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NO. 12.

MARGARET. 14

This is the little Margaret That dropped from the stars! Her face is fair as those that look Through golden bars Down on the earth At sunsetting. Her brow is like some holy pearl From the deep Indian sea, Her eyes are only just less blue Than they are true, Violets all blue and dew

Her hair is like some costly thing From fairy land. I dare not touch her golden hair With the most reverent hand, I dare not look into her eyes With these of mine, Lest I should sully those pure deeps Calm and divine. Yet, little Margaret, were I to look Long enough, who knows But the pure light that flows Up from your maiden soul Through those pure wells. Might with its gentle urgence Wash my soul, As men grow pure in reading some pure book, And only sweetness may surround the rose.

Oh! little Margaret, that dropped from the stars! Some day the prince will come from fairy-land And take your hand, And lead you back once more To all that fairy-land from which you came. To the strange seas, so holy and so calm, Where, deep in the ocean of his love, Your face, his pearl, Shall feel his shadow o'er you, Like some palm That grows by the deep, deep Indian Sea, And loves some pearl Rocking and shimmering a thousand leagues below And you shall go Back to those flower-beds Where grew your eyes, And to those morning skies From which you fell-Our little Margaret that dropped from the stars.

-Richard Le Gallienne in Immortality.

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of his existence. I want to limit this question to this phase to night: Does a man live after this life? Never mind the sextillions of years and ages that may roll on. We do not know into what conditions we shall come in the infinite spaces of time, and I am more curious about the next stage than I am about the ultimate-which, by the way, is a word that no

man can perfectly define. Here is our question to night: Will all men. will all men-I will make it as broad as thatsurvive "the chemical change called death?" There are four answers to this question. One man says, "No! death ends all. Write over

your cemeteries, as they did in Paris at the time of the Revolution, 'Death is an eternal sleep.'" Another says, "No! man as an indi. vidual shall not survive, but his personality shall be absorbed into the great All, the great Infinite Impersonal Spirit."

There are two others who answer. One of them says, "Some men shall survive death" (is the doctrine known as Conditional Immortality), "while some men shall be annihilated." And there is a fourth class of men who say, "All men shall live!"

I am one of those who, on such grounds as I shall suggest in a few moments, hold the last of these opinions. I believe that man as man is immortal. 1 believe that all men are to live beyond the grave.

You say: "If that is true, why do you say all men?' why do you not say all things? For we are beginning to believe now that the very stones and clods have a certain form of life!" I can answer that easily: I have not the slightest objection to the stones and the clods, and the trees, and especially the flowers being immortal; I have no objection to this beautiful lily-the same one-blooming again in a Paradise to which I am going after I have lost these fleshly garments. I am sure it is good enough to bloom in any Paradise! And protoplasm there came the stone and the clod, and then the vegetable, and then the animal, and out of that the man, I can see some reawhile all other forms of life might have per-

think as to what he will be in the next stage | their primal communion with the eternal spirit | of God!

I believe that God is as gool as I am, and I poet: do not want to kill any idiate! I believe He is wiser than I am; I believe He is vastly wiser and more loving than any man. He is as wise and as loving not only as the collective body of men of all ages, but far beyond that. And I believe that everything I would aspire to do is to be done by the Infinite Love.

Let me then give you two reasons-leaving out the science, and the philosophy, and the authority, which furnish interesting illustrations, but cannot answer the question satisfactorily-let me give you two reasons why I believe that man lives beyond the grave.

The first reason is what I am so fond of saying, that I believe this is a rational order. It is an irrational order, if men are made merely to tarry on this planet for a little time, and then to fade forever.

Nearly all the founders of religions have taught immortality. Almost all the Scriptures of all the nations teach immortality. Almost all the great philosophers and scientists believe in the individual immortality of the soul. It is not something that belongs to one people, and is shut away from other people; it is one of the universal beliefs in the world.

I have been reading the past week-among other writings upon the subject-the opinions of the most eminent scientists on the earth as to whether physical science bears testimony in favor of or against immortality. Some of them say that science has nothing to say about it; some say that science teaches immortality, and there are a few who believe that the revelations of science deny the possibility of immortality-but those who believe that are very few indeed. The word of one of the great scientists-John Fiske-is this: "The materialistic assumption that the life of the soul ends with the life of the body is perhaps the most colossal instance of baseless assumption that is yet I can understand that as out of the first | known to the history of philosophy." I believe in future life, because I am alive now. As Immanuel Kant said: "The highest good practically is only possible on the supposition of the sons why man might live beyond this life immortality of the soul." Think that out, and you will say, Amen. Lotze, the great philosoished. First, man has a consciousness that we pher, says: "That will last forever which on do not think belongs to the lily or to the most account of its excellence and its spirit must be growth beyond the grave." intelligent or faithful dog or horse. And what an abiding part of the universe; what lacks that preserving worth will perish." He adds that we cannot judge what this preserving worth is. But we can judge to a certain exman that I do not think is connected with my | tent, What is the best treasure of man? What is the best thing we know? Personality. Personal life as we know it is infinitely beyond He is akin to that which is beyond him, and he | impersonal life. As Dr. Martineau said: "Personality is not the largest, but it is the highest fact in the known cosmos; and if death has power over personality, there is nothing which death spares, and it can undo the utmost which the divine will has wrought." I would not be satisfied with extinction. I would not say as Forster is reported to have said to Miss Martineau, that he "would rather be damned than annihilated," for I have had no experience of either; but I do know that I value personality as I value nothing else. Personality is the highest power that is known to man. You remember how Tennyson mourns in his matchless poem for his lost friend. You remember the questions that he asks: some of which he tries to answer; some of which he does answer; some of which "he shows how they cannot be answered." And do you remember how, speaking of this matter of the persistency of personality, he says:

Here is the query, Do we learn real laws | physical. Ralph Waldo Emerson and Theohere? We sing, with the words of our other

" Not enjoyment and not sorrow, Is our destined end and way! But to live that each tc-morrow Finds us farther than to-day."

Do we learn that principle only to lose it at death? May a man have each to-morrow find him farther than to-day until he comes and

looks into the tomb, and then go into nothingness? All science, all philosophy, all human life, are unintelligible if we believe there are moral laws anywhere that are different from moral laws here, or if we do not believe that law is an eternal thing.

The mind and the conscience also revolt at the thought that this world is the only theatre for the administration of justice, for we very often do not get justice here. We see Shake speare scorned and starved out of life-the most consummate flower of his age! We see Cicero, the lover of his nation, with his head lopped off by a Roman soldier at the command of the rulers of his nation! We see Columbus bound and in chains taking his way along the shores of the land he discovered, with a heavy heart breaking because of the ingratitude of his fellows! We see Socrates condemned to drink the cup of hemlock! "A Nero crowned and a St. Paul beheaded; a Borgia wearing the tiara and a Savonarola burned at the stake; an Augustus winning an empire and a Christ crucified!"

Take another thought,-we do not begin to exhaust the possibilities of life-any of us. As the elequent preacher who has just come to be Henry Ward Beecher's and Lyman Abbott's successor in Brooklyn says: "Men go toward death stored with latent faculties and forces. just as our winter-bound earth goes toward May-stored with myriad germs and seeds, waiting for summer to unlock and send them forth to bud and blossom and fruitage. There are unexplored riches in the human constitution. What is man? No one knows. Many of his faculties exist in him like unwrapped tools in a box-not even examined, much less named. Three or four of his forty faculties ask three-score years for development,-the other latent powers ask an immortal life for

There is one word that is always spoken by

dore Parker were walking in the country one day, and some crank came up to them and said, "Do you men know that the world will speedily come to an end?" Mr. Emerson said. "I think I can get along without it." Of course he could get along without it. One of our pastors in this city has written words that express this:

" The ship may sink And I may drink A hasty death in the bitter sea; But all that I leave In the ocean grave Can be slipped and spared and no loss to me.

What care I Though falls the sky And the shriveling earth to a cinder turn? No fires of doom Can ever consume What never was made nor meant to burn.

Let go the breath! There is no death To the living soul, nor loss nor harm. Not of the clod Is the life of God: Let it mount, as it will, from form to form."

You know the cld word that "whatever is worth proving cannot be proved." And all this attempt at proving immortality, to me is like measuring perfume with a yardstick or estimating music by the pound. And if you ask me with scorn, "Do you think the spirit survives?" I will turn Christian Scientist long enough to ask you with equal scorn, Do you think matter exists? This is not a body that has a soul; I am a soul that has a body for a little while. And I know that the soul ignores the loss of the worn out garments of the flesh, for it knows that it is not to be "unclothed but clothed upon," and that "mortality shall be swallowed up of life." I have not the same body I used to have, I have nothing of the same body I had seven years ago, but I have the same soul-only more of it. This morning I spoke of Socrates-when the time came for him to drink the hemlock-and I read a passage of that conversation of his about immortality, just when he was about to die. When he was about to take the poison, they said to him, "Socrates, where shall we bury you?" He said, "I do not think you will bury me; if you can catch me you may bury me

Job, "If a man die, shall he live again?" but ness-I should call it a soul-consciousness. I think, in its exact form, it is not of any great interest to us. This is not the question for today. The question for to-day, so far as it con. cerns immortality, is not, "If a man die, shall he live again?" but rather, Does a man ever die?

This question has not been answered by science, helpful as has been its voice in answer to the queries that we have asked concerning the material universe. It is a question that has not been answered by philosophy, and I think our philosophers who are reasonable men practically agree that the more they think the less they seem to be able to come to any direct philosophic conclusion in answer to the question, Does a man die? Revelation was supposed to have answered it; and in the days when man derived his information concerning spiritual things from authority, it was for a large number of people a sufficient answer. But we begin to see that revelation cannot answer this question for all of the people. If Gcd has spoken through this man or that, and has said definitely that man shall live beyond the grave, how are we to know it, and how shall we be able to bring ourselves to agree that the answer has been given, and what the an swer is? For while some of us might accept the testimony of the Bible, or the words of Jesus, for instance, as sufficient authority, there are myriads of people who have never heard of the Bible, and never heard of Jesus, and how shall they find out whether man is immortal, or whether the spirit dies with the body? The question is not answered by history nor by human experience.

There are those who say, however, that the resurrection of Jesus from the dead answers this question. We do not know whether Jesus rose from the dead or not! We have no way to find out. But if he did rise from the dead. that would not settle anything concerning your immortality or mine. For if, on the one hand, Jesus was God, and rose from the dead, that would simply prove that God could rise from the dead, and not what man could do; and if, on the other hand, he was a man entirely like unto us, and was able to break the bars of the grave and come forth untouched by the influence of death, then I think it would be almost disheartening so far as proving universal immortality is concerned, for in all the eighteen hundred years since, there has not been another verifiable instance, from all the multitudes and millions and billions of men that have lived upon the earth. who has done this thing-and at the most, if he were a man, it would simply prove that one man, and he a most exceptional one, had been immortal.

There are those who say that the testimony of Modern Spiritualism answers this question. I do not care to go into that just at this moment, but in passing I will say this-if all that of those who have gone from the flesh who some men are immortal, and still we would be confronted with the same question.

to-night, and so I shall not make any queries | has come Helen Kellar, and after her we know concerning man's eternal condition-what he not how many others shall be brought into Nay! but she asked not for glory, no lover of glory shall be at the last. We do not know what he | contact with the world and reveal souls that | shall be "at the last"; I am scarcely able to put the rest of us to shame by the power of Give her the glory of going on, and still to be."

We have all of us heard the old question of | is that consciousness? It is a self conscious-And there is another thing connected with dog, and that is, aspiration. If I had to define man, I would define him as an aspiring animal.

knows it. And while I think there is some significance in the existence and relationship of every atom that we know in the material world, I think there is more significance in man-man who has brain to think, man who has aspiration to reach out to the beyond! And I believe that while it may be possible that what we call "the lower orders of creation" are immortal, man certainly is immortal. I am democratic enough to take my stand with the immortal Lincoln, who, when he was having his last conversation upon this favorite topic, said: "All or none! all or none!"

"But," you say, "how about the lower orders of men?" Are we to have a heaven into which shall be gathered the idiots and the imbeciles? What is the difference between an idiot or an imbecile and a sane man? We startle an idiot by smashing in his brain, or carving out a little piece of his cranium, and he becomes a wise man; and sometimes we so operate upon a wise man that he becomes an idiot. And the line seems to be a very narrow one between us after all. Let me ask you this question, If the idiots and imbeciles are not to survive after this life, why, in the name of all that is reasonable and merciful, do not we kill them now? If they are to live here only as imbeciles, and then to perish forever, the same thing and the simplest thing is to kill them

now! That is what men used to do before they came to be really men. But how do we treat them? Oh, how we study the idiot and the imbecile! How the judgment of civilized men is convinced that the idiot and the imbecile are men and have possibilities! What do we found our asylums for? Reasonable people do not talk about "insane asylums" and "idiot asylums" any longer. What do they call them? They call them "hospitals!" They believe that these people have not found an asylum where they may linger until they leave the flesh, but that they have found a place where men can try to -save them now. And we are saving them! A prominent superintendent of an insane hospital told me that in a few months they had made two hundred lunatic women same by an operation that was not known ten years ago. Why do we try to do this? Why do we keep on with that passion of divine discovery as though the time might come-as I believe it will-when men can make | for the brain, if there is any reason for the an idiot sane, and make an imbecile worthy to heart, if there is any reason for emotion, if stand with the noble of the earth? It is because we are men, and because we believe in men. And where do we get that impulse, and | where do we get the skill-the passion that is in us to work for the idiot and the imbecile is claimed in the way of testimony from Spir- | and the deaf-mute, such passion as made Dr. itualism is true, if there have been thousands | Howe in South Boston work with such infinite toil to develop the soul-of Laura Bridgman! have found means of communicating with men No one knew whether it was there or not. still in the body, that would only prove that (She could not see, she could not speak, she could not hear. Did she have a soul or not? This man said: "There is an angel in that We shall have to limit this question a little woman, and I must let it out." And after her

"That each who seems a separate whole, Should move his reunds, and fusing all The skirts of self again, should fail, Remerging in the general soul, Is faith as vague as all unsweet; Eternal form shall still divide The Eternal soul from all beside, And I shall know him when we meet.'

Benjamin Franklin's epitaph was written by himself, and is inscribed upon his tombstone. Here it is: "The body of Benjamin Franklin (printer) like the cover of an old book, its contents torn out and stripped of its lettering and gilding, lies here food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and beautiful edition, corrected and amended by the author."

If there be any reason for existing at all there is reason for going on! If there was any reason why the fire-mist should be formed, if there was any reason why the atoms, the particles. the meteors of the air should strike one another until they were formed into worlds, if there was any reason why the ice age should pass away, and the age of vegetation should come. if there was any reason for the growth from protoplasm to man, if there is any science, if there is any philosophy, then there is a reason why man should go on! If there is any reason there is any reason for love, then there is a reason for man's going on! If there is any reason for conscience, if there is any thought of right and wrong, if there is anything worthy of scorn and anything worthy of emulation, if there is anything holy, and noble, and pure, upon which men should think, then there is in man that which is worthy to persist, and that which shall persist!

Glory of warrier, glory of orator, glory of song, Paid by a voice floating by to be lost on an endless 808 :

Glory of virtuel to fight, to struggle, to right the wrong;

she-

those who claim to represent departed spirits returned to communicate with people still in the flesh,—so far as I have read the literature the testimony is unanimous in this respectthat there is immortal progress for all, beyond the tomb.

I think there is considerable evidence for the claims of Spiritualists. As I have said a number of times, I should be more than glad to welcome such communications myself, but I cannot bear any personal testimony on the subject. But suppose it were none of it true, suppose no spirit ever came back to communicate with man-not even the spirits of the great leaders, religious leaders, concerning whom there have been so many traditions about their resurrection; suppose the tales in the Bible of the communication of departed spirits with men-and all the other tales of all the centuries-were none of them true, that would be no argument against immortality. In fact, the analogy almost seems to be the other way, for man cannot go back of this life-1 cannot, at least. I would like to communicate with what I was before I was a man, but while I can think some thoughts along that line I have not been able to accomplish it. A man is not even able to get his brain into an infant's skull!

O men and women! can we be so silly as to believe that the material can be more enduring than what we call the spiritual part of man? Can Orion swing in his courses in the firmament for seventy thousand myriads of ages, and man, who is conscious that there is in him enough to make seventy million Orions, die after seventy years of existence on this earth! Must Charles Darwin die at sixty years of age, and his great world-transforming book be immortal and eternal! No! genius does not "burst and vanish as a firework in the night;" and I agree with Mrs. Phelps-Ward when she says: "Death is either a glorious change or it is an awful outrage."

Now for the other reason why I believe in immortality. I have already suggested it; it is what I call the Soul-Consciousness. You may ask me if I ever saw a soul, and I will have to tell you, No, I never did; but I have seen something more than bodies-I can tell you that. I believe that "the eyesight has another | as 1 wished it might at the time, the marveleyesight." I believe that back of the hands and the faces that we are conscious of, there are other hands and other faces, "calm and actual faces." I believe that this theory explains the most facts and leaves the least unexplained. Science does not see all matter. Science analyzes that lily, until it says the lily is composed of molecules and atoms, but science cannot fill up the spaces between the atoms. What does it say is there? "Ether." I have just as much right to call it spirit as science has to call it ether. Ether is really a great big question point. When the scientist gets to the point where we want to ask questions, he stops and looks wise, and says, "Ether." The scientist does not know about the inter-stellar spaces, but he tells us he believes they are all filledbecause nature abhors a vacuum, and he cannot think of a vacuum. Mark you! I am not sneering at science; I love the scientist and honor him, and I have an ambition to know real things along that line. But there are some things science cannot do, and some things it cannot explain.

"Life is not a form of body, but body is a form of life"; the important thing is not the

anywhere you please." Do you think they put Socrates down there with the worms? He did not live with worms before he drank the hemlock, and I do not believe he went to live with them afterwards.

How much space can a man inhabit? "How little ways a man's hands can reach, and yet his vision takes in the stars!" How much space do I inhabit? Here I am, standing in a spot a foot one way, six inches the other. Is that all? No! I can reach up; that belongs to me, too. I can move; I can go round and round this globe if I will. How much space can I inhabit? There is the roof-I can see beyond it. And I can stand on any square foot of God's earth to night and look up into the infinite spaces and live there. How much space can I inhabit? Am I simply a little twolegged animal standing down here? I can not only see beyond the stars, I can think thoughts that make the stars shrink into insignificance. This is the "real real."

Here is a little touch of Whitman for you: "Swiftly I shrivel at the thought of Ged,

At Nature and its wonders, Time and Space and Death.

But that I, turning, call to thee, O soul, thou actual me,

And lo, thou gently masterest the orbs, Thou masterest time, smilest content at death, And fillest, swellest full, the vastnesses of space."

And I can say with that same great writer: "I do not think life provides for all, and for Time and Space, but I believe Heavenly Death provides for all."

Oh! the glory of the Springtime! I sat Friday morning in my room in meditation. It was a gloomy morning; it was cold, and raw, and bitter, and I did not like it. I had enjoyed all the winter I wanted for one year. I had the curtains drawn down; I was not looking out, I was meditating. Soon I began to feel something strike my eye; it was the sunlight on the window, and it called me. I went over there, and I put up the window shade, and then I put up the window. There had been a change, a marvelous change. When I sat down there was snow on the ground; now there was not a snowflake to be seen. A marvelous transformation had come, and although it did not stay as long ous spring was here, and my heart responded to it. And I believe we shall have as great an experience as that, and greater.

What beautiful music our orchestra makes for us! Man in his present state compared to what he shall be is like the old primeval, rude instruments trying to make music compared to our orchestra.

"I know that I am deathless." You know how astronomers found the planet Neptune; not by sweeping the sky with the telescope, but by noticing the irregular movements of Uranus. They said that Uranus must have a body drawing upon it; they calculated the size and the distance of that body, and then turned their telescopes where they thought that body ought to be, and two astronomers at once discovered the planet Neptune. And I have found "The World to Come " in such a way as that. I know where it ought to be; I know what responds to my best thought; I know what responds to my best conscience; I know what responds to my best hope, and I propose to believe it.

Not Science, not Philosophy, not Revelation has been our teacher in the best and truest (Continued on fifth page.)

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. G. OYSTON

CHAPTER IX.

The Teachings of the Philosophy of Modern Spiritualism and Modern Theosophy Analyzed and Compared.

"And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth worsted in an encounter?" - Millon.

Among the many phases of intellectual activity instituted by and through the influence of Modern Spiritualism, not the least important is the movement known by the name of Modern Theosophy. This revival of ancient spiritual epecthation, incorporated with and assimilated by certain progressive ideas of the present age, has been instrumental in enlisting in its propagation many well-meaning, philanthropic, intelligent, good and true minds- thinkers who have no ulterior purpose to serve but the bettering of the condition of all mankind.

The founding of the Theosophical Society was gratefully recognized by some of the most eminent and active workers in the spiritualistic ranks, and so cordially was the project received that many of those pronounced Spiritual appear or manifest themselves-their vitality, desires and aspirations almost exclusively existed in what has passed ists became enrolled as members of that society, believing that the sole aim an l object of its promoters was an honest, unbiassed search for truth, without dogmatic presumption or imperious priestly dictatorial authority. In fact, as the two leading exponents of the new venture, Madame Blavatsky and Colonel Olcott were considered pronounced Spiritualists, (the former having been in the babit of giving seances for the production of physical manifestations through her instrumentality), it was only reasonable to suppose that the Spiritual Philosophy would at least com-mand respect and courteous treatment. But the society grew and waxed strong, and, actuated by the same principle that imbued the spirit of Milton's Satan, these restless, ambitious beings stepned out from the rank and file of the spiritual army and affected to look back with scorn and contempt upon the bridge that had enabled them to cross over into the promised land of intellectual eminence and mystic fame. The majority of their followers, blinded by admiration and appalled by such mystical assumption, ac-cept unquestioningly their leaders' dogmatic assertions and shape their philosophical ruminations accordingly. So many ideas are mutually endorsed by the two forms of thought, that certain individuals possessing but a very crude conception of the true spiritual philosophy, do not perceive the sharp line of demarcation which renders it impossible for a reconciliation to be made, and harmonious cooperation to characterize the operations of the two sys tems of spiritual propaganda.

While the Spiritualist demands a why and a wherefore when receiving assertions from denizens of the spiritual world, while he recognizes no authority outside his own judgment and reason, the Theosophist feels himself morally ound to regard the utterances of Madam Blavatsky as the oracle from whom there is no right of appeal. The brothers, adepts or masters from whom she claimed authority to speak and teach, are supposed to be endowed with such divine widdom as to eclipse all lesser luminaries, and dazzle the intellectual world with their transcendant spiritual splendor. It is maintained that these beings who have suc ceeded in making matter subservient to their behests can vacate their material bodies at will, precipitate letters without human agency, and materialize at any point of the compass where they may desire to communicate or mani-test their presence. These rulers of the theosophical intellectual world have asserted supremacy over grosser condi tions, and can remain in contact with the physical body or vacate it at leisure at any period, or prolong existence here indefinitely. It is from these mysterious masters that Madam Blavatsky obtained her peculiar philosophy of life, which is now a cardinal authority generally approved by her devout followers. To furnish objective evidence of est terms possible against allowing this misuse of terms to their presence and powers, is repeatedly displayed marvel. ous proofs of occult possibilities, which were astonishing disembodied entities with which they so constantly and ous proofs of occult possibilities, which were astonishing indeed to the favored few, but when considered as a power-ful physical medium Madam Blavatsky becomes divested of her mystical properties, and when (admitting for the time being their existence) these masters are regarded as spirit-ual beings dwelling in the earth's atmosphere for a specific ual beings dwelling in the earth's atmosphere for a specific purpose the analogy between the demonstrations of Spirit-ualism and Theosophy becomes perfect. The shroud of mystery which has hither to encircled this remarkable woman is dissipated, and she becomes revealed to the world as one more important factor in the promulgation of the great and stupendous fact of man's immortality beyond the grave. The experienced Spiritualist may question the statement that these adepts are individuals inhabiting the mortal form, and residing in the remote recesses of the Himalayan mountains, but he cannot consistently deny that such mani-festations as recorded are strictly within the province of possibility. His own observation of objective prenomena produced at spiritual séances amply prepares him to make frank admission that such marvels come under the domain of psychic law. Nothing heretofore recorded of Madam Blavatsky's occult powers is outside the limits of the possible, but the debatable issue arises concerning the source of the production of these phenomena which are but the duplication of manifestations by the most powerful phys-ical mediums in the spiritual movement. Whether such display of power was directly due to the operation of the Himalayan Brotherhood or excarnate human intelligences in the spiritual world the same law that could produce the one could produce the other. If the reader will refer to the second and third chapters of this volume and apply philosophically the scientific analysis there provided he will obtain a rational and lucid expo-sition of this matter, and he will be enabled to form sound judgment on the question without being cramped by authority or any external bias. In order to present to the world superior credentials for acceptance this pretentious little maid, Theosophy, shrinks in affected disdain from her elder sister, Spiritualism, (whose garments have become somewhat soiled by walk ing through the mud, but.whose heart is pure as the untrodden snow), and with a "stand by, I am holier than thou." expression, shows her childish vanity and want of enlarged experience, by pointing the finger of scorn at one who has "borne the burden and heat of the day," and blessed humanity by planting roses of love along the highway of earthly life. In criticising and analyzing the attitude of Theosophy toward Spiritualism the most conscientious spirit of fair play and justice will be shown. Not a word of wilful misrepresentation will be written. The desire of our theo-sophical friends to discover truth will surely be as religiously pursued by the present writer. A sincere concern for the uplifting of the race will be the only motive, and an appreciation of honesty will certainly be generously ac-corded by the reader to both exponents of spiritual thought, It seems to be generally conceded that Madam Blavatsky was an adept. Although she did not pass through the usual formula of taking her degrees in Occultism, she was deemed worthy of whatever special favors the masters might be inclined to bestow. Evidently she had their entire confidence. She became a valuable factor in the dem-onstration of their power-an adaptable vehicle for the dissemination of their advanced ideas. To present the reader with the most clear and comprehensive view of the objections entertained by Theosophy toward Spiritualism. it will be advisable to quote from the official organ, The Theosophist, published by one of the founders. In the issue for October, 1881, a lengthy article appears, being a reply to certain objections raised by Mr. Terry, the spiritualistic editor of the Australian Harbinger of Light. This gentleman had been induced to join the Theosophical Society, but having found a deviation from the original program, and a disposition on the part of the society to ignore the participation of human spirits in the production of the phenomena of the séance-room wrote to the editor for an explanation, when the following statements were made as part of a lengthy and exhaustive reply: 'Now the change that we call death only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dis sipated to help animate new organisms, and the astral human form dies with the body. There remain four prin ciples. As a rule (we except the case of the higher adepts) one of two things occurs in accordance with the universal law of affinity. If the spiritual Ego has been in life material in its tendencies, placing its main enjoyment in the gratification of its earthly desires, then at death it con-tinues to cling to the lower elements of its late combination, and the true spirit severs itself from these, and passes away elsewhere. To follow its course is beside the present question, since the remaining principles in which personal or animal consciousness remain have parted with it for ever....Suffice it to say now, that it passes away, taking with it no fragment of the individual consciousness of the man with which it was temporarily associated.... "But if on the other hand the tendencies of the Ego have been towards things spiritual...then will it cling to the spirit and with this pass into the adjoining world of "But if on the other hand the tendencies of the Ego have been towards things spiritual...then will it cling to the spirit and with this pass into the adjoining world of effects (in reality a state, not a place), and there, purified for some pretended friend who never existed, and having may prove of A society cannot succeed for any length of time which is improperly organized. Before the question of right man-the society data and the society of the end of some pretended friend who never existed, and having may prove of A society cannot succeed for any length of time which is improperly organized. Before the question of right man-the solution agreent of the end of some pretended friend who never existed, and having the solution of the end of some pretended friend who never existed, and having the solution of the end of some pretended friend who never existed, and having the solution of the end of some pretended friend who never existed and having the solution of the end of some pretended friend who never existed and having the solution of the end of some pretended friend who never existed and having the solution of the end of

of much of its still remaining material taints, evolve out of itself, by the spirit's aid, a new Ego, to be reborn after a brief period of freedom and enjoyment in the next higher world of causes....

Now neither during its gestation in the subjective world of effects, nor after its entry on rebirth into the higher objective world of causes, can the Ego reinter this present world. It cannot, even if it would, span the abyss which separates its state from ours. Once reborn into the higher world, and (independent of the physical impossibil ity of any communication between its world and ours to all but the very highest adepts) the new Ego has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness, which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. Therefore it is that the Occultists maintain that no spirits of the departed can appear or take part in the phenomena of the scance-room. To what can appear and take part in these the Occultists refuse the name of spirits. But it may be said, what is it that can appear? We reply, merely the animal soul or perisprit of the diseased. Immediately on the severance of the spirit, whether at death or before death, the spiritual Ego is dissipated, and ceases to exist. Thus alike in all cases that remain, all that can appear are the shells of the deceased, the two principles which we call the animal, or surviving astral souls, or animal Ego. But there is this to be noted. As the clay, as Sadi says, long retains traces of the perfume of the roses which once honored it with their companionship, so the etherealized matter which has been in combination with spirit long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which, in combination with the spirit went to form it, does it leave behind, clinging to the two principles: the more impure, the greater the mass of such spirit-vitalized matter which remains to invigorate the

reliquice. "Thus it follows that in the case of the pure and good the shells rapidly disintegrate, and the animal soul having ever been kept in subjection, is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily away....

"Happily necromany is unknown to modern Spiritual ists so that it is next to impossible that the *reliquice* of the good and pure should ever appear in the scance-room! No doubt the simulcra of some spiritual Egos whose fate trem bled in the balance, whose affinities earthwards and heavenwards, to use the popular phraseology, were nearly equal, who have left too much of the matter behind that has been in combination to form them, who will lie long in fœtal bonds before being able to develops the new Ego-hood; no doubt we say such *simulcra* may survive longer, and may occasionally appear under exceptional conditions in séance rooms, with a dim, dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent as the stronger portion of their wills, the higher portions of their intelligence have gone elsewhere... Broadly speaking, as a law it is only the reliquic of non-spiritual minded men, whose spiritual Egos have perished that appear in séance rooms, and are dignified by Spiritualists with the title of 'spirits of the departed.' These shells, these animal souls, in whom still survive the major portions of the intelli gence, will power and knowledge that they possessed when incorporated in the human combination, invigorated too by the reassimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego are often powerful and highly intelligent, and continue o survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying simul-cra of the good and feeble the material for prolonged existence.

To these eidolons Occultists are used to give the name of elementaries, and these it is that by the aid of the half intelligent forces of nature which are attracted to them perform most of the wonders of the séance rooms. If to these shells, these eidolons which have lost their immortal ity, and whence the Divine essence has forever departed our brothers the Spiritualists insist on applying the title of 'spirits of the dead' well and good-they are not spirits at all, they are of the earth earthy, all that remains of the dead when their spirits have flown-but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antithesis, it is, after all, merely a case of misnomer,

But let there be no mistake as to what they are; hun dreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, etc., too gen-erally leads, and we who know the truth should ill discharge

your earnings, not of laboring for them. Therefore it is impossible to be during that life cognizant of what is passing on earth. "Devachan is not a life of responsibility, and therefore there is no logical place in it for suffering, any more than in Avitchie there is any room for enjoyment or repentance... "Devachan being a condition of mere subjective enjoy-ment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past. there is no opportunity while the soul inhabits it for the punctual requital of evil deeds. The Karma of evil, be it great or small, is as certainly operative at the appointed time as the Karma of Good, but the place of its operation is not Devachan, but either a new re birth, or Avitchie; a state to be reached only in exceptional cases and by excep tional natures. In other words, while the commonplace sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the aristocrat of sin, has Avitchie in prospect, that is to say the condi tion of subjective spiritual misery, which is the reverse side of Devachan. "Avitchie is a state of the most *ideal spiritual* wicked-ness. Something akin to the state of Milton's Lucifer. Not many are there that can reach it, since there is Deva-chan for nearly all-for the good, the bad and the indiffer-ent. The place of punishment for our sins is the earth, its birthplace and playground. Devachan existence is a rosy sleep, a peaceful night, with dreams more vidid than day and imperishable for many centuries. "After crossing Karma loca the spiritual individuality will have passed into the unconscious gestation state, from which, skipping the Devachan state, it will be directly (though not immediately in time) reborn into its next life of objective activity, all the self-consciousness connected with that existence will have passed into the lower world, there eventually to perish everlastingly. Mr. Sinnett thus enlarges on the subject of "shells" and "elementaries." "A certain spurious semblance may be awakened in that shell without having any connection with the real consciousness all the while growing in strength and vitality in the spiritual sphere. There is no power on the part of the shell of taking in and assimilating new ideas and initiating courses of action on the basis of those new ideas. But there is in the shell a survival of volitionary impulses imparted to it during life. "The elementary, be it remembered—as the astral shell has generally been called in former occult writings—is liable to be galvanized for a time in the mediumistic current into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state of insensibility during ill-ness, wakes up feeble, confused in mind, gazing about with a blank feeling of bewilderment, taking in impressions, hearing words addressed to him, and answering vaguely. It is an automatic consciousness derived from the medium. Once that a shell is in the aura of the medium, he will perceive clearly enough whatever he can perceive through the borrowed principles of the medium, and through organs in magnetic sympathy therewith; but this will not carry him beyond the range of the perceptive faculties of the medium, or of some one else present in the circle. Elementals are those semi-intelligent creatures of the astral light who belong to a wholly different kingdom of nature to ourselves.'

thus psychologized the sensitive medium, pro incessuch an atmosphere of confusion that beither spirit nor medium can give sny truthful words. He will then go away and hoast of his smartness in having exposed the medium. The truth is that he has exposed himself as a fool so far as The truth is that he has exposed himself as a fool so lar as all knowledge of these exquisite psychio forces is con-cerned. Another fool will chuckle over the fact that some learned man will mis-spell some word or misuse some ex-pression, and of course this shows the fallacy of the whole thing. Not at all. It may show that the psychio is not sufficiently developed to be able to resist the influence of an inimical sitter and give the unmodified words of the con-trolling entries. trolling spirit.

Of course, very much depends on the development of the psychic as to whether a message is right or wrong. It takes a remarkably good medium to be able to give such an arbi-trary thing as a name, though some can give names as fast as they can speak. Many a medium of fair promise will at times give messages, as they honestly believe, from some controlling spirit, when in fact half of what they say, or more than half, may come from the mind of the sitter or from the medium's own impressions. Many of the spiritual papers are at present giving the mediums a terrible overhauling-a most righteous thing where the dishonest are disgracing a sacred cause, but I believe that some mediums are charged with fraud who are aiming at the most perfect honesty. Only a medium can thoroughly understand mediumship. If Mr. Thompson J. Hudson had possessed some psychic development he would not have written a whole book to prove, contrary to ten thousand facts, that all supposed communion from beyond the veil comes simply from the illumination of the psychic's own brain.

The question may arise as to whether some of the old superior spirits do actually communicate through mediums that are greatly inferior to themselves. No doubt they do, and are willing to have some imperfections manifested, if by so doing they may give forth some great and important truth. Judge Edmonds came back from the other life, and declared that so wonderful were the experiences and truths manifested there, that the spirit world would go through fire and tempest if necessary, to make them known to mortals. Not being able to find mediumistic minds as highly developed mentally and spiritually as would be desirable, they often take poor mediums rather than none at all. In such cases many persons, finding a break in the spelling or style of expression, think themselves very smart when they deny in toto the authorship of the message, whereas if they knew more they would see that the spelling might have come from the medium, or from some confusion of mind caused by coming through a foreign brain.

So much for the impertect side of mediumship. On the other hand the proof of the immortal and wonderful des-tiny of man, a nobler philosophy of human life, the social upbuilding of the whole people, the exaltation of woman, diviner psychic and curative methods, and the greatest reforms of the day have been taught and promoted through mediumship. These who are sufficiently sensitive and spir itualized and cultured become the channels of great souls in spirit life through whom come those grand revolutioniz ing principles that are yet to save this world of ours. There are Theosophists, and Mental Curists, and Faith Curists, and Christian Scientists, and others, who fondly presume that they have risen into something better than piritualism, but all of these systems have received their ighest and best balanced ideas through mediums, and Spiritualism still claims the greatest minds such as Alfred Russell Wallace, William Crookes, Victor Hugo, Flamma-rion, and a host of others. Through the mediumship of Mrs. Hollis Billings a scientific spirit was enabled in vocal tones to show Mr. Crookes how he could construct an ap-paratus that would illustrate a great scientific principle. Through the mediumship of Cazotte of France, was given the most wonderful series of prophecies, all connected with the French revolution, that the world has ever seen, every one of which was absolutely fulfilled. Thomas Gales For-ster, Mrs. Richmond, Lyman C. Howe, and scores of others, have given great living truths while in trances, and in the departments of invention, poetry, music, oratory, science and art, the world has been charmed and uplitted by the in-

Right here I deem it proper to notice some words of my good and wise friend, Mr. Lyman C. Howe, which have a bearing on mediumship. As these words concern atoms, those elements out of which a universe is formulated, 1 may be lorgiven for bringing in a little which is personal taken advantage of as a means of drawing from the public to myself. As atoms are the smallest and the greatest of its dimes to support our meetings. The TEST hunter, if all things, and as I have almost given my life in revealing anything, is a greater nuisance than the ten-cent door fee. them to the world as shown me by one of the great master them to the world as shown me by one of the great master spirits, I am anxious to have it known that we can attain to a definite knowledge of the subject, and thus clear away a multitude of mysteries that have been clouding almost every department of science. Mr. Howe says: "Did Dr. Babbitt see these atoms and their complex activities him-self? If not, by what means did the wonderful clairvoy-suce of this wise sinit become knowledge or demonstrated that tests will draw the crowd, but it has also been conclusively proved that tests do not construct an institutions. The crying need of the hour with us is for institutions of permanency, with a plenty of Tact, Push and Principle. The successful society will project a policy which will meet with the approval of the best thinkers and most pro-gressive neonle in our Cause and outside of it and not

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which fails, at least, to meet the requirements of Webster's definition, which is a "Union of persons in some common interest." Without unity, which is of primal importance, all talk of success is useless. There will ever be a lack of unity in all spiritualistic so-dates until contain depletation of period part of potential and the

clettes until certain declarations of principles are adopted, around which a few, at least, can raily, and to which in time others will be added. I contend that well defined, broad principles are absolutely necessary for any organiza-tion having in view permanency. These articles of "faith" will it a true, prove are near door to only such percent will, it is true, prove an open door to only such persons as

while its true, prove an open door to only such persons as are in thought unified in a common interest. Success will not be difficult if a society is governed with wisdom, which possesses the quality of unity. A real society, then, is a unity of persons in some com-mon interest. This common interest will determine the objects and purposes of individual members. If the object of such a society is to become a living power, it will, un-doubtedly, soon realize the importance of securing a leader who is qualified not only to present the bluest who is qualified not only to properly present the highest who is qualified not only to properly present the ingress claims of Spiritualism, but also to strengthen and enlarge the body through a personal interest and contact with the community in which the society is located. If permanent success is looked for the highest spiritual

welfare of all members must receive most earnest consideration. The young people of the community must receive recognition, and they can in no way be so effectually reached as through the channel of the Lyceum or Sunday school. Spiritualists can credit many a failure to their lack of interest in the Lyceum work.

Nothing stimulates individual interest in an organization like having every one at work. When every one is considered as of sufficient importance to be asked to do something

for the good of a society, every one will have the interests of the institution at heart, and a settled speaker who un-derstands his and the society's highest interests will see to it that everybody is kept busy. It is too often true, and "pity 'tis 'tis true," that the highest conception which the management of some socie-ties have of success, in the running of a society, is that they pay in dollars and cents. The financial features of an institution are not lacking in importance. However, we can but feel that methods now in youre for raising revenue can but feel that methods now in vogue for raising revenue for the support of meetings are childish and simple in the extreme. The door-fee system is objectionable, and in the light of common sense there can be found no excuse for its continuance. In view of all church history, my statement becomes axiomatic. The time will come, with the proper organization of Spiritualist societies, when the members of such institutions, in some dignified manner, in a way which will commend itself to the approval of the general public, will assume the financial obligations of their own religious meetings, instead of throwing the burden of this duty upon the speaker or medium, who too often is, or feels he is, compelled to give a first class show in order to draw a paying house. If a preacher is to preach for his salary and earn it besides, perhaps it would prove quite as satisfactory to him or her to do the same independent of any society. The rental of seats at so much per season has been tested by some for these many years, and proved a success. Such of solution of success is not wanting even with the management of a Spiritualist society. The First Church of Spiritualists of Pittsburg, Pa., has been greatly aided by such a method. The seats should be rented at the be-ginning of each season, payable quarterly in advance, with a well-understood agreement that if not accounted by the a well-understood agreement that, if not occupied by the owner at a given time of each meeting, the ushers are at liberty to fill them with any strangers who may desire them. Then a contribution should be taken at each session, without any begging speech, giving all an opportunity to contribute whatever they may feel disposed. That such a system, judicially managed, would prove suc-cessful needs no argument beyond the fact that for years

it has been a great success in every well-ordered church. This method of raising a revenue will prove a "Godsend" to that society which properly employs it. Under the pres-ent system of a door admission fee, the religious sanctity is destroyed for those who attach any such thought to our cause, even before they enter the hall. Some say that Spiritualism is not a religion at all, and so far as I can judge, of some who say it, I feel to concur, that with them, or many of them, it evidently is not.

Human weaknesses are easily discernible by most business managers, and the weakness of curiosity is too often It has been repeatedly demonstrated that tests will draw

ance of this wise spirit become knowledge or demonstration gressive people in our Cause and outside of it, and not to him? It would seem probable that some high genius must have inspired and impressed the doctor to work out such an original and seemingly consistent theory of 'a toms' and their chemical application as he presents in this re-markable book. But, nowever ingenious and plausible, I still insist that it is not demonstration except by infer-one of this wise spire become knowledge of *aemonstration*, gressive people in our Cause and outside of it, and not only of a few or many fossilized test-hunters. The "test-man" is doubtless of some benefit, but he will never estab-lish an institution strictly spiritualistic. He will at best while he complacently watches the withering of the hand of his emancipator. He will be found boasting of the fact of his emancipator. He will be found boasting of the fact that Spiritualism is finding its way into all the churches, and loud in his assertions that Spiritualism was never intended to be an organized power of its own, but only a feeder to the cushioned pew and tasseled pulpit aristocracy or the shiftless, indolent, so called Spiritualist, who re-mains at home except when his "pet test medium" is to appear. He will go into ecstasy over a sermon preached by some minister of a church, which contains absolutely nothing but what has been repeatedly said by some minister of the gospel of Spiritualism for these many years; he will leave his own society to attend said minister's church, even at the expense of occasionally being slapped in the face by the soft gloved hand, whose owner once in a while throws a sop to catch just such wonder mongers. In other words, his heart and life are not in the cause of Spiritual-ism; but if outward appearances count for anything, he is completely wrapped up in his own selfishness. Jesus is said to have given some "signs" to the people, but he flatly retused to give a "continuous performance" or "vaude forever feed upon the husks of "wonderment." Let no one be led to conclude that I am of the opinion that the phenomena of Spiritualism should be excluded from the platform. It should not be excluded, but it cer-tainly should bear a more orderly relation to the highest and best teachings of our philosophy. The public séance should never be a supplement to the lecture. Whenever it is, the lecturer is hurried and often compelled to reduce his best thoughts to a mere skeleton or synopsis, and, if at all sensitive, must feel the thought of this "test man," who is simply annoyed by all he has to say, and declares that, in view of the great thing (?) which is to follow, his address is simply a waste of time. If, on the other hand, the lecturer takes the time which is often necessary to do himself and subject justice, he has left the audience in no condition for the best results of mediumistic power. Again, and still more important, is the fact that the thought of the speaker is to a degree lost sight of, by being followed with a test scance. Spiritualists have in too many instances defeated their own ends by holding meetings in places not at all desirable, and far from being in keeping with the dignity of the cause which they seek to present. At present the best, which would be a church of their own, cannot be obtained by all societies; in fact, it is only possible with a few. place of meeting is a very important feature. Even if it is necessary to have a small place, one should be chosen which will not put to shame any member, if a stranger should attend. Nothing would induce people to attend our meetings more than a nicely-appointed hall, situated in some desirable locality, and, if I may be pardoned the sug-gestion, I think no hall should be engaged higher than the TENTH floor. Good music will always be found to be a valuable adjunct to a society which is looking for success. Perhaps the best music would be a well-organized chorus. Get a good director, one who is popular with the young people and at the same time a good teacher of music, and, if the right man, he will do all the rest. Such a man will encourage congregational singing, which is an emphatic need among the Spiritualists to day. There should be a competent committee of ushers whose social standing and acquirements are such as to adapt them for such a work. Too much care cannot be given to the selection of these officers. Such officers are an important essential to the success of any society, not far behind that of even the speaker. Their social qualities should be of such a character as to be able to serve them not only as ushers, but as a reception committee, who would make all strangers feel at home and desirous of attending again. In fact, the social features of all our meetings are sadly neglected. The above suggestions are not considered by the writer as being at all comprehensive of the necessities of a well-managed society, but for want of space in your valuable journal, must suffice for the present with the addition of a suggestion relative to platton m government. The custom which obtains among Spiritualists, to have a presiding officer occupy a place upon the platform, is in most cases a superfluous and otten deterrent adjunct. There is no more sense in having a presiding officer upon our platform at our Sunday meetings than there would be for the ministers of the churches to be accompanied in their pulpits by one of the deacons. If, however, the presiding officer is that he must sit upon the platform to preside over the deliberations, certainly the speaker's methods of conducting his services should always receive that officer's first attention: in a word, the speaker should be final arbiter of the management of his own services. And now, Mr. Eaitor, hoping that the above suggestions may prove of some help to struggling societies, and with a full realization that much remains to be said along this line, I will, if I feel the pulse beat of demand, supplement this short article with some further suggestions at some

The intelligent reader will not think an apology neces-sary for introducing such exhaustive quotations from theosophical writings when it is considered so difficult to get a clear idea of this mystical system. As these ideas ema nate from the centre of power and the oracle of authority, it cannot be urged that the position is not fairly stated.

[To be continued.]

ence.

In other words, Mr. Howe does not consider it demonstration because I did not see the atoms with my own eyes, but depended upon this spirit, although he was godlike in his perception and vision. Perhaps this inference would be correct if I had depended on mere impressions, but I not only received impressions, but an absolute telegraphic signal in each case to determine whether I was light or wrong, and this signal was as accurate as that of the ordinary Morse telegraph. In fact, I think it was more impor-tant for him to have seen the atoms than for me to have done so, as his great intellect was better able than myself to grasp the inmost relations of things. Educated as I was n the old scientific methods, which often do violence to in the old scientific methods, which continuous and severe efforts before I could gain the approval of my master. Mr. Howe onotes my expression in which I say: "If I

should a apply a key to a hundred doors in some temple and it should unlock them all, I should say it was the cor-rect key." He then remarks: "It might be that a dozen other keys would do the same thing. Would they, then, all be the correct key? A devout Swedenborgian once offered that same illustration to prove to me that Sweden-borg's revelations of 'the inner sense of the word,' and the divine significance and authority of the Bible as interpreted by him, are reliable authority and infallibly true. Let me remind Mr. Howe that theology is a pliable thing, which rests on a sliding scale, and that the one thousand Christian sects of the world which twist the Bible to sustain their own doctrines, are not to be compared to the real scientist, who has to build on the bed-rock of facts and principles. But "it might be that a dozen other keys would do the same thing." Would they? No! Not one key, so far as I can ascertain, has ever done the same thing. Our scientists do not know even how force works, and so are incapacitated at the start for reaching bottom princi ples. They are utterly lost in trying to reveal the pro-cesses of chemical affinity, and have concluded that it will forever transcend human power to understand it. The basic character of electricity is entirely beyond them, and so is that of thermism, magnetism, light, calorescence, metachromism, transparency, cohesion, attraction, repul sion, the polarization of light and a hundred other things. They are almost totally unacquainted with the chemistry and therapeutics of the color forces, and do not understand muscular force, nervous force, mental force, respiration, pulsation, the sugar forming process of the liver, and many of the other physiological mysteries. A whole world of psychic forces is, to a considerable extent, a terra incognito to them, although they are paying much attention to hyp-notism, and have established chairs of psychiatry in all leading universities. If they had been less atraid of consulting mediums and of being considered Spiritualists, they might have attained to the philosophy of these wonderful forces by this time. One thing, however, is against them, which is, that they have so long dwelt with the material side of things that they find it difficult to perceive the higher glories, even when they try. Fortunately, Edison's inventions and Roentgen's X ray and telepathy, advocated publicly by so eminent a man as Mr. William Crookes be-fore the Royal Society are gradually leading the men of science onward and upward.

In seeming thus to speak slightingly of men of science, I would by no means ignore their wonderful achievements, many of which I could not hope to equal, for no one man and no score of men could do what the whole scientific world has done. I have simply to say how much more could have been done, especially among our medical scientists, and how many disastrous errors might have been avoided had they built on fundamental principles. College of Fine Forces, Los Angeles, Calif.

Can Spirit Revelations Be Relied Upon? How Shall Societies be Conducted

BY E. D. BABBITT, M. D., LL. D.

It is a nice thing to balance the two sides of this ques tion and arrive at the supreme truth of the matter. A young Spiritualist having witnessed some marvelous things, including an occasional prophecy given through a as infailible or almost divine. He does not realize that the spirit has to speak through a brain and mental atmosphere foreign to its own, and to use, in many cases, the vocabu lary of the medium instead of its own direct words. On the other hand, some self-conceited novice, with a great

BY F A. WIGGIN.

Recent reports which have reached me from various quarters fail to reveal any marked degree of success as attending the efforts of many local spiritual societies during the medium, has a tendency to receive everything that comes past season. Many a heart, if not tongue, is now inquiring for a reason for the partial failure. It is evident, in every department of life's activity, that while energy and earnest ness are essentials to success, wisdom must control all efforts if results commensurate to the exertion are to be obtained.

MAY 20, 1899.

Children's Spiritualism.

LOVES OF THE BIRDS.

J. MARION GALE.

I sing my love to joyous rest. Says the skylark wild and free. And trust my humble little nest Where every eye can see.

I coo my love in gentle tone, Says the modest little dove, All the world I call my own-For I won it all with love.

I twit my love in a restless way, . Says little brown Tom Tit; When my mate is gone away, I sit by our nest and twit.

I hum my love from morn till night, Says beauteous Humming Bird; I dress in colors gay and bright, And my soul with love is stirred.

All the little song birds cheer The world with love notes true. I hope that all the children dear Will love the song birds too.

The sweetest child of all I know, Is one her pets adore; The reason why they love her so, Is because she loves them more.

Letter from a Spirit Child.

Fannie J. Gassett of Lonsdale, R. I, writes: Editor "Children's Spiritualism": I am very much interested in all THE BANNER contains, especially the children's corner. The departed ones often use my hand to voice their thoughts and I take great pleasure in receiving them. I have a little niece upon the spirit side of life, who says she, too, is interested in the children, so I will send you a little message she has written:

Dear Auntie: I listen to you sometimes when you read your paper, for we can hear you if you don't read out loud. And I hear you read in the part that is left for the children. I think it real nice that spirits can write to earth-children and have it put in the paper. Now I would just like to write a letter to all the little girls and boys who are interested in us children over here in the spirit-world. Although I am most grown up, and do not feel very much like a *little* girl, I talk sometimes like a child because my auntie remembers me as such, for I came here when only three years

I have grown both in body and in soul. I have been to school and learned a great deal that the little children of earth are ignorant of. I have learned a great deal about nature: that is what we are here taught; and all about the Divisity and the Infinite and the immor-tality of all things that have had life, also evolution and progression. But the best of all we learn is that we should do unto others as we would have them do unto us. Oh, we here are so happy in our efforts to become learned in all the various branches of our education; and we do so love to help one another and show to all who come to us the right way to

go in order to become learned in all ways. I have traveled much in space, and have seen so many beautiful homes that are built by good deeds done while in the body by those who have lived good lives upon earth; and it is true, my little earth-friends, you can help make your spirit homes beautiful by the good you do there. And there is scarcely any one but has some dear one over here that will join them and help build a spiritual abode and adorn it with the kindness shown in earth-life, loving your neighbor as yourself, and helping each other. And it helps us to help you, for it is our work over here to be ever ready to do deeds of kindness to all who come in our way. do not know whether my auntie will send this to THE BANNER, to be read by the little boys and girls, or not; but I just write to my auntie, and tell her, all about how I live and what I do here in this life, and I would like to come in touch with some of the little ones who would like to hear from "Little Ray of Sunshine." That is what my auncie calls me, for she says I gladgen her heart and warm her soul with the rays I shed. Good-bye.

much nearer the spirit world than older ones, because people grow out of the pirit as they grow older. They should not do so, and indeed they would not if they understood. Now I want you, little ones, to grow more and more into the spirit. That does not mean you must take no interest in the earth-world, but you must be spiritual, honest and earnest in everything you do, whother it is washing the dishes, bringing in the word for mamma, learning your lessons, playing with other children, or what ever you may be doing. And when you go to bed at night ask your guardian angel to help you rest, to grow strong, and to teach your freed spirit while your body sleeps. Even if you do not remember a single thing when you wake up, if you feel fresh and happy you may be sure that the loving spirit, and perhaps spirits have been with you.

Before I close I want to refer to the letter written by the spirit-niece. Perhaps you do not know what is meant by some of the words in the letter. She says that in spirit life she is taught about the Divinity. Then she is learning about God—not about a very big man in heaven, but the great and wonderful power that is the life in everything. So you cannot study God without studying yourselves; for your souls are parts of the Divinity, or God. And if you are a part of God, who cannot die, then your souls cannot die, but are immor tal, as this spirit says. She speaks, tco, of evolution and of the Infinite. Evolution means to develop, or to grow. Did you ever notice how the mind of your little baby brother or sister grows? Every day the baby learns something new (just as you always should), so is greater than the day before; and that is evolution. Supposing this spring you watch the evolution of a seed. First you put it in the ground. In a few days it will burst its shell, or covering; little shoots will creep out from the centre of the seed and work their way up to the light. Then you can watch the

plant as it grows taller and larger, until the buds come, and at last the beautiful blossom, or flower. Now the evolution of your soul is infinite.

that is, you can grow forever and ever, even after you leave your body here on earth. And yet there is no time to be lost, for every time you say, "I do not want to do this or learn that," you lose a chance or an opportunity to do good, and you take something away from your own soul that belongs to it. This thought I want to repeat so you will re-

member it: Spiritualism is a part of your every day lives. Try to make it so, and you will develop the very best there is in you. Write and let the readers of THE BANNER

know what you think, what you do, what you are learning, and what the people do in the place where you live. Love, much love to all of you. May the angels be with you. LEONA.

Letter to Spirit Sunbeam.

Dear Sunbeam : I am a little girl seven years old, and my name is Helen H. Chase. I will tell you what I know about Spiritualism. My papa takes the BANNER OF LIGHT, and I think he letters from spirit children are very nice. I have three little sisters in the spirit-world, and we have a séance every Sunday night. My papa and mamma help me talk with them. I think if "Sunbeam" would help them we might be able to get a message from them in THE BANNER. I have tried myself with a slip of paper and pencil, but the messages do not seem to come. Now "Sunbeam," I would like to have you come to my scance, and help me. I think you could easily find my house as the street is an Indian name. I hope some time you will be able to find my little sisters, and you will be able ... give them my love. With love to "Sunbeam," HELEN H. CHASE.

 $M_{\mathcal{V}}$ Dear Little Friends: I have told you so much about spirit life, and children who live there, that I am sure by this time the most of you have some idea of what it is like; but some of you who have brothers, and sisters and selves to places by the law of correspondency. you have some idea of what it is like; but some friends over here are getting anxious to have them come closer into your lives, and tell you there is a natural and spiritual world. But it just what they are doing. I will tell you how must be said that the words natural and spiritthis can be done. Each one of you has power to understand how near spirits can come to you. Some of you can hear, some can see, some can write, and some few have "really and truly" guides who come and speak through you as I speak through my "medie." The first thing to do in order to have this power grow, is to think of it as one of the nicest and sweet est gifts which God has given you, and to have no more fear or shame in speaking of it than you would in speaking of your eyes, or your ears, or your hauds. If some little boy or girl gets cross with you and says you are foolish or crazy, do n't think a single thing about it, any more than you would if they said you told wrong stories when you knew you did n't. The next thing to do is to take just as good care of the gift as you would of the prettiest Christmas book you ever had. Don't soil it; don't use it when your hands are dirty, or when you feel naughty, or when you are very tired, or have something else to do, like some work for your mamma or your papa or other earthly friends, for, like your that there are seven conditions and seven book, it can be spoiled by carelessly handling it, and should not come into your hands unless they, as well as the rest of the body, are clean and sweet. When you feel naughty, nothing that comes will seem good and true. If you are tired, rest will be better for you, and if you have other work to do, your spirit friends will know it just as much as you, and they will wait until your work is done, for they know it is just as nice to be good to spirits living in bodies like yours as it is to work for spirits like me. But to have the best messages, the clearest sight, or the greatest help, you cannot wait until you happen to want to see or hear something, for you would be like a littlegirl who wanted to play a tune on the piano when she the military governor of Santiago, the first had a party yet never wanted to "practice" official account of the great work which has when she was alone. From one morning to the next there are twenty-four long hours-some to use for sleep, practically the making of a State by a military in which to keep the body rested; some for dictator, all of whose purposes are benevolent, eating, to keep the body nourished; some for and who has no legislature or other authority errands and work for others, to show how much you love them; some for play, to keep the body nimble; some for study, to know about the things of earth-life; and a little half-hour in which to keep the spirit strong. Rainy days, sunny days, holidays, week-days, and Sundays all have this little bright golden half-hour, which you must find and keep all to yourselves. In my next letter I will tell you some of the nicest ways to use this half hour. The Sunday Club is growing. A dear little boy named Orral Rives, who lived near my 'Medie," was the first one to come over here to us after the club was formed. A week from next Sunday we are all going to visit the mother of Alfred Hewitt, and take him with

Capacity of Psychometrization," J. C. F. Grum bine: the Dialogne, the Editor's Tripod, Litera-ture. As this is the fourth number, it closes volume one. Volume two begins with the issue for June, which will appear about June 15, instead of 25, as heretofore. The following article is of especial interest, and it is quoted to give our readers the adventage of the new to give our readers the advantage of the new thought relative to the spirit world. The editor, J. C. F. Grumbine, is an advocate of uni-versal religion, and as such is interested in the best in all forms of religion. He is an outspoken advocate of the best in Spiritualism and Theosophy. Concerning the spirit-world he writes editorially: The question of the abode of the disem-

bodied entity has been and still is a vexed and mooted one among even those who claim to possess occult and revealed knowledge. For while the neophyte may deny or cherish any special theory he is apt to vindicate his position from the standpoint of what Editor Mead of The Theosophical Review terms the "cocksureness of inexperience." The Occultist, Theosophist and Spiritualist have views of the subject which are interesting and suggestive. These views, such as religions, are presented to the world as revelations. The views of Theosophy cluster about and evolve from a system of teaching, established not upon but by collateral clairvoyant insights and evidences of adepts or masters in spiritual wisdom who allege to teach what they have seen or know, and therefore speak ϵx cathedra; whereas Spiritualism has, since its modern inception, dealt with the spirits and the spirit world on the most famil-iar grounds of intimacy by means of constant communion and communication between the

wo worlds. Whatever may be the shades of differences in the teachings of both Theosophy and Spirit-ualism, both admit the existence of the spiritworld and the possibility and actuality of intercommunion and communication. Whatsver differences separate them grow out of the sys tems of Philosophy which underlie and define all of the minor tenets. It can be said with-out fear of denial that Theosophy has given to the world the more definite and luminous sys-tem of philosophy concerning the cosmos, and possibly on this account is given more respectful audience throughout the world, while the lack of a system of even a uniform, formulated and intelligent rationale of answers to questions upon these vital issues has opened Spiritualism and its exponents to no end of criticism, ridicule and abuse. It has not, as an artist would say, been so jealous of detail as to lose the value of broad or general effect, while Theosophy was never open to such a defect. In a way such a state of things is a relief and furnishes breathing space from the philosoph-ical and theological stereotypes of antiquity. However it may appeal to the freethinker and Protestant, it becomes inevitably the content and oracle of innumerable vagaries and unauthoritative doctrines. And such imperil any movement and make it liable to sea sickness or nausea, a disease which affects Spiritualism

to day. Whether Theosophy is accepted or not, it has one interpretation, howsoever many interpreters. It has not a multiform or various kind of teaching concerning the abode of spirit or spirits. While its Sanscrit terms defining the planes and sphere which constitute the abode of the spirit may be misapplied or misunderstood, they mean always something very clear and very definite. However, the divisions into which Theosophy hypothecates the planes of the spirit-world help rather than hinder one in forming a perspective view of the range of the rosthumous life and world. The apostle Paul rather favored a simple than a complex defini tion of the spirit-world when he spoke of the natural and spiritual body, but he became natural and spiritual body, but he became extremely theosophical and Brahmanistical when he sought, as did Jesus, his master, to localize and classify the spirits accord-ing to their states. He spoke of how each star differs from other stars in the glory of their luminosity. Jesus suggested the same thought in another figure of speech when he said, "in my Father's house are many man-sions." But a state is not a place, although states of the spirit flow out and adapt them-As there is a natural and spiritual body -80 ual as here used are not antithetical but relative. Nature and human nature are manifesta tions or phenomena of spirit and so should be conceived, while spirit is reality and essence. There are four different planetary zones of the natural world which, like auras and atmospheres are associated with the natural body of the man or woman, and these four zones are included in the general phrase "spirit world, while the other so-called zones are not really zones (planes) but states or spheres, and there fore are not at all objective, but absolutely subjective. As one approaches divinity, or merges into the consciousness of universal spirit ensphered within him, he realizes less and less that he is objective, and more and more that he is subjective, so that in the progression or unfoldment of the spirit the process is not merely an anabasis or going up to superlative heights, but an egress and ingress. Τo go out of manifestation toward the vanishing states, seven planes and seven spheres through which the septenary man must pass before he. attains Nirvana, or freedom and blessedness. The lower self cycles through four, the higher self through three planes and spheres before the lotus of the spirit is perfected in power, purity, wisdom and love. And it must be said that the question of the localization of the spirit has to do with manifestation or matter, and not with Absolute Being. Price 25 cents. For sale at this office. SCRIBNER'S MAGAZINE for May has secured from Major General Leonard Wood, official account of the great work which has been accomplished in that province. It is to consult-deriving his power directly from the President of the United States. General Wood's narrative, which is the only thing that he has written, is marked by a forcible directness and modesty in telling of the things accomplished. The way in which the city was cleaned, the indigent relieved, the streets re-paved, schools established, and all of the machinery of a civilized government instituted. is a remarkable record of achievement in military government. The illustrations contrast the old Santiago with the new, and show the work of regeneration. A striking account of colonial government is also given in the pic-turesque paper by G. W. Steevens on "The Installation of Lord Curzon as Viceroy of India," which reveals what long years of British rule have made out of a subject people. Mr. Steevens is the famous war correspondent (the author of "With Kitchener to Khartum") and this is his first article in an American magazine. It is a brilliant piece of descriptive writing, giving pleasing glimpses of the per-sonality of the new Viceroy and Vicereine, who was an American girl. Senator Hoar's "Political Reminiscences" detail many inci dents in the careers of the great statesmen of his time, and give the inner history of the famous Hayes-Tilden election contest of 1876. Senator Hoar was a member of the electoral commission.

midnight in a high fever. Dr. Cartwright was immediately called in. Early in the morn-ing he summone, the officers of the hotel and all the regular boarders into the parlor and made them a little speech. "This young lady," he said, "has yellow fover. It is not contagious. None of you will take it from her; and if you will follow my advice you save this town from a panlo, and a panio will is the botbed of an epidemic. Say nothing about this case. Ignore it absolutely. Let the ladies of the house help nurse her, and take flowers and delicacies to her, and act altogether as if it were some every day affair,

unattended by danger. It will save her life, and perhaps in the long run many others." It was agreed to by all but one person—a woman, who proceeded to quarantine herself. in the most remote room of the establishmont. The young teacher got well, and no one was sick in the house but the self quarantined woman, who took yellow fever from fear, but happily recovered. [Price 10 cents] Purdy Publishing Co, Chicago. Order of Banner of Light Pub. Co.

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|----------|--|---|--|
| - | | 1 N D | EX. |
| ;• | | Angel Care. | Ready to go. |
| - | IN THE | A little while longer. Angel Visitants. | Shall we know each other there? |
| r | | Angel Friends. | Sweet hour of prayer. |
| : | | Almost Home. | Sweet meeting there. |
| 8 | | And He will make it plain, A Fragment. | Sweet reflections. Sow in the morn thy seed. |
| 5 | Outlying Fields | A day's march nearer home. | Star of truth, |
| ' | 10 | Ascended. Beautiful angels are waiting. | Silent help, |
| i | OF | Bethany. | She has crossed the river. Summer days are coming. |
| 1 | | Beamiful City. | They'll welcome us home. |
| 8 | | Beautiful Land. Bliss. | There's a land of fadeless beauty. |
| ï | PSYCHIC SCIENCE. | Beyond the mortal. | They're calling us over the |
| | | By love we arise. Come up thither. | sea. Tenting nearer home, |
| - | BY HUDSON TUTTLE, | Come, gentle spirits. | Trust in God. |
| - | , | Consolation. | The land of rest. |
| 1 | Author of "Arcana of Nature," "Origin and Developmen | Come, go with me. Day by day. | The Sabbath morn. The cry of the spirit. |
| 0 | of Man," etc. | Don't ask me to tarry. | The silent city. |
| 6 | CONTENTS. | Evergreen shore. Evergreen side. | The river of time. The augels are coming. |
| ; | Dedication. Analysis. | Fold us in your arms. | The Lyceum. |
| d | Chap. I.—Matter, Life, Spirit. Chap. II.—What the Senses Teach of the World and the | Fraternity. Flowers in heaven. | They are coming. |
| - | Chap. IIWhat the Senses Teach of the World and the | Gathered Home. | The happy time to come. The happy by-and-bye. |
| i | Doctrine of Evolution. Chap. III.—Scientific Methods of the Study of Man, and its | Gone before, | The other side. |
| t | Results. | Gentle words. Gratitude. | The Eden of bliss. The region of light. |
| - | Chap. IVWhat is the Sensitive State? Chap. VSensitive State: Its Division into Mesmeric | (1.1.1.) | The second factor is the second |
| y | Somnamoune and Garryoyant. | Gathered home beyond the | The harvest. Time is bearing us on |
| 8 | Chap. VI.—Sensitiveness Proved by Psychometry. Chap. VII.—Sensitiveness During Sleep. | Home of rest. | The happy spirit-land. |
| a | Chap. VIII.—Dreams. | He's gone. Here and there. | The by-and-bye. The Eden above. |
| | Chap. IX. – Sensitiveness Induced by Disease. | I shall know his angel name. | The angel ferry. |
| 8 | Chap. X.—Thought Transference. Chap. XI.—Intimations of an Intelligent Force. | I'm called to the better land. I long to be there. | Voices from the better land. We shall meet on the bright |
| | Chap. XII. – Effects of Physical Influences on the Sensitive | Looking over. | ete. |
| f | Chap. XIII.—Unconscious Sensitiveness. Chap. XIV.—Prayer in the Light of Sensitiveness and | Looking beyond. | Wetcome angels |
| r e | Chap, XIVPrayer in the Light of Sensitiveness and Thought-Waves. | Longing for home. Let men love one another. | Waiting 'mid the shadows. When shall we meet again? |
| e | Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—then Physical Relations. | Live for an object. | We welcome them here. |
| ·- | Chap. XVI.—What the Immortal State Must Be. Chap. XVII.—Personal Experience—Intelligence from the | My arbor of love. My home beyond the river. | We'll meet them by-and-bye. Where-sharlows fall not, etc. |
| r | Sphere of Light. | Moving homeward. | we manchor in the harbor. |
| 0 | | My home is not here. | We'll gather at the portal. We shall know each other |
| f | The author sets out to put on a more scientific and ration | My guardian angel. Not yet. | there. |
| n | al basis the proofs of the doctrine of Immortality. He rec | No weeping there. | We'll dwell beyond them all |
| e | ognizes the fact that we live in an age of growing skepti- cism; that evidence which was once sufficient is no longer | No death. Not yet for me. | Waiting to go. Waiting on this shore, |
| 1 | so, and that in the minds of a very large class of earnest and | Never lost. | We're journeying on. |
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BANNER LIGHT. OF

Letter from Lyceum Child.

Dear Auntie: I have read the letters from the children in the BANNER OF LIGHT, and take great pleasure in doing so. I am thirteen years old. I live at 256 Cedar Grove street, New Bedford, Mass. My name is Jane Rim-mer. I am going to try to write you a letter if I can. For the beginning I would like to hear from my two uncles and my Cousin Alice, if you can, and also from you. I go to the Ly-ceum in New Bedford, and I am trying to get as many large cards as I can for saying recitations, and attendance. I have been to a sitting every Thursday night at a friend's house. She is only a young medium, but is progressing nicely. I was very glad to have you all come and speak to me and my grandmother, although I have not seen you alive.

Dear Auntie, please try to answer my letter, and give my love to all who are with you. So JANE RIMMER. good bye. From

A Talk to the Children.

My Dear Little Friends: In answer to a question that several have asked, I will say that I was not an Indian maiden, but many, many years ago I was an oracle, or prophetess, (in other words a seer), in one of the temples of Egypt. At the present time the wise people of earth know that God is not only like a father, but like a mother, too; so they often say. "God the great Father and Mother of all." When I lived upon earth we did not quite understand that God was not like a person, so we called the Father-God Osiris, and the Mother-God Isis. I was very much the same as a medium is now, and when I. received beautiful messages and prophecies from the angel-world, I thought they came right from the Mother God herself, or Isis. I stayed in the temple all of the time, and when the people came to me I told them what I heard and saw in the silence.

The one who writes my messages to you now is a part of my very self. I have always been her guardian angel, and every one of you (as I told you once before), has a guardian angel, too, who never, never leaves you, whether you know it or not. You can grieve that angel very much by angry thoughts or by doing selfish and wrong things, and you can make it much harder for the angel to teach you and care for you, but never will that angel leave

When you are discontented, or do wrong to yourself or to others, you make the atmosphere around you (or I will say air, so you may un-derstand) very dark and heavy. Then you cannot see, hear or feel the spirits; and even a clairvoyant is unable to see those who love you and long to tell you so.

My real home is not very near the earth, but the one whose life is in my keeping does noth ing that I do not know about. Often when I am not there in spirit-body I send her thoughts and messages, help her, grieve, or am unhappy with her, and quicker almost than thought itself do I respond when she calls. Alas! she does not always heed me, or know that I am with her, and she often grieves and frets be cause she feels as it she were in the dark-a darkness that she herself has made by her doubts and fears. But though she drives herself from me, she cannot drive me from her.

And so it is with you, my children, never for-get that the great Love which rules this world has left no one alone, that you can always call for your own, and that the one who forever guards you will surely help you.

Some one has asked, too, why I am interest-ed in you, and want you to have this part of ed in you, and want you to have this part of the paper for your very own There are many reasons why I want you to know more about Spiritualism. In the first place children are Samaris," W. J. Colville; "How to Unfold the ville, Miss., and arrived at Natchez about

us. Dear Helen Chase, I have been to see you and will go to you again some day, and when your little sisters are stronger, they will give you the message you want so much. It is so nice you can have a circle with your mamma and papa, and there is a dear old lady in the spirit, whom your little sister calls "grandwho takes them there every time you sit. ma." I love you all so much I could keep on writing forever, but I must say good-bye for now.

SUNBEAM. Through her medium, Minnie M. Soule.

Literary Department.

MARCH ISSUE OF IMMORTALITY. This number, which is devoted exclusively to Psychometry, is a resume of the best thought largely the result of fear, and, in fact, "fear upon the subject. The following table of con. | runs like a baleful thread through the whole tents shows the versatility of the articles treated: "Margaret," (poem), Richard Le Gallieune; "The Discovery, History and Possibilities of Psychometry," Prof. William Denton, author of "The Soul of Things"; "Is the Sixth Sense, It was away back the Intuition or Mediumship the Basis of Psy- low fever was prevailing in New Orleans,

Unartes Scribner's Sons, New York.

DR. WILLIAM HOLCOMBE has written a pamphlet on "The Influence of Fear in Disease." He clearly shows that contagion is. web of our life from beginning to end." To illustrate the necessity of mental treatment of fe r he relates the following anecdote of Dr.

It was away back in the thirties, and yel-

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RELIGION OF MAN AND ETHICS OF SCIENCE.

BY HUDSON TUTTLE. The Past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust in the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, is the foundation of the RELIGION OF MAN and the system of ETHICS as treated in this work. The following are the titles of the chapters:

PART FIRST-Religion and Science. PART FIRST-Religion and Science. **PART FIRST-***R* cligion and Science. Introduction; Religion; Feitshism; Polytheism; Mono-theism; Phallie Worship; Man's Moral Progress Depends on his Intellectual Growth; The Great Theological Prob-lems-The Origin of Evil, the Nature of Got, the Future State; Fall of Man and the Christian, Cheme of Redemp-tion; Man's Position, Fate, Free-Will, Free-Agency, Neces sity, Responsibility; Duties and Obligations of Man to God and Himself.

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anceled articles. Newspapers sent to this office containing matter for aspection, should be marked by a line drawn around the article or articles in question.



BOSTON, SATURDAY, MAY 20, 1899.

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ones, but because they cannot adjust the uni- | himself, and envying those who are adapted to verse to their own satisfaction. Many of them are constantly praying to be released from the body, that they may for a time enjoy the beatific glories of the spirit world. Others despise earth-life because of their peculiar environments, and long for rolease that they may be reembodied under circumstances where poverty and lack of educational advantages would not obtain. Some Spiritualists find no sunshine in earth-life whatever, and journey on day by day uttering the most dismal prophecies as to man's retrogression, and the world's ultimate degradation. Hope, with them, has no existence, and they endure in bitterness what they believe to be an unkind Fate that has oruelly compelled them to live through so many years of torture in a world that is utterly abhorrent to them. Not a few of them weep in bitterness of despair over the fact of being obliged to dwell in the body, and constantly assert that suicide is a great virtue when adopted by those

who suffer as they do. It is not enough to say that all other denominations have followers equally morbid and eccentric as those we have mentioned in the ranks of the Spiritualists. The Spiritualists have no reason whatever for such pessimistic thoughts, such ignoble resolutions. Theirs is the philosophy of life here and hereafter, and they should prove the superiority of their religion by its effects upon their own lives. He who commits suicide to escape the responsibilities of earth-life is a coward and a moral shirk. He who bemoans his sad "Fate" from day to day, and does nothing to rise above his morbid state of mind is a selfish egotist. He who longs for death with the hope for an immediate or remote reëmbodiment in some family where wealth abounds, is personified selfishness in every respect. Other people who believe that Savior or a mediator is going to pay their debts for them, and to give them eternal joy in

heaven are the only ones who logically have a right to bemoan the fact of their existence on earth, because a man who has nothing to do for himself or others, is indeed most miserable.

If Spiritualism has done anything, it has taught its followers that so called death does not elevate any one into the glories of the supernal world instanter. Each human being enters the spiritual life precisely the same individual he was on the earth. He has the same weaknesses, the same virtues, the same tendencies, the same aspirations and the same erroneous judgment that he had while in the body. It therefore follows that morbid appetites, thoughts, emotions, sentiments and desires follow even Spiritualists into their new life. It at once becomes apparent that these untoward influences should be subdued while in the form, and, through careful training, the soul made fit to become a resident of the higher spheres. These depressing pessimistic tendencies cannot be overcome by any one who permits himself to drift idly with the tide of bye-and bye. They can be conquered by earnest, honest effort, by strict adherence to principle, and by sincerely desiring to serve one's

fellow-men. It is next to criminality to become steeped in self pity or lost in the contemplation of joys that are yet to come, or in reflecting upon the miseries of the past and present. There is benefit of these rare pictures. sorrow enough extant without its being increased by the Spiritualists. There is too much mental darkness already, and Spiritual-

those professions? It is just as honorable to use the pick-axe and shovel, to wash dishes and sweep floors, to be a clerk in a store, a seamstress or a dressmaker, as it is to be a preacher, a musician or an inventor.

Man should do well whatever is given him to do. His main object should be to become a first-class workman in every way, with one thought uppermost-that he must be an honest, upright man in all respects. An honest, truthful hod-carrier is a nobler type of manhool than is exemplified by a dishonest statesman or a hypocritical preacher. A good washerwoman, honest and sincere, is of a nobler type of womanhood than is the society courtesan who sells herself for life for the sake of a gaudy home and great wealth.

In view of these facts, why should mortals make themselves and their friends miserable through complaining of themselves? Selfimmolation and self-condemnation are frequently nothing more than inverted self-conceit, used for the purpose of attracting attention to those engaged in thus treating themselves. By all means let us inspect ourselves frequently in order that we may remove our errors, follies and weaknesses, but let us do this work of renovation in a truth-loving spirit, and not with an idea of aggrandizing ourselves through making our talents and lack of talents too painfully conspicuous. Life is what we make of it, hence it becomes the duty of every one to bring forth his richest, ripest and best thought, to set the best possible example by being pure and true in thought, word and deed. A religion that will develop a man of this character is one of the needs of the world to-day. Spiritualism will be that religion when its adherents become truly self. inspective, and thereby discover their real natures and their soul possibilities.

The Fox Sisters.

In our last issue that stanch friend of Spiritualism and its worthy mediums, Mr. Theodore J. Mayer of Washington, D. C., spoke with much feeling of the services of the Fox Sisters, and the duty of Spiritualists to honor their memories in an appropriate manner. Since the transition of Maggie Fox an effort has been made by friends of the Cause to secure funds with which to erect a suitable monument in honor of the three sisters, the first mediums to publicly announce the birth of Spiritualism to a waiting world. Mr. Mayer makes a suggestion that we deem far more practical than that of the erection of a costly monument.

He has not only made the suggestion, but he has really acted upon it in a most practical manner. He has secured the portraits of the sisters, and has loaned them to the National Association, where they can be seen by all who are at all interested in Spiritualism. He events, dreaming of great things to be done feels (and we heartily agree with him) that by all who knew her, but her friends have the oil-paintings of the sisters are far more appro- assurance that she will be with them in soul priate than the most attractive marble shaft as much as she ever was before, hence they and can be cared for with a greater degree of certainty than a monument could be. Mr. Mayer has done well to secure them, and is certainly most generous to give the public the

We also heartily endorse the hint he gives with regard to the disposition of these pictures. We feel that they should belong to the Spiritualists of America. It would therefore be eminently fitting that they should be owned by the National Association. Mr. Mayer hints that they will be at the disposal of the N.S.A. as soon as the permanency of that institution is thoroughly assured. It only remains for the Spiritualists of America to prove their regard for the Fox sisters by appropriately honoring their memories. Costly monuments are not asked for, nor are they needed; enormous sums for the purchase of expensive pictures are not sought. The Spiritualists of America have only to endow their National Association through annual contributions to its support. By so doing, they honor the first spiritualistic to perceive their duty clearly, and be able to | mediums by placing their pictures in a National Spiritual Art Gallery where all the world can see them, and render loyal service to the Cause of Spiritualism, to which the sisters devoted so Face about; change front; cease repining much of their lives in the days that are no more.

Off to England,

Bro. Thomas Grimshaw and family sailed for England May 9, by S. S. Aurania. Mr. Grimimportant lecture engagements in this country in St. Louis, Mo., where he has labored most acceptably for the past three years. Mr. Grimshaw is a valued worker in the spiritualistic vineyard, and a worthy representative of the Spiritual Philosophy. He will act as Fraternal Delegate from the National Spiritualists' Association of the United States and Dominion of Canada, to the British National Federation of Spiritualists, soon to assemble in Blackpool. Mr. Grimshaw's address in England will be 14 Gordon street, Burnley Lane.

An Interesting Event.

Our Boston readers will do well to remember that Friday evening of the present week is of more than ordinary interest to them. The progressive body known as "The Gospel of Spirit-Return Society," has arranged with Rev. F. O. Hall of the Third Universalist Church of Cambridge, to give his illustrated lecture, "How the Bible Came Down to Us," at 200 Huntington Avenue, on the evening in question. The prospectus, given in our last issue, indicates that the lecture is one of unusual interest and value to all students of history and religion, hence no true Spiritualist can afford to miss this lecture. The Gospel of Spirit-Return Society believes in education, therefore seeks to instruct as well as to entertain all who attend its meetings. Its purpose is a most worthy and commendable one, hence we take pleasure in urging our readers to patronize the lecture by Mr. Hall, under the auspices of this progressive society.

Mrs. Flora S. Jackson.

Another true and tried worker in the ranks of Spiritualism has fallen at the post of duty. For more than twenty years Mrs. Jackson has been prominently identified with spiritualistic work in the West, particularly at Milwaukee, Wisconsin, where she has been at the head of the leading society of Spiritualists for several years. The Angel of Life spoke to her in gentle tones on the 5th inst, and told her that her work on earth was finished-that she must now come home to the spirit-world. She obeyed the loving call, and fearlessly set forth on her journey to the land of souls whose existence to her was as certain as the fact of life itself. Mrs. Jackson was a true woman, an honor to Spiritualism, and has made the world better through having lived in it. She will be missed presence in spirit.

Mrs. Mary E. Lease

was greeted by a large and enthusiastic audience on Wednesday evening, May 10, in this dity, to listen to her eloquent lecture on "So-

Notice to Our Patrons.

Tuesday, May 30, is Decoration Day, and the BANNER OF LIGHT office will be closed throughshaw was compelled to cancel a number of out the day in honor of the arisen herces of the Republic. All advertisements for our sevon account of illness. Ilis trip to the Old | enth page must be in the office by Friday noon, World has been taken in the interest of his May 26, while reports of local societies, fifth health, and it is to be hoped that he will de | and eighth page matter, must be in the Editor's rive much benefit from his visit. He will re- hands by Monday morning at ten o'clock, in , turn to America in September to resume his order to secure publication. THE BANNER work as pastor of the First Spiritualist Church | goes to press one day earlier than usual, because of Decoration Day.

> BT Bro. Charles Dawbarn's article in our issue of May 6 has aroused no little comment among Spiritualists. Some of them have sent us sweeping denials of Mr. Dawbarn's postulates, but have advanced no arguments in support of their positions. Mere statements, unaccompanied by logical reasons for their utterance, and the cry of "Materialist," do not constitute arguments in any case, the present not excepted. Our columns are open to those who can and will present in a fair, candid manner, logical arguments, supported by absolute evidences of fact, in refutation of the premises and conclusions advanced and drawn by Mr. Dawbarn. Through a frank discussion of principles wisdom is found.

> 83 What constitutes a Materialist? In philosophy, the perfect materialist is he who affirms that there is but one thing in the universe, and that that thing is matter. Matter, to him, is the cause of all things. A Spirituist, therefore, who asks for evidences of fact in regard to psychic phenomena, cannot be considered as a materialist in any sense. Spiritualists, of all people in the world, should be careful of the labels they seek to fasten upon themselves, and especially upon other people.

For Horatio W. Dresser and Mrs. Josephine Curtis Woodbury tell some home truths with regard to Mrs. M. B. G. Eddy and her claims to be the originator of the doctrines of Christian Science in the May Arena. When the light is fully "turned on," Eddyism will be seen in its true colors, and it may be that the author of everything of value in the system will yet be given credit for his production.

BY A few more philanthropic Spiritualists, such as Theodore J. Mayer of Washington, D. C., and our Cause would soon be in its true position before the world-respected, honored, and eagerly sought for, especially by all who desire to know something of the Hereafter.

Dur Philadelphia readers will do well to note the reference to the entertainment to be given by the First Association of Spiritualists in their city on May 29. Read the notice and then attend the entertainment.

The Light of Truth, in its issue of May 13, publishes an appreciative sketch of Prof. Fred P. Evans, the well-known psychographer, could possibly be. They are also more durable, realize that they have not lost her inspiring and presents an excellent likeness of this gifted psychic on its first page.

Notes and Queries.

BY W. C. BOWMAN.

I am moved to write you a liftle medley of a cialism." Mrs. Lease has recently joined the | letter. The latest issue of THE BANNER con-

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.

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to 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.

Some Plain Advice.

Spiritualists, as a distinctive people, ought to be the most superlatively happy of all human beings dwelling upon the globe. Their religion, philosophy and science have demonstrated that there is no such thing as death in the economy of nature, and that, under proper conditions, the souls of the departed can hold sweet communion with their loved ones on earth. They have also been definitely instructed with regard to life in spirit spheres, and have ascertained that progression is the order there, as well as on the mortal side of life. They have been repeatedly told that each and every human being must earn, DOES earn, his own place in the higher life, and that no one can escape from the judgments of his own soul. They have been assured that as they live here, so would their stations be in the spiritual kingdom. In other words, right living and right doing on earth elevate the soul in all respects when it changes its state of expression.

Right, helpful thinking, will surely lead to right living and noble striving. If this be does not mean self-approbation, nor self-detrue, then every Spiritualist owes it to himself, to his fellow-men, and to his religion, to put forth the brightest, cheeriest, sunniest thoughts, and to resolutely overcome all dark, ignoble and pessimistic emotions. Each one should be inspired to think, speak and live according to the highest conceptions of truth, beauty and goodness. Evil thinking of others and of one's self would then become an absolute impossibility. If free from that tendency, resolutions would at once be formed to make the best possible use of this life; to gain wisdom daily through honest seeking for truth; to solve every problem affecting the welfare of the race by means of the magical key of knowledge; to live for others; to do for others; to add to the sum total of human happiness by radiating a happy influence over all who come within the circle of one's life. Spiritualism will enable all of its followers to form all of the above resolutions, and to carry them into strength, when Nature designed him to be a earned by Admiral Dewey. The money could effect when its principles are clearly enunciated and made known to each individual con- a good accountant, let him develop himself to hungry, and the Admiral, as well as the naaciousness.

only because of the transition of their loved | erary celebrity, can he become such by berating | dred dollars per head.

ists should not seek to completely obfuscate their souls with that which causes men to ignorantly ply their muck rakes in the swamps of life, instead of looking up to grasp the crown of knowledge that can be reached by simply raising the hand. Time is precious; every moment is a golden opportunity for the doing of a noble deed; every second offers an opportunity for the promulgation of a pure thought for the good of some one less favored than are those who think that thought. Action is life; inertia, mental or physical, is death. Between the two all mortals are privileged to choose; Spiritualists, with the light given them from the wisdom spheres on high, ought to be able choose life, or action, in place of that which will lead them into valleys of darkness and caves of despair.

over things you cannot help, and set to work to remedy the things that can be helped. Make life worth living by the good you do; make your sky bright because of the radiance of your own soul; make yourself lovable through your services to those who need aid; fill your souls with music that everywhere abounds, and let your hearts vibrate with the love that Infinitude has in store for all men; stop mourning over the past and its errors; live the present and make the most of its resplendent | eye, but-the one that was perfectly sound ! He possibilities; interest yourselves in the comfort and welfare of others; let the verve of your natures show forth the beneficence of eye was first injured. The young man is now your impulses; spiritualize your desires, idealize your reals, and realize your ideals; in fine, make Spiritualism the guiding star, the power. the principle, the crowning glory of your lives. Then will you live for a purpose; all the memories of the past will be pleasant, the present a continued song of joy, and the future glorious with its harvest of wisdom.

Self-Inspection.

It is well to turn the X ray of the soul upon ourselves in order that we may determine whether we are keeping pace with progression's onward march, or falling to the rear through our neglect to properly relate ourselves to our fellow-men. We call this process of thought self-inspection; but self inspection his criminal carelessness. testation, nor self-immolation. It means the careful study of all departments of our nature, in order that our real needs may be made known to ourselves. When an individual has cepted an invitation to a very select dinner, properly measured his soul-possibilities, gauged his intellectual powers by the gauge of truth, number of guests will be limited to one hunhe will know his limitations, and seek to adapt | dred, hence he is to be the guest of honor at a himself to the niche for which his talents fit ten thousand dollar dinner. This is evidently him.

It is no sign of genius to sit in condemnation | place, but just where the "patriotism" comes of self, nor to contrast unfavorably one's men- in, the average American citizen will be unatal and spiritual powers with those belonging ble to determine. Admiral Dewey chances to to another. The pansy cannot be the tulip, be a popular hero at the present hour, and will nor the alder the giant elm. The pansy, however, fills its place, as do the tulip, alder and upon his return home. He deserves well at elm. Each can be the best and highest of its type, and will become so under proper cul- of the Republic begrudges him his honors. We tivation. This is true of human beings; prog- fail to see, however, that the expenditure of ress is not made by any one who bitterly assails | ten thousand dollars in a gastronomical conbimself for not being an elm in size and test constitutes any portion of the honors splendid alder. If a man is not a poet, but is be used to better advantage in feeding the be the best of his class; if one is neither an | tion, would be much more highly honored than To-day we find Spiritualists unhappy, not orator, nor a singer, nor an inventor, nor a lit- by an eating-contest, at the cost of one hun-

Expert Surgery.

That surgeon in Montreal, Quebec, who was called upon to remove a diseased eye in order that the sight of the well eye might be saved, was, indeed, an expert. He placed his patient under the influence of anesthetics and then calmly proceeded to remove-not the injured was a specialist of renown, and had had the patient in charge at times ever since the diseased absolutely blind, made so by the expert (?) surgeon who removed the well eye to show his wondrous skill! It is said that the gifted specialist offers no excuse for his mistake (?) nor reparation for his terrible deed. By the way, it is rumored that he purposes taking up his residence in Boston, where he can enlarge his practice, and devote himself exclusively to the treatment of the eye. If an irregular physician had made this colossal blunder, the regulars would have moved heaven and earth to secure his conviction, and have him duly punished. In the present case, it is simply a slight error, through a "mysterious dispensation of Divine Providence!" It is a great pity that the injured youth has no redress at the law. The blundering surgeon should be made to pay for

Patriotic, Very!

It is reported that Admiral Dewey has accosting one hundred dollars per plate. The very patriotic, otherwise it would not take be "wined and dined" to his heart's content the hands of his countrymen, and no loyal son

both continents. Mrs. Lease's lecture was an able effort, and contained some very wholesome truths that should have been heard by every monopolist in the business, political. religious and social worlds. She is acquainted with the needs of the common people and has the rare virtue of daring to tell the truth as she sees it.

Mrs. Elizabeth F. Kurth.

The many friends of this earnest worker, throughout the country, will be grieved to learn of her serious illness at her home at 478 Grand Avenue, Brooklyn, N.Y. Mrs. Kurth has been one of the main stays of the good Cause in the "City of Churches," and will be much missed should she be called to the higher life, which, at last advices, seemed more than probable. "May she be restored to health" is the earnest wish of all who know her. Let thoughts of strength and healing go out to her from all who read these lines.

Mrs. Minnie M. Soule,

the pastor of the Gospel of Spirit-Return Society, occupied the platform of the Boston Spiritual Temple (Berkeley Hall) last Sunday morning, and will do the same on Sunday morning, May 21. This exchange of favors shows the good feeling that exists between the two societies, and indicates that Spiritualism is now realizing some of its ideals. Mrs. Soule is a speaker of ability; she uses excellent language, while her tests and messages are given in the most convincing and comforting manner.

A New Song Book.

We acknowledge with much pleasure the receipt of a new book of choice spiritual songs from the author, Prof.C. Payson Longley, whose musical compositions are already well known throughout the world. The songs are of a fine spiritual nature, the words being replete with soulful inspirations, and the music adapted to the needs of all persons who are desirous of being spiritually awakened to a realizing sense of nearness of our visitors from the spirit side of life. The price of this splendid little brochure is only fifteen cents, with five cents extra for postage, when sent by mail. It is within the reach of every one, and should be in every home. It can be obtained at this office. Send in your orders.

10 Our sixth page is of unusual interest this week. The Messages, Questions and Answers, Miss Judson's letter, and the interview with Neil Burgess, the celebrated actor, contain food for thought, hence are well worth reading.

Dr Our esteemed friend, Mr. J. E Darling, has our sincere thanks for sundry valuable clippings that he has recently sent us. Bro. Darling is abreast with the times, and is not ashamed to have it known that he is a Spiritualist.

Despite all opposition, Dr. Briggs was ordained to the Episcopal ministry on Sunday, May 14, and is now a full-fledged priest of that ancient denomination. If he is happy certainly

Social-Democratic party, and is in full sympa- tains some very provoking items-I mean thy with the principles of the higher Social thought-provoking. In fact, our National Orism, now advocated by the brightest minds on | gan is showing evident tendencies in that direction of late. Permit a California Spiritualist to rejoice and be glad at the strong and healthy tone more and more manifest in its columns-speaking right out boldly for the world that now is, as well as for that which is to come. And really, are not the two worlds. after all, so interblended, that they are, for all practical reform purposes, one? Listen here! what a strange thing is disclosed in the last BANNER under the caption, "FEATURES OF SPIRIT-LIFE": "You may be interested to know what we do in the spirit-world; and here let me say that YOUR world is OURS....you are in the spirit-world this minute! ... We are employed right here with you; we work not with our hands, but with yours!" What a lesson for us Spiritualists who have been in the habit of relegating everything to the "bright summerland," and reveling in "the sweet bye-andbye!" Of a truth, have we not much yet to learn, even of our own philosophy? But that is not what I meant to write about. I wanted to ask two questions. And that reminds me to say that you, Mr. Editor, have flung a mighty door wide open with your ten questions under the little word, Why? Let that door stay wide open. Let the BANNER OF LIGHT henceforth be a why paper. And why? Because the fountain of all light-the soul of all philosophy-is occult in that one little word. Our Spiritualism of to-day, in spite of all its marvelous demonstrations, is largely a chaos of conundrums, a tangled web of puzzles, the despair of enemies and the confusion of friends. These puzzles and conundrums can be answered only in one way, and that one way is explaining why.

> One of my two questions I propound for Mr. Colville and his guides. It is in relation to what many Spiritualists have got into the habit of speaking of as the "Sixth Sense." To my uninspired reasoning this is an error that needs correction. It seems plain to me that the psychic powers of clairvoyance, clairaudience, etc., cannot properly be coordinated with the physical senses at all, and hence cannot be counted as additional to them, but must be regarded as belonging to another complete set of senses interior to and correspondent with the external senses. Am I right or wrong in this view?

> The other question is for Mrs. M. T. Longley, our worthy and gifted Secretary of the National Spiritualists' Association, and her guides. It is in relation to the improvised poem, "Our Spiritual New Year," given through her lips by Nannie Gibson, a spirit child only s years old. The question is, On what principle in our Spiritual Philosophy such maturity of mind and poetic ability in so young a spirit child can be explained, and how it can be harmonized with our theory of the gradual growth and development of children in spirit-life? And enlarging the answer in connection with this same theory of growth in spirit-life. I think a great service would be done for our Cause by explaining why child controls of ten, fifteen or twenty years ago, are still children, with no change of manner, and no apparent increase of intelligence. This was one of your ten ques. tions, Mr. Editor, and was handled somewhat by Mr. Colville's guides, but not satisfactorily.

Anger is the worst kind of intemperance. "It changes saliva into poison." It debilitates every one else ought to be. Vale, Dr. Briggs. | and opens the whole system to disease,

BANNER OF LIGHT.

(Continued from first page.)

facts of life, but the Soul. Concerning the supreme motive in life, Science formerly taught, for example, that it was the self-principle that worked along the seemingly oruel lines of natural selection and survival of the fittest. and even now it is giving only half the field to altruistic instinct. Philosophy is a sublime endeavor to find the best, but often succeeds only in so entangling thought on the two horns of a dilemma that we are obliged to confess ourselves unable to unravel it. Revelation, socalled, has spoken to us of the personality of God and the dual nature of man, and has set before us reward and punishment as incitement and deterrent. And all the while, deep within the soul, a voice as unmistakable, although as gentle as the summer breeze and murmuring of spring birds, has spoken to us of love as the one all constructive, all efficient, motive power in life.

And now, if we must, let us still ask, What saith Science, What saith Philosophy, What saith Revelation of the immortality of man? But I warn you, that, honoring each according to its service as I do, you will turn from these eager, though blind leaders of the blind, to find the answer only in your soul.

Soul! soul! what canst thou say of immortality? I hear the answer, "I am I, superior to this housing of flesh which now reveals but only half interprets me. I am bound as yet; great vistas open before me, but my powers of vision are not yet strong enough to see more than short distances along their shining lengths. Wondrous harmonies faintly salute my ears, echoing and reëching through vast regions which I am not able to traverse yet; light, beauty, fragrance, power, sublimest. truest thoughts press upon me from every side, yet I walk as one 'veiled and sleeping,' not yet large enough, fine enough, free enough, to grasp the marvelous significance of it all. Yet truly I know that this is no phantasmagoria of a fanciful mind, no cunningly devised illusion, but that it is true; that these are perceptions of the real world in which I live, and that the the the true is that these are perceptions and that the the the true is that the series of the true is things I see and touch are but partial manifestations of that which veritably exists. Nav. more! I see that ethical, loving purpose is the essence and substance out of which the universe is built. That I am only an individual atom in it does not argue my unimportance. I am one of the Divine ideas, an invaluable link in an unbroken chain of sequences. And this knowledge is at once my inspiration, my vigor, my wisdom and my energy. I work tirelessly, up-bearing and up-borne, intelligently shaping and being shaped by the eternal progress and purpose."

Shall I cease to exist before this larger, truer life is mine? Never a soul throughout the length and breadth of earth that hath found its voice but answers "No!" And all the Lease. echoes of the Universal Soul thunder and reverberate along the hills and valleys of matter and of mind "No! No!" No!" I shall persist, I shall pass from life to fuller life, from partial knowledge to satisfying truth, from loyalty to devotion, from service to partnership, from love to greater love, from mountain height to mountain height, from glory unto glory.

Briggs Park, Grand Rapids, Mich. PROGRAM.

Onset is located fifty miles from Boston, on the Caus Cod division of the New York, New Haven & Hartford Railroad, over which express trains are run daily to this resort. Excursion tickets are sold at all the leading ticket offices in the country. Street cars connect with every train at Onset Junction, and transfer passengers to the extreme end of the grounds, passing the business centre and by the auditorium and prominent hotels. Take train at Summerstreet station, Boston. Ask for excursion ticket to Onset Junction; price, \$2.15 for the round trip. Baggage and freight marked "Onset, Mass." will be promptly transferred to all parts of the grounds. Onset is connected by telegraph and long-distance telephone. Post Office address, Onset, Mass.

Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

Wareham is noted for its excellent shell roads, which are unsurpassed for driving and bioycle riding.

PROGRAM, 1899.

Sunday, July 9, 10 A. M., Geo. A. Fuller, M. D., 2, F. M., Mrs. Juliette Yeaw; Monday, July 10, 2:30 P. M., Conference: Tuesday, July 11. 2:30 P. M., Mrs. Juliette Yeaw; Wednesday, July 12, 2:30 P. M., Mrs. Kate R. Stiles; Thursday, July 13, 2:30 P. M., Mrs. C. Fannie Allyn Friday, July 14, 2:30 P. M., Mr. Albert P. Blinn Saturday, July 15, 2:30 P. M., Veterans' Union Day; Sunday, July 16, 10 A. M., Mrs. C. Fannie Allyn, 2 P. M., Rev. T. E. Allen; Monday, July Aniyi, 2 F. M., Conference; Tuesday, July 18,
2:30 P. M., Mr. A. E. Tisdale; Wednesday, July 19,
2:30 P. M., Mr. A. E. Tisdale; Wednesday, July 20,
2:30 P. M., Mr. A. E. Tisdale; Friday, July 20,
2:30 P. M., Mr. Sarah A. Byrnes; Saturday, July 21,
2:30 P. M., Mr. Sarah A. Byrnes; Saturday, July 22,
2:30 P. M., Mr. Sarah A. Byrnes; Saturday, July 20, July, 22, 2:30 P. M., Mrs. Carrie F. Loring; Sun-day, July 23, 10 A. M., Mrs. Sarah A. Byrnes, 2 P. M., Prof. W. F. Peck; Monday, July 24, 2:30 M., Conference; Tuesday, July 25, 2:30 P. M., day, July 29, 2:30 P. M., Mass. State Association Day; Sunday, July 30, 10 A. M. Mrs. Carrie E. S. Twing, 2 F. M., Rev. J. C. F. Grumbine; Mon-day, July 31, 2:30 F. M., Conference: Tuesday, Aug. 1, 2:30 F. M., Rev. J. C. F. Grumbine; Wednesday, Aug. 2, 2:30 P. M., Mrs. H L. Russegue; Thursday, Aug. 3, 2:30 P. M., Rev. J. C. F. Grumbine; Friday, Aug. 4, 2:30 P. M., Mrs. H. L. Russegue; Saturday, Aug. 5, 2:30 P. M. Mr. F. A. Wiggin; Sunday, Aug. 6, 10 A. M., Mrs. H. L. Russegue, 2P. M., Ray&W. W. Hicks; Monday, Aug. 7, 2:30 P. M., Conference; Tues-day, Aug. 8, 2:30 P. M., Rev. W. W. Hicks; Wednesday, Aug. 9, 2:30 P. M., Rev. W. W. Hicks.

Woman's Congress.—Thursday, Aug. 10, 10 A.M. and 2:30 P.M., to_be announced; Friday, Aug. 11, 10 A.M., Mrs. Kate R. Stiles, 2:30 P.M. to be announced; Saturday, Aug. 12, 10 A.M. to be announced, 2:30 P.M.; Mrs. Mary E.

Sunday, Aug. 13, 10 A. M., to be an-nounced, 2 P.M., Mrs. Mary E. Lease; Monday, Aug. 14, 2:30 P.M., conference; Tuesday, Aug. 15, 2:30 P.M., Mrs. Kate R. Stiles; Wednesday, Aug. 16, 2:30 P.M., Miss Susie C. Clark: Thurs day, Aug. 17, 2:30 P.M., Mr. H. D. Barrett Friday, Aug. 18, 2:30 P.M., Mr. F. A. Wiggin Saturday, Aug. 19, 2:30 P.M., National Spirit-ualists' Association Day; Sunday, Aug. 20, 10 A.M., Mr. F. A. Wiggin, 2 P.M., Mr. H. D. Bar-A.M., Mr. F. A. Wiggin, 2 P.M., Mr. H. D. Dar-rett; Monday, Aug. 21, 2:30 P.M., conference; Tuesday, Aug. 22, 2:30 P.M., Mr. H. D. Barrett; Wednesday, Aug. 23, 2:30 P.M., Mr. W. J. Col-ville; Thursday, Aug. 24, 2:30 P.M., Mrs. Carrie F. Loring; Friday, Aug. 25, 2:30 P.M., Mr. W. Colville, Saturday, Aug. 25, 2:30 P.M., Mr. W.

Camp Attractions at Onset Bay, Mass. Ignorance, superstition and fraud, whereby reason shall be the ruling element to free the enslaved, who, by their early education and hereditary tenden-Onset is located fifty miles from Boston, on

broken by the exercise and expression of free thought.

Resolved, That the press is the great stimulating power of the world, because intelligence becomes universal by its circulation. Thus it is the duty of universal by its circulation. Thus it is the duty of Spiritualists to give its more liberal support, and, to this end, all who can should be subscribers to one or more of the Spiritualist weeklies, to encourage the publishers and also to keep themselves posted; also send copies to others while fresh from the press. *Resolved*. That as we chain Spiritualism to be both a religion and science, and as criticism is both popu-lar and proper, it is essential that our lecturers and mediums should be able and educated, in order that we may be able to overcome the materialistic ten-

we may be able to overcome the materialistic ten-dencies that confront us. We should adhere to this rule as it relates to public mediumship. Spiritualism has already suffered too much and too long to bear the opprobrium which it deserves for the maintehome circle; inasmuch as culture is a special ele-mont demanded in our age.

Interesting remarks were made by various persons in the conference, and it was consid-ered the most harmonious and interesting we have ever held. Sunday afternoon we con-vened again in Unity Hall at 2 P. M. Poem and invocation, Mrs. Russegue; lecture, Dr. Ful-ler, subject, "Spiritualism the Highest Type of Religion." Sunday evening, 7:30, invocation, Dr. Fuller, poem and lecture by Mrs. Russegue; subject for the latter. "What are the Benefits Derived from the Knowledge of Modern Spiritualism?" The speakers were lis tened to with the closest attention by the audi ences; Mrs. Marian Carpenter of Detroit Mich., followed each lecture with delinea-tions, given in a very pleasing manner. The Schubert Quartet of Boston rendered the music for the convention; their volces were fresh and sweet and blended in perfect harmony, and their selections were well chosen. The absence of Mrs. J. A. Chapman, our Vice-President, on account of illness, was deeply regretted by the-members of the Association. The weather was perfect and fine audiences were in attendance. MRS. J. E. B. DILLON, Sec'y.

From Newport, Ky.

Among the pleasant pictures of the near future, brought about by the stanch and honored Spiritualists of the city of Newport, Ky., will be the erection of a temple to be dedicated to the spirit-world, and to be used for disseminating spiritualistic philosophy and its phenomena. Toward bringing about the above of Massachusetts. laudable design, our esteemed ploneer citizen and Spiritualist, Mr. Edwin Crawley, Sr., has bought and donated a beautiful lot, on which, during the coming year, will be built an edifice of which the Kentucky Spiritualists shall be proud. Already the plans have been drawn, and they tell of a large auditorium with a seating capacity of from three to four hundred, a library, reception parlor, dining hall and kitchen.

These plans were drawn and donated by Mr. E. Bellamy, of Covington, Ky., who has shown excellent taste and good judgment in every detail. Among the points watched will be the acoustics, which it is hoped may be satisfac tory. Interest in the above direction was first brought about by the Ladies' Aid, of which Mrs. Sarah Charles, (daughter of Mr. Craw ley), is President, and which was organized ostensibly to become an auxiliary to the regu-lar society which it is proposed to organize hereafter.

The Aid is an outgrowth of a meeting called by Mrs. Charles, for which printed cards were sent out, seventy-five responding. There was a unanimous vote for Mrs. Charles as President, after which Mrs. Emma Mason was elected Vice-President, Mrs. Conners, Treasurer, and Miss C. Rambeau, Secretary. These members of the Aid propose to raise

five hundred dollars toward the building of the Temple, ere the corner-stone is laid in January

REMARKABLE OFFER.

For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM;"-a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency-concise, yet plain and readily understood ; and

"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, and are standard works.

EF A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address

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

Miss Amanda Bailey.

See the notice of the annual benefit concert to be given by the friends of this veteran worker in Salem, published in another column. It should be largely attended, for Miss Bailey deserves well at the hands of the Spiritualists

Mrs. May S. Pepper.

This gifted psychic was unable to meet several of her engagements recently on account of illness. Her many friends will earnestly unite in sending her thoughts of healing, and will rejoice to learn of her recovery. At last accounts she was reported as steadily improving.

Mrs. J. K. D. Henderson,

née Conant, is visiting relatives and friends in the State of Maine. She will return to Boston to resume her circle work on May 29.

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

Julia Steelman-Mitchell was called to Millersville. build bleening and the way scheduler and the second to be second bleening and the second seco above. Home address, Heartgell Avenue, N. Evans-ton, Ill.

Frank T. Ripley, medium and speaker, will leave Chicago for Ohio about the first of June, Mr. Ripley will stop off enroute to speak and give mes-sages. Route will be over the Monon, C. H. & D., or over the Lake Shore R. R., or C. A. & C. Terms will be liberal. Address all letters to Frank T. Ripley, care of 40 Loomis street, Chicago, 111.

A Musical Entertainment. The thirty first musical entertainment this season was given in the parlors of the Watson Music School, 180 Columbus Avenue, on Tuesday evening. The gathering was large, and many could not obtain admittance. The music consisted principally of Norwegian, Swedish and Danish compositions, including several of the unpublished musicial works of the great Norwegian violinist, Ole Bull, with whom Prof. Watson studied several years. Miss Annie A. Watson presided at the piano, and several

pupils of the institution took an active part.

Special Notice.

Miss Amanda Bailey will hold her/annual benefit at the A. O. U, W. Hall, Manning Block, consisting of a musical and literary entertainment, having secured some of the finest talent. We feel confident that this will be equal if not superior to any of her previous concerts. We hope that all good Spiritualists will take hold and help our worthy sister and beautiful songstress, for this may be our last opportunity to assist her, as she is now in her seventy-fifth year. Let us all be up and doing, and give a rousing reception to this grand old veteran Spiritualist, who has touched the hearts and souls of many by the songs rendered in her sweet, melodious voice.

A MOST HELPFUL BOOK! **Cubes and Spheres**

July 2, Opening Address' by ex-Senator Hon. J. M. Jamison, followed by Mrs. Marian Carpenter of Detroit, 10:30 A.M.; services in the afternoon conducted by Mrs. Marian Carpenter, 3 P.M. July 4, special services, (see daily papers), 10:30 A.M.; lecture and descriptions by Mrs. Marian Carpenter, 3 P.M. July 5, lecture and descriptions by Mrs. Marian Carpenter, 8 P.M. July 6, lecture and descriptions by Mrs. Marian Carpenter, 8 P.M. July 7, lecture by G. W. Kates, followed by Mrs. G. W. Kates with descriptions, 8 P.M. July 8, lecture by Mrs. G. W. Kates, followed by Mrs. Kates with descriptions, 8 P.M. July 9, lecture by G. W. Kates, followed by Mrs. Kates with descrip-tions, 10:30 A.M., 3 P.M. July 11, lecture by Mrs. G. W. Kates, followed by Mrs. Kates with descriptions 9, M. July 12, lecture by G. W. descriptions, 8 P M. July 12, lecture by G. W. Kates, followed by Mrs. Kates with descriptions, 8 P.M. July 13, Indians' Day, special ex ercises all day. July 14, State Association Day, special exercises. July 15, lecture by Mrs. A. E. Sheets, followed by Isa Wilson-Kayner, 8 P.M. July 16, lecture by Mrs. A. E. Sheets, fol-lowed by Isa Wilson-Kayner, 10:30 A.M., 3 P.M. July 18, lecture by Martha E. Root, followed by Isa Wilson-Kayner, 8 P.M. July 19, Woman's Day, services conducted by Mrs. Root. July 20, lecture and descriptions by Carrie Fuller Weatherford, 8 P.M. July 21, lecture and descriptions by Carrie Fuller Weatherford, 8 P.M. July 22, lecture and descriptions by Carrie Ful ler Weatherford, 8 P.M. July 23, lecture and descriptions by Margaret Gaule, 10:30 A.M. and 3 P.M. July 25, National Association Day, special exercises. July 26, lecture by Dr. J. C. Batdorf, tollowed by Miss Margaret Gaule, 8 P.M. July 27, lecture by Dr. J. C. Batdorf, followed by Miss Margaret Gaule, 8 P.M. July 28, Old Soldiers' Day, special exercises, 8 P.M. July 29, J. C. Batdorf and Miss Gaule, 10:30 A.M. July 30, J. C. Batdorf and Miss Gaule, 3 P.M.

Miss Margaret Gaule, of Baltimore, will in all probability be with us from July 20 to close

of meeting. Our President, Mr. Burniston, will also be with us during the entire camp, and will give personal attention to the comfort of our visit-THOS. J. HAYNES, Secretary. ors. THOS. J. HALMAN, J. 182 Gold street, Grand Rapids, Mich.

Special Notice.

Sunday, May 28, will be a special day at Berkeley Hall. The Boston Spiritual Temple will celebrate all day. In the morning there will be extra speakers and mediums. In the afternoon the Boston Spiritual Lyceum and the Children's Progressive Lyceum will hold a joint session. Talent from both Lycoums will furnish entertainment. The hall will be decorated with flags and flowers. The Children's Progressive Lyceum will march from Red Men's Hall to Berkeley Hall with their flags. In the evening the exercises will be continued by the Boston Spiritual Temple. A full list will appear in the next issue of this paper of all who will take part at these meetings. This will be the element for the societies. It is a solution closing Sunday for the societies. Let us all try to make it an event in the history of Spiritualism.

The Boston Spiritual Temple will open in October, 1899, with Mr. F. A. Wiggin as speaker and medium. HATCH. and medium.

The First Association of Spiritualists of Philadelphia.

Casino Hall, 13th street, above Girard Avenue, Monday evening, May 29, 1899, at 8 o'clock. an original descriptive Song Service will be rendered, entitled "A Terrible Lesson," the story of a strike, (scene in England). The read-ings will be rendered by Mr. Arthur Groom. The readings are thrilling and inspiring, and containing one of greatest manifestations of spirit power in the history of Modern Spiritualism. This is the first service of this kind ever given in this country, and no Spiritualist can afford to miss it. Come early to secure a seat. A selected choir will be under the leadership of Prof. Bacon. Admission, 15 cents, children, 10 cents. Doors open at 7:30; commence at 8 sharp.

ruay, Aug A. Wiggin; Sunday, Aug. 27, 10 A.M., Mr. W. J. Colville, 2 P.M., to be announced.

The Thirteenth Annual Convention of the **Connecticut State Spiritualist** Association

Was held at Unity Hall, Hartford, Saturday and Sunday, May 6 and 7. The convention was called to order at 10:45 A. M. Saturday, by the President, Mr. A. A. Gustine. The report of the Secretary and Treasurer, Mrs. Dillon, was read and accepted. A kindly letter of greeting was read from Mrs. M. T. Longley. Secretary of the National Spirituralist Assocition. Mr. Gustine and Mrs. Pierce spoke on missionary work; no progress has been made in the work during the past year. Report of society and Lyceum work was read from the First Spiritual Union in Norwich; Miss Carrie Bill, Secretary of the Willimantic Society, reported a very successful season, fifteen meet ings having been held, four hundred dollars laid out in repairing and improving the hall, and a balance left in the treasury. Mrs. Lamber-ton reported work at Poquonock; Mrs. Storrs gave home work; Mrs. H. P. Russegue, who acted as delegate to the N.S. A. convention last fall, gave a very interesting report of the transactions at that convention; Mrs. J. D. Storrs gave an account of the Jubilee at Rochester.

The following officers were elected for the coming year : President, Mr.A. A. Gustine, Meriden; Vice President, Mrs. F. H. Spaulding, Norwich; Honorary Vice-President, Mrs. J. A. Chapman,

Norwich; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Solicitors, Mrs. Nora Dowd, Hartford; Mrs. M. T. Dwight, Stafford; Miss Carrie Bill, Willimantic; Mrs. A. E. Mills, Plainville; Mr. R. R. Callender, Waterbury; Mrs. E. Wheeler, Meriden; Mrs. J. D. At-wood, New Britain; Mr. E. B. Parsons, Win-sted; Mrs. F. H. Spaulding, Norwich; Mr. George Hatch, South Windham: Mr. E. R. Whiting, Mrs. Ella Bond, New Haven; Mrs. W. J. Lamberton, Poquonock; Mrs. C. E. Bing-ham, Cheshire; Mrs. N. H. Fogg, Southington; Mr. George Burlingame, Somerville; Mr. Wil liam Richardson, Bristol; Dr. Sara Hard, Shelton; Mrs. H. E. Severson, Suffield; Mrs. H. W. Grant, Brideport; Auditors, Mr. DumontKingsley, Mr. J. D. Storrs; Committee for securing Speakers, Mr. A. A. Gustine, Mrs. F. H. Spaulding, Mrs. J. E. B. Dillon; Committee on Reso-lutions, Mrs. H. P. Russegue, Dr. George A. Fuller, Mr. G. W. Burnham. Mr. and Mrs. Joseph Storrs were appointed delegates to the National Spiritualists' Association Convention to be held in Chicago next October, with Mrs. Flavia Thrall and Mr. G. W. Burnham as alter-nates. It was voted that a mass meeting be held in Poquonock Nov. 2, also that the next Convention be held in Hartford the first Saturday and Sunday in May, 1900. The following amendment was added to the by-laws: Hereafter the officers be elected by ballot. It was voted that the officers of the State Association constitute a committee to revise the Constitution and By-laws. Also that they be authorzed to appoint mass meetings if advisable in different localities throughout the State.

The afternoon session opened at 2 o'clock. The President, Mr. A. A. Gustine, gave an adinvocation; Mrs. Helen Palmer Russegue, the speaker for the afternoon, gave a poem en-titled "Building of the House," followed by a lecture, taking as a subject, "What Confronts Us, Not Only as Spiritualists, but as Reasoning Men and Women-Our Duties, Our Obliga-175 Tremont street, Boston, Mass tions to Each Other, to Humanity, to God.'

The evening session opened at 7.30 with music, Mrs. Russeque giving a poem and the invo-cation. Dr. George A. Fuller delivered the lecture, taking for his subject, "Spiritualism and Modern Thought."

At the conference which was held in Odd Fellows Hall, Sunday morning, Mrs. Pierce suggested that a few moments be spent in silence, sending out healing and kindly thoughts to Mrs. J. A. Chapman of Norwich, after which the following resolutions were presented and adopted without discussion.

Recoived. That the day is dawning, and the sun of eligious thought is penetrating the dark recesses of

l next. The first social and bazar given, for which donations poured in from all sources, and which the church people attended in goodly numbers, netted the neat sum of one hundred and fifty dollars. Similar socials are to be given at intervals during the current year, and lib-

eral donations are expected from all. It is proposed that on the completion of the temple a grand opening service of three days' length will be held as a dedication, to which many of our most prominent speakers and mediums will be invited. The writer is pleased to have already received her invitation to same. and was also invited to attend the Anniversary services held in that city at the time the Society was organized and chartered. Engagements in the South made it impossible for me to be present, but my heart and best wishes were with these noble and earnest workers, who must indeed be in touch with royal souls of the higher life, who brought "glad tidings of great joy" to many of earth's children on that happy day through the efficient labors of our esteemed friends and co-workers at New-JULIA STEELMAN MITCHELL.

Gospel of Spirit Return Society. The lecture given under the auspices of the

Gospel of Spirit Return Society, at their new place of worship, 200 Huntington Avenue, on Friday, May 19, entitled, "How the Bible Came Down to Us," is not, as some have supposed, from a theologian's standpoint-rather in this lecture Dr. Hall, with his photographs of original manuscripts shown by the steriopticon, puts us in line with the facts about the book with impartial testimony. We have received our prejudices for and against this book through ignorance, as we have believed for a long time. and we congratulate this progressive society on its effort to put the facts before not only its own people, but Boston's inquiring mind.

Portland, Me., Mass-Meeting.

The Maine State Spiritual Association held a mass meeting in Reception Hall, City Building, April 23, afternoon and evening. Large audiences were in attendance at both sessions, especially in the evening. The President of the Association, Rev. A. J. Weaver, presided at each session, and delivered two very able and in-structive discourses on the "Origin and Prog ress of Spiritualism." At the close of each lecture Mr. Edgar W. Emerson gave an excellent séance; that of the evening was particularly notable in the number and clearness of the messages given. Both meetings were a decided success in every way, and cannot fail to do much good for the Cause. H. C. BERRY.

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 dress of welcome; Dr. G. A. Fuller gave the the convocation with his presence; also H. W. Smith of Greenwich, Mass., and Mrs. Lochlan,

175 Tremont street, Boston, Mass

In Ro the N.A.C.S.O.

To the President: I am unwilling to ask valuable space in THE BANNER for a controversy which is forestalled by two recent articles therein from Dr. Peebles and W. J. Colville, in answer to Bro. Barrett's famous ten questions. I endorse those contributions entire, and therein you have all that I would wish to say on the subject.

J. MARION GALE. Yours truly.

Dr. Good, Fuller will lecture in Norwich, Conn., May 19 (1997) 1; June 3 and 4 at Hayden Lake, Madistrong, the 11th and 25th at Lowell, Mass., and the 18th at Greenfield, Mass. The Dr. is making engagements for the fall and winter. Address until May 24, 42 Alvarado Avenue, Worcester, Mass. After that date Greenwich, Mass.

The Campbell Bros. have returned to their home. Lily Dale. N. Y., after a most successful whiter's season. 'They will remain at the Dale until October. All letters should be addressed Lily Dale, N. Y.

Dr. G. C. B ckwith Ewell will open a class in "Spiritual Evolution" at Rocky Rest Heights, P. O. Shelton, Conn., on Jane 24, extending to July 20.

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$125 per six months, to any for-eign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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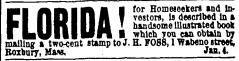
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Beautiful," "From Dreamland Sent," etc. It is an open secret that the friend referred to in this little book ("After Her Death: the Story of a Summer") by the author of "The World Beautiful," is Miss Kate Field, whese portrait appears as the frontispiece. Miss Field had inspired on the part of the writer one of those rare friend-ships of absolute devotion, whose trust and truth and ten-derness made a kind of consecration of life. Even now this inspiration (the outcome of the fifteen years of friendahip and interest) is feit by the author in all she does. Cloth, ismo, Fries **1.00**.

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SPIRIT Hlessage Department.

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SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

Report of Séance held May 5, 1899. Spirit Invocation.

Thou sweet messenger of love, thou who hast brought consolation to the mourning friends, oh! draw nigh unto all this morning. Bring the glad tidings of immortal joy and bring cheer and encouragement to those who are still struggling in mortal existence Reveal the way so others may comprehend the true meaning of communion of spirit to spirit and heart to heart. Help mortals to realize that they must prepare themselves to receive communications as well as the spirit who manifests to them. Oh! for a new baptism, for a renewal of the spiritual in-tinct of man, that each one may search his own spirit before bringing condemnation upon any one else! May we be more cautions, and seek thy influence ere we judge others, whether externally or spiritually. Help us to be true to ourselves, that the light may so shine that others may se the good work and glorify the angels. Now we leave all in thy hands under thy direction, now and f rever. Amen.

INDIVIDUAL MESSAGES.

Martha Miller.

My name is Martha Miller, and my home in Halifax. Not knowing much about this philosophy while in the body 1 did not expect that I should ever be able to return to those left behind.

I fell asleep never intending to waken to conscious earth-life again, for I expected that after I passed beyond the physical I would pass beyond all recollections of the past, and would be consumed in the beauties that surround the life beyond. I am glad the past is not all blotted out, and that we can communicate with our friends in earth-life, for I left a number behind me, and quite a large family. I have been out of the body some years, and things have occurred that have changed the home surroundings. I have been more anxious lately than ever to assist those in the body because they have drawn me back by the desire, and questioning the future life. I found I could not send a message through any one close to where they lived, and so I was directed here, and was informed that my message would be thrown broadcast, and that my loved ones would see it. and I could come in contact with them. I do not think it is necessary to send a very long message, as I am only trying to open the door, and if they will let me in I will try and make them understand the spirit does exist, and death is only a ghange; and does not separate us, but often brings us closer together.

that is our experience, and it is necessary for ocean of infinite intelligence at moments when | nized by me as violet through the sensitive will find all things well."

I was taken out of the body under very peculiar circumstances, suddenly and accidentally. I was not aware I was going until I found mvself on the spirit-side. There are those also of the family, since I passed away, who separated from the form as suddenly as I did. In fact, our family seemed destined to have sudden deaths. I wish to say to those in mortal form 'Seek diligently, and the spirit will reveal the truth. Noah Barker, Bangor, Me.

Mary F. White.

I am Mary F. White, and I am delighted with this privilege, for I am so anxious to return to my dear ones in earth-life, especially my children; for while I see they are taken care of, and those who have charge of them are doing their best, yet I know they miss the mother's influence and the mother's touch, and it is only natural that they should. I wish my husband to know, also, that I am still helping him. I have been pleased with the little he has tried to find out concerning the home of the spirit after leaving the body. I wish to say to him, "I have realized the position you are in, and to some extent I am fully conscious of your feelings, although passing away in an unconscious state as I did, some time elapsed that I do not recall. If you will go to those you have been in the habit of sitting with, in due season I will be able to control them and help you, and I will do my best to send my influence to you and the children, also to sister Mary, and all who were left in the home circle. I have

taken this way to manifest because I feel you will understand things better when you comprehend that the spirit does return." I would like this message to go to Plainfield, N. J., but I passed out of the body in Philadelphia, Pa.

John F. Mitchell.

All seem to be made welcome here, whether they are believers or disbelievers. There is one beautiful thing in spirit, and that is, there is no belief; we all work out our own salvation, and we all seek our own level, and we all take the opportunities that are offered us, and make our lives much better than when in the mortal body, for there are many golden opportunities held out to us while in the mortal body that we do not take care of. If we understood things better we might reap a better harvest than we do, and that is the reason I have tried to get in here this morning; I want my Mary to know that she can have a little heaven while in the body life if she will only think so, and not be afraid of those around her.

She is my wife, and I left her with four child dren, each one now struggling to eke out an existence for himself. She sees opportunities around her, but she dreads undertaking anything because she feels she is not familiar enough with business. I think if she was encouraged once in a while, and could feel she had some one to rely upon, she would feel stronger both physically and mentally; and for that reason I have come to

us to have it to round out our spiritual natures. | the avenue was open between the finite and the I shall be well remembered in Bangor, Me., and Infinite soul. Among these inductions, which the surrounding country, as my people all are to be distinguished from the deductions of live down there. I have many on the spirit Paul, Linnous and Newton, are John's stateside with me, in fact, most all, with the ex- ment, that God is love, Goethe's intuition, ception of Daniel, and I will say to him, "think | that all the parts of a fruit and a flower are well, be guided by the spirit-world, and you | changed leaves, and Des Cartes' superb generalization, that it was the action of vortices that brought the worlds of the universe into form.

> Theologians are beginning to suspect that love is indeed "the greatest thing in the world." Goethe's doctrine regarding flowers is elucidated in every text-book in botany, and the vortex theory of world forming has many adherents to day, and will be taught as the natural basis of astronomy bye-and-bye.

When such inductions are presented to the world by those who imbibed them from the infinite fountain, there have been souls here and there who have known, intuitively, that they were true; but the average human mind is not broad enough to always receive them at first. The vibratory theories are accepted by advanced scientists, and all Spiritualists whose tastes lead them into similar lines of interest, account for effects produced by the same law. We go, however, a step further than the ordinary scientist. He shows that effects are produced here and now by vibrations. Of course we agree with him regarding the here and now, but we also say that effects are produced also there and then by vibrations, the vibrations being much more rapid than on the mortal plane.

This is no new theory. It was taught long ago by Lizzie Doten; and my own unpretending self has advanced the vibration theory, as applying both here and there, for several years from the public platform, as well as in my writings.

I remember how earnestly a friend in Minneapolis used to talk about this spiritual vibration. He was a truly advanced thinker, and though he had been a Spiritualist some thirty years he did not remain in the old ruts, but was always ready for the new provided it did not antagonize what he already knew to be. true. He would say so earnestly, and his whole frame expressed the same desire as his words.

What I want is to get into this vibration." The vibration he meant was the more spirital vibration by which we receive impressions from decarnate individual spirits, or drink in intuitionally from the encompassing ocean of infinite intelligence. Of course the fleshly body cannot respond to this higher vibration; and if we possessed that alone we would be as shut away from the spiritual universe as if we were a pre-historic insect enclosed in a vast mausoleum of amber.

But, most fortunately for us, we are not thus cabined, cribbed, confined," as we have also a spiritual body, and it is through this and by means of this that we can communicate with the decarnate, and the decarnate can communicate with us. He who denies its present existence is materialistic. And we declare its existence, not on the word of any decarnate spirit. We found it on the natural and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb experienced by one who has suffered amputation of a member of his body; fact that many persons have been seen at a distance from their fleshly body; the general facts of mediumship which it is too late in the day to deny: and all the phenomena of clairvoyance, clairaudience, and clairsentience. When I feel the clasp and the loving hands of my mother whose earth-body was buried in 1845. I am not so unscientific as to think I can feel them with my fleshly body. I feel her spiritual body caressing me, through my own spiritual body which I possess here and now. having attained to some degree the power of effacing or temporarily leaving the fleshly one. These, and millions of other experiences of truly spiritual persons harmonize reasonably and naturally with the present existence of a spiritual body. Of course materialists deny its existence, because of their being materialists. And when persons who call themselves Spiritualists are so steeped in materialism as to deny this truth, thereby denying the wellknown and proved facts of clairvoyance, clairaudience, and clairsentience, we feel sorry for them because the materialism which they have not yet outgrown has blunted their spiritual perception. We claim that what the materialist calls assumptions are founded on natural facts just as clearly as anything in the world about us. He says we may know that physical things exist because we sense them with our sense organs. and that we thus know that we have a fleshly body. Very well; we go so far with him. In a similar way, we know that spiritual things exist because we sense them with the sense organs of our spiritual body; and that we thus know that we possess a spiritual body. I suppose the most sturdy materialist of them all would find it hard to believe that it is the eye that sees and the ear that hears. Well, the thing that sees through the eye and hears through the ear is the very same thing (if we may call it so) that sees through the spiritual eye and hears through the spiritual ear in the case of one who is spiritually developed. There is as much proof in the one case as in the other. Also, as we hear because the auditory nerve responds to certain vibrations on the mortal plane, and see because the retina responds to more rapid vibrations on the same plane, in like manner do the auditory and the visual organs of the spiritual body respond to the far more rapid vibrations that characterize the decarnate plane of existence. And the proof of this is that when we see clairvoyantly a spirit person, or a spirit color, our physical eyes may be closed, and yet we actually see or hear just as vividly as through the fleshly organs of sense. Only those who have seen or heard in this way know that this is so. With regard to seeing colors, and knowing a spirit by his characteristic color, we say that just as scientists have shown that certain colors appear with different feelings and natures, just so does something corresponding to this same color appear on the field of the spiritual vision when different feelings or natures are manifested on the spiritual plane. I would not be so unwise as to think because my mother manifests to me in a beautiful purple or violet, that it is because she now vibrates at the rate of some fifteen billion times a second, which is the scale of violet on the mortal plane. But I do say, that as violet requires the greatest number of vibrations of all the colors that can be seen by the human eye. just so does my mother, who is a very advanced understood things better, and searched more them. These were of the nature of intuitions, spirit, vibrate to a degree that manifests a tint

visual organs of my own spiritual body.

I have spoken and written on these lines many times before, but I have been led to extor, in the BANNER OF LIGHT of May 6, one of your correspondents says that "Miss Judson denies that this scientific fact (memory embedded in vibration) applies to spirit-life." I do not deny that memory, as well as many mortal and the spiritual plane, the latter being characterized by the far quicker vibraaffect the sense organs of the body of flesh.

The same correspondent makes the claim that Miss Judson got her notion of a spiritual "unlocks every closed door," from her spiritguides, and infers that I am loth to give it up because my father gave it to me. In "From this natural fact was first suggested to me in a better man." sermon by my loved pastor, Dr. Wm. T. Chase, now in spirit. Fortunately for me, I had truth of this statement, enunciated long before by Paul in the words, "There is a natural body, and there is a spiritual body."

This great truth has indeed unlocked every closed door for me; and if any of your correspondents doubt its power to be used in this way, they can easily test it by accepting it and applying it to any such erroneous statement as that spirits lose all memory of earthlife, that spirits lose all memory of spirit-life when returning to the earth plane, and the resulting corollary, that we know absolutely nothing of the next life.

Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., May 6, 1899.

Mr. Neil Burgess.

A short time ago this well-known actor met with financial losses that brought him into unpleasant prominence for the time being. The New York and Boston papers took occasion to make sneering references to the fact that he was a Spiritualist, and to assert with grave sarcasm that his spiritual advisers were evidently not so reliable as were those of Joseph Jefferson, otherwise he would not have made so poor a business venture.

The writer had a very pleasant interview with Mr. Burgess, when he was filling an engagement at Hyde & Behman's Theatre, Brooklyn, N. Y. On the bill-boards at the entrance was the pictured face of Mr. Burgess. An old lady's cap with its wide strings was tied down under his chin; his large, kindly eyes looked benignly out at the passers-by over a pair of spectacles, and the whole face wore a jovial, "motherly" expression. This represented the character created by Mr. Burgess at the beginning of his career, and which has always been very popular.

We were met at the entrance by a friend of the actor's and taken to the stage, where he awaited us and gave us a cordial welcome, placing chairs near a cage of lions, who, he said, might furnish orchestral music while we the fact that many look down on the fleshly chatted. It was between the afternoon and body that they have left for a little while; the | evening performances, and the stage was dimly lighted, but we could easily discern the large "windows of the soul," which were unmistakably the same as those of the picture, and which at once gave one the impression that he was in the presence of a genial, whole souled, warm-hearted man. As we glanced at the dingy, unattractive surroundings, he replied to our unspoken thought: "There is nothing so charitable as gaslight in a theatre." The occasional sound of a hammer was heard as the stage hands moved to and fro, preparing for the evening performance. Some one made discordant notes upon a piano, and the lions moved restlessly in their cages, thrust their huge paws through the gratings, flapping the shades that had been lowered in front of them to keep them quiet, and roared. Mr. Burgess stepped to the cage and drew back the shade, some one turned on the light and revealed the great King of the Forest and two lionesses, who looked up at us in mute misery. "It seems cruel," he said, compassionately, "to keep them so confined. Three times a day they are rolled forward to the front of the stage, their mistress steps into the cage, makes them move about her, and roar. They were brought up from cubs, and are very tame. She has difficulty in making them appear sufficiently ferocious to suit the audience. She arouses their anger by striking them over the nose." Mr. Burgess said he was a thorough Spiritualist, though not identified with the movement in any public way. Referring to his financial losses, and the statement of the papers that they were due to his having accepted poor advice from spirits, he said: "I never have even thought of asking the spirits to attend to my business for me. I do not think that is any part of their mission. Indeed, I would not look to a spiritual source for material aid." He first became interested in Spiritualism some years ago through the death of a friend, Charlie White by name, who afterward returned and gave him a message through a Mr. Murphy, healing and mental medium who resides in New York City. When asked what he plied: "Not exactly 'out of 'anything. I was liberally inclined even when a child. My parents were Methodists, and I, of course, attended that Sunday school. When I was quite a youngster a watch was offered as a prize to that child who should read the whole of the Bible within a certain time. I made an effort to obtain the watch, but found many stumbling blocks in the Old Testament, which to my mind made God out to be a rather revengeful, unforgiving sort of a supreme being. I finally horrified my poor mother by exclaiming: 'If that is God, what must the devil be?' The Bible was taken away from me, and I made no further effort to win that prize. "However, from my present standpoint, I see no necessity for demanding that all Spiritualists shall discard the Bible or Christ. The former, while if taken literally, is filled with a great deal of nonsense, has an immense amount of good in it, and Christ's teachings, rightly interpreted, show him to have been a great medium." Mr. Burgess does not claim to possess mediumship himself, except of an impressional sort, but his wife is highly intuitional. Two or three years ago her health became greatly impaired. Her husband sought the advice of the best physicians in America, but she became no better. He took her abroad, only to be told by the eminent doctors of Europe that she must ' sure you are right.-Exchange.

die soon, that he must not even attempt to get

her home, as she would not survive the voyage. Much alarmed, but not despairing, he sent immediate word to Mr. Murphy, who at once bepress myself again on them because, Mr. Edi- | gan absent treatments.- Mrs. Burgess improved. and was soon enabled to return to America, where, under the care of this natural physician, she completely recovered and is now a perfectly well woman.

For physical phenomena Mr. Burgess said he other things, is a matter of vibration. But had very little use; in fact, he has never witall are a matter of vibration on both the nessed any of a very startling or convincing nature, and he feels that after one has become thoroughly convinced of the truth of spirittions to which the spiritual body responds, return he should make better use of the and the former by the slower vibrations that knowledge than continually running after tests. "I never seek mediums," he said. "My wife and I shrink more and more, as the days go by, from the public presentation of Spiritbody and a physical body here and now, which | ualism. Mrs. Helen Temple Brigham is a dear friend of ours. We often attend her services. We make of our Spiritualism a religion, and I hold that one cannot become a real Spiritual-Night to Morn," pages 20 and 21, I state that | ist in its truest sense without becoming also a

In speaking of a little journey by water which he had occasion to take at one time, he enough spiritual perception to recognize the related a conversation which he overheard between a clergyman and another passenger. The clergy man said he had just buried his wife, and he was so completely prostrated with grief that he was obliged to leave his parish for a time to recover. "Oh, it was terrible, terrible!" he exclaimed in an agonized voice. "When I saw them put my wife into that cold, cold ground, out of my sight forever-my God! it was more than I could bear.", Said Mr. Burgess: "I looked at the man in horior. Was that a minister of the gospel elected to teach hundreds of people of the immortality of the human soul, and yet crying out in anguish over the death of his wife, from whom he felt that he was eternally separated by the burial of the body? I thanked God I was a Spiritualist and hurried to the other side of the boat, fearing I should say something to that man that I might afterward regret."

We arose to go. Mr. Burgess accompanied us to the door, and with a hearty handshake bade us good night, expressing his cordial sympathy and good-will for the cause of true MARGUERITE C. BARRETT. Spiritualism.

Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF **w. J. ODEVILLE.**

QUES.-[By Chas. Sangster, Fresno, Cal] I read with much interest explanations by Mr. Colville, and others, of many mysterious things regarding the spirit-world, but I have never happened to see any theory expounded as to how a spirit can see instanta-neously from Boston to San Francisco, for instance. I have had sittings in New York, and received correct information with under whet was rely and in San Francisco. information as to what was going on in San Francisco. Will you give some ideas about this?

ANS.-There is really no difficulty in understanding how a spirit can communicate information in New York regarding what is going on at the time in San Francisco about three thousand miles distant, for there are two distinct explanations, both of which are reasonable and tenable. First let us consider the true meaning of the much used word Clairvoyance, viz.: clear sight or unusually extended vision. To the eye of the unhampered spirit the distance between the Atlantic and Pacific shores of the American continent is no more a hindrance to observation than is a much shorter distance to those whose vision is less devel-

ped.

William Merrill.

I think I will try to see what I can do this morning in sending out a few scattering remarks, for as we scatter the seed it takes root and some of it will bring forth fruit.

I am glad to be able to be here this morning, glad to be able to control the medium under the conditions that surround us, for I was a stranger to your phenomena when in the body, but I do n't feel I am one to day. I have great sympathy for the sensitives, and I think if the mortal could understand the different influences that are thrown upon the sensitive's brain, both of the material and spiritual world, they would have more charity for them and not pass judgment so quickly; for people, especially those who do not believe in spirit-return, think, when the spirit is manifesting through the sensitive organism, because the thought is not worded justso, or there is something that has not been expressed, the message is not true. Oh, children of earthlife, you have much to learn yet, even those who are professed believers in the immortality of the soul. We have stood by your side and have influenced and helped you both materially and spiritually, and yet the doubts and fears arise so forcibly from the circumstances that surround the material that it is hard to give absolute satisfaction.

I am here this morning to arouse the spirit within those who wish to investigate honestly; they will find the truth if they seek diligently. There is much I would like to say this morning especially to my own relatives, for I have those interested in Spiritualism with mediums in their own families, yet I find they criticise others and are apt to question why the spirit don't do this and that. When you unfold your own spirit so as to be able to comprehend the disembodied, all will be made clear.

I am William Merrill and my former home Elliot, Maine, but I have friends in Boston, Lynn and many other places where I feel I am not forgotten.

Noah Barker.

It is true to life that all men do not think alike; if they did there would be no progress. I know what it is, and what it costs one to advocate a theory or belief before been done in the inception of the religions of the world is ready to receive it. I know it is hard to place a person before his fellowmen in the true sense, for if he possesses any power or talent that seems to be different from the common run of things, then he is counted a crank, or crazy, or something worse. Mediums, like philosophers and scientists of all grades, who have ever brought any new thought | into the boundless but sure field of Spiritualto the world. have been crucified and ignored, but the work has gone on just the same, and I am glad to see, even with all the criticism, with all that has been said concerning Spiritualism, I am glad to see it still holding its own, and keeping a foothold upon the human life. True we see many different phases of it, and we see it manifested under many different names, but all are working for one common purpose, the elevation of humanity. I am interested in all progress. I am also much interested in seeing our people take hold and look into these mysterious workings, and gratify and satisfy themselves as to the truth. I see many who used to | ing to fancy, and not according to fact. criticise me are now interested in the great work of humanity. I have also met many in the spirit world, who have joined us since I laid the mortal body aside, who wish they had

send a few words through your valuable paper I am told that your letters are all delivered, and that they reach many besides the one they are intended for. I shall be well known right here in your city, although my home was in Greenwich, Mass., and I have relatives in South Boston. I will not go into personal matters, for if they will reply I will try and give them more. John F. Mitchell.

Mary McCalled.

I too, would like to communicate with my loved ones in earth-life. I am anxious this message should go to Providence, R. I., where I left a dear family consisting of a sister, two brothers and two children. My husband is with me in spirit although we did not pass away from the same place, he passing away in the West and I in Boston. I am pleased with all that has been done, and I thank God and the angel friends for giving my children such a good home; and I want to thank the mortals for what they have done for me and mine. My heart is too full this morning for expression, but I thought, if I was able to send out a few words of encouragement to prove my identity to you and inform you that I am conscious of what is going on and what has been accomplished, it would help some. I am more useful now than I was in the mortal body. The children know that mother is still looking after them. I cannot say much as this is my first effort, but I will try again when I get more strength. These are the few honest words of Mary McCalled. My husband's name was Frank and my home Providence, R. I.

Messages to be Published. May 12.-May Keys; Eugene Davis; Samuel Morgan; Mary Hunt; Elizabeth G. Maxwell; Elizabeth O'Brien.

A Letter from Abby A. Judson. NUMBER SEVENTY.

To the Editor of the Banner of Light:

One of the finest things about Spiritualism is that it is founded on natural facts of the universe which are patent to us while we are here in the flesh. We do not need to get our basic facts from the spirit-side of life, as has the world. That their founders have done so, using Bibles or oracles as the reason for acceptance, has given rise to miraculism, and it was this element which led me gradually out of the church before I knew what Spiritualism was. And the absence of this miraculism, and the presence of the natural element, led me ism. For this reason, when any statement comes to us from the spirit-world, we quickly apply the touchstone of natural facts, and it stands or falls according to its agreement therewith. "Whatever is true is rational," and whatever is rational is sure to be natural.

When a statement comes from the spirit-side of life that does not accord with the known facts of astronomy, geology, chemistry, physics or psychology, we at once conclude that those spirits were not conversant with those facts here, have not learned them there, and have been theorizing as many mortals do, accord-

There are great inductions that have been made by master minds which were not founded on particular facts, but were accepted by many because the facts were found to accord with diligently before they passed judgment; but | and were drunk in by great souls from the | that corresponds to violet, and is also recog-

We all see at some distance, not all at the same distance by any means, and as clairvoyance does not involve or employ the possession or use of a strange faculty, but only the phenomenal extension of a thoroughly familiar one, the mysterious aspect of the question is quickly reduced when we contemplate an enlarged scope of a familiar sort of perception. Then we may consider clairaudience, or clear hearing, as another factor in the case. Sounds are audible at distances entirely beyond the common scope of hearing, even the long dis tance telephone, and other well-known scientific appliances clearly prove the possibility of far transcending ordinary aural as well as visual limitations.

The second explanation differs somewhat from the preceding, as it suggests the thought of spiritual locomotion as something entirely different from material travel. A recent message from one who passed into spirit-life in a peculiar and seemingly distressful manner, given through the mediumship of Mrs. Cora L. V. Richmond, and fully reported in a Chicago newspaper, illustrates exactly what we are now seeking to convey. The spirit, who had been a Materialist on earth, and was greatly astonished on awakening after the death of his physical body, was told by those wiser and more experienced than he that he could appear in any place wherever he desired to make his presence known, and though Those who were in that place might not be able to discern his presence, he would certainly be able to see them, and know of their feelings concerning him.

The chief reason for the comparatively infrequent occurrence of striking evidence of true telepathy, the apparition of the "double" and much else that appears supernormal to the average thinker, is our general absorption in material affairs and the closed condition of our psychical perceptions. Whenever any one seriously devotes himself to the pursuance of "occult" studies he finds himself in a new territory, even in a realm where to will is to accomplish. Many people show themselves had to "grow out of" into Spiritualism, he res either consciously or unwittingly to their friends at great physical distances when they are thinking very strongly or intently of a certain friend in a distant place. The free spirit entirely disengaged from the physical frame in its normal post-mortem condition is entirely unhampered by physical conditions and can therefore appear in any place to which it is carried by the dominant bent of inclination. The spirit yet inhabiting the flesh is not usually so free to appear at will in any place where it may desire to manifest, but there are trained thought transmitters, especially in the Orient, who have acquired such unusual control over their bodies that they can show themselves wherever they please, provided there is some one there to perceive them.

If You Want to be Loved,

Don't find fault.

Don't believe all the evil you hear. Do n't jest at anybody's religious beliefs. Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't underrate anything because you don't DOSSESS It.

Don't go untidy on the plea that everybody knows you. Don't contradict people, even if you are

MAY 20, 1899.

Written for the Banner of Light. AUNT CHARLOTTE.

Should I refer to bygone years, And open wounds long felt before, Congenial hearts will mingle tears As they were wont in days of yore.

A quiet tear steals down my face, A silent monitor of pain, And in its course what love we trace Where true affection holds the reign.

With us there was, sweet intercourse, Our joys to share and sorrows blend; And if there ever came a cross, We were no less each other's friend.

Wending along life's stormy way We each in sweet affection grew. Till the advance of life's decay Drew us apart from present view.

I loved thee for thyself alone, And here will tell the reason why: Thy voice was ever mild in tone. And love shone from thy beaming eye.

The length of chain divided here May join again some future day. In the Beyond there may appear Glories of a heavenly way.

What soul ere came in touch with thee That felt not passion's depth of love? What heart would cease its beat and be Without thee in the world above? CHARLOTTE A. E. GREENE.

The One Thing Needful For Universal Prosperity and Success.

BY LIDA B. BROWNE.

Only one thing is needful for the complete amelioration of the woes of the human race, and that is more LOVE-true love used in its rightful sense; such love as will enable man to do right because he would not wish to harm his neighbor; such love as would make each one akin, and be willing to help one another along. I speak not of sentiment or passion; these are fleeting, and have no true stability.

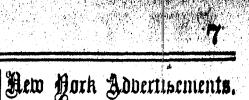
If each had his neighbor's interests at heart, instead of wanting to be grasping, and take advantage of others' necessities, all war would cease, all strife end. If each did to others as he would wish to be done by, all petty annoy-ances and troubles would be at an end. If each and all lived up to their highest conceptions of truth and right, they could not help having love of neighbor and the denial of self uppermost.

It is the grasping tendency in all mankind that causes the oppression of the poor, and the power of the autocrat and the millionaire to triumph over justice and right. Thus the weak lose faith in the ones who should protect them, as they are so much stronger and better adapted by reason of their advantages of eucation, birth and breeding. The powerful should use their power rightly; the rich should protect the poor, the strong care for the weak, and the happy shed sunshine in the paths of

and the happy shed substitue in the paths of those in trouble and distress. But do we see this done? Ah, no, my friends, quite the reverse. So I say there should be a complete change, and the one thing needful is to have more love in the heart for all mankind. We should not turn the hun-gry, either of body or mind, from our door, for the hunger of the mind after better things grows more decay than the mere craying of gnaws more deeply than the mere craving of the stomach, and should receive the gentle nourishment of loving words and helpful deeds. Now is the time we are building our homes

on high by each act of our lives, each thought of our mind, and each word spoken, either of good or evil. Our immortal souls are being moulded right here and no «, and we can never

BANNER OF LIGHT.



Catarrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the read of the disease. Catarrh is a blood or constituitional dis-case, and in order to cure it you must take internal reme-dies. Hall's Gatarrh Cure is taken internality and acts di-rectly on the blood and microus surfaces. Hall's Gatarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting di-rectly on the microus surfaces. Thal's modifier is known, combined with the best blood purifiers, acting di-rectly on the microus surfaces. The prefix combination of the two ingredients is what preduces such wonderful results in curing Chatarrh. Sould for testimonials, free. F. J. CHENEY & CO., Props., Toleto, O. Sold by druggists, price 75c.

George T. Albro O week for the development of Medhumship. Consultation and advice write regarding mediumistic gitts. 61 Ruthand street, Boston. May 6. National Spiritualists' Association **INCORPORATION 1893.** Headquarters 600 Pennsylvania **Avenue**, South-East, Washington, D. C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by souding 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, '95 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 26 cents.

MRS. MARYT. LONGLEY, Seey, Ponnsylva nia Avenue, S. E.,, Washington, D. C. 474 Feb. 20.

JUBILEE MEMORIAL TRIBUTE.

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

Psychometry:

How to Unfold and Realize Divination and Iltumination. 50c. "Clairvoyance: Its Nature and Law of Unfoldment " work of illumination. Teaches how to pierce the veil of senso, to see spirits and unfeld adeptship. Cloth, p-ice \$3.50. Send 25 cts. for sample copy of, or \$1 for a year's subscrip-tion to "Immortality," the new and bri Hant Quarterly Psy-chical Magazine. Address J. O. F. GRUM BINE, Fynacher, N. Y. Uf + Dec. 17.

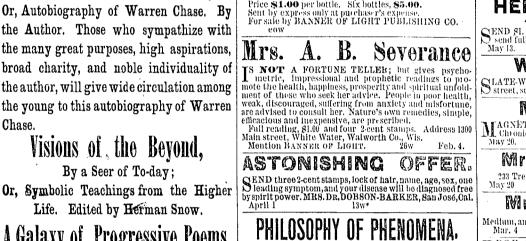
WE RECOMMEND

The foll-wing Occult booklets by ERNEST LOOMIS: Power of Coöperative Thought to Produce Results in all Business and Art; Love is Power; Woman's Occult Forces; How to Rule your Kingdom: Useful Occult Practices; Eso-teric Laws of Happiness; Occult Helps; Occultsin in a Nut-shell; Marriage; How to Create Opportunities; Your Tal-ents; Health; Health Reches; Methods of Using Occult Powers; Methous of Seif Help; Methods of Self Help Through Self-Knowledge; Methods of Self-Help Through Self Trust; Foods and Moods, a Plan of Self Culture and Self Help. Price 15 cents each, or any twelve for \$1.50. Send to OCCULT SCIENCE LIBRARY, 70-72 Dearborn st., Ohicago, III. cow June 4. The following Occult booklets by ERNEST LOOMIS:

SURE CURE!

PEELER'S SURE RHEUMATIC CURE

PEELER'S SURE KHEUMAIIG CUKE Is the only remedy that can be called a specific for Rheuma-tism, as it cures ninety-eight out of a hundred cases. It will also cure Stricture and Varieose Veins, and Junbs that have been drawn up by rheumatism. Many hundreds of people have been cured. Read what Mr, Henshaw says: " I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was refleved atonce. Atter taking four bottles all signs of disease had pisappeared. Have had no return to date. "Thos, A. HENSHAW, 4 Hollis Place, Boston, Mass." [His leg was badly drawn up.] Price \$1.00 per bottle. Six bottles, \$5.00. Sent by express only at purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. eow





Mediums in Boston.

J. K. D. Conant,

Trance and Business Psychometrist.

SITTINGS daily from 10 A.M. to 4 P.M. 8% Bosworth street. Communicate Telephone 3896, Boston. May 6.



GIVES sittings by mail for Chairwovant Diagnosis and general advice opon BUSINESS. IEALTH, WEALTH, LOSSES, CROSSES, and the POWER to rise above FATE, Send lock of hair, date of birth, full name, and \$1.66. Medi-clues and Magnetized Remedies, with directions for Soul Unfoldment, 55.00 per month Address Hotel Dover, 71 bo-ver street, boston, Mass. SitTrinks at office 1 to 9 p. M. Circles Sunday at 8, and Thesday at 3 o'clock. 2w* May 20,

G. LESTER LANE, Psychic Healer, cures all forms of

Obsession,

By occult power. Wonderful success. Highest references. 132 Chandler street, a few doors from Columbus Avenue. May 13. 2w*

Marshall O. Wilcox.

MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Bullding, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appoint-ment. Magnetized paper, 81.60 a package. May 6.

Mrs. A. Peabody-McKenna DUSINESS, Testand Doveloping Medlum. Sittings daily. Doircles Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for 54.00. 13 Warrenton st., near Washington st. May 20.

Mrs. Maggie J. Butler, MEDIOAL OLAIRVOYANT, 175 Tremont street, Evans House, Boston, from 10 to 4. Mar. 25

Miss Annie J. Webster, TRANCE MEDIUM, 119 L Street, South Boston, Mass. Mar. 18.

HENRY H. WARNER, 4 Elm Street, Everett, Mass. SEND \$1, name, age and sex in own handwriting. Will Send full reading. Sittings and circles by appointment. May 13. 4w

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. 90 Berkeley Street, suite 1, Boston. 1w May 20.

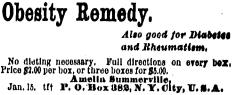
Mrs. F. A. Curtis,

MAGNETIC HEALING. Rheumatism, Neuralgia, All Chronic Allments Successfully Treated 614 Tremont st. May 20. 1w*

Mrs. Fannie A. Dodd, 233 Tremont street, corner of Eliot street, Boston. May 20 1W*

Mrs. Florence White,

Medium, and Selentific Palmist, 175 Tremont street, Boston. Mar. 4 tf DROF, BEARSE, Astronoger, 172 Washington



Dr. Fred. L. H. Willis GLENORA. YATES CO., N.Y.

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FOR thirty years his success in treating chronic discases in both sexes has been phenomenal. Send for circulars with references and terms. If May 21.

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THE World-Famed Sinte-Writing Medium, 103 West 42d street, New York City. Occult Books for sale, April 1 tf

PROFESSOR ST. LEON, Scientific Astrolo-ger; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal Interviews, \$1.00. Nov. 21.

Nov. 21. MRS. JENNIE CROSSE, the Isychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N.Y. Life readings by mail, \$1.00; six questions, 50 centre Send date of birth. Circles Friday ovenings at 8 o'clock. Feb 4 MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophotic Medium, 320 West 59th st., N.Y. Feb, 18. 13w*



A de great demand for "BIG BIBLE STORIES" has in-duced the author 10 offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics-which is not the case. THE BIBLE gives them in two different forms and in thre different places, and it CONTRADICTS EVERY ONE as positively as it gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite.

h^e opposite. Paper, **25** cents. For sale by BANNER OF LIGHT PUBLISHING CO. 60W

PSYCHOGRAPHY.

Marvelous Manifestations of Psychic Power given through the Mediumship of Fred P. Evans, known as the Inde-pendent Slate-Writer. By J. J. OWEN. A book you ought to read ought to read.

ought to read. Absorbingly interesting, and should be in the hands of every thoughtful man and woman. No one can read its pages without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life used by the theorem is the problem of man's future life. as well as to those interested in phenomenal research.

get away from ourselves, but have to bear the just consequences of our deeds. So we should love one another more, help along our strug-gling brother and sister, care for the widows and orphans as we would wish some one to care for our loved ones if we were taken from their side, feed and clothe the needy, and help brighten their minds by true education which comprises more than mere book learning.

This is the gospel of true Spiritualism,-to do all the good we can while here in the form, as we pass this way but once; and by so doing we will have no regrets when we lay aside the mortal and don the robe of immortality. -Philosophical Journal.

Utica, N. Y.

An Interesting Seance.

To the Editor of the Banner of Light:

I have something of interest to all your readers. I wish to relate an experience I had at a sitting on the evening of April 23, at the home of Mr. and Mrs. Wm. Foss in Concord, Mass. Mr. Foss is a farmer who lives on Bedford street, Concord, and is not particularly interested in the wonderful power with which he is so strongly endowed; therefore one need not look for fraud in any such place as that. Prof. James of Harvard once had a sitting with Mr. Foss with the hope of being able to account for the wonderful manifestations, but he left with no satisfaction.

At my sitting there was no one at the table save Mr. Foss, his very estimable wife and myself. The room was made dark, and we took our seats at the table, and all joined hands, where upon the table at once was alive with raps, no two sounding alike, and soon I felt hands press ing and rubbing one of my knees. I was told by the raps who it was. Then came the most wonderful experience of all: A brother of Mrs. Foss passed away about a year ago. He has returned to them at various times and spoken to them. He came and spoke a number of times in my ear, loud and plain enough to be heard by the others. When he passed away he had a moustache, and the first I would know when he wished to speak to me was when the moustache was pressed against my ear. He gave me a communication from my mother and from a lady friend of my old school days. I was kissed on my forehead at least a dozen times during the evening. My father also came and sat upon my knees, and the weight seemed like the heavy man that he was. From where sat I could plainly see the spirit-form, and that seemed to prove to me that materializa-tion under proper conditions was a possibility. GEO. E. MESSER.

Passed to Spirit-Life.

From his home, 85 Sherman street, Norwich, Conn., on Tuesday evening, May 2, 1899, after a long illness, MR. GUILFORD PARKER.

Guilford PARKER. Mr. Parker was born in Mansfield, Conn., seventy-seven years ago, and resided in this city for many years He was one of the founders of the First Spiritual Union of Nor-wich, Conn., its Freasurer, and first trustee of the "Board-man fund." He was an earnest and loyal Spiritualist in every sense of the word, a good clized, an honest man, noted for his sterling worth in every walk of life. Services were held Friday A. M., May 4. Dr. George A Fuller spoke such words of confort, hope and consolation as only the Spi-itual philosophy presents. He prefaced his address with a beautiful poon that breatude al lesson of 'Immor-tality," the snoject treated. The body was placed beside the grave of his only son, in the Yantic cen etery. As the casket was gently lowered to its last resting place. Dr. Fuller volced a tender farewell to the body we had for so many years been accustomed to see in our midst. Mr. Parker leaves a widow and two daughters, neither of them Spiritu-alists, yet his wish was cairled out that "no ecclesiastic should take any part in the services over his body." MRS. J. A. CHAPMAN.

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Now is the time to order the BANNER OF LIGHT for the summer. It will contain all the camp news. \$2.00 yearly; \$1.00 six months; 50 cents three month; 5 cents per ccpy. For sale at this hall. Remember Memorial Day, Sunday, May 28.

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

The Ladies' Lyceum Unionimet as usual in Dwight Hall, on the afternoon and evening of May 10. A large audience was present, and many took supper. The evening was devoted to speaking and messages. Mr. Edgar W. Em-erson made some interesting remarks, and gave quite a number of messaves, which were all readily recognized. Mrs. White and Mrs. Lizzie D. Butler also gave messages. Mrs. Fannie Fisher, under control, sang "Speed Away," after which the control spoke for a few mo ments; it was interesting to many who were present who had never before witnessed any thing of the kind. Mr. Frank Woodbury spoke, Mr. Leslie sang, and Prof. Milligan presided at the piano. Don't forget the Lyceum reunion on Sunday, May 21. All the old and young Ly ceum workers are invited to take part in Red Men's Hall, 514 Tremont street. Sessions at 10:45, 2 and 7:30. A fine musical program has

been arranged for this occasion. Red Men's Hall, 514 Tremont street, meetings every Sunday evening under the direction

of Maggie J. Butler. Sundav, May 14, our speaker and medium was Mr. Edgar W. Emer son, and a large audience was present to listen to the messages. Mrs. Olive Sharp, the sweet soprano, sang "Tender, Loving Shepherd," and Mr. Harold Leslie, tenor, sang "The Holy City." Mr. Emerson will be with us on Sunday next, and everybody is invited to join with us on this day, as it will be a reunion of all the workers in the Lyceum movement both old and young. Sessions at 10.45, 2 and 7:30. Lyceums from out of town are cordially invited. Come, and let us make this a day long to be remem-

bered. Commercial Hall, Mrs. Nutter Conductor.--Regular services Sunday, May 14. Those tak ing part were Mesdames Butler, Gough, Stim-son, Knowles, Burrell, Woodward, Nutter; Messrs. Hardy, Jackson. Abbott of Cambridge and others. Mr. and Mrs. Tyler furnished music in the evening, L. A. Cameron, pianist. Thursday, May 18, Incian Peace Council.

Odd Ladies' Hall, 446 Tremont street, Mrs. A. P. Guiterrez President, assisted by Mrs. Lewis. Interesting circle in the morning. Afternoon meeting opened by Mr. Haynes; re-marks and messages, Messrs. Hall, Wright, Graham, Hill, Huot, Turner, Cohen; Mes dames Sears, Dade, Woods, Robertson, Knowles, Guiterrez, Dickinson, Collier. Meetings every Wednesday afternoon, 2.30.

First Spiritualist Church-M. Adeline Wil-kinson, Pastor-held usual services May 14. Remarks and messages were given by Mesdames wilkinson, Woods, Emmons, Haven, Fish, Akerman: Messrs. Bailey, Baker and Cowan. Mr. Bailey lectured upon "The Com-ing Birth of a New Planet, and its Effect upon this Earth." Solos were sung by Misses Edith Hatch and Bailey; Mrs. Carbee and Mrs. Da-is gave readings. vis gave readings.

Boston Spiritual Lyceum-A. C. Armstrong, Clerk.-Sunday afternoon, May 14, the ques-tions were: "What Animals Sleep Through the Winter?" "Is Man Made Holy by Education?" Those assisting in the exercises were Miss Grace Tarbell, Charles L. C. Hatch, Elmer B. Packard, Harrison D. Barrett. Questions for May 21, "What Kind of Stories do You Like Best?" "What Constitutes True Courage?

The Ladies' Spiritualistic Industrial Society -C. M. Mallard, Sec'v-held its regular meeting Thursday, May 17, afternoon and evening. Fine talent was present, affording an excellent

The Arthur Hodges Spiritual Society, Lynn, T. H. B. James, Sec'y, --Services Sunday, May 14. Music, Miss Lona Burne; remarks and messages, Mesdames Chase, Holden, Belcher, Matro Matson, Letavour; Messrs. Smith, Balcom, Warren, Pettigrew, Address by Mrs. Lizzie D. Builer on "Return of Loved Ones from the Spirit Side of Life." Next Sunday the same and other talent.

The First Spiritualist Society Lowell, Mass., John Banks, Sec'y. Sunday, May 14, Mrs. An-nie L. Jones, a local medium, spoke, and gave satisfactory delineacions. Subjects of her able discourses, "The Light of Spirit Power," "Nat ural Unfoldment of Psychic Power." Good audiences afternoon and evening. Sunday, May 21, Mrs. Webster of Lynn.

Plummer Hall, Hyde Park. Mrs. F. E. Bird held three meetings May 14. Mediums and speakers participating were Mrs. Nelke, Messre. Arnaud, Warner, Marriner, Stedman, Jackson; solos, Mr. Gibbs and Miss Annie C. Sloan.

Worcester.-Mrs. J. W. Kenyon of Lvnn closed her engagement with our society Sunday, May 14. Her work has been highly appre-ciated, not only by the society, but strangers outside, who have been convinced through her mediumship of the power of spirits to return and communicate. Next Sunday Mrs. A. J. Pettingill of Malden will be our speaker. The Woman's Auxiliary will meet on Friday after-noon and evening of this week in U. V. L. Hall, 531 Main street. MRS. D. M. LOWE. *

The First Spiritualist Society, Fitchburg, Mass, Dr. C. L. Fox, President.—Mrs. A. J. Pettngill of Malden spoke Sunday, May 14, to large audiences; subjects of the two addresses, "Spiritual Gifts," and "The Revelations of Spiritualism to Mankind." Her excellent dis-courses wave followed by many messages fully opilitusiism to Mankind." Her excellent dis-courses were followed by many messages fully recognized. Miss Horne rendered several piano selections. Mr. J. S. Scarlett of Cam-bridgeport speaks for the Society next Sunday.

New York.

Mr. Ira Moore Courlis filled the platform of the First Association of Spiritualists on this beautiful Sunday afternoon, May 14, and not only gave many comforting messages to sor-rowing hearts, but delivered an address, and sang his usual solo. Next Surday Mr. Cour-lis will again be with us. M. J. Fitz-Maurice, Sec'y.

Syracuse, N. Y., A. M. Armstrong, Sec'y. The First Society of Spiritualists meet at the office of Dr. E. F. Butterfield. May 12, 7:30 P. Mrs. Carrie E. S. Twing of Westfield, N. Y., favored us with a lecture and messages. May 14, 7:30 P. M., Mrs. Mary Knight Lyman Von Kanzler, of Fulton, N. Y., gave us a grand lecture, closing with messages. We hope to have both of these gifted workers with us again 800n.

The Church of the Fraternity of Divine Communion, Anna M. Tuttle, Seo'y, held its Sun-day evening service on May 14, at Aurora Grata Cathedral, Brooklyn, with Mr. Jerome H. Fort, our President, in the chair. Prof. Whitelaw gave two violin solos, and we were also favored with a couple of contralto solos. Mr. Courlis sang, gave a Bible talk, and a number of spirit messages.

Other States.

The Waltham Progressive Union Church is a regularly ordatned society with thirty members. We have had meetings every Sunday the past season, paid all bills, and we feel that we are entitled to a little notice in the grandest Spiritualist paper in the world; at least, we would like to have it known that we are very much alive. Besides paying all bills and speakers we have a fine circle Wednesday atternoons with a paid musician, and we have as fine me diums as you will find in Boston, or any other place. We have an excellent President, Mrs. Martha Sanger, a lady in every sense of the word, and all the other officers are as capa-Our Lyceum, too, we are very proud of, ble. with six officers, three teachers, and forty-seven scholars. The Lyceum is self-supporting, with the exception of hall rent, the Union,

of which it is a part, gives the rent. Mrs. Carrie E. S. Twing of Westfield, N. fulfilled her engagement for the month of March, with the First Spiritualist Society of Willimantic, Conn., giving much satisfaction, as was evidenced by the large audiences gathered to listen, despite the inclement weather. Mrs. Twing is no stranger in Southern New England, being well known as an earnest, un-tiring worker, a "missionary" in spreading the "gospel of knowledge." Following, Miss Lizzie Harlow, Haydenville, Mass., lectured morning and evening, April 16, with her usual eloquence and wonderful delivery, to deeply-interested audiences. Mrs. Kate R. Stiles of Cambridge, Mass., lectured for the society April 23 and 30, thus closing the present lecture season. Mrs. Stiles came to us highly recommended as an able speaker, an educated and refined woman, leaving the society entirely

Concerning Trusts.

No one can take up a leading newspaper or

BY GEORGE A. BACON. To the Editor of the Banner of Light:

magazine to-day without finding more or lessgenerally more rather than less-relating to "Trusts" in some of its manifold forms; and the question forces itself to the front, When and how will it end? In the light of experience, by every precedent of history, the result, a foregone conclusion, will be disastrousa collapse, followed by untold misery. "As ye sow so shall ye reap" is as true sociologically as morally. Think of the amalgamated companies organized during the past twelve months, aggregating capital to the amount of four thousand million dollars-the sum given by a conservative authority-and how can one reasonably expect that its outcome will be happy? This stupendous amount is nearly two thousand millions greater than the largest sum the debt of the United States ever reached. The real value, it is said, of the establishments acquired by these trusts does not amount to one-fourth of the amount capitalized-three fourths being fictitious, watered stock, etc. Trusts are organized for the purpose of secur-Ing the complete monopoly of the business in which they are engaged. Why? Does the reader think that such corporations have "souls"? that they are benevolent institutions organized for public good? As an object lesson in private greed, illustrating the fraternal character of trusts, remember into whose and how few the pockets have gone the \$500,000,000 dividends of the Standard Oil Company. No: the defenders of trusts may argue till dooms day, the fact remains that it is not safe to place in the hands of a few men the power to lower wages and increase the price of necessary articles when it is to their personal gain to do it. Human nature is too frail to be thus tempted, and trust managers are wofully human!

Why should not business combinations, formed chiefly if not solely to restrict competition in matters of commerce, be treated as equivalent to interference with open naviga-

While Delaware is seeking to compete with New Jersey in offering inducements for Trust Companies to form under its corporation law, to the end that its treasury may be replenished, other State Legislatures, viewing with alarm the present trend of affairs, naturally anticipating coming trouble, are seeking to prevent these combinations by the passage of anti-trust laws, notably in Minnesota, Mis-souri, Arkansas and Texas. Naturally enough, under these circumstances, the discussion inci-dent to this consideration of the subject, opens up the entire field of controversy, and the matter becomes educational along State sccialistic lines.

Contending for the principle involved in trust combinations, the average voter will sooner or later see that, as between a choice of employers, he would prefer the Government to any private trust corporation. That if the Government can successfully manage postal affairs, why not other public utilities? Hence its application in due time to railroads, tele-graphs, transportation, etc. It is maintained that there is no valid objection against capital, whatever its volume, when it receives no arti-ficial advantages from the law-making power, nor places any barrier against unrestricted competition. But every aggregation of capi-tal which is not content with the advantages its wealth gives it in a state of mutual interests and free competition, but which seeks Government aid, or railroad aid, or which plans to swindle the public with bogus securities, should not be allowed to exist. Here lies the justification of legislation against trusts. No one should be allowed to fleece the public, Bonds issued on inflated capital, however highsounding the name of the company, represent only wind. Commonest experience teaches that when theoretical profits are capitalized, and actual profits fail to materialize, but one result happens-a collapse naturally ensues.

Our present laws do not prevent the formation of these gigantic trust combinations. for ten years, and to day it is understood that the present Attorney-General regards it as of questionable validity, if not as practically worthless. The United States law makes combinations in restraint of trade a misdemeanor, and authorizes the District Attorney to institute proceedings in equity to enjoin violations of the law. Either the existing combinations are permissible under present legislative ac tion, or the so-called anti-trust law is openly defied. We are inclined to believe that the former is true. One thing is clear. If Congress cannot prevent monopolistic combines, State Legislatures should effectively do it. They regulate railway fares, telegraph rates, etc. They can, of course, prevent any one or any number from operating together to restrict trade or interfere with free competition. It is both legitimate and necessary to regulate trusts—to totally suppress those which seek to limit production, control prices, lessen wages or restrict competition. During the past week the U.S. Industrial Commission at Washington, composed of rep-resentative Senators, members of the House, and distinguished civilians, have been investi gating the Trust system. This inquiry is to be a thorough and impartial one, as the witnesses to be examined include experts on both sides, together with those most interested. The result of this examination will be a report to Congress, upon which it will be called to act. Owing to its importance, great interest attaches itself to this investigation. The testimony of ex State Senator Lee of Pennsylvania, relative to the methods of the Standard Oil Company, was most damaging to that concern._It was presented under these three heads: How trusts affect the consumer, the producer, and their effect upon labor, and what remedy can be applied. With reference to the latter, he advocated a law making de-structive competition a criminal offence. The fear of imprisonment would prevent action. Nothing had done so much as destructive com-petition to prevent progress and fairness. The law could be passed by the States. He also suggested that the capital of all corporations except those of a public and quasi-public nature, should be limited to \$1,000,000. Something of this kind was necessary; that if a remedy was not found, the country would be ruined by combination of capital detrimental to public interests. Whether the trust question will become a political issue remains to be seen. Both parties are pledged to the destruction of trusts, so neither can claim any advantage over the other. But the question grows apace. It already dominates all other matters of state interests. Meanwhile combinations multiply, and we are led to repeat our opening question, When and how will all this end?



Annual Convention New York State Association of Spiritualists.

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 meetings. 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. Societies 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 join the State Association. Individual membership is one dollar per year.

Send in your applications, and for all other information to Herbert L. Whitney, Seo'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. Y.



The Woman's Progressive Union holds n setings every Sunday afternoon at 3, and evening at 8 o'clock; Ly-ceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6%, at the hall, Walsh's Academy, 423 Olasson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Baturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance, Beate free. All welcome. Mr. G. Deleree, Preside_t; Mrs. Allce Ashiey, Secretary.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grața Cathedral, Bedford Avenue and Madison street, every Suiday at 8 P. M. Mrs. L. J. Wei-ler, President. Ira M. Courlis, Medlum.

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

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

Fraternity Hall, 869 Bedford 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-dium, Herbert L. Weitney, Chairman.

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

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

The First Society of Resirrucians meets every Sunday in Steinway Hall, (7th floor, Take Elevator.) Van Buren St., near Michigan Ave, at 10.46 A.M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumbine, lecturer,

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P. M. Georgia Gia-dys Cooley, Pastor.

Englewood Spiritual Church, 528 West 63d street, Sundays, 2½ and 7½. Lyceum 1 P. M. Lora Holton, pastor. The Spiritunilist' and Mediums' Home Society hold free public services every Sünday, 104 A. M., at 33104 Rhodes Avenue, Chicago, III. Dr. C. T. H. Benton, Conduc-tor, assisted by other good mediums and speakers; a'so a benefit scance every Wednesday, &r. M. Take Cottage Grove car to 33d street, then one block west.

CINCINNATI.

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

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

NEW YORK CITY.

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

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

First Society of Spiritualists meets at the "Tur edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M.

The Yorkers Spiritualist Society holds its meetings every Friday at 8 P.M.; Sundays 3½ P.M., and Children's Lyceum at2% p. 1.

PHILADELPHIA.

The First Association of Spiritualists founded 1852) meets at 18th street and Girard Avenue, President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lyceum 3F.M. Services Jland 7% P. M. Lecturer, W. J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydo Hall, 5th and Spring Garden streets, every Sunday at 2% and 7%. Lyceum at 2%. Séance every Friday evening. President, Hon. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 1325 S.]Isth 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 14, H. D. Bar-

evening's entertainment. Next Thursday, May 24, the ladies give a "salad" supper with hot biscuits, preserves, etc., all home-cooked, for fifteen cents. All come. A quilt and apron sale in the evening; fine talent expected.

The Helping Hand Society-Grace Cobb-Crawford, Sec'y - held its usual meeting Wednesday afternoon, serving a supper at (o'clock. In the evening a social time was en-joyed by all. These social gatherings should be held by all societies; it is the one thing that makes a society grow. Wednesday, May 31, will be Memorial Day. *

The First Spiritualists' Ladies' Aid Society, Mrs. Allbe. President, Carrie L. Hatch. Sec'y. Regular meeting Friday, May 12. Members and friends were entertained in the evening with whist. Friday, May 19, public circle at 3:30 P. M.; the evening to be devoted to medi-Friday, May 26, Memorial exercises: ums, talent for the occasion will be announced later. *

The Children's Progressive Lyceum No. 1 The Children's Progressive Lyceum No. 1– C. B. Yeaton, Sec'y,—The lesson subject, May 14, was "The Philosophy of Spiritualism;" the subject for the little people was "Charity." The following members rendered songs and recitations: Wilhelmina Hope, Little Ray, Iona Stillings, Floyd Sibley, Marjorie Fenn, May Burdett, Fern Foster; remarks by Dr. C. E. Huot, Mrs. W. S. Butler and Dr. W. A. Hale, our President it being his first appearance our President, it being his first appearance after six months' illness. Next Sunday, May 21, a grand Lyceum Reunion will be held in Red Men's Hall, 514 Tremont street. Many of the oldest Lyceum workers will be present All are invited to join us on that occasion. On May 28 the Lyceum will visit the Boston Spiritual Lyceum. On the 21st three sessions

Massachusetts.

will be held: 11 A.M., 2 and 7:30 P.M.

Progressive Spiritualist Society, Masonic Building, 76 Pleasant street, Malden. Sunday Building, for reasont street, matten. Subday evening service was largely attended. Ad-dresses by Mrs. Abby Burnham, Mr. Ryder and Mr. Cowen. Special vocal and instrum ϵ_n tal music, Mrs. Barber, Mr. Ryder, Mr. Hawke, and Mr. Allen. Messages, Mrs. Fagen. We ex-pect to hold an Historical Service next Sunday evening, in connection with the Twenty Fifth Anniversary celebration.

First Spiritualists' Society, Salem, A. O. U. W. Hall, Manning-Block-N. B. P., Sec'y.-Our platform was occupied to day by Mrs. Lillian A. Prentiss of Lynn. She gave two very fine lectures on the subject of "Passing Out to Spirit-Life." After each lecture she gave spirit-delineations, many of which were recog-nized. Her work was perfectly satisfactory nized. Her work was perfectly satisfactory, and is improving rapidly under her spirit-con-trol. Sunday, May 21, Mr. James Smith of Cliftondale will occupy our platform.

The Independent Church, Greenwich, was favored April 18 and 25 by the ministrations of Mrs. Ida P. A. Whitlock. Large audiences greeted the gifted lady. Her lectures gave great satisfaction; her psychometric readings were very convincing, and the society enjoyed her socially during the week of her stay. The regular speaker has the present month. Pleasurable anticipations are directed to June 4, which will be occupied by Mr. F. A. Wiggin of

Brooklyn, N. Y. JULIETTE YEAW. The Haverhill Spiritual Union-H. E. Jones, The Havernill Spiritual Union - H. E. Jones, Sec'y-has had for the last two Sundays as speaker and test medium, Mrs. Jennie K. D. Conant-Henderson. May 14 Mr. Henderson was also with us, and gave a short address in the evening. Full houses greeted them. Our season will close the last Sunday (28th) of May, was have been for speakers and mediums Mrs. when we have for speakers and mediums Mrs. Maggie J. Butler and Mrs. Florence White of Boston, well and favorably known to all Spiritualists.

Cadet Hall, Lynn Spiritualists' Association, J. M. Kelty, President, A. A. Averill, Sec'y.— Miss Lizzie Harlow served our Society on May rett spoke before the largest morning audience that this society has had this season. His ad-dress was eloquent, and the thoughts he sent out will keep his hearers thinking. Mr. Bar-rett was followed by Mrs. Minnie M. Soule, intermediate the season of the season of

satisfied with the engagement. H. C. BODEN, Cor. Sec.

Grand Rapids, Mich .-- We have commenced an engagement here for the months of May and June, under very promising conditions. Meetings were well attended. The local work seems to be in earnest hands, and the hall is pleasant and well furnished. The management of the Briggs Park Camp-Meeting, to be held here during July, are actively at work. I have looked over the grounds, and find them most excellently situated to attract a crowd, and to make the campers comfortable. An excellent program is prepared, and every detail will have attention. Mrs. Kates and self had excellent meetings in Vicksburg, Mich., May 3 and 4, also at Lansing May 9. This State seems to be a ripe spiritual centre.

G. W. KATES. A society has been organized in Lorain, Onto, called the Lorain Spiritual Society. The following officers were elected: Dr. C. H. Figares, Chairman; W. W. Shaddock, President; Mrs. Louis, Vice President; Mrs. Robert Gray, Secretary and Treasurer; Mr. and Mrs. Howells, Mr. Sharp, Mr. Gray, Mrs. Theodore Saul, Trustees; Mr. William Shaddock, Mr. John Howells and Mrs. Louis, Committee on the Constitution and By-Laws.

Monson, Maine.-At Tarr's Hall, on Sunday, May 7, an interesting lecture was delivered by our veteran worker, T. H. Brown. Subject, "Spiritualism in its Fullness; or, the Fulfil-ment of Christianity." Many of our Spiritualists here are sleeping, but we hope this bugle call may arouse them to the needs of the hour. M. JENNE.

On Sunday, May 14, W. J. Colville spoke to two very fine audiences in Casino Hall, 13th street and Girard Avenue, Philadelphia, on "The Law of Love, and the Love of Law, and "The Fourfold Blessing of Peace." Of On "The Sunday next, May 21, subject at 3 P. M., Holy Spirit, or Intuition and the Inner Light"; 7:45 p. M., "Sociology on a Practical Spiritual Basis." Lessons in Spiritual Science, Monday, 3 and 8 P. M.

Norwich, Conn., May 14-Mrs. J. A. Chap-man, Sec'y.-Dr. Geo. A. Fuller of Worcester delivered two very interesting lectures in the Spiritual Academy, speaking at 1:30 upon "In-spiration"; at 7:30 upon "The Poets as Inter-preters of Nature."

Orient Hall, Portland, Maine.-Mrs. M. A Brackett, Sec'y.-On Sunday, May 14, Mrs. DeLewis and Mrs. Redlon served the society in their usual pleasing manner. Sunday, May 21, Mrs. Webster, öf Lynn, will lecture and give messages. * messages.

For a Nerve Touic

Use Horsfords's Acid Phosphate.

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IF Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in

Washington, D. C.

The Veteran Spiritualists' Union

Held its annual election on Monday, May 15, at 724 Washington street, at which the following officers were chosen for the year next ensuing: President, Christopher C. Shaw; Vice-

sung: President, Christopher C. Shaw; Vice-Presidents, Albert P. Blinn, Mrs. H. C. Mason, Mrs. M. A. Sanger; Clerk, Mrs. J. S. Soper; Treasurer. Hebron Libby; Historian, Moses T. Dole; Auditor, James H. Lewis; Director, Mrs. A. E. Barnes; Corresponding Secretary, Mrs. M. F. Lovering; Trustees, C. F. Bullock, James Coolidge, C. I. Pierce, William Lowe, Mrs. Minnie M. Soule. The officers purpose making the coming year one of active work, from which they hope to derive much benefit from which they hope to derive much benefit for the Union. We wish them success in all work in behalf of practical, progressive Spiritualism.

Write for Pamphlets and Maps. E. P. SKENE, Land Commissioner,

Ill. Cent. R. R. Co., Park Row, Room 394, May 20. CH CAGO, ILL.

WOMEN IN THE BUSINESS WORLD. Hints and Helps to Prosperity. This fine work, from the pen of a writer of long experi-ence and reputation, contains a message to womankind that is sorely needed, and will be welcomed by every woman who is lighting the battle of life alone or for others. It is, indeed, a clear, rluging, forceful answer to the cry that goes up from thousands of women in every quarter, How can I be aved from poverty? Learning to stand alone is the great art this book endeav-ors to teach, giving both spiritual and practical help, and ha this art women still need considerable assistance. The young girl who reads this book will have reason in after years to bless the influence it had upon her destiny. Price, in handsome cloth, \$1.75, i paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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THE HYMNAL: A Practical Song Book for Congregational Singing. This book of thirty-two pages contains one hundree and thirty-three hymns (without mu-sic), every one of which can be sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the SPIRITUAL HARP and the GOS-PEL HYMNS. Price to societizes \$10 per hundred copies, or 12 cents a copy in less quantities. By mail & cents extra. For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO. RAYS OF LIGHT FROM THE WORLD OF USONG. A collection of twenty choice hymnus, with-out music by S. H. BARNSDALE. The tunes to which they are adapted are easy, and generally well known. Price yer dozen 10 cents; 25 copies, 20 cents; 50 do., 35 cents; 100 do., 60 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SPIRIT LAWS AND INFLUENCES. By PROF. HENRY KIDDLE. This pamphlet is a neatly got-ten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and con-tains much that will influence the attention of old Spirit-ualists alike. Price 10 cents; 3 copies. 25 cents: 7 copies 50 cents

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents For sale by BANNER OF LIGHT PUBLISHING CO

FOT SAID OF AN ALL OF LIGHT FOR LINE OF TULL AND COMPREHENSIVE INSTRUC-TIONS HOW TO MESMERIZE. Ancient and Modern Miracles by Mesmerism. Also, IS SPIRITUALISM TRUE? By PROF. J. W. CADWELL, for thirty-five years the most successful Mesmerist in America. Ancient and modern miracles are explained by Mesmer-ism, and the book will be found highly interesting to every subtrualist.

ism, and the book will be found highly interesting to every Spiritualist. It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism. This edition also contains Prot. Cadwell's Modern Spirit-ualism rs. A Belief in the Bible, and makes a book of 23 pages page covers.

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