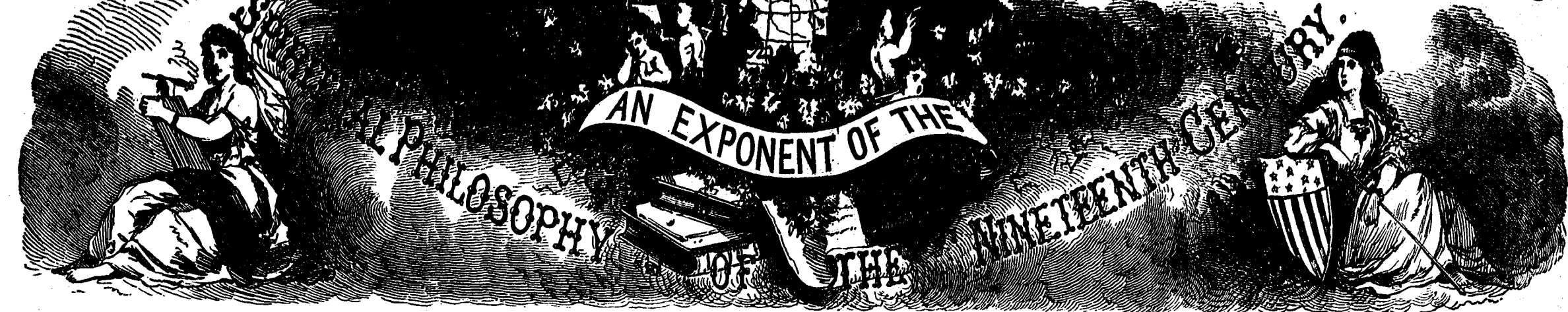


BANNER OF LIGHT.



VOL. 79.

Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MAY 23, 1896.

\$2.00 Per Annum,  
Postage Free.

NO. 12.

TRANSLATED FROM THE FRENCH,

For the Banner of Light, by W. N. Eayrs.

The Apparition of Countess Choloniewska.

(From La Revue Spirite.)

JOSEPH DE KRONHELM says: "The person from whom I have this story is the Countess Elise Dzie uszycka, whose maiden name was Choloniewska. She was a great friend of my wife. A woman, serious, respectable and much honored, she would, from the position she occupied, and the esteem in which she was held, have been unable to fabricate such a story.

At the end of the month of February two young women standing in the vestibule of the Castle of Janov were bidding each other good-by, with many tears and caresses. The older was the Countess Choloniewska, the younger Madame Grocholska, niece of the husband of the former. Madame Grocholska had taken her seat in a sledge, wrapped in furs and ready to start. She looked round and saw, with surprise, that her aunt was weeping bitterly, at the same time coming toward the sledge. Reaching it, she placed on the knees of her niece a casket of ebony ornamented with ivory, and said:

"My dear Ursula, I give you this casket as a souvenir. Within it you will find some gold thread which it is your favorite occupation to weave into lace. But every time you take this work in hand, do not forget to say a prayer for the repose of my soul."

A tender farewell was exchanged between the two, and the sledge went its way.

After the departure of Madame Grocholska, the Countess passed the day with her children, but neither the games of the children, nor any other amusement, could withdraw her mind from the presentiment with which she was possessed that she would never again during her life see her absent husband.

When the usual hour arrived for the children to go to bed, she herself undressed them, gave them their good-night kiss, and remained a long time with them after she saw that they were asleep, as if she dreaded to leave them.

At nine o'clock she was alone in the room. From time to time a servant crossed the hall in silence, but most of the attendants at the castle had gone out on business of their own. One person alone, the brother of Count Choloniewski, was constantly moving about.

This man was a learned monk, but he had lost his reason. At the present time such an unfortunate person would be placed in an asylum, but at the period of which I am speaking it was preferred to keep them at home, to surround them with all the comfort and care that could ameliorate their unhappy state.

After having seen that the children were sweetly sleeping, the Countess went to her room. As she passed the corridor she saw the poor monk walking aimlessly and talking to himself. At ten o'clock, feeling uneasy and fatigued, she prepared to go to bed, took off her dress and put on a long white dressing-gown. On the hearth was blazing a great fire, before which she seated herself and began to repeat the evening prayer. Suddenly she felt thirsty, and sent for her chambermaid to bring her some water.

The Countess was alone; her unfortunate brother-in-law was in the room next to hers. A few minutes after the maid had left the room he heard a scream, and saw his sister-in-law enveloped in flames. She was coming toward him. Frightened by this terrible sight, he pushed the burning woman back into her room, locked the door, put the key into his pocket, and ran away.

Immediately after the maid returned, and found the door locked. She heard from within terrible cries, and looking through the key-hole she saw that the room was in flames. She called aloud for help, and the servants ran to her call. They forced the door, and with horror saw amid the ruined furniture the charred body of the Countess.

Meanwhile Mme. Grocholska had reached her castle at Pietniczany, and on the morning after her arrival she took out from the casket that her aunt had given her the package of gold thread. Scarcely had she taken them into her hands when she heard a strange noise in her room, and what was her astonishment when, on looking up, she saw her aunt standing before her. Her first impulse was to rise and throw herself into her arms, but her amazement reached its height when she realized that it was an apparition.

She tried to convince herself that this was an hallucination, but the figure stood there motionless before her, looking at her with an air of extreme tenderness and sadness. At last she became so terrified that she cried aloud for help. The servants came, and the phantom disappeared.

Mme. Grocholska told her servants what she had just seen. Gradually she grew calm, and the servants left her, at her request. Hardly had they retired when the spectre reappeared. Then she remembered that the Countess, when she gave her the casket of gold thread, had asked her to pray for the repose of her soul, and thereupon she began to repeat the prayers for the dead. The apparition, giving to her signs of acknowledgment and gratitude, disappeared.

This happened at ten o'clock in the morning.

In the evening of the same day the overseer of the estate of the Count Choloniewski notified Mme. Grocholska of the dreadful disaster that had befallen his mistress."

Two Predictions Fulfilled, or Justice, the Avenger.

(From La Lumiere.)

FOULLON had been in turn Commissary of the Army, Minister of War, Counsellor of State, when, on the 12th of July, 1789, he succeeded Neckar as Minister of Finance.

But as much as Neckar had made himself popular, so much did Foulon draw upon himself the hatred and rage of his people. His name was sufficient to excite the bitterest animosity among his countrymen.

In 1765 he had bought the barony of Doué in Anjou, and had erected near the little village the castle of Soulangier a magnificent dwelling, in which he expected to pass the rest of his days, and die in peace.

Haughty, avaricious, guilty of horrible actions, he married his daughter to a person fitted by nature to be the companion of his cruel career. The intendant of Paris, one Berthier, was a man not less hard of heart, and not less hated by every one than himself—worthy in every respect to be the associate in his work and destiny.

One day, at Vincennes, an aged peasant, whose son had just been taken by the militia, came to Berthier to implore him to make an effort to procure the release of his child, and restore to him the only support of a parent's last years. Berthier repulsed the man with brutal insolence. The old man, whom grief and misery had broken, rose in his might under the lash of this insult, and cried out: "The curse of a father be upon you—a father! You will die a wretched death, and the day is not far distant."

It happened that Foulon, who was continually meeting with the resistance of the peasantry, who had now begun to feel the influence of the opposition to tyranny that the cities were making, once aroused the passion of a peasant. To him Foulon cried: "Hold your tongue, you clodhopper! A rustic like you is so paltry a thing that he does not come up to the top of my boots."

"With all respect to you, monsieur," replied the peasant, "a rustic, paltry as I am, will rise higher than you. He will build his mill on the foundations of your castle."

Foulon and Berthier were implacable enemies of new ideas and of the revolution that was fast approaching its climax. They were accused even of being parties to the movement to reduce the struggling masses of the people by famine.

One day reference was made to Foulon to the misery in which the people were plunged; in rage and contempt he uttered the words: "Well, if this rabble has no bread let them eat hay; my horses thrive on it." These words were not forgotten, and in a short time he too had opportunity to remember them, for the new Minister of Finance had no time to perform the functions of his office.

When the news came to him of the storming of the Bastille, knowing that he was the mark against which the hatred of the populace would be directed, he feigned death; he ordered his burial to be accompanied with all pomp and ceremonial, while he was running away in search of safety in a more hospitable country.

But the vengeance of the people discovered the lurking place of its victim. The exasperated multitude tore the old man, now seventy-four years of age, from his retreat. They tied a bundle of hay to his back, put around his neck a collar of nettles, and in his button-hole a bunch of thistles, and decked in this fashion they carried him to Paris. In spite of the intercession of Bailey and Lafayette, the frenzied populace hanged to a lamp-post the victim of their rage, and afterward promenade the streets, holding aloft his head impaled upon a stake.

Thus was one prediction fulfilled, and justice was avenged.

Berthier, equally the object of the hate of the peasantry, had been arrested the night before, in the suburbs of Compiègne, and taken back to Paris. At a turn in the street, he and his hideous party met another still more hideous, the party that was carrying at its front the head of Foulon. Berthier recognized it, and, furious, he snatched a gun from the hand of one of his captors, and, refusing to take another step forward, he was killed on the spot.

The two bands then united their forces, and with the heads of the father-in-law and the son-in-law, resumed their horrible march!

This took place on the 22d of July, eight days after the taking of the Bastille.

If a traveler visits the environs of Doué, he will see, before he enters this village, upon his right hand, through a luxuriant growth of poplar trees, a mill. The prediction of the clodhopper has been fulfilled. The sumptuous dwelling of Foulon has been razed to the ground. The basement, whose magnificent arches still attract the attention of the tourist, is the dwelling of the miller and his family, and above, on the very spot once occupied by the great hall of the castle, is the mill.

Soliloquy on Spiritualism.

(From Le Messager.)

M. VALENTIN TOURNIER, whose soliloquies in *Le Messager* have for many years been an interesting and instructive part of that journal, says, in a recent number:

"In the 'Abridgment of Ecclesiastical History,' by Abbé Racine, I find the following lines:

'God permitted St. John to live to an extreme old age. His disciples were obliged to carry him to the assemblies of the faithful. As he no longer had the strength to speak much, he repeated to each assembly only these words, "My dear children, love one another." At last his friends grew weary of hearing these words repeated, and said to him: "Master, why do you always say to us the same thing?" To this he replied, "Because it is the Savior's commandment, and if you follow it, it will be sufficient for all your needs."'

All the evidence points one way, that the Christ made the essential thing in his religion *love of our neighbor!* Everything that we can rely upon as coming from him, affirms and corroborates this statement. It is true that to the Pharisees who asked him in what religion consisted, he answered that there are two commandments, love to God and love to man, but it is clear that it was more frequently the second than the first that he insisted upon. Indeed the second implies the first; but the religious history of mankind abundantly proves that the first does not necessarily involve the second.

The religion that Christ preached was clear, simple, reasonable, within the reach of all intelligences. It left no place to controversy, and consequently to no wars. To cultivate one's reason, to practice justice, to love one's neighbor, respect his liberty, obey the dictates of conscience—this is all.

Happy indeed would humanity be if it had been able to preserve this teaching in all its purity.

But this was hardly possible, and Christ himself was not deceived as to this. The sublime simplicity and clearness of his doctrine were precisely the causes that were to harm him in the minds of men. 'The mind of man,' says Tacitus, 'is ever ready to believe in obscure things.'

This is the reason why the dogmatists and mystics, finding that Christianity was invading their territory, confined themselves to repeating the truths of the eternal morality that its founder had preached, but, at the same time, entered into an alliance of deceit, and while pretending to be marching forward, were resolutely moving backward.

Soon innumerable sects arose, each rivaling the others in the invention of dogmas, each one more absurd than the last, in doctrines more mystical, in practices more puerile and ridiculous. The old paganism was in part resuscitated, and the light that Christ had brought into the world was extinguished.

Then in the midst of the darkness which they had themselves created, the pretended disciples of the martyr of Calvary engaged in cruel wars with each other; hate and blind fury succeeded to the love that he so clearly taught, and men came at last to believe that they could best please God, the father of all men, by sacrificing to him his own children.

Finally the human spirit, terrified by the sight of these bloody spectacles, outraged by the crimes and revolted by the absurdity of the doctrines that were taught in God's name, gave itself up to absolute atheism and the grossest materialism. It was just at this critical moment that the invisible world put itself in motion again—THAT THE SPIRIT OF TRUTH, ANNOUNCED BY CHRIST, INTERVENED TO SAVE, AND SPIRITUALISM WAS BORN!

Spiritualism is the resurrection of Christianity and its development. If Jesus made the essential point of his doctrine love to one's neighbor, so does Spiritualism, and with greater emphasis. In place of unreasoning acceptance of doctrine, Spiritualism forbids us to believe that which our reason does not approve. That which gives it distinctive character and assures its progress, is that it demonstrates by experiment the existence of the soul and its immortality, and more than all else, it gives us clear instruction as to the state in which we are to be after death—a state that is conditioned only by the character of the life we lead in this our earthly career.

Spiritualists, my friends, we have, as the first Christians had, a doctrine, clear, simple, rational, suited to minds of all degrees of intelligence! Humanity has, without doubt, progressed since the days of Tacitus, but there are still the same dangers for us that ensnared the first Christians. Let us see that our light is not enveloped by the darkness that extinguished theirs."

A Record of Fasting and Silence.

(From Le Messager.)

THERE has recently died at Trevandrum, India, a fakir who has, it is asserted, lived for three years without eating, drinking or speaking.

Under a fig-tree, at the gates of the city, motionless and with fixed eyes, this Indian

passed his days in silent prayer, and scarcely changed his position to sleep.

He was revered as a god, and from the most distant provinces sick people used to come to beg him to cure them; but it does not appear that he wrought any miracles. He was considered rather as a curiosity, a prodigious but passive saint.

At his death, in accordance with a Hindoo custom, his head was split open in order to allow his soul to ascend to the higher realms where Buddha reigns.

The Concentration of the Will.

(From Le Messager.)

WHAT is man? Lamartine used to define man in this fashion: "Man is a fallen God, who still remembers the heaven from which he came." Among the attributes of man that would seem to justify Lamartine's definition is his power of will. This is a power which gives to the man who knows how to use it a semblance of divinity. Under the influence of a concentrated will even matter, that is regarded as inert and unintelligent, assumes the attitude of life and reason.

Here is a story, difficult to believe and stupefying, taken from the journal *Le Monde*, which, as every one knows, is a very religious and a very orthodox paper:

"A lady of the highest social position in England was giving at London a brilliant evening party. Suddenly, at the time when every one was in the merriest mood, this lady was seized with a strange but irresistible desire to go to sleep. She was obliged to retire to her private apartment and throw herself upon a lounge. She fell into a profound sleep, and remained so for more than an hour. When she awoke she was painfully surprised to find that a ring, set with a handsome turquoise, was not on her finger. She looked for it on the floor and in every corner, but was unable to find the jewel, to which she attached a special value. For several days the search was continued, but in vain. It had disappeared forever; at least, the lady thought so.

Two months later she left London to make a visit in Paris, where she had many acquaintances of distinguished rank. While there she met a captain in the French navy whom she knew very well; he asked her if she had not lost a ring set with turquoise?"

"How did you know that?" asked the lady, surprised.

"Were you not seized, on a certain day, at a certain hour in the evening, by an irresistible desire to go to sleep?"

"Yes," replied the lady, more than ever astonished.

Then the captain told her that on that evening he had, by a concentration of his will, forced her, though she was in London and he in Paris, to come to him during her sleep; that she did come, at first in the form of a mist, but that shortly the mist was dissipated and she appeared dressed in an elegant evening costume, although wrapped in a profound sleep. To prove to her that he was not the victim of illusion, he had taken from her finger a ring, set with turquoise, and that immediately after she had vanished. To convince her of the truth of what he was telling her, he returned the missing ring to her."

Appeared After Death.

(From La Revue Spirite.)

THE *Revue Spirite* copies from *Le Petit Parisien* the following case. Mlle. Aurelle says:

"On the 4th of April, 1878, I saw one of my relatives and spoke to him, although at the time he was dead—having met with an accident on the evening before. Of this I was ignorant. The fact is sufficiently curious for me to relate the circumstances as faithfully as possible.

Contrary to my custom, I had just left the table while we were at dinner, that is to say, about half-past six in the evening, to go into the kitchen to get something which the servant had forgotten.

While I was standing before a chest in which the porcelain was usually kept, and while I was extending my hand to take the dish, I heard my name called, and recognized my cousin's voice. I raised my eyes to the window—the room in which I was being a basement kitchen—and there I saw my cousin bending toward the window, nodding his head and saying: "How do you do, Louise?" This "Louise" was the term in which he usually addressed me.

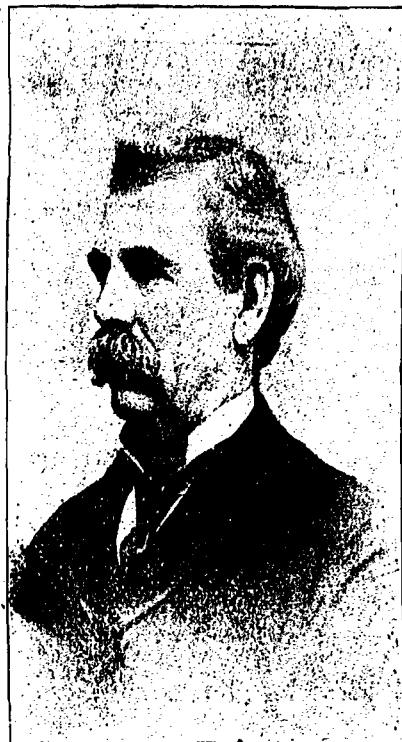
"Good-day, Winand," I answered, and leaving on the sideboard the article that I was to take, I went up to the street floor and opened the door. Nobody was there.

My father, who was in the dining room, surprised to hear the door opened, as no one had rung the bell, came out of the room and went into the hall to see what was the cause of it. I told him that my cousin Winand had come, and added that he was hiding himself, without doubt to tease me.

My father replied: "It is impossible. Winand cannot be here." In explanation of this answer, that I did not understand, under the circumstances, since I had both seen and talked with my cousin, my father informed us all then for the first time of the accident of the night before that caused Winand's death—which sorrowful fact he was concealing from us with the intention of making it known to us gradually.

In fact, then, I had seen a person who had been dead twenty-four hours; I had talked with him, and he with me. The vision made me neither sad nor ill. I felt not the slightest excitement.

The editor of the *Parisien* says that the father corroborates the truth of this recital."



W. F. Peck.

Mr. Peck is a native of Ohio, and the greater part of his life has been spent in the West. He inherits several generations of Yankee blood, however, and he takes to New England as naturally as if "to the manor born." Religiously speaking, he was, to use his own expression, "born a Methodist." All his people were members of that enthusiastic sect.

At the early age of four years he was sent to school, and was so apt a scholar and received such warm encomiums from his teachers that his father proudly declared that the boy should have a "college education," but alas! for the uncertainty of human expectations, financial reverses compelled the removal of the family to the then far Western State of Iowa, when the boy was about ten years of age.

Lack of school facilities limited the further education of the youth to about six months in the village school. But though deprived of the systematic schooling which he so much craved, his inquiring mind would not be balked of its food. He was an omnivorous reader, and was known by all his acquaintances as a "book worm." Though he devoured everything of a literary character that came in his way, he was most interested in geography and astronomy, and was especially anxious to follow the latter as a profession.

His father set him to work at less than fourteen years of age at his own trade of brick-laying. Poverty, toil and sorrow were the almost constant companions of those early years.

At seventeen years of age the youth joined the church, and, full of the missionary spirit, strove to convert his companions and acquaintances "to a saving knowledge of Christ." Among those on whom he tried his "prentice hand" was a fellow-workman, a middle-aged man, who professed a belief in Spiritualism. This man was the first specimen of that kind young Peck had ever seen, and he made extra efforts to pluck him as a brand from the burning. But the brand refused to be plucked, and, indeed, defended himself and his views so valiantly that the young missionary was not only defeated, but his theology received such severe handling that it never fully recovered from the effects.

Various changes of conditions and location served to bring about a change in his mental status; his growth from Orthodoxy to Spiritualism was gradual and deliberate, and it was not until he was about twenty-two years of age that an opportunity occurred for him to begin a systematic investigation by sitting in spiritual circles for development.

His own development as a medium came upon him as an overwhelming surprise, and he discovered not only that he possessed various phases of mediumship, but that he had been a clairvoyant all his life. Among many striking experiences of his early investigations we will relate one which marked his full and complete conversion to this glorious truth.

In company with a half-dozen earnest investigators he had been sitting steadily and faithfully for several months, with results of a more or less satisfactory nature. One summer evening the members of the circle gathered at the home of one of their number for their regular semi-weekly experiments. A room had been set apart for their exclusive use. When all the members had arrived they unlocked the door and passed in one by one. Mr. Peck was the last one to cross the threshold; as he did so a magnetic wave swept over him, and he found himself thrilling from head to feet with a wonderful unseen power. Clapping his hands together as if to restrain and control the mighty current that almost lifted him from his feet he started to cross the floor: in a moment the entire room seemed aglow with a radiance utterly indescribable, and throngs of white-robed beings filled the apartment and pressed against him from every side. A breath of heavenly fragrance swept from their garments, and he seemed to be walking upon air, his heart swelled with a rapture that was almost pain, and it was only by the most strenuous efforts that he restrained the impulse to shout aloud.

Meantime the other members of the circle had drawn the table to the centre of the room and had taken their seats. The glow faded, and the forms disappeared. Still thrilling with the pent-up magnetic force thrown upon him, Mr. Peck sat down and joined hands upon

(Continued on seventh page.)



# Banner of Light.

BOSTON, SATURDAY, MAY 28, 1896.

## NEWSY NOTES AND PITHY POINT.

I hear and behold God in every object, yet understand God not in the least.  
Nor do I understand who there can be more wonderful than myself.  
I believe a leaf of grass is no less than the journey-work of the stars.  
And a mouse is miracle enough to stagger sextillions of infidels. —*Walt Whitman.*

A naturalist tells us that a snake has a nerve running clear down to the end of his bill. So has the plumber.

"Dickie, what do you want for your birthday present?" "Oh! papa, get me a savings bank that mamma can't get nickels out of with a hairpin." —*Chicago Record.*

The common problem, yours, mine, every one's, is not to fancy what were fair in life, provided it could be, but finding first what may be, then find how to make it that. —*Robert Browning.*

To catch the trade, use not one ad  
Inserted week by week;  
The modern reader loves change,  
To please him you must seek. —*Printer's Ink.*

Little boy to his mother, after patting discipline: "Ma, I'm afraid we made a great mistake in marrying pa."

South Carolina is the only State in the Union in which no license is required for marriages, no record is kept of marriages, and no divorce for any cause is allowed.

A Scotch newspaper, in an obituary of a young lady who lately died, closed by saying, "She had an amiable temper, and was uncommonly fond of ice-cream, caramels and other delicacies."

The man that humps and never whines is a philosopher. He likens his world to the tail with a down hill pull. He will be enjoying a vigorous old age when his neighbor, who whines, will have mourned himself into an untimely grave. —*Mail and Breeze.*

[HARD UPON "THE MOST ANCIENT ORDER."]—A rather verdant youth dropped into Jeweller Sperrling's on Monday, and, after gazing at fraternity pins in the showcase, said to the proprietor: "Thin that, mister?" "What kind of a pin would you like to look at?" He pointed to a Masonic pin. "Five dollars, eh? You have not got any with a hand saw on it, hey?" "I'm just out of my mind, and as I'm going to start up as a carpenter and joiner in my town, I thought I'd like to have something to wear so folks would know what I was doing." "Well, I'll take it. I thought I'd like one with a hand saw, but I guess maybe that is plain enough. The compass is to mark out our work, and the square is to measure it when marked out, and any durned fool knows that G stands for girdle." —*Seneca Tribune.*

Discharge bright.  
The simple duties with which day is rife,  
Yea, with thy might,  
Ere perfect scheme of action thou devise  
Will life be fled,  
While he who ever acts as conscience cries,  
Shall live, though dead. —*Schiller.*

It is stated in the daily press that the volume of water drawn from the river channel above the Falls of Niagara, by the various companies authorized by the New York Assembly, threatens the very existence of the great natural curiosity itself; and the fact is creating a storm in the State; an aroused public opinion is looked to take some steps to avert such a calamity.

Reader, are you sure that you are doing all you can to secure trade? Are you giving your advertising proper attention? It don't pay to fold your hands, and quietly drift along. The successful man keeps continuously and everlastingly at it.

Dr. Wilder is of all Cornellians the one fondest of pets. It may seem odd to have three cages of monkeys in a lecture room, and a general medley of animals in a professor's office. But the crowd attracts most general notice. Jim has his office in a basement window, whence he freely issues into a large wire cage built out of doors. Here he quarrels with visitors and hunts the passing crowds of students. But the climax is reached when Professor Caldwell tries to pilot his brown spaniel past the spot. The dog goes bumping his nose on the wire, always convinced that he has got the crow at last, and too busily occupied to hear his master's whistle. In the end the mortified professor always has to drag his dog away by the collar, much to the amusement of the students.

[KREX SATIRE.] No more toothache! An American dentist in Paris claims he can accomplish this result with the use of the X-rays. But the story is filtered through a French newspaper reporter, and the French reporter, unlike the American, has been known to present a (C) times the products of his imagination. —*Hartford CT Times.*

The great heart of humanity is yet warm. Forgetful, careless and thoughtless of one another as we too often are, you have but to touch the chord of sympathy in the human breast, and rare indeed are the cases when it does not vibrate in response to the touch. Some sunlight is in the soul of every man; deep hidden amid the shadows and gloom, perhaps, but there it is, none the less. —*Minneapolis Messenger.*

The British Empire has upwards of 2,145,000 square miles, of which only 121,000 are in the United Kingdom; upward of 346,000,000 of inhabitants, of whom only 38,000,000 live in the United Kingdom; its revenues amount to \$1,160,000,000, of which \$555,000,000 is raised at home.

He who believes in goodness has the essence of all faith. He is a man of cheerful yesterdays and confident to-morrows. —*Rev. J. F. Clarke.*

The Russian trans-Siberian railway will enable the traveler to go around the world at the "little end," and greatly shorten the distance of circumnavigation below any route now pursued. Persons who wish the credit of going round the world at the least possible expenditure of time and distance will only have to wait a short time.

Hubby—"Darwin seems to have had a lot of trouble with his cut buttons." Blossie—"How so?" Hubby—"He was always howling about the missing link." —*Philadelphia Bulletin.*

There are those who, like the seed of old,  
Can see the helpers God has sent,  
And how life's rugged mountain side  
Is white with many an angel tent.  
Let such, for earth's despairing ones,  
Hopeless, yet longing to be free,  
Breathe once again the prophet's prayer,  
Lord, open their eyes, that they may see. —*J. G. Whittier.*

First Doctor—"That was a mean joke some one played on Wilkins." Second Doctor—"What was that?" First Doctor—"Why, some one telegraphed him to hurry to Niagara Falls to remove a wart, and he never tumbled till he got there." —*N. Y. World.*

According to the New York Sun 12,000,000 voters participated in the presidential election of 1892, and 12,500,000 voters, it is computed, will take part in the presidential election this year.

First Tramp—"It makes me nervous to sleep in one of these lodgin' houses. Supposin' a fire wuz to break out in de night?" Second Tramp—"Dot's so. Dem firemen would turn a hose on yer in a minute."

A little boy was taken by his father into a cafe for dinner. As they were eating, their dessert the father handed the waiter a bill, which that worthy carried to the cashier's desk, returning presently with a little pile of change on a silver plate. Robby's eyes grew bright. "Oh! papa," he said, "I'd like a plate of that, too." —*New York Herald.*

He asked fair Jane to marry;  
By letter she replied;  
He read it—she refused him;  
He shot himself and died.  
He might have still been living,  
And she his happy bride,  
If he had read the postscript  
Upon the other side.

The man who has begun to live more seriously with n, begins to live more lively without. —*Phillips Brooks.*

Could graveyards talk, skeleton fingers would point to many old school poison-administering doctors, and say: "You did it!" "You did it!" —*Temple of Health.*

"Mamma, Jimmie Watts is learning to be a brakeman." "Learning to be a brakeman?" "Yes; he can haul Morrisville and Junctionburg now so you can't understand him."

"Are you a candidate?" asked the newspaper interviewer of the Kentucky citizen. "Yes, sub. I feel that I have a duty to perform, and I shall not shrink from it. I perceive the cheering, and I shall bury myself into it without considering how inadequate the recognition of my services may be." "Excuse me, Colonel, but for what position are you a candidate?" "Well, that is a minor detail upon which circumstances have not as yet permitted me to record a definite decision." —*Washington Star.*

## The Life Inherent in Judaism.

The bond that keeps the Jews in indissoluble fellowship was pronounced by Rev. Dr. Fleischer in a late discourse in the Temple Adath Israel, Boston, to be the "world's greatest miracle." He described it as that of common sense and common attitude toward God. He said there is a mystic sense of solidarity, a feeling of oneness, a sort of unconscious hereditary freemasonry among Jews that gives truth to the saying, "Once a Jew always a Jew." Though he may become estranged for one reason or another from his fellows, though he believe even as a heathen, yet the supreme test, the hour of death, finds him still a Jew. The once-a-year Jew is well known. Then there are Jews who, though unconnected with the Jewish church, remain Jews for social reasons; that their children may marry fellow-Jews. There are others who remain Jews for business reasons, Jews for revenue only. And there are some who discover their Judaism to be the last article in their stock that is convertible into Christian cash. These are the ones, said Dr. Fleischer, who are eagerly welcomed and saved in soul and pocket together by the gullible missionary.

The race Jew was described as of the somewhat nobler type. He is proud of his ancestors' achievements, and of the laurels won in the past, and still being won by Jewish prophets and poets, musicians and artists, soldiers and statesmen. What is it that has preserved the individual Jew, and the entire people? What mysterious bond keeps all Jews in one indissoluble fellowship? What has kept alive Jew and Judaism, while their would-be destroyers have long since vanished? Fire and sword were powerless to consume him. Some mystic and impenetrable armor has always saved him. Some providential agency has always thrown a protecting arm around the Jew. A wonderful power only could work this wonder, for Israel is to-day the world's greatest miracle. Even intermarriage has not swallowed him. A people without a country, a sect without a sanctuary—yet the people and its religion both live. It is Judaism that has kept alive the Jew, said the speaker, not the Jew that has kept alive Judaism. The religion would have survived through others, but the people without the religion would long since have perished. Israel's religion was and is the Jewish mission.

If the Jew had given up that, he would, after the inherited traits of centuries had vanished, cease to be distinctive and be merged in Christendom. The religion lives because of its wonderful power of adaptation; because in every age it has been in harmony with the spirit of that age; because in its fundamentals there is naught contradictory to that spirit. God, and the soul, and the Godlikeness of man—these are the only "dogmas" the Jew has insisted upon. Therefore he can never outgrow his religion. Orthodox or radical, he still remains the Jew; whether he worships on Saturday or Sunday, every day or not at all, whether he lay all stress on form and ceremony, or abolish them altogether, a Jew's a Jew for a' that. A common sense of a common mission, a common attitude toward God and man, a common insistence on justice and truth, righteousness and love, on the eternality of the moral law and the application of these principles to life—all these ideals held in common make all Jews as one. Also, a pride in a common history and common traditions tends to unite them. He appealed to his hearers as Jews to be heroes. We need heroes to organize the victories of peace. Politics, society, industry, all spheres call for heroes. He called on them to do their share of the work for the betterment of human conditions. Thereby Judaism will not lose, but gain vastly.

## VICTOR AND VANQUISHED.

BY HARRY THURSTON PECK.

I.  
Through the crowded streets returning, at the ending of the day,  
Hastened one whom all saluted as he sped along his way.  
In his eye a gleam of triumph, in his heart a joy sincere,  
And the voice of shouting thousands still resounding in his ear.  
Passed he 'neath a stately archway toward the goal of his desire,  
Till he saw a woman's figure loitering idly by the fire.  
"I have won!" he cried, exultant; "I have eaved a cause from wreck,  
Crushed the rival that I dreaded, set my foot upon his neck!  
Now at last the way is open, now at last men call me great;  
I am leader of the leaders, I am master in the State!"  
Languidly she turned to listen, and decorous was her pretense,  
And her cold patrician features mirrored forth indifference;  
"Men are always scheming, striving for some petty end," she said;  
Then a little yawn suppressing—"What is all of this to me?"

II.  
Through the shadows of the evening, as they quenched the sunset glow,  
Came the other, faring homeward, with dejected step and slow,  
Wistful, peering through the darkness, till he saw, as oft before,  
Where a woman stood impatient at the threshold of the door.  
"I have lost!" he faltered faintly. "All is over," with a groan;  
Then he paused and gazed expectant at the face beside his own.  
Two soft eyes were turned upon him with a woman's tenderness,  
And his darkness was illumined by the radiance of love.  
Each had grasped the gift of fortune, each had counted up the cost;  
And the vanquished was the victor, and the winner he that lost.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOTES, 820 Powers' Block, Rochester, N. Y.

"Ma, that baby across the street has n't any teeth." "Of course not, Tommy. You did n't have any when you were that small." "But that baby's pa is a dentist." —*Fun.*

## Dr. C. E. Watkins, the Remarkable Psychic, of Ayer, Mass.

To the Editor of the Banner of Light:

It is a joyful duty to present to the readers of THE BANNER a brief sketch of Dr. C. E. Watkins, whose phenomenal work of healing the sick has met with such appreciation from his numerous patients in nearly every State in the Union and many portions of Canada. It was a sunny morning early this month, when the bluebirds and robins were singing cheering songs, that I walked out across a historic region two miles from Ayer to his beautiful home and farm, situated in the town of Harvard, Mass. It had been fifteen years since I had seen him, and he had grown much stouter. Meeting him incidentally, I should not have known him—but I found the same kind, intuitive characteristics pervading the whole man.

He has a beautiful home on a broad plateau that attracted no less a genius than A. Bronson Alcott, who founded, four miles away, at Fruitland, in 1843, the somewhat singular social experiment and home for "Mystic Asceticism."

It was there that Louisa M. Alcott, his illustrious daughter, and her sister went to school when children of ten and twelve summers. Miss Alcott speaks of that fruitless effort for better methods of living in her book "Transcendental Wild Oats."

When I knew Dr. Watkins most and quite intimately, the clearest and most level-headed and scientific minds of this age were being astounded and convinced through his agency that life after so-called death was a demonstrated fact, and not a faith, not a miracle, nor a mystery.

Ignorance is the only misfortune and mystery, and science is only a knowledge of facts and forces.

I have witnessed the automatic and independent slate writing through that young psychic that entirely silenced the ignorant cavilings of the pompous and would-be wise.

It must have been very amusing to the invisible intelligences present to see those inflated men and women suddenly collapse when fully realizing that they had not solved all the magnificent forces and problems in nature.

Epes Sargent, the author of "Despair of Science" and "The Scientific Basis of Spiritualism," had Dr. Watkins at his home in Boston frequently, testing and experimenting with the beautiful psychic laws under his own conditions, and pronounced them genuine. Hiram Sibley, the Rochester (N. Y.) millionaire, also had him at his home weeks at a time, subjecting him to the most critical tests, and offered \$50,000 to any one who would or could show the independent slate-writing a trick of the psychic.

The redoubtable Rev. Joseph Cook experimented with him in Mr. Sargent's parlors and presence, and was forced to admit that the writing he received was produced outside of human power. But the facts and philosophy of these forces and intelligences are so at variance with the creeds and dogmas which he advocated he had not the courage of his convictions, and so far as I know, never followed up the investigations that so many men of science have, and that are so valuable.

It takes a mind like Garrison or Phillips to advocate and sustain an unpopular truth when the howling, ignorant rabble are ready to crush you.

The work that young man [W.] did in that special line is of inestimable value to the race. He had little idea of the importance it had, and is having upon the progress of this age.

The work he is now doing in alleviating suffering, through similar processes, is, no doubt, of great value.

He was one of the originators of that popular and invaluable magazine, *The Arena*, and at one time was the manager thereof. He finally sold his stock and resumed the practice of his natural calling—the cure of disease among the sick and suffering. He is eminently fitted for this. Good doctors, like poets, are born, not manufactured by colleges. Education may be a help, of course, and a help that should not be neglected, but it is only an aid, not a fundamental factor. A man of large, tender sympathies and generous impulses, he is ever on the alert to assist the needy and suffering, mentally and physically, not only with advice but with money. This is a marked trait in his character, and spoken of by his neighbors unsolicited, as I can testify. His benevolence is well known, and as a healer and physician he has few equals, and I think, no superiors. He goes to the causes of disease, and so his cures are usually permanent. His numerous letters testify to this fact.

He has an immense mail, requiring two or three clerks to attend him, and he devotes his whole time to the interests of his patients. Perhaps his patients, and his many friends who do not know how he diagnoses disease when thousands of miles away, would like to know the process. Sometimes his impressions or influences dictate, he takes the letter after reading it, in his left hand, and with his right rapidly writes out the directions for the patient to follow. This is often done without any thought or volition on his part. At other times, in accordance with the nature of the case, he places the letter asking for advice and treatment on top of a closed or book slate—he standing near—when soon the disease is diagnosed, and prescription given, with a picture of the organ affected made upon the slate. I think a detailed account of this was written out by Burr Banks, the husband of the late prominent lecturer, Clara H. Banks, and printed in some of the spiritual papers. I wish the old school physicians, who refuse to depart from the ancient and death-dealing drug formulas, could be induced to read or hear read a few even of the many thousands of letters of encomiums he receives from his patients each year, who have been made whole by him, but who had been pronounced incurable by doctors who still continue with strange tenacity to follow in the ruts of a past age. Still these doctors are called "Regulars"—often, said to say, by reformers—while the truth is they are the most irregular class of men, except, perhaps, Calvinistic Baptists, you can find. But Dr. Watkins, to protect himself from tyrannous laws and customs, and do justice to the afflicted who seek his aid, has graduated at two medical schools, is a registered physician of Massachusetts, and is connected with a hospital in Boston where he sends his patients who need special surgical operations.

He was born in Delaware, Delaware County, C. H. Watkins, being one of the oldest supporters of the Methodist College and Seminary located here. Dr. Watkins is in the zenith of vigorous manhood, and no doubt, with many more years before him of usefulness to himself, family and the public that has yet to learn that all disease is the ultimate effects of infringements of natural laws before or after birth. Emerson says, "Nature encourages no looseness, pardons no error, freezes punctually at thirty-two degrees, and boils at two hundred and twelve degrees." When the people get that sentiment fully engrained into their brains, there will not be near as much pain and anguish as now.

At the age of twenty-two the Doctor married Miss Alice M. Harvey of Whately, Mass., who has ever been an inspiration and co-worker, and sustainer through all the struggles and trials that nearly every medium seems to have to pass through. She is a woman of practical good sense, and keenly alive to the best interests of her husband and family. No great work was ever accomplished without the aid of some brave, noble, tender woman, and I presume a great share of the Doctor's immense work is due to the loving and unremitting interest of his wife in him and the profession he so ably represents.

They have only one child, a son sixteen years old, a strong, manly boy, who is entering the great arena of life, so full of sunshine and shade, of flowery paths and dismal quagmires. He is a good musician on the piano and guitar, and one of the best, if not the best, Latin scholar in his school. JAT CHAPPEL.  
Blodgett's Landing, N. H., April 29, 1896.

## New Movement in Chicago, Ill.

To the Editor of the Banner of Light:

For some time past there has been a feeling in the minds of many of our best thinkers that the time had come when our Society should take a forward step, and in some way or other declare itself and its principles to the world; but whilst this pervaded the thoughts of many, in no mind was there an idea formulated or a thought advanced as to what that step would or should be, therefore, when on Sunday, April 20, the guides of Mrs. Cora L. V. Richmond gave as the subject for the following week, "The Religion and the New Humanity," emphasizing this with the statement that the discourse would be an announcement, all was expectation.

A large audience assembled at Schiller Theatre, and listened as the guides proceeded to review their work of the past years—the gradual leading up of the people from the temple teachings of the spiritual to the higher and grander truths of the "soul teachings," which for twenty-five years have formed the basis of their work here and elsewhere.

These principles have been accepted and absorbed by a great many of the advanced thinkers of the day; the spirit of them permeates very much of the most valuable spiritual literature, as well as the spoken word of nearly all the progressive teachers of the age. But to Cora L. V. Richmond will ever belong the honor of having been the instrument through whom these grand and wonderful truths have been formulated, and brought within the thinking capacity of ordinary mortals.

Yesterday the guides gave an explanation of their principles, and whilst maintaining the position as to Spiritualism generally, which for all these years they have so consistently and persistently held, declared that the time had come to establish a church upon the basis of these teachings, and proclaimed "The Church of the Soul."

Slips were at once circulated—applications for membership—and the fact that not a dissenting voice was heard, not a member of the First Spiritual Church withdrawn, was proof positive of the love and appreciation of our people. The result showed a large increase of new names.

Immediately after the discourse the entire audience adjourned to Orpheus Hall, where the work of organization was at once proceeded with. The new Constitution was formulated and accepted. The following officers elected: President, Dr. J. E. DeWolf; Vice-President, Dr. Nutt; Sec'y, Mrs. M. Haire; Treasurer, Mr. C. A. Rouse; Trustees, Dr. Bushnell, Dr. J. E. DeWolf, Dr. Nutt, Mr. C. H. Catlin, Mr. Wm. Lucas, E. A. Rice, S. M. Biddison, C. A. Rouse, and Marion Ricketts.

The following declaration of principles was accepted, and enrolled as the basis upon which this church is founded. A clause, however, in the Constitution, which reads, "It is expressly understood that membership in the Church of the Soul does not necessarily imply acceptance and belief in all its basic principles," will forever prevent its crystallizing into a creed.

## CHURCH OF THE SOUL.

### Basic Principles.

The Basic Principles upon which this Church will be founded, and which it will aim to promulgate and teach, are:

God:  
Infinite, Omniscent, Omnipresent, Supreme, Eternal Entity, whose state of Being is the Infinitive.

Soul:  
FINITE, IMMORTAL, CONSCIOUS ENTITY:

ALL	(Like unto God;	Must have similar ex-
SOULS	Are uncreate;	pressions through mat-
ARE	Are equal;	ter in successive embod-
	Are eternal;	iments.

Spirit:  
The inbreathing from the Soul into the human organism, constituting the personal expression of that Organism, and that which abides in the Spirit State after the death of the body.

The inter-communication between the spirit and the mortal states, through media, by messages, visions, physical phenomena, inspiration, and all the "Spiritual Gifts."

Angels:  
Angelic states are the fruition of, and the victory over earth conditions by successive embodiments in earthly forms.

Higher Angelic States:  
Are the fruition of successive embodiments in other (more advanced) planes.

Arch Angels:  
Are the fruition of experience on all the Planets of the Solar System. Arch Angels announce and have charge of Messianic Dispositions, and are the Guides of the Angels.

Messiah:  
(Christ)  
The Messiah is one of Twelve who come to earth in successive

Messianic Cycles:  
The Twelve Messianic of Fruit of "The Tree of Life." Five have already appeared—the sixth is near. Earth is approaching the New Messiah.

Atms of the Church:  
The aims of this Church will be to assist in bringing about by these teachings:

1. The overcoming of Hatred by Love.
2. The supplanting of Error by Truth.
3. The conquering of War by Peace.
4. The banishment of Tyranny by Justice.
5. The conquest of Self-Seeking by Unselfishness.
6. The final establishment of the Universal Brotherhood of Man.

Thus the Church of the Soul was started on its way. There not being time to fully complete the work of organization, the meeting adjourned for one week.

CAROLINE CATLIN.

Chicago, Ill., May 4, 1896.

## Located Speakers.

To the Editor of the Banner of Light:

We rejoice that Spiritualists everywhere are waking up to this reformatory idea of securing a good speaker, and then retaining him or her—for it is an indisputable fact that no speaker, however much they may be in sympathy with the cause for which they are working—can come into close touch with the wants and necessities of a society in a manner to build up, and add to its prosperity and membership, by meeting with them once or twice.

It needs a more familiar acquaintance with the different elements in an organized society to know the best methods to be used in bringing out the capacities of its members; and especially is this true of a society that has in a measure lost its interest, or is in financial stress.

Experience has proved that only through the cooperative efforts of both speaker and members can these difficulties be removed.

We believe it to be not only unwise, but an unkindness to the workers, to ask them to give their best thoughts and best magnetic vitality to a society when one-half their time is given to the railroad, and it is strange that they have not remonstrated in more decided terms long ere this.

It is not that our societies have willingly stood in their own light: Growth is slow, and it has not been until recently that they have felt the need of a broader idea in regard to this thing; and as reform is contagious we hope and expect to see this new movement widespread.

While our platform work feeds the hungerings of the aspiring soul, yet the work of a located speaker during the week must be of a nature to bring out not only the abilities of a society in a social manner, but by closer touch with the inner current of lives the sympathies and cooperation of each member are more firmly combined, and "strength is added unto strength."

Agitation is the soul of reform, and it is only a question of time when every society will have its located pastor like the other churches; and until then we cannot consistently expect the general upbuilding and financial success which such a movement will make possible.

Springfield, Mass. LAURA CUMMINGS.

## For Nervous Exhaustion

Use Horsford's Acid Phosphate.

Dr. A. L. TURNER, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing equal to it."

## Banner Correspondence.

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

### Pennsylvania.

PITTSBURG.—Mrs. Gregory writes: "We are having a rare feast here this, our closing month. The management has secured the services of that wonderful lady medium for First Church, Miss Maggie Gable of Baltimore, Md. Her husband and two daughters are heavenly to say the least. Sabbath morning, May 10, and the hottest of the season, the church was filled with enthusiasts, and the tests were marvelous. Many were the comforting words spoken. Lovely flowers were presented to the medium, and she seemed to draw sweet inspiration from them. The music was excellent, and all was perfect harmony."

ALLEGHENY.—Abby N. Burnham writes: "It was my pleasure to speak for the First Church of Spiritualists, Allegheny, Pa., during the month of April. This Society has been organized about four years. It meets at 127 Locock street, in what is known as 'Old Quincy Hall.' This hall has been remodelled and elegantly fitted up. It is well ventilated, and is one of the finest in the country."

A decided improvement is manifested here since my last visit, four years ago, both in the zeal in the Cause, and united ambition for the prosperity of the Society.

The Wednesday evening meetings are quite a feature of interest, on which, occasional lectures and tests call out good audiences.

I had a pleasing experience the last Wednesday evening of my stay: Several Germans, desirous to attend the meeting, but unable to speak or understand English, depended on an interpreter. When informed what was said to them from the platform, they grasped me warmly by the hands, and silence spoke louder than words as they motioned a 'good-bye.'

The Society anticipates organizing a Ladies' Aid and Lyceum, of which there is plenty of material to encourage their efforts.

Mr. J. E. Weaver is the genial President; Mrs. E. J. Demorest, Vice-President, is appreciated as one of the most reliable mediums and workers, and will correspond with Eastern camps for engagements to be present this season. Mr. I. M. Peet performs his duties as Secretary in a most satisfactory manner.

I was invited to the lovely home of Mr. William Fleming (who was former President of the Society), where himself and his amiable wife always bring good cheer.

Generous entertainments and kind attentions add to a speaker's comfort, surely this Society deserves credit.

I visited by invitation the Sixth Society of Pittsburg, where Mr. Grimsshaw is permanent speaker; also the 'Ladies' Aid,' which meets every Thursday, Mrs. Mary Ann, President. On the occasion of the Bazaar, the well-known local medium, entertains the 'Aid' with her media gifts.

THE BANNER OF LIGHT is on sale at the door of the Sixth Society of Pittsburg, where Allegheny people avail themselves of the opportunity to buy it; but are long they hope to have it for distribution on their own side of the river. On the occasion of the Bazaar, dear, my father subscribed for the first number ever published, and continued his patronage to it as long as he lived. It was his Bible. I was brought up to read it appreciatively from childhood, and hope the rising generation of Spiritualists will hand it down to their posterity.

### Massachusetts.

NEW BEDFORD.—"G. B." writes: "The first Sunday in May we had Mrs. Carrie F. Loring of East Braintree, and she was very fine. Sunday, May 10, we had Mrs. Sarah A. Byrnes, and we had a rich feast."

There seems to be a new light and interest awakening. The ladies of the First Society of Spiritualists at Fitchburg are about to form a 'Ladies' Auxiliary' for the benefit of the Society. There also are many becoming interested, and investigating.

Truly the morning light is breaking, and the beautiful sun of progression is illuminating the horizon with its golden rays."

### Lake Pleasant, Mass.



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

### BE KIND TO THE LITTLE CHILDREN.

Be kind to the little children!  
Ye may not have them long;  
God may call them in life's morning  
To join the angels' song.  
Ev'n now while yet they're filling  
Our hearts with hope and love,  
Their voices may be tuning  
For the golden harps above.

Be kind to the little children!  
They have their part of pain,  
And sorrow lieth heavy  
On childish heart and brain.  
Thank God, the pain is transient,  
Or the burden were too great,  
And childhood's frail endurance  
Must faint beneath the weight.

Be kind to the little children!  
Ye cannot have them long;  
Time's swiftly flowing river  
Is bearing them along,  
And as careworn men and women  
They soon must join the strife,  
And fight as you are fighting  
On the battlefield of life.

Be kind to the little children!  
In after years may come,  
Like the sound of distant music,  
The memory of home;  
And the kiss of a long-lost mother,  
The "touch of a vanished hand,"  
May win the weary wanderer  
For the home in the heaven land.

— Union Signal.

### The Lyceum as an Educator.

Written for the Banner of Light,

BY E. W. GOULD.

Those who were so fortunate, or unfortunate, as to be raised in an orthodox community, and under its influence, will not need to be told of the effect produced upon their mind from their association with the Sunday schools, which are invariably a part of the orthodox system of training, or religious education.

It is but a step from the cradle to the mother's knee, where the first lessons in orthodox teachings are drank in with the milk that sustains the physical body.

It is then and there the first, the lasting impressions are made, and the mother, anxious to secure the welfare of her child, seeks the first gleam of intelligence to impress upon its young and tender mind the lessons she herself has been taught in the Sunday school. And if by chance those lessons have failed to produce upon her mind the usual effect, and no other system of ethics or religion has been accepted, she naturally concludes she had better follow the beaten track, and give her child the benefit of her doubts.

The step from the domestic circle—the mother's arms—to the Sabbath school is but a short one, and the fascinating attractions there presented, and the pleasant associations, with child companions, accomplish the remainder, and what is there learned many of us know too well how difficult it has been to unlearn.

Not that I would repudiate or dispense with orthodox Sunday schools. They have done and are doing a great amount of good, and while Spiritualists cannot endorse their sectarian teachings, their system, their zeal is in every way worthy of imitation.

What the Sunday School is to the Catholic and the Protestant denominations, the Lyceums are, or should be, to Spiritualism, and much more.

Do we realize this important fact? Let us consider. As an educator it occupies a far more important position, from the fact that Modern Spiritualism is the latest phase of religion, ethics or philosophy, that has been presented for universal acceptance, and is comparatively new to this age, although it is claimed to be the oldest inspired teaching of which there is any record, but under a different dispensation. Hence there are comparatively few who know of the benefits and the beauties of this new religion, while Christianity in its present form has been taught and accepted several hundred years, and has for a long time been dependent upon the Sunday School for its recruits.

To A. J. Davis, the great medium, seer and writer, we are probably more indebted for the introduction of a practical, efficient system of education known as the Children's Progressive Lyceum than to any one else.

In a lecture given by him in 1883 at Dodsworth Hall, in New York, delineating the system of education in the spirit-world, of which he was thought to be authority, he said: "The plan is not original with me. It is an effort to unfold and actualize on earth, partially at least, a progressive juvenile assemblage, like those in the Summer-Land, whither children are constantly going from earth, and from whence and where they are received into groups for improvement, growth and education."

In those heavenly societies and spheres the young grow and bloom in love, as well as in wisdom, in affection, as well as in true knowledge.

This Sunday meeting of the young may, therefore, be properly styled "The Children's Progressive Lyceum." It is something truer and higher than what is ordinarily called a Sunday school. It embraces within its plan the beautiful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections by harmonious and happy methods.

In these assemblages the children are always enthusiastic, mutually affectionate, and full of beautiful happiness. Those who never truly sung a note on earth, soon learn to sing harmoniously, as well as to think intuitively and accurately. The little ones sing and think with much spontaneous melody and healthful happiness, as do birds in the forest trees, or children in the glee and enjoyment of their common sports.

[To be concluded.]

### Being and Doing.

BY ED. S. VARNEY.

"If I were a sunbeam, I know what I would do: I would seek white lilies, rainy woodlands through; I would steal among them, softest light I'd shed, Until every ray raised its drooping head."

What a pretty little story is contained in this verse! What a sweet thought, that of a warm, cheerful sunbeam trying, by its sunny influence, to light up the beautiful, drooping lily!

Boys and girls, you want to all try and be human sunbeams. First, you want to be good. You want to obey father and mother, to control

your temper, to be gentle and polite, to be patient and persevering in whatever you try to do. Of course you want to be honest and pure in every thought and every word.

But bear in mind, please, that you must not only be good, but you must do good. It is being and doing which makes the true boy and the true man, the true girl and the true woman. The one who is simply being good—who is honest and virtuous, but who is too lazy or selfish to take the trouble to help somebody else—such a person is not nearly so praiseworthy as the one who tries to cheer and to aid others. The boy or the girl who says a kind word or lends a helping hand to another, not only makes life brighter for the one for whom he performs the loving deed, but he becomes better and happier himself for thus doing. So, dear children, resolve both to be good and to do good,

"With a high and holy purpose  
Doing all thou hast to do;  
Seeking ever man's uplifting,  
With the highest end in view.

"Undepressed by seeming failure,  
Unelated by success,  
Heights attained revealing higher,  
Onward, upward ever press."

### Boston Spiritual Lyceum.

The excessive heat Sunday afternoon, May 10, did not prevent the children interested in this Lyceum from turning out in full force, but our audience, we are sorry to say, evidently thought some other place would be cooler than Berkeley Hall. We are not prepared to question their judgment on this point, yet we cannot refrain from thinking that any one who loves children or has the cause of Spiritualism at heart can well afford to make a little effort—suffer a trifling discomfort, if need be, to encourage the children with their presence at our Lyceums until the early close of the season the last Sunday in May.

As announced, our subject was "Practical Spiritualism," and many excellent answers were given. Mr. John Snow cited the many subjects we had considered during the season bearing upon Spiritualism and Mediumship as an example of what this Lyceum had been doing to give the young a practical idea of Spiritualism.

The instructor, Dr. Root, in the course of his able discourse said: "To be a practical Spiritualist you must be practical and spiritual, and to be spiritual you must be pure in thought and action."

The subject for the younger groups was, "What duty do we owe our Parents?" and four good little answers were given, that if put in practice will make one good little girl and three good little boys.

As the first number on the entertainment program, the Clerk gave an object lesson illustrating "Ampere's Theory of Magnetism," drawing the inference therefrom that if we wish to make our Lyceum a "Spiritual Magnet" that would attract and hold the attention of others, all-like the little molecules of steel—must pull together in one direction.

Mr. F. H. Watson rendered a piano solo; Little Maud Armstrong and Johnnie Ormsbee gave recitations; Miss Grace Warren sang; Mrs. N. J. Willis of Cambridgeport was called upon, and her intelligent controls gave a brief but timely discourse on "Practical Spiritualism."

The Clerk read a letter from Miss Maud Beckwith, informing the Lyceum of her pleasant journey and safe arrival home. "But this place," she wrote, "like all others, has its disadvantages, and that which I shall miss the most is the Lyceum." And the Lyceum, while thanking Miss Beckwith for her kind remembrance, would echo in reply, "The one we shall miss the most is Miss Beckwith."

We were also pleased to note that our efficient Leader of Group No. 7, Mrs. M. A. Lang, was again at the post of duty after an absence of seven weeks at Durham, Me.

May 21 will be Memorial Sunday, the subject being "Self Sacrifice."

A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Station K.

### The Children's Progressive Lyceum No. 1.

Held its regular service at Red Men's Hall, 514 Tremont street, Sunday, the 10th inst.

The subject under consideration was the several progressive steps in the phenomena of Spiritualism, from its modern advent through the family of Methodist people at Hydesville—how at first it seemed as if the spirit-world had been so long in waiting for the opportunity to communicate the knowledge of their conscious existence that as soon as the world was ready to receive and appreciate the fact the door was pushed wide open and the tidings of great joy were proclaimed to all people.

The first step seemed to be the convincing evidence of conscious and continuous life regardless of the loss of the physical body. Following this came the education in the processes by which communion between the two spheres could be made more practical, and we could receive more intelligently the messages of love and sympathy from our dear ones who had crossed the border.

We are now uniting these accomplishments with the religion of Spiritualism, which gives us the experiences of thousands of the progressive advanced minds in the celestial spheres, with teachings and suggestions as to the way in which we should regulate our lives here that we should attain the highest result physically, mentally and spiritually.

They teach us the law of cause and effect, that nature demands compensation for all trespass of her laws, and that we must create sound, healthy bodies if we would make ourselves fit temples for the indwelling of holy spirits.

The usual exercises were pursued, and the recitation by Leon Sloper was followed with a piano solo, finely rendered, by Miss Genie Bowen.

Lovers of the Lyceum must not forget the memorial service on the 31st May—an all day session, with appropriate selections by the children, and a musical treat from a number of accomplished artists, among whom are Miss Louise Horner, Miss Mabel Waite, Mr. Harold Leslie and Little Eddie, and such speakers as Mrs. Sarah A. Byrnes, Mrs. Carrie F. Loring and Mrs. Ida E. Downing.

CHARLES T. WOOD, Conductor.

### A MAY BLOSSOM.

In my dim room, above the city street,

I sat at work, yet all about me grew

Bright reaches of the fields, so cool, so sweet;

I heard the pretty talk of budding birds—

Poem, for which no poet hath found words—

And while of wings, that sweep the sunshine through,

I felt soft touches of the wind, at play,

Life from my tired brow loose slips of hair,

And kiss my cheek . . . the tear that trembled there.

Oh, strange! I chanced . . . I did not dream, but still

The magic of a dream entranced the day.

Some one had placed upon my window-sill

A tiny crystal cup, and in it lay

A single white sweet blossom of the May!

Mary Anne de Vere, in *May Ladies' Home Journal*.

Original Riddles or Charades from young

people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

### Immortality.\*

Many, if not all modern scientists, reason from these premises, i. e., that matter, so far as man is able to discover, is uncreateable, indestructible, eternal; or, in other words, immortal, in all that that word implies; also, that force is likewise uncreateable, indestructible, eternal. Forms alone change to other forms. Destruction of the elements or forces is unknown, or thus far undemonstrable. Which means that man has, thus far, been unable to annihilate, or to create, a single atom of matter or the minutest quantity of force or energy. But when we come to analyze the human organism, we either find, or do not find, as our materialistic friends would have us believe, a third element that is neither force nor matter, which we call intelligence—life, soul, spirit. And let me say, in passing, that upon this point the question at issue between the Materialist and Spiritualist at the present time principally rests. For the former is willing to concede the immortality of matter and force; in fact, it is already a part of his unwritten creed, and he is, therefore, in no position to deny that this third element—if it exists—is not equally as indestructible.

The question is, does it exist? Let us see. It is contended that this manifestation of intelligence that we behold in the human and animal organism is the result of a certain combination of force and matter, that no third element is required to produce the organism or its varied manifestations.

Yet the fact remains stupendous and uncontrovertible that nowhere, either in the laboratory of nature or science, has any combination of force and matter produced a manifestation of intelligence. Energy in its various forms of heat, sound, light, motion and electricity are utilized to transmit and record our thoughts; but thus far it has been unable to produce them outside the living organism, and this fact suggests the question: Is this element force—in any of its varied forms—the real cause of their production there?

It is self-evident that the bodily heat and muscular power are derived from the liberation of the potential energy contained in the hydrocarbons of our food by the process of oxidation, precisely the same as energy in the form of heat is derived from the grate or furnace for if we take this same food that is oxidized in the human furnace, and subject it to the same treatment in the furnace of a steam boiler, by the use of a heat or steam engine, a portion of this potential energy can be converted into motion, or larger bodies in motion, yet at no stage of the operation does there appear the slightest trace of intelligence.

Indeed, there is nothing to suggest, as I said before, that energy in any form can be transformed into thought; in fact, it is exceedingly doubtful if any such transformation is possible, or that matter, energy or force, have any such inherent quality.

What, then, is the inevitable conclusion? That a third element exists, as invisible and imperceptible as force, yet not force, or convertible into force, or vice versa, but the utilization of force; and this, for the want of a better name, we call life, or spirit; and there is positively no evidence that goes to prove that this life principle, or spirit, is not as eternal and imperishable—nay, immortal—as the force and matter it utilizes to produce its various manifestations upon this so-called mortal plane.

\*Paper read at Boston Spiritual Lyceum May 3 by A. Clarence Armstrong.

### May Magazines.

THE ARENA.—This number is up to the standard in scientific thought and topics of the hour. Among the important papers which will be read with interest are "Prof. Roentgen's Discovery, and the Invisible World Around Us," by James T. Bixby, Ph. D.; "Man in his Relation to the Solar System," by J. Heber Smith, M. D.; "A Glimpse of an Indian State," by Jnanendra Narayan Ghose, M. D.; under Social, Political and Economic subjects will be found "Why the West Needs Free Coinage," by Hon. C. S. Thomas of the Democratic National Committee; "Mexico's Prosperity and Silver," by Justice Walter Clark, LL. D.; "The Telegraph Monopoly," by Prof. Frank Parsons; and "Specie Contraction and Bond Inflation," by Albert Roberts. A symposium of Representative Women on Live Problems includes Sarah M. Allen Gray, on "The Single Tax and the Labor Problem," Frances E. Russell on "Foundation and Fellowship," and Eveline Laura Mason on "America's Relation to England in the Present Crisis." The serials have interesting installments, and Book Reviews and Editorial Notes on Current Events contain good reading. The Arena Publishing Co., Pierce Building, Copley Square, Boston, Mass.

THE ATLANTIC MONTHLY has a charming tale of contents this month. Henry James's serial, "The Old Things," which captures its readers incontinently has a further continuation; "Pilgrim Station" is a part tale of Western life by Mary Halleck Foote; Lafcadio Hearn writes finely (as always) in treating of Japan) of "A Trip to Kyoto"; the "Memories of Hawthorne," by his daughter, are concluded; "The Scandinavian Continent" is the interest waking title of the third in the race-characteristics in American life, which the Atlantic is regularly bringing out; lovers of the "bird family" will highly appreciate Olive Thorne Miller's article in this issue; Agnes Repplier writes of "Old Wine and New," and choice poems, thoughtful reviews and sprightly departments round out a grand number. Houghton, Mifflin & Co., Boston, Publishers.

SCHINER'S MAGAZINE opens with a familiar description of Robert Louis Stevenson in his home life, entitled "Valhalla Table-Talk," by Isabel Strong; "The Evolution of the Trotting Horse," (first paper) by Hamilton Bussy, will be interesting to lovers of the turf (illustrated with photographs made for this article, reproductions of old lithographs, and drawings by W. R. Leigh and Gustav Verbeke); the story of Tommie's boyhood is contributed in the serial "Sentimental Tommy," by J. M. Barrie. There are other interesting contributions in prose and poems by well-known writers. "The Point of View," "The Field of Art" and "About the World" are well cared for. Charles Scribner's Sons, New York City, N. Y.

THE MAGAZINE OF ART for the current month has as frontispiece a charming home scene entitled "Chopin," by F. M. Brett. An interesting paper on "Sir Henry Layard's Pictures" is by Horatio Brown, with eight illustrations. "Westminster Abbey" is contributed by Rev. W. J. Loft, with three illustrations. "Jewelry as an Art" is an historic paper by Alice Mullins, with twenty illustrations of jewelry of other days. Alfred Lys Baldry, John Guille Millais, F. Z. S., and J. Sands contribute, with Bonington in "The Chronicle of Art," to make a very worthy number. The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York, N. Y.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH is replete with healthful topics, prominent among which are "Notes Concerning Health," by the editor, and "Topics of the Month." Dr. M. L. Holbrook, editor, 46 East 21st street, New York City, N. Y.

### Catarrrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrrh Cure is taken internally, and acts directly on the blood and on the mucous surfaces. Hall's Catarrrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by Druggists, Price 5c.

### A CHANCE TO MAKE MONEY.

It seems strange that people will not improve their opportunities, that they will not get rich, but have not enough enterprise to succeed. I believe any man or woman can clear \$10 a day in the Dish Washer business, as it is just booming now, but not one in 500 has yet entered the field and reaped the harvest. I have been in the business over a year, and have cleared over \$20 every day, without canvassing any. I have examined all the Dish Washers, but none equal the Climax. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you how to proceed, and you can do well in city or country, as every family wants a Climax Dish Washer. When we know of opportunities like this, I think we are bound to inform you, for this is a chance to make money honestly and easily.

A READER.

It cures from head to foot.

## Puritana



## Nature's Cure

Improper digestion causes over 92% of all suffering and diseases of the Blood, Liver, Stomach, Kidneys, Lungs, Nerves, Brain or Skin. Puritana renews and strengthens the

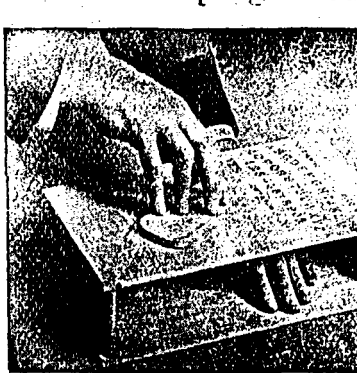
## Power Producer

of the human system, the Stomach. It makes the health right, because it makes the Stomach right.

It brings New Blood, New Nerve Force, New Strength, New Life.

If you are a sufferer, get of your druggist this great disease-conquering discovery (the price is \$1 for the complete treatment, consisting of one bottle of Puritana, one bottle of Puritana Pills, and one bottle of Puritana Tablets, all included in one package), or write to the undersigned, and you will bless the day when you heard of Puritana. The Puritana Compound Co., Concord, N. H.

## PSYCHE, The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from rays and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3x13 inches in dimension, has no metal in it, is made of wood, and is sold for \$1.00. It is thoroughly magnetized. Price \$1.00. When sent by mail or express, 20 cents extra. For sale by BANNER OF LIGHT PUBLISHING CO.

## "OUIJA," (Pronounced We-ja)

The Egyptian Luck Board, a Talking Board

The "Ouija" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon two laps of two persons, lady and gentleman preferred, with the small table between them. The fingers of the hands should rest lightly upon the board, and the fingers should be kept together, with the thumb and index finger touching the printed words or letters necessary to form words and sentences with the forefinger or pointer.

Price \$1.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

For sale by BANNER OF LIGHT PUBLISHING CO.

# BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

## Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowditch Street, Corner Province Street, Boston, Mass.,

BY BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICH, PRESIDENT.

FRED. G. TUTTLE, TREASURER.

JOHN W. DAY, EDITOR.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing a LITERARY



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bosworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

**TERMS CASH.**—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Publishing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open to the expression of independent free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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

## Banner of Light.

BOSTON, SATURDAY, MAY 23, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., at Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac H. Rich, President.  
Fred G. Tuttle, Treasurer.  
John W. Day, Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

## Two Dollars Per Year.

The management of the BANNER OF LIGHT have decided, on due deliberation, to reduce the subscription price of the paper to **Two Dollars per year** (former price \$2.50)—beginning with the issue for **March 7**, which is **No. 1 of Vol. 79**.

We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

BANNER OF LIGHT PUBLISHING COMPANY.

Our patrons will please take notice that during the months of June, July and August the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when it will close at 2 o'clock.

## Making Over the Theological Schools.

As according to present expectation the future religious teachers are to come from the theological schools of the present, it is of great interest to study with closeness the changes that are taking place in them as the reflex action of those going on in the churches by which they are sustained. It means (as an editorial writer of reflective habit in the *Boston Herald* says) that the accretions of later days, the assumptions of one age and the misinterpretations of another, are being slowly exchanged for a broader statement of the truth and its better application to human life.

We are passing through a period when there is a constant unwrapping of the ceremonies in which Christianity has been enfolded so long, to find the concealed kernel of truth. The theological seminaries are naturally conservative. Their teachers are men of mature years, who are opposed to new statements of the truth. They stand for what has always been taught. They are behind the churches as a bulwark of defense, and are naturally intent upon bolstering up creeds which specialize the religious doctrines which their own section of the church has formulated. The time has come when this conservatism has been compelled to give way to a larger and more liberal view.

As an illustration of the foregoing statement, take the case of Andover Seminary. Dr. Park was removed from the chair of theology in response to the compelling order to introduce a new way of teaching. The old New England theology was cast aside for what was essentially a new faith, in which the religion of fear had disappeared and the fatherhood of God was made prominent and permanent. They named it the New Theology. The recognition of this new faith in its force and strength was first made by Andover among the theological schools. The struggle that was gone through before all was accomplished was of the bitterest kind. But the broader and more liberal views in theology triumphed, and the output of the Seminary since that time has

been such as secures the presentation of teachings with a clearer and larger light than ever before promulgated. So, too, the broader views of Maurice and Milford and Phillips Brooks permeated the teachings of the Episcopal theological school in Cambridge, though the leaven began to work before it did at Andover. The contest at the Union Theological Seminary in New York is notorious for its bitter tenacity of purpose on both sides of the issue.

There were no restraints laid upon the character of the religious teaching in the seminary during the time the Briggs fight was on. The new theology was taught in its increased fullness and force. The candidate for preaching who contemplated a religious training at the seminary felt that at no other institution known could he so surely obtain a complete education. All bright young men who were looking to the ministry as a life vocation, felt that it was an institution it would not do for them to ignore. It was attempted to boycott the institution by the vanquished party, but it proved a total failure. All the time since the religious sentiment there has been broadening and deepening. The changes in religious teaching are recognized in full. The old Westminster Confession is virtually ignored. The Union Seminary is acknowledged to be the leading Protestant seminary in this country. It has attained a position that is not to be successfully assailed. The work it has done in modernizing theological teaching is a notable one, and will prove lasting. A large number of young men are being sent out into the leading churches of the Protestant denominations who are ready to preach theology in newer forms and broader statements than were prevalent only a quarter of a century ago.

The work of liberalization continues to go on. In the theological school connected with Boston University a company of young men is being educated for the Methodist ministry, and they are to shape the theology of that denomination so as to recognize the results of the higher criticism in the study of the Bible. A new spiritual force is being steadily brought into the Methodist body in a quiet way, without announcement or trouble of any sort, by the energy of this broader and larger teaching. In the Roman Catholic Seminary at Brighton, St. John's, one of the most important institutions in the Eastern States for the education of priests, the same line is being worked on, though under a change of names. The teaching there by no means abandons the Roman Catholic faith, but it is in a quiet way training many of the Roman Catholic clergy of the future for a larger outlook in religious thought than that to which they have been accustomed. In all religious bodies where genuine work is done, there is a common effort visible to meet the demands of our modern intellectual and religious life. The leaven is working, and the result is to surprise every one.

## The Case of Rev. Mr. Fuller.

Bishop Lawrence's judgment passed upon Rev. Mr. Fuller of Malden for his second marriage, after a legal procurement of divorce from his first wife, has justly excited deep feeling and more or less indignation among the Episcopal element of Massachusetts. The ecclesiastical court found him guilty of violating a church canon, and recommended deposition from the ministry. Instead of that, however, the Bishop pronounced, in St. Paul's church in Boston, a sentence of suspension from all the functions of the ministry for the term of two years; and if, after the expiration of that time, unless it could be shown that his first wife had been guilty of adultery, he should resume the exercise of the functions of his ministry, he should consider his conduct unbecoming a minister of the church. That amounts to an outright deposition from the ministry. Mr. Fuller delivered a prepared statement in reply, which was an earnest and vigorous protest, such as a man of fine, sensitive nature and deep religious feeling, who believes himself grievously wronged, might, from respect for himself, and those dearest to him, be expected to make.

Not only do the members of Mr. Fuller's church at Malden sympathize with him, but almost without exception their feeling at the verdict is one of indignation. They call it among themselves an outrage, and criticize the bishop sharply, charging him with inconsistency. One member of the church said: "The bishop has punished Mr. Fuller for an act which at the time he sanctioned." The whole matter is charged to be the result of nothing but jealousy. The second marriage of Mr. Fuller is entirely legal under Massachusetts laws; but the question of church discipline is permitted to set that entirely aside. It is claimed that a bishop has a right to go behind the decree of divorce issued by a civil court. The amount of it is that certain influences in the church are trying to revive the ecclesiastical rule that divorces, except for adultery, held to be the gravest crime, are only nominal. The Episcopal Church may be able to cramp and crowd down its clergy with such an assumption of ecclesiastical over civil authority, but it will not go down with its intelligent laymen. Our people are not yet ready to shout: Up with the tiara and crozier, and down with the civil courts. Mr. Fuller's divorce was regular and legal, and no kind of bishop or other ecclesiastic can touch him except in his little preaching balliwick.

It is frankly given as the opinion of Henry M. Stanley, of Africa ambition and fame, that the mind of the American people is becoming so demoralized by a sensational press that a system of arbitration between this country and other countries is rendered practically impossible. His belief is that the appetite engendered for individual murders by the public press feeds the desire for the murder of thousands in battle, and adds greatly to the inseparable accompaniments of war. The press is thus openly charged with the cultivation of a taste for war among our people, and therefore with the serious obstruction of the growth of a desire for peaceful arbitration. This prevalent sensationalism of the press educates only negatively in its way. It demoralizes and degrades the public taste, and dulls the public conscience, when its legitimate office is the elevation of the one and the toning up of the other.

Read the sketch of Prof. W. F. Peck, on our first page. Old mediums will readily recognize the feelings and phenomena described in the paragraph concerning his culminating séance as an investigator—and the modern generation of Spiritualists will profit by a glance at the ground over which their forebears have marched to the attainment of the present victory.

## An Ungrateful Edict.

When a man who has spent a long lifetime in the faithful service of an organization of a religious character has become in a degree superannuated, and his power of usefulness is to an extent impaired, it seems as if every consideration of reverential gratitude, abiding sympathy and tender love ought to be actively at work devising an appropriate way to protect him from the further effects of time's invasion, and to testify a profoundly loving regard for his services now drawing to a pathetic end.

To simply and directly order the discharge of such a servant as no longer effective, and consequently an incubent for arbitrary dismissal, strikes every fair mind and wholly human nature as in the last degree improper and indefensible. The peremptory dismissal of Bishops Bowman and Foster from all connection with their high office simply because they had reached the ages of seventy nine and seventy-six years, by the ukase of a vote of the Conference at Cleveland, does not commend itself to the general respect or approval. There were other ways of releasing such honored servants from the further active duties and responsibilities of the high places they had occupied so long. And it seems due to a proper regard for the ripened fruits of prolonged service that any form of release should be accompanied by a testimonial of reverence and tender gratitude. It is a new thing in even the present material age to dismiss two such servants as a common porter would be discharged from an industrial establishment as of no further use.

## Women in the Church.

The General Conference of the Methodist Episcopal Church of the world referred the highly interesting question of the eligibility of women as lay delegates to the Conference, to the annual conferences of the next four years for final settlement. So the great question of the right of women to participate in church government has been postponed again, and the process of its final settlement is to continue for four years more. Considering that the women have virtually gained a victory so far, the formal decision in their favor may be expected by the end of that time. As the *Detroit Free Press* expresses it, the old notion that the women should "keep silence in the churches has received the blackest kind of black eye in the Methodist Conference. The opponents of the women are engaged in a useless contest. The women constitute to-day the vast majority of the churchgoers and practical sustainers of the churches, and it is inevitable that they will secure the right to equal representation with men in church conventions and conferences. Those who are fighting it might just as well yield gracefully as to keep up a hopeless contest. The *Chicago Times-Herald* says the four women who, by their splendid courage, are now permitted to sit as delegates in the Cleveland Conference, have made of themselves an entering wedge for the cleavage of the tenacious conservatism of the church, which means ultimate and complete victory for their sex.

## Dogs and Humans.

Canine anecdotes are at all times in order and acceptable. Those who love dogs are never tired of hearing and reading about them. When we hear such a volley of menacing talk about hydrophobia, and the danger to society at large of dogs running loose, it is pleasant to be told of instances in which the docile companion of man manifests intelligence, even surpasses that of the common human. The first thing to do with a dog is to study his disposition, his tastes and habits, and then to offer him the same consideration and kindness one would offer to a fellow-being. A London paper relates an incident that recently occurred at King's College Hospital. The porter was awakened in the morning by a dog barking at the door. Thinking that his barking would disturb the patients, he went to drive the animal away. But he found three dogs at the door instead of one. Two fox terriers stood on the top of the flight of steps, and beside them lay a collie looking very sorrowful, because he was badly wounded and lay in a pool of blood. The two terriers lived in the neighborhood, and knew the hospital well. They had brought their injured friend there for the surgeon to see. The collie was only a chance acquaintance of theirs, whom they had never seen before; but they knew he could get help from something or somebody in that big house. They played the part of the Samaritan toward him. A surgeon dressed the dog's wounds, and in a short time he was restored to his master as well as ever.

## "Spirit Laws and Influences."

Arrangements have been made whereby a series of pamphlets is to hereafter issue from the press of THE BANNER OF LIGHT PUBLISHING COMPANY, No. 9 Bosworth street, Boston, embodying some of the lectures, essays, etc., which the late Prof. Henry Kiddle bequeathed to mankind as a priceless heritage of deep reflection and ripened thought bearing on every conceivable topic connected with Modern Spiritualism. This series is to be carefully edited by his son, Henry F. Kiddle.

The first of the course titled as above quoted has just made its appearance—a neatly gotten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attention of old Spiritualists alike.

As THE BANNER readers know, Prof. Kiddle was a man of strong opinions and a cultured intellect; no person claiming to be interested in the Spiritual Philosophy can afford to neglect a careful perusal of this pamphlet, as it is sure to awaken the deepest thought—to act on some as a warning, on others as an encouragement.

Copies will be found on sale at the BANNER OF LIGHT Bookstore by those desiring to make personal acquaintance with this, the first in a series of spiritually classic tracts for the times. Price 10 cents.

Leander Thompson, New York City, writes: "THE BANNER presents a clean, neat and beautiful appearance, and is replete with instructive and interesting matter; long may it wave, to carry home to many a heart life's greatest hope—immortality."

AN ANCIENT PROVERB.—He who knows, and knows that he knows, is master.  
He who knows, and does not know that he knows, needs a teacher.  
He who does not know, and knows that he does not know, needs love.  
He who does not know, and does not know that he does not know, is lost.—*Journal of Education.*

## The Politics of War.

The killing weight of the burden of military expenditure is beginning to exert audible complaints in certain quarters of Europe. Both Italy and Germany protest their inability to play the exhaustive game much longer. And Austria no less betrays the restless symptoms. It will be England's turn next, menaced as she is with the Franco-Russian alliance, which will soon enough force her to enter upon the same course of ruinous expenditure.

While this popular feeling of resistance continues to grow and spread, the continent is rapidly becoming impregnated with Socialism. This alarming fact drives the governing class to discover a way to divert the masses of the people. Only one way readily suggests itself, and that is by war. That has always been the panacea at hand, and has worked effectively so far as temporizing can hope to do. That is the main reason for Italy's regarding with seriousness having convenient colonies, for relief as much as for sustenance. There is an untold story of King Humbert's having of late years developed an unusual interest in the construction of air ships, and no less than twenty-five of these aerial navigators are now stowed away in the arsenal at Spizzola. The secret is faithfully kept by a few members of the Italian royal family and the government. It is said that a secret treaty with England has been agreed upon, and that a quarrel will sooner or later be provoked with France over England's action in Egypt.

Then will follow a declaration of war against France and Russia by united England, Germany, Austria and Italy—an entirely new quadruple alliance. The plan is to bring on a great naval battle in the English Channel between the combined navies of England and Germany on the one side, and of France and Russia on the other. The expectation runs that the former, aided by the new Italian air-ships, would be victorious. In that event a strong English army is at once to be landed in the neighborhood of Havre, and to march on Paris. At the same time a powerful German army is to enter France from the eastern frontier, and an Austrian and German army corps combinedly will invade Russia through Poland. Then the Mediterranean fleet and the Italian navy will attack the French ports in the south of France, and likewise destroy the Russian towns on the Black Sea. The Russians would be kept from invading India by the natural obstacles of the frontier and native troops, supplemented by volunteers from Australia and the Cape; the German fleet likewise attacking the Russian in the Baltic. Then would be the auspicious time for Italy to land a force in Algeria. All these movements being timed and made effectively sequential, the calculations are that it would not be many months before the new quadruple alliance would be everywhere victorious, and that the inevitable result would be the crippling of France for all time. Then is to ensue a rearrangement of the map of Europe after this fashion: Austria to annex Poland, England to annex Egypt permanently, and to establish a second Indian empire from Egypt to Algeria, Germany and Italy to retain Algeria between them, and in time to achieve the civilization of Morocco. France and Russia are to be buried alive under the weight of an enormous indemnity, their naval and military strength is to be limited by treaty, and after that consummation, the nations forming the quadruple alliance will be warranted in disarming and continuing existence in a state of assured peace, or until they fall out again among themselves. The outlook for international bimetalism would be nowhere, for a while at least.

## Funds in Aid of the Destitute Poor.

Amounts received since last acknowledgment:  
Arthur B. Whipple, 50 cents; "F. D.," \$2.00; L. R. Eames, \$2.50; Daniel B. Allen, \$8.15; Mrs. M. Jackson, 50 cents; Mrs. T. S. Brown, 50 cents; H. W. Lincoln, 50 cents; Mrs. M. Lincoln, \$5.00; Susan L. Porter, \$10.00.

## Movements of Platform Lecturers.

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

Dr. C. W. Hadden, of Newburyport, Mass., who has enjoyed a remarkably successful trip to the South, paid THE BANNER a call on Saturday. Dr. Hadden is already engaged for Onset, Nantuxet, Lake Pleasant and Queen City Park, the coming summer, and, in addition to his regular lectures, is to give public exhibitions of hypnotism and healing. The doctor is an expert hypnotist, and his record as a healer is an excellent one; as a public speaker he is already a pronounced success upon our platform.

Helen Stuart Richings, who has been speaking for the Unity Society of Milwaukee, Wis., since March 1, closes her regular lecture season on May 31 in that city. Her summer engagements are with the Lake Brady, Mount Mansfield, Island Lake, Lake Pleasant and Queen City Camp Associations. For regular Society work for season 1896-7, her route is as follows: September and October, Watertown, N. Y.; November, Brooklyn, N. Y.; December, New Bedford, Mass.; January, February and May, Milwaukee, Wis.; March and April, Indianapolis, Ind. Letters of inquiry regarding dates, terms, subjects, etc., for week-night lectures at convenient points should be addressed to Helen Stuart Richings, General Delivery, Boston, Mass.

Mrs. Kate R. Stiles has a few open dates for June which she would like to fill. She has been speaking in Brooklyn and South Hanson, and the two last Sundays of May will be in Somerville, Ct. In October she goes to Pittsburg. Societies or rooms desiring her services can communicate with her at the following address—120 Dartmouth street, Boston, care Dr. E. A. Pratt.

Rev. J. C. F. Grumbine's work in St. Louis, Mo., has made it possible for him to be invited by the Board of Trustees to fill a year's engagement, beginning September, 1897. Pres. M. S. Beckwith writes of Mr. Grumbine's last lecture on "Spiritualism and Civilization": "That last lecture, I think, was the finest ever delivered in St. Louis." Mr. Grumbine leaves the season in September, and continues through October.

Mrs. Jennie I. Follansbee of Newburyport, Mass., has entered upon public work as a trance medium, giving sittings in that city daily. Mrs. Follansbee is the favorite sister of Dr. C. W. Hadden, who has developed her medial gifts by the aid of his powers as a hypnotist.

## Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convocations are to be held.

As THE BANNER is always ready and willing to give the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

**Owego Bay, N. H.**—Commences July 5—closes Aug. 30.

**Lake Sunapee, N. H.**—Begins Aug. 2—closes Sept. 6.

**Hackett Park, Mich.**—Aug. 2—Aug. 30.

**North-Western Camp.**—Begins June 21—closes at the end of July.

**Canaan Lake Camp.**—July 11—Aug. 23. Magie Gaule from Aug. 8th to 23d.

**Lake Brady, O.**—June 23—Sept. 6.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (at a time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benefit of THE BANNER's readers. The Secretaries of the meetings included in the above list are requested to furnish for free insertion, the names of their respective camps, and the post office address to which mail-matter can be sent to their respective camps.—Ed.]

## Lake George, N. Y.

To the Editor of the Banner of Light:  
Arrangements have been made for successful meetings at the Lake George Camp.

The season commences July 11 and continues until September 7. The circular-program will soon be ready for distribution. Among the prominent lecturers and mediums who are expected to contribute to the platform are T. U. Reynolds, Dr. S. F. Walt, Ida P. A. Brady, Dr. W. B. Mills, A. E. Tisdale, Meredith B. Little, Cora V. Richmond, Magie Gaule, Carrie E. S. Tving and J. Milton Young.

An illustrated booklet, including the announcements, will be mailed to all persons who apply for it. Address the Treasurer of the Association, E. L. Sæviye, Lake George, N. Y.

Fifty-five towns and cities in England now destroy garbage by burning, and use the heat to generate electricity for street lighting—a grand and practical idea.

## A Few Thoughts on Ancient and Modern Occultism.

NO. 10.—EGYPT—CONTINUED.—THE GREAT PYRAMID.

BY MRS. LOVE M. WILLIS.

It has been said that every nation has left records of itself that would in time give its clear and definite history. Perhaps no object has been the subject of more conjecture and more careful study without certain results than the Great Pyramid of Egypt. Moral lessons have for that reason been taken from its sublime appearance. "What a lesson to those who desire a name in the world does the fate of their builders afford! Their names are not known."

Ferguson, in the "History of Architecture," says: "No one can possibly examine the interior of the Great Pyramid without being struck with astonishment at the architectural skill displayed in its construction. The immense blocks of granite, brought from a distance of five hundred miles, polished like glass, and so fitted that the joints can scarcely be detected; the extraordinary knowledge displayed in all the wonderful contrivances of the structure—all, too, executed with such precision that, notwithstanding the immense superincumbent weight, no settlement in any part can be detected to an appreciable fraction of an inch! Nothing more perfect mechanically has ever been erected." It would seem as if for this great skill and this incredible labor some sublime idea must have been the impelling power. Nothing so moves the human mind to heroic action as religious fervor, and therefore we may well believe that religious zeal was the incentive.

We must then study this great way-mark of the ages gone by, with a thought of what spiritual aspiration has tried to express. There seems little doubt but it was an astrological and astronomical religion which then tried to glorify itself. The majesty of the heavens appealed to the earliest ages of which we have any record, and the study of the changes of the seasons, and their relation to the stars, gave that marvelous zodiacal religion which in many forms seems to have led the thought of many nations. The worship of a deity that was represented by the sun, moon and stars in very early times left its trace in India and Egypt, and later in Greece and Rome, and we find in the Jewish religion the same recognition of signs and seasons. Strip all these religions of their externalism, and we find that the great effort of all time has been to discover the relation of the human soul to infinity and eternity.

We often imagine that we are the recipients of new light, when all at once we are confronted with the fact that all men and all times have been the recipients of the very same light, and that the revelation of its special force and power waited only individual souls capable of transforming that force into the means of progress.

Whether the great Pyramid was a Temple to the Sun, or a "Divine Lodge," does not interest the common mind, however much it may the archaeologist. But the sublime truth that God has been ever immanent in humanity does concern us all, even the humblest thinker.

We may be sure that it was no accident that laid those hewn stones so that at a certain season of the year, near the spring and fall equinox, the sun should strike directly on the summit and leave no shadow. This idea was the triumph of good. The All-Powerful dwelt near to the human soul, and was continually struggling with evil and wrong, to cast down darkness and uphold light. The crudest expression of this idea is a link in the chain of spiritual progress. It makes us akin to all ages. How little we know, and yet how much we can feel, is the great lesson of this study. To feel the Infinite Good at work in all ages and climes to turn the soul of man into channels of higher life, is like sunlight. In this thought we dwell secure and trustful.

To the mystic the Pyramid is a revelation in many ways. It represents sacred figures, squares, triangles. Its base represents the masculine and feminine as perfect and one. Its corners represent the sacred figure three. Its apex is a symbol of deity. To the mystic the universe is solved in the law of correspondence. In this law of universal correspondence "geometry is the plan, and mathematics the sum of all things. It includes color and sound, form and function, matter and spirit, heaven and earth, man and his creator, each planet with its system, the solar system with the universe in one stupendous scheme of harmony, harmony in which a number, a sign, a color, a tone or a word will express the whole. The number is one, the color white, the sound the pure octave, the word all the synonyms that relate to God, the sciences, astronomy, astrology, mathematics, geometry, the parts, infinity, the sum, eternity."

This quotation may seem mystical rather than practical, but mystery is but another name for the practical, because it means the effort to solve all mystery in the universal truth.

Truth is like the life which at this beautiful season starts into expression in the tulip, the rose, the buried seed, in the forest, in the glen, under the water and in the decaying log. It is one life, but has infinite forms. Thus that which we call soul in man—the immanent God—expresses itself in infinite forms; but in all forms the same uprising toward the higher, the searching after the divine, the expression of divine life, is apparent. The modern church edifice is an effort to represent the uplifting of the thought to God. The Great Pyramid was only that.

## Message Verified.

Sometime since THE BANNER published a spirit message from Mrs. Mary C. Colby, an old-time Lowell Spiritualist, who passed out from the home of her son, Dr. E. A. Colby of Gardner, Mass. I had hoped—and had reason to believe—that her son would see the message and write you a letter in verification. I have known the family for years. Mrs. Colby's message is correct throughout, and sounds just like her.

Ed. S. VARNER.  
20 Ash street, Lowell, Mass., May 14, 1896.

## Notice.

A Joint Memorial Service will be held under the auspices of the Boston Spiritual Temple and the Veteran Spiritualists' Union, in Berkeley Hall, Sunday, May 31, commencing at 10:30 A. M. Rev. Moses Hull, Mrs. N. J. Willis, Mrs. M. S. Pepper, Mr. Fred Watson, Mrs. Marie Foster, Mrs. Grace Cobb Crawford, Miss Grace E. Warren, and others, are expected to be there. See next week's BANNER OF LIGHT for full particulars.

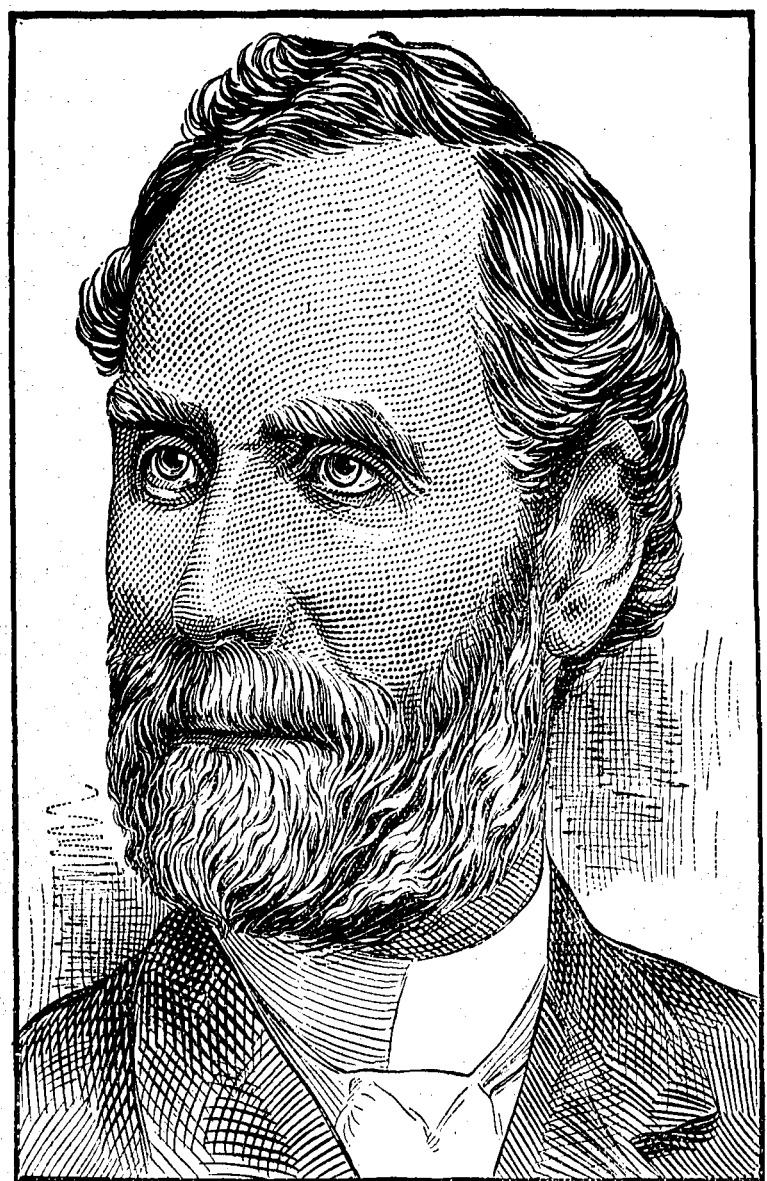
CARRIE L. HATCH, Cor. Sec'y.

For additional editorial matter see second page.



# ANOTHER CONGRESSMAN.

Paine's Celery Compound, the Great Spring Remedy, Made Him Well.



A congressman is a public servant in the full sense of the word.

He is responsible to his constituents, to his party, to himself; the honorable office is full of hard, thankless work, and heavy responsibility. Congressman William W. Grout is grateful to the friend who directed him to Paine's celery compound, when prolonged official work had well-nigh exhausted his health and strength. His letter reads:

Committee on Expenditures of the War Dept.  
House of Representatives, U. S.  
Washington, D. C., Feb. 28, 1896.  
I found relief in Paine's celery compound for insomnia. Its action on the circulation and digestion was also beneficial.

Very truly yours, WILLIAM W. GROUT.

There is something wrong when one feels "tired all the time." It is contrary to every condition of good health.

There ought to be no necessity of drumming into the ears of tired men and women who feel they are broken in health, and are every day losing in weight and strength, the urgent need of taking Paine's celery compound, now it is spring, to restore their spent nerve-force and purify their blood.

Some of the earliest good results noticed from taking Paine's celery compound, during these spring days, is a regularity of the bowels, a bet-

ter appetite, sound sleep, and good digestion. A healthy blood supply is regulated by the nerves, and when these vital tissues become fatigued and badly nourished, the bad effect is seen in falling digestion, distressing, ringing sounds in the ears, dizzy spells, depression, neuralgia and lassitude. Spring days afford every one the opportunity of shaking off old weaknesses and persistent disorders.

Physicians of every school have been from the start urged to inquire into the formula of Paine's celery compound, that they might satisfy themselves of its wonderful power of making the sick well. Prof. Edward E. Phelps, M. D., L. L. D., as soon as he presented Paine's celery compound to his fellow physicians, was always anxious to have the invigorator tried in cases that had resisted the usual methods of treatment, that he might prove the truth of every claim made by his newly-discovered formula for Paine's celery compound. The great remedy always gave relief, and in 90 cases out of 100 made people well.

Paine's celery compound cannot be judged by the standard of any ordinary medicine, sarsaparilla or nerve tonic. It is a great modern, scientific discovery, singularly unlike any remedial agent that has ever aimed to effect a similar purpose—to make people well.

Paine's celery compound is the one real spring remedy known to-day that never fails to benefit. Get Paine's celery compound, and only Paine's celery compound, if you wish to be well.

## The Tenth Annual Convention Of the Connecticut State Spiritualist Association, in Unity Hall, Hart- ford, Conn., May 2 and 3.

The Convention was called to order at 10:30, May 2, by the President, Mr. C. E. Bingham. The report of the Secretary and Treasurer, Mrs. Dillon, was read and accepted, and the following officers were appointed for the ensuing year: Mr. C. E. Bingham, Cheshire, President; Mrs. A. E. Pierce, Hartford, Vice-President; Mrs. J. E. B. Dillon, Hartford, Secretary and Treasurer; Solicitors, Mrs. Nora Dowd, Hartford; Mrs. J. F. Dwight, Stafford; Mr. R. R. Callender, Waterbury; Mrs. A. E. Mills, Plainville; Mrs. E. E. Wheeler, Meriden; Mrs. J. D. Atwood, New Britain; Mr. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. Ella B. Bond, Mr. E. R. Whiting, New Haven; Mrs. John Walters, Mrs. H. A. Russell, Bridgeport; Mr. George Hatch, South Windham; Mrs. W. J. Lambertson, Poquonock; Mrs. C. E. Bingham, Cheshire; Mrs. N. H. Fogg, Southington; Mr. George Burlingame, Somerville; Mrs. E. R. Davis, Putnam; Miss Carrie Bill, Willimantic; Mrs. C. E. Case, Middletown; Mr. Gad Norton, Commence; Mrs. Arthur Loomis, Bristol; Mr. DeLoss Wood, Danielson; Mr. G. W. Paine, Unionville; Mr. Hiram Osborne, Forestville; Mr. Henry Bellows, Franklin; Mrs. A. M. Knapp, Knaresborough; Mrs. A. P. Knapp, Committee on Resolutions; Mr. G. W. Burham, Mrs. J. A. Chapman, Mrs. J. D. Storrs. A committee of three, consisting of Mrs. J. A. Chapman, Mrs. J. E. B. Dillon and Mrs. H. W. Hale, was appointed to carry on the missionary work. This committee has power to appoint sub-committees to act with them.

Mr. and Mrs. D. W. Knapp were appointed delegates to attend the National Convention to be held at Washington in October, with Mrs. Dillon and Mr. Dumont Kingsley as Alternates.

It was voted to hold the next Convention in Hartford the first Saturday and Sunday in May, 1897; also to hold a semi-annual Convention in November, at Willimantic, providing arrangements can be made to do so. Mrs. Chapman brought in a report of the work accomplished by the Norwich Spiritual Union during the season just closed. Mrs. Storrs gave a report of the spiritual work done by her in Hartford. Mrs. Russell also gave a report of the work done by the Bridgeport Society. It was voted that article 2 of the by-laws be amended, making the membership fee one dollar and fifty cents. The officers of the Association were appointed as a committee to secure speakers, also to transact any other business pertaining to the State Association.

The afternoon session opened at 2 P. M., by an address of welcome by the President, Mrs. C. E. Bingham. After a song by Mr. A. J. Maxham, Mrs. A. E. Pierce, Mrs. Hagan-Jackson gave an impromptu poem of greeting; after which, Mr. J. Frank Baxter, the speaker of the afternoon, took for the subject of his lecture "The Developments and Demands of Modern Spiritualism," and gave a discourse most timely and needed.

He briefly reviewed the rise and growth of Spiritualism in its latest revival within the last fifty years, and called attention to the great opposition brought to bear, the fearful contentions among its adherents, the contumely and shame heaped upon it, and the shameful deception practiced under its cloak by unprincipled individuals, and also to the greater and astonishing fact that notwithstanding all this, it lives. Then he was prepared to show, and did demonstrate, that while many times it was wise to be polite, yet never should one allow principle to suffer thereby. He desired sincerely to be manifest in the customs and rites of Spiritualists, that the criticizing world need not call in question their devotion. All was a noble plea for character and severity. He said organization was useful, and so concluded.

He spoke words of praise and encouragement for the "National Organization," but regretted its charter was sought and granted on religious grounds. He wished it was wholly and totally secular in the consideration of the government, and a by far greater accordingly, for then where now a charter granted number of Spiritualists will not unite, the body politic of Spiritualists then would have joined, and would now be identified. He believed Spiritualism demand-

ed unity, cooperation and organization, and showed why, and what would accrue.

After singing by Mr. Maxham, Mr. Baxter gave a test séance which was especially satisfactory. The evening session opened at 7:30 P. M. with a song by Mr. Baxter; Mrs. R. G. Holcombe of Springfield, Mass., followed with an invocation; Mrs. Jennie Hagan-Jackson gave the discourse of the evening, taking subjects from the audience for her lecture and poems, taking for her lecture the subject, "Who Are Spiritualists?" giving a fine discourse, and her poems, which followed, were marvelous. After another song by Mr. Maxham, Mr. J. D. Stiles gave one of his wonderful test séances.

Sunday morning the conference was held at Odd Fellows Hall, and was one of the most interesting ever held. The following resolutions were presented by the Chairman of the Committee, Mr. G. W. Burham, and were adopted:

At the mass meeting held at Norwich in January, it was voted that a few fundamental principles be drawn up and presented, and they are also included in the resolutions:

FUNDAMENTAL DECLARATIONS.

1st. Spiritualism is a religion, because it deals with a future life; a philosophy, because it appeals to our reason instead of faith; a science, because based on facts and tangible phenomena. It is the star of universal love, hope and progress to guide us through the winding ways of mortal existence to higher realms of unfoldment.

2d. Immortality is man's inheritance, and nothing man can do will deprive him of it. Evolution and progression are eternal principles, and are applicable to all things, whether spiritual or material. As matter is the manifestation of spirit, consequently both may be evolved.

3d. The vicarious atonement is a subterfuge to give comfort to the unwary, and screen the vile from their just deserts. There is no remission of sins by the shedding of blood either by man or beast. All violations of nature's laws can only be requited by penitence and progressive growth. Individual responsibility must be the crown of our success, or our teaching is more than this may be relegated to ignorance and superstition.

4th. The spirit-world is a world within a world; bearing the same relation to its surroundings within the radius of the spirit after leaving the body as while in the mortal. The positive proof of its existence is by the manifestation of the spirit who inhabits it.

Resolved, As Spiritualists, we should cooperate with the National Association to protect all true and honest mediums; to propagate and disseminate our principles; to defend and uphold all truths contained in our philosophy, and aid in establishing a free Spiritualist library.

Resolved, That owing to the numerous so-called spiritual manifestations of materialization proving to be only deception and fraud, we demand reasonable test conditions, which, if not conceded, are undeserving of patronage, and should be brought to grief by the administration of the law.

Resolved, That the bulwark of our civilization is education, and that the Constitution of our Republic form of government provides only for moral and secular instruction in our public schools, ignoring all sectarian religion; consequently the Hebrew Scriptures should not be used as a text-book for teaching dogmatic theology in them; that no Chaplain should be employed in our legislative bodies, State or national, to propagate any religion.

Resolved, That we hereby return our sincere thanks to the press of the city of Hartford, and in various sections of the State, for the uniform courtesy extended to this Convention, and for the fair and impartial reports of its proceedings in their columns.

Resolved, That we acknowledge the generous aid rendered our Association by the BANNER OF LIGHT, Light of Truth and Progressive Thinker, in publishing gratuitous notices of our meeting, and for their efficient work in spreading the truths of Spiritualism, and hereby return these able journals our sincere thanks.

Resolved, That we recognize the able and efficient services of our President, Vice-President, Secretary and Treasurer, Mr. C. E. Bingham, Mrs. A. E. Pierce, Mrs. J. E. B. Dillon, during the past year, and extend to them our grateful thanks for the same, with a pledge of earnest support during the year next ensuing.

Resolved, That we hereby extend our earnest and sincere thanks to Mr. J. Frank Baxter, Mrs. Jennie Hagan-Jackson and Mr. Joseph D. Stiles for their words of wisdom and instruction; to Mr. A. J. Maxham, whose sweet songs have been a source of continuous pleasure; and to all others who have contributed by voice or pen to the success of this Convention.

Mrs. J. A. Chapman, as Chairman of the Missionary Committee, gave a synopsis of the work, and what might be accomplished if she could receive the assistance of others.

The afternoon session opened at Unity Hall, at 2 P. M. After a song Mrs. Jackson again took the stand. Taking for the subject of her lecture "The Sphere of

Woman, and her Responsibilities in the Religious World," she held the closest attention of the large audience. After the lecture she gave poems on subjects given from the audience, weaving the different subjects into poems of great beauty and power. Mr. J. D. Stiles then followed with tests, giving one hundred and seventy-eight names, nearly all of which were recognized. Although Mr. Stiles has been with us at several conventions, it seemed as though he suggested a miracle, and to men of all beliefs, a great gift; long may he be spared to voice the messages of the spirit world.

In the evening Mr. Baxter spoke to an audience that filled the house, his subject being "The Value of Phenomena in Establishing Beliefs." It was a powerful production, and Mr. Baxter was at his best. He reviewed history, showed how history, phenomena and experiments formed the true basis of all beliefs that have withstood the tests of time. He showed that every religious belief excepting one, the Confucian, claimed their origin in angelic or spiritistic demonstration. He referred to noted places of religious influence, notably Rome and Jerusalem, whose rise or fall, or both, were accompanied with startling supernatural occurrences, and to men of war, particularly instructing Romulus, Caesar, Mahomet and Jesus, and the remarkable phenomena heralding their coming, and the super-normal manifestations attendant on their birth and death.

In speaking of the church, which claimed phenomena unnecessary to prove immortality, since faith was sufficient unto the many without the church, and without the faith, who demanded proof; and truthfully reminded the church that its own boasted faith rested on alleged phenomena. "Take away from the life of Jesus the works he performed, and where had been your faith, oh ye of the church?" said he; "gone, and Jesus's name scarcely remembered." To those who claim that God had a revelation for the world he gave it direct from on high to the people, and that no mediums or mediumship were needed, he took the firm ground that never was a revelation given in the past or present, but that human agencies and mortal intermediaries stood between God and the people, revelation and the accepted revelation, and to men of war, particularly instructing Romulus, Caesar, Mahomet and Jesus, and the remarkable phenomena heralding their coming, and the super-normal manifestations attendant on their birth and death.

The Telegram (a local paper) the next morning ventured to say that Mr. Baxter showed himself as one of "the profoundest thinkers and most eloquent orators connected with the Spiritualists in the country." Further said, "The subject was one that demanded wide research, and surely facts and arguments apparently indisputable were put forward." Mr. Baxter followed his lecture with a test séance, giving facts and names which were readily recognized. Mrs. Jackson preluded the lecture with improvised poems; Mr. Maxham rendered appropriate music.

The Convention closed on this day, thus closing one of the most successful conventions ever held in the State.

Saturday evening Mrs. Jackson read greetings, which were sent by Mr. Francis B. Woodbury of the National Association, Mrs. Jackson's Society, also from Mrs. May S. Pepper. Mrs. Pierce took up a collection for the National Association.

The Convention owed much of its success to the sweet and harmonious singing of Mr. A. J. Maxham; Mr. J. Frank Baxter also gave some of his inspiring songs, all tending to bring the wave of harmony which is needed to make a success of any spiritual work.

THE BANNER OF LIGHT, Light of Truth and Progressive Thinker were distributed at the meetings.

Mrs. J. E. B. DILLON, Sec'y.

## Missionary Work in Connecticut.

To the Editor of the Banner of Light:

At the Convention held in Hartford May 2 and 3, referring to the missionary plan outlined by Mr. DeLoss Wood, we voted to change the time from eight months to six; beginning the course of lectures in November, and extending to May; so that any locality which will raise five dollars each month can have one lecture a month during the season.

The object of this work is to advance the cause of Spiritualism by presenting its philosophy and phenomena in local towns and villages throughout the State of Connecticut, wherever they respond to the requirements.

It is our design to reduce the price of our speakers, by any means. No one of them receives as much as we might wish them to, but we desire to lay out a systematic line of work, which we hope and trust, with the cooperation of our speakers, and the Spiritualists of the State, may be the means of accomplishing some good work, and with perhaps some sacrifice of time and talent, many places may be reached, and a glimmer of light from the spirit world be reflected that will be of lasting benefit to some hungry hearts.

Some of our best speakers have already proffered their services for a month's work for the small consideration named in our by-laws, i. e., five dollars per lecture, and we purpose changing speakers every month or two, as the people demand.

We have secured the hearty support of Dr. George A. Fuller of Worcester, President of the Massachusetts State Association, and that Association have adopted the by-laws.

This endorsement encourages us to press on with the work, hoping the friends in Connecticut will respond generously, as some have already done. I wish to hear from any Spiritualist, in Connecticut regarding this matter, but hope our friends will understand that I have nothing whatever to do with the work in any other State.

MRS. J. A. CHAPMAN.

## Dr. C. E. Watkins's Great Work.

Dr. WATKINS, the famous chemist and psychological physician, we are informed, is meeting with the most wonderful success. He discharged forty-six patients as cured the past month. His new development of treating the sick without drastic drugs is causing a great deal of excitement among the regulars. Dr. Watkins, though a Spiritualist, is now consulted with often by regulars, who desire him to diagnose their cases for them. He is associated with the Union Hospital of this city, where he sends his surgical cases, Dr. Burt being the surgeon in charge.

## Bicycle Catalogue.

The Alliance Bicycle Co., Cincinnati, Ohio, has just published a large and valuable Catalogue of Bicycles and sundries, showing wheels from \$35 up to \$100. Send for it, and mention the name of this paper when you write.

## For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in New York, England, and elsewhere. Single copy, 5 cents.

THE BIZARRE, NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE ESOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE SPIRIT-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE PARADE. A Monthly Magazine devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

## SPECIAL NOTICES.

A. J. Davis's Medical Office will be closed from May 23d to June 2d, in consequence of alterations to be made in the drug store of S. Webster & Co., 63 Warren Avenue, Boston. DR. DAVIS may be reached as usual by letter.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country, embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

# BUFFALO LITHIA WATER

(SPRINGS 1 and 2)

In NERVOUS INDIGESTION.

Rev. HERBERT T. BACON of the Virginia Conference, Clarksville, Va.: "I suffered severely from Dyspepsia and Insomnia, attended with great and constant depression of spirits, on account of which the Annual Conference granted me a year for rest and recuperation. Cod Liver Oil and stimulants were not only medicine, but my principal nourishment, my stomach refusing to digest other food. I visited the

Buffalo Lithia Springs and used freely of the Water of the original spring, now known as No. 1. It soon gave me a keen appetite and healthful digestion, and I was able to partake with perfect

PROPRIETOR, BUFFALO LITHIA SPRINGS, Virginia.  
(On the Atlantic and Danville R. L.)

May 23.

Herba, or Grandma's Secret Revealed.

A herbal remedy from the spirit-world through one of America's most distinguished mediums. A positive cure for Leucorrhoea, or Whites. A never-failing specific for Indigestion and Constipation of the Womb and Ovaries; Falling or Displacement of the Womb; Scanty, Profuse or Painful Menstruation, and every form of Female Weakness.

A package sufficient for a month's treatment, postage prepaid. Also Cauterizing Cures for Habitual Constipation. Two weeks' treatment 50 cents, postage prepaid. Address HERBIC MEDICINE COMPANY, 418 Penn Ave., Pittsburgh, Pa. May 23.

## How to Cure Diphtheria.

THE summer number of "HEALTH AT HOME" tells what Diphtheria is, and how to cure it with simple safe home treatment. Also how to cure Catarrh, Neuritis, Low Vitality (nervous exhaustion), etc. No less than 25 original essays of great value in this number. Sent postpaid for 5 cents. Address T. A. BLAND, 701 Tremont street, Boston, Mass. May 23.

## Cancers Can be Cured.

CANCEROUS Growths, Malignant Tumors, and Scrofulous Enlargements, gradually disappear by the use of DR. A. J. DAVIS'S ALTERATIVE COMPOUND. Price \$1.00 per bottle; six bottles for \$5.00. Prepared only at Clarksville, Va. D. O. Warren Avenue, Boston, Mass. For sale by FULLER & FULLER CO., Chicago, Ill. HUNDT'S Pharmacy, 205 Broadway, New York City; F. H. COLEMAN, 61 Congress street, Portsmouth, N. H.; S. HENRY & CO., Westborough, Mass., and by druggists generally. May 23.

## AT ONSET---FOR SALE.

7 ROOM Cottage, all furnished, 8000 feet of land. Inquire of Mrs. M. J. BUTLER, 178 Tremont street, Boston. May 23.

28 DAYS ONLY.

CLAIRVOYANT Reading (50 lines). Send 50 cents, lock of hair and stamped envelope. Usual fee \$2. A. T. LOW, Public Test Medium, Onset, Mass. May 23.

TO LET—Either for a few months in summer or permanently, house of five rooms located in Highlandville, Mass., 11 miles from Boston. Dry and healthy location, fine water. Terms, \$8.00 per month. Apply to F. G. TUTTLE, 9 Bosworth street, Boston. 2w May 23.

## ONSET BAY Camp-Meeting.

Program, 1896.

Sunday, July 5, A. M., Mr. Oscar A. Edgerly. Tests by Mrs. Sunday, July 5, P. M., Mrs. Helen L. Palmer. Tests by Mrs. Tuesday, July 7, Oscar A. Edgerly. Tests by Mrs. M. S. Pepper.

Wednesday, July 8, Mrs. Helen L. Palmer.

Thursday, July 9, A. M., Mr. J. Frank Baxter. Tests by Mrs. Friday, July 10, Prof. W. M. Lockwood.

Saturday, July 11, Prof. W. M. Lockwood.

Sunday, July 12, A. M., Mrs. Jennie H. Jackson. Tests by Joseph Sunday, July 12, P. M., Prof. W. M. Lockwood. Tests by Joseph Sunday, July 13, Prof. W. M. Lockwood.

Tuesday, July 14, Mrs. Jennie H. Jackson. Tests by Joseph Wednesday, July 15, Mrs. Jennie H. Jackson. Tests by Mrs. M. S. Pepper.

Thursday, July 16, Prof. W. F. Peck. Tests by Joseph D. Friday, July 17, Mr. A. E. Tisdale.

Saturday, July 18.

Sunday, July 19, A. M., Prof. W. F. Peck. Tests by Mrs. M. S. Pepper.

Monday, July 20, Mr. C. W. Hildren.

Tuesday, July 21, Mr. A. E. Tisdale.

Wednesday, July 22, Mr. C. W. Hildren.

Thursday, July 23, Mr. H. D. Barrett, President National Spiritualists' Association.

Friday, July 24, Mr. H. D. Barrett.

Sunday, Aug. 2, A. M., Mr. H. D. Barrett. Tests by Mrs. Sunday, Aug. 2, P. M., Mr. J. Frank Baxter.

Tuesday, July 28, Mr. J. Frank Baxter.

Wednesday, July 29, Mr. Moses Hull.

Thursday, July 30, Mr. J. Frank Baxter.

Friday, July 31, Mr. Moses Hull.

Sunday, Aug. 2, A. M., Mr. Moses Hull.

Sunday, Aug. 2, P. M., Mr. F. A. Wiggin.

Thursday, Aug. 4, Mr. F. A. Wiggin.

Friday, Aug. 5, Mr. C. W. Hildren.

Sunday, Aug. 9, A. M., Mrs. Carrie E. S. Tving.

Sunday, Aug. 9, P. M., Mr. Theodore F. Price.

Tuesday, Aug. 11, Mr. C. W. Hildren.

Wednesday, Aug. 12, Mr. Theodore F. Price.

Thursday, Aug. 13, Mr. Theodore F. Price.

Saturday, Aug. 15, A. M., P. M., Veteran Spiritualists' Association.

Sunday, Aug. 16, A. M. To be billed later.

Sunday, Aug. 16, P. M., Mrs. Adeline M. Gladding.

Tuesday, Aug. 18, Mrs. Adeline M. Gladding.

Wednesday, Aug. 19, Mrs. Adeline M. Gladding.

Thursday, Aug. 20, Mrs. Sarah A. Byrnes.

Friday, Aug. 21, Mrs. Sarah A. Byrnes.

Sunday, Aug. 23, A. M., Dr. Geo. A. Fuller.

Sunday, Aug. 23, P. M., Mrs. Geo. A. Fuller.

Monday, Aug. 24, A. M. and P. M., Mrs. State Association of Spiritualists.

Tuesday, Aug. 25, Mrs. Corn L. V. Richmond.

Wednesday, Aug. 26, Dr. Geo. A. Fuller.

Friday, Aug. 28, Mr. Willard J. Hull.

Sunday, Aug. 30, Mr. Willard J. Hull.

Sunday, Aug. 30, P. M., Mrs. Corn L. V. Richmond.

OFFICERS FOR 1896.

Vice-President—J. Q. A. WHITTEMORE, Newton, Mass.

Clerk and Treasurer—J. Q. A. WHITTEMORE, Newton, Mass.

Directors—Mrs. A. E. Pierce, Hartford, Conn.; Mrs. C. E. Bingham, Cheshire, Conn.; Mrs. A. E. Tisdale, Boston, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; C. Hobart Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass.

May 16.

## The Principles OF LIGHT AND COLOR.

BY E. D. BABBITT, M.D.

Including, among other things, the Harmonic Laws of the Universe, the Etheric Atomic Philosophy of Force, Chromo-Chemistry, Chromo-Therapeutics, and the General Philosophy of the Etheric Forces, together with numerous Discoveries and Practical Applications.

Illustrated by more than two hundred engravings and four colored plates. The volume contains chapters on the Harmonic Laws of the Universe; Insufficiency of the Present Theories of Light and Force; The Etheric Atomic Philosophy of Force; The Source of Light; Chromo-Chemistry; Chromo-Therapeutics; Chromo-Dynamics; Chromo-Physiology; Chromo-Metaphysics; Higher Grade Lights and Colors; Chromo-Metaphysics; Vision.

500 pages. Finely printed and bound. Price \$5.00. For sale by BANNER OF LIGHT PUBLISHING CO.

## RANDOLPH.

Having prepared a limited number of copies of each of the following works by P. E. RANDOLPH that have been for many years out of print, we offer them at reduced prices:

DEALING WITH THE DEAD; The Human Soul; Its Migrations and Transmutations. Penned



## SPRIT Message Department.

### SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

### SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Sance held April 10, 1896.

#### Spirit Invocation.

Oh, Spirit of Love, we approach thee this morning and recognize thy handwork in nature, as we see the beauty in the sunshine. Oh, give to the heart the same warm and bracing strength that thou givest to the earth's atmosphere.

We beseech thee to draw closer, that we may be drawn to thy divine side; that we may have strength given us under all conditions, and never really lose sight of the great Centre and Soul-Power. May we feel thy heart open to us this morning; and we ask that the same thought may embrace both mortal and spirit alike, because we recognize thy sunshine on the just and on the unjust, and it seems equal in its vibration.

May we feel truly that spirit expresses itself through matter, because of a recognized power superior to matter. Bless this little company this morning, because we enter into the sanctuary of love, and we feel that the power is a bright light to mankind. Each one in his own allotted place and surrounded by his own conditions, all need different advice and different education—because truly we have to educate the spirit equally with the body. Give us courage and strength to stand under all environments, now and ever. Amen.

### INDIVIDUAL MESSAGES.

#### Mark Farley.

Good morning, Mr. Chairman. A beautiful morning it is, and it seems to me, as I have been permitted to enter this holy place, that it is truly a privilege to be allowed to speak; but spirit is not as it is when sphere in material life. We do not keep account of the days, the weeks, the months and the years, because all time to us is alike.

It has been a great many years since I was removed from earth action. It seems almost that we are forgotten, but I don't think we are—although sometimes we are not present to the minds of our friends and associates. I was somewhat interested in the invocation; each one must stand in his own allotted place, and surrounded by his own circumstances. When I lived in earth-life, I had undertaken to make such a statement as I should like this morning, especially through an instrument supposed to be talking with the dead, I am afraid they would have ridiculed the idea considerably. While in earth-life I was somewhat interested in life's progress, and the condition of humanity. I felt that there were many things that I did not understand, so by that I thought it was best not to interfere with things I knew nothing about; but since my transition I have had a great education. I was supposed to be a man of education, as the world called it, while in the earth-plane, but since I have been called to the higher life I have secured a training that could not be obtained through man or books. After coming so closely en rapport with the two worlds, I found a lot of opportunities for improving the intellect, and especially when we are interested in the welfare of the mortal life and the existence of others.

I feel this morning that I would like to send out a few words, because there are those I have come in contact with since I left the body, and I have also been trying to assist not only the mortal to understand the continuation of life, but I have also been instrumental in many ways of awakening up those that had passed out, unconscious of their duty, or of what their duty ought to have been; hence I have a great interest in all humanity.

Mr. President, as I made the remark in the opening, I did not recognize it, but I should judge it is well nigh on to thirty-five or forty years since I passed out of the body; we have seen rapid progress, and I would like to say that I send this message especially to New Hampshire hearts, up toward the mountains, as in years gone by I was well known up there, and I will probably be remembered by a few of the older ones.

Yet that is not all: it is not only my own recognition I seek this morning, but I am seeking to help others; I am seeking to open up a channel. I have tried to communicate through the organism of others, and I have succeeded to a certain extent. I take this way to approach and convince those that are in doubt, for I feel if we can destroy the doubt we can reach men far more completely, and many times get more assistance than one would think. I will make a statement merely to prove my identity here. You might say I was connected with the law when I was in the earth-form; but law to-day is not given in the rules and regulations as in my day. I am glad to see some things even as they are, but will be recognized in the profession, for in that line we meet many people. My home was in Hollis, N. H., but I was well known in Vermont also, and I have friends in Massachusetts.

I have a very plain name, and that is Mark Farley; that is the way we used to say it in those days. I want the friends to feel—especially in Hollis—that it is I that controls, and I hope the fact will be received with gladful

hearts; I have not manifested for personal benefit to myself, but I desire to benefit others. With thanks, friends, I bid you a good-morning.

#### Elizabeth Donald.

I am awful glad to get in here this morning, it is so home-like, and you have got beautiful harmony here, and I feel that strength can be given because everything around seems to aid; and oh! you need aid, for every time it seems as though if mortals could only have the necessary encouragement to go on and make them feel that they have something to live for and something to strive for, I think there would be a great many more Christians than there really are now.

I did not come in to lecture, but I have got those that need assistance—that need assistance in material ways specially—and I feel I would like to send forth a few encouraging words, because I think my message will leave an impression, even if it is not truly believed in. I would like to say that, previous to going out of the body, I was conscious of the angel-world around me, and knowing how much they gave me strength to overcome so many conditions in mortal life, I feel if they could assist me, I can assist others. I feel also as though I would like to return to those especially who were closely drawn to me through the tie of blood relationship—my own family in particular—and I want to say to them I, your mother, have not left you. I have just as much interest in their welfare now as I ever did. I have one daughter who is conscious of spiritual power, or what you might call a medium. I want her to feel that we are doing all we can for her, although she does not get as good harmony and as good conditions as she might or as she had ought to, but it is not the spirit-world people; it is necessary for the spiritual growth of those in the body to come in contact with disappointments, although it is hard for the medium sometimes to see it in that light. I would like to say also that I was not disappointed after leaving the body, for I have met with many of my own friends and family, and have had a very warm reception. I found that after all I was glad that I had gone, only I felt that they needed me still in earth-life, and so for that reason I have been permitted to enter this channel this morning, because my own on earth have oftentimes wished that I could make myself better known and through channels that they knew not—that is, a medium whom they know nothing about, so as to prove the identity more directly than when we speak to those who are already familiar with while in the body.

I want to say that you will find my home some ways off from here—it was what we termed Red Pines, New Brunswick. My name is Elizabeth Donald. I think, in fact I know, that your paper reaches some of our homes, and I know some who are situated here in the States, as I have a daughter in Massachusetts. I want them all to know I am still progressing and happy, and want them to feel the same.

#### William S. Waite.

Good morning, Mr. Chairman. Sometimes it confuses one to know how to word a message, especially when we know it is to be carried on the wings of the dove—because truly your paper to me is like the dove with the olive leaf in its mouth. It brings us glad tidings of great joy, and I have those in the body that need all the light and encouragement that can be brought to bear upon them—especially as I observe it from the spirit side and understand it; because I find that the physical does hold out to gratify their ambition, and I am anxious to make them feel I have not forgotten them.

I was not an extremely elderly person when I was called out of the body—I was in one sense in my prime. I was conscious of spirit return. For some years past I have heard the friends talk over the pages of this paper, and wonder sometimes why somebody they know don't come to them, or "When there are so many on the spirit side, why don't we hear from them?" and it seems awful hard when we on this side are just as anxious to give as they are to receive.

I should like to reach some friends in New York City, because there are those there I think will remember me in the post-office. I had peculiar experiences and peculiar conditions while in the body.

I feel that this letter will be understood—I hope so anyway—because I am this morning intending to send a message of love and greeting to all those that come in contact with both my friends and myself; I would like to say if they will seek a private interview with some one close by themselves I will try and assist them out of the difficulty they are now in.

I have got all with me on the spirit side—so many that they would be too numerous to mention. I have been well pleased with what I have found—and been well pleased even with the changes in earth-life, although I see where it will be best for the friends to seek more attractive power and to better understand Spiritualism than to follow the influence of those in mortal life. When the one gets it that I intend this for, this message will be thoroughly understood, even if it is not recognized.

Say that William S. Waite of New York City is here with you.

#### Thomas Johnston.

They say to us that "dead men tell no tales," but it seems to me here, this morning, that they tell a good many; I don't know whether I shall be able to tell any tales or not, but I am here sure enough; if any one should say to my friends that I was here, the first thing heard would be, "I don't believe it"—because you know the way of the world is, if you don't believe in something, or believe in something that has got a name, you have no chance anywhere. You have no chance in heaven, and I don't know whether they are even willing to give us a chance in the other place; but I thank God that the great workings of nature did not bring it so; and although I was taken out of the body so suddenly that I didn't even have time to pray, I found when I woke up on the other side that there was a little difference in the two places—the one I had seen and the one I had found—that it was hard work for me to know whether I was in the body or out, if it had not been for my mother's presence, God bless her. I knew she was what the people called "dead"; when she said "Tom," and I heard the voice, I did not at first know what to make of it.

I knew then, or that is she told me, I had come over; and it made me feel bad, because I knew my mother was a good woman—I knew she was what the world called a Christian woman, but I was the black sheep of the family—I felt as though I was some distance from the "happy shore" that most people talk

about, and I could not think that she was not in heaven.

I have got a purpose in coming here this morning, for the reason that few of my friends recognize Spiritualism. Within the past year I have had another sister pass on to spirit-life; just say she is here also, and her name is Sarah; since she passed out they are commencing to think something about where we are, and there are some of the friends that have been trying to induce them to consult a medium; I want to send this letter this morning, for I think it will reach some one that will know it is mine for truth.

My own home, or as men call it home, never was a great while in one place at all; but the spirit passed over from Pawtucket, R. I. My name is Thomas Johnston. My mother is with me, and her name was Marguerite; father is also here, but will come in communication closer if they will provide the channel and give us an opportunity to prove his identity. I perhaps will save you some little trouble if I might say that I passed out very suddenly; the doctors called it heart difficulty; it left a shock, but that happened some time ago. I think I will feel better, now I have done my duty, and we will trust those in the earth-life to do theirs.

#### Martha Nickelson.

Oh! how oftentimes I have listened and wished within my soul that I could come in contact with some one that I loved, but it is so hard when we keep knocking, knocking at the door of the heart, and they hear us not, or hearing do not understand us. I have not been gone from the earth atmosphere a great many years, but it seems so many changes have occurred during the time that has elapsed; the dear one that was left behind, my daughter especially, seems as if she has looked more into our life the last two or three years than she did all the previous years put together. I want Emma to know that she has lost the body, but not mother's love. I want her to be more encouraged. I want her to feel that all things are in union. I don't like her to feel she is alone, and want her to know that I am by, and when all material things pass away she will behold all things new.

This seems to be such a beautiful place, because they make no respect of persons; the believer and the disbeliever can come in and send forth a message of love, and feel just as much at home as those that can see all. I have felt, while lingering about this place, that I also could say a word for the welfare of humanity; but I find so many waiting and watching, and being somewhat tired, that I have held myself back till the present time; but this morning it seems a new inspiration has fallen upon me, and I feel like making an effort to reach some one. I don't know as there is one of my friends who knows anything about Spiritualism. They will carry us to the grave, strew the casket with flowers, and weep over the dead body that they recognized us last in, but oh! if they could only feel for the spirit in their prayers—the spirit that is more than ever around them, and where it is most needed!

I should like to come near those that I love; I wish to say there are quite a number with me on the spirit side, although I think it is foolish to name many; perhaps it will be well to say that Mary is with me. She went to spirit-life very shortly after I did; I want them all to know we are enjoying ourselves, yet we feel as if there are those that don't understand us, that don't comprehend us, and we are anxious to reach them mostly.

So I will send forth this, with a voice of prayer, hoping that in the great mysteries of life it will be like a crumb from the table thrown in the highways, that mortals may see, and be attracted by it.

Say that my name was Martha Nickelson, and you can locate me in Nashua, N. H.—although I shall also be recognized in Cape Cod. My husband is also with me, and his name is Capt. William Nickelson. Knowing that the friends are disbelievers, I will leave them in the power of the spirits to bring light where darkness has been.

#### Daniel D. Webster.

They tell me "it is never too late to mend," and I don't think that my message is too late. I left the body quite a number of years ago, and I presume people might say, if this is the first attempt, I took a good while to do it; but I would like to reply that the reason I have not attempted communication between the two worlds before is because my people have not quitted me—they have not cared; they have looked upon me as gone off to some distant place, where there is no communication; hence the desire has not brought me back; and this is often the case when mortals are complaining they don't hear from their loved ones. They seem to think that the spirit should come, whether wanted or not; but I think it is a little of nature that we are not apt to go anywhere, especially if we know we are not wanted. I know it is not a pleasant feeling for me, nor was it while in the body, to go into a place and feel as if I was in the way or not wanted. So it is in the spirit. When the body has been laid aside, we feel the same peculiarities just as keenly in spirit; but I sense that recently there has been more of a desire of meeting with some one who has been gone a good while—and I can see where I can assist them, where in times past they would not listen to me. I find that you can advise and influence others more after you are out of the body than you can while in the body. I have got a boy that I should like to make feel that I am working for him; I am working to the best of my ability to make him feel that I have his interest at heart.

I have three boys, but it is William I am more anxious about—Daniel can take care of himself, and so can James; but I want to say that I can see wherein it would be a material benefit for them to act a little differently; for when I passed out of the body I did not leave things as well settled as I might; but I would like to say I want to do well by all; I want to have each one feel I did not have any more love for one than for the other. Mother joins with me—that is, my companion—and with these same expressions, she wants the children to feel that we are working for their welfare.

You may put me down as Daniel D. Webster, but not the big Daniel. I was named after him, I suppose. My home was in Yonkers, N. Y., and that is where William, the one I am most anxious to reach, will be found.

[Received Jan. 17, 1896.]

#### Hiram Wales.

I suppose when a man goes to a new place of location the friends he leaves behind him always like to know what he is doing, what he has seen, whom he has met, etc.

Well, I have only been out of the body a lit-

tle while, for, if I am not greatly mistaken, it was a little before the holidays. I knew it was getting on to those times, when I quietly stepped on to the vessel that carries us to the life beyond.

I have left a wife and four children waiting for father's return—waiting and watching—wondering whether I was disappointed when I came over here. I do thank God that I had some conception of the spirit side of life. I got some truth, for I love to read, I love to study, and I love above all things to let common-sense be our guide and director. I used to say to my friends that, if I ever went to the spirit-life before they did, and I could communicate with them, I would find an opportunity—I would never let it pass by. I used to read THE BANNER, Mr. President, and sometimes I took great interest in the communications—of course more in those that I happened to know than others; but when I got to the spirit-world and met all the dear loved ones there, what rejoicing there was—what a reception I had! Why, I want to say that it is Birth, and not Death! And when I got my thoughts a little bit collected, I commenced to inquire where the channel was open that used to convey so many letters through the columns of the BANNER OF LIGHT, and they were very kind to me, for they showed me the way, and this morning, through the assistance of my kind friends here, I am voicing my sentiments.

Say that I am Hiram Wales. I am some ways from home, for my home is in Disco, Mich. I shall be known at large through that district, and I have got many friends I think who would be glad to hear from me—especially my companion, for her health is not good, and I know that she misses the material form. I want her to know the spirit is located in a sphere where we are all together, and all things will be well.

#### S. E. Whitmarsh.

SPRIT GUIDE: A spirit wants to say that S. E. Whitmarsh, whose home was in East Bridgewater, desires the people of that place and all around the town to know that he is well, and doing nicely. He has got a boy that he is interested in, and other members of the family; he wants his boy to feel that father has yet an interest in his earthly welfare.

He was a man who was very punctual; he used to collect taxes for the town, and he wanted them always to be collected when they became due; he did not believe in having them run over. He wants people to know that he still has an interest in the community, and is glad that his system is still running—in fact, very much pleased—because oftentimes when a man lives on earth he does not know how much he is appreciated until he goes out of the body. He has no reason to find fault; the people were always kind to him, and he wanted to be kind to them; and he says that there are many he would like to assist now; and if they will give him an opportunity he will give them his views on matters.

He also says that he was quite feeble for some little time before he passed out of the body, and so when the end came, it came very quickly. Death, he says, is not death, only transition, and all identity of the man is preserved. I am, he says, as near to-day, perhaps more so than in the body, and if they will give me a chance I will identify myself better.

#### Messages to be Published.

April 17.—Joseph Brown; Harriet Burlank; George A. Phinck; Mary Prentiss; Alexander DeWitt; Mary Ann Prescott; William H. Howells.  
April 24.—Richard R. Spofford; Emeline Moore; John A. Goodrich; Ella Johnson Richardson; Judge John V. Easton; Mary Thomas.  
May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.  
May 8.—Samuel Loring; Alice Gould; Susan F. Furgerson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller.  
May 15.—William Cardile; Gertrude E. Johnston; Elder George B. Merrill; Hannah Gardner; Mary MacNamara; Frank P. Lang; "Big Bear," to his medium.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Written for the Banner of Light.

#### 'TIS FAIRER OVER THERE.

BY SADIE BEULAH.

The joys and cares we think are vain,  
Recurring day and night,  
Are yet sufficient to restrain  
Our spirit's hasty flight;  
Yet brighter worlds with hope may glow,  
That shines from regions fair,  
Inspiring us with joy to know  
'Tis fairer over there.

Oh! hasten not to get away  
When sombre clouds appear,  
For Love invites you every day  
To wipe some falling tear;  
To tell some pilgrim, as you go,  
While you his burden share,  
That Hope assures us here below  
'Tis fairer over there.

The mountain high, the sylvan dell,  
The valley and the plain,  
Are lessons that may profit well  
To our eternal gain;  
For if we learn, as best we may,  
Our task to do and dare,  
We never shall flinch while we can say  
'Tis fairer over there.

Rejoicing on the mountain high,  
Or on the foaming wave,  
With souls that cannot droop nor die,  
Nor slumber in the grave;  
We'll try to find among the throng  
Those who require our care,  
And cheer them with the genial song,  
'Tis fairer over there.

Oh! brother, sister, let our feet  
With courage seek the fray  
On vale or hill, and calmly meet  
The issues of the day;  
And when we join the solemn train  
Our sunset will be fair,  
For we will prove the glad refrain,  
'Tis fairer over there.

La Crosse, Wis.

"Do you expect to go to heaven, Willie?" asked the teacher who had just had occasion to correct the bad boy of the class. "Do you?" he inquired, by way of reply. "Why, yes, I hope to," she answered. "Well," he said, after a moment of thought, "then I guess you can count me out of it."—Chicago Evening Post.

"Duty is the river that runs through life. Its tide is silvery to those who ride on it, but threatening to those who approach it seldom."—

## The Brooklyn Woman's Progressive Union.

To the Editor of the Banner of Light:

The season's work of '95-'96 is fast drawing to a close, warm weather will soon be with us, the camps and various places of interest where spiritual work is to be continued during the summer months will soon be in readiness, and so we would ask your kind permission to send in the semi-annual report of our Society, the Woman's Progressive Union of Brooklyn.

Before I begin to say anything regarding our respective speakers and mediums who have occupied our platform so successfully, let me speak of one who, no matter what the weather may be, is never absent from either our Friday or Sunday meetings—one who not only is diligent in his duties toward the Union by ever being ready when called upon for recitations, but also tries to do his duty in scattering the seeds of Spiritualism, and in most becoming manner distributes not alone the BANNER OF LIGHT, but always has on hand the Progressive Thinker, Light of Truth, as well as different kinds of books and magazines pertaining to the cause of Spiritualism. Mr. Samuel D. Greene, better known to us as Father Greene, is the one I have reference to.

For the month of January the Rev. J. C. F. Grumbine administered to our society the grand truths of our philosophy, leading our thoughts into higher, if not the highest channels, filling our minds with divine inspirations, bringing to the longing, searching heart, the balm of relief regarding the meaning of the word death, presenting to us the fragrance of "White Rose," who, coming through the clouds as a harbinger of light, took from eyes the dew-droplets of grief and sorrow.

Mrs. Adeline M. Glading followed Mr. Grumbine, and proved to be, as she has always been represented, an excellent medium, as well as a true, good and noble woman, and a staunch worker in our Cause. She has a host of friends in Brooklyn, and will always meet with a hearty reception.

Mrs. Glading was very successful at our Friday night meetings, and was made at one of these, by unanimous vote, an honorary member of the Union.

Mr. Frank T. Ripley administered to us during the month of March, and although coming to us a stranger, we found him not alone a good test medium, but a congenial and kind-hearted man, giving his lectures in a clear, pronounced manner; his tests were equally clear and convincing, and in many instances truly remarkable.

The month of April was divided between Mrs. Carrie F. Loring and Mrs. Kate H. Stiles. Both ladies are too well known to need any comment regarding their abilities either as speakers or as test mediums.

Mrs. Stiles, at the end of her engagement, received a vote of thanks from the audience, while Mrs. Loring's most wonderful tests were largely commented upon.

Mrs. Mary S. Pepper and Mrs. Loring are to end up the season's work. The former being so well known, it is to be hoped we will see more of her during the next season. The writing of this report was finished before Mrs. Pepper reached us.

The event of the season was undoubtedly the introduction of the Juvenile Band of the so-called Lyceum of the Woman's Progressive Union, under the able leadership of Mrs. Marie Robinson. They are already in possession of a most beautiful white satin banner, embroidered very artistically in gold, being carried by one of the boys, followed by the other little girls and boys belonging to the band, was the main feature of the evening at our recent anniversary exercises.

Our Friday evening social gatherings have also proved very successful. The ladies donate and prepare supper, which is served from 6:30 to 8 o'clock. After that the tables are removed and we enjoy sociability, in every manner, shape and form, always winding up with a dance for the younger members.

These meetings have encouraged a great many young and talented people to be with us, and in consequence, our programs have been replete with both vocal and instrumental music, and recitations of a serious as well as of a humorous nature. Refreshments are served during the evening, every one is made to feel at home, and we always look forward with joyful anticipation to our Friday night social meetings.

During the past season we had the pleasure of entertaining many distinguished people, among them being Mrs. Cora L. V. Richmond, Mr. Richmond, Mrs. M. A. Newton, President of the First Society of Spiritualists of Carnegie Hall, Dr. Streeter, Mr. Herman Handrich, Mrs. Helen Temple Brigham, and Miss Cushman, of New York, the members of the Ladies' Aid of New York City connected with the First Society of Spiritualists, Mrs. Thelie Reynolds, Mrs. M. E. Cadwallader, and many others.

We wish to congratulate the National Spiritualist Association in behalf of the power they have secured in the person of Mrs. Cadwallader. Our good sister is very earnest and sincere in her work, a good speaker, and hardly ever fails in making a society understand the necessity of its joining the National Spiritualists' Association. When Mrs. Cadwallader ascended the platform, addressing the large audience in behalf of her mission, every one listened to her with close attention, and no sooner had she ended her remarks, than some members, also other non-members, volunteered the sum necessary for a charter, and to-day—yes, for the past month, the charter admitting the Woman's Progressive Union to the National Spiritualists' Association adorns our platform, neatly framed.

Before I close, let me say a few words of well merited praise regarding the officers as well as the members of our Society. We venture to say that we have met with unparalleled success during the past year, all due to the untiring and unselfish efforts of our members working together in unity and harmony, being ever ready to assist when called upon, donating suppers during the entire season, serving at tables and refreshments without extra help, and being loyal, true and kind to their President.

Our fair was proposed, arranged and completed in the short space of three weeks, and proved a grand success financially and otherwise, as others, not members of the Union, yet interested in our work, became our benefactors by adding materially to our bank account. We are not permitted to give names, but our report would be incomplete and unjust did we forget to mention this fact.

We will continue our meetings for another year at 327 Franklin Avenue, hoping to have a larger hall and better accommodations after that.

Our program for the season of '96-'97 will be as follows: For the month of Oct., '96, Mr. Edgar W. Emerson; November, Mrs. Helen Stuart-Richings; December, Mr. Thos. Grimshaw; January, Mrs. Ida E. Downing; February and March, Rev. J. C. F. Grumbine; April, Mrs. Adeline M. Glading; May, Mrs. Mary S. Pepper.

ELIZABETH F. KURTH.

Brooklyn, May 10, 1896.

Theodore Parker used to say: "There is no peace or the wicked, because there is no peace in them."

## Will Ayer's Cherry Pectoral

cure your cough? Unless it's some unheard-of kind of a cough. Probably would cure, anyway. It cures all coughs and colds.







