations were not provided. Where people investigated in a free, receptive and unsuspicious manner. no doubt the spirit friends found it easier to manifest. This probably had something to do with the great success of Americans in obtaining phenomena. Of Amer-ican mediums Mr. Wallis remarked that they were not so negative, nor so easily daunted by difficulties as our own mediums. They were more self assertive, which helped them to be positive to conditions which in this country would often overpower the sensitive, and render him or her too susceptible. To sum up, American Spiritualism was to day in a healthier state than it had been for a long period of time.

[To be continued.]

PRESIDENT HYDE, of Bowdoin College, has created some excitement in the religious world by his article in The New World, of Chicago, on the "Reorganization of the Faith," which aims to be a conception of the present needs of the day. The president, who is admitted to be one of the most original thinkers of the day, fearlessly criticises the commonly accepted beliefs of the Christian world. The cur rent creed of Christendom he declares to be a "chaos of contradictions, facts and fancies, intuitions and superstitions, bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is reluctant to reject completely." President President Hyde claims that this is the present state of religious belief. Then later on in his article he asserts that the "one

and unalterable tenet of faith, the essential upon real which all creeds should harmoniously unite, is the Person of Christ." Zion's Herald alludes very favorably to the article, and says that."in it President Hyde has discovered the fundamental principle of Christianity, by the side of which all minor details and differences in churches are insignificant.

If the view which President Hyde takes of the reorganization of the faith and the present needs of the churches is the above conclusions of Mr. Howitt. Possibly this may be due to the absence of mental bias on the part of the sitters. belief upon which all Christians of every name might

The Lily Dale Camp Meeting is run on somewhat differ ent lines from the one at Lake Pleasant. It is an enclosed ground, and an admission fee of ten cents is charged at the gates, and the same fee is paid daily by those residing on the grounds.

One characteristic of American Spiritualists which Mr. Wallis noted was that they were always willing to pay liberally for what they received, and that, he believed, was the source of much that was heard regarding fraud. One gentleman, for example, paid as much as \$35 (about £7) for a spirit painting that was produced in his presence through the mediumship of the Campbell Brothers. The painting purported to be that of his spirit guide, and was not that of any friend or relative whom he could have recognized nevertheless, he was quite willing to pay the large fee mentioned for the sake of possessing the picture. The manner in which pictures are obtained through the Camp bell mediums is very striking. The canvas is placed on an easel, and while the scance is in progress what seems to be a cloudy vapor appears round the easel, and the colors seem to grow upon the canvas before the eyes of the sit ters. That at least was the testimony received by Mr. Wallis from people who had sat at these scances with the Campbell Brothers.

The Bangs sisters were at Lily Dale on the occasion of Mr. Wallis's visit, and he also met Mr. Lyman C. Howe Mr. Wallis first made his acquaintance many years ago, and had watched his career with great interest since then He considered Mr. Howe to be a gentleman in every sense of the word, gentle, kind, and affectionate, and his wife a most estimable lady. Their daughter passed away a few years ago, and her loss was a very great blow to them After her death Mr. Howe applied to the Bangs Sisters, stating that he wished to have a scance that he could write about, and one of which he could tell his friends for their satisfaction. The mediums expressed their willingness to give him the desired sitting, and to submit to his condi-tions. Accordingly on his arrival Mr. Howe spread a sheet on the floor of the room in which the séance was to be held a room chosen by himself). He then took an ordinary table and placed it on the sheet. The canvas, which he had previously marked, was then laid under the table on the sheet (face downwards, Mr. Wallis believes). A table cover was then spread over the table, its ends falling to the floor, thus making a sort of cabinet encasing the canvas. Mr Howe examined the table carefully, to make sure that there was no trick in its construction, the sheet which he had spread upon the ground serving to prevent the use of any mechanism that might be concealed under the floor He then sat and conversed with the mediums for a consid erable time, and once during the séance he was allowed to lift the curtain and see how the work was progressing. Al the close of the seance the curtain was withdrawn, and there was a portrait done in crayons on the canvas which Mr. Howe recognized as the portait of his daughter, who was an entire stranger to the mediums.

Mr. Wallis next proceeded to deal with the Canadian por tion of his tour. He thought Canada compared unfavora bly with the United States in many respects. The people were more conservative and less receptive, and seemed to have a good deal of the Scotch Calvinistic spirit about them. At Toronto Mrs. Waite, the medium, had given addresses on Spiritualism, and finally had secured the largest theatre there, where she had an audience of several thousands, The local bigots, becoming alarmed, set the law in motion against her, but being warned she managed to get out of

After some further remarks from Mr. Wallis, in acknowledgment of a resolution of thanks, the proceedings terminated.—Light.

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t has been quite vlittle time since I gave thing for your column, dear children, but	ters in the BANNER OF LIGHT. I have heard you talk through your medium, and often think and speak of what you told me; but I	By J. J. Morse. Paper. INTERVIEWS WIT	H SPIRITS.		05	03	VISIONS OF THE BEYOND.
ave not forgotten you, nor that I promised tell you something more about little Nannie.	have grown since then, and have a gun and know how to shoot it. I have learned to blow lots of pieces on my cornet. I am on the farm	Joan of Arc, Napoleon B Margaret Fuller Ossoll, and publican. Carrie E. S. Twi JESUS CHRIST: A	maparte, Ignatius Loyola, Prince Leopold, Queen Elizabeth. Ha 4 mary others. By Samuel Bowles, late Editor of the Springfiel ng, Mcdium. Paper	nnah Moore, d (Mass.) <i>Re</i> -	50		by asseer of Today; or, Symbolic Teachings from the Higher Life. Edited by Her- man Snow. Clo h, pp. 186
have all been very busy and have had no he to write, and besides you have been well tertained each week by the different good	now, and will remain all summer, while mother returns to the city. My uncle takes THE BAN- NER, and I always enjoy the letters, especially	Transcribed by M. Farad Paper	lay, late Electrician and Chemist of the Royal Institution, Lond	ion, England.	×.50	-	VALLEYS:
ngs that kind spirits and mortals have been nishing you in this line, and so I knew you	yours, because I have heard you talk at 158 Whitehall street. Atlanta, Ga. I read the editor's letter telling us he was glad to publish	Or, Light from the Shadow pest-tossed and strugging	. Land. By M. Karl. This work may prove a beacon-light to may amidst the storms, the darkness and the confusions of earth-life, LDREN ABOUT THEMSELVES,	ny souls, tem Cloth	7	••	Or, The Experiences of the Spirits Eon and Eona, in Earth-Life and Spirit-Spheres; In Ages Past; In the Long, Long Ago; and their Many Incarnations in Earth-Life and on Other Worlds. 650 large-sized pages
e that Lotela has been to see all the little as of THE BANNER who sent out a thought	our letters. I wanted to write before to you. 1 hope you will write often, for we enjoy your nice letters so much. I have a lot of spirit	By A. E. Newton. A Boo	ok for Coldren's Lydeums, Primary Schools and Families, design body and the conditions of health. Cloth	ied to impart	50		WHAT IS SPIRITUALISM?
her and wished she would come and see m, and they did not all have to send word he papers in invitation to her, either. For	loved ones. One, a little cousin, died when six or seven years old. I never saw her, but 1 am at her papa's and mamma's, and I know she	The main object of this l comain of religion and mo	ittle volume is to give to suggestive teaching a recognition and a rais) greater than dictation has. Paper IN THE SPIRIT-WORLD;	force (in the	25	10	day aftersoon. Oct. 27, 1867. This address possesses great merit. Paper
l we know when any one is thinking of or hing for us, no matter where they are.	must come around. Sometime I wish you could find her and give us a message from her. Her name was Ora Hall. She has been in the	Being a Description of Log bers of the Spirit-Band of Cloth, 12mo, pp. 426	calities, Employments, Surroundings and Conditions in the Spher Miss M. T. Shelhamer, medium of the BANNER OF LIGHT Public	. ¹	1.00	75	OUR CHILDREN? By C. A. Barry. Mr. Barry says in his pre- face: "This little book goes from me to thoughtful parents, in the strong hope that it may prove useful to them in the training of their children." Cloth
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en I get ready I call her up again. Besides ng to school, Nannie has a good many things do. Among these is visiting sick little folks	"Longspray," the little guide of Mrs. Butter- man of Malden, promised to write me a letter, and yesterday I received it, and would like to	ORIGIN OF THE T	TRINUTY,			75 02	
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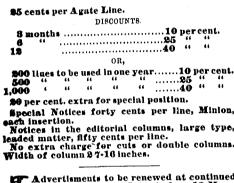
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ADVERTISING RATES.



Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The BANNER OF LIGHT cannot well underlade to voich lof 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 in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

Mt. Moriah was to be investigated, and presigned "Jesus," and the genuineness of the signature is claimed to be established by other scholars than Dr. Bruesselbach, who assert that the Aramaic word for Savloy, written in the margin, is ample proof of the authenticity of Jesus. The document itself is written in Aramaic, the language that was in common use in Palestine at the time Jesus was supposed to have lived. It may be a forgery of very ancient times, hence really possesses genuine evidences of great age. Between the two hypotheses of ancient and modern forgery, it seems to us that the people will be called upon to choose. There is no known writing of Jesus extant with which to compare this recent marvel. No one is in possession of any facts relative to the style of composition Jesus would have used, hence the internal evidences

of his personality are wholly wanting. Then, again, the claims of those who assert that no such person as Jesus ever existed should be considered. If there be material and spiritual evidences that he was a mythical character, it at once becomes apparent that a myth could not write an epistle of any kind that would be of greater genuineness than its author. Admitting that Jesus, or, what is probably the exact truth in the matter, some striking personality, possessed of a fair degree of psychic power, really lived; an acquaintance with his spirit, his methods of work and manner of expression would be an absolute necessity in the study of the document in question. It is also necessary to know the character of the men who made the excavations upon Mt. Moriah, and the probability of some one of them being in cel usion with a clever rogue who wished to spring a great sensation upon

the worll. It is not the first time that an epistle has been assigned to the authorship of Jesus. The church historian, Eusebius of Caesarea, the man who did not hesitate to pen the most abominable falsehoods for the sake of glorifying Christianity, published a letter purporting to have been written by Jesus to King Abgarus, who ruled Mesopotamia from 8 to 35 A. D. Abgarus is said to have written to Jesus, acknowledging his divinity, and inviting him to his capital. The alleged reply of Jesus blessed Abgarus for his great faith in him, without having seen him, and declines his invitation. The fraudulent character of both documents was at once made known, and even the prelates of the Christian Church refused to endorse them. A Roman synod in 494 pronounced the writings apochryphal, and one gifted Christian scholar of to-day, Dr. Huelster, says that no scholar of note considers them genuine. On one other occasion, Jesus is said to have written a few words with his finger in the sand, but as those words were neither electrotyped nor photographed, it is hardly possible for any one to know what those words were. They may be in existence to-day, and perhaps can be found in the sand in Palestine, even after the lapse of eighteen hundred

years, but we don't believe any living mortal. not even a purblind religious zealot, would entertain the thought for one moment. A few words from the newly-discovered manuscript are in point here: "AND WITH VET ANOTHER STIGMA HAVE THEY BRANDED ME. WHICH IS TO BE BORNE AS A LOAD OF DEFAM-ATION BY ME, WHO IN MEEKNESS SUFFER ALL

MANNER OF PERSECUTION. BEHOLD! THE

STAND ALONE; EVERY ONE IS AGAINST ME.

EVERY ONE DISTORTS THE WORDS OF MY

that they have no peers as clairvoyants, prophto proprietors of sanitariums, nor to those who have specific herb remedies to offer to the pablic. The American Spiritualists do look upon the three classes of advertisements last named as mere matters of course in the line of busif. ness enterprise, and estimate all such at their real worth. But so far as we know, no Spiritualist of acute or even moderate powers of discernment ever gives his endorsement to the parties who fill the columns of the secular press with lurid advertisements in which they claim to do impossible things. The intelligent Spiritualists of America have urged the reputable secular journals to keep such advertisements out of their columns, and in a few instances have been successful in so doing.

We heartily endorse much that our good brother has said with regard to the cause of counterfeit manifestations on the part of certain so-called mediums. It is true that each and every séance must be judged by itself, and that the commercial or financial spirit that has gained the ascendency with some mediums is largely responsible for many of the fraudulent practices now so alarmingly prevalent in America. Mr. Wallis' conclusion that American Spiritualism is in a more hopeful and promising condition than it has been for a long time is very considerate, not to say flattering, and will encourage his many American friends to labor even more earnestly for the "Good Cause" than they have done heretofore. His address was fair, impartial, justly analytical, and a straight-forward statement of the facts as he perceived them.

We gladly give space to an address whose moral tone is so high, and whose sentiments are based upon a sincere desire to present the simple truth to the world. We congratulate Bro. Wallis upon his exceedingly able, comprehensive and encouraging discourse upon Spiritualism in America as he found it during his six months' visit to our shores.

Spiritualism in Rhode Island.

Our brethren in Rhole Island have been many adverse forces with which to contend, sermon published recently in a Spiritualist and have always had to make a vigorous contest for the maintenance of their rights. As a good brother, Moses Hull, refers to Mr. Austin people, they have ever been law-abiding, peace- most kindly in his brief letter on our first loving and truth telling in their relations with their fellow-men. They have paid their tixes with uniform, regularity, and have sustained terest to Spiritualists. Mr. Austin is to keep all public utilities to the extent of their ability. us posted with regard to his trial, which takes They have been liberal patrons of the secular place next week. The authorities of the press-for the progressive Spiritualist is a reader and thinker, hence desires to be posted views of the founders of their denom upon all questions of the day.

Without doubt they have paid the Providence Journal large sums of money in past years, and have looked upon it as a reliable advisor with clergymen of recent times have openly taught regard to social and political affairs. In view it, hence Mr. Austin is in good company, and of this fact, it seems somewhat strange that the Journal would deliberately insult a large. intelligent and eminently respectable number | independent thinker who has the courage of of its patrons. Yet that is exactly what it did his convictions, hence such men as Dr. Austin do in its issue of April 25, in its references to must step down and out. Spiritualists and spiritualistic manifestations in connection with Kellar the magician. No reputable secular journal ever fills its columns with unjust attacks upon innocent and respectable people. Whenever any paper does do so the aggrieved parties have a right to defend themselves. They should demand a re-TREASURE OF GOD RESTS IN MY HANDS, AND I | traction of the abusive language, and put forth every effort to bring that result about. We hope our Rhode Island friends will accept this suggestion in a kindly spirit, and act upon it at once. They should show the Journal that they are not idiots, and that they are entitled to respectful treatment at the hands of the press. Fair-minded people no longer credit to an ordinary man, but do not approach | believe in or tolerate prejudice and bigotry on the dignity and grandeur of the utterances of the part of public servants. They believe in fair play, and resent all indignities that are unjustly visited upon people even though but does not feel to pass judgment until the their opinions are wholly at variance with contents of the whole manuscript have been | their own. Rhode Island Spiritualists, therefore should call the attention of their friends in all denominations, and outsiders as well, to the great injustice done them by the Providence Journal. They should demand an applogy for the wholly unwarranted and unprovoked attack upon themselves, and show their resentment by withdrawing all of their patronage from the paper until reparation is made. Spiritualists are not so dull of comprehension as to be unable to recognize an insult, and this one, thrice repeated in one paragraph, is of so grave a nature as to require attention. The Rhode Island State Spiritualist Association will move in the matter if its members of doubt through mortal agency alone. It is a and friends will but support it properly in its good work.

large by making his charges public. He is suspared himself accordingly. This document is ets and mediumgenot to men of medicine, nor | tained by the evidence presented, and is upheld by every lover of justice in this nation. It will take more than the report of a prejudiced Court of Inquiry to cast discredit upon the honor of Gen. Miles in the minds of the American people. The facts are all on his side, as the deaths of thousands of soldiers amply prove. If peace, instead of war, was the aim of the Government, no scandal like the above would ever disgrace our nation. Now murder can be ignored, robbery winked at and monstrous iniquities concealed through political favoritism. Is there not a crying need for spirituality among the rulers of the nation? Will Spiritualism give it to them?

Clerical Injustice.

Rov. S. M. Martin, of Jacksonville, Florida, recently made a vicious and most cowardly attack upon Spiritualism. His words proved that he knew nothing of the subject upon which he presumed to speak. If there be a devil in the universe he must have made this preacher his especial mouthplece on the occasion in question, for his statements were a tissue of falsehoods from first to last, as well as a combination of the terms most commonly used by criminals. Martin showed what he did not know about Spiritualism most conclusively, and proved that even a preacher can become a first class falsifier whenever the interests of his religion (?) warrant him in so doing. His references to mediums were most unjust, and proved that he had taken no prins to inform himself with regard to the truth. If spiritualistic mediums as a class do not rank higher in character and intelligence than this man who has so venomously attacked them, then they are greatly to be pitied. True mediums and Spiritualists need not be disturbed by such him to have his shafts of malice and falsehood reach them.

B. F. Austin.

This progressive clergyman of the M E. Church, Toronto, Ontario, is about to be tried paper is cited in evidence against him. Our page, and appends an altogether too brief article from Mr. A.'s pen upon a topic of vital in-Methodist church will have to condemn the ination if they find Mr. Austin guilty. John and Charles Wesley knew of the return of spirits, and other eminent Methodist need not feel grieved, even if he be adjudged guilty. The church per se has no use for an

Dr. Briggs Again.

A quarrel is on among the Episcopalians over the ordination of Rev. Dr. Briggs to their priesthood. It will be recalled that Dr. Briggs withdrew from the Presbyterian church some months ago because of his changed views with regard to religious questions, especially with respect to the inerrancy of the Bible. Protests against his ordination are being torwarded to Bishop Potter by many Episcopalian clergymen in good standing, and it is thought by many that they will serve to exclude Dr. Briggs from the priesthood. He is a scholar of note, and has decided opinions upon all questions with regard to the plenary inspiration of the Bible, and the accuracy of its texts. It was not thought when he announced his change of belief that his latitudinarian views would prevent his admission to the ministry of his new faith. It has been frequently remarked that "it requires neither politics nor religion to be an Episcopalian," and it is well known that many members of that church, including not a few clergymen, reputiate the idea of the trinity of the godheid, the Westminster confession, and plenary inspiration of the Bible. If Dr. Briggs is to be excluded, because of his views upon these questions, then the church authorities are taking a new departure with respect to their discipline. Dr. Briggs is evidently learning that "uneasy lies the head of the man who dares to think for himself in religious matters." Theologians have no use for independent thinkers.

Gov. Thomas Scores Doctors.

He Vetoes a Measure Aimed at Osteo paths in a Caustic Message.

DENVER, April 25 (Special).--Gov. Thomas to day vetoed the bill to protect the practice of medicine that has received a wide spread at-tention owing to a strong combination between allopaths, and homeopaths and eclectics, to shut out all other schools, especially the osteo-paths. The bill was prepared after conference between medical boards of other States, and was considered a model to be adopted elae-where if successful in Colorado. Gov. Thomas was looked upon as a special friend of the allopath school, and his veto message was a complete surprise. It was a most caustle do sument. Following is a characteristic expression: "The department of surgery excepted, medicine is not a science. It is a series of experiments more or less successful, and will become a soience when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experiment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside."-Boston Transcript.

If every State had a Governor of equal ability and courage with Gov. Thomas of Colorado, medical monopolistic injust:ce would soon disappear forever from our land. The people of Colorado are to be congratulated upon having a man for their Chief Executive who has the courage of his convictions, and dares to tell the truth in plain wholesome terms. A few more set-backs, such as the medicos have received in Illinois and Colorado this past season will make them cautious, and the people will be permitted to enjoy themselves in peaceful content.

John Brown,

the well-known and highly-gifted "medium of the Rockies," passed to the "Higher Life" a attacks as Martin's; they are too far above few days since at the ripe age of eighty-one years. His earth-life was a most eventful one. and his experiences as a medium were very remarkable. He did a good work during his long sojourn on earth, and has gone to his reward. He will be much missed in spiritual istic circles in California, where he had long zealous "defenders of the faith" ever since for heresy. He is charged with holding views made his home. He has builded the best posits truths came home to them. They have contrary to the tenets of Methodism, and his sible monument to his name through the honesty and genuineness of his work as a medium.

The May Festival.

The eleventh annual May Festival given by Mrs. W. S. Butler in Music Hall, Saturday afternoon and evening, May 6, was a grand success in every respect. It surpassed all former efforts of the same kind, and presented the little folks in dances of the most attractive character, to the followers of Terpsichore in Boston. The Boston Herald of Sunday, May 7, contained an extended report of the exercises, and bestowed especial praise upon a large number of the performers. Mrs. Butler was most ably assisted in her work by Mrs. Lilla Vyles Wyman and Mr. Harold Leslie. The success of the festival is ample proof that her work as well as their work was well done.

197 Dr. Hillis, the successor of Lyman Abbott in Plymouth church, Brooklyn (Beecher's church) backs up Gov. Rollins of New Hampshire. Dr. Hillis claims that New Hampshire is not the only State where the decay of theology and sectarianism has set in. He cites lowa, Illinois and Wisconsin, in which many deserted churches can be found to prove his point. We congratulate the good people of the sections to which he refers upon their intellectual

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 Spiritu lists 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 increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

A Manuscript by Jesus Christ.

A German Archæologist, Dr. Bruesselbach, a member of the Palestine Exploring Society. claims to have discovered a manuscript written by Jesus of Nazareth with his own hand. It was found, so he claims, when the excavations of Mt. Moriah, upon which Solomon's Temple was built, were made. The document is not in a very good condition, and only a few sentences can be readily deciphered. The manuscript will have to be cleaned, and it is hoped that, through the use of chemicals, a goodly portion of the writing can be brought out. It is much worn, and will have to be handled with teemed contemporary Light, of London, Eng. great care in removing the dust that has accumulated upon it through many years. It will see us, and we feel that it will do the Spiritualbe interesting to learn the contents of this strange document, but it will take some time kindly references to, and, on the whole. emito prepare it for inspection and translation, hence the people will be obliged to wait patiently for the chemists and scholars to do their work.

people is this: Is this document genuine? The clearer if his address could have been given in sales of relics of the battles of Blenheim, Waterloo, Gettysburg, etc., that were manufactured to order, show how easy it is to put the stamp of apparent age and genuineness upon articles of that kind. It is, therefore, reasonable to suppose that the same thing can be done with regard to so-called ancient manuscripts. Even that careful investigator, and learned traveler, Tischendorf, was once deceived by a young Greek scholar who claimed to have discovered an important manuscript of great antiquity. The Greek had imitated the tokens of antiquity most cleverly, and had reproduced almost the exact forms of the letters of the second and third centures. It was not long before his fraud was made known, and he was obliged to flee to escape punishment. He did it for the sake of money, and he succeeded in obtaining large sums through his clever imposition.

a truth-lover to do anything of that kind, yet | mediums injured thereby. he may have been, and perhaps is now, imposed upon by some cunning knave, who knew that | who offer to wager five or ten thousand dollars | hearing, hence had to appeal to the country at | Particulars at the hall.

MOUTH; THEY TREAD ME UNDER THEIR FEET LIKE DUST AND ASHES. DARKNESS IS ROUND ABOUT ME." Even Dr. Huelster is constrained to ask of the sentences quoted, "Are they worthy of Jesus?" He thinks they would do the Man of Sorrows, the God of the Christians. He thinks that they should have a loftier tone. made known. If proved genuine, Dr. Huelster thinks this document will soon find its way into every Christian home. It may, and it may not; the "holy coat of Treves," the bones of St. Ann, the nails from the shoes of Jesus, etc., etc., as well as scores of pious frauds in biblical and theological compositions, have all had their day, and have excited the wonder of the world. They served their purpose-moneymaking for some, proselyting for others, and self interest for all. This document will serve its turn, be a nine days' wonder, and they give way to some greater attraction. Its genuineness can never be established beyond a shadow matter of interest to scholars, and will probably add much to the sum of human knowledge through the careful study it will induce. In closing, we desire to give due credit to Rev. Dr. Huelster, upon whose article in a recent issue of the Detroit (Mich.) News the above

"Spiritualism in America."

comments are based.

Our readers will find a resumé of an address by Mr. E. W. Wallis upon this topic upon our second page, taken from the columns of our es-It is well sometimes to see ourselves as others ists of America a great deal of good to read the nently just criticisms of their methods and characteristics by Mr. Wallis. We are in hearty accord with much that Mr. Wallis said, and we have no doubt that his meaning with regard to its entirety. In a few instances, judging by the done his American cousins a little injustice. Speaking of the flamboyant advertisements lis stated that American Spiritualists looked a matter of fact, however, all such flaming adconsidered either rank frauds or charlatans. and perhaps both. The Progressive Thinker and BANNER OF LIGHT have repeatedly warned their readers to be on their guard against them, while not a few of our platform speakers | consider the solemn oaths of three hundred and have uttered ringing words of protest against | forty officers, besides those of the surgeons, Dr. Bruesselbach would not knowingly lend all such advertisers on the ground that Spirithimself to any fraud whatever. He would not | ualism and mediumship were made the objects stoop to forgery himself, for he is too much of of ridicule through such methods, and all true favorites of the Secretary of War and his syco-

The Beef Scandal.

The Court of Inquiry that has been taking testimony upon the beef scandals connected with the late war with Spain has made its report. As was anticipated, it consures Gen. Miles for dereliction of duty, and says he should have made his charges at an earlier date, directly to the Secretary of War. It is further alleged that Gen. Miles' statements were too sweeping, and not borne out by the facts. It is true that the Court scores Gen. | closely allied to Spiritualism itself. Orders Eagan rather severely, but as that worthy is | for "Psychism" are received at this office at now out of public service upon almost the full \$1.50 per volume. A copy of this work should pay of an army officer, the aforesaid "scoring" will make no impression upon him, nor cause lica. Send in your orders, and induce your any change in his present comfortable circum- | friends to do likewise. stances

Although it was abundantly proved that our brave soldiers were fed upon bad beef, The one question of interest to all classes of certain important questions would be much | literally poisoned to death by it, yet the Court of Inquiry finds no one responsible for this gigantic crime, and contents itself by cenpublished report of his remarks, it seems to us suring the very man who wanted the facts that Mr. Wallis has, probably inadvertently, made known and the wrongs of the soldiers made right! Of course, the members of the Court had to score Gen. Egan in order to take put forth by certain so-called mediums in the curse off from their unwarranted attack the columns of the secular press, Mr. Wal- upon Gen. Miles, but they could not recommend the man who slandered the commanding upon them as mere matters of course, and did | General of the Armies of America, and who not consider them as at all out of the way. As shut his eyes to the murder of the common soldiers, to any punishment whatever. It is a vertisements are looked upon with suspicion | humiliating spectacle to find a Court instituted by every intelligent Spiritualist in the United for the purpose of ascertaining the truth. States, and the parties who resort to them are | truckling to political demagogues, and obeying their commands.

It is astonishing to all fair-minded people to find sworn officials, sitting in judgment upon the testimony offered in the case, refusing to nurses and many of the soldiers themselves, and accepting the perjured words of a few

"Psychism."

This excellent work from the facile pen of that gifted scholar and distinguished scientist, Dr. Paul Gibier, is now out of press, and awaits the patronage of the interested public. We have had occasion to refer to this splendid work in former issues of THE BANNER, and we can only add at this time that it is a book that should receive the thoughtful attention of every scholar in America. It is of especial interest to Spiritualists, as it deals with scientific and philosophical questions that are be in the library of every Spiritualist in Amer-

Memorial Services.

It is with more than ordinary pleasure that we announce the fact that the Boston Spirit ual Lyceum (Berkeley Hall) and the Children's Progressive Lyceum No. 1 will hold joint memorial services in Berkeley Hall on Sunday, May 28, in honor of the arisen soldiers of the Republic. The members of the Children's Progressive Lyceum No. 1 will assemble at Red Men's Hall at the usual hour, and will march in a body with waving banners and martial music to Berkeley Hall, where they will take part in the exercises of the day. It is said that this is the first union service ever held by the Lyceums of Boston. It is certainly a step in the right direction, and is a happy augury of complete harmony among all workers in Spiritualism in the city of Boston in the near future. These services on Memorial Day should be largely attended, and the public made to realize that Spiritualists not only preach harmony, but practice it as well.

10 W. J. Colville opens a course of lectures in the city of Washington at the Law College, 627 E street, N. W., Wednesday, May 10, at 10:30 A. M. and 8 P. M. A great variety of subphant worshipers. Gen. Miles probably could jects will be treated. Questions invited on all We refer now to that class of advertisers | not induce the War Department to give him a | occasions. Twelve lectures in each course,

advancement and spiritual enlightenment. Having outgrown creeds, they can now enjoy a fair degree of religious freedom.

The evidence furnished by skeptic, investigator and Spiritualist as to the absolute fraudulent nature of the manifestations given by Mrs. Elsie Reynolds at the séance at which she was exposed in Portland, Ore., is simply cumulative. Thus far no less than twelve persons, all of whom were at the séance, have testified to the utter worthlessness of the manifestations on the occasion in question. Some of the witnesses think that Mrs. Reynolds is a medium, and can produce genuine phenomena occasionally, but no one of them presumes to defend the scance in question. "Guilty as charged" is the verdict of all.

A pleasant letter from our good friends. Mr. E. W. and Mrs. M. H. Wallis, informs us of the busy life they have led since their return to their own country, in the service of true Spiritualism, and requests us to extend their loving regards and best wishes to their many friends in America. Mr. and Mrs. Wallis have warm places in the hearts of American Spiritualists, all of whom will, we are sure, unite with us in sending them kindly thoughts and best wishes for their health and continued prosperity.

1957 Have you ordered extra copies of the next number of the BANNER OF LIGHT, containing the famous sermon upon the subject of "Immortality," by Rev. B. Fay Mills? If not, then you should do so at once, as it is important that our management should know the number of extras desired, by Saturday noon of this week. Mr. Mills says some kindly eloquent words in behalf of Spiritualism in the sermon in question, hence all Spiritualists should read his utterances with great care. Send in your orders.

We received a very pleasant call from Mr. A. Wigglesworth, Jr., of London, England, on Friday of last week. Mr. Wigglesworth is on a brief visit to this country, and, as he is an out and out Spiritualist, he made it a point to meet with those of his own faith. He is a type of the Spiritualism of the future-one who demonstrates the genuineness of the phenomena and then seeks for the spiritual significance of the same.

Prof. Laughlin of the Chicago University, and Bishop Spaulding of the Protestant Episcopal church, did not hesitate to speak their minds freely at the recent Anti-Imperialistic mass meeting in Chicago. These eminent gentlemen believe in the law of right instead of that of might with regard to the Filipinos, and had the courage to frankly avow their convictions.

ET Look out for the next issue of the BAN-NER OF LIGHT. It will give you something to think about. Order extra copies at once! It will contain Rev. B. Fay Mills' great sermon on "Immortality," which should be read with care by every progressive thinker of modern times. Send in your orders. Extra copies only five cents each.

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

A Superb Number.

BY DR. N. F. RAVLIN.

We are obarmed with the contents of THE BANNER of April 29. It is always goed and filled with good things, but this number surpasses them all. The gathering at Mrs. Longley's on March 81 reminded us of many such scenes we have enjoyed with her and her good husband at their home in California, when dear Lotela and little Nannie have gladdened our hearts with messages and scintillations of wisdom from the spirit world. The sermon of Dr. Savage is a grand contribution to spiritual literature.

"Spiritualism Weighed in the Balance," by Prof. Loveland, is a grandly inspired article, and should be read by every Spiritualist in the land. "Features of Spirit Life," by one of the controlling intelligences of F. A. Wiggin, is very fine and instructive. Miss Judson's letter is unusually good, and teaches a needful lesson. In fact, everything in the paper is like "apples of gold in pictures of silver." May God and the angels bless you and yours, Mr. Editor, in the high and noblestand you have taken for genuine Spiritualism and pure mediumship.

Allow me, before closing, to dissent from the pessimistic opinions expressed by some of your correspondents that the spiritual movement should be given up, and Spiritualists emigrate into the churches. Excuse me. Isay never! Let Spiritualists stand to their guns. It will not do tostrike the colors of demonstrated immortality in the presence of the enemy. When I left the church I left it forever. Formerly a Baptist, I have, through much tribulation, succeeded in getting clear out on to dry ground. Having left the fold and realm of dogma for the green fields of nature, and the untramelled domain of science, I have no wish to return. When dogmatic theology in all its essential elements, from its doctrines concerning God to those of the general judgment are repudiated by the church, and the fundamental principles of Spiritualism, or naturalism, are proclaimed from its pulpits, then it will be time enough to talk about going back to the church. But till then no church has money enough to induce your humble servant to reënter the pulpit. Spiritualism exists eternally in the nature of things, and cannot die. Neither will the movement die. If it does, then when the last sad rites are said, I will stand alone, and keep the flag unfurled as the sublime symbol of immortality and eternal progress. Minneapolis, Minn.

There Is Good In All.

BY J. MARION GALE.

The world is not so fond of malice As many think who chide us. Love dwells in cottage or in palace, When common sense can guide us. Where love and common sense are ruling Mankind needs no better schooling.

The true Spiritualist cannot be otherwise than an Altruist. While we hope, through proper organization, to grow to be a great and good power in the world, it would be idle to indulge in jealousy, and fear that the churches are going to seize upon and own our glorious principles before we have even agreed upon them in conventional declaration. In large part they already own them, just the same as we do, and, indeed, by priority of right.

The sweetest consolation that our beautiful "faith of knowledge" gives me is the fact that

The excursion ticket from Hoston to Lake Pleasant at d return for \$3.75 will go on sale June 1; the \$3.25 ticket will be on sale July 15. Excursion tickets from all other points on the Fitchburg Railroad go on sale July 1 Appli cants for cottages or circulars are requested to enclose a stamp for postage on reply. ALBERT P. BLINN, Clerk.

BANNER

603 Tremont Street, Boston

'There is no Truth Greater than the Power of Knowledge."

For years we have been possessed with the purpose of starting a School of Thought, which would cater to those inner longings that permeate the mind; those whose very source is a mystery, is inexplicable; those cravings which are so persistent that their familiarity ceases to startle or surprise.

This School of Thought will present nothing new-rather revive the old-will strive to reawaken memories whose existence, with some, is unsuspected.

This letter is the result of numerous requests for help along these lines In order to get a nucleus from which to draw material for the School, we are herewith making known the existence of a Correspondence Club, that, in an unorganized condition, has been extant for some time.

If you seriously think of joining this Club you may, in your correspondence, ask those questions pertaining to mental telepathy, Oc-cultism, Spiritualism, Theosophy and kindred subjects, which you are unable to satisfactorily answer yourself. Upon the opening of the School, those members of the Club who have shown progress will be notified, and may join if they wish. The "Center" will pass upon such applicants, and in the event of rejection the fee will be returned. We will suggest that you do not converse with any one touching this subject who would be liable to join the Club out of curiosity, as we want none such. Should it transpire that there are not enough earnest thinkers, seekers and workers to warrant the continuance of this movement it will

be discontinued for the present. The members of the Club are required to submit such queries as they are seeking light upon, and with each query submit their own theory on the subject. At stated intervals during the month all the questions and perti-nent theories will be transcribed and sent out, and upon the return of same will be recapitu lated among the members, who will retain

them in their possession. To illustrate: A, B, C, etc., send in letters with their queries. Every member of the Club would receive an epitome of such queries, ex cept that in the epitome sent to A, nis queries are eliminated; same with B, C, etc. Then upon these epitome letters being returned, a letter embracing the whole is forwarded to each member.

This entails a vast amount of labor, but we believe that as an educator and a means for self-cognition, it will be unparalleled.

An early reply is requested, addressing all such communications to us through our psychic, Mrs. Loe F. Prior, Lock Box 186, Atlanta, Ga. This is a temporary address, but all such communications will receive prompt atten-

N. B.-A nominal fee to cover expenses will be exacted, and in order to discourage the aforesaid "curious," the annual fee of \$4 will be required in advance.

The Second Annual Convention Of the National Young People's Spiritualist Union, at Onset Bay Camp, Onset, Mass., Aug. 25-26, 1899.

made with the managers of the Onset Bay Camp Meeting Association to have the Second Annual Convention of the National Young People's Spiritualist Union assemble there on August 25 and 26. Onset Bay Camp is a most delightful spot, on Buzzards' Bay (ex-Presi-

A board meeting was held at 10:30 A. M., at which important business was transacted. The Committee on Resolutions submitted the following, which the chair ordered spread on the records, and a copy sent to the BANNER OF LIGHT for publication.

OF LIGHT.

5

OF LIGHT for publication. Whereas, The Spiritualists and friends in Augusta having been so kind and helpful in the past, and of such help in arranging this mass meeting; we, the Oficiars and Directors of the State Association desire to express our deep appreciation. Therefore, Resolved, We extend to them all our heartfelt thanks, but to these workers, Mr. and Miss_Herrick and A. W. Stewart, through whose personal efforts the present successful meeting is due, are we espe-cially grateful, and also to Mrs. Kate C. Pishon. Respectfully submitted.

Respectfully submitted, MIS. SADIE JORDAN CLIFFORD, B. M. BRADBURY, T. F. RAND, Committee.

We feel encouraged at the grand results ob tained here, and think the outlook throughout the State is good. We still live, and the State Association has come to stay. Yours for the Cause, MRS. VIOLA A. B. RAND, Sec y.

Medical Legislation.

To all Senators, Members of the House of Rep. resentatives, and the Medical Profession :

Gentlemen : As Chairman of the Medical Com mittee opposed to unjust class and monopolistic medical legislation, I would say that I am not opposed to proper medical legislation, as House Bill No. 946 clearly proves. The Chandler Bill, No. 515, has many good features as amended by the Medical Committee. If the advocates of that bill, and all those

desirous of Medical Legislation, will further amend it, or allow said bill to pass with present amendments, and the following, all opposi-tion will be withdrawn.

(1). An ϵq 1al number of the three Schools of Medicine, Allopath, Homeopath and Eclectic,

upon the Board of Examination. (2). Any physician who can or may properly register in the county wherein he resides, and can show copy of said registration, may prac-

(3). All persons who may treat disease without the material aid of drugs, religiously or spiritually, shall be excluded from this bill, making this the same as amended in bill now.

If any bill passes the House and Senate with out these amendments, or just protection to all, I shall do all I can to raily all the Homeopathic and Eclectic physicians of the State, as well as Christian Scientists and Spiritualists, to prevent its becoming a law. Still further, if it does become a law, these

same forces will attempt to change the same through the Supreme Court, or at the next ses-

sion of the Legislature. Respectfully, ANDREW B. SPINNEY, Chairman of Medical Com., and Prop. Reed City Sanitarium.

Hon. H. S. Pingree.

Dear Friend-Inclosed you will find the de-mands that I have made upon the Medical Committee, both in House and Sanate. Now if any bill passes these two bodies without all the features, I ask you to withhold your signature until I can see you. I want medical leg-islation, but it must protect all, and do justice to each and all parties. If it does not, I will fight the monopoly to a finish. Yours truly,

A. B. SPINNEY, per Seymour.

Now I wish to ask to all the Spiritualists in the the country who wish to protect their rights and their liberties to aid me in this fight. The first moment any bill becomes a law without proper protection I purpose to carry the matter to the Supreme Court. Then, if needs be, to write a personal letter to all the homeopathic and electic physicians, Christian Scientists and Spirit ualists in the State, and thus obtain the sanc tion and aid of all, in this matter to oppose

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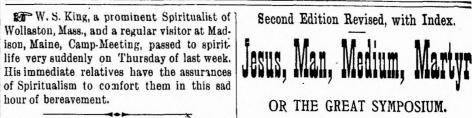
"WOMAN;"-a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer. It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated.

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Apr. 15

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Rabbi I. M. Wise, Col. R. G. Ingersoll

W. E. Coleman and Others, upon Religious Subjects.

The book was named by one of J. J. Morse's Spirit Controls.

"Jesus, Man, Medium, Martyr."

Mr. Grumbine will be found in his new home on 17181 West Genesee street, in a charming residential part of the city, where he has located the College of Psychical Sciences, the office of "Immortality," and headquarters for the order of the White Rose. He will begin a spe-

J. C. F. Grumbine in Syracuse, N. Y.

cial series of lectures, and hold private classes in the city about May 15, under the auspices of the First Society of Rosicrucians, centres of which are in Chicago, Boston, New York and St. Louis.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It is a grateful tonic, relieving fatigue and depression so common in mid-summer.

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 held meetings in Vicksburg, Mich., May 3 and 4. Until July 12 their address will be 182 Gold street, Grand Rapids, Mich. For open time, address them soon.

Mr. F. A. Wiggin concludes his year's work with

light that poor old Mother Grundy sees it; to worthy to be called a Spiritualist. But that does not hinder me from fraternizing with Unitarians, Episcopalians, Methodists like the Wesleys, liberals, or any other body of sincere. altruistic people in the "World Beautiful," as Lilian Whiting poetically terms our little planet, and its spiritual environment.

If I should find an Esquimo enjoying his snow hut I should not tear it down over his head and insist upon building him a more artistic domicile in the style and of the material that suited me best without his consent. If 1 found a swarthy son of the tropics resting under the shade of a palm leaf, I would not want to snatch it away and cover his face with a silk sunshade, whether he liked the change or not; so if I find a brother or sister getting peaceable enjoyment from some other form of belief than mine, I do not at once array myself in open hostility to their cherished opinions, but if I can show them a more excellent way by my own example, I will be quite content with my missionary effort and willing to await results, and just as willing, too, to receive a new truth from them as to give them one that heaven has given me.

Unless we, as a body, can harmonize with the good which the world already has, little need we hope to teach that world some great truth which is yet beyond its comprehension. The world will always receive a properly presented truth which it can comprehend; we could not ask it to do more.

Lake Pleasant, Mass.

Mr. Samuel E. Ripley, who has given good satisfaction for the past three years as proprietor of the grocery store, has again taken the privilege, and will open the store the last of June.

The Schubert Quartet of Boston has also been reëngaged. Last year the vocal selections rendered by the organization of talented singers and the instrumental music of the Stratton Operatic Orchestra gave such excellent satisfaction that the Greenfield Street-Railway Company engaged both organizations to remain on the grounds a week after camp broke up, to give open-air concerts daily, and the directors of Lake Pleasant concluded that they would give the public another musical treat this year by retaining the quartet for a third engagement, and the orchestra for its second season at Lake Pleasant.

A street railway is being built from Mon tague to Lake Pleasant, and will be open to the public July 1. This will enable the young people to attend our dancing parties, which will be held every week day afternoon and evening during camp, and will make it far more convenient for the Spiritualists of that town to attend the meetings. Applications have been received from parties desiring to lease the depot restaurant and row boats and the barber privilege. The hotel, grocery atore, dancing pavilion, stationery and news and boarding-house privileges have all been The dry-goods, baggage boats and depot--restaurant and barber's privileges are not yet granted to any applicant. Calls for cottages and tents are being received. If campers desiring to let their cottages will

send me the terms and accommodations of their places I can assist them torent. On June 24 the Electric Street Railway will celebrate its third anniversary at Lake Pleas.

summer's attractions will be out next week. | good accomplished,

it comes as a world blessing, irrespective of all August 25 and 26. Onset Bay Camp is a most clans, cults or creeds. So far from seeing the delightful spot, on Buzzards' Bay (ex-Presiword that designates our brotherhood in the | dent Cleveland's home), and near the ocean. We desire to make those two days memorable me it is the proudest hope of my life to be dates for the Onset Bay camp, and also for our National Union. To this end the efforts of your officers, as well as the officers of the camp meeting will be earnestly devoted.

It is especially desired to have a representative gathering of the young people there, as this is an association restrictively for them. Such an opportunity has not been before presented for the young people to have an association all their own, and every one should strenu-ously exert himself to make our movement eminently successful.

Mr. Walter 1. Prentiss, a member of the Board of Trustees of the N. Y. P. S. U., will be on the ground during the entire session of the camp meeting, and will make all preliminary arrangements there. Correspondence relative to rooms, board, etc., should be ad-dressed to him at Onset Bay, Mass.

Every young person, between the ages of sixteen and forty, will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should promptly become individual members and forward their dues (fifty cents) to the Secretary, Miss Anna M. Steinberg, 506 Twelth street, N. W., Washington, D. C. We solicit the aid of all, and those who find it impossible to be present can greatly assist our work by promptly becoming individual or contributing mem bers. Certificates of contribution will be mailed to all persons contributing to the Union, who are ineligible to membership.

Programs of the convention will be printed about the 1st of June, and forwarded upon application.

The Secretary desires to hear from all the young people who expect to be present. We anticipate a notable gathering, and most important matters relative to our Union are to be considered. We especially ask that all the young people's unions or societies throughout the country should promptly join the National Union, receive its charter, and lend it their moral, financial, as well as spiritual aid. The dues for a charter are only \$2, and 25 cents for each member.

All persons who have not yet done so should make arrangements to attend Oaset Bay Camp this year, and remember our dates are Aug. 23 and 26.

I. C. I. EVANS. Pres. N. Y. P. S. U. 1352¹/₂ B street, S. W., Washington, D. C.

Mass Meeting at Augusta, Me.

Promptly at 2:30 P.M., Sunday, April 9, the first of a series of Mass Meetings to be held in this State was called to order by Rev. A. J. Weaver. President of State Association, in Union Hall, Augusta. Mrs. Rideout presided at the piano in her usual acceptable manner. We had for speaker Rev. A. J. Weaver, who talked especially to skeptics and unbelievers, giving a concise history of ancient, modern and biblical Spiritualism; he also gave a brief description of his "conversion" to Spiritualism. Mr. Weaver's work is too well known to need further comment at this time.

After singing by congregation and collection taken, Mr. Weaver introduced Edgar W. Emerson, who gave us a short talk, after which he proceeded with his test seance. This is Mr. Emerson's second appearance in this city, which proves his work to be of high order and entirely satisfactory to all.

At 7:30 P.M. the last session was called to order by Mr. Weaver, who continued in the line of his afternoon's discourse; he spoke in his clear, logical way on ancient religions, using the Bible to illustrate how filled, are all religions with proof of spirit-communion. He was again followed by Mr. Emerson. The hall was crowded by those eager to receive proof ant with fireworks, dancing, music, etc. The of immortality. The meeting was a success in hotel will be open by June 20. Circulars of the every way, and all were highly pleased at the

in this work, also many others. Dr. O'Dell, Mrs. Ayres, my son, an attorney, and myself, all give our time and our services free. Yet we need money for actual expenses. Friends of liberty and just legislation, aid us

still more. ll more. A. B. SPINNEY, Chairman Medical Com., Reed City, Mich.

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 ton 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 filty, 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 even ing services or by communicating with Mrs Soule, 79 Prospect street, Somerville.

"HOW THE BIBLE CAME DOWN TO US," illustrated by nearly one hundred stereopticon slides of places, persons and manuscripts relating to the history of the Bible. These slides have been gathered from many sources at great trouble and no little expense. The story commences with "Tradition," and

the stereopticon shows pictures of nomadic life, where traditions take the place of literature. Are traditions trustworthy? Then comes "The Begianing of Writing," at first pictures, then hieroglyphics, then a phonetic alphabet. The evolution of picture writing into the Egyptian, Phoenician, Hebrew, Greek and Latin alphabets is shown. Stone books from Egypt; brick books from Nineveh and Babylon, interspersed with views of the places where they were discovered; tablets telling the story of the creation and the flood; prehistoric monuments from Bible lands. Then comes the story of the famous manuscripts of the Bible, and the places of their discovery and preservation are shown. The Samaritan Bible, the Vatican manuscript, the Sinaitic manuscript and the wonderful tale of its dis-covery, with many pictures of Mount Sinai, the convent and the monks and scenes along the way of Tischendorf's journeys. The Alexandrian Codex, the Codex Ephraem and its adventures. How did interpolations and variations occur? The lecture tells the romantic story of the translation of the Bible into living tongues. Pictures of the famous English Bibles are shown, Tyndale's, Wycliff's, the Great Bible, the "Breeches" Bible, King James' Translation, and the revised Version. Finally, is there any further light to be thrown upon the Bible? What may we yet expect from exploration; in Palestine, Egypt, Baby-lon and Nineveh? The recent discovery of the Logis of Jesus, and what we may reasonably anticipate.

Lyceum Reunion.

May 21, 1899, grand reunion of Lyceum workers and scholars at Red Men's Hall, Boston, at 11 A.M., 2:30 and 7:30 P.M. D. N. Ford, J. B. Hatch, Sr., Alonzo Danforth, Benj. Weaver, Francis B. Woodbury, J. B. Hatch, Jr., Albert Blinn, C. Fannie Allyn, Mrs. W. S. Butler, Mrs. Bicknell (Brockton), Mrs. Banks (Cambridgeport), and a host of talent will be present. A. J. Davis has been invited to favor the convocation with his presence; also II. W. Smith of Greenwich, Mass., and Mrs. Lochlan, two faithful Lyceum workers, and it is sincerely hoped they will be present. All Spiritualists invited. MRS. W. S. BUTLER, 175 Tremont street, Boston, Mass

engagement with the First Spiritualist Society of South Bend, Indiana. Mr. Edgerly has engagements for July with the Lake Brady, Ohio, and the Queen City, Vermont, Camp-Meeting Associations; during August he will act as Chairman of the Vicksburg, Michigan, Camp Meeting. Mr. Edgerly will be pleased to hear from Indiana or Michigan societies who may desire to engage a trance speaker and test med um for the month of Jane. Address during May, P. O. box 8, South Bend, Iudiana.

Edgar W. Emerson will be at Red Men's Hall, 514 Tremont street, Boston, every Sunday evening in May 14, 21, 28. Meetings conducted by Mrs. Wm. S. Butler.

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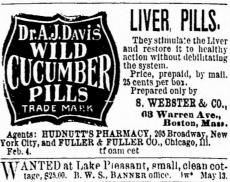
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SPIRIT Hlessage Department.

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MRS. JENNIE K. D. CONANT.

Report of Séance held April 28, 1899. Spirit Invocation.

Oh! great spirit of divine power, we are permitted again to come humbly seeking assis ance and direction from thee. We give ourselves to thee, knowing thou dost comprehend our needs and what is best for us. Lead us out into the broad pathways of progress; help us to be charitable, to judge as we would be judged, to stop and ascertain the cause of the action before we condemn. Help us to have the cloak of charity so broad that it will reach out to all. May we leave all things in thy divine hands, knowing that what is done is done for good, knowing that what seems evil is only undeveloped good, and that the disappointments and environments we often find in the physical life are only the discipline necessary for the higher and broader unfoldment of the spirit. Help us to have the strength to bear all things. Help us to be patient and to be led and directed by thy spirit messenger, that we may know the hand of love is leading us, and we shall rise superior to allenvironments. Direct us this morning in whatever we undertake. Open the gateway, so that those who desire to manifest may send forth their messages of love and comfort to the sorrowing heart. We seek also to send our slient thoughts out to those who may be physically unable to rise superior to the environments around them. Ch! thou spirit of love, who canst enter the chamber where foneliness prevails, we ask thee to minister unto all such this morning. Give strength to the body and nower to the mind. We know thy great work in progress, for the elevation of humanity will go on and will leave its footprints and influence upon all, just as it has done in past ages. Hear us, guide us and direct us, now and forever. Amen.

INDIVIDUAL MESSAGES.

Jennie Frost.

of encouragement to bring myself still closer to the loved ones who are so near and dear to me. I know it is many years since I left the physical body, and it seems a good while to those who are left.

I am more than pleased with spirit life. I found many to welcome me, both friends and relatives; and I want my own family to thoroughly understand it was all right, for I was taken out of the body somewhat suddenly, being sick but a little while; and while mother knows the spirit returns, and realizes that we manifest to her, yet she is lonely, and has often requested me mentally to send a few words through your Message Department. I wish my brothers and sisters to know that I have tried as far as I could to assist them in the various walks of life. I know each one of you is traveling in your own place and doing what you can. I know some of you are much happier than others, but we all have a certain amount to go through, and we might as well get through harmoniously and patiently. That is what the spirit has taught me since coming into spiritlife. I wish my parents to know also that I am constantly with them, with the exception of the time I devote to music and my education; my education was commenced in earth-life, and now in spirit I can complete it. I was quite young-about seventeen years old, and that is why I mention these things, because I know many of my young friends wonder curiously about Spiritualism. Jennie Frost, Almond, Wisconsin.

when we see our loved ones in a better condi- indulging them in consequence of their choice Mrs. E. B. Russell (if I remember the initials him for his lost steep. Does he know no soul's tion, both physically and financially. When of such society; second, those who, though aright). He is a rarely spiritual man, a healer, they learn to keep the mind peaceful, they will they indulge base propensities to some extent, realize how the spirit world ministers to them.- do so because it is the oustom or fashion with There are things I would like to express, pro- the people among whom they mingle, and, as vided I have the opportunity to do so, espe | it is always easier to go with a flowing current cially to my sister, as I passed out at her home. | than to row against a stream, yield weakly and I see conditions around her that are not always | therefore fall to develop moral strength and pleasant, but say to her: "Falter not, all will courage, though they are not saturated with come out well." Mrs. M. I. Kendall, Daven-

William R. Kendall.

port, Iowa.

I am William R. Kendall. I seem to be some ways from home when we speak of where the material body lies, but to the spirit our home is where our heart is. We make our homes ac- temptations closely resembling those they cording to our desire, and I am glad of it. I thank the good Lord and the angels at large idea of affection be paramount in your philosthat we are not under any special obligation in spirit-life to live in one place. Our home is where our desires lead us, and we have no burden on the spirit-side to carry, for all seem to understand one another, and that is one of the most blessed things I have every become conscious of--that to me in the mortal world was something that was hard to understand. Often It is not physical dissolution, but interior they opened a window, he passed out that way, we acted with honesty and with perfect sincerity, yet others looked upon it as selfishness. I am glad we had some experience while in the body of spirit protection and guidance. It made me more independent; it gave me strength to stand up in my own individuality and express my thoughts whether any one liked them or not. It was hard sometimes, but I never faltered, and I find I am just so now, when the consciousness of right comes up I never falter nor fail to do my duty. This morning I considered this not only a privilege, but a duty I owed my fellow man, for I told them I should come back and make a public statement, so they would know f lived beyond the physical body, and here I am, trying to fulfil

believe in spirit-return. My home was in New York City. I will bid you a good-morning.

that promise, especially for those who do not

W. R. Pettingill.

I feel pleased that I am permitted to take control this morning and send a few sentiments to others. To me this spiritual Message Department is like a table loaded with a great deal of food of many varieties, and as each individual reads your paper he takes from it that which suits his taste best, that which seems a I am going to try and send out a few words help, and so I am thankful to be able to add one little item to the great table of knowledge nerve in order to hear the sounds of earth, and and the evidence of immortality of the soul. I am glad that the friends we left behind do not forget us even if we are absent from the body. If I did not realize that all men are my brothers and all women my sisters, I presume I would not undertake this this morning. Most of my relatives are on the spirit-side with me, but my mission is to prove to those surrounding me, who knew me in the earthlife, that I was not deluded, that I did find those I loved, and that I did find consciousness after throwing the physical form off. I will not delay you long, for I find I am exhausting the medium. I am W. R. Pettingill, and my home was in Sheboygan, Wis., where I feel I am not forgotten.

Dr. Martin Thomas.

any love of iniquity; third and highest, those who live in the midst of temptations and errors, but resist and overcome them.

These, on dropping the material body, find themselves bright and strong in spirit and ready at once to work as guardian spirits to shield and aid those who are placed amid have encountered and surmounted. Let the ophy, and many deep and perplexing questions will answer themselves which must appear unanswerable without the light of this illumining conception. In spirit-life all actions and associations are voluntary, just as while on earth we go in thought and desire wherever we please, regardless of material environment. regeneration which changes the bent of affection, and as we carry character, which is made up of our affections, into the spirit-world, we cannot be any better or any worse immediately after the change than our affections have made and still make us.

A Letter from Abby A. Judson.

NUMBER SIXTY-NINE.

To the Editor of the Banner of Light:

When I first came into Spiritualism I supposed that decarnate spirits were able to see everything going on on the earth-plane; if present, could hear our spoken words and any of the other sounds of earth, could enjoy landscapes and view with interest the classic ruins of Athens and Rome and the majestic mausoleums of Egypt, as well as know our feelings and our thoughts. In fact, I supposed they had all our senses, besides the senses belonging to the decarnate state. As time passed on, I learned that this view

of their condition showed my ignorance of natural scientific facts in their application to the disembodied condition. Further examination led me to understand that as it is necessary to have a physical tympanum and auditory a physical eye and optic nerve in order to see what takes place here, so it is impossible for one who has left the physical body to hear and to see what we do on the earth-plane with his spirit senses alone.

An object-lesson, or a parable like those used by the man of Nazareth, often teaches us what might otherwise remain obscure. Before beginning to think much on these lines, I was at Niagara Falls in company with Mr. J. T. Lillie, Mrs. Lillie and two young friends. Having made the usual pedestrian tours, we took a carriage to see what we could not reach on foot. As we drove along, and were enjoying the grand views of the cataract and the roar of the water, Mrs. Lillie said that James Haslett was with us and was enjoying it too. This was the year after his transition. I asked if he as I healed the sick, and tried to heal the ganism." She knew Mr. Haslet well; they in man and in the lower animal. 4. May not environments, so that thou canst profit by the were in sympathetic and magnetic vibration, the lower animal be immortal? I desired to while in the body. I hope to reach through her eyes, heard through her ears, and When spirits tell us of the beauties of the with a will, and you will realize the spirit- blue sky and dew-drops just like our own. But world will assist you, for there is much yet to Spiritualists who are intelligent and experienced will understand that they have no eyes that can see what we call blue sky, and no ears his own work according to his adaptation, and to hear what we hear with our ears. And yet, For, just as we cannot see a spirit form with the physical eye, and just as they cannot see only it is essential that harmony should pre- our physical body without using the organism vail, and quietness surround you all. I am of some mortal, and can yet see and hear each other there, so do they with the senses of their spirit-form see blue sky, glistening dew-drops friended me in the last years of struggle in and all the other beauties, which transcend earth-life. I will now say good-by, hoping to | those of earth, because all exist there as really as here to the spirit-senses. It is probable that we dwell in an infinite universe. In that case, what we call nature is infinite, too, and her laws extend illimitably, and are graded to the different grades of being. Therefore, to say that those denuded of a fleshly body have no beauties of nature corresponding to our own, because their senses cannot perceive what we perceive, would be the act of a narrow and not a philosophic mind. Let us not be like the ants who might declare that men do not exist because the eyes of an ant cannot see them, or like the Siamese king of the old school-books, who said that it was impossible for fluid water to become solid like glass, because he had never seen it do so. Some readers who have followed me so far may say that according to this the spirits cannot sense us, and we cannot sense them, and that is not Spiritualism at all. But our safe resting-place is in the existence of our spiritbody here and now. The disembodied have a similar spirit-body, and this makes the meeting ground for them and us, provided we have developed our own to the point of using it with some independence. If we have not yet done this, we must have recourse to mediums, both of whose bodies are used by the controls familiar with their organism. For me, I do spiritual body, which the teachings in "The me to develop. Some years ago one of our papers gave an him about his spirit form, and begging him to scorches the brain. of an earthly vice, and consequently prevented | tell them how it differs from our physical body, seemed fluid to him. For instance, just as we the spiritual state shadowed by weakness, but | can pass a stick through water here, so in

we enjoy the spirit world, but will be happier | remain in the close vicinity of those who are | flat on the same floor was occupied by Dr. and | which he gains through financial greed, pays and an inspired post. Both of them are clairvoyant, and good, true Spiritualists.

One day a Canadian lady called on me, to learn something about Spiritualism. Her husband had been dead several years, and she longed to hear something from him. Being unable to aid her in that direction. I took her to Dr. and Mrs. Russell, and left her with them. They told me afterward that her husband

came into their room with her. When she went away, he chose to remain a while with them, thinking he could learn something from them. Though he had been in spirit-life several years, this was the first time he had come back to earth. In fact he had not learned till he lingered, and the hour became late. At | tones from a silver throated bell, "Yes." last they found that he did not know how to get out of the room. When he came his wife

opened the door, and he came in by her side. As the hour was very late, and the public door on the street had long been closed, they did not quite know how to let him out. At last and they saw him no more.

All material objects-planets, solids, fluids, gases, spirit bodies of plants, animals or human beings-are of atoms, or something corresponding to atoms, cohering to a less or a historic ruin-if it does not give place to greater degree. Of course these wee things, call them atoms, or whatever you like, never wav.

touch each other, and are almost infinitesimally small. When we say they cohere, we mean that they are mutually more or less attractive. In the scale of vibration beyond the earthplane they cohere less than on the physical blem of man's progress from the fire-altars of plane. And so the Italian found that things | the Parsee; out-of the mystical sanctuary of seemed fluid to him there. A decarnate the Egyptian priesthood; the Astral religion soul has then no difficulty while there in of the Chaldean; dimly-written hieroglyphic passing anywhere or through anything. But | lore of the religions of the Essenes, which have when he comes into the earth-plane, where passed long ago into disuse, does that form atoms cohere more closely in our lower scale of vibration, he has to learn to work his spirit form through dense, solid matter, as stone of stone and brick and wood would foretell. walls or iron doors. By using his will, he learns to accomplish this. The Canadian gentleman had not learned how to do this, so he could not get out of Dr. Russell's room. But having once visited his wife, who was still imprisoned in verging from its heart, carrying to earth their the flesh, no doubt he came again, and learned brilliant, warming, electrical sparkle, seem how to get about in his spirit form on the ever to beckon us onward and upward. Ah! earth plane.

So when I saw my little Fido on the third day after he had ceased oxygenating his blood, practicing under the direction of an animal stately pile, man made, man revered. Listen! who had been longer in spirit, how to press his does it not say to us, "Thou art a part of life form through the crack of the little swinging material, and yet far apart from it." Physidoor, it was to me a beautiful proof that all forms of life, whether human or animal, whether incarnate or discarnate, are under the same natural laws. He might not use his will as consciously as a human spirit, but his wish to get through intensified his will; and it is probable that no doors nor walls form any barrier now for this faithful little creature from the places where he wishes to go.

I have been honored by some very interesting letters from the Rev. Charles Josiah Adams, Rector in Rossville, New York City. He published a book several years ago entitled "Where Is My Dog?" which awakened much interest, and he willingly instructs on the fol-I am Dr. Martin Thomas, and I think I am could see the landscape as we did? "Oh! no," lowing themes: 1. Do the lower animals know? grieve? Hast thou not chosen that body of not forgotten in Boston, Waltham, or in Maine, said Mrs. Lillie, "he gets it all through my or- 2. Do the lower animals think? 3. Affection flesh? Hast thou not cast thy lot in thine

call, no soul's yearning? Ah! what means is he to an end? And what end is bis?

There come three young men; arms linked together, and by their swagger, one knows well that they have drained the wine cup too deeply. Somebody's darlings were they. Some mother's fond eyes have looked deeply into their baby orbs, and wondered, as she pressed their dimpled hands, when they were but a few months old, wondered what would the future bring to them. Little thought she that at some time they would be singing Bacchanalian songs in the silent hours of the night, forgetful of mother and mother's love. What place do they occupy in the great economy of the whole? Needs must they pass through lately that it was possible to do so. They in- such experiences as are theirs at this hour? structed him to the best of their ability. Still The answer comes from the soul as clear as the

On yonder corner stands a "House of God" whose spire points mutely and silently upward. A "House of God." That brick pile? What eloquent language, if we could but interpret it aright. What a story has it to tell! It will serve its time, and, like all matter, pass into disuse and decay. No longer will its carpeted aisles be pressed by the feet of those who have gone up higher, nor will its walls reecho to the sound of music that has been. Man's efforts will be but a dust pile-only an the busy mercantile life that is pushing its

But before this comes will man read the lesson of its life which, unconsciously, the builders of that brick pile have written? 'T is a symbol that tells us of sacrificed lives-an emcome to us, sadly, unable to read, to understand, to know in its fullness all that that pile

We turn our gaze to yon star, that in the dark firmament of the night seems to shine like one brilliant diamond placed in the diadem of the universe; its scintillating rays diwe can understand that language much better than that which is spoken to us from the deserted streets or the mute appeal from that cally thou art, as Omar Khayyam says:

"Ye are no other than a moving row

Of magic shadow-shapes that come and go."

"A Means to an End." But thy soul is a part of God-a scintillating ray from the great Over Soul of the universe, expressing itself in the material, so that thou canst become part of the Great Whole. Thy pains, thy sorrows, thy anguished calls, are all needful lessons given to thee. As gold becomes pure in passing through fire, so dost thou become conscious of thy supreme self-hood by passing through the experiences of life.

Thou poor, weary mortal, why dost thou

Freelove Horn.

This is a pleasant morning, and pleasant conditions seem to be surrounding us. We often wonder why we see so much beauty in the earth and its people after we pass out. There are many beautiful things in earth when people prepare their minds to enjoy them; when they seek what is pleasant, they will find it wherever they go, whether in or out of the body. I have returned this morning for the benefit of friends whom I have not forgotten, although most of my people are in the spiritworld with me, as I was pretty well along in years previous to getting out of the body. I got experience by mingling with humanity, and by having the influence of the diserbodied thrown upon the brain, for in years gone by my organism was used as this medium's is, to voice the sentiments of others. It is the voice of the loved ones speaking unto others, and bringing comfort where sadness is, and to establish knowledge where faith and fear dwelt before. I am glad to look back over the last forty or forty-five years, and see the progress mortal has made, and see how much easier the spirit can operate through the various channels to assist their fellowmen. I found the loved ones watching for me on the other side, where they dwell in peace. I should like to say to the companion, and others connected with my family, that there are many things misunderstood while we are in the physical form; sometimes we think we understand, but we do not. When we meet in the spirit these things are comprehended, and we find peace on earth and physical habits through weakness of will and good will to man. I am Freelove Horn, and lack of moral stamina, rather than through my husband's name was John, and I wish you positive love of certain illicit indulgences. It all to remember that I am still working with is impossible to frame a fuller or truer senyou, and assisting all I can. My home was in tence than Swedenborg's immortal declara-Elgin, Ill.

Mrs. M. I. Kendall.

Still there are anxious souls waiting for some orumb of comfort or some crumb of evidence that may reach the earth ones. Still are we anxiously waiting and watching for an opportunity to give our friends to understand that come through weakness only. Follow those death is life and that the new birth is like unto new conditions.

It brings us to a clearer consciousness of the divine life. In this progressive age, in the rush and bustle of mortal life, there is very little time given to the spiritual; yet if spirit teachings were considered more closely, people would feel better, and the spirit could assist them more than they are aware of.

I wish my sisters and brother to know that when they laid the physical form away they did not lay sister away; they did not destroy the identity; the worn-out form was all they laid aside. I am glad to be able to be here this morning; there are those who have joined me in the spirit-world who join with me in express. | very different experiences when passing out | stick can pass through a stream of water. ing these thoughts. Father, mother, husband of the physical body: first and lowest, those and many others are with us this morning, and who gratify low appetites wilfully and who while I was living in a flat in Minneapolis. A pass his way. Often have we wondered if that relius.

wounds of the depressed. The spirit world assisted me, yet I was not able to carry out what and being attracted to his old friends, he saw things do not always go on as satisfactorily as | saying. This was very interesting to me, and they might, but if I can connect the magnetic | gave me much food for thought. cord of harmony and sympathy I will be able to help them, as they are passing through the physical conditions, to accomplish what they the elevation and benefit of humanity: Work

be accomplished, and those who have passed on to the spirit are not idle. Each one has taken is working in harmony and sympathy with | they tell us the exact truth. others. We are able to bring the healing power to the earth ones with more force than ever, glad of this opportunity to express my gratitude, and to give thanks to those who bemeet you again, and be able to assist you all when I can. My home was in Waltham, Mass.

Messages to be Published. May 5.-Martha Miller; William Merrill; Noah Barker; Mary F. White; John F. Mitchell; Mary McCalled.

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

QUES .-- [By "Truthseeker," Washington, D. C.)-On page 197 'Questions and Answers,' by A. J. Davis, it is stated that at death the spirit loses all previ-"In the desires for control and animal passions; "That the desires for earthly pleasure have been chemically dissolved; we suffer from their effect, but lose the habit, or desire." Now spirits have stated differently to me. Kindly answer this in accordance with the facts of the case.

Ans.-The statements made by A. J. Davis are certainly true to a very large extent, and apply perfectly to the cases of all who while on earth have indulged certain pernicious tion-"LOVE GIVES CONJUNCTION, THOUGHT GIVES PRESENCE." We can well conceive of two persons both indulging in a certain vice,

the one inwardly meditating in silence and secrecy upon the vice, and loving to indulge it in thought, while the other, though outwardly indulging it, has no affection for it, but is overtwo out into spirit-life, if they both leave the

flesh the same day and in the very midst of vicious surroundings, and you will perceive an immense difference in their spiritual status, for while the former will be found in the love by that base affection from quitting the earth's

constantly indulged, the other will rise into earthly fetters which were never really congenial.

Besides his labors as Rector, Mr. Adams is

Manager of "The Bureau of Animal Psycholmy family, which is scattered. I see that took in, through her physique, what we were ogy or Biophilism," and he gladly receives with a view to publication "any fact relating to a dog or a horse or a bird or any other animal which has amused you, touched you, or in any spirit-land, of the sunny skies, the soft green other way interested you. If so, write it out of grass and tree, the exquisite flowers, the and send it" to him, addressing as above. We have undertaken. I want also to say to my singing birds, the joyous animals and the may thus aid to a better and more kindly apfriends and co-workers who are laboring for happy men, women and children, it may be preciation of those "who cannot speak for that some in our ranks think that they have a themselves." We are not all Greek scholars, so I will add that "biophilism" is from bios, life, and philein, to love. To quote Mr. Adams' own words: "The Biophilist is the one who gives every creature full credit for what there is in it-who would save the meanest creature pain and make it happy, who would mete out to all creatures immortality if he could, who, consequently, hopes for the immortality of the sentient universe." We rejoice that so learned, talented, brilliant and eloquent a man as Mr. Adams is willing to add to his already engrossing labors as a clergyman and a writer, his life. We rise, and again fasten on the burdens consent to lecture on these interesting themes. that belong to us. Yes, we are stronger now. The season is becoming delightful. We are The night's vigil has cooled the aching brow. digging, hoeing, planting seeds, and setting The tryst with the soul has brought renewed out flowers here in New Jersey; and no doubt | hopevou are doing the same wherever the dear old BANNER goes on its mission of beneficence and light. Beautiful trailing arbutus came to me from West Harwich, Mass, and the dear little violets and anemones are showing their pretty faces. Good-bye, old winter. You have "lingered too long in the lap of spring." But spring has got the better of you, and summer will soon be here.

> Yours for humanity and for spirituality, ABBY A. JUDSON. Arlington, N. J., April 30, 1899.

A Means to an End.

BY MRS. LOE F. PRIOR.

Sometime when all life's lessons have been learned, And suns and stars forevermore have set, The things which our weak judgments here have spurped

The things o'er which we grieved with lashes wet, Will flash before us out of life's dark nght As stars shine most in deeper tints of blue:

And we shall see how all God's plans are right. And how, what seemed reproof, was love most true."

Midnight-and thoughts. like phantoms movnot now need to go to mediums, because my | ing through a haunted hall, drive sleep away. own can come to me freely through my own | Listen, can you not hear their feet press the dry, withered leaves of a past? With each Bridge Between Two Worlds" have enabled tread a cry of anguish is sent forth; such an agonized call!

Ah! cannot one live a lifetime in one short account of what a departed Italian communi- hour? It is foolish to thus play with pain. cated to a group of men with whom he used to Sleep has flown. The couch upon which the investigate Spiritualism. They were asking body rests seems made of living coals; fire

A thought, or was it a voice that said, "Thou He said it was difficult to do so, but he could art a means to an end; bravely bear all thy immediate atmosphere wherein such vices are at least say that things that seem solid to us pain and sorrow." A means to an end! What does this portend?

Go to the window that has been opened to glad to escape from the entanglement of spirit-life there seemed to be no impediment to admit the soft, balmy breezes of early spring; the passage of any one object or spirit form gaze out upon a deserted street. All signs of a through anything else. If any person declares | busy city life have flown, with two exceptions. There are distinctly three classes of people that a spirit-body cannot pass through a solid Just opposite is an Italian fruit vender's stand. who encounter vice on earth and who have wall, it will be in order for him to say why a All night long, without slumber, is he at his post, hoping thereby to gather a few more pen-An interesting fact came to my knowledge nies from the night stragglers that mayhap without being well examined.-Marcus Au-

experiences which thou dost gather? Canst thou not cognize self? Look not upon the flesh as a means to the Great End, but take a survey of thy spiritual self and follow where the soul doth lead thee, for 't is ever beckoning thee onward and upward.

As the sweet water-lily, so pure and white, must slumber in its germ-life in the slime, and ooze and decay beneath the surface of the water before it can express itself in all its purity upon the crystal sheet, so must thou unfold thyself in thy environments of pain, sorrow and despair, ere thou canst enter into the wholeness of thy own. And with Tennyson:

"So runs my dream; but what am I? An infant crying in the night; An infant crying for the light; And with no language but a cry."

A clock in the distance strikes the hourone-two-three-four, and low in the eastern horizon we catch the first sight of dawn. 'T is a promise of renewed strength, of immortal

We are willing to be a means to an End.

A Suggestion.

By CLARA CUTLER.

All knowledge comes to us through growth. It comes to us when we are spiritually and intellectually developed to receive it. The first scientific discoveries were all suggested by the thought of some individual.

A medium told me that the raps first came on her window. She opened it, and they came on the table. She asked, "What is it?" The answer was, "Spiritual electricity." "Who is it?" answer, "Franklin."

Supposing a scientist, having survived the change of death, discovered by experimenting that by means of electricity he could act on and through matter, and, by making raps, aroused our attention, and being interrogated by means of the alphabet, gave intelligent answers.

This is my idea of the way in which the first phenomena of Modern Spiritualism were produced, and I think, if generally received, it would place Modern Spiritualism on a scientific basis.

The senses minister to a mind. They do not know. At a moment in our history the mind's eve opens, and we become aware of spiritual facts, of rights, of duties, of thoughts-a thousand faces of one essence. We call the essence Truth; the particular aspects of it we call thoughts. These facts, this essence, are not new; they are old and eternal, but our seeing of them is new. Having seen them, we are no longer brute lumps whirled by Fate, but we pass into the council chamber and government of nature. In so far as we see them we show

Everywhere and at all times it is in thy power piously to acquiesce in thy present condition, and to behave justly to those who are about thee, and exert thy skill upon thy present thoughts, that nothing shall steal into them

their life and sovereignty.-Emerson.

MAY 13, 1899.

BANNER OF LIGHT.

The Cause in Washington, D. C.

To the Editor of the Banner of Light:

A few items concerning the Cause in this city may be of interest to you and your readers, and I take pleasure in giving you the same. On the afternoon of Tuesday, April 18, the members of the First Association of Spiritualists of Washington, D. C., held their annual election, and the following officers were chosen for the ensuing year: J. A. Wood, President; M. C. Edson, Vice President; M. W. Moore, Sec'y ; W. H. Crowell, Treasurer; M. C. Hooker, E. J. Storey, W. P. Ripley, Mrs. E. M. Willis. Miss Mary Flagler, Trustees. This, with few exceptions, is a change in the entire Board, and with it will be a change also in its policy. The Board intends to rent a nice, comfortable hall, in a good locality, and with a large seat-

ing capacity; to employ the best of speakers and platform test mediums, and thus present the phenomena and philosophy of Spiritualism together, thereby satisfying the investigator, as well as the more advanced Spiritualists who, whilst not adverse to receiving tests, enjoy a well delivered lecture by an advanced speaker still more.

The wisdom of the new Board in changing from the policy of its predecessor—which had employed a permanent speaker, and did not present the phenomena from the Sunday platform in connection with the philosophy, has already been proved, as many Spiritualists, who for the last two years have not belonged to the First Association, have now come for-ward expressing their willingness to help in establishing the society on a sound basis, prom-ising financial aid toward that end—thereby in-tending to do their part in making the meetings of the coming season a grand success.

The writer of these lines is happy to an painted and handsomely framed. These portraits are pronounced to be perfect likenesses of their originals. The undersigned has loaned them to the N. S. A., and they are at present adorning the library of that Association, where visiting Spiritualists of the country are invited

to call and see them. I happened, whilst in New York last Novem-ber, to be strangely led by spirit-hands, and to be guided into the establishment of a large mirror manufacturer, where a portrait of Miss Katie Fox-belonging to Mr. Wilson McDon-ald, the artist-was stored. It is the only portrait or likeness of Katie Fox in existence, at the age of eighteen, and is said to have been painted by Elliott, the gifted artist and por-trait-painter. I could not rest until I had se-cured the portrait, and, although I had to pay a heavy price for it, I was determined to own it, no matter what the cost might be. Since It, no matter what the cost might be. Since its arrival in Washington, I have had a promi-nent artist make a copy of it, and had it beau-tifully framed. Now, this picture of Katie, together with the portraits of her two sisters, beautifies the office of the N. S. A., and every time I see them I cannot help but feel the presence of these founders of Modern Spirit-nalism, and sense their cratitude that some ualism, and sense their gratitude that some one could take the trouble and was willing to go to the expense of having their portraits painted for the instruction and edification of the younger Spiritualists, who are not as fa-miliar with the history of these three grand mediums, who gave birth to Spiritualism, as

the older ones are. The original portrait of Katie Fox-that I purchased from the artist, Mr. Wilson McDonald, and which had been presented to him by Mrs. Margarhetta Kane-Fox, because he had been kind to the sisters, having nothing else to give him as a token of her appreciation—is in my possession, and adorns the walls of my library. I love to look at the beautiful face; it is an inspiration to me each time I gaze upon it, and money could not buy it from me. Some years ago there was a request made

that the Spiritualists of America should con-

Paint in Sanitation.

Since the world has learned that disease is largely a matter of dirt, the importance of paint has vastly increased. We know that fully half the diseases to which the human race is liable are caused by infinitely small microheat that connect buy an eventors that microbes, that cannot thrive in quarters that are absolutely clean. This is the meaning of antiseptic surgery, of water filtration, of quar-antine during the existence of contagious dis-eases, and of disinfection after their cure.

PAINT TALKS ---- XV.

Any porous or rough surface, such as wall-paper, carpets, curtains, etc., affords a lodgment for these unseen workers of evil: and it ment for these unseen workers of evil: and it is for this reason that paint is far preferable to wall-paper for the walls and to carpet for the .floors of living rooms. If it had no other point of superiority, the fact that it can be washed with cleansing or disinfecting agents would suffice to make it vastly preferable. No one has yet been able to determine how long the garms in an infected room will retain

long the germs in an infected room will retain their virulence, and no one moving into a wall-papered house can have any guarantee that he s not exposing himself to infection.

But there is another aspect to this question which is still more strongly in favor of the paint: wall-paper and carpets deteriorate, but paint does not. That is to say, the right kind of paint used on the interior of a house ought to last a lifetime. This statement does not ap-ply to lead paints, it is true, because lead paints are unsuited for interior use, since the least trace of sulphur gas discolors them, and the tints made with them spontaneously change color.

But zinc white paints, even if they contain some lead, are practically indestructible for interior use, and a room painted with them can even be fumigated with sulphur without dis-coloration. Paints based on zinc white are, therefore, the only kind fit for interior use.

I believe that were the public as familiar with the economic and artistic advantages of interior painting all floors would be painted or varnished and wall-paper would be looked upon as a relic of our present barbarism.

STANTON DUDLEY.

Passed to Spirit-Life.

From Lake Pleasant, Saturday, April 29, 1899, WALTER L

BOWEN, of Boston, aged 33 years, 7 months and 3 days. He was a loving and dutiful son and a faithful friend. For the past three months he had heen at the home of Mrs. E. C. Adams, who, in the hour of his sickness and need, took Walter and his mother into her own home and faithfully nursed him night and day without money or price tor her s-rvices. The funeral services were held on Monday, May 1. Burial at Richmond, N. H. Dr. C. H. Harding officiated. C.

From Harbor Creek, Pa., April 22, PHILIP D. BRYANT aged 85 years.

aged 85 years. He passed to the higher expression of Hfe from his farm home, where he had resided nearly half a century. He was a man of strong and positive nature, of character above reproach, firm in conviction, and true to noble prin-ciple. He was a deep thinker and great reader-a student of nature, of men and measures. He had been for many years a subscriber to the BANNER of LIGHT, and, with his life ripened with years, with experience, with unfoldment, with good deeds, he closed his earthly labor to find re-new-d activity in the great beyond. Two sons and a daughter survive him. By his request the functal services were conducted by the writer. MRS. CLARA WATSON. MRS. CLARA WATSON.

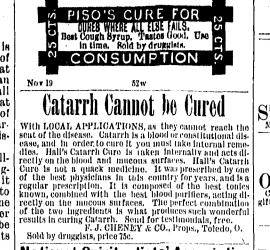
From South Duxbury, Vt., April 1, W. E. BELDEN, aged 67 years.

Although he had been in poor health for some time, his passing out was sudden. He was a good, honest man, brought up a spiritualist. He remained one, and oravely passed from this to better life and living. The writer oni-ciated at his funeral. MRS, ABBLE W. CROSSETT.

From San Bernardino, Cal., April 20, 1899, JOHN BROWN, 'the medium of the Rockies," at the ripe age of 81 years, 4 months and 3 days.

Ho had been lingering on C e threshold for several years, past, and was ready and willing to go when the summons came. The funeral services were conducted by the writer, assisted by Rev. W. G. Wright, of Colton, Cal. ELLA WILSON MARCHANT.

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



National Spiritualists' Association **TRAINING Spin tualists Association TNOORPORATED 1893.** Headquarters 600 Pennsylvania **Avenue,** South-East, Washington, D. O. All Spiritualists visiting Washington cordially invited to call. Contributing membership (§1.00 a year) can be precured individually by sending fee to the Secretary at the above address, and re-ceiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

ans, **MARY T. LONGLEY, See's,** Pennsylva la Avenue, S. E.,, Washington, D. C. – tit – Feb. 20.

JUBILEE MEMORIAL TRIBUTE.

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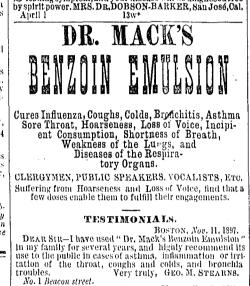


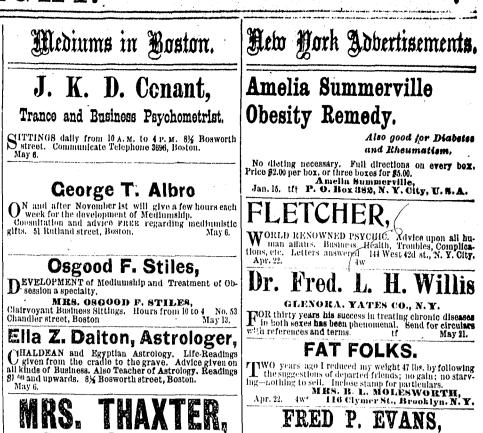
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tribute money toward the erection of a monument to the Fox Sisters, to be placed in the graveyard at Brooklyn, I think. To my mind these portraits as a memorial are much more appropriate and spiritual than any gravestone could be, and they will be in existence and be a joy to coming generations long after the tombstones have decayed and crumbled to dust.

Maybe later on, when the N S. A. is in hands made strong by the full cooperation of the Spiritualists at large and is an established fact, I may donate them to that Association. Let me see first what will be done at the next Convention, to be held in October next in Chicago. The N.S. A. is doing very nicely at present, and recovering from ambitious rule and mismanagement of former times. God grant that this child may soon become a grand, strong man

Mrs. M. T. Longley makes an ideal Secretary. She is a hard worker, pleasant to every visitor and correspondent, painstaking, conscientious in all she does, and the office is as clean as a pin.

The outlook for the N.S.A. is a good one. Words of cheer and encouragement come to its faithful managers from all quarters. Our hearts are in its work. May the angels bless all who are loyal to its principles, and who have the best good for the greatest number before them. With good will to all,

Very respectfully, THEODORE J. MAYER.

P. S.-Since writing the above lines, I have had the great pleasure of talking with Katie Fox, through the mediumship of Mrs. A. M. Gladding of Doylestown, Pa. The latter has been very ill for the last tive months, and twice during that time came nearly passing over, but thanks to the care of spiritual, as well as mortal friends, she is now rapidly improving, and gaining strength daily. Miss Fox said through the lips of Mrs. Glad-

ding that she and her two sisters were ever so grateful for my having their portraits painted, and loaned to the N. S. A., and that they would do all in their power to help spread the truths of Spiritualism.

She said the portraits were so much better than a tombstone, because these gave their features to the public, whilst a monument only gave cold names. Then she thanked me over and over again for having done what I did. "For," as she said, "although we are spirits we still have large interests on the earth plane, and we love to be remembered." She also said that the painting 1 bought in New York, and which I hold so dear, was painted by Mr. Eli-ott, the eminent portrait-painter, the cost of same having been defrayed by several of her friends.

Rhymes of Reform.

In this season of anniversaries it is not inappropriate to call attention to a pamphlet of poems by O. T. Fellows, among which is a poem entitled "Rochester Knockings." The poem contains ten stanzas fitly commemorating that historical occasion. The following will show the merits of the poem:

Long the night of watching, waiting, For a symbol or a sign From the land of the immortals, From the spheres of life divine. And it came; the hour propitious, Fate no longer could defer; 'Twas the timid knock that sounded In that home in Rochester.

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BANNER OF LIGHT.

MAY 18, 1899.

BOSTON, SATURDAY, MAY 18, 1899.

Banner of Bight.

8

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 noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

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

Botton Spiritual Temple meets in Berkeley Hall, Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidaey st., Dorchester, Mass

Buton Spiritual Lyceum meets in Berkeley Hall every Budayat i o'clock. J. Browne Hatch, Conductor; A. Clar ence Armstrong, Clerk, 17 Lercy street, Dorchester, Mass.

Markan Baychic Conference, 18 Huntington Av.
 Boston Paychic Conference, 18 Huntington Av.
 L. Whitlock, President, Sundays, 2½ P.M.
 Ohlidren's Progressive Lyceum-Spiritual Sunday
 Sundol-meets every Sunday moruing in Ked Men's Hall, Sid Tremont street, at 10% A. M. All are welcome. Mrs.
 M. A. Brown, Superintendent.

Home Rostrum. 21 Soley street, Charlestown. Sunday circle 11 A.M.; speaking and tests 7½ P.M.; Tuesdays and Thursdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gilliand, Con-ductor.

Echo Hall-1 Johnson Avenue, Charlestoun Ditt.-Sunday and Wednesday evenings. Mrs. E. J. Peak, Chairman. First Spiritualist Chu ch, 780 Washington St. --M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; 3 and 8 P.M. Thursday, 3 P.M.

Harmony Hall, 784 Washington Street. - 103/ A.M., 32 and 75 P.M. Tuesday and Thursday afternoons at 23. N. P. Smith, Chairman.

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

Spiritual 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 Mystic Circle meets Sundays at 7/2 r. M., Boom 6, Huntington Avenue; The Metaphysical School Mondays, 3 r. M.; Fridays at 11 A. M., class for advanced thinkers on the inner mysteries and Occult forces of life, Take elevator. Dr. F. J. Miller, President.

Take elevator. Dr. F. J. Miller, President.
 The First Spiritualist Ladies' Aid Society meets every Friday atternoon and evening. Supper served at 6 P.M.-at 241 Tremont street, near Ellot street. Mrs. Mattie E. A. Allebe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.
 The Ladies' Lyceum Union meets every Wedness day atternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6% P.M. Mrs Maggie J. Butler, Presi-dent; Mrs. Sadie French, Secretary.
 The Ladies' Duritualistic Industrial Society

The Ladies' Spiritualistic Industrial Society moets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown Beestdoort

The Spiritual Science Church, Lower Audi-ence Room, 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-munt street, at 7% P. M. All are invited. Christopher C. Bhaw, Preside it; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Plummer Hall, Hyde Park, corner of Hyde Park avenue and River street. Sundays, 10½ A.M., 2% and 7% P.M. Mrs. F. E. Bird, President.

CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2% and 7% P.M. and Thursdays at 7% P.M. Mrs. A.J. Banks, President.

The Oambridge Industrial Society of Spiritu-alists holds meetings the second and fourth Wednesdays in each month, is Oambridge Lower Hall. 631 Massachu-setts Av., Mrs. 1, A Soper, President; Mrs. Zwahlen, Clerk, 16 Wright street, Cambridge.

MALDEN.

Malden Progressive Spiritualists' Society, Ma sonic Building, 76 Pleasant street. Meetings every Sanday at 7 p. M. Wednesday, 8 p. M. Win. M. Barber, Prest-ent; Mrs. Rebecca Morton, Sec'y; H. Warner, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

BROOKLYN.

The Woman's Progressive Union holds n setings

reception. To the pleasure of the audience he spoke forty five minutes, taking for his subject "The Mission of Spiritualism," based upon a poem by James G. Clark. Miss Laidlaw, Prof. Schaller, and Mr. Chas. Hatch furnished excel-ented the impressive exercises, and many friends expressed deep sorrow at the closing of lent music morning and evening. Pres. Allen was absent owing to continued illness. Mrs. May S. Pepper was advertised, and was expected to be present, but owing to some misunder-

standing was unable to meet her appointment. Mrs. Pepper is always ready to do her part, and has always kept her engagements with this society. We hope that Mrs. Pepper will be with our society on Sunday next. If so you will see her name in the daily papers on Saturdav. Don't fail to subscribe for the BANNER OF

LIGHT for the summer months. You can order it at this hall. J. B. HATCH, JR., Sec'y.

Boston Spiritual Lyceum, A. C. Armstrong, Clerk.-Sunday afternoon, May 7, the questions considered were, for the little ones, "Why Do We Run and Play?"; for the larger groups; "Who Is Your Favorite Poet?" In answer to the letter coloritors were given by Sadia Lackthe latter, selections were given by Sadie Jack-son, Charlie Hatch, Elmer Packard. Dr. Dean Clark, Miss Geitrude Laidlaw. Mr. J. R. Snow, Mrs. Ada L. Pratt, Mr. E. W. Hatch, Mrs. A. S. Waterhouse, Harry Gilmore Greene, Ansel Haynes, Sadie Jackson, Mr. Harrison D. Bar-rett, Master Willie Sheldon. Questions for May 14, "What Animals Slotp Through the Winter?" "Is Man Made Holy by Educa-tion?" tion?

The Helping Hand Society—Mrs. Grace Cobb-Crawford, Sec'y—met at Gould Hall, Wednes-day, May 3. Business meeting at 4 o'clock. In the evening the following took part: Misses Jackson, Tarbell, Mackenzie, Laidlaw, Mrs. Hand and Mrs. Waterhouse.

First Spiritualist Ladies' Aid Society, 241 Tremont street—Mrs. Mattie E. A. Allbe, Pres-ident, Mrs. Carrie L. Hatch, Sec'y. Regular meeting Friday, May 5. Mrs. Waterhouse pre-sided in the evening, and the following talent took part: Mesdames. Mason and Chapman, Messrs. Jackson and Cleveland. Friday, May 12, a whist party. Friday, May 19, mediums' night; circle in the afternoon. Friday, May 26, Memorial services.

First Spiritualist Church-M. Adeline Wil-kincon, Pastor-held regular services May 7. Song service; prayer, Mr. Newhall; opening remarks, Mrs. Wilkinson; remarks and tests, Messrs. De Bos, Hill, Clark, Marston of Brighton, Bailey, Emerson, Johnson, Mes-dames Lears, Carbee, Woods, Fish and Aker-man Mrs. Lillian Praprises (Lynn coampiddtha man. Mrs. Lillian Prentiss of Lynn occupied the evening with messages. Mr. Terrol sang a solo Next Sunday evening Capt. B. F. Bailey will lecture upon "The Probable Birth of a New Planet," followed by Mrs. Carbee with astrological readings.

Red Men's Hall, Tremont street.-Sunday, May 7, a large audience attended. Invocation Mrs. Sarah Byrnes; music, choir of twenty voices; spirit messages all recognized through the mediumship of Edgar W. Emerson. Regrets were heard expressed on every hand because of the sudden transition of Mr. King of Hyde Park, a true Spiritualist and an earn est supporter of the Cause.

F. B. WOODBURY.

The Children's Progressive Lyceum No. 1, --C. B. Yeaton, Sec'y-May 7 the lesson subject was "Spiritual Growth." The little folks topic was "Truth." The following members rendered songs and recitations: Harry Greene, Little Ray, Wilhelmina Hope, Florence Esther Gardner, May Burdett, Gerirude Williams, Ida Antrim, remarks by Mr. Edgar Emercon, reading by Mrs. M. A. Brown.

Charlestown. -- Echo Hall, corner Johnson Avenue and Main street. We wish the public to know that our meetings have not closed, as some people have given out. Mrs. Boynton and Mr. Jackson were with us Sunday night, May 7, Mrs. Peak doing her usual work.

Commercial Hall, Mrs. Nutter, Conductor.-Services well attended Sunday. Those taking part were Messrs. Bailey, Badger, Nelke, Mesdames Nutter, Burrell. McLean, Gough, Krowles and Davis. Mr. Walker's art diorama and illustrated songs were good. L. A. Came

what has been for two years and three months a most useful centre of important work.

The Ohurch of the Fraternity of Divine Communion—Anna M. Tuttle, Cor. Sec'y— held services Sunday evening, May 7, at Aurora Grata Cathedrai. Prof. Whitelaw rendered two beautiful violin folos. Mr. Ira Moore Courlis gave a Bible talk and a number of com-munications. We ware also favored with a munications. We were also favored with a couple of soprano solos. The class meetings will be discontinued the first of June. Thurs day evening, May 11, Mr. R. E. Fichthorne of Manhattan will be the speaker.

Mr. Ira Moore Courlis gave some very re markable messages before the First Association of Spiritualists, New York City, Sunday after noon, May 7, and also sang a solo very sweetly At the evening meeting Dr. J. C. Street ad-dressed an attentive audience. Next Sunday Mr. Courlis will again occupy our platform at 3 o'clock, and during the remaining Sundays of May, afternoon meetings for phenomena only, which will close the present season. * M. J. FITZ MAURICE, Sec'y.

Other States.

Philadelphia Spiritualist Society — Thomas M. Locke, President—had for speakers during the month of Apill. Mrs. Marion Carpenter and her husband, Mr. Elmer Carpenter, of Detroit, Mich. We are pleased to say it has been one of the most successful months we have ever had since we have been a chartered society. Mrs. Carpenter is a very interesting and instructive speaker. After each lecture she closes the service with spirit messages. The hall was crowded with anxious investigators and skeptics who wished to hear from their loved ones. Mr. Carpenter frequently gave messages, and gave them so very rapidly that he astonished the audience. In nearly every instance he gave full names and acourate descriptions. They have so endeared them-selves to our people that we have secured their services for next year, and look forward with great pleasure to their coming again.

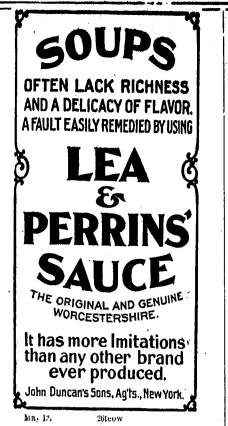
W. J. Colville's series of Peace Meetings in Philadelphia and Atlantic City have proved very successful. On Sunday, May 7, he spoke to two great audiences on "Ingersoll and the Devil" and "Mohammed and Oliver Cromwell." Sunday next, Mav 14, at Casino Hall, Thir-teenth street and Girard avenue, 3 P.M., "The Approaching Peace Conference.'

The St. Louis Spiritual Association closed its season Sunday, April 30. It will reopen in sand people since the first of last October, and made an engagement with the Philadelphia So- the congregation has raised four times the ciety for May, but because of his health he has been obliged to cancel it. He will go at once to England, where he will remain during the summer, returning to us for next season. Emma Fox, Sec'y.

Orient Hall, Portland, Me., Mrs. M. A. Brackett, Sec'y. Sunday, May 7, Mrs. Lizzie Butler of Lynn lectured and gave messages. All speak a good word for her, and the society hope to secure her services again in the fall. *

Great Peace Gatherings.

W. J. Colville has recently given several important addresses in Philadelphia on the great present day problem of International Disarmament. Many places have been gladly opened



reported in BANNER OF LIGHT, and predicted that with the opening of the next century we shall see a new pulpit, also a new phase of Spiritualism.

The class in Spiritual Science is a large one. which meets in the same place at 3 and 8 P. M. During the present week W. J. Colville is ful-During the present week W. J. Colville is ful-minating against war, under the auspices of the Universal Peace Society, in Philadel-phia and its neighborhood. On Sunday, May 7, his subject in Casino Hall was, 3 P. M., "The Coming Peace Congress; What Can it Accomplish?" 7:45 P. M., "Mahomet and Oli-ver Cromwell — a psychologic study of two great human influences."

The Mills Meetings.

Many inquiries are being made as to the con tinuance of the Mills' Meetings next season. The committee and Mr. Mills are exceedingly gratified at the success of the past year. The meetings have been attended by seventy thouings, and enlarge the work next year, and sev-eral hundred people have signed cards express-ing their desire to join a fraternity to support the work financially. But the pressure upon Mr. Mills from other sources causes him to re serve his answer to the invitation for the present

ing, and a general picnic is being planned for

LIST OF SPIRITUALIST LECTURERS. most interested to inform us.

ament. Many places have been gladly opened for Peace Meetings, which have all been held under the auspices of the Peace Union, whose headquarters are at 1305 Arch street. Alfred Love, a singularly active and courageous man, is President; Rev. Amanda Deyo, an eloquent Universalist minister, is Secretary and Busi-ness Manager. W. J. Colville spoke on Wednes day, May 3, in the Berean Presbyterian Church, 19th street and South Ccliege Avenue. Two excellent meetings were held. The col ored pastor of the congregation, Rev. Isaac Anderson, made some excellent and truly lib-eral remarks. The oc scellent meetings were held. "The ool likes Le. B. ALEN, Battley, Teattle Greek, Mich."
 The scellent meetings were held. "The scellent and truly lib.
 Hiss. Le. B. ALEN, BALLEY, BALLEY,

* Will also attend funerals.

N B. If any names are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of the error.

OUTSIDE THE GATES.

OUTSIDE THE GATES, And Other Tales and Sketches. By a Band of Spirit In-telligences, through the Mediumship of MISS M. T. SHEL-HAMER. This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Out-side the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise-Land"-developing on the way stories of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life" -by Spirit Suste-a pure and simple relation of the life pur-sued by a gentle soul in her home beyond the vale. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond, etc.

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MEDIUMSHIP AND ITS DEVELOPMENT. By W. H. BACH. This book is written for the express purpose of instructing mediums, and those who wish to de-velop mediumship, How To Sir to assist the influences in bringing about the desired results. The methods required to bring about the different results are explained, with in-structions for preparing any necessary devices. It contains a résumé of the history of Mcdiumship, and the investigator who is seeking information concerning the different phases of Spirit Manifestations will find them very clearly defined in this work. OBSESSION is treated in a practical way, and complete instructions are given for avoiding the influ-ence of obsessing spirits and for breaking their control. MESMERISM is treated in a clear, concise manner, and complete instructions are given for using this marvelous power to assist the development of mediumship, and, by following it up, to become a first-class mesmerist. Panphilet, 25 cents; cloth, 50 cents. For sale by BANNER'OF LIGHT PUBLISHING CO.

A farewell social was held last Friday eventhe summer.

coum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6%, at the hall, Wals's Academy, 423 Olasson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President. every Sunday afternoon at 3, and evening at 8 o'clock: Ly.

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

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. Wel-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 Bargent, 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 Streams on solution. LIGHT always on sale.

Friaternity Hall, 860 Redford Avenue, every Sunday evening, 8 o'clock. Shor. lecture and tests by Miss Ohapin, blind medium. Weekly meetings 308 Tompkins Avenue, Friday evening and Wednesday af ernoon.

People's Mission, Coulmbin Hall, 1810 Fulton Street.-Sundays at 8 P. M. Mrs. M. C. McGibeny, me-lium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.-Sundays at .M.; 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. CHICAGO.

The First Society of Rosicrucians meets every Bunday 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, 2% and 7% P. M. Georgia Gla-dys Cooley, Pastor.

Englewood 'Spiritual Church, 528 West 63d street, Bundays, 2½ and 7½. Lyceum l P. M. Lora Holton, pastor. CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7½ P.M. M. St. Omer-Briggs, pastor MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditori um, 558 Joherson 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. Brighani, speaker.

Obristian Spiritual Union meets in Lyrie 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," 637 Madison Avenue, conner of Madison Avenue, and holds 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 Lyceum at 2% P. M.

PHILADELPHIA.

The First Association of Spiritualists founded 1863) meets at 18th street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lyceum Sp.M. Services 3jand 73, P. M. Lecturer, W. J. Colville The Philadelphin Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring Garden streets, overy Sunday at 2% and 1%. Lyceum at 2%. Séance 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, May 7, the largest audience of the season gathered to listen to Har-rison D. Barrett, editor of the Banner or Light, and Vice President of the Betkeley Hall Society. After a cordial greeting from the audience he read one of James G. Clark's po-ems, and then delivered a grand lecture on "The ems, and then delivered a grand lecture on "The Needs of the Hour," which created great inter-est. In the evening another large audience was present, and gave Mr. Barrett an enthusiastic lectures and two auction sales of books. The

ron, pianist. Home Rostrnm, 21 Soley street, Charlestown, Circle at 11 A.M.-Those assisting Mrs. Gilliand were Messre. Neal, Howe, Thompson. Willis. Meetings Sundays and week days are

Massachusetts.

well attended.

The Arthur Hodges Spiritual Society, Lynn -T. H. B. James, President-held services at Templar's Hall, May 7. afternoon and evening. Those assisting were Mesdames Matson, Quaid, Smith; Messrs. Balcom, Warren, Furbush, Harwood; music by Prof. J. B. Tyler and wife, and Mrs. Sam Lucas. In the evening Mrs. Dr. M. C. Chase gave a lecture on "Spiritualism and its Teachings." Next Sunday Mesdames L. D. Butler, Belcher, Holden, Whittier. *

Cadet Hall, Lynn Spiritualists' Association-J. M. Kelty, President; A. A. Averill, Sec'y.-Services Sunday, May 7, consisted of grand and instructive discourses by Miss Lizzie Harlow, followed by messages from W. A. Estes. Music was furnished by Thomas' full orchestra, and supper served in the hall. Miss Harlow will be with us again Sunday, May 14. *

Progressive Spiritualists, Malden, Mrs. Morton, Sec'y. Service, Sunday, May 7, was made unusually enjoyable by a fine musical program given by the following talent: Mesdames Barber, Wade, Hood; Messrs. Allar, Barber, Hawks, Hood, Ryder. Speaking by Messrs. Ryder, Barber, Warner. Benediction, Mrs. Fagan. The exercises were inspiring and instructive.

Fitchburg.-Full houses greeted Mrs. C. Fannie Allyn of Stonham, speaker for the First Spiritualist Society, Sunday, May 7. The subjects for the lectures and poems were taken from the audience, and were presented in a masterly manner. The piano selections by Miss Horne were pleasingly rendered. Mrs. A. J. Pettingill of Malden, test medium, speaks for the society next Sunday.

DR. C. L. Fox, President. First Spiritualist Society Salem, N. B. P. Sec'y. Mrs. Hannah A. Baker of Danvers occupied our platform May 7. She delivered two very interesting lectures, which were listened to attentively, and much appreciated by the rial board of the Peacemaker, he is attracting audience present. At the close of each address she gave excellent messages. Sunday, May 14, we are expecting a very fine test medium who will be announced in the papers.

The First Spiritualist Society Lowell, John Banks, Seo'y. Sunday, May 7, Mrs. Pettingill gave two excellent lectures. Subjects, "The Importance of Living," "Spiritualism, its Mes-sage, and What it Teaches." Both discourses ware more than ordinarily instructive were more than ordinarily instructive.

Hyde Park, Plummer Hall, Mrs. F. E. Bird. President.-Three meetings were held Sunday, May 7. The mediums and speakers present May 7. were Metdames Millen, Stiles; Messrs. Stiles, Scott, Stedman, De Bos and Arnaud. Mrs. Kneeland sang under control.

New York.

New York.--New York friends have recently engaged three courses of lectures by W. J. Colville, one public course and two semi-private courses. The public meetings have been held at Phrenological Hall, 27 E. 21st street. One of the select courses has been given at the residence of Dr. Egbert Geurnsey, "The Madrid," 180 Cen-tral Park South, and the other in the drawing for Mrs. Cessius Macdonald Hatel San room of Mrs. Cassius Macdonald, Hotel San Remo, 74th street and Central Park West. Many inquiring minds have been greatly helped.

Brooklyn.-The Harmonious Workers held their Sunday evening services at Fraternity Hall, conducted by Miss A. J. Chapin, the well known blind medium and singer. Her tests are very convincing, consisting of accu rate descriptions and names in full. Part of the communications are given through raps, which can be distinctly heard in every part of the hall.

to his stirring addresses. The spacious hall of the Law College, 627 E street. N. W., Wash-ington, is the scene of W. J. Colville's present lecture course in the Capitol City.

Annual Convention New York State

The Second Annual Convention of the New York State Association of Spiritualists will be held at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28. Election of officers, general business, and mass meetines. All Spiritualists in New York State who are not members of the State Association or its local chartered societies, are urged to join and assist in making a strong organization. Socie ties not chartered should obtain one at once and elect delegates. In unity is strength, and it will be to the interest of every society to

bership is one dollar per year. Send in your applications, and for all other information to Herbert Li. Whitney, Sec'y, 953 Madison street, Brooklyn, N. Y. A more ex tended notice will appear in next issue of this paper. FRANK WALKER, President.

Hamburg, N. Ŷ.

Philadelphia.

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On Sunday, April 30, W. J. Colville lectured to two large audiences in Casino Hall, 13th street and Girard Avenue. The subjects were 'Memory and Recognition in the Great Be-



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ter to the student in Ocefitism. The Plates, some 22 in num-ber, are regarded of great value. Being privately printed by a number of students and lov-ers of rare works of this nature, we have been able to se-cure but a limited number of copies, and those who desire to secure a copy should order at once. Superbly printed on heavy paper. Price, **\$5.00**. For sale by BANNER OF LIGHT PUBLISHING CO.

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