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## TRANSLATED FROM THE FRENCH,

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

#### The Apparition of Countess Cholo. In the evening of the same day the overseer of niewska.

[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 goodby, 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 accessed that she would never again during

her life see her absent husband. When the usual hour arrived for the children o 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 keyhole 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, disap-

This happened at ten o'clock in the morning.

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 Lumière.]

OULLON had been in turn Commissary of lines: the Army, Minister of War, Counsellor of succeeded Neckar as Minister of Finance.

self the hatred and rage of his people. His mosity among his countrymen.

in which he expected to pass the rest of his sufficient for all your needs."" days, and die in peace.

ted by nature to be the companion of his cruel | upon as coming from him, affirms and corrobo-; the attitude of life and reason. career. The intendant of Paris, one Berthier, rates this statement. It is true that to the was a man not less hard of heart, and not less | Pharisees who asked him in what religion conhated by every one than himself-worthy in sisted, he answered that there are two com- which, as every one knows, is a very religious every respect to be the associate in his work | mandments, love to God and love to man, but | and a very orthodox paper: and destiny.

came to Berthier to implore him to make an ligious history of mankind abundantly proves was in the merriest mood, this lady was seized uncertainty of human expectations, financial effort to procure the release of his child, and that the first does not necessarily involve the restore to him the only support of a parent's second. last years. Berthier repulsed the man with

It happened that Foullon, who was continuantry, who had now begun to feel the influence purity. the top of my boots."

"With all respect to you, monsieur," replied things." the peasant, "a rustic, paltry as I am, will rise higher than you. He will build his mill on the mystics, finding that Christianity was invadfoundations of your castle."

mies of new ideas and of the revolution that its founder had preached, but, at the same was fast approaching its climax. They were time, entered into an alliance of deceit, and accused even of being parties to the movement | while pretending to be marching forward, to reduce the struggling masses of the people

in rage and contempt he uttered the words: more mystical, in practices more purile and hay; my horses thrive on it." These words were suscitated, and the light that Christ had not forgotten, and in a short time he too had brought into the world was extinguished. opportunity to remember them, for the new . Then in the midst of the darkness which Minister of Finance had no time to perform the they had themselves created, the pretended functions of his office.

burial to be accompanied with all pomp and men, by sacrificing to him his own children. ceremonial, while he was running away in

the lurking place of its victim. The exasper- doctrines that were taught in God's name, dent on the evening before. Of this I was igfour years of age, from his retreat. They tied grossest materialism. It was just at this criti- to relate the circumstances as faithfully as a bundle of hay to his back, put around his cal moment that the invisible world put itself possible. neck a collar of nettles, and in his button hole in motion again-THAT THE SPIRIT OF TRUTH, a bunch of thistles, and decked in this fashion Announced by Christ, intervened to save, they carried him to Paris. In spite of the in- AND SPIRITUALISM WAS BORN! tercession of Bailey and Lafayette, the frenzied populace hanged to a lamp-post the victim tianity and its development. If Jesus made vant had forgotten. of their rage, and afterward promenaded the the essential point of his doctrine love to streets, holding aloft his head impaled upon a lone's neighbor, so does Spiritualism, and with the porcelain was usually kept, and while I

ice was avenged. and, furious, he snatched a gun from the hand of the life we lead in this our earthly career. of one of his captors, and, refusing to take another step forward, he was killed on the

with the heads of the father-in-law and the son-in-law, resumed their horrible march!

after the taking of the Bastile.

If a traveler visits the environs of Doué, he guished theirs." 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 Foullon has been razed to the THERE has recently died at Trevandrum, ground. The basement, whose magnificent arches still attract the attention of the tourist, is the dwelling of the miller and his family, or speaking. and above, on the very spot once occupied by the great hall of the castle, is the mill.

### Soliloguy on Spiritualism. -

[From Le Messager.]

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

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

'God permitted St. John to live to an ex-State, when, on the 12th of July, 1789 he treme old age. His disciples were obliged to carry him to the assemblies of the faithful. As But as much as Neckar had made himself he no longer had the strength to speak much, popular, so much did Foullon draw upon him- | he repeated to each assembly only these words, "My dear children, love one another." At name was sufficient to excite the bitterest ani. last his friends grew weary of hearing these words repeated, and said to 'im: "Master, In 1765 he had bought the barony of Doué in why do you always say to us the same thing?" Anjou, and had erected near the little village | To this he replied, "Because it is the Savior's | of man that would seem to justify Lamartine's the castle of Soulanger a magnificent dwelling, commandment, and if you follow it, it will be definition is his power of will. This is a power

it is clear that it was more frequently the sec-One day, at Vincennes, an aged peasant, and than the first that he insisted upon. In-

brutal insolence. The old man, whom grief simple, reasonable, within the reach of all inand misery had broken, rose in his might under telligences. It left no place to controversy, the lash of this insult, and cried out: "The and consequently to no warfage. To cultivate awoke she was painfully surprised to find that the village school. But though deprived of the curse of a father be upon you-a father! You one's reason, to practice justice, to love one's a ring, set with a handsome turquoise, was not systematic schooling which he so much craved, will die a wretched death, and the day is not far neighbor, respect his liberty, obey the dictates on her finger. She looked for it on the floor his inquiring mind would not be balked of its of conscience—this is all.

ally meeting with the resistance of the peas- been able to preserve this teaching in all its For several days the search was continued, but worm." Though he devoured everything of a

of the opposition to tyranny that the cities | But this was hardly possible, and Christ himwere making, once aroused the passion of a self was not deceived as to this. The sublime so paltry a thing that he does not come up to the minds of men. 'The mind of man,' says Tacitus, 'is ever ready to believe in obscure

This is the reason why the dogmatists and ing their territory, confined themselves to re-Foullon and Berthier were implacable ene- peating the truths of the eternal morality that desire to go to sleep? were resolutely moving backward.

Soon innumerable sects arose, each rivaling One day reference was made to Foullon to the others in the invention of dogmas, each the misery in which the people were plunged; one more absurd than the last, in doctrines Well, if this rabble has no bread let them eat ridiculous. The old paganism was in part re-

disciples of the martyr of Calvary engaged in When the news came to him of the storming cruel wars with each other; hate and blind of the Bastile, knowing that he was the mark fury succeeded to the love that he so clearly against which the hatred of the populace would taught, and men came at last to believe that MHE Revue Spirite copies from Le Petit Pabe directed, he feigned death; he ordered his they could best please God, the father of all

Finally the human spirit, terrified by the search of safety in a more hospitable country. sight of these bloody spectacles, outraged by relatives and spoke to him, although at the But the vengeance of the people discovered the crimes and revolted by the absurdity of the time he was dead-having met with an acciated multitude tore the old man, now seventy- gave itself up to absolute atheism and the

Spiritualism is the resurrection of Chrisgreater emphasis. In place of unreasoning ac-Thus was one prediction fulfilled, and just- ceptance of doctrine, Spiritualism forbids us to believe that which our reason does not ap-Berthier, equally the object of the hate of prove. That which gives it distinctive charthe peasantry, had been arrested the night be- acter and assures its progress, is that it demonfore, in the suburbs of Compiègne, and taken strates by experiment the existence of the back to Paris. At a turn in the street, he and soul and its immortality, and more than all his hideous party met another still more hide- else, it gives us clear instruction as to the ous, the party that was carrying at its front state in which we are to be after death-a the head of Foullon. Berthier recognized it, state that is conditioned only by the character take, I went up to the street floor and opened

Spiritualists, my friends, we have, as the first Christians had, a doctrine, clear, simple, rational, suited to minds of all degrees of intelli-The two bands then united their forces, and | gence! Humanity has, without doubt, progressed since the days of Tacitus, but there are still the same dangers for us that ensnared This took place on the 22d of July, eight days the first Christians. Let us see that our light naud cannot be here." In explanation of this is not enveloped by the darkness that extin. answer, that I did not understand, under the

#### A Record of Fasting and Silence. [From Le Messager.]

India, a fakir who has, it is asserted, lived for three years without eating, drinking

Under a fig-tree, at the gates of the city, motionless and with fixed eyes, this Indian father corroborates the truth of this recital."

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

He was reverenced 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.]

TTHAT is man? Lamartine used to define wan in this fashion: "Man is a fallen God, who still remembers the heaven from which he came." Among the attributes which gives to the man who knows how to use All the evidence points one way, that the it a semblance of divinity. Under the influ-Haughty, avaricious, guilty of horrible ac. | Christ made the essential thing in his religion | ence of a concentrated will even matter, that tions, he married his daughter to a person fit love of our neighbor! Everything that we can rely is regarded as inert and unintelligent, assumes

> Here is a story, difficult to believe and stupefying, taken from the journal Le Monde,

'A lady of the highest social position in England was giving at London a brilliant evening whose son had just been taken by the militia, deed the second implies the first; but the re- party. Suddenly, at the time when every one have a "college education;" but alas! for the with a strange but irresistible desire to go to sleep. She was obliged to retire to her pri-The religion that Christ preached was clear, vate apartment and throw herself upon a lounge. She fell into a profound sleep, and remained so for more than an hour. When she Happy indeed would humanity be if it had the jewel, to which she attached a special value. known by all his acquaintances as a

the lady thought so. Two months later she left London to make a peasant. To him Foullon cried: "Hold your simplicity and clearness of his doctrine were visit in Paris, where she had many acquaint- latter as a profession. tongue, you clodhopper! A rustic like you is precisely the causes that were to harm him in ances 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,

Were you not seized, on a certain day, at a certain hour in the evening, by an irresistible

Yes, replied the lady, more than ever as

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 im-

## Appeared After Death.

mediately after she had vanished. To con-

vince her of the truth of what he was telling

her, he returned the missing ring to her.'

[From La Revue Spirite.]

risien the following case. Mlle. Aurelle says:

"On the 4th of April, 1878, I saw one of my norant. The fact is sufficiently curious for me

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 ser-

While I was standing before a chest in which 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, Loule?" This ' was the term in which he usually ad-Loule'

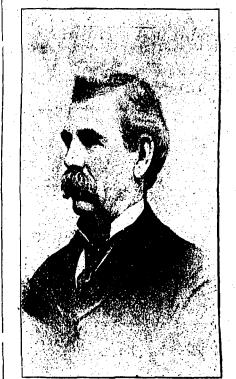
"Good day, Winaud," I answered, and leaving on the sideboard the article that I was to the door. Nobody was there.

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 Winaud had come, and added that he was hiding himself, without doubt to tease me.

My father replied: "It is impossible. 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 Winaud's deathwhich 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



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 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 and in every corner, but was unable to find food. He was an omnivorous reader, and was in vain. It had disappeared forever; at least, literary character that came in his way, he was most interested in geography and astronomy, and was especially anxious to follow the

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

> 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 states; 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. Clasping 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 Bight.

BOSTON, SATURDAY, MAY 98, 1896

NEWSY NOTES AND PITHY POINTS

I hear and behold God in every object, yet understand God not in the least.

Nor do I understand who there can be more wonder-

ful than inveelf. 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 tell us that a suipe has a nerve running clear down to the end of his bill. So has the plumber.

"Dickie, what do you want for your birthday pres

ent?" "Oh! papa, get me a savings bank that mamma can't get nickels out of with a halrpin."—Chicago

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 now to make it fair.—Robert Browning.

To catch the trade, use not one ad Inserted week by week; The modern reader loveth change, To please him you must seek.

-Printer's Ink. Little boy to his mother, after pat roal 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

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 likewise has the world by 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."] rather verdant youth dropped into Jeweller Sperling's on Monday, and, ait r gazing at fraternity pins in the showcase, said to the proprieter, "Thim thar, mis ter." "What kind of a oin would you like to look at?" He pointed to a Masonic pin. "Five dollars, eh? You have n't got any with any handsaw on it, hey ch? You have n't got any with ary nandsaw on it, nev ye? I'm just outen my time, and as I'm going to stort up as a carpenter and jiner in my town, I thought I'd like to have something to wear so folks would know what I was doin'. Wall, I'll take it. Thought I'd like one with a handsaw, but I guess mebbe that is plain enough. The compass is to mark out our work, and the square is to measure it when marked out, and any durined fool knows that G stands for gimlet "Senger Tribune." '- Seneca Tribunc.

Discharge aright
The simple duties with which day is rife,

The simple duties with which was Yea, with thy might, Ere perfect scheme of action thou devise Will life be fied.

While he who ever acts as conscience cries, whall have 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 curlosity itself; and the fact is creating a arm in the State; an aroused public opinion is looked to to take some steps to aveit such a

Reader, are you sure that you are doing all you can to secure trade? Are you giving your advertising proper attention? It do n'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 mon-keys in a lecture room, and a general medley of ani-mals in a professor's office. But the crow 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 vis-itors and hoots the passing crowds of students. But all these ideals held in common make all Jews the climax is teached when Professor Caldwell tries to pliot 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 occu pled 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

[KEEN SATIRE!] No more toothache! An Amertean 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 as cold facts the products of his imagination.—Hartford (Ct.) Times.

The great heart of humanity is yet warm. Forget ful, 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 amidst the shadows and gloom, perhaps but there it is, none the less.—Minneapolis Messenge

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 aith. 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 walt a short time.

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

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

-J. G. Whittier.

First Doctor-" That was a mean joke some one played on Filkins." Second Doctor—"What was that?" First Doctor—"Why, some one telegraphed him to hurry to Niagara Falls to remove a cataract, 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

First Tramp—"It makes me nervous to sleep in one of dese 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 café for dinner. As they were eating their dessert the father handed the waiter a bill, which that worthy carried to the cashler'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 simply 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 brake man." "Learning to be a brakeman?" "Yes; he can holler Mooresville and Junctionburg now so you

"Are you a candidate?" asked the newspaper interviewer of the Kentucky citizen. "Yes, sub. I feel that I have a duty to perfohm, and I shall not shrink fum it. I perceive the breach, and I shall huri myself into it without considering how inadequate the recognition of my services may be." "Excuse me, Colonei, but for what position are you a candidate?" "Well—sub—that is a minor detail upon which circumstances have not as yet pehmitted me to record a definite decision."—Washington Star. 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. Fleisoher 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 oncea-year Jew is well known. Then there are Jews who, though unconnected with the Jewish church, remain Jews for social reasons, or 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 mis-The race Jew was described as of the some

what 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 lifeas 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 not lose, but gain vastly.

## VICTOR AND VANQUISHED.

BY HARRY THURSTON PECK.

Through the crowded streets returning, at the ending of the day. Hastened one whom all saluted as he sped along his In his eye a gleam of triumph, in his heart a joy

sincere, And the voice of shouting thousands still resounding iu his ear. Passed he neath a stately archway toward the goal

Till he saw a woman's figure lolling idly by the fire. "I have won!" he cried, exultant; "I have saved a cause from wreck, Crushed the rival that I dreaded, set my foot upon his

Now at last the way is open, now at last men call me 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," said she; Then—a little yawn suppressing—"What is all of this to me?

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, Two white arms were flung about him with a passion-

And a voice of thrilling music to his mutely uttered Said: "If only you are with me, what is all the rest to me?

III. All night long the people's leader sat in silence and

alone,
Dull of eye, with brain unthinking, for his heart was urned to stone;

While the hours passed all unbeeded till the hush of night had ceased,

And the haggard light returning flecked the melan-

choly east. But the other, the defeated, laughed a laugh of mer-And he thrust his cares behind him with an infinite

Recking not of place and power and the smiles of those above, For his darkness was illumined by the radiance of

Each had grasped the gift of fortune, each had count ed up the cost.

And the vanquished was the victor, and the winner he that lost. -The Bookman.

## CONSUMPTION CUBED.

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 positive and radical cure for nervous Debnity and an 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. NOYES, 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 Ascet-

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 cavil ings of the pompous and would be wise.
It must have been very amusing to the in-

visible 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

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 vari ance 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

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 suf-

fering, through similar processes, is, no doubt, of as 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 sorrowing. He is eminently fitted for this. Good doctors, like poets, are born, not manufactured by colleges. cation 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 as 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, sad 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 spe-

cial surgical operations. He was born in Delaware, Delaware County, O.—his father, J. H. Watkins, being one of the stanch 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 are that sentiment fully engrafted into people get that sentiment fully engrafted 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 rep-

They have only one child, a son sixteen years old, a strong, manly boy just 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.

JAY CHAAPEL. 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 New Religion and the New Humanity," emphasizing this with the statement that the discourse would be an announcement, all was expectation expectation. A large audience assembled at Schiller Thea-

tre, 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 think ing 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

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 formulat ed and accepted. The following officers elected: President, Dr. J. E. DeWolf; Vice-President, Dr. Nutt; Sec'y, Mrs. M. Haire; Treasdent, 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, aud Marion Rickett.

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 torever 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 alm to promulate and

God: Infinite, Omniscient, Omnipresent, Supreme, Eternal Entity, whose state of Being is the Infiniverse.

Soul: FINITE, IMMORTAL, CONSCIOUS ENTITY: ALL (Like unto God; Must have similar ex-

Are uncreate; Are equal: Are eternal; pressions through mat-ter in successive embod-SOULS ARE liments. Spirit:

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

The inter-communion between the spirit and the

mortal states, through media, by messages, visions, physical phenomena, inspiration, and all the "Spirit-Angels:

Angelic states are the fruition of, and the victory over Earth conditions by successive embodiments in Higher Angelic States:

Are the fruition of successive embodiments in other (more advanced) plauets. Arch Angels: Are the fruition of experience on all the Planets of the Solar System. Arch Augels announce and have charge of Messianic Dispensations, and are the Guides

Messiah:

of the Angels.

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

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

Aims 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 Brother-

hood of Man. Thus the Church of the Soul was started on its way. There not being time to fully com-plete 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 mem bers 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 lo cated 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."

## Bunner 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 derful lady medium for First Church, Miss Maggie Gaule of Bailimore, Md. Her tests and her invocations 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 Lacock 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 occasions lectures and tests call out good audiences.

I had a pleasing experience the last Wednesday evening of my stay: Several Germans, destrous 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 hand, and silence spoke louder than words as they motioned a 'good-by.'

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

encourage their efforts.

Mr. J. R. Weaver is the genial President; Mrs. E. J. Demorest, Vice-President, is appreciated as one of the most reliable mediums and workers, and will cor-respond with Eastern camps for engagements to be respond 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 obes.

good cheer.
If generous entertainments and kind attentions add to a speaker's comfort, surely this Society de erves credit.

I visited by invitation the Sixth Society of Pittsburg. I visifed by invitation the Sixth Society of Pittsburg, where Mr. Grimshaw is permanent speaker; also the 'Ladles' Aid,' which meets every Thursday, Mrs. Mary Awi, President. On these occasions Mrs. M. J. Creilly, the well-known local medium, entertains the 'Aid' with her medial 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 ere long they hope to have it for distribution on their

ere long they hope to have it for distribution on their own side of the river. I ever hold THE BANNER 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

There seems to be a new light and interest awaken-I here seems to be a new light and interest awakening. The ladies of the First Society of Spiritualists at Pythlan Hall 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 illumining the horizon with its golden rays."

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

President Dailey and Directors E. A. Smith and L. E. Henry visited the grounds May 2, and made arcondition, so that everything is now ready for the summer visitors.

A great deal of building is being done. Mr. Hilliard has bought another large lot on the Highlands, and is erecting a fine two-story cottage, and Miss Josephine Woodroffe of Brooklyn visited the grounds last week, in company with F. A. Bickford of Greenfield, with a view of having Mr. Bickford erect a new cottage for her on Turner street. On the old grounds our "hull-corn man," John C. Baldwin of Chicopee, has renovated his cottage and has built a fine large dining hall for the accommodation of his customers, and Mrs. S. S. Brown of First Avenue and Mr. Frank Waite have newly fitted up their cottages and grounds. Mr. James C Lawrence of Sag Harbor, N. Y., has purchased the property of Mrs. Maude Lord Drake, and Mrs. W. I. Rice has bought the Arthur Hodges cot-tage, and they are making extensive improvements. Both of these friends will be cordially received by Lake Pleasanters, and will be a welcome addition to our list of campers.

Thirty families are already upon the grounds, among them being, on the Highlands, Mr. A. G. Sower and family, Mr. and Mrs. A. C. Carey, Mrs G. W. Lvons and family, Mr. Lambert and wife, and Mr. and Mrs. A. E. Hilliard. Dr. G. W. Keith and wife, accompa-A. E. Hilliard. Dr. G. W. Keith and wife. accompanied by Mrs. Tozier, arrived Thursday. Mrs. E. A. Hopkins and Miss Lizzie Dauforth are at Mrs. Hopkins's lovely home on Montague street. Mr. George James is busy beautifying the bluff with its usual border of flowers, and Mr. A. A. Frail and Mr. A. Fales and wife have opened their cottages, several of Mr. Fales's guests having already arrived. Mr. Fales and wife narrow this season's prospects for Lake is enthusiastic over this season's prospects for Lake Pleasant, and predicts a grand year. He says he never had all his cottages rented so early in the season before, and is still receiving calls. If campers wishing to rent cottages this season to visitors will send me their terms and location, I will assist in let-ting their cottages, as I am receiving calls daily.

The hotel is being newly furnished, and a number of the rooms are being lathed and plastered, which will be a much-needed improvement. Messrs, Squires and Conant are showing a go-ahead spirit, which is very desirable in connection with the hotel arrangements. Madame Mullana, the well-known test medium, will be located at her new cottage on Broadway, on May 24, where her friends can find her.

The steamers and boats are being put in good condition, and will be on the lake ready for use May 20, while lovers of fishing will have plenty of sport this season, as the lake is unusually well stocked with bass, neckaral and new. pickerel and pout. I have received word from President Dailey that through an unavoidable delay the circulars will not be ready until May 24. I will mail them to the friends as soon as printed, and would request that those sending

me letters of inquiry kindly enclose stamp for post-age on answer, as I am receiving twenty letters of inquiry daily, and the postage is quite an item during a eason.
Mr. J. Russell Bickford, who prompted so satisfactorily at our dances last season, and who will occupy the same position this season, was married April 30 to

Miss Pearl Lancaster, a well-known planist of Greenfield, who will be a welcome addition to musical circles at the camp this season. at the camp this season.

The Ladies' Improvement Society is to hold a three-days' Bazar in the Temple this year, and invites the friends to come prepared with donations for it.

Any one desiring commercial privileges at Lake Pleasant this season should communicate at once with Dr. E. A. Smith, Brandon, Vt., as all contracts will be closed June 15, 1896.

ALBERT P. BLINN, Clerk.

ALBERT P. BLINN, Clerk. 603 Tremont street, Boston.

New Publications. OUT OF THE PAST, by E. Anson More, Jr., is a strangely weird story of India, well told, and of entrancing interest from the first page to the last, and one breathes a sigh of regret that the story is not longer. The book issues from the press of the Arena

Publishing Company, Copley Square, Boston, PATMOS, by Rev. Charles Beecher, is an exposition of the Apocalypse of St. John. It is an unveiling of the Book of Revelation, and is accomplished with the genius which belongs to the Beecher family.

The theological training, scholarship, free mind and noble spirit, which vitalize and redeem, are shown at every point. It is interesting from beginning to end. Published by Lee & Shepard of Boston.

THE MASTER'S PERFECT WAY is a brief, clear and forcible presentation of the value of silent sitting and concentration. Dr. Dewey impresses his readers with the earnestness with which he urges them to turn their attention within, and by so doing becoming conscious of their own power. Issued by the J. H. Dewey Publishing Co., of New York City.

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that falled on account of the storm. "It's the Gall Borden Eagle Brand we used during the war."

## 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! 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,
On the burden work to a great. 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 im pressions 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 sectari an 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 1863 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 com-

[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 lilles, rainy woodlands through; I would steal among them, soltest light I'd shed, Until every hily 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 dress this Department, BANNER OF LIGHT.

BE KIND TO THE LITTLE CHILDREN. | 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 elsesuch 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 chil dren, 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 upraising, 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 effortsuffer a trifling discomfort, if need be, to encourage the children with their presence at our Lyceums until the early close of the season the ast 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 Spir-

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 Spiritual-

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 effi-

cient 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 24 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 Hydesvillehow at first it seemed as if the spirit-world had Boston, Publishers. 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 tres pass of her laws, and that we must create sound, healthy bodies if we would make our selves fit temples for the indwelling of holy

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 ac-complished 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 sw I heard the pretty talk of building birds— Poem, for which no poet bath found words— And whir of wings, that swept the sunshine through. I felt soft touches of the wind, at play, I felt soft touches of the wind, at play,
Lift from my tired brow loose slips of hair.
And kiss my cheek... the tear that trembled there.
Oh, strange: t charm!... 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 Ainge de Vere. in May Ladies' Home Journal

Original Riddles or Charades from young people of all ages will be gladly received. Ad-

#### 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, immor tal, 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 uncon-

trovertible 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 ap-

pear the slightest trace of intelligence. Indeed, there is nothing to suggest, as I said before, that energy in any form can be transformed into (hought; in fact, it is exceedingly doubtful if any such transfermation 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 utilizer 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 sul jects will be found " Why the West Needs Free Coinage," by Hon. C. S. Thomas of the Democratic National Committe; "Mexico's Prosperity and Silver," by Justice Waiter Clark, LL. D.; "The Telegraph Monopoly," by Prof. Frank Parsons; nd "Specie Contraction and The Clerk read a letter from Miss Maud | bert Roberts. A symposium of Represer tative Women on Live Problems includes Sarah Mifflin Gray, on "The Single Tax and the Labor Problem," Frances E. Russell on "Foundation and Fellowship," and Eveleen 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 table of contents this month. Henry James's serial, "The Old Things," which captures its readers incontinentlyhas a further continuation; "Pilgrim Station" is a one part tale of Western life by Mary Hallock Foote; Lafcadio Hearn writes finely (as always in treating of Japan) of "A Trip to Kyōto"; the "Memories of Hawthorne," by his daughter, are concluded; "The Scandinavian Contingent" 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 The Egyptian Luck Board, a Talking Board Olive Thorne Miller's article in this issue; Agnes Repplier writes of "Old Wine and New," and choice poems, thoughtful reviews and sprightly derartments round out a grand number. Houghton, Mifflin & Co.

SCRIBNER'S MAGAZINE opens with a familiar description of Robert Louis Stevenson in his home life, entitled "Vailima Table-Talk," by Isobel 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 Verbeek); 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. Bredt. An interesting paper on "Sir Henry Layard's l'ictures" is by Horatio Brown, with eight illustrations. "Westminster Abbey" is contributed by Rev. W. J. Loftie, 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.

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A UTHINGE IU MARE MUNET.

It seems strange that people will not improve their opportunities; they all want to eet rich, but have not enough enterprise to succeed. I believe any man or woman can clear gloa day in the Dish Washer business, as it is just booming now; but not one in 500 has pun enough to enter the field and reap the harvest. I have been in the business over a year, and have cleared over \$20 every day, without cauvassing 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 knew of opportunities like this, I think it our duty to inform others, as this is a chair e for all to make money honestly and easily.

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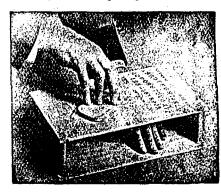
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money forwarded is not sufficient to fill the order, the balance must be paid G. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dofiar 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.

Bubscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing 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 correspond to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal 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 canceled articles.

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

article or articles in question.

## Banner of Bight.

BOSTON, SATURDAY, MAY 23, 1896.

166UED EVERY THURSDAY MORNING FOR THE WEEL ENDING AT DATE. (Entered at the Post-Ofice, Boston, Mass., as Second-Clas 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, 30 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company. 

Matter for publication must be addressed to the EDITOR. All business atters 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 | copalian element of Massachusetts. The ectaken by The Banner in recognition of the clesiastical court found him guilty of violating demand of the times, which everywhere calls a church canon, and recommended deposition upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for The Ban-NER make an effort to increase its circulation? It would be an excellent and practical plan if | been guilty of adultery, he should resume the every one now on our subscription books would exercise of the functions of his ministry, he 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 cerements 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 that a system of arbitration between this truth. They stand for what has always been taught. They are behind the churches as a bulwark of defense, and are naturally intent petite engendered for individual murders by upon bolstering up creeds which specialize the the public press feeds the desire for the murreligious doctrines which their own section of | der of thousands in battle, and adds greatly the church has formulated. The time has come when this conservatism has been com- | The press is thus openly charged with the culpelled to give way to a larger and more liberal | tivation of a taste for war among our people,

ment, take the case of Andover Seminary | tion. This prevalent sensationalism of the 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 | dulls the public conscience, when its legitimate 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 recoggone through before all was accomplished was generation of Spiritualists will profit by a more liberal views in theology triumphed, and | bears have marched to the attainment of the the output of the Seminary since that time has | present victory.

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 Mulford 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 char acter 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 teach ing 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 success fully 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

#### 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 Episfrom the ministry. Instead of that, however, the Bishop pronounced, in St. Paul's church in Boston, a sertence 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 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 criticise 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 bailiwick.

It is frankly given as the opinion of Henry M. Stanley, of Afric ambition and fame, that the mind of the American people is becoming so demoralized by a sensational press country and other countries is rendered practically impossible. His belief is that the apto the inseparable accompaniments of war. and therefore with the serious obstruction of As an illustration of the foregoing state- the growth of a desire for peaceful arbitrapress educates only negatively in its way. It demoralizes and degrades the public taste, and 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 recnition of this new faith in its force and ognize the feelings and phenomena described strength was first made by Andover among the | in the paragraph concerning his culminating theological schools. The struggle that was seance as an investigator - and the modern of the bitterest kind. But the broader and glance at the ground over which their fore-

#### 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 sutperannuated, and his power of usofulness 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 of rulnous expenditure. 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 incumbent 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 sevty-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, 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 church goers 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 Funds in Aid of the Destitute Poor. 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 their's, 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 Pub-LISHING 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 encourage-

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,

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 extort 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 restive symptoms. It will be England's turn next, menaced as she is with the Franco-Russian alliance, which will soon enough force her to euter upon the same course

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 sustentation. 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 aer al navigators are now stowed away in the arsenal at Spezzia. 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 Chennel 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 Hayre, 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 Mediterrane an 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 and the process of its final settlement is to lorce in Algeria. All these movements being timed and made effectively sequent al, 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 dis arming and continuing existence in a state of assured peace, or until they fall out again among themselves. The outlook for international bimetallism would be nowhere, for a while at least.

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. Lin coln, \$1.00; Mrs. M. Lincoln, \$5.00; Susan L. Porter,

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

W Hidden of Newbu enjoyed a remarkably successful trip to the South, paid THE BANNER a call on Saturday. Dr. Hidden is already engaged for Onset, Niantic, Lake Pleasant and Queen City Park, the coming summer, and, in addition to his regular lectures, is to give public exhibi-tions of hypnotism and healing. The Doctor is an expert hypnotist, and his record as a healer is an excel-lent 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, Lookout Mountain, Island Lake, Lake Pleasant and Queen City Camp Associations. For regular Society work for season 1896-7, her route is as fo lows: September and October, Watertown, N. Y. November, Brooklyn, N. Y.; December, New Bedford, Mass.; January, February and May, Milwankee, 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 Deliv ery, 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 Somersville, Ct. In October she goes to Pitt-burg. Societies en route desiring her services can communicate with her at the following address-120 Dartmouth street, Boston, care Dr. E. A

Rev. J. C. F. Grumbine's work in St. Louis, Mo has made it possible for him to be invited by the 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 ppens 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. Follausbee is the favorite sister of Dr. C. W. Hidden, who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of the favorite sister of Dr. C. W. Hidden, who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of the favorite sister of Dr. C. W. Hidden, who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of the favorite sister of Dr. C. W. Hidden, who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of the favorite sister of Dr. C. W. Hidden, who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of the favorite sister of Dr. C. W. Hidden who has developed her medial gifts by the aid of his powers as a relate to God, the sciences, astronomy, astrological properties of Dr. C. W. Hidden who has developed her medial gifts by the aid of his powers as a related to God, the sciences are related to God, the sciences ar

## 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 all 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 fall to call attention to it as occasion may offerthus 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

Ouset Bay, Mass .- Commences July 5-closes Lake Sunapee, N. H. - Begins Aug. 2-closes

Haslett Park, Mich .- Aug. 2-Aug. 30.

North-Western Camp.-Begins June 21-closes

it the end of July. Cassadaga Lake Camp.—July 11—Aug. 23. Maggie Gaule from Aug. 8th to 23d.

Lake Brady, O .- June 28-Sept. 6. [We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the bene-

fit of THE BANNER'S readers. The Secretaries of the meetings included in the above list are requested to turnish, for free insertion, the post office address to which mall-matter can be sent to their respective camps.-Ep.1

## Lake George, N. Y.

To the Editor of the Banner of Light:

Arrangements have been made for successful meetngs 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 platmediums who are expected to contribute to the platform are Tillie U. Revnolds, Dr. S. P. Wait, Ida P. A. Whitlock, Dr. W. B. Mills, A. E. Tisdale, Meredith B. Little, Cora L. V. Richmond, Maggie Gaule, Carrie E. S. Twing 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. SEELYE, Lake George, N. Y.

Filty-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

#### 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 archeologist. 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 ogy, 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 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. VARNEY. 20 Ash street, Lowell, Mass., May 14, 1896.

## Notice.

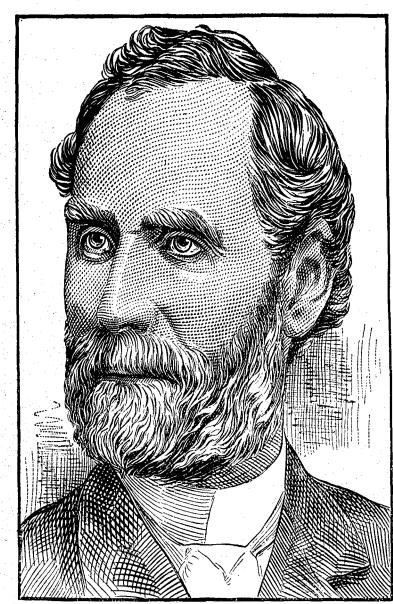
A Joint Memorial Service will be held under the auspices of the Boston Spiritual Temple and the Veteran Spiritualists' Union, in Berkeley Hall, Sunday, May 31, commencing at 10:30 . м. Rev. Moses Hull, Mrs. N. J. Willis, Mrs. May S. Pepper, Mr. Fred Watson, Mrs. Marie Foster, Mrs. Grace Cobb Crawford, 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 econd page.

## ANOTHER CONGRESSMAN.

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



sense of the word.

party, to himself; the honorable office is full of seen in failing digestion, distressing, ringing

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 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 parilla or nerve tonic. It is a great modern, they are broken in health, and are every day losing in weight and strength, the urgent need

A congressman is a public servant in the full 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 hard, thankless work, and heavy responsibility. Sounds in the ears, dizzy spells, depression, Congressman William W. Grout is grateful neuralgia and lassitude. Spring days afford to the friend who directed him to Paine's celery one the opportunity for shaking off old veaknesses 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. 28 soon 28 he presented Paine's M.D., Id. 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 for his newly-discovered formula for Paine's celery compound. The great remedy always gave relief, and in 99 cases out of 100 made people well.

Paine's celery compound cannot be judged by the standard of any ordinary medicine, sarsascientific discovery, singularly unlike any reme dial agent that has ever aimed to effect a simi-

of taking Paine's celery compound, now it is spring, to restore their spent nerve-force and Paine's celery compound is the one real Some of the earliest good results noticed from taking Paine's celery compound, during these spring days, is a regularity of the bowels, a betknown to-day that never lans to

#### 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. M. 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. Lamberton, 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, Compounce; Mrs. Arthur Loomis, Bristol; Mr. DeLoss Wood, Dan-Mrs. Arthur Loomis. Bristot; Mr. DeLoss Wood, Dantelson; Mr. G. W. Paine, Unionville; Mr. Hiram Osborne, Forestville; Mr. Henry Bellows, Franklin; Auditors, Mr. Dumont Kingsley, Mrs. A. E. Plerce; Committee on Resolutions. Mr. G. W. Burnham, Mrs. J. A. Chapman, Mrs. J. D. Storrs. A committ-e 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. J. D. Storrs 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 Hart ford 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 Bridge port Society. It was voted that article 2 of the bylaws be amended, making the membership fee one dollar or fifty cent. The officers of the Assolution. dollar or 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. Blugham, After a song by Mr. A. J. Maxham, Mrs. Jennie 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 Subjections of Agran & Green & Giscourse most timely and Spiritualism," and gave a discourse most timely and

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 it lives. Then he was prepared to show, and did demonstrate, that it lived because of an inherent power, and that simply truth. He claimed the time had come when every Spiritualist should consider the practical bearings of

spirtuants should consider the practical bearings of the gospel he professes.

He made a grand plea for manhood and woman-hood—a fitting appeal for spirituality. He urged that each be natural rather than anywise hypocritical; that while many times it was wise to be politic, yet never should one allow principle to suffer thereby. He desired sincerity to be manifest in the customs and rites of Spiritualists, that the criticising world need not call in question their sincerity. All was a noble plea for character and devotion. He said organiza-tion was needful, and so conceded.

tion was needful, and so conceded.

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 charter granted accordingly, for then where now a by far greater number of Spiritualists will not unite, the body politic of Spiritualists then could 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. H. G. Holcombe of Springfield,
Mass., followed with an invocation; Mrs. Jennie Hagan-Jackson gave the discourse of the evening taking gan-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 Spirit ualists?" giving a fine discourse, and her poems, which followed, were marvels. After another song by Mr. Maxham, Mr. J. D. Stiles gave one of his won-

deriul test seances.

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. Burn-

ham, 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 realins 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 mat-ter is the manifestation of spirit, consequently both

may be one. 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 peni-tence and progressive growth. Individual responsi-bility must be the crown of our success; other teachings than this may be relegated to ignorance and superstition.

4h. 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 prin-ciples, to defend and uphold all truths contained in our philosophy, and aid in establishing a free Spiritu-

alist 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 undeserved.

ing 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 Republican 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.

to bropagate 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 ald rendered our Association by the BANNER OF LIGHT, Light of Theth and Recognition This has the publishing

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

cient 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

uous 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 assist-

ance of others. The afternoon session opened at Unity Hall, at 2 P. M. Alter 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 andience. After the lecture she gave poems on subjects given from the audience, weaving the different enjects into poems of great beauty and power. Mr. J. D. Silies 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 surpassed all previous efforts. He has truly 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 Bellefs," It was a power ful production, and Mr. Baxter was at his beat. He reviewed history, showing how facts, phenomena and experiments formed the true basis of all bellefs that have withstood the tests of time. He showed that every religious belief excepting one, the Confucian, elections of the large true to persiste the demonstration.

every religious belief excepting one, the Confucian, claimed their origin in angelistic 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 superhuman occurrences, and to men of sway, particularly instancing Romulus Cæsar, 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 phenomens unnecessary to prove immortality, since faith was sufficient unto it, he referred to the many without the church, and without the faith, who demanded proof, and trenchantly reminded the church that its own be asted 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 claimed when God had a reveletation of the church because the state of the control said he; "gone, and Jesus's name scarcely remembered." To those who claimed when God had a revelation for the world he gave it direct from on high to the people, and that no mediums or mediumship were needful, 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 acceptants; he illustrated on this point, and in reply to thought questions from theological students he was most explicit and accurate to Bible history, and overmastering and victorious in his replies as he reviewed the recorded stories of a walking and talking Jehovah, and the alleged angel volces from the skies. Mr. Baxter paralleled the facts of ancient time by those of to-day, but, as in duty bound, he interpreted the stories of old by the light that modern science and newly discovered law and latest revelation threw upon them.

them.

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." It further said, "The subject was one that admitted of 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. and names which were readily recognized. Mrs. Jackson preluded the lecture with improvised poems. Mr. Maxham rendered appropriate music.

The Convention adjourned at 10:30 P. M., 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 both evenings.

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.

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

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 Spirtualism by presenting its philosophy and phenomena in local towns and villages throughout the State of Connecticut, wherever they respond to the requirements.

It is not our design to reduce the price of our speak. It is not our design to reduce the price of our speak ers, 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 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 spiritualists.

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.

The plan has received the hearty support of Dr. George A. Fuller of Worcester, President of the Massachusetts State Association, and that Association, and that Association, and that Association have adopted the by-laws.

Price, Puller of Worcester, President of the Massachusetts State Association, and that Association with work, hoping the friends in Connecticut will repair the proper of the plants of the proper of the plants of the proper of the plants, and the proper of the plants, and the proper of the contract of the proper of the ed 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 Manchester, England. Single copy, 5 cents.
THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 ents. Philosophical Journal. Published weekly in Chica-

o, Ill. Single copy, 5 cents. The Truth-Seeker. Published weekly in New York. Single copy, 8 cents.
THE THEOSOPHIST. Monthly. Published in India. Sin-THE THEOSOPHIST. MORTHY. PROBLEM IN INITIAL SINGLE COPY, 50 Cents.

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

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

THE PROGRESSIVE THINKER. Published weekly at Chicago, 10. Single copy, 5 cents. cago, Ill. Single copy, 5 cents.

## SPECIAL NOTICES.

A. J. Davis's Medical Office will be closed from May 23d to June 22d, in consequence of alterations to be made in the drug store of S. Webster & Co., (3 Warren Avenue, Boston. DR. DAVIS may be reached as usual by letter. May 23.

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

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, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Bannes 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 T countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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# BUFFALO LITHIA WATER

In NERVOUS INDIGESTION.

cipal nourishment, my stomach refusing to digest other food. I visited the

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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. R.)

Herba, or Grandma's Secret Revealed. AN herbal remedy from the spirit-world through one of America's most distinguished mediums. A positive cure for Leucorthea, or Whites. A never-failing specific for Inflammation and Congestion 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, gl., vd. Also Costivine cures Habitual Constipation. Two weeks' treatment 50 cents, postage prepaid, Address HERBA MEDICINE COMPANY, 418 Penn Ave., Pittsburg, Pa.

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, Neuralgia, 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 Scrotulous Enlargements, gradually disappear by the use of DR A. J. DAVIS'S ALTERATIVE COMPOUND. Price \$1.40 per bottle; six bottles for \$5.60. Prepared only by S. WEBSTER & CO., 68 Warren Avenuo, Boston, Mass. For sale by FULLER & FULLER CO., Chicago, Ill., HUDNUT'S Pharmacy, 208 Broadway, New York City; F. B. COLEMAN, 61 Congress street, Portsmouth, N.H.; C. S. HENRY & CO., Wostborough, 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.

CLAIRVOYANT Reading (50 lines). Send 50 cents, lock of hair and stamped envelope. Usual fee \$2. A. TATLOW, 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, \$3.00 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. Sunday, July 5, P. M., Mrs. Helen L. Palmer. Tests by Mrs. M. S. Pepper. Tuesday, July 7, Oscar A. Edgerly. Tests by Mrs. M. S.

OFFICERS FOR 1896.

Vice-President-J. Q. A. WHITTEMORE, Newton, Mass. Clerk and Treasurer-MAJ. C. F. HOWARD, Foxboro, Mass. Directors-O. A. Miller, Brockton, Mass.; Lewis E. Bullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; C. Hohart Davis, Boston, Mass.; J. H. Burgess, East Warcham, Mass. May 16.

## The Principles

LIGHT AND COLOR, BY E. D. BABBITT, M.D.,

BY E. D. BABBITT, M. D.,
Including, among other things, the Harmonic Laws of the
Universe, the Etherio Atomic Philosophy of Force, ChromoChemistry, Chromo-Therapeuties, and the General Philosophy of the Fine Forces, together with numerous Discoveries
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Illustrated by more than two hundred engravings and
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or Higher Grade Lights and Colors; Chromo-Mentalism;
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560 pages. Finely printed and bound. Price \$5.00. For sale by BANNER OF LIGHT PUBLISHING CO.

#### RANDOLPH. Having procured a limited number of copies of each of the

following works by P. B. RANDOLPH that have been for many years out of print, we offer them at reduced prices: DEALINGS WITH THE DEAD; The Human Soul: its Migrations and Transmigrations Rosicrucian. Cloth, \$1.00.

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### The Attitude of Scientific Men Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A. Pamphlet, pp. 21, price 3 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

## From Night to Morn;

Or, An Appeal to the Baptist Church. BY ABBY A. JUDSON.

Gives an account of her experiences in passing from the old faith of her parents to the light and knowledge of Spir-itualism. It is well adapted to place in the hands of church people.
Pamphlet; price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

#### PRICE REDUCED. Proof Palpable of Immortality.

Being an Account of the Materialization Phenomena Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Religion. By EPES SAB GENT. The work contains a wood-cut of the materialized spirit of Katie King, from a photograph taken in London, England.

Cloth, reduced from \$1.00 to 50 cents; paper reduced from 75 cents to 25 cents.

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Rev. HERBERT T. BACON of the Virginia Con- impunity of the richest dishes found upon the hotel table. ference, Clarksville, Va.: "I suffered severely from Dys-pepsia and Insomnia, attended with great and constant de-my despondency gave way to a cheerful, hopeful spirit; the pression of spirits, on account of which the Annual Confer. Insomnia was relieved to agreat extent, though not entirely. ence granted me a year for rest and recuperation. Cod Liv- Continuing the use of the Water for several months, my er Oll and stimulants were not only medicine, but my prin- health was entirely restored, and I reported myself to the Conference in November ready for itinerate life."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, \$5.00, f. o. b. at the Springs.

Descriptive pamphlets sent FREE to any address.

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## READ THIS.

We want to secure a large number of new sub-scribers to the BANNER OF LIGHT, and in order to accomplish this end without fall, make the following liberal offer for a limited time: To any person not now a subscriber to the BAN-NER, who will send us 50 cents, we will not only send the paper for three months, but also one

### A Fine Musical Tribute

TO OUR ASCENDED WORKERS.

LUTHER COLBY,

MRS. CLARA H. BANKS, DR. ARTHUR HODGES.

This memorial sheet contains three new and choice This memorial sheet contains three new and choice compositious—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Longley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody, "Only a Thin Veil Between Us." That inscribed to Mrs. Clara H. Banks bears the title "Only a Curtain Between." and that to Arthur Hodges, "Oh! What Will it Be to Be There?" It has a handsome lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

We will furnish free one copy of the Musical Trib-

We will furnish free one copy of the Musical Trib-ute to any one that is already a subscriber to The Banner who will secure and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers

## A BIOGRAPHIC MEMORIAL

Luther Colby,

## Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory.

Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation.

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively: "A MAN-CHILD IS BORN." A SOUL IS RECOGNIZED.

MR. COLBY'S MEDIUMSHIP. "GONE HOME."

TRIBUTES --- Prose and Poetic. In its Dedication the author gives the keynote of the TO MR. ISAAC B. RICH, the earnest friend and faithful co-partner of Mr. Colby for many years;
TO THE PIONEERS OF MODERN SPIRIT

THE BANNER IS UNFURLED.

TO THE PUNEERS OF MODERN SARDERS UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D S. PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of worldwide wide wide videous.

THESE PAGES,

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#### SPIRIT

## 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 Gounting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or hor reason. All express as much of Truth as they perceive—no more.

To be a first the surface of 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.

#### SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 10, 1896. Spirit Invocation.

Oh, Spirit of Love, we approach thee this morning and recognize thy handlwork 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 atmos-

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 S wil-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 conal 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

#### INDIVIDUAL MESSAGES.

### Mark Farley.

morning it is, and it seems to me, as I have to me is like the dove with the olive leaf in its very shortly after I did; I want them all to been permitted to enter this holy place, that mouth: It brings us glad tidings of great joy, know we are enjoying ourselves, yet we feel as it is truly a privilege to be allowed to speak; but spirit is not as it is when sphered 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 | feel I have not forgotten them. 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 surrounded by his own circumstances. When I lived in earth-life, if I had undertaken to make such a statement as 1 should like this morning, especially through an instrument afraid they would have ridiculed the idea con. are to receive. siderably. While in earth-life I was somewhat interested in life's progress, and the condition | York City, because there are those there I think of humanity. I feit that there were many l things that I did not understand, so by that I | culiar experiences and peculiar conditions 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 | ing to all those that come in contact with both 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 one close by themselves I will try and assist with the two worlds, I found a lot of opportunities for improving the intellect, and specially 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 in mortal life. When the one gets it that I inways of awakening up those that had passed | tend this for, this message will be thoroughly out, unconscious of their duty, or of what their understood, even if it is not recognized. 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 they tell a good many; I don't know whether that I send this message especially to New Hampshire hearts, up toward the mountains, am here sure enough; if any one should say to as in years gone by I was well known up there, and I will probably be remembered by a few of heard would be, "I don't believe it"—because 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 where. You have no chance in heaven, and I channel. I have tried to communicate through | don't know whether they are even willing to 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, | did not bring it so; and although I was taken for I feel if we can destroy the doubt we can out of the body so suddenly that I did n't even 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 if it had not been for my mother's presence, regulations as in my day. I am glad to see God bless her. I knew she was what the peosome things even as they are, but will be recognized in the profession, for in that line we and I heard the voice, I did not at first know meet many people. My home was in Hollis, what to make of it. 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 she was what the world called a Christian those days. I want the friends to feel-espe cially in Hollis-that it is I that controls, and | ily-I felt as though I was some distance from | has seen, whom he has met, etc. I hope the fact will be received with gladful the "happy shore" that most people talk Well, I have only been out of the body a lit-

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

#### Elizabeth Donaid.

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

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 angelworld 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 n't 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 we are already familiar with while in

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 especially when we know it is to be carried on 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

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 somewhat interested in the invocation; each return. For some years past I have heard though I shall also be recognized in Cape Cod. one must stand in his own allotted place, and 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 do n't we hear from them?" and it seems awful hard when we supposed to be talking with the dead, I am on this side are just as anxious to give as they

> I should like to reach some friends in New will remember me in the post-office. I had pewhile 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 greetmy friends and myself; I would like to say if they will seek a private interview with some 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

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 I shall be able to tell any tales or not, but I my friends that I was here, the first thing you know the way of the world is, if you do n't believe in some church, or believe in something that has got a name, you have no chance anygive us a chance in the other place; but I thank God that the great workings of nature have time to pray, I found when I woke up on the other side that there was so 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, ple called "dead"; when she said "Tom,"

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 woman, but I was the black sheep of the fam-

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, be. cause they make no respect of persons; the be liever 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 do n'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 prayersthe 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 confuses one to know how to word a message, on the spirit side, although I think it is foolish to name many; perhaps it will be well to say Good morning, Mr. Chairman. A beautiful the wings of the dove-because truly your paper that Mary is with me. She went to spirit-life and I have those in the body that need all the if there are those that don't understand us, that do n'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.-al-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 quite suited 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 any where, 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

I have three boys, but it is William I am more auxious 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

tle while, for, if I am not greatly mistaken, it The Brooklyn Woman's Progressive 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

I have left a wife and four children waiting for father's return-waiting and watchingwondering 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 spiritworld 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.

SPIRIT 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

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 quick ly. 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 Burbank; George A. Finefrock; Mary Prentis; Alexander DeWitt; Mary Ann Prescott; William If. Bellows.

April 24.—Richard R. Spolford; Emeline Moore; John A. Goodrich; Elia Johnson Richardson; Judge John V. Eustern Mary Phonoge. tace; Mary Thomas.

May I.—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 Carlile; Gertrude E. Johnston; Elder
George B. Merrill; Hannah Gardner, Mary May Navarray. ence Miller.

May 15.—William Carlile; Gertrude E. Johnston; Ence.
George B. Merrill; Hannah Gardner; Mary MacNamarra;
Frank F. 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 'BAN-NER 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 'T is 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 'T is 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 ne'er shall flinch while we can say 'T is 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, 'T is fairer over there.

Oh! brother, sister, let our feet With courage seek the frav 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, 'T is 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

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

## 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 chandles the state of the highest chandral was a superior of the highest chandral w nels, filling our minds with divine inspira-tions, 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-dropped tear of sadness 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 stanch 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 Fri-

day 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 dur-

ing 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 remarka-

The month of April was divided between Mrs. Carrie F. Loring and Mrs. Kate R. 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. May 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, em-broidered very artistically in gold, which, 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 douate 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. Herrman 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. Tillie Reynolds, Mrs. M. E. Cadwallader, and many

others.

We wish to congratulate the National Spiritual Association in behalf of the power they it all 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 offi ers 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

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 Stu-art 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. May S. Pep-Elizabeth F. Kurth. Brooklyn, May 10, 1896.

Theodore Parker used to say: "There is no peace or the wicked, b-cause 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.

#### W. F. Peck. [Continued from first page.]

the table. A perfect shower of raps resounded from every portion of the room, and the table seemed a living, animated being vibrating in harmony with the wondrous unseen power. Unable any longer to restrain his Methodist enthusiasm, from his lips burst forth the shout of victory, "Thank God! at last I know that I am immortal."

The relation of Mr. Peck's experiences with spiritual phenomena would be more interesting than any novel. Suffice it to say that, under the influence of his guides, he gave up his business as contractor and builder and entered the field as a public medium. His phases of mediumship were various, and many most striking and convincing evidences have been given through him. The draft upon his nervous system consequent upon test mediumship was so great that his faithful and devoted guides determined several years ago to give up that department of work and devote his efforts to the elucidation of the spiritual philosophy and cognate subjects from the rostrum.

Mr. Peck's lack of early educational privileges have been largely offset by wide reading and close application, so that his lectures contain little to criticise from the standpoint of the literary purist.

Naturally of a logical and scientific turn of mind, he attracts to him influences of a similar intellectual character from the spirit side of life. Among those who have given him assurance of their interest in and aid to him are Prof. Denton, Humboldt, and others of similar mental caliber. Thus constituted and aided, he strives to discover and express the scientific basis of immortality and a future life. Though relying entirely upon his power to teach the philosophy unsupplemented by the phenomena, Mr. Peck is kept constantly busy, and at present his whole time is engaged for nearly a year

#### The "Lord's Prayer" not Anti-Judaic.

To the Editor of the Banner of Light:

In THE BANNER of this week (April 25) you copy a paragraph on "Schools in Missouri' from The Medium of Los Angeles, containing the following sentence:

"The reciting of the Lord's Prayer antagonizes the Jew.'

The Medium, I think, halted a little in saying this. In Mrs. L. M. Child's little collection, "Aspirations of the World," may be found the following prayer from an old Hebrew Litany (page S4):

"Our Father, who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually, and reign over us to all eternity.

"Let us not fall into the power of sin, transgression or infquity; and lead us not into temptation. Subdue our inclinations, that they may be made subservient to the. Thing is the great these the power the gloss."

our inclinations, that they may be made subservient to thee. Thine is the greatness, the power, the glory, and the majesty.

"Our Father who art in heaven, thy will be done on high. Vouchsafe to bestow a peaceful and tranqual mind to those who honor thee on earth. But, O Lord, do whatsoever seemeth good in thy sight. Give us only bread to eat and raiment to put on. Forgive, O Lord, those who have this day offended thee.

"Thou, O Lord, knowest the heart. Grant to him, the affilted, that which thy wysdom knows would be best for his good and no more."

It is plain that the "Lord's Prayer" was

It is plain that the "Lord's Prayer" was compiled from the Hebrew Book of Worship, by a Jew for Jews, and I doubt whether any Jew ever took exception to it.

While upon this subject, I wish to make a comment upon the translation of the invoca tion. The phrase "daily bread" is of equivo cal meaning in the Greek original. The term rendered "daily" is epiousion, which, if derived from epeimi, the neuter verb, would mean "super essential," i. e., spiritual. Peter Abelard and the Douai version both render it "super substantial." As the Roman Church had the New Testament in keeping for centuries, they must know what they meant by the

The other phrase is the petition, "Lead us not into temptation." As we understand the word "temptation," it does not properly express the Greek text. The word peirasmos is a diminutive from peirazo, to try, to prove Euripides uses the root-word peira in the sense of endeavor. The verb in the sentence is, however, more entitled to attention-eisenegkes, the subjunctive form of eisphero. It means primarily to bring, or introduce; but secondarily implies to permit. I submit the following as a correct rendering of the invocation:

"Our Father, in the beavens, Hallowed be thy name;

Thy kingdom come,
Thy will be established,
Alike in heaven and upon the earth;
Give us this day our super-essential bread,
And forgive to us our debts As we forgive our debtors also theirs.
and let us not fall in trial,
But deliver us from the evil."

The sentence, "thy kingdom come," may be an interpolation. It is evidently redundant.

ALEXANDER WILDER. Newark, N. J.

## Passed to Spirit-Life.

From his home, 23 Orange street, Chelsea, Mass., April 15 1896, BYRON I. HASKELL, aged 57 years.

1896, BYRON I. HASKELL, aged 57 years.

The doctor pronounced heart trouble the cause of his sudden departure from earth-life.

Services were held at the house April 18, at 1:30 p. M., conducted by Mrs. Sarah A. Byrnes of Boston and Rev. G. G. Hamilton, pastor of the Universalist Church at Everett.

The remains were cremated at Forest Hills.

Mr. Haskell was born in Freeman, Me., April 19, 1838, and came to Massachusetts when a young man. He was for years engaged in the meat business in Boston.

He was a firm Spiritualist, and possessed great power as a magnetic healer, performing some very remarkable cures. To benefit mankind seemed to be his aim and desire, and his voice was often heard in the cause of reform.

He seemed ready for the call to the kingdom, and has only gone before on the road we all must take.

Mr. Haskell leaves a wife, one daughter and one son. He was a kind husband and loving father—a generous, noblehearted man, who will be missed much by those left behind.

From No. 193 Grove street, St. Paul, Sunday morning, May 3, at 7:10 A.M., MRS. ANNIE LAURIE HAYES, aged 39

The sudden passing away of sister Hayes was a most painful shock to her large circle of intimate friends who were assembled at the lecture of Walter Howell Sunday evening, few, if any, having learned of her illness until her demise was announced at the meeting.

All who had the pleasure of her acquaintance will sadly miss the cordial greeting and hearty hand-shake of this estimable lady. She was a devoted Spiritualist and inedium, and a cherished member of the St. Paul Spiritual Alliance; a loving, devoted wife and mother. Of the immediate relatives surviving her who are left to mourn in their great hereavement, are a husband, a son and a daughter, wife of the well-known eloquent trance speaker, Oscar A. Edgerly, of Newburyport, Mass.

Many were the expressions of regret that Mr. Howell's week-day engagements were of such a nature as to preclude the possibility of his services on the funeral cocasion. The Rev. M. D. Shretter (Unitarian) of Minneapolis officiated.

St. Paul, Minn., May 7, 1896.

M. T. C. Flower.

April 25, ELIJAH WHEATON, aged 76 years and 1 month. Mr. Wheaton had been a resident of Worcester for many years, and for a long time a Spiritualist. For several years he had been in failing health, and the change to him was a

welcome one.

He leaves a wife in feeble health to mourn his loss; but she has most indisputable evidence of spirit communion to cheer and comfort her. May the remainder of her earth-life be cheered by frequent visits from her departed loved ones. The funeral service was pronounced by the writer.

May 9, 1896.

GEO. A. FULLER, M. D.

From the home of his daughter, Mrs. J. D. Evans, Watertown, Mass., May 11, 1896, after a week of great suffering, caused by crystpelas, Mr. HOLLIS N. WYETH, aged 73 years and 9 months.

Mr. Wyeth has been a Spiritualist for many years, and was a regular attendant at the spiritual gatherings in Boston and elsewhere.

M. A. BLISS.

Mailen, May 14, 1896.

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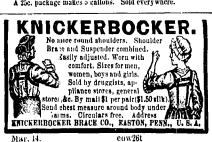
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Jan. 6.

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## Banner of Bight.

BOSTON, SATURDAY, MAY 23, 1896.

MEETINGS IN BOSTON.

Boston Spiritual Temple, at Berkeley Hall, Odd Feliws Building, 4 Berkeley street.—Bundays at 10% A. M. and 74 P. M. Speaker for May, Moses Hull. Wm. H. Banks, President; J. B. Hatch, Jr., Secretary, 74 Sydney street, See Hull.

Bivin Hill.

The Helping Hand Society meets Wednesdays in Gould Hall, 3 Boylston Place. Business meeting at 3; supper at 6; social in the evening. Mrs. C. P. Pratt, President.

Joston Spiritual Lyccum at Berkeley Hall, 4 Berkeley street, every Sunday afternoon at 1% sharp. All are invited. Briggthe children. J. Browne Hatch, Jr., Conductor, Albion R. Waltt, Clerk.

First spiritual Temple, Exeter and Newbury First Apriculal Temple, Exeter and Rewould's Freets—Spiritual Traternity Society Sundays, meetings for children and investigators at 11 A. M. Lectures at 2% and 7½ p. M. Speaker for May Lyman C. Howe. Wednes lay evenings, at 1%, sociable, conference and phenomena. Other meetings announced from the piatform. A. H.

Children's Progressive Lyceum meets every Sunday morning in Red Mon's Hall, 514 Tremont street, at 10%. All welcome. Charles T. Wood, Conductor.

All wolcome. Charles T. Wood, Conductor.

First Spiritualist Ladies' Aid Society, 241 Tremont street, meets every Friday. Business meeting at 4 p. M.; supper at 6 o'clock. Tests and speaking in the evening. A public circle will be held on the last Friday of each month at 3 p. M. Mrs. Carrie L. Hatch (74 Sydney street, Dormester), Secretary.

Eagle simil, 340 Washington Street.—Sundays at 11 A. M.; S and 7% p. M.; also Wednesdays at 3 p. M. E. Tuitle, Jonductor.

Etysian Hall, 820 Washington Street.-Meetings are deld every Sunday at 11 A. M., 24 and 7½ P. M.; Tuesday at 2½ and 7½ P. M., Thursday at 7½, Friday at 2½, and Saturday 7½ P. M. W. L. Lathrop, Con luctor.

America Hall, 734 Washington Street.—Meetings Sun ays at 104 A. M. and 2% and 7% P. M. Good mediums, flue music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 214 and 714 P. M. Tuesday and Thursday, circle and meetings. At 7 Lewis Park Roxbury, tget off Highland avenue or Highland attent) volumesdays and Saturdays, 3 P. M., Fridays, 3 P. M. Scating Sapacity, 100 persons. S. H. Nelke, Conductor.

Rathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual culture 18thic Spiritualists). Meetings Sundays at 11, 24 and 7%: Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President Spiritualists.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meet-ings tundays, at 11 A. M., 1½ and 7½ P. M., and Tuesday at 3 and 7½ P. M. Dr. George E. Dillingham, President. Hinwatba Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minule M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 2½ and 7½ P. M., conference meeting (seats free in the evenlog).

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7½ o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 7½ at 206 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

The reports of any service in Boston that fail to reach this office on Monday will not appear in THE BANNER of that week.

Boston Spiritual Temple, Berkeley Hall. J. B. Hatch, Jr., Sec'y, writes: Another large audience was present at Berkeley Hall Sunday morning, May 17, to listen to the instructive lecture given by Moses Hull.

The exercises opened with congregational singing, led by Moses Hull. Mesdames Foster and Crawford sang a duet, after which Pres. Banks presented Mr. Hull, who read a poem by Prof. Wm. Denton, entitled "The Devil is Dead." Mrs. Foster followed with a song, which was beautifully rendered, at the close of which Mr. Hull gave notice that he would give his lecture on Sunday next from one of two subjects, viz., "Spiritualism or the Bible, Which?" "Christianty or the Bible, Which?" for the morning; "Joan of Arc, or the Hero of Americanism, Thos. Paine," for the evening

the evening.

Mr. Hull then took his subject this morning from Rev. xvi: 14, "For they are the spirits of the devil, working miracles, which go forth unto the kings of the earth, and of the whole world, to ather them to the battle of that great day of God Almighty."

When Spiritualism came to the world the people could not account for it, and they came to the conclusions that the world the people could not account for it, and they came to the conclusions that the world they came to the conclusions that the world they came to the conclusions that the most conclusive. It was generally agreed that any phase that is genuine.

One sentence written between two closed slates, under conditions that leave no possibility of deceptions.

sion that it was the work of the devil. It is the best argument that has been brought forward.

If you ask me how this argument became so popu-

lar, I will say that I do not know. No other argument was made against Spiritualism. Thousands say that facts occur, and I have witnessed them.

It takes a man more bold than wise to run against the united testimony of more than ten million of wit-

nesses. It is dangerous ground; few care to tread An editor in the city of New York steps to the front

and says, "I have ten thousand dollars in the First National Bank of New York for you when you explain on the hypothesis of trick certain things I have seen, and certain tests which have come to me." No trickster takes the offer. Mediums are poor, and

they need the money, but they do not take the money. Some say that it is done by machinery. Whoever saw a machine that could produce or explain spiritual phenomena. Others say that it is electricity that does it all. The

best electricians in the world are Spiritualists, and they say that no electricity can produce or explain ne spiritual phenomena.

Ministers come forward and say that they can ex-

plain; and when they are asked, they say it is done by the devil; but when asked how the devil does it, then they don't know. It only takes the devil to

make a man preach against Spiritualism. You say that the devil is the worker of miracles? Is he, or is he not? If he is a miracle worker, then miracles do not prove the Bible true, for he, being a

miracles do not prove the Bible true, for he, being a worker of miracles, may, for aught any one can know to the contrary, have wrought the very miracles by which the Bible is proved to be of divine origin. He is sharp enough to do that, and it would be exact y like one of his devilish tricks.

Thus it is demonstrated that the devil is not a worker of miracles, or that miracles do not prove the Bible true. But if the devil is not a worker of miracles, the text quoted above is false, for it says they are spirits of the devil working miracles.

Gud alone can work miracles, and, if there is no

Ged alone can work miracles, and, if there is no power but God, how does the devil work miracles? God stopped working miracles eighteen hundred years ago, and the devil took up the work. When the devil was cast out of heaven, the war commenced

on earth, and the fight has been from that time on.
Elder Grant says: The mistake of the Spiritualist is in supposing that the familiar spirits are human instead of being demons, as the Bible shows. It is the reverend gentleman himself, and not the Spirit-

ualist, who is mistaken on this point.

The opponents of Spiritualism treat the word devils here as though these devils were the legitimate descendants of Diabolus, or Satan, and in handling the subject I shall be compelled to handle it with

reference to that idea of the text.

According to Grant, the angels that sinned were cast into hell, and it was these spirits that came to Spiritualism. Bro. Grant has located the angel; but as he does not believe in hell, how could the angel be

The miracles of the Bible were done by these same

The miracles of the Bible were done by these same fallen angels. So Spiritualism and the Bible, according to Grant, were both born in hell.

Religion grew out of natural phenomena. A time was when this world was believed to be a three-story affair; the middle story was where you lived, and if you were very good you went up into the third story, or heaven; and if you sinned, the devil opened a trapdoor, and you went down on the first floor, or hell.

And this was believed until about two hundred and fifty years ago.

Space will not allow me to go on farther with this lecture, but those wishing to read it in full can do so by purchasing Mr. Hull's book, cutitled, "All About Devils." for sale at this office. Mr. Hull was interrupted several times during his

discourse by applause. In the evening a large audience again filled the hall, to listen to the continuation of the morning lecture. The services opened with congregational singing, led by Dr. Bean; a duet by Mrs. Foster and Mrs. Crawford, followed by a poem by Mr. Hull; after another duet Mr. Hull took up his subject of the morning, and held his audience until 9:30, the last half of the lecture proving even more int-resting than that

given in the morning. [See his book]
On account of the absence of our planist, Mr. Fred Watson, in the evening, his sister, Miss Georgianna Watson, acted as accompanist, and rendered some fine music.

Remember Moses Hull will be at this hall but two more Sundays.

Mr. Hull speaks three times next Sunday, morning, 10:30; afternoon (Lyceum), 1:30; and evening, 7:30. Sunday, May 31, the Veteran Spiritualists' Union will bold a Memorial service at Berkeley Hall, joining with the Boston Spiritual Temple, commencing at 10:30 A.M., and lasting until 2 P.M. Remember the day and date, Sunday, May 31, 10:30 A.M. Good

speakers and music. On Sunday afternoon next the Boston Spiritual Ly-ceum will hold a Memorial service. Moses Hull will talk to the children. All are invited. Flowers so-Order the BANNER OF LIGHT now for the summer.

Orders taken at the news stand.

the three sessions were well attended and much enjoyed. Musical selections by H. C. Grimes; songs, Mrs. D. H. Hall, Mrs. S. C. Cunningham, Little Helen chair. The records show that this has been the most Eagle Hall.-Hartwell writes: Sunday, May 17,

Gale; remarks by D. H. Hall, Mr. James, Mr. Wright, S. P. La Gross, Mrs. F. Jones; excellent tests and readings, Mrs. J. A. Wood, Mrs. B. E. Rich, Mrs. L. Terry, Miss J. Rhind, Mrs. A. Wilkins, Mrs. B. C. Cunningham, Mrs. Guiterrez, Mrs. B. Gough, J. E. Bartlett and E. H. Tutlle: inspirational poems, Mrs. Wilkins, Miss Rhind, Mr. Tuttle, Mrs. Wilkins sang several beautiful songs under influence, Mr. Tuttle answered mental questions.

BANNER OF LIGHT for sale at each session.

The First Spiritualist Ladies' Aid Society -Carrie L. Hatch, Sec'v, writes-met, as usual, with Mrs. A. E. Barnes, President, in the chair,

The evening was devoted to a testimonial to Miss Amanda Balley, and a large audience responded to the call. The exercises opened with a vocal selection by Miss Balley; this was so well received that she had to respond. Mrs. Waterhouse was the first speakhad to respond. Mrs. Waterhouse was the first speaker, and welcomed Miss Bailey in behalf of the Ladies' Ald Society, and thanked the friends for their interest in Miss Bailey. Miss Etra Willis then delivered an original poem, "Our Amanda." This was a very fine tribute to our guest, and was well rendered. Song by Mr. Pierce and Mr. Abbott was well received. Mr. J. B. Hatch, Jr., spoke briefly.

Mrs. Byrnes was the next speaker. She said: "It affords me great pleasure to be present on this occasion, to add my testimony to our good and faithful worker. Miss Bailey. I feel to thank her for the many

worker, Miss Bailey. I feel to thank her for the many sweet songs she has sung; she las such a truly

sweet songs she has sung; she las such a truly spiritual voice, and as she sings the beautiful sentiment reaches out, and touches a responsive chord in our hearts, and brings to us peace and harmony. May loving angels give to her a welcome when her feet shall touch the eternal life."

A violin solo by Master Charlie L. C. Hatch, accompanied by Master Loule Bennett, was well received. Mrs. Weston read a fine selection, "The Coming Man." Mr. Abbott spoke briefly, and told a beautiful allegorical story of a mother and her three sons.

Mrs. C. P. Prat. President of the Helping Hand So-

Mrs. C. P. Prart, President of the Helping Hand So-clety, spoke in a very pleasing manner of Miss Bailey and her songs, and wished her all happiness that can come to mortals. Mrs. Ellen F. Burnett gave a very fine plano solo. Mrs. N. J. Willis then addressed the andlence, and spoke in part as follows: It is impossi-ble to express fully what we would like to from the silent shore; many, many spirits wish to Liend with you in this testimonial to our Amanéa; truly you can find no more worthy one than the triend you have chosen to-night, and we are glad to learn you appre-ciate her work while she is still in the body. Her inu-sic comes from the soul, and her songs are truly soir-itual. All we ask of your is to be as faithful in this matter as Amanda.

Mrs. Kate R. Stiles then voiced a few brief remarks,

and said she was glad to extend her greeting to Miss Bailey. "I know her voice is always an inspiration Bailey. "I know her voice is always an inspiration to me, and I feel as though I did better work when she is the singer." Mr. Dole spoke briefiy. He was glad the Ladies' Aid had given people a chance to show their appreciation of Miss Bailey, and he was glad to be present to help. He spoke briefi of the Veteran Spiritualists' Union, and of the work it was intending to do. Mrs. Barnes then announced that the benefit was not merely a formality with congretulations but was not merely a formality, with congratulations, but it was a practical one as well, and she had the pleasure of apnouncing the total receipts to Miss Balley to be \$42 50—\$20 being donations from the Veteran Spiritualists' Union and private individuals, the other from

Miss Bailey responded in a few well chosen remarks. Miss Lincoln also spoke kind words to Miss Bailey, and related several acts of kindness performed by the letter. by the latter.

by the latter.

Miss Balley then sang a beautiful selection, and the evening closed with singing "Home, Sweet Home."

Next Friday the Ladies' Aid Society will hold its Memorial Service in this hall, in the afternoon at 2:30, and in the evening at 7:30. We will have with us on this occasion Mrs. Waterhouse, Mrs. N. J. Willis, Mrs. Sarah Byrnes, Mrs. Carrie Loring, Mrs. Mattle Hull, Mr, J. Frank Baxter, Mr. J. B. Hatch, Sr., Mr. Moses Hull; Mediums, Mrs. Shackley, Mrs. Hattle C. Mason, Mrs. S. C. Cunningham, Mrs. Leslle, Mrs. M. A. Brown, Mrs. Weston; Music, Miss Amanda Balley, Master Charlie Hatch, Master Louie Bennett, Miss Lilla Fay.

Lilla Fay.
We solicit flowers from friends.

First Spiritual Temple, Exeter and Newbury Streets .- "L. C. H." writes: The Wednesday evening meeting, May 13, was well-attended, and a good interest manifest.

Among the subjects discussed was how to reach Among the subjects discussed was now to reach and convince an intellectual doubter of the truth of post mortem life. Some thought materialization was the kind of evidence most conclusive; others that independent slate-writing was the most conclusive. It was generally agreed that any phase that is genume, leaving no chave for fraud, is better than the most startling phenomena accompanied by conditions that left doubt that all was conjunc

pages obtained under conditions, that, leave the mind other questions were discussed, which we must omit,
Next Wednesday evening the lower audience room will as ain be opened for all who wish to join the in-teresting talks or listen to the thought exchange with

which these meetir gs abound.

At 11 A. M.. Sunday, May 17, a good audience greeted P. L. O. A. Keeler, to witness varied phenomena in the light: and the spirits fairiy outdid themselves.

No sketch within these limits will allow even an abridged account of the demonstrations on the 17th, which bore about as much resemblance to the tricks of prestidigitateurs as the orations of Wendell Phil-lips and Robert Ingersoll do to the chatterings of a påir of monkeys.

parr of monkeys.

The usual inspirational speaking at 2:45 and 7:30 P. M. followed the scance, and will do so next Sunday; 2:45 and 7:45 P. M. each Sunday. Mr. Keeler will be at the Temple next Sunday, May

24, at 11 A. M., which is expected to be his last public appearance in Boston for many months, if not years. During the week he gives slate-writings at 144 West The Helping Hand Society-Carrie L. Hatch,

Sec'y, writes - met as usual at 3 Boylston Place, Wednesday, May 13, the President, Mrs. C. P. Pratt, in the chair.

In the chair.

In the evening we had a vaudeville entertainment. The exercises opened with a panjo solo by Little Earl Keeler, which was well received; the next on our propram was a sketch by Oslah Blossom and Pamelia Skinner; enough will be said when I say the artists were Mr. Chas. Sullivan and Miss Lucette Webster; a violin solo by Master Charlle Hatch and a fine se lection read by Master Willie Sheldon were both well received; sketch by Carl Leo Root and Winne Ireland elicited great applause; these little ones show signs of good tale; t, vocal selections by Mr. J. Frank Baxter and Chas. W. Sullivan were appreciated; reading by Dr. Cora Bland was well rendered; the next was negro songs, dances and expert hone solos by Sam and Rose—Miss May Sullivan and Mr. Evans; they were an entertainment in themselves, and were they were an entertainment in themselves, and were heartly enjoyed by all; Miss Burnett favored us with a fine plane solo; a reading by J. Frank B-xter and several selections by Miss Webster, closed an enjoyable avenue.

Next Wednesday Mr. Hull is to give a lecture for

Next Wednesday Mr. Hull is to give a lecture for the benefit of this Society.

Wednesday, May 27, will be our Memorial—the evening only. We are expecting a fine array of talent, some of whom are Mrs. N. J. Willis, Mrs. Loring, Mrs. Hull, Mr. Hull, Mrs. Waterhouse, Mrs. Mason, Mrs. S. C. Cunningham, Miss Elta Willis, Miss Webster and many others. In the afternoon the members of the second many others. ster, and many others. In the afternoon the members are requested to be present at 2 P. M., as the annual election of officers takes place at that time.

Rathbone Hall .- A correspondent writes: Sunday morning, May 17, conference, developing and test circle opened with singing, and invocation by Prof. Pierce. Several mediums were present, and assisted in the morning service. The spiritual power was strongly manifested, and the tests all recognized.

Afternoon session opened with song service by Mrs. N Carleton, reading and invocation; the Chaplain, Miss Jenuie Rhind, occupied the platform for a short time, and gave a beautiful address, also typical visions; after a song by Mrs. Carleton, Miss Alice Wilkins, Mr. T. Jackson, Mrs. Nutter, and several other good mediums, took part through the afternoon in readings tests and messages.

good mediums, took part through the afternoon in readings, tests and messages.

Evening services commenced at the usual time. Organ prelude and singing, Mrs. N. Carleton; reading and invocation, the Chaplain; Mr. Badger, opening remarks, which were very appropriate and interesting; Mrs. S. Treen, reading, also tests; Mrs. Dicklinson, tests. also Mrs. Nutter, Mrs. Fox, Mr. T. Jackson, Mr. J. McLean, readings and tests, all recognized; Little Eddie favored the audience with one of his songs. which was very enjoyable; Miss Annie Hanson, readings. Hanson, readings.
Indian Peace Council, May 28.

Elysian Hall .- A R. Gilliand, Secretary, writes: The United Thought Society held three meetings Sunday, May 17. At the circle in the morning much power was manifested. Many good mediums were present and all tests given were recognized: mediums with us during the day were Mrs. C. C. Weston, Mrs. Williams, Mrs. F. M. Mellen, Mrs. Terry, Mrs. Ratzell, Madame Haven, Messrs. White, Hersey, J. C. Bartlett, Mrs. Millen and Mrs. Gilliland.

All who were present during the day expressed much pleasure with the spiritual feast given through the different mediums.

the different mediums.
We are anxious to spread the truth of the spirit to all within our reach. Those seeking a good, quiet spiritual home will do well to pay us a visit. All are

The Ladies' Lyceum Union-Mrs. Charles T. Wood, Sec'y, writes—held the closing meeting for the season at Dwight Hall, 514 Tremont street, Wednesday evening, May 13. at which a social entertainment was

prosperous year the Society has experienced. Over eighty dollars in cash have been donated from its treasury, beside ciothing and articles of food, etc., and the general feeling of satisfaction was apparent

among the members.

The next meeting of the Union will be held the first
Wednesday in October, at which the ladies hope to
see all the old members, and that they will bring with
them many new applications for membership.

Alterion Hall .- "B." writes: The United Spiritualists of America held meetings Sunday, May 17, morning, afternoon and evening, conducted by Mr. II. W. Martin. The exercises were as usual of an interesting character, and highly enjoyed by the large numbers attending the sessions. Interesting remarks, tests and psychometric readings were made and given by Mrs. M. Irwin, Prof. James Hilling, Mrs. C. A. Smith, Mme. Haven, Mr. F. A. Heath, Dr. Lowe, Mrs. S. E. Rich, Mr. H. B. Hersey, and the Conductor, Mr. H. W. Martin. THE BANNER OF LIGHT on sale.

Cheap Comfort.

Those who are troubled with dry, backing coughs, tickling sensations in the throat, or any irritation, which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Botanic Cough Balsam. Prices: 35 and 75 cents. At all Drug-

#### MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services Sunday, at their hall, 33 Summer street.

At 2:30 they held a developing, healing and test circle. Dr. George A. Fuller, of Worcester, President of the State Spiritual Association, gave a sublime invocation. He also spoke on the duty of Spiritualists and the need of spiritual circles. His remarks were istened to with the closest attention. Appropriate listened to with the closest attention. Appropriate selections were rendered by Mrs. Melissa K. Hamill and Mr. Ha'l. Mr. P. A. Thorner, of Marblehead, Edward F. Murray, W. H. Rounseville, David Sheppard, E. A. Warren and others gave magnetic treatments to a large number, which relieved all and cured many; also, tests and messages were given by Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. L'zzie D. Butler, Mrs. D. E. Matson and others. Mr. G. D. Merrill closed the meeting with well-chosen remarks. At 7:30 P. M. the services opened with appropriate

At 7:30 P. M. the services opened with appropriate selections by Lena and Elsie Burns. Dr. Fuller then selections by Lena and Eisle Burns. Dr. Fuller then read the poem "Unbar the Door, oh, Soul." He also gave an invocation, followed by a masterly lecture on "The Scope and Progress of Spiritualism in the Past, Present and Future." His able remarks were very instructive, and were received with well merited applause. Mrs. Annie M. Lefavour gave one of her wooderful musical séances. An auto-harp was played by spirit hands or hower cuestions were canward. by spirit hands or power, questions were answered, and raps and other manifestations given. Mrs. Lizzie D. Butler next gave many tests and spirit messages, all said to be correct.

Next Sunday, at 2:30, developing, healing and test

circle by many good mediums. At 7:30, Mrs. L. A. Prentiss, Mrs. C. B. Hare, and Mrs. Annie M. Lefavour, musical medium

At Mrs. Dr. M. K. Dowland's meeting, at 130 Market street. Tuesday evening, there was a large audience of intellectual seekers after spiritual truth, and all went away satisfied that the time had been well spent in the knowledge they had gained. The services were opened by Profs. Fred Heath and Bert J. Mtchardson with appropriate selections. Mrs. Annie M. Lefavour gave one of her wonderful musical séauces. Mrs. Dr. Dowland spoke on the laws that govern physical manifestations. Mr. George Bussell, of California, made interesting remarks. Mr. W. H. Rounseville and Mrs. D. E. Matson gave quite a number of tests.

Friday evening Mrs. Lefavour held another séance at the same place, with a full house. The manifesta-tions were all grand and convincing. Mrs. Lizzie D. Butler and Mrs. Florence A. Lamphier gave a number of tests, spirit names and communications, all said to be correct. Mrs. D. E. Matson and W. H. Rounseville made able and interesting remarks.

Cadet Hall-Lynn Spiritualists' Association .- Mrs. A. A. Averill, Sec'y, writes: Sunday, May 27, afternoon services consisted of invocation by Mrs. M. C. Chase of Swampscott; solo by Mr. Leslie of Boston; Chase of Swampscott; solo by Mr. Leslie of Boston; song by Miss Mabel Waite; song by Mr. George Cleveland; song, Ethel Brison; poem, Mrs. Dr. Wilde; duets and solos by Mr. and Mrs. Tyler: Mrs. W. S. Butler of Boston delivered a very interesting lecture, and there were remarks by Mr. Kelty and Mrs. Chase; Mr. Milligan rendered selections on the plano.

The evening service opened with a duet by Mr. and Mrs. Tyler, followed by a song by Miss Mabel Waite; recitation. "A Deserter," by Master Harry Williams; song by Ethel Brison; short address by Mrs. Butler; solo by Mr. Leslie; inspirational poem by Dr. Wilde; "Swanee River," by Mrs. Tyler, with three encores.

encores.

Next Sunday Mrs. Tillie U. Reynolds will be with

the afternoon. Salem .- "N. B. P." writes: Mrs. Abby N. Burnham of Malden was speaker and medium for the First Spiritualists' Society May 17. As she has just returned from Alleghany, Pa., in the afternoon she spoke on the persecution of the mediums in that State, which

us. Post 5, G. A. R. will attend service at this hall in

the persecution of the meanings in that state, which was entirely wrong and uncalled for.

In the evening her subject was: "Strive for a New Truth," speaking very beautifully on this theme, which she made very interesting. Her lectures were both appreciated, and sle is still as able to stand up that have for the Graph of Spiritualization as the awar and battle for the Cause of Spiritualism as she ever was; may she be able to keep on with the good work

for many years to come. Sunday, May 24, Nettle Holt-Harding of East Somerville, lecturer and test medium BANNER OF LIGHT for sale at the hall, and subscriptions taken.

Worcester .- Mrs. Celia C. Prentiss, Cor. Sec'y, writes: May 10 Dr. George A. Fuller, that grand worker in the Cause, gave us two splendid lectures. Afternoon subject, "What is Spiritualism?" Evening, "The Outlook in Religion and Science," Such lectures can but elevate Spiritualism to its rightful

May 17 Mrs. Mattle E. Hull delighted her audiences with hopeful and inspired thoughts. She will be with us again May 31. The Woman's Auxiliary meets Thursday, May 21, with Mrs. M. K. Howe, 163 Chandler street, corner of Queen. Business meeting, 3:30. In the evening a séance and social.

Haverhill .- "E. P. H." writes that inspirationalist Charles A. Porter of Providence, R. I., lectured

and gave tests here last Sunday. Next Sunday the lecturer will be Mrs. Mattle E. Hull of Boston, a long and favorably known test medium and trance writer, who will occupy the platform before the Haverhill and Bradford Spiritualist Union,

afternoon and evening, at 2 and 7:30 P. M. Woburn .- Bonney writes: Monday evening, May 11, we had with us Mrs. J. E. Nutter. She gave tests and readings to almost every one present, all of which

were recognized. E. H. Tuttle gave inspirational poem and good tests.

The BANNER of Light has many friends.

Monday evening, May 25, closes the meetings for

Reading.-E. S. Wells, Chairman, writes: Sunday evening G. A. R. Hall platform was occupied by Mrs. Julia E. Davis, who gave a short address, followed by tests, which were good and all recognized.
Meetings closed until next season.

Malden .- "S. E. W.," Sec'y, writes: May 17 Mrs. I. E. Downing occupied the platform. May 24 Mr. D. Evans Caswell of Melrose will be with us, assisted by Mrs. A. J. Pettingill.

## NEW YORK.

Yonkers .- Titus Merritt, Sec'y, writes: At the Yonkers Spiritualist Society meeting of the 15th inst., Mrs. Milton Rathbun was the speaker of the evening. Mrs. R., when in her upper teens, or girlhood, was a Methodist, and held an honorable posi-tion in the Bible House, New York City, but heeding the injunction of St Paul, to "prove all things, and hold fast that which is good," she ventured to attend a Spiritualist entertainment, and soon found that the phenomena, philosophy and religion of Spiritualism were worthy of earnest investigation; also another pleasing surprise at this entertainment, of great importance to her, was meeting with Mr. Milton Rath-

Continuing her investigation, she became convinced that Spiritualism, rightly understood, comprises the principles of justice liberty, philanthropy and love.

principles of justice, liberty, philanthropy and love, and that no other religion is so well substantiated by Bible records, for those that are best satisfied with that kind of evidence; but the inspiration and scientific demonstration of to-day suit her far better.

Our Society was honored by quite a delegation from Mt. Vernon: Mr. and Mrs. Rathbun, Mrs. H. Vera Sageman, Mr. William Guion and Willard J. Hull of Cincinnati, O., and Dr. Perrine of Tarrytown, N. Y. I herewith enclose a report of her discourse [which will be printed later.—Ed.], entitled "The Universality of Spiritualism," which was eloquently and ably endorsed by Mr. Hull, who will favor us again Friday evening, the 22d inst. evening, the 22d inst.

### MEETINGS IN NEW YORK.

The First Society of Spirisualists holds its meetings in Carnegie Music Hall Building, between 56th and 87th streets, on Seventh Avenue, entrance on 57th street, where the Banner or Light can be had. Services Hundays, 15% A.M. and 74 P. M. Afternoon meetings for facts and phenomena at 2%.

Adelphi Hall, 53d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A.M. and 7% P.M. Mrs. Helen Temple Brigham, speaker.

9 East 50th Street.—Society for Spiritual Research. Sundays 10% A.M., 5 P.M. Meetings for the presentation of spiritual facts and phenomena. Prominent workers always present. Seymour Van Brocklin, President.

114 West 14th Street.—Occult Club meetings will no

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P.M. Prominent speakers and mediums. H. F. Tower, Manager. Test Stances are held Sunday afternoons at 3 o'clock, 9 East 59th street (near Hotel Netherland), New York City. Prominent mediums always present. Seymour Van Brocklin, Chairman.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall. - Mrs. Milton Rathbun, Cor. Sec'y, writes: Mr. Willard J. Hull is filling most acceptably his two months' engagement with The First Society, New York City, to appreciative audiences, who will hear with regret that the last Sunday in this month will close the engagement.

On Sunday morning and evening his lectures were able, comprehensive and instructive, as well as eloquent. He held his auditors in the closest sympathy, and frequent bursts of applause attested both their interest and approval. Societies and camps should

keep him fully occupied.

In the absence of Mrs. Newton, our President, on account of illness, he proved his "all round" qualifications by presiding at the three meetings in a manner which called forth the commendation of many, and the approval of all.

The afternoon meeting was made interesting by the mediums. Mrs. Stoddard-Gray and her son, Mr. DeWitt Hough, and Dr. Franks, who gave satisfactory and startling manifestations of spirit presence

and power. and power.

Rev. Mr. Paige also made very interesting remarks, which were roundly applauded.

Mrs. Gage, while entranced, gave a marvelous exhibition of spirit-control, singing in a foreign tongue and improvising at the same time a difficult accompaniment. All felt that the controlling influences must have been great musicians.

must have been great musicians. Those who were not present have good cause to say: "We have missed a spiritual feast." say: "We have missed a spiritual feast."
We are grateful, indeed, to these and many other mediums who thus help to sustain our Society and to

importance of this two-fold mission, and continue to We hope that the stay-at-home Spiritualists and those hiding in the churches will come to hear Mr. Hull during the remainder of his stay. They can rarely hear so able and so reasonable an advocate.

advance our glorious Cause, which must lie close to their hearts. We trust that they will always feel the

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#### RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meeting afternoon and evening, Sunday, May 17, at Columbia Hall, No. 248 Weybosset street. Mr. Frank Algerton of Boston was our speaker, his subjects for both lectures being taken from the audience, which were very interesting and instructive, and were well received and highly appreciated by a very attentive

audience.

After the evening lecture he gave tests for au hour, which were very pleasing to those who were fortunate enough to get them. During the services several flue solos were rendered by Miss Johnson, accompanied by Miss Reynolds on the plano.

Next Sunday, May 24, Mr. George Porter of Providence will occupy our platform, giving lectures and tests.

The People's Progressive Spiritualist Association

had for speaker on Sunday, May 17, Prof. Charles T. Wood, of Boston, Mass., who gave his new and deeply interesting lecture entitled "By their Fruits Ye shall Know Them," at the conclusion of which the audience extended to him a vote of thanks.

It was surely as fine a lecture as has ever been delivered upon our platform, and many were the expressions heard after the lecture that they hoped Mr.

Wood would some time come again.

Mrs. Eva R. Cooley led the congregational singing and sang a solo also, after which Mr. Wood gave as-In trological readings, which were pronounced in every instance as being correct. After the readings, Mr. Roscoe introduced Mrs. Cooley, who made excellent remarks, thanking Dr. Roscoe and his good wife for the hospitality they have shown her and her good husband other they have been bether they have been been as the control of the hospitality they have shown her and her good husband other they have been been as the control of the contro

the hospitality they have shown her and her good husband since they have been in this city.

The next two Sundays, the 24th and 31st, are to be the closing meetings of the season. On the 24th Mrs. Ida E. Downing is the lecturer and test medium. On the 31st we are to have a grand memorial service, and Dr. Hale, of Boston, is to be the speaker. Certainly Dr. and Mrs. Roscoe deserve great credit for the very able way they have managed these meet-ings for the past season. Mrs. Roscoe was very much missed at the meeting on Sunday evening, as she is

missed at the meeting on sunuay evening, as away in New York taking care of a sick sister.

Cor. Pawtucket .- Jennie E. Warburton, Corresponding Secretary, writes: Sunday, May 10, Mrs. Hattie C. Mason occupied our platform, and never gave better

satisfaction than on that occasion. Sunday, 17th, our speaker was Abby A. Judson, and we were delighted with her discourse, and hope to hear her again soon.

It is a fortunate day for a man when he first discovers the value of Ayer's Sarsaparilla as a blood-purifier. With this medicine he knows he has found a remedy upon which he may rely, and that his life-long malady is at last conquered. Has cured others, will cure you.

## MISSOURI.

St. Louis .- M. S. Beckwith writes: Our city has been favored the past season with the usual first class lecturers, closing the present month with Prof. Peck, who is well known to your Eastern readers.

Maggie Waite, one of the best test mediums that has been in our city; occupied our platform during

Rev. J. C. F. Grumbine served us during April, and closed with one of the most profound inspirational lectures ever delivered here. He is even now standing in the front ranks as a logical inspirational grator, and no society who may secure his services will ever

regret it.
It is this class of educated first-class lecturers that are interesting the thinking class wherever they go. We have had so many from the front ranks upon our rostrum that it seems almost favoritism to mention

names without speaking of all.

Last Sunday Mrs. Hatfield Pettibone followed Prof.
Peck with tests, and in fifteen minutes gave some seventy names. She is a medium who gives names very rapidly in succession. They have created much interest among skeptics, and new faces are seen each Sunday in our hall.

Mrs. Pettibone and her husband gave two of their

phenomenal seances in our hall this winter, at one of which there was not room to hold the audience. We have published several thousand of the lectures delivered before our Society, and would like to furnish to any active agent at the summer camps whatever they can dispose of at the rate of five dollars for one hundred. Will mail sample on request. Four lectures in one leastet sell at ten cents each.

Prof. Peck assisted us in compiling a song book of

one hundred and thirty songs, without music, that is also for sale at ten cents each.

## MICHIGAN.

Port Huron.-C. H. Hubbard, Sec'y, writes. In accordance with the unanimous expression of the Port Huron Society of Spiritualists, Mrs. Anna L. Robinson has again accepted the terms offered her to lecture for them another year. Other societies will please take notice that hereby

all her Sundays from September to June, 1897, are thus engaged.

We fully appreciate that we are very fortunate in being able to retain the services of one of the most popular lecturers in the field, and are anticipating a prosperous year for our Cause, not only on the rostrum, but also in the Children's Progressive Lyceum. We also have in Mr. Renwick (a member of our Society) a fine medium for materializations, and are thus prepared to demonstrate to all luvestigators the truths of Spiritualism.

## Carriage Catalogue.

A very handsome and elaborate illustrated cata logue of Buggies, Surreys, Phaetons, Farm Wagons, Road Carts, Harness, Saddles and Horse Goods, showing a great variety of styles and shapes, has just been issued for 1896 by the well-known Alliance Carriage Co., of Cincinnati, O. This enterprising company prints the prices in plain figures (factory prices) in their catalogue, and sends goods anywhere subject to examination. Any horse owner can have a catalogue free if they mention this paper.

## MAINE.

Portland.-H. C. Berry, Clerk, writer: May 17 Miss Blanche Brainard of Lowell, Mass.. occupied the platform of the First Spiritual Society. This is her first visit to Portland, and surely she must have

been pleased with her reception.

She had a large audience in the afternoon; but in the evening the capacity of the hall was taxed to its uttermost; all available space was filled, and one hundred or more went away, being unable to get into the hall at all.

Miss Brainard is a very pleasing speaker, and gave

the best of satisfaction; and her answers to written questions were very correct and pleasing. She was assisted in the evening by Mrs. H. C. Berry. We trust to have Miss Brainard with us again in the early fail.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

#### CONNECTICUT.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: The Norwich Spiritual Union has been favored the last two Sundays with the ministrations of Mr. Joseph D. Stiles of Weymouth, Mass., who has held evening services at No. 21 Fairmount street (our regular lecture season being closed). Mr. Stiles delivered two short but excellent discourses, and followed with his usual remarkable work in line of demonstration. The pariors were well filled on both occasions, and nearly every name mentioned received a general recognition. Mr. Stiles also visited our Lyceum both Sundays, and kindly responded to the cordial invitation of the Conductor with interesting and instructive remarks.

WANTED-A reliable lady or gentleman to distribute samples and make a house-to-house canvass for our Vegetable Toilet Soaps and Pure Flavoring Ex-tracts. \$40 to \$75 a mouth easily made. Address CROFTS & REED, Chicago, Ill.

#### Providence, R. I.

To the Editor of the Banner of Light:

On Thursday evening, May 14, a party of ladies and gentlemen assembled at the residence of Mr. and Mrs. F. H. Roscoe, 151 Broadway, to give a complimentary reception to Mr. and Mrs. C. M. Cooley, who are soon to leave Providence for other fields of labor.

The time from eight until nine was spent in social converse, and from nine until ten a collation was served; after which a circle was formed, and Mr. Rosserved; after which a circle was formed, and Mr. Roscoe and Mrs. Cooley, under control, gave many messages, and be autiful thoughts from spirit-life.

Among those present were Mrs. Baldwin and sister, Mrs. Louisa Morse, who has been on the American stage for over forty years, and is well known as "Aunt Matilda" in the "Old Homestead Company"; Mrs. Stone and Misses Morse, her sisters, Mrs. Wm. Tinkham, Mrs. Sharples and daughter, and others.

Many were the expressions of good will to Mr. and Many were the expressions of good will to Mr. and Mrs. Cooley. The favors of the evening were furnished by Mrs. Sharples, and consisted of white and

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## Spiritual Echoes From Holyrood.

Inspirational Addresses, Replies to Questions, and Poems, delivered by W. J. COLVILLE, at the residence of Lady Caithness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1895.
Pamphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's pariors, 124 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P. M. Prominent speakers and mediums. Au-gusta Chambers, President. Fraternity Hall, 889 Bedford Avenue, near Myrtle Lvenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, fedium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors, 177 Franklin Avenue (near Greene). "Single Tax Hall, 1188 Bedford Avenue.--"Spread the Light" Society meets every Sunday at 3 and 8 P. M. Pres-ident, Mrs. E. J. Bowtell; regular speaker, E. J. Bowtell.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 5th and Callowhill streets. President, Capt. F. J. Kefler; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 10% A. M. and 7% P. M. Lyceum at 2% P. M. Spiritual Conference Association moots at the northeast corner of 8th and Spring Garden streets every Sunday at 24 and 7½ P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO. First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance in South Paulina street. Services every Sunday II A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, Ill South Paulina street, every Wednesday 8.P.M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 a. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil-WASHINGTON. D. C.
First Society, Metserott Hall, 18th Street, between E and F.—Every Sunday, 11% A.M., 7% P.M.
M.O. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 546

Jefferson street, every Sunday at 7½ P. M., and Thursday
at 8 P. M. J. O. Bigler. President.