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No. 13

GOLDEN JUBILEE.

First Association of Spiritualists, Philadelphia, Pa.

It is claimed that the movement known as Modern Spiritualism began fifty-four years ago at the time of the raps at Hyderville. It is therefore quite a record for an association to have been in active existence since 1852 or for a period of fifty years. As a matter of fact, the First Association of Spiritualists of Philadelphia is more than fifty years old. As a spiritualistic society distinctively it oun-bers its years at the half century mark, but as a society for the investigation and study of psychology, it antedates even the rappings at Hyderville. It is known to have had a continuous existence since 1866, and tradition goes so far as to give its natal day five or ten rears earlier still. This is a record of which ta members may well be proud, and the work of the carry pioneers reveals a fact known only so a few Spiritualists today—the fact that the obbilosophy of Modern Spiritualism made its



Capt. F. J. Keffer,

appearance long before the phenomena were heard of or presented at Hydesville or Rochester. It is not too much to assert that Spiritualists owe as much and more to Andrew Jackson Davis in his inspired books, than they do to the phenomena that have appeared in recent times, inasmuch as his works are of themselves expressions of the highest phenomena.

chester. It is not too much to assert that Spiritualists owe as much and more to Andrew Jackson Davis in his inspired books, than they do to the phenomena that have appeared in recent times, lnasmuch as his works are of themselves expressions of the highest phenomena.

But the fifty years of consecutive history of a society that is unqualifiedly spiritualistic in character deserve more than a mere offhand observance. Accordingly it is fitting that the First Association of Philadelphia should hold special services in honor of the great event. The Golden Jubilee was therefore devised and carefully planned in order to mark this epoch for the future historian's aid.

To Mrs. M. E. Cadwallader, Chairman of the Committee of Arrangements is due the phenomenal success of this celebration. She was very ably assisted by her committee, Miss Mary Humphries and Mr. A. Groom, also the sub-committee representing all the Society's auxiliary to the First Association: Woman's Progressive Union, Twentieth Century Sunflower Glub, The Progressive Lyceum and Band of Mercy. But it was due to Mrs. Cadwallader's magnificent generalship and untiling energy that the importance of this Golden Jubilee was recognized by the Spiritualists of the world, that for four days and nights the interest in the exercises never flagred; (indeed it was so active at the close of the regalar exercises that a sort of overflow meeting was held Thursday night, which took the friends in the transparency on finally went home landy that there was not a hitch is the proceedings and that every one finally went home landy and the surery one finally went home landy. Any 10, the visitors began to arrive in Philadelphia in order to attend the entire series of meetings. Two informal receptions were held in honor of Fresident and Mrs. H. D. Barrett, representing respectively the N. S. A. and Banner of Light, and Mrs. Carrie E. S. Twing one of the speakers of the First Association. The former was held at the residence of Mrs. M. E. Cadwallader, Chairman of the Committee

Columbas, Ohio; "Psychic Era," of Pittsburg, Fa.; from the "Philosophical Journal," California; from the "Sunilower" of Lily Dale, N. Y.; from George T. Ancell, President Massachusetta Society for Prevention of Cruelty to Animals in acknowledgment of the auxiliary society, the Band of Mercy in connection with the First Association; from our own Andrew Jackson Davis; in the form of eables from Alfred Wilkinson, President British Lyceum Conference and from Mrs. Lydia Manks, a member of the First Association now sojourning in London, England; in the form of several hundred telegrams from prominent speakers, mediums and workers in the movement. These greetings were enthusiastically received and resolutions adopted that same be suitably acknowledged.

SOUVENIES.

A souvenir poem was read and given to each member of the audience every day the Jubilee was held: "A Toast." by Dr. T. Wilkins; "Message from a Spirit Child." Mrs. M. E. Cadwallader; "Woman," Mrs. M. T. Longley; "Our Golden Jubilee," Mrs. O. Fannie Allyn. A souvenir song composed by Rev. Dr. Austin was sung at one of the meetings, also a Greeting Song, composed by Alice C. Barry of Philadelphia.

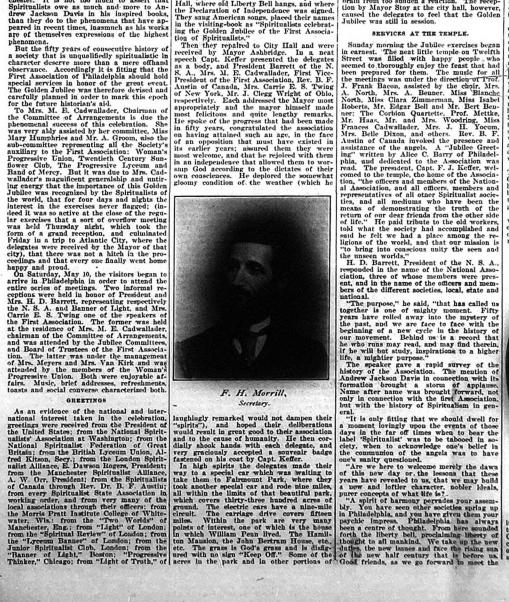
The souvenir badge designed by Mrs. Cadwallader, consisted of a white ribborr bearing name and date in gold letters, and a pendant upon which was a handsome picture of the temple and of the spiritualistic emblem—the sunflower. There were also badges and buttons for each officer and committee, and to represent each auxiliary society.

The temple was tastefully decorated with bainers, flags, ribbons, palms, cut flowers, etc. Suspended over the platform were the words—(formed with seventy-two dozen cartantions, made by Miss Clara Zimmerman). "First—Association. Golden Jubilec. 1852-1802, "Illuminated with electric lights. These decorations were superintended by Miss Mary Humphries, president of the Woman's Progressive Union, with the help of the young people of the Sunflower Club and Lyceum.

VISIT TO THE MAYOR.

Sunday was filled to the brim with meetings, but Monday forenoon was devoted to visiting and rest. Tuesday forenoon a delegation of seventy-five Spiritualists met at Independence Hall, where old Liberty Bell hangs, and where the Declaration of Independence was signed. They sang American songs, placed their names in the visiting-book as "Spiritualists clebrating the Golden Jubilee of the First Association of Spiritualists."

Then they repaired to City Hall and were received by Mayor Ashbridge. In a neat speech Capt. Keffer presented the delegates as a body, and President Barrett of the N. S. A. Mrs. M. E. Cadwallader, First Vice-President of the First Association, Rev. B. F. Austin of Canada, Mrs. Carrie E. S. Twing of New York, Mr. J. Clegg Wright of Ohlo, respectively. Each addressed the Mayor most appropriately and the mayor himself made most felicitous and quite leagthy remarks. He spoke of the progress that had been made in fifty years, congratulated the association on having attained such an age, in the face of an opposition that must have existed in its earlier years; assured them they were most welcome, and that he rejoiced with them in an independence that allowed them to worsam God according to the dictates of their own coasciences. He deplored the somewhat gloomy condition of the weather (which he



the city of Philadelphia are devoted to a most humanitarian purpose. An acre is given to a worthy person for cultivation. He is entitled to all the produce he can raise upon it. There are prize contests and the one who makes the most of his piece of land is given another acre the next year. The guide sent by the car company was most aftentive and expressed great pleasure in the receipt of a souvenir badge.

car company was most aftentive and expressed great pleasure in the receipt of a souvenir badge.

On Wednesday a vicit was made to the Retsy Ross hours in which the first American flag was made and a now cared for by a secretary. The well known attriction of Spiritualists was ordeneed on this occasion by the hearty singing of "America" and "The Star Spannied Banner." The exact spot on which Betsy Ross at when she made the flag was pointed out, and of course the flag was pointed out, and of course the flag itself is on exhibition there. It was received to the second of th

ATLANTIC CITY

On Friday merning a number of the visi-tors and resident Spiritualists of Philadelphia went to Atlantic City on the coast of New Jersey. It is about a two hours' ride from Philadelphia. This little excursion was a happy thought, just the added touch neces-sary to round out the Jubilee week in a quiet, restful manner that would prevent the excited brain from too sudden a reaction. The recep-tion by Mayor Stoy at the city hall, however, caused the delegates to feel that the Golden Jubilee was still in session.

day that is dawning, let us give not only one thought, but let us ever keep in mind the sacrifices, the struggles, the mighty conquests of the olden time and keep before us the changing about a better and a high contraction of the contractio



Mrs. M. E. Cadwallader, Vice-President, First Association and Chairman Co

Pass on, ye who have overcome, and we who are yet in mortal form, let us go forward conquering the lower self and rising into immortal life and soul freedom.

Mrs. Cadwallader in presenting communications and greetings said: "Away back in the early time when there was no association of Spiritualists, just a few brave pioneers, the raps at Hydewille and the attending phenomena made it worth while to organize as a body. This association is the result, and in its honor we are here this morning. We have greetings from all over the world. If we were to read all the words of encouragement and congratulation that have been sent to us from all over the law been sent to us from all over the law this Jubilee would not last four days, but all the year. Let me hope that it is the beginning, a jubilee for Spiritualism placed on its proper pedestal, as the greatest of all religions, that this Jubilee shall make the people of this city see that we have every right to demand recognition as citizens, loyally abiding by the laws of our country. I give you greeting from the world.

"We are Spiritualists. Are you not glad? The gates of heaven are no longer closed, Our dear ones are not dead. Spiritualism has rent the vail, and we are here to celebrate it. We are here to let the angels see that we rejoice and that they are not forgotten."

Some of the greetings already mentioned were presented at this time, and indeed at every meeting some resolutions, letters, cables or telegrams of congratulation were read.



Egbert Benner,

ilization. You have builded wiser than you knew.

"In 1864 I attended the meeting of the Harmonial Society, which was called to consider the expediency of securing a charter. I was not a member, but I was interested. Capt. Keffer was there also. It was thought the charter would have to be procured by applying to the legislature, and I was delegated to look into the matter. I went to the house one evening, and in that body I found not one Spiritualist. But there were two who were liberally inclined. One had even attended scances. I had a talk with him and he told me there was no reason why we could not have a charter. That was on Monday evening. On Thesday I received word from Dr. Childs that it was not necessary to use any more persuasion as the charter was procured through the instrumentality of Judge Allison. I have had some knowledge of this body ever since that time and I congratulate and complement you on the fact that you are the oldest Spiritualist society in the world."

Mr. Chus, H. Barry of the Columbia Ave. Spiritual Conference said his society had been in existence for eleven years, and if there was a distinctive feature of the society it was that they tried to conduct it on a secientific basis.

Mrs. Hoffman represented the German

was a distinctive feature of the society it was that they tried to conduct it on a scientific basis.

Mrs. Hoffman represented the German Society of Philadelphia, which she said had been in existence only one year, but had a membership of fifty. Speaking and messages are given in the German language.

Mr. C. L. Stevess, trustee of the N. S. A. was cordial in his greetings in the name of the N. S. A. and the association at Pittsburg of which he is an officer. He believed Spiritualists should be more cordial one with another, more like the Methodists of the olders times, who were all brothers and sisters. He also thought Spiritualists should have nore burned to be sufficiently spiritualists should have nore burned to be sufficiently spiritualists should have nore burned to be sufficiently society wanted a charter a lawyer advised them not to attempt it as it would cost considerable money and would probably result in failure; but they tried another lawyer, and within a week's time had their charter. Mrs. Hartmann from Wilmington. Del. said twenty years ago she was connected with the society, but was now in the same work in Delaware. Mr. I. N. Buchwahre of Royersford represented his society at that place.

Mrs. Carrie E. S. Twing of New York said

with the society, but was now in the same work in Delaware. Mr. I. N. Buchwahrer of Royersford represented his society at that Plays. Carrie E. S. Dving of New York said he was an hoocars; member of the Woman's Progressive Union of Philadelphia, and she presented loyal greetings. The Union, the said, was a good child of the First Association. "I want you to say God bless it. If you don't believe in God, just think in. I am also an officer of the New York State Association, and bring greetings from that association. We do not claim must fire our State, but we never forget that in a little cottage at Hydesville, three little girls were ordained by heaven and the spiritual world to bring the first rape that herelded the advent of Modern Spiritualism."

The "Tosser proposed by Dn. T. Wilkha was read by H. D. Barrett and received with cheers:

In the softness of the twilight, Low the Boatman spake to me, "Mortal, mourn not that the loved Are beyond tife's troubled sea.

"Cruel Death, ch do not call me, That I bore the loved ones o'er. To that land of fadeless beauty; To you bright, Celestial shore.

"Gently when your life's work's over,
I will come, with muffled ear;
I will take you to your treasures,
And will them, to you, restore,"
Mrs. Julia A. Averill.
1117 Oak St., Kansas City, Mo. 1117 Oak St., Kansas

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER VIII. (Copyright 1901-02.)

(Copyright 1901-02.)

The balance of Christmas week passed quickly to the folks at Glea Aron. Not so to Uncle Dick, alone at the Marsh Towers. He missed his little torment. Marie, and began to long for her to come home. But many days will pass, and many things will happen, before the bright face of winsome little curly-haired Marie will be seen at the Marsh Towers again. He wandered around the building, in and out of the larrer rooms, even penstrating his niece's sanetum and into the little conservatory, where he might be seen watering and attending to Marie's pet plants. He would look at the lounge where Clarice had laid, when she saw those (to him) wonderful ghosts, visions and things, with a kind of reverence. Then his heart would cry out in its sorrow.

"Oh Clarice, Clarice, why must it not be?

laid, when she saw those (to him) wonderful ghosts, visions and things, with a kind of reverence. Then his heart would cry out in its sorrow.

"Oh Clarice, Clarice, why must it not be? Oh why? my love, my love!"

Snow had been falling on and off, all the week. It had drifted and huge banks of it were piled up here and there; it clung to the leafless branches of the trees and still continued to fall. There had not been so much snow in England for many years. It was intensely cold and over the bosom of the lake a hick sheet of iee was spread.

Uncle Dick ast in the dining room smoking and reading. Presently he put down the paper and relighting his cigar walked out into the hall with the intention of taking a stroll. Uncle Dick did not mind the snow. Marie had always been ready to help his spectinto his overcoat, now he must put it of rathough a stroll. After considerable putting and blowing, he managed it and turned to have to the himself out, when, to his surpass to was opened from the outside, and how so conformed by his mortal enemy, Miss Pecksniff! He called her his enemy, because she had once constituted herself his weatheart, and once a day at least, he had have she carored by a visit from his enamorata. Miss Pecksniff was quite a firt in her war, between tarorded by a visit from his enamorata. She tried her arts on any ann every eligible party she became acquainted with. She really deserved a hasband, poor soul, after trying so hard and so many years to get one.

"Conformed the lick," "My precious king. But

ilirt in her way. She tried her arts on any and every eligible party she became acquainted with. She really deserved a hashand, poor soul, after trying so hard and so many years to contound her impudence!" mentally exclaimed Uncle Dick. "My precious king. But I'm in for it now, sure."

"Ah. Miss Pecksniff," said he, as he held out his hand, trying to smile, "how do you freel this snowy weather? I expect your old—er—er (he stammerged)—young bones suffer a good deal from rheumatics."

"No, indeed!" replied the ancient spinster. "I do not expect to be troubled with that complaint; at least not while I'm a Miss (simperingly).

"In her teens," growled Uncle Dick, under his breath, "Wonder how long she expects to stay tonight. I may as well take off my overcoat and have done with it. No walk for me tonight, I know."

Miss Pecksniff thought she had waited long enough for him to ask her in. At length finding he did not make any attempt to do so, she, having already one, size seven, boot inside on the mat, drew in the other; shaking the snow off her umbrella, she placed it carefully in the stand. Then, much to the astonishment of Uncle Dick, she sat down on one of the hall chairs and proceeded to divest her deposited on a hook of the rack as if he belonged there, and meant to stay there while the per stayed. Langhing gleerelly like in dialing room and seated herself in an armichoked complacently around.

Uncle Dick had followed her into the room: seeing the large feet and a good deal of a pair of lanky legs displayed to view, he burst into an uncontrollable it of laughter; and placing her feet on the fender, looked complacently around.

Uncle Dick had followed her into the room and swayed to see how very confortable I can make myself in another persons house. Well i'm da—er—to-bessel woman, but I fall to mean make myself in another persons house. Well i'm da—er—to-bessel woman, but I fall to me terming places of information to get into Uncle Dick's thick skull.

"To, tay? The deer on have! Well I'm da—er—to-bessel woman

a roof, for we have been very gay here, and a shall need it. Answer this letter right away, and let me know what you think of my plan.

"Yours very sincerely.

"Well," said Miss Pecksniff when he had finished, "I answered the letter this morning, and accepted. And now I've come to stay!"

"So I "spears." answered Unele Dick slowly. "Well, inst make yourself comfortable. Miss Pecksniff. I am—er—not feeling very well. I will take a short walk, no doubt the air will rever we."

"The idea!" excelaimed Miss Pecksniff, as she heard the hall door slammed behind Unele Dick. "The very lides of him going out and leaving me here. And I've only just come! Ah well, I suppose, poor fellow, he is rather surprised at seeing me, and it's rather late in the terening, too. I shall just make myself comfortable now, and who knows bot I may never have to leave here as Miss Pecksniff any more! Dida't he call me his dear woman? He might have made it dear girl, though."

Uncle Dick buttoned his cost tightly around him, and viciously pulling his furlined ead down over his wars, tradged on through the snow.

"It's all a trick of little Marie's," he almost."

though."

Uncle Dick buttoned his cost tightly around him, and viciously pulling his furlined cap down over his cars, trudged on through the snow.

"It's all a trick of little Marie's," he almost shouted in his wrath. "Yes, it's all a trick; and won't I just soid her for it?—the little puss—how dare see! How can I get rid of the old curmost, she won't show so much as the tip of her long nose in, I know, and that's the puss—how her won't show so much as the tip of her long nose in, I know, and that's the puss—how her work how, and that's the puss—how her work how her work had been be laughed bolsterously, as a stee tip of her long nose in, I know, and that's the puss—how he had been her work had her wor

dining-room door opened, and Hexton entered bearing in his arms the inanimate form of a young girl. He laid her, wet as she was, on a long, low settle that stood at one side of the fireplace.

"I found her out there in the snow, sir, but she ala't dead yet. Shall I fetch a doctor?" cried the mas, all in a breath.

Miss Pecksniff had by this time entirely recovered from her fright, not gean, for once in her life, to make herself really useful. She now took upon herself the ordering of things and had the child carried up not once on the maids, she divested the child of her wet garments, and after treating her on a smart rubbing with a rough tower, but her with the child opened her eyes, and frar treating her on a smart rubbing with a rough tower, but the child opened her eyes, and frar treating her on a smart rubblanket and placed her in had. Presently the child opened her eyes, and frar as she coult reach, until one of her hands far as she coult reach, until one of her hands are as she coult reach, until one of her hands are in contact with Miss Precksniffs, which she had laid on the pillow: then in an odd mixture of French and broken English she cried.

"Cicle! where aim 17 Ah, regarder' the bad man. I don't know more; I am blind, only I hear. I know his footsteps. Ahl do not let him come here! He is Bete noire. He will, and give money. Tant, tant n'importe. But him come here! He is Bete noire. He will, I sing, and they pity me because I'm blind, and give money. Tant, tant n'importe. But night hid me. I cannot see, but I feel the darkness. But when the wind comes, I can hear his feet beat the earth in the distance. Ahl: "She turned her sightless blue eyes as a gust of wind shook the casement, in the diarch me?"

Miss Pecksniff tried to soothe the little one, as best she could, and forced her gently down in the bed again, smoothing back the turning the ya doctor.

"There does not seem to be much the matter," said the doctor after he had examined the little patient. "She is suffering from fright, more than anythi

"Poor little thing. She is but a child, and bind, stone bilind. I will call again tomorrow." Then turning to Miss Pecksnif he said:

"I would keep her quiet. I would not let her talk too much, or get excited. She will readily tell you all about herself and how she came to be lying out there in the snow, in a day or two. So for the present, keep her quiet."

Uncle Dick took his turn at watching by the beddied of the little stranger, who had come to his home so mysteriqualy, and anxlously waited to hear her history.

The following day he made inquiries for miles around, but with no satisfactory result. How long and how far she had wandered, when flying from the secondary whom she spoke of with such evident fear, or who the villain was, could never be learned.

What was to be done with her when she recovered, was a question that Mr. Richard Lejoindre asked himself over and over again. Of one thing he was determined, and that was—until somebody appeared to show a better right to her, the little wanderer should have the protection of his roof. The beart grows weary that has nothing to love or care for. This flaxen-haired, helpless little one should be hers.

"It might help me to forget," he cried, in wardly.

New Year's Eve at Glen Avon is very from her wang seel. Her winding watched him.

The idea of him hollering at me like that," and the hought with indignation; "but there, he bedside of the little stranger, who had come she thought with indignation; "but there, he bedside of the little stranger, who had come she hought with indignation; "but there, he bedside of the little stranger, who had come to his home so mysterigusly, and anxionaly faller than the stranger with a smile. "Last surely must mean something," last surely must mean something," and anxionally written to hear her history.

The following day he made inquiries for fulles around, but with no satisfactory result. How long and how far she had wandered, when flying from the secounder both when the sounderd whom as specificated a little on turning the second had been somethed to the still at least the second state of turning the second state of the stilled or turning the second had been somethed to the still at least the still at least the stilled force was a question that Mr. Richard Lejoindre asked himself over and over again." He read alone.

"The reckuniff, "It was, Miss "I should not have been supported to the still at little or the still at the Marsh flickard Leipran which, my Uncle. Mr. Richard Leipran which, my Uncle. Mr. Richard Leipran which, my Uncle. Mr. Richard Leipran which my Uncle. Mr. Richard Leipran which, my Uncle. Mr. Richard Leipran which, my Uncle. Mr. Richard Leipran which, my Uncle. Mr. Richard Leipran which my Uncle. Mr. Richard Leipran which, my Uncle. Mr. The state of the still at the Marsh Richard Leipran which, my Uncle. Mr. The state of the still at the Marsh Richard Leipran which, my Uncle. Mr. The state of the still at the Marsh Richard Leipran which, my Uncle. Mr. The state of the still at the Marsh Richard Leipran which, my Uncle. Mr. New Year's Ere at Glen Avon is very lonely. I know you and lone to the still at the Marsh Richard Leipran which we

stint attendance on sir Ceell Avon. The old scattleman had no clearly defined disease, but a complication—a scenaria breaking up of the once iron constitution, the octor said: Alast poor old man! All his efforts to regain his wasted health and strength at been vain. Marcus sat patiently by his side and read to him, never seeming to the of his self-imposed task. Lady Avon would come sometimes and stay with her husband. Then Lesting and stay with her husband. Then Lesting and stay with her husband. Then Lesting at he late her turn with the invalid.

It was late in the afternoon of the 31st of December, that Marcus, who had been reading the daily papers to his patient, tooking at the closed eyes and noting the regain threathing of 81r Ceell, the young watcher knew that he had fallen asleep. Marcus put down the papers and rising, walked over to the deeply embrasured window. He had been standing there for a few minutes, contemplating the wintry landscape without, when the door softly opened and a light footfall made him start and turn round, in time to see Clarice going over to the bed with a bouquet of hothouse flowers.

"Clarice, darling."

The young man opened his arms and clarged the maiden to his heart. Kissing her foully, he whispered:

"Darling minet how much longer mist I wait? How much longer shall we have to keep our sweet secret?"

The whisper had been too loud, for a voice repiled.

"No over! You may tell it now."

"No over! You may tell it now."

The whisper had been too loud, for a voice replied,

"No low-er! You may tell it now."

On turning their guilty, blushing, faces toward the bed, they saw Sir Cecil sitting up looking pale and wan, but with a happy smile on his wrinkled face.

Marcus led the young girl up to her father and said bravely. The second shall be a subject to the hand of your daughter. I love her, Sir Cecil, and if you will give her to me, I am willing to work and wait until I have gained a name and position worthy of her."

"Not another word, Marcus," said the old gentleman, as he clasped a hand of each and joined them. "Take her, Marcus, my friend, my dear son, for such you will always be to me, and may the greatest blessings that can fall to the lot of human beings be yours. I foresaw this, and I have sent for my legal adviser, for I intend that—he paused as the heavy portiere which divided the dressing-room from the bed-room was drawn back with a jerk so saudenly as to startle them all, and Lady Avon appeared.

"Just come in time," exclaimed Sir Cecil. bluntly. "Marcus loves Clarice, and I have sanctioned their union," and witcont giving his wife time to utter an advisor, the concluded, as he fell which shall be one that is worthy of the sa a daughter of the house of A Lady Avon's face flushed and paled by turns, during this speech, but take managed with an effort to conceal her feelings and congranulated the young pair in a distantly polite way. Then dismissing the subject as being unworthy another thought, commenced inquiring after her husband's health.

"You are looking better, Cecil, dear. Your eyes are much brighter. I have good news for you. The doctor has given you permission to sit up a little while this evening, as it is New Year's Eve. Bat conditionally. You are not to get excited or talk too much."

"In am glad of that," replied Sir Cecil. "I am so tired of lying here, and keeping you all dancing attendance on me all the time. How are the hounds standing this cold weather want to miss that".

"In a glad of that," replied

What is Law?

"Love is the law," we hear it intuitively spoken.

Comparison between known facts and man's reaching out for happiness almost verifies it.

Nature is bountiful in her goodness, and man endeavors to imitate her by his many virtues—intuitively sensing the demands of this law as it exists in him.

Science ignores this item in its researches for light, and thus loses sight of the fact that law is conscious or intelligent. It makes intelligence an effect, not a cause in nature yet it asserts that the effect proves the nature of the cause. How could man be intelligent or conscious if the cause were not?

Blind force would make man an automaton—a sort of make-rocket on the face of the cause. The consciousness, makes him a law unto himself.

What man is, nature is, and man proves

governs the universe of matter.

Yatural law cannot be handled; it must felt; and when science admits psychomet into its embrace, it will have a foundation of the influences forces, which govern matter. When it a piles love as the highest influence governia numanity, it will understand law; for su is love or absolute consciousness—or niscience.

Arthur F. Milton. Arthur F. Milton.

The Fate of the Wicked.

Among the trily remarkable places of the Theide Church, Swilow St., Piccailly, occupies an unique place.

"The Fate of the Wicked" was the topic of a sermon role of the control of the co

took of the considerations unmediated poes to make up the sum total unmediated process to make up the sum total unmediated process to make up the sum total unmediated the compositive that McFarland will not deny it months. He knows all about it, and he is possible and people of control of ourselves. Sr. Paul found out that long ago and confessed that though be knew of nothing against himself yet he was not thereby justified. "He that judgeth me is the Lord." God knew better than he did what there was against him and might deserve condemnation. And once, at all events, the conviction was so strong that he was very far from what he ought to be and from what he might be, that he cried out piterously that he was 'the chief of sinners."

In my opinion this 'redounds more to his credit than anything else he ever said about himself. He touched there the highest point of adorstin of God's boliness. He reached the noblest level of real misself, the conviction of God's boliness. He reached the noblest level of real misself, the conviction of God's boliness. He reached the noblest level of real misself, the conviction of God's follows. He reached the noblest level of real misself, the conviction of God's follows. He reached the noblest level of real misself, the conviction of God's follows. He reached the noblest level of real misself, the conviction of God's follows. He reached the noblest level of real misself, the conviction of God's follows. He reached the noblest level of real misself, the converse of the converse of partice, tells us that we may be anything the converse of partice, tells us that we must be anything the converse of the converse of the chief of sinners." Our court of appeal, our sense of justice, tells us that we must be anything the chief of sinners. Our fallures to our disadvantages and by the degree of effort we have put forth in conflict with temptation. And for this suppress of the converse of the conv

the dictions as the whole will be the control of the wicked inter death?" The state of the wicked inter death?" The state of the diction which alone can suggrest such an inquiry will be knit together in a bond of brotherly love and no one will set himself shore others as more holy, more deserving of the Divine favor, or as less needing the Divine mercy than anybody else. We shall see a man, whose evil deeds and purposes make him seem to us a downright horror, and the worse he is and the worse we think him to be, the more we shall love him and try to help him to be good. We shall feel in our ismost hearts that if we had been in his place will have done quite as wicked nor part have not maintages and we may be at this moment in Cod's sight no bester with our superior addition of the code will rule it all. We are fated to be blest, fated to become good—not all in the same time or by the same discipline, but as Miss Cobbe says: "All alike doomed to be saved," doomed by the eternal decree of an Everlasting Love to grow up out of the lowest depths of human degradation into the glorious image of our Righteons Loving Father. I look to Theism to spread this human brother? feet and the same and the same and the loat, the same discipline, but as Miss Cobbe says: "All alike doomed to be saved," doomed by the eternal decree of an Everlasting Love to grow up out of the lowest depths of human degradation into the glorious image of our Righteons Loving Father. I look to Theism to spread this human brother? feeting among mankind. It is hampered may be a father to the control of the father of the conflicting texts estimated lodge, the usurper and the many mockingly called, and who threatens, at some day of judgment, to sentence "the wicked" in the bitter words. "Depart from me ye cursed into everlasting fire prepared for the conflicting the carth of right?" What more can we want for time and for eternity? And who threatens, at some day of judgment, to sentence or the winds of the bitter words. The large of the confliction of all

And Now, Lockjaw!

Dr. Joseph McFarland, who appeared at the public health hearing at the state house in behalf of the druggists' combination which is working tooth and nail against the pure vaccine movement, testified very plausibly. A Boston physician of prominence, whose name caunot be given in this place, but who stands at the head of his profession, has furnished us with some curious facts regarding McFarland's work in recent months. He knows all about it, and he is positive that McFarland will not deny it. Proof of all the statements has been put in our possession.

profession, occurred in a public institution or almahouse whose limites were victims of compilisory vaccination. Dr. McFarland can tell, if he will, where the lymph used came tell, if he will, where the lymph used came from. It may startle the public health committee to know. Therefore it is safe to say that they will never ask him. In one section of this hospital, Dr. McFarland found that there were no less than 17 cases of telanus resulting. Of course, the horrible mistake was hushed up. But it was a horrible mistake. It is to prevent just such horrible mistakes this year that we are trying to get the legislature to act at once, and the public health committee, backed by the drugrists' combination, is doing what if can to choke off the matter, according to the admissions of its own members.

matter, according to the admissions of its own members.

Now. If the committee will not act promptly, it will be the duty of the legislature to act. As one revolting discovery after another is made, public sendiment in the streets, on the cars, everywhere that the matter is discussed, is growing abrouger and more mean life or desaft to these arcogar and more mean life or desaft to these arcogar and more reliance where the thing the star? witness brought by the druggists to prove the purity of vaccine light by syspivately in his friends that the deaths from myure lymph have been increased 40-fold in a year, is there any more need to say how desperate is the case of those who are trying to kill the pure vaccine bill?—Advertiser.

A Chance to Make Money.

I have herries, grapes and peaches a year lold, fresh as when plecked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly resh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions for 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my dury to give my experience to such and feel confident anyone can make one days. I will mail sample of fruit and full directions to any of your readers for nincteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

The Annual Election of the V. S. U.

The inquiries that are coming to me asking the result of the work at the annual election; which was held on Tuesday, May 6, leads me to think the event was of more than passing interest.

The new secretary, Mr. Charles L. Soule, having failed to receive the notes of the convention as yet, is not prepared to report, and I herewith append the result of the election as an answer to the inquiries I have received, and for the information of others interested.

ally, I have great confidence in the

terested.
Personally, I have great confidence in the new board.

I am personally acquainted, in a degree, with every new member elected, and I believe they nee good soldlers—above self-secking or the attractions of reward, and I look for a year of excellent work from the board.

We shall miss from the immediate councils of the board the generous Minnie M. Soule, but she is too loyal a serrant to our Cause to withhold any service she can spare us because her, other duties forbade her consenting to wear the badge of office another year; besides we have her efficient husband in a most important office.

Let me take this occasion to thank those where again taking their places in the working like of the Union.

A steady, consecrated effort at every point, and we will soon have the work established now.

dear friends and fellow-workers, in

Your obedient servant, Irving F. Symonds, Pres.

OFFICERS ELECTED.

President, Irving F. Symonds; 1st vice-resident, Mrs. Elia Wheeler; 2d vice-presi-ent, Mrs. Mary M. Nichols; 3d vice-presi-ent, Mrs. 1da P. A. Whitlock; secretary, hartes L. Soule; treasurer, Albert P. Blian; istorian, Dr. Pean Clarke; auditors, Hebrou ibbey, James S. Scarlett, Mrs. J. W. elcher; trustee for five years, John B. arnsworth.

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An Interesting Letter.

An Interesting Letter.

To the Editor of the Banner of Light:

I have just finished reading the various excepts of your valuable Banner under heading "On Things Seen and Heard." They inspired me to write you something heat on may find space for, and may prove the sound may find space for, and may prove belief; that entrance into earth life is the probationary school, to in part fit is the probationary school, to in part fit is the probationary school, to in part fit is the probationary school in the subject of the soul life its wisdom and knowledge such as life here cannot now. Some additional the soul life its wisdom and knowledge such as life here cannot now. Some additional tarricus times and the subject of the soul life its wisdom and knowledge such as life here cannot now. Some additional tarricus times when capatile of reception, by long terms of thought and study of the various places and subject to the subject of t

he way now to climb the heights of omnipotent truths with renewed-hope and courage.
No louwer need men grope with tallow dips,
but with midsa enlightened and directed by
the way-signs of scientific discovery they are
pushing onward, upward, to a higher existence on the earth plane, knowing that earth's
fallures or defects will be perfected beyond,
that the change, called and minammed death,
leads upward to the still higher life.
What broadening out, dear friend, has been
going on steadily on all lines towards the
stract truth since our Banner of Light was
loved that of therty, long years ago; and
how the millions of oppressed in all nations
over this round earth are sending up their
soul prayer, hourly, that omnipotent spirit
ward, bearing that torch of Freedom's light,
on all true lines, that in time the oppressed
in all lands may be guided onward in the

April 24. M. D.

tome. We are arranging in the near fulum to locate a large tract of Isad where we will build our own irrigation ditches and in a location abounding with all manner of instances of the second of the

L. W. Van Dyke. Denver, Colo.

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le by Mrs. Mason, Mrs. Annie B. Se e many messages. Mrs. Hattle C. Mas te and gave tests.

EVAn excellent cabinet photo, of "The Poughkeepsic Seer" (A. J. Davis) for sale at this office. Price 15 cents.

Prophetic Fiction.

Prophetic Fiction.

That something wonderfully resembling the Darwinian theory of evolution may be found in the "Bucolles" of the poet Virgil has many times been triumphantly pointed out by the champions of classical education, in centending with those educators of the new school who would banish Greek and Latin to make room for chemistry and natural history.

What is less familiarly known, but not less interesting to the contemplative mind, is the fact that very many of the greatest inventions and discoveries of modern times have been anticipated by imaginative writers. In a recent number of the Pall Mail Gazette appears a partial list, to which almost any well informed render could make numerous additions. The Pall Mail Gazette appears a partial list, to which almost any well informed render could make numerous additions, that wireless telegraphy was not only predicted but minutely described by Strada, a learned Jesuit, in his "Prolusiones," published at Rome in 1624; that Holland's sub-marine boat is little more than the execution of a plan set forth by Ben Jomson in one of his plays; and that Cyrano de Bergerac, in his "Voyage to the Moon," published in 1630, described the lunar inhabitants as having "a book, for the understanding of which the eyes are of no use, only the ears are necessary": in short, a phonograph.

In Dean Swifts "Guillver's Travels" there is a prediction of the discovery of the two satellites of the plant Mars. Their diameters and distances from Mars, and their periods of revolution, are all set forth in that technical detail which is so characteristic of Swift, which gives his wildest lights of fancy such an appearance of sober truth, and in this instance it was all, even the minute detail, almost exactly verified in 187; when Prof. Asaph Hall, with his great Wayshington equatorial telescope, discovered the two satellites of Mars, of whose existence astronomers had previously been totally ignorant.

It is only fair to the men of science, however, to say that the greatest poets and horei

Brighter Spheres.

BY SPIRITUS ed through the Mediumship of Annie F. S., with an Introduction by E. J. C.

Dictated through the Medimmship of Annie F. S., with an The contents of this volume were transmitted by a decision of contents of this volume were transmitted by a decision of contents of this volume were transmitted by a decision of the department of the tendential of the same of

who will be derives, by furnishing - a winter second wooderful proof of glorious immortality.

There are twenty chapters, fourteen of which contains a rectilal of the author's earth-lift; the remaining treat of its rectilation of the author's earth-lift; the remaining treat of its and his mission, the last two giving the spirity items of "The Use and Alusse of Spirituality." and his farwell words to those who took an active part in the production of "Its and the second part of the production of the second part of the sec

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In What are You Gaining?

Exercise develops and improves what is employed and made use of. A man who exercises and employe his muscle has most muscle. A porter of a hotel or of an express company can lift with ease what would have been far beyond his strength when he began in that occupation. On the other hand, a man whose muscles are neither exercised nor employed has less and less musclus power. It is the same with any power or faculty that man has. A watchmaker has a power of sight in examining the minute things to which he gives his attention which seems supprising to one unpracticed in that line. But the watchmaker losses, in consequence, his power of seeing things at a distance. An Arab on the desert can see clearly persons or objects in the distance toward the horizon not discernified by an ordinary observer. But a dagner rotype or a small picture has no attraction to an Arab. Similarly with a state-or or thinker. He does not went out his intellectual faculties by their constant using. He works easier and casier in that line with increasing powers of perception in the line of his endeavors. Yet perception in the line of his endeavors. It is master to that question will indicate the line and results of our personal activities.—The Surelay School Times.

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purpose of Instructing mediums, and vision mediumship, now vo sit to is vision mediumship, now vo sit to is bring about the different results in tructions for preparing any necessar a risuas of the intercept of Mediumship at a risual of the intercept of Spirit Manifestations will find the in this work. OBSESSION is treated and complete instructions are given and complete instructions are given to the property of the property o mods required sined, with in-l. It contains a break Orew to assist the development or unconstituted to become a first-class measurement.

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Editorial Notes

It is not always easy to smile when everything goes "dead wrong," yet he who can do this under command of his will, is the true philosopher. A man can smile with cheerfulness of heart, spirit and soul, even though the surgeon's knife is painfully operating upon his quivering flesh. It is not that kind of agony that drives cheerfulness from him, and leaves him alone in the shadow-haunted chambers of regret. The man who can smile bravely, despite the agony of soul that life's bitter experiences have cast upon him, is the one who is the best exemplar for the children of men. The world has no use for the misanthrope, the pessimist, and the perverted egotist who is forever complaining of his own lack of ability and dearth of attainments. The poet is right who says, "Laugh and the world laughs with you,

"Laugh and the world laughs with you, Weep, and you weep alone, For this gray old earth hath need of you mirth, It has sorrows enough of its own!"

He who hides away, in the secret caves of being, his cruelest sorrows, his bitterest agonies, his ternest trials, and gives to his fellow men cheering words and helpful smiles, is the man to whom mortals turn with a feeling of safety in their souls, for guidance. An indefinable something tells them that he is to be trusted in every respect, and they look to him as a leader, little knowing the cost to him of that leadership, or the agony of mind he endures to make their lives brighter and better. Yet he who can do this martyrdom is the only safe leader of mankind. He holds up the ideal, and keeps before the mental gaze of his fellows the sure light of the soul. Men do not care so much for what is, as they do for that which is to be. They are looking shead constantly for the "good times coming," and want only that which seems to be a refex from its sumy skies. In this desire to escape the stern realities of life, the soul-burdened philosopher finds his great opportunity to aid his fellowness. He can defuly turn ontward seeming into inward being and thereby teach mortals to be strong by showing them how to endure.

In doing this helpful work, this philosopher nd all of his kind are frequently ground to owder between the upper and nether mill-tones of suspicion and experience. Men and romen of this advanced school are but sachines for the working out of the will of higher forces in life's great school. Per-onslities count for nothing: principles alone

are of value in the school of real existences. Those who hear the heaviest burdens, who are striving to de the most for their fellow mortals are often, yea, generally, suspected of self-seeking and are brought to the racis of torture by the very ones they are trying to serve. It is this experience that gives them the soul-wound that causes real suffering-Gibbets, racks, stakes, pillories, and all their accessories, are as nothing to the soul-man who lives and does for others. Yet the angels know that the desired ead requires this hard pollshing of the jewel of the soul on the emery-stone of duty and they give the sufferer their tender soul-love, bid him keep on, and strive to give him of their cheer as part compensation for his agony. He who can and does serve others, with his own heart bowed down with grief, his own soul touched by sorrow, is the true helper of his race.

I wish all human beings could be so taught I wish all human beings could be so taught as to recognize the soul-man whenever and wherever he appears. But it is the fate of all such to be misunderstood, persecuted, reviled, and even hated. Socrates had to drink the hemiock; Jesus was forced to ascend Calvary to die upon the cross; Washington was-lashed to the whipping post of public envy and put to torture by the pointed tougue of renom; Lincoln was assasinated and Andrew Jackson Davis was set upon by those who could not understand his mission to the world, and forced to suffer from the pointed arrows of injustice and selfishness. Truly do the children of the soul pay a high price for their exalted station in the world. But the children of men would fare ill without them, and their advent among them, unrecognized, misunderstood, and abused as they may be, is really humanity's greatest blessing. It is hard for the sufferers, yet by that very suffering they become worthy of their soul-inheritances and grow into the God-like statures of Being by living and doing for others.

and grow into the God-like statures of Being by living and doing for others.

May 30 will be Memorial Day. This holiday will be observed throughout the nation, and in almost every city, town and hamlet the horror of death will be emphasized by the orators of the day. The valor of the arisen heroes will be extolled in fitting terms by some of the speakers, while the vast majority of them will sing the praises of war and conquest, and utterly ignore the principles of peace. I wish Memorial Day could be shorn of all its somber features, and made an event so tender and hallowed as to give a spiritual uplift to every man, woman and child who may take part in the services. There is a tendency at the present time to make it an exhibition of the talents of a few individuals, and an opportunity to appeal to the baser passions of mankind by an unjust glorification of war and bloodshed. Our departed heroes should be held in loving, grateful remembrance. Their virtues and vices are alike lessons for the generations of today. An undue dwelling upon the former only serves to bring the latter into bolder relief, while any special reference to the latter would be held as treason to those who offered their all upon the altar of their country.

their country.

I would do away with every semblance of mourning on Memorial Day. No flag should flutter at half-mast, but should proudly wave from the topmost part of its staff. No crepe should be wound about the flag-poles, nor should muffled drums and reversed arms be permitted to arouse the emotions of the masses to give them an awe of death. Instead of martial airs, "the dead march of Sahl," or like selections of music, there should only be burst of patriotic melodies, cheerful 'tunes, and lively airs. The best in living men and women should be appealed to rather than the shadow-side of their matures. Patriotism should be associated with joy and gladness, and not with the doleful and gloomy experiences of life. Death should be exulted as man's truest-friend, and not named in awe-struck tones, as an enemy to be feared. Make Memorial Day an occasion of inspiration, education, psychic unfoldment, spiritual upliftment, and it will, through lits co-operative and co-ordinating influences, become most helpful in its spiritual impress to all who take part in its services. In any event, I plead for the abolition of all emblems of mourning, and for the silencing of every speaker who extols war, and seeks to justify bloodshed. I am for Peace with honor, because Peace is always honorable, while in the light of the present day evolution, war is nothing more nor less than absolute dishonor.

It was my good fortune to be the speaker

It was my good fortune to be the speaker for the First Association of Spiritualists of Philadelphia during the month of May. This gave me the opportunity to take in the Jubilee exercises from start to finish. It was an enjoyable occasion in every respect. The address of Hon. Thomas M. Locke, C. Stevens, Dr. R. V. Austin, J. Cleeg Wright, Mrs. Carrie E. S. Twing, Mrs. M. E. Cadwallader, Capt. F. J. Keffer and B. B. Hill were most inspiring as well as bighly instructive. Prof. Bacon fairly outdid himself in preparing his musical program, while the young people of the "Sunflower Club" and the children of the Lyceum fairly outdid their elders in their efforts to make the Jubilee a success. One of the most gratifying features of the Jubilee was the hearty and spontaneous applause that burst forth at every mention of the name of the great "Poughkeepsie Seer," Andrew Jackson Davis. It gave everyone the impression that his (this modern prophet's) own had returned after years of wandering, to give him the honor so justiy-his due, yet for some time withheld, while he remains in mortal form. It was a great and very successful Jubilee is every respect, but its one great triumph was the honor that it paid to the founder of Modern Spiritualism, through its philosophy, Andrew Jackson Davis, M. D.

The face is an expression of the soul, and

. . .

The face is an expression of the soul, and each thought, each expression, makes an imperishable impression upon the soul. Every word spoken and every action done in the presence of a human being makes an impression for eteruity upon an immortal soul.—Rev. Dr. Brooks.

Golden Jubilee.

(Continued from page 1).

With brain and with might,
For truth and the right,
They founded this temple to stand,
A monument tall,
Of freedom to all;
A beacon light over the land.

A beacon light ever the line.

Just fifty years ago to-day,
A few whose creeds were brushed away,
Arose from twillight's dusky grey
To give their pent up spirits sway,
And live to the earth
By blending liwith spirit sphere;
By adding a thought
To-messages brought
From kindred and friends ever dear.

Toast.

Toast.

Here's to the life of those old pioneers!
Here's to the Cause in the past fifty years!
Here's to those heroes who buried their fears
In the graves of their creeds! Let's give
them our cheers!
Be uoble and proud
And cheer them aloud,
For founding this temple to be
The home of the true.
Ob, here's to the few
Old beroes, a Glad Jubilee!

Here's to those dear old friends of the right! Here's to their guides who brought us the light!

Here's to the world illumined and bright!
Here's to the souls still in the great fight!
Here's to the cause
Of Nature's grand laws!
Here's to our well-carned liberty!
Here's to the band
Still at "the old stand!"
Here's to this time of Glad Jubilee!
Dr. T. Wilkins.

Here's to the band off.

The last bour of the morning was devoted to a reunion of the Veterans who were active in the work in consection with this association. The last bour of the morning was devoted to a reunion of the Veterans who were active in the work in consection with this association. The last bour of the morning was devoted to a reunion of the Veterans who were active in the work in consection with this association. The last bours of the large audience arose en masse, gave in an all appropriate to the occasion. It was a soul sitring event, and many were moved to tears as they istoned to the carnest and for the large audience arose en masse, gave with much feeling the well known song "Andla Lang Syne." As Daniel Webster said in his from a former ceneration. Their moistenance with the large audience arose en masse, gave with much feeling the well known song "Andla Lang Syne." As Daniel Webster said in his from a former ceneration. Their moistenance in the solety more than t

the with fremoing aps ine of man returned to his seat too much overcome to speak further.

PROONESSIVE LYCEUM.

The first half of the afternoon was devoted to the Progressive Lyceum. Mr. A. Groom, conductor, presided, There was singing, an invocation, Golden Chain Reclations, Calistenies and Marching directed by Miss Clara Ziamacrunam. the Hand of Mercy pledge, a cello selection by Prof. Mettke. Frizes were given presented by Mrs. M. E. Cadwallader guardian; first prize to those who had besson: Established the Standard Standard

from every cruel usage."

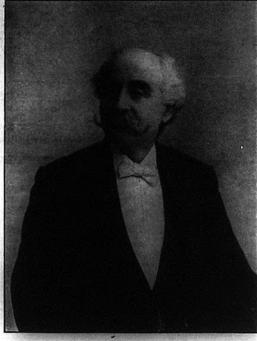
NATIONAL SPIRITUALISTS ASSOCIATION.
The remainder of the afternoon was devoted to the N. S. A., which was represented by President H. D. Barrett, Mr. C. L. Stevens, and Hon. Thomas M. Locke. The president, after presenting the greetings of all those officers who could not be present, thanked the First Association for its hearty velcome, and wished them to know that the National Association was with them heart and soul in the great work in which it was expaced in the defence of the ilberties of the people. "We pledge you," said he "our cordial support, and in the contest that is now being wared to establish before the courts of

this state and land a precedent that shall accord to you and to use the right of individual judgment and the further right to express our judgments in the form of wills of statements of fact that we may mase to the world the National Association piedges you its right hand of fellowship and says: Go on in your struggle to maintain the principles of right and justice.

"We of the National Association feel that the time has come for us to act as a unit in the grand work of showing the world what. Spiritualism is. We are law abiding citizens,

Her child is dead—the mother sleeps. Her child is dead—the mother sleeps.

And would rise from the fires of bell too, to prove
That love cannot die. Has the joy of heaven made you forget
All earthly ties, and mother too?
God knows, I try to trust and have faith in
Him, and yet, just to know
Is what I need, but oh! oh! oh! this doubt
will eat my heart away."



Prof. J. Frank Bacon,

and we do not enter any city or town to rail against the courts of this country of ours or to mock at that which we call justice, but we do come as educators to help to create a ligher sentiment that shall show the courts that men and women are valued for their own true worth and not for outward seeming or for worldly wealth or honor. We come the world of the world in the hange you appresentation of thought in the principles of right and justice that shall bring the kingdom of God into the heart and soul of men and women.

"One of the principles of right and justice that shall bring the kingdom of God into the heart and soul of men and women.

"One of the principles of the N. S. A. is helpfulness between it and its auxiliaries. There are the principles of liberty, equality, justice, fraternity to be maintained throughout the country. There are those clements that enter into human life that sweeten human thought, that ennoble human action, that purify human life. I hold, it to be a 'truth that he who acts for the good of others' regardless of his individual preference is living the highest and truest possible life, and when we live each for all, all will begin to live for each."

Hon. Thomas M. Locke in the course of his ladividual preference is living the highest and truest possible life, and when we live each for all, all will begin to live for each."

The special feature of the evening meeting was the calling of the Roll of House, by Mrs. M. E. Gadvalider. "On troll power is called in memory of those who have gone out of the association to the higher life. Before speaking of them, however, I want to read to you a poem that was written and has been printed as a souveair of this occasion.

THE MOTHER'S COMFORTER. A Message from a Spirit Child.

Dedicated to the First Association of Spirit-ualists of Philadelphia.

Her child is dead—the house is filled with sadness—the mother weeps. Her heart is aching for the daughter who calmiy aleeps Unmindful, so the mother thinks, of all her

Unmindful, so the mother thinks, of all her sorrow. The days go on—there is no bright tomorrow. The mother sobs—How can there be? Never again shall I behold her.

As in days now passed she lisped her prayers beside my knee.

But now, in heaven content, she worships God—the God of mystery.

Her songs of lore are sung to Him, all earthly ties forgotten.

The mother weeps and sobs—"Oh, would that I could pleave the skies and happy, then contented I would be, and happy, then contented I would be, But not to know, is tortune. How can I live the weary days without you. Can you be dead! dead! dead! to all love for me who loved you so? Answer me, my daughter—If I were in your place and you in mine. No heaven or hell could keep me from you. I would seale the walls of heaven to come to you:

so tenderly—The welcome message.—
"Mother dear, I am here, close, close to your side,
Just as in the days of old, when a little child,
you taught me of heaven,
And told me that some time if I'd be good
I'd surely go to live with God.
I've been there mother, and I've come back,
to tell a joyful tale—
Why mother, dear, it is not as you thought
it was—
No great white throne was there—where I content, might happy be—
With you not there—
Instead—I found the friends I loved, who long had passed away,
They welcomed me at the pearly gate—It was a happy day.
Father was there—You remember the day he fell asleep—you told me
He had gone to heave to stay,"—and little sister too, the one
I loved so well—she was there to meet me.
They told me how they'd longed for me,
And how through the sad, sad days of suffering,
They had sought to ease my pain, which now is o'er, and then—
We heard you call, and they bade me come and tell you this, that you might know it too.

"Mother dear, there is no death, 'tis but a

"Mother dear, there is no death, 'tis but a curtain drawn between The worlds, that love can rend,—so when you called, I straightway Came across the bridge, to tell you, you must not sorrow so, for me.

For I can come to you each day dear mother—
I am not dead—I love you still—There is no deat."

death."

The mother wakes—but now her heart is comforted—

My darling has found rest I know—on that bright shore.

Perchance I have been dreaming—and yet it seems to me

As it my darling daughter had really talked with me.

Oh cruel, cruel world, that would seek to take away

The comfort of that mother's heart today, Which bids her hope that when her earth's life is o'er, life is o'er, life is o'er.

She'll find her darling waiting at the door To bid her welcome home.

This is the song that Spiritualism sings,
This is the comfort that Spiritualism brings,
This is the message, the 'it came late,
Came to the world in 1543.
This is the message which read aright,
Makes the world aglow with light,
Listen! You can hear them sing,
There is no death! There are no dead!
We live and jove you still.
M. E. Cadwallader.

We live and jove you still.

Mrs. Cadwallader. Mrs. Cadwallader.

Mrs. Cadwallader held before the audience a book in which was enrolled the names of those who have passed on to the higher lite. Many names were mentioned, among them one of the Lyceum mentioned, among them one of the Lyceum mentioned, among them one of the Lyceum for the send out to you any thought? I do not wish to send out to you any thought? I do not wish to send out to you any thought? I do not wish to send out to you any thought? I do not wish to send out to you any thought? I do not wish a accomplished more for the happiness of the universe than any system of religion. No religion, no matter how powerful in importance or how many agherents it may have can do what Spiritualism has done. All the love in the world cannot keep our dear ones with us, try as we may; and so when the angel, miscalled Death, really the angel of a Life, comes to us, and the forms of our loved ones are laid away, other religions teach us to how in submission and have faith in a reanion, but they cannot give us knowledge. Spiritualism makes us the happiest people in the world, for it says, there are no dead. And it is for this we hold this jubilee. We know our loved ones live, and the knowledge makes us better men and women. All the money in the world could not pay for the knowledge, that, "Our is the religion of a knowledge, the." Our is the religion of the world. And now if you are not a solitualist, I ask you to come into the light of this wonderful truth. Listen to the volce of this wonderful truth. Listen to the volce of the world.

Glenwood Combination Heater!



Weir Stove Company,
Taunton, Mass.

Gentlemen:—

The Glenwood Combination
Warm Air and Hot Water Furnace which
you placed in my house three years ago
has given excellent satisfaction. The hot
water attachment makes easy and even distribution of heat to all points, so-nething I
was unable to accomplish previously with a
much larger hot air furnace. I have found
the heater easy to manage and economical the heater easy to manage and eco in the use of fuel, Yours truly.

August 1, 1898. Henry II. Davis.

Write for handsome Furnace book to Weir Stove Company, Taunton, Mass.

that says 'Your dear ones that you think you have laid in the tomb are living today.' All hall to our Roll of Honor to those who have gone on, all hall!"

Mrs. Minnle Brown, a Philadelphia medium, added to the impressiveness of the hour by bringing messages from some of the well known workers who have arisen to the higher life, and whose names are on the Roll of Honor.

well known workers who have arisen to the higher life, and whose names are on the Itoli of Honor.

"THIS IS WHY WE CELEBRATE THIS IS WHY WE JUDILATE!"

Harrison D. Barrett made the jubilee address and sounded the note that rang throughout the entire jubilee: "This is why we celebrate; this is why we jubilate!" Like a college call, it was caught up by the other speakers and members of the association and repeated on all occasions. "We have many reasons," he said "for celebrating, for jubilating on this occasion. This is an hour when we can glance in retrospect, and forward in prospect, when the past and present and the future become united as one, and we can realize that we are living in the midst of an etermia now. We celebrate because of the preciousness of the truth that has been vouchsafed to us. We jubilate because we can rejoice in gladness of song and purity of thought, at the inspiration that the golden heart has given unto us. We celebrate because we can rejoice in gladness of song and purity of thought, at the inspiration that the golden heart has given unto us. We celebrate because we can rejoice in gladness of song and purity of thought, at the inspiration that the golden heart has given unto us. We celebrate because we can rejoice in gladness of song and purity of thought, at the inspiration that the golden heart has given unto us. We celebrate because we can rejoice in gladness of song and purity of thought, at the inspiration that the golden heart has given unto us. We celebrate because we can reduce the preciousness of that truth, because we are enthrailed by the preciousness of the preciousness of the truth because we are enthrailed by the golden heart has given unto us. A captain the preciousness of the truth heart has given unto us. A captain the preciousness of the preciousnes

by President F. J. Keffer and Vice-President M. E. Cadwallader.

In addressing them Mr. Barrett said in part:

"This is an occasion fraught with great importance. Union is our watchword, cooperation our inspiration, brotherly love the staff of support upon which we rest. The combination of these three factors in the lives of individuals helps to harmonize and civilize mankind. This association rounding out more than fifty years of history, and long based upon the principles that it has adopted and to which you ascribe, invites cooperation, brotherly love and union. Twelve brothers and sisters have come forward to join hearts, hands and willing souls in the service. Unto you, one and all, I give a charge, a charge to remember that you are not living for self alone, nor for time, but for eternity; a charge that will be yours to keep through all the coming years of your lives, that you shall in honor remember to prefer your fellowmen to yourselves, that you will go upon errands of mercy to help those who need aid, that you will rise above an expenditual of selfalmess or unkingeness, and genylation of selfalmess or unkingeness, and rempitation of selfalmess or unkingeness, and rempitation of a selfalmess or unkingeness, and rempitation of the produce to become member to clothed, the food of love, the water of kindness, the raiment of attention; these give I in charge, each and every one, to bestow upon those who are in need. I charge you also to remember the principles of vour organization, of which you are about to become members. Do you agree to the following declaration? "We regret that l

Greening to A.I., the consendence was pronounced by Mrs. Carriec E. S. Twing, and
the most inspiring program was brought to
a close.

"A RESUME OF THE EVOLUTION OF SPIRITUALISM DUBLING THE LAST FIFTY
TEAMS

The principal address of Monday afternoon
was made by Mr. J. Clerg Wright, of Ohio.
We give a portion of it only:
"The stream of it only:
"The stream on the only on and carries
your consciousness from phenomenon to phenomenon. From thought to thought. Time
steals with maturity and silently age creeps
on. But there is not age in eternity. The
soul never grown old. There is an everlasting freshness and beauty in the immortal
solves are a body corporate representative

soil. "You are a body corporate representative of the highest phase of human thinking and life. The phenomena of Modern Spiritualism have come, and have established themselves in the order of scientific demonstration, and never can it be said any more that the phenomena of Modern Spiritualism are lacking in demonstrative character, and in capability to maintain the sequential continuity of consciousness.

ity to maintain the sequential continuity of consciousness.

"Before I touch upon the mighty changes which have come during the last fitty years in the development of scientific psychology, let me speak to you about the conditions that prepared the coming of Modern Spiritualism. Those of you who have made yourselves acquainted with what I may call the evolution of philosophy, as it came into the study of the schools about the end of the seventeenth century, those of you who have familiarised yourselves with the controversial aspects of philosophy, will have noticed that a perfect change of ground has been taken. Since such great questions' as the settlement of this world, the civilization of America, medifications have come in philosophy, affecting and

changing to a large extent the doctrines of the world. Up to the time of the seventeenth century, the method men pursued for the investigation of the problem of the soul's existence rested upon the a priori method entire and faith reigned supreme. Then faith took the place of controversy and debate and spiritual authority assumed the reins, and held them until the end of the seventeenth century. Then there came a powerful influence into the schools and it was decided that psychology must be pursued on new lines, due largely to the force of the thinking Descartes. From him we get the rise of the study of a physiology and anatomy of the nervous system.

Thom the study of physiology came a desire to have and present to the world a physical sine to have and present to the world a physical manifestation of mind apart from brain. The Rochester knockings were not the first spiritual manifestations the world had known, but the investigation of the rap had a powerful induced to the subject of the spiritual inquiry you at once start the source of inspiration and invention.

Excepts from this lecture will not begin to do it justice. The speaker referred to the attempt made in the middle of the nineteenth entire the subject that the subject that the subject that the subject has come into its grand proportions. Spiritualism is so magnificently great that there is nothing in the world to the ship of the subject that the subject has come into its grand proportions. Spiritualism is so magnificently great that there is nothing in the world to the ship of the subject that the subject has come into its grand proportions. Spiritualism is so magnificently great that there is nothing in the world to the shadow of your life. The touch of its thought makes the whole world akin. You have philosophically drifted into the widest field of intellectual librory possession in the holycitive mind. It is better that man should gather the fruits of his soul's possession in the objective mind. It is better that man should gather the fruits of hi



Amelia Gundermann, Secretary Sunflower Club, Assistant Conductor, Lyceum.

Sterelary Sunfluer Club, Astribut Conducter Lyceum.

ple? They are coming together. What of inspiration? It is coming to all. Humanity over the hilltops of time is adopting the great declaration. The world is my country, to do good my religion."

Bey. Dr. Austin, Mrs. Twing and Mr. C. L. Stevens concluded the afternoon exercises with pleasant remarks.

TWENTIETH CENTURY SURFLOWER CLUB.

The Monday evening meeting was in charge of the young people of the Sunflower Club. Egbert Benner, president, presided. Miss Amelia Guadermann read a historical sketch of the club, which is an outgrowth of the Y. P. S. U. It was founded by Dr. and Mrs. N. F. Ravlin. Nov. 19, 1800, and is anxiliary to the First Association. It is called the Sunflower Club because that Sowar always turns its face toward the sun, signifying a desire for light. It holds meetings every Monday evening. A committee on emonth. First Monday of each month is devoted to the business of the club. The second Monday to parliamentary law, The other evenings are-deroded to entertainment, in the form of theatre parties, dances, sketches, plays, evenings to poets, etc. The

net proceeds of the entertainments are given to the First Association. An annual picnic is held. The officers are elected every year. The present officers are President, E. Benner; first vice-president, Mr. A. Groom; second vice-president, Miss Blanche North; secretary, Miss Amelia Gundermann; treasurer, Mr. Edw. Gundermann; trustees, Mrs. M. E. Cadwallader, Miss Sarah litchardson, Louis Bailly, Miss Clara Zimmermann, Samuel Harrison.

Harrison.

Letters of greeting were read from Mr. L.

C. L. Evans, president of the National Young
Peoples' Union; from Dr. and Mrs. Ravlia,
Manchester Spiritual Alliance, the Sunflower
Club of England, and various other organisations.

sclinb of England, and various other organizations.

All were received enthusiastically. Dr. and Mrs. Ravliu endeared themselves greatly to the young people when in Philadelphia, and were lovingly referred to many times during the ovening; also Mrs. C. Fannied Allyn, a general favorite with all members of the club. She too sent a greeting and a handsome gavel, made from wood that she brought from California. As Mrs. Cadwaliader said in presenting it to President Benner, as the gavel that should be used hereafter in all the deliberations of the club, one would know it came from Mrs. Allyn, if there was no letter accompanying it, as it was decorated with the red, white and blue ribbon. President Benner said he appreciated her remembering them. "She certainly used us right," he exclaimed as he proudly accepted the gavel.

Mr. Wm. Altes explained more fully the purposes and scope of the club in a brief addresses. The description of the red in a brief addresses. The description of the club in a brief addresses. The description of the club in a brief addresses. The description of the club in a brief addresses. The description of the club in a brief addresses of the club in a brief addresses. The description of the club, many of whom had never made an impromptu speech. barvely faced the large audience and told why they were Spiritualist. The majority of whom had never made an impromptu speech, barvely faced the large audience and told why they were Spiritualists. We regret that we eannout report their remarks in full. Mr. Adams, Mrs. Cadwallader, Miss Isabel Roberts, Mr. Harrison, Miss Gundermann, Miss Zimmafranna, Mrs. Link, Mrs. Edgar Bell, Miss Isabelen, Mrs. Edgar Bell, Miss Isabelen, Mrs. Edgar Bell, Miss Isabelen, Mrs. The Mrs. Mrs. The Mrs. Mrs. Thing with tears in her eyes remarked that she never felt so sorry her children did not live as when she heard those young people, some of them falteringly but all of them promises and the second of the sort of the world. Out of the most of the world. The second of the

Here I see the mosto, Seek the truth, ley the truth and sell it not. Second is the school. Here young people are taught how to apply the traths that they have learned in nature to right living, how to embody the higher truths of Spiritualism in noble, beautiful lives, and the mosto of Spiritualism here is Live the Truth. The third field for Spiritualism we might cell Evangelism. They are called to go forth giving truth to their fellowmen. They are taught that in the home, by the firedde, on the platform, through the press, wherever they come in contact with their fellow men, they are to send out the sunlight, the rays of truth and the driviness around them. The motto of Spiritualism here is, corread the Truth. Truth is not for hording. The fourth is altruistic endeavor. You are taught that its purpose is to wipe away the tears of humanity, to remove poverty, to heal the sick, to banish fear and to lift all men into a sense of their divinity and spirituality.

"I would say again thy young friends, you are as divinely called to this work as were the apostles of the Nazarene, as truly as was the Nazarene himself, called by your higher nature, called by the needs of humanity, by the voice of the angel world to work in this altruistic field for the good of your fellowmen. Under no system of religion, under no system of philosophy or teach-



Arthur Groom.

Lycum Conductor.

Ing that the world has ever had can a young man or woman live so full, rich, joyous and free a life as under the spiritual philosophy. It starts you right. It starts every man out to be his own priest, to make his own church, to offer his own atonement and to unfold his own divisity.

"Receive with open mind and heart the great legacy that has come to you. Recognize the debt of gratitude you owe to those who have labored before you. Develop and unfold your own psychic powers. Do not depend upon others when you have the powers latent within you. Become trachers and missionaries to the young people by whom you are surrounded. Incorporate the truths of Spiritualism in beautiful living. It ten thousand young people will incorporate the truths of Spiritualism in beautiful living. If the thousand young people will incorporate the truths of our philosophy in righteous and beautiful living. If the thousand young health have a complished more for any start of the conduct how bright and joyous, how herole and brave, how true and steadfast a man or woman can become under the principles and teachings of Spiritualism, we shall have accomplished more for one platform. But he declared in the platform of the man of the manheed or womanhood than by altruistic labor for the good of others."

Harrison D. Barrett in a short address as "The Young People of Spirituation: The Influence and Responsibility," and Mas Margaret Gaule gave eridence of the troth a spirit contumino by a number of messages from arison friends. She prefeted her work by brief remarks, and was most consular received by the remarks, and was most consular received by the suddence. She was obliged to return to New York the following morning, but expected to return for Wednesday. Mach to the regret of the people, illness prevented her from doing so.

Toesday afternoon remarks were made by various prominent workers, among whom was Mr. B. B. Hill, at trattee of the First Association, and one who, in a quiet way, is almost suppressed to the regret of the printing of the local association, but for the Cause everywhere.

B. B. HILL'S AND SPIRITATION.

where.

B. B. BILL'S AIDEN SA.

"This occasion is indeed one of importance as well as one of unusual interest in the history of Spiritualism, and this time-hoosend association. It is with no small degree of pleasure that I am shie to participate in this goiden jubbles by adding my testimony in evidence in the cause of truth, and a brief-report of my career as a veteran in the Cause of Spiritualism. I cannot claim to be a veteran in this parent association, as before becoming allied with it I have storked in other flexes, but I may be termed a veteran at "Nearly fifty years ago, I began as a student to investigate this all-important subject. In this half century, I have investigated in what I could to uphold and plus in a domewhat I could to uphold und plus in the world its great revelations handed down to use from that world beyond the boundaries of mortal life.

"As a student and worker I have found truth all along the way, as well as evidence and opposition in various forms; but having had the great object in view of mining the truth. I have pressed steadily on yourd, ignoring opposition. The truth has given me freedom from the bonds of a false religious education, and false theories. I stand forth today untrammeled and ready to follow the bright beacon light of truth, let it lead where it may.

"The First Association of Spiritualists of Philadelphia has marched steadily on for a

ection, and fasse theories. I many close to day untrammeded and ready to follow the bright beacon light of truth, let it lead where it may.

"The First Association of Spiritualists of Philadelphia has marched steadily on for a half century in the campaim for truth, liberty and human rights. It has pressed on through sunshine and storm, regardless of ridicule and opposition. It has done a grand and noble work; it is continuing that work its temple in which we are assembled to celebrate the golden jubilee is one of the results of that work.

"The majority of the pioneers of this time-honored association whale placed on the retired list in this life, have not only been promoted in the life beyond, but are still marching on in spirit life, that now discovered contry. Those who have along this notable event? Those who have along this notable event? Those who have along the morable event? Those who have along this notable event. Those who have such that had between the other side and this, and tell as of our comrades over there, working with us in the interest of this jubilee and the Cause we so deany love.

(Continued on page £)

Headaches

Are usually caused by a derange stomach, or a sluggish liver. Dr. Andrew Jackson Davis' WILLD CACAMBEE Stimulate the liver, and
Headaches seen disap Handaches som disappeer.
Price 25c. per box, 5 boxes \$1.
Friends only
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Bold by Druggists Generally.

Health Restored.



The ratire country is astenished at the wonderful curse per-fected through the method orientated by Dr. J. M. PEEBLEN, the Grand Old Man · f Butle Creek, Mich. This science is a sabelle force in mature combined with magnetic medicines.

Psychic Science.

habits.

Geo. H. Weeks, of Cleveland, Ohlo, sends heartfult thanks for restores perveus prostration and insumnia for years; he says he now onlysy has Mrs. J. A. Rust, of Rases, Minn., cured of urise seld poisoning in two: better than in years, and each day brings new health and strength. I w Mary A. Earls, Crawford, Mitch, suffering from prosonomed (maske diffusion took year treatment three months, and it has been a nuccess in my case, my recovery. C. E. Davis, Woodman, N. H., who suffraced shirtle mixer the result of Dr. Peebles' treatment, be had not missed a meal sinte last Norte, Ool, writing Sept. is, after three months' course, "Whom I began i tute of Health I was a cripple, unable to walk but little with a case. No some days ten or fifteen miles. Ny general health is exceeded. I can be indeed, as previously I had tried everything I could hase of and got no: N. H., a sufferee of signal troubs and never exhaustion, writes that shee health abe was in before that in the world. Solom cured of neuralight and catarrh, says: "I am well and a thousand times cured of neuralight and catarrh, says: "I am well and a thousand times cured of neuralight and catarrh, says: "I am well and a thousand times

"A Message of Hope."

created, this book sons you nothing and it reveals wondered to be a seen of the created and makes to sons you nothing, and it reveals wondered to appear to man. Because of the created and makes to the present the created and makes to the created and the created and makes to the created and the created an

DR. PEEBLES' INSTITUTE OF HEALTH.

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In cloth, he paper, \$1.50 From Hight to Morn!

Most Wonderful Results

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SPIRIT Message Bepartment.

GIVEN THROUGH THE MEDIUMS HR. MINNIE M. SOULE.

The following communications are given by Mrs. Souls while under the control of her own ruides, or that of the individual spirits seeking to reach their friends on earth. The measures are reported stenographically by a social representative of the Banner of Light, and are given in the presence of other members of The Banner Staff.

These Circles are not public.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they, appear in these columns. This is not so much for the benefit of the management of the Banner of Light as it is for the good of the reading public. Truth is truth, and will bear its own weight wheaver it is made known to the world.

Effig the cause of Truth, will you kindly

public. Truth is truth, will you kindly weight whenever it is made known to world.

Eff in the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the Banner of Light, hence we ask each of you to become a missionary for your particular

ance held April 24 1902, S. E. bs.

Enrestly and sincerely we come into the presence of this circle with a desire for all that is best and sweetest to give to those who are widing for the outcome of this meeting. Whatever is ours to give of understanding of the truth, we give freely. Whatever is ours to give of understanding of the truth, we give freely. Whatever freely, and whatever strength we may be able to give, we would give that as freely. May the effort of the dear ones who come here seeking anxiously to find an avenue of expression, be unusually strong this morning, and may those who sit in the shadow, who watch caperly for the word that shall come from their loved ones, be blessed and sustained by the word which shall come into their lives. Amen.

MESSAGES.

Charles Palmer, Arizola, Aviz

Charles Palmer, Arizola, Ariz

The first spirit that I see this morning is a man a little above the medium height, strong, well built, with a heavy beard, dark blue eyes and dark brows and lashes. He is about forty-three or forty-four years old and he comes into the circle with vigor as though he had power enough to say whatever he pleased and to go wherever be want to have been allowed to the says, "It may seem to you that I have condition of life, and with the substitution of life, and trong to my strong will strength doesn't count for but in this new who may things strong the my strong will strong the life of the my strong will and my perfectivities. My name is Charles Themer, and I come from way out in Arizona. I lived in Arizola for a number of years and before that in a small town near there. I have had very much interest in all the connections I left when I came into this new life. I have even been among my old friends and have taken more or less pleasure in secting what I could do to help them, but it struck me that it would be a pretty smart thing for me to send a message directly to Ella and so I am striving to do it. Tell Ella that I know what she has been doing, that I think the hats are very pretty indeed and I wish I had more power to help her in the good work. Tell her please, too, that I have her father with me this morning and he says, God bless my little girl. She is as brave as she can be and I send my loye to her."

John Harvey, Palefax, Vf.

Carrie Bledgett, Lincoln, Nebr.

The spirit of a lady comes, who is very
r, slender and delicate looking. She seems
sut thirty years old and is very weak as
such she hardly had strength to stand here
g enough to say what she wants to. The
t word that comes from her is like a little
h and then she sols out. "Oh, I didn't want
go. I feit that I must stay, I was needed
much. There were so many things that I
t I ought to do and I found myself slipg away day by day until finally I knew no
re and was over here. It was not children
t held me, at least not children of my
n, but I had an invalid sister and my
ther and they needed me and I can never
te feel reconciled that I had to leave them
their conditions. My name is Carrie Blodt and I lived in Lincoln, Nebr. My peoare there now, knowing nothing of this
iritualism, and afraid if it were spoken of,
it it might be wrong, for I would have you
we that they are Christian people and try
thank it is the Lord's will that
have been taken. Oh, I try to
the to to but it is so hard to be patient
if to see what has come to them. Will you
are in this message say to them that every
if I think of them, every day I go to them,
if my middle the sufficient over here. Everything
friend in the sufficient over here. Everything
the sufficient over here. Everything
the sufficient over here. I can the record
was described to the sufficient of the sure of the sur

Bosle Dupree, New

Resie Depree, Sew York.

The next spirit that comes to me is a small weman who is very dark, with dark eyes, half and dark skin. She seems like a French woman. I think she lived in America but she speaks with a French accent and as though her people were French. She says. "My name is Rosie Dapree. I lived in New York and I was interested in mediumship. They told me that I was a medium and I doubt at very many things I could do but I didn't care for it. I used to see spirits all times of the day and night and I didn't want to. I thought I would rather see people more tangible and so I put it saide. I died by an accident. I was burned up in a fire with a lot of other people. It didn't make much difference to me how I went. The last thing I reimenber are the shrieks and grouns of those about me and I seemed to be going down into some awful dark place and then I really didn't know anything until I opened my eyes without pain and saw my father who had passed away as much as twenty years before that. He told me that I was dead and then I began to understand what Spiritualism meant. Since then I have been studying more or less about the thing over here and have been seeing my friends. I haven't cared much about getting back into earth conditions but the other day I decided that I would see if I could send a message back, and I want to send this to Paul and I want Paul to answer it. I know he will see it for I have been with him close enough to know what he has been reading and I would like to tell him that I guess by this time I can forzive him for the things that he said and did. It was pretty hard for me then, but I have seen his suffering and I now can grant his forziveness. If you will do this for me, it will help me very much and I am sure that my friend will be a great deal better for having read the message. Thank you."

Louise Wheeler, Boston.

Here is the spirit of a girl about twenty years old. She is plump, very fair and a little above the medium height. She is yery pretty indeed and the first thing she says is, "My name is Louise Wheeler and I lived in Boston. They used to call me Louie Wheeler and nobody ever thought for a minute that Louie Wheeler would go the way she did. It was just as sudden as could be and so unexpected to all my people as well as to me that it seemed almost incredible. My aunt is with me; her name is Josephine; she says, Tell our Iriends that we are together and are as happy as can be expected. By our friends, we mean Frank and Celia and they will understand."

Mildred Poor, Boston.

A little girl about six years old comes. She has brown hair, brown eyes, a little round face and is just as cunning as she can be. She comes right over to me and says. "My name is Mildred Poor: I lived in Boston too: my papa's name was Charles and I want to send a little letter to him because my grandmother says I can. My grandma's name is Nancy. I know because they all call her that over here, and she is just as nice to me as she can be. She says that I can say to Edith that Aunt Nannie is taking care of Milly. Sometimes I go to my father's house and I find that I can touch him and he doesn't know who it is but he tries to push something away and then I laugh and try it again. They have lots of my things at home but they don't take them out. They are all put away in boxes and I wish they would take them out and let me see them because I don't like to go in where they are very much. I have seen Eddle. He came over after I did and I know they will be glad to know that he is with me. I send whole bushels of love to my papa and to my mama. Thank you."

And the second of the second o I think the hats are very pretty indeed and wish I had more power to help her in the good work. Tell her please, too, that I have her father with me this morning and he says. God bless my little girl. She is abrave as she can be and I send my love to her."

Jehn Harvey, Fairfax, Vt.

The next spirit that comes to me is a man. He is short, rather stout, with blue eyes and bald head. He has a slow kind of a way of speaking as though he just took his time to do everything. He says, "Well, don't you know that people that live off on farms get in a way of thinking there is pleatly of time to do everything and don't hurry the way our folks in cities do. My name was John Harvey, and I lived up in Vermont, in Fairfax. I have some friends up there but the place I used to know has been sold, so when I return I feel more like a visitor than I do like one who had a right to stay in the old, or his place, I might not other hands a right to stay in the old, and the place I used to know has been sold, so when I return I feel more like a visitor than I do like one who had a right to stay in the old, and the place I used to know has been sold, so when I return I feel more like a visitor than I do like one who had a right to stay in the old, and the place I used to know has been sold, so when I return I feel more like a visitor than I do like one who had a right to stay in the old, so when I wanted the place I used to know has been sold, so when I wanted the place I used to know has been sold, so when I wanted the place I used to know has been sold, so when I wanted the place I used to know has been sold, so when I wanted the place I used to know has been sold to work until the place I used to know hat I am glad when I came over our somehow I always that wanted to with it. I don't know hours to be stronger than the spirit of a lady comes, who is very fair, sleader and delicate looking. She seems boot things after for John woold never in which the place I wanted the place I wanted the place I wanted the place I wanted the place I

James C. Drake, who had been coufined to his home for a long time by the infirmities of old age and also by reason of his total blindness, passed out at one o'clock Wednesday morning, April 30, aced nearly 87 years. Mr. Drake was for mary years a prominent farmer, but during his declining years led a retired life at his home, spending each summer, until recently, at his cottage at Queen City Park, near Burlington. He was a man of strong character, well informed, positive in his opinions, and was always regarded with esteem in the community in which he lived. He is survived by three sons, J. S. and P. D., who reside in the west, Ira A. of Malone, Mrs. Young of Davenport, Iowa, and Mrs. W. D. Hardy of Malone.

A Card from Abby A. Judson.

On this 18th day of May, it is two months since the eye was taken out, and five and a half weeks since the second operation was performed. I returned home April 15. The cyc-socket is nearly well, but the difficulty with the nerves and brain is manifested at the slightest physical or mental exertion. Even painful thoughts and sympathy with the woes of others bring on the pain in the head. When I am quiet, and do nothing, I am free from pain. This explanation is made, so that inquiring friends may understand why it is impossible for me to resume literary work for the present. I beg inly friends not to forget me, and I trust that the interruption in the Banner letters will not cause the moss of oblivion to creep over the letters of my name.

Abby A. Judson.

them and so perhaps that will be the best test of my identity to my friends, that I have found birds. I would like very much for Lizzle to understand that I have come to ber. She has such canageable conditions about her and I am more or less sensitive to the changes so that it is almost impossible for me to help her for she must realize that my influence, my thought and my love are with her. God bless you, dear friends, for making it possible for us spirits to return. It is a beautiful thing you are doing and you don't realize the importance of it."

Abby Jame Nutter, Abington, Mass. There is a spirit which comes to me now of a woman about sixty years old. She is rather stout and she has a very matter-offact strong-looking face. She comes to me mow of a woman about sixty years old. She is rather stout and she has a very matter-offact strong-looking face. She comes to me mow of a woman about sixty years old. I do not see out the property of everything they have done. It was along the line that I quite approve of everything they have done. It was along the line that I had mapped out and has pleased me execeedingly to have it carried out. I have found Fremont, he says to tell them that he is whistling the same old tune and working along the same old way."

Passed to Spirit Life.

James C. Drake, who had been confined to

Not Immortal.

Not Immortal.

The church anticipates a time when it will prevail over the whole earth. And by that time, perhaps, some sort of communication will be established with Mars, and there will be other worlds for the church to couquer. It is just possible, however, that these fond anticipations are somewhat roseate.

The church is making some missionary headway in parts of Asia, but representalive people of those countries say the headway is made with the common people—not with the upper and educated classes. The verr common complaint by ministers of a falling off in church attendance, and the growth of the diverse forms of infidelity in Europe and America, suggests that the church is losing more in these countries than it is gaining in the others. And the classes it loses in these countries are better classes than those gained in other countries. At any rate, the people that the church is losing in Europe and America are thinking people. The mechanism of the church will hardly prevail over the mechanism of Mohammedans, Brahmins and all that. And the mechanisms of all these combined will hardly prevail over the whole earth. Indeed, the evidence of history and of reason is that these mechanisms will gradually disappear from the face of the carth as they lose their user-inhess. We find in Cousia's History of Modern hillosophy that all nascent civilization begins in some form of religion in which they thrive and they make themselves useful then and there. The object in all cases is to enforce the great moral principles beld in common by all religions—which moral principles will no doubt finally prevail over the whole earth. If the people in any age or intellectual condition won't incorporate the great moral principles he providence to destroy a man's fall in the mechanisms of the common by all religions between them with the yengeance of the gods. It is better to be good on compulsion than not at all—even if the compulsion is a superstition. Myths therefore serve a good purpose for man at a certain stage of intellectua

was a drankard. His wife had "seen better days." When the neighbors found out her pilebt, the most attraordinary season of pilebt, the most attraordinary season of the pilebt, the most attraordinary season of the neighbor set in under that roof. At every meal-hour some one called at the door of the secondary season of the secondary season of the wind of the control of the secondary season the white likes of that not. I fear the received season was keep to very bary wiping out the white likes of the town with her tears during the five week the emergency that the season was the half-shamefaced "Oh neaver she got was the half-shamefaced "Oh neaver half riends when who now that she lived un a tenement—shad unto a tenement—passed by on the other side. "Which of these, thinkest thou, proved neighbor unto her?" Or shall we hope that they had lost sight of her?—Jacob A. Rifa in The Sunday School Times.

The Submerged Country of the North Pole.

MEDIUMSHIP OF A F. HALL.

When the earth was prepared to support animal life, its advent was heralded by the simplest of elemental forms, the Radiates. From these erolved the higher forms until man appeared, and took possession of the earth, and in due time began to arrange and classity the creations of the several kingdoms, mineral, animal and vegetable, using their characteristics of organization to build structures upon, typitying their class, order and was developed, whose highest civilization centred about the North Fole. Here arts and sciences fourthed until the inhabitants could control even the elements, by generaling moisture from cloud them, enough to fertilize the land to produced by the end of cover the earth's surface wither cared to cover the earth's surface wither cared to sustain life. Agriculture as understood by the people of the present day had disappeared and lived only in tradition. Their superior method of petting at the essence of all things beautiful and pure, was so much in advance of old methods that they had no use for them whatever. Want was unknown among them, for there was no buying and selling or trading, only preparing, and giving to whoever felt the demands of hunger. They lived a community of brothers and sisters, one great family, helping each other, in lifting up, and building for humanity, and happiness, instead of pulling down for selish purposes.

They had become so accustomed to spirits dwelling among them, devoid of the fleshy tabernacle, that there was no beath, no old age, and no passing out into the unknown, for illumined by the light of God's love, they had passed beyond the bounds of physical limitations, and became as gods themselves, compared with the most highly developed in habitants of the most favored portions of the follow had been and passing out into the unknown, for illumined by the light of God's love, they had passed beyond the bounds of physical limitations, and became as gods themselves, compared with the most highly developed in habitants of the most favored portions of the fo

Telepathy.

Telepathy.

Professor Lombroso contributes to the last number of the "Archivio di Psichitaria," of which he is the editor, the two following cases of what he regards as telepathy, which have come within his knowledge: "M. T. Bruss, aged 37 years, of a very delicate constitution, tuberculons, and neuropathic, was about to eat his dinner at Superga, near Turin, in a villa, at which he was working in his capacity as a tailor. It was noon, on the 3d of August, 1900: when all of a sudden, he ceased eating and began to cry, saying, which are most heart-reading expression of actification of the supergraph of the supergraph

her daughter had been attacked with erg-sipelas."

The second case was probably one of tele-pathic communication, but the first admits of one or two explanations, extremely simple in either case. Either the person spoken of was clairvoyant, or, as was much more prob-able, his mother's strong affection for him drew her to him, immediately she had quitted her body, and hence his rickent emotion at the moment. It is scarcely necessary to add that there are hundreds of similar cases on record, and all of them thoroughly well au-thenticated.—The Harbinger of Light.

wax candles, placed in silver candlesticks on which was engarated the name of the deceased the day of his birth and that of his death.

To the inspector Lorenzen and to Karsten Jessen, whom he often visited, he told the vision, and as neither of them gave any credit to his prediction, he made a wager with them that it would be as he said.

The days went by and at last the day predicted by Boy dawned, but Melfsen showed no signs of illness or misfortune. On this same day, Boy was again busy at Koogs and met the old Melfsen, who, hale and hearty, was taking a walk.

On his return home, he told his wife that he had met and spoken with Melfsen and that he would lose his bet; he must have made a mistake in the year.

The following morning the bells in Deczbull were tolling and Boy said to his wife. "Melfsen is dead and I have won my bet!" His wife went out and returned with the news that the old Melfsen was stricken with apoplexy and died yesterday evening!

To the son of this Melfsen, Boy said one day, "Your neighbor will die and you will marry his widow and live in his house, for I have seen you many times walking in the garden." As the seer predicted, so it happened.

In the country-seat Mangalmehl lived a

marry his widow and live in his house, for I have seen you many times walking in the garden." As the seer predicted, so it happened.

In the country-seat Mangalmehl lived a family by the name of Andersen. Boy had foretold the day of the death of the owner of this estate. On the predicted day a company had met at a nelghboring estate. In the course of the conversation, they came to speak of Boy and his visions. Thereupon spoke one of the guests, "This time Boy will be wrong in his prophesying, for as we came along, we saw the old Andersen and inquired after his health. He was stiting in his easy chair and was in good health and spirits." Just as these words were spoken in with the season of the guests, "This time Boy will be wrong in his easy chair and was in good health and spirits." Just as these words were spoken in with the season of the guest of the season of the seas

the text that Boy had producers, and this without preparation was obliged to make his address.

In former times the bodies of the dead in Orte were taken from the house to the churchyard on a bier. One day Boy was standing in the doorway of the smithy talking with the master when he suddenly exclaimed, "Soon the bier will be set down here before this door," Shortly after this a death occurred in Orte and the neighbor who dwelf in the house opposite the smithy was to act as director of the funeral ceremony. The bier was brought from its place at the church, and after the service at the house, as they were on the way with the body to the church, the neighbor remembered that he had left in the house something that was necessary. While he went back to get what he had forgotten, the bier was set down before the door of the smithy, just as Boy had predicted.

he had forgotten, the bier was set down before the door of the smithy, just as Boy had predicted.

The country seat Nahnshof, from the owner of which I got this story, lies in new Christian-Koog at the place where the street that leads from Niebull to Dagebull turns off from the dam that separates the new from the old Koog. Boy once said, "Something strange is going to happen there, for every time that I go past the house, something runs before me in great haste across the dam into the next field."

A short time after this, a farm-servant on the estate was taken so ill of fever that watchers by his bedside were required. During the night the watcher left the room for a moment, and while he was gone, the sick man sprang out of bed, got out of the window of the contract of the contract over the dam into the next field be contrard over the dam into the next field become the had his last vision, and this referred to himself. He said one day to his companions, "A misfortune is soon to happen in our house. I have seen someone lying here on the table, and people standing about him. Boy had the misfortune to fall and break his arm. The surgeon who was to put on the bandages, caused him to be laid upon the table, as Boy had predicted. The result of this accident was Boy's death on the 14th of March, 1839.

A Friendly Dream.

Mr. G. H. Graham writes to the Spectator:
Dreams are often unaccountable, and perhaps
what I am about to relate may interest your
readers. When quite young—I was only
seven years old then—I dived with my parents
at a villa in Triesto, Austria. For weeks and
weeks I had the same dream, although not
nightly, namely, that in the night time I
found myself-at the bottom of the garden in
my nightyoun, seratching at a little heap of
earth, and found copper, silver and gold
coins; and suddenly looking up, I found before me and watching me, the sister of the
landlord of the villa, an old, haggard woman.
Having dreamed this so often, I neturally
related it to my mother, who repeated it to
her friends. These friends, who were of a
superstitious nature, tried to induce my
father to buy the plot of ground in question;
out he would not listen to such sherrility, as
ne was an unbellever in Spiritualism. Well,
some years later, the landlord had occasion
to build a lodge at the bottom of the garden,
und while digning for the foundation, a large
sum of money in coper, silver and gold
to the swell digning for the foundation, a large

A Marvelous Military Appariti

PROM ANNALI DELLO SPINI

range person. Never shall I forget the expression of his eyes. Whenever he looked at me, there came involuntarily to use the thought. This man can see more than is permitted to ordinary mortals to see." So says the occupant of the house in which Johannsen used to live, and who knew him from his borbood.

One evening Boy was going home from his work, in Koog. As he was passing Katharinenhof, whose owner, Melisen, was well known to him, he saw that all preparations were making for a funeral solemnity. After he had looked at it sufficiently, he quietly went on his way. When he reached the sown house, he told his wife all that he had seen clair-toyantly, and predicted that the old Melisen would die on a certain named day. He said that he had read this prediction on the wax candles. It was the custom at that time for well-to-do people to send to the church two wax candles, placed in silver candlesticks on which was engraved the name of the decreased, the day of his birth and that of his death.

To the inspector Lorenzen and to Karsten Jessen, whom he often visited, he told the vision, and as neither of them gave any credit to his prediction, he made a wager with them that it would be as he said.

The days went by and at last the day predicted by Boy dawned, but Melisen showed no signs of illness or misfortune. On this same day, Boy was again busy at Koogs and met the old Melisen, who, hale and hearty, the said that the that it would be as he said.

The days went by and at last the day predicted by Boy dawned, but Melisen showed no signs of lilness or misfortune. On this same day, Boy was again busy at Koogs and met the old Melisen, who, hale and hearty, the said that the that it would be as he said.

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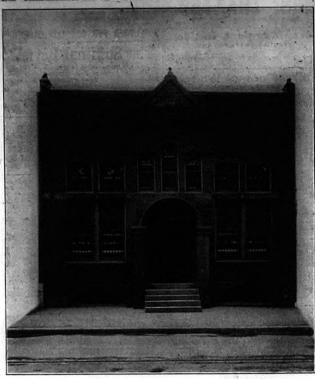
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BY J. M. PEEBLES, A. M., M. D., PH. D.

ag-ibr, J. M. Peebier's late (and third) lrip srid, he similed and noted the laws, customs of nations and peoples, giving special size salism, Mapic, Thomophy and reform more tied Ceylon, India, Pernia, Rgrys, dyrs, and of Gerrope, And Secured much massical, who



Temple of First Association.

between the two worlds. The pioneers of this association caught the echo of the spirit rap; they listened diligently to the despatches that came daily from the spirit shore. Reassured and encouraged they pressed on and today we see the result. We have reason to take recurracy, and still go forward to a season of irreth and progress.

"In conclusion, two will only add, that this and statistic fit the past as well as in the present by so many noble south and standard in the past as well as in the present by so many carnest workers, has been a bulwark in the Cause of Spiritualism. It has made its impress upon the century in which we live. This old association is still loyal to the Cause of truth, and is marching on to complete the first century of its work for the promulgation of the great and important truths that have come to the world through Modern Spiritualism from the spirit spheres."

SPECIAL LYCEUM HALLY.

The little folks were out en masse at this meeting which was presided over by Mr. A. Groom, Lyceum contained the presented greeting from Lyceums and over the country, both England and America, the Boston "Hatches," historic in Lyceum work, and Andrew Jacksoa Davis, the founder of the Lyceum. Addresses were made by the conductor, Mr. Groom, by Miss Clara Zimmermann and Miss Amelia Gundermann. The Sunflower Group gave the Motion Song and March. There was the Band of Mercy pledge, musical reading and Salute to the Fiag. Flossic Quinton, the youngest member of the Lyceum, gave accided adding, actives and dialogues for this occasion, but owing to the many unexpected and unlooked for features on the program, they were obliged to defer most of their work for the vorflow meeting Thursday evening. Mrs. M. C. Barrett made a brief address on "Our Bads of Promise," and Mrs. Carrie E. S. Twing made the address of the evening.

"THE CHILDHEN OUR OWN JEWELS."

I take a special pride in this rose bud garden or boys and girls. I am talking to children under one hundred years, but especially decided to the program, they w

Twing made the address of the evening.

"THE CHILDRIN OUR OWN JEWELS."

I take a special pride in this rose bud garden of boys and girls. I am talking to children under one hundred years, but especially those who occupy the front seats. You children have not whispered nearly as much as the grown people tonight, and I just want to tell you that you have been a great deal better behaved than some of the rest of us.

I want to tell you something and see if you can draw a moral from it. It is just as true a story as ever happened, and it happened a great many years ago when I was a little girl. I had a brother that was older than I. He was a real good brother, and he is a Baptist deacon now. He had a great deal of fun at my expense, because I believed in him. He was larger than I was. He could climb fences and three and he could do a great many things I could not. He knew so much more, and so I believed in him. And I want to tell you how he deceived me one day. I think he ought to be ashamed of it yet. Indeed I do, because I feel badly about it sometimes now when I think of it. It was a terribly hot day in July, just as hot as pepper. My mother was a very basy woman; she was sewing most of the time. My brother said to me:

"Sis, you go up to the house and get mother to let you make some paste, and I will make some vings and fly over the tarm."

I said: "Now, will you just as true as you live and breather"

"Yes, but you must not tell mother and sister, because the women folks are so nervous."

So I went home with the greatest importance, and I said:
"Hed you just as soon let me make some paste,"
"Because Spencer and I are going to do a

'Had you just as soon let me make some paster"

"What do you want it for?"

"Because Spencer and I are going to do a little work. He will do it himself, but I will make the paste."

And mother said, "Go about it."

I made that paste the quickest you ever gaw. I stirred ki at the cup and I turned the hot water on it and burned my hand too, but I didn't mind that. My brother was going to do something sot a single boy in the whole school could do! He was going to fly over the barn. Finally I got to the barn, with the cup led in my apron, because it was so hot. He had some sticks fastened to-gother and he covered them with paper to make the wings. I what you could have seen his board of the was going to the consideration of the could be a superior to make the wings. I what you could have seen his board with a great being fastened on. He board like a great being fastened on.



Miss Clara Zimmerman,

Callithraics.

He took me out under the apple tree, and took off my sunbonet, held me close to him, and wiped my face that was all stained with tears. Something wet and cold fell on my he add to the stained with the stained wit

DEAR MRS. PINERAM !—Trave years on the road, with irreals and sleep and damp beds, wn my health so completely ars ago that the physician ad-mplete rest, and when I had



sufficient vitality, an operation for ovarian troubles. Not a very cheerful prospect, to be sure. I, however, was advised to try Lydia E. Pinkham's Vegetable Compound and Samative Wash; I did so, fortunately for me. Before a month had passed I felt that my general health had improved; in three months more I was cured, and I have been in perfect health since. I did not lose an engagement or miss a meal.

"Your Vegetable Compound is certainly wonderful, and well worthy the praise your admiring friends who have been cured are ready to give you. I always speak highly of it, and you will admit I have good reason to do will admit I have good reason to do will admit I have good reason to do the second of the subject can be secured without cost by writing to Mirs Pinkham, Lynn, Mass. Your letter will be entirely confidential.

Remember this, be honest and true; don't deceive. My brother did not mean to do a wrong thing, but it was very wrong, and it hurt my heart. I was, sorry and from that day to this I never have had as much confidence in him as I would have had if he never had done that naughty thing. To do something that seems only a joke is not always best.

WOMAN'S PROGRESSIVE UNION.

in mm as I would nave na it no never had done that naughty thing. To do something that seems only a joke is not always best.

WOMAN'S PROGRESSIVE UNION.

Wednesday was under the auspices of the Woman's Progressive Union and was a very interesting and instructive session, treating of the objects of the union and the work and influence of woman in all walks of life. At the afternoon meeting Mrs. Sarah E. Benner, Mrs. Twing, Mrs. M. Van Kirk, Mrs. Whiteman. Mrs. H. T. Milman, Mrs. Surrey, Mrs. C. Nevins, Mrs. Wyn. Ahles. Mrs. Meyers, Mrs. Nager, Mrs. Maybury, Mrs. Hartmann, Mrs. Amile Benner, Mrs. Cholon, Miss Mary Humphries, all members of the union, took part. Mr. J. Cleeg Wright made the address on "Woman." His tribute was magalicent. We would that it might be reproduced in full, but our space forbids, and we must pass it by for the present with the emarkthat its hearest wear thrilled with his eloquence. Mr. Simpson and Dr. Austin also spoke upon the subject.

In the evening Mrs. Twing gave the history of the Woman's Progressive Union. "History has shown that whatever is necessary for the human development, sooner or later finds its own agency. The necessity is paramount, truth is revealed, and there are always reised up those who see their way to the furtherance of the truth. It has always been woman's privilegs, and in some instances duty, to advance the interests of their brothers, hence the sid and auxiliaries to the church; and the work of the different organizations has been exceedingly helpful. But the growing independence of womanhood, the spirit that still declares 'No taxation without representation' has taken wonderful strides in independent work, and the influence of women's clubs and unions is felt in every civilized country. Because of a desire to promote the interests of our Cause, on the 20th day of March, 1839, fiften women adopted a Constitution and By-Laws and founded The

mion is largely due the honor of procuring this temple in which we are gathered. They paid twelve hundred dollars towards its purchase.

"This organization has always stood for human justice, therefore the partnership of the home seems as necessary as does a home. Woman no looger believes in mortgaring herself, paying heavy interest, saying home funds, bearing children, caring for them, smilling with them and weeping with and for them and when the years shall have passed, standing alone, deemed incapable of caring for or using those whom she has helped to create. So she believes in the ballot because it would give her better government and deancer politics."

Mrs. Twing referred lovingly to the arisen workers who "hold out their white hands and brotherbood, for mithed effor, for unbroken rains for mutilled honor."

The special feature of this evening was the presence of Mr. John Quincy Adams, Secretary of the Bettsey Hoss House Association. In response to an invitation from Mrs. Cadwallader, he came to the platform, and received as a souvenir of the occasion a list of subscriptions for the preservation of the Betty Ross House Association and its auxiliaries. Mr. Adams was escorted to the platform by two members of the Women's Progressive, Union, and in accepting the list and also a souvenir of the betty Ross House as a souvenir of the Occasion allist of the thing he did say, that for the many years that he had been secretary of the Betty Ross Association, and the amount of the Canada and the amount of since the Grand Army of the Republic had marched through the House he as the product of the promiser of the delegates from this Golden, which is and the promisers of the House he delegates from this Golden, the stood of the processive of the House he delegates from this Golden, the stood of the process of the House he delegates from this Golden, the stood of the process of the second of the process of the second of the process of the second of the promise that he had been secretary of the Betty Ross Association, n

and fong, and every heart thrilled when the American flag was waved over the congregation.

Housing speeches were made by Mrs. Twing, Mr. Wright and Mr. Barrett. The last named speaker in behalf of Miss Margaret Gaule, presented Mrs. M. E. Cadwallader with the sundower badge in gold and egamel, studied with three diamonds. Miss Sault desired the presentation to be made as an evidence of the appreciation of the Spiritalists of Mrs. Cadwallader's splendid work for organization. It was enthusiastically received by the large andlence that was present on that occasion.

Capt. F. J. Keffer, the honored President of the Pirst Association, was the recipient of two bonquets of choice roses, which favor he briefly acknowledged in a very appropriate appech. Bonquets were also bestowed upon Mrs. Carrie E. S. Twing, Mr. and Mrs. Barrett, Mrs. Yocum and Miss Frances Cadwallader, the soloists of the jubilee.

Votes of thanks were tendered the secular and Spiritualist press, to all of the speakers, mediums, musicians, roung people, Lycemus cholars, and all others who had assisted in making the jubilee a success.

Fitting responses to the numerous greetings received from all quarters of the globe were presented, and were most enthusiastically adopted. There was no hitch in the jubilee program from start to finish. Everything moved with the regularity of clockwark, and all parts fitted together with such exact nicety as to cause all onlookers to wonder if outside influences were not largely in-



Miss Sarah Richardson, Treasurer of Lyceum.

strumental in bringing the great celebration to such a triumphal close.

Hearty praise was generously bestowed upon the members of the committee on arrangements, Mrs. M. E. Cadwallader, Mr. A. Groom, and Miss M. E. Humphries, also upon their efficient aids, the members of the sub-committee. All committees labored with singleness of heart and consecration of purpose to make the jubilice a success. The splendid results attained is the highest praise that can be given them, and the truest tribute to their talents.

R. W. Simpson, the energetic editor of the "Psychic Era," was an interested spectator from the opening to the close. He addressed the people on several occasions, and his remarks were replete with inspiration and instruction. He took copious notes of the proceedings and will give his many-readers the benefit of the same in his issue of June 15.

Dr. It, F. Austin was one of the happiest persons at the jubilec. His smilling eyes and benevolent countenance inspired all who came in contact with him. It was good to see him there, inspiring to listen to his helpful works, and encouraging to sense his seeming optimism. He will give the readers of his progressive magazine "The Sermon," a rare treat when he reviews the Golden Jubilec for their benefit.

Another happy soul was Mrs. Dr. Hauptle, a hard-working member of the association. She gave and speake the closing session, and listened to the appreciative words her gifts ellcited from those who received them.

The mention of Mr. J. Clegg Wright's name was always a signal for applause, and every word that fell from his juspired lips was listened to with protound stetention.

At the beginning of this report we stated that the jubilee culminated at Atlantic City. We were wrong. On Friday evening a thearten party composed of twenty Spiritualists, the committees, societies and speakers went to the Girard Avenue Theatre and listened to "The Merchant of Venice" played by Creston Clarke and Bertha Oregiston. At the close of the performance, Miss Oregiston are party c

Reporter, M. C. Barrett.

As an evidence of the manner in which the affair was treated by the secular press we quote the following notice which appeared in the Atlantic City Evening Union.

Adams, Secretes Association, room Mrs. Calculation of the commentation of the commenta

casa prizes;	
One 1st Prize of	\$100.00
One 2d Prize of	
Three 3d Prizes of \$10.00 each	
Ten 4th Prizes of \$5.00 each	
Sixteen 5th Prizes of \$2.50 each	40.00
Thirty-one Prizes in all	\$250.00

(consisting of books) will be awarded to every competitor from whose list at least five subscriptions are secured.

CONDITIONS OF THE COMPETITION.

Any person in good standing in any community can send in a list, but only one list may come from one person.

You may include in your list people in any city or town in the United States, and you can scatter them as widely as possible. If two competitors should include in their lists the name of the same person only one circular will be sent out, but full credit will be given to each competitor if the person whose name is duplicated should subscribe or should send in a club.

No competitor must enter in any way into any compact with the people whose names are sent in with the end in view of capturing a prize. It is desirable, however, to write or talk to the people whose names you send, urging them to subscribe or requesting them to get up clubs.

The management reserves the right to throw out lists which show evidences of careless preparation in the matter of addresses or the names of which have been selected at random from directories or blue books. Competitors are expected to send the pames of people whom they know something about, and whose addresses they are sure of. In every other particular competitors are absolutely free in their choice of names. All lists must be received at our office on or before Monday, June 15th. No fine competitor. The requires will be footed up and credited to competitors on August 1st. and the prizes will be awarded and paid immediately after that date. The list bringing the best results will get the first prize. Mall your list of the prize will be awarded and paid immediately after that date. The list bringing the best results will get the first prize. Mall your list of the August 1st. And the prizes will be awarded and paid immediately after that date. The list bringing the best results will get the first prize.

2 North William Street, New York City.

of arrangements; H. D. Barrett, of Boston, Mass., president of the National Spiritualists, Association; M. A. Groom, of England, conductor of the Progressive Lyceum; Mr. B. B. Hill, one of the trustees of the Philadelphia Association; Mrs. M. C. Barrett, associate and the Banne of the trustees of the Philadelphia Association; Mrs. M. C. Barrett, associate of the Banne Pittinght, of the Perchit Prephic Ern; Mrs. M. Van Kirk, vice-president of the Woman's Progressive Union, Mrs. John Metz, representing the Twentieth Century Sunflower Club; Mrs. S. Snyder, representing the German Spiritual Society; Miss C. Myers and Miss Minnle Brown.

The society of which the visitors are members, has been holding its anniversary sessions during the whole of the present week, in the Spiritualists' Temple. Twentieth and Thompson streets, Philadelphia. Prominent Spiritualists from all over the country have been in attendance.

On Saturday evening last, a reception was given to the President of the National Association. On Sunday night a jubilee sermon was preached to the members. Mayor Ashridge received the delegates on Monday, and they were then shown through Independence Hall.

Sessions in charge respectively of the Sunflower Club, the Progressive Union and the

Hall.

Sessions in charge respectively of the Sun-flower Club, the Progressive Union and the Women's Progressive Union, were held dur-ing the balance of the week-until today when the delegates came here.

Take Notice.

Friday, May 30, is Memorial Day, set apart by the authority of the law in honor of the arisen heroes of the Republic. As a tribute of respect to the departed defenders of our flag, the office of The Banner of Light will be closed throughout the day. Our patrons will kindly take notice, and see to it that their contributions are in our hands one day earlier than usual.

Live the Better Life.

In all Nature's great realm, there is but little that is not good in itself.

Total badness can hardly be found in the realm where Infinite Goodness reigns.

Conscious beings have a lower and higher nature; the lower is as necessary to existence of the higher as the higher is to the lower.

The way of the Soul of Nature is to evolve the higher from the tower, in everything and everywhere.

To live the better life one must ever see the better, desire the better, commune with the better.

He must behold the life, see the purpose, and feel the good.

There is no way of eliminating the lower but by growing the higher.

The perpetual search should be for good more and for gradifiction man, we see the condition of the life of the child or man. No person can ever see evil anywhere who sees the God-life there. No person can feel the who has the better life evolved within him.—The Enterprise.