VOL. 79.

Banner of Light Publishing Co., } 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 6, 1896.

\$2.00 Per Annum, Postage Free.

NO. 14.

# Spiritual Rostrum.

The Universality of Spiritualism.

A Discourse Given by MRS. MILTON RATHBUN, Before the Youkers (N. Y.) Spiritual Society,

May 15, 1896.

(Reported for the Banner of Light.)

PIRITUALISM is broad enough and deep enough to furnish the basis for any and all religions founded in truth. It cannot be stretched sufficiently to cover, or even meet. man made error labelled Truth, but is in every way adequate to meet the requirements of those seeking to formulate a safe, natural and healthy religion, by which to regulate their daily lives and fit themselves for a pleasing inheritance in the land beyond the earthly life-"the home of the soul." It is erudite, liberal, satisfying, and capable of demonstration. It

vice for their foolish wickedness. As I have often affirmed, one must lead a good life if a true Spiritualist. To embrace Spiritualism means much more than to accept its phenomena, albeit the phenomena are the foundation stones upon which

offers every inducement or incentive for right

living, and condemns the votaries of folly and

the philosophy rests, and without them our beautiful gospel of right living would be vague and theoretical because incapable of demonstra-The phenomena are to Spiritualism what the

alphabet is to the English language, and we could not prove to the world that if a man dies he shall live again, without them.

We all know that man never dies-that his life in the next world is a continuation of this, with changed conditions-but to the customs in expression we must bow, or waste our time in endless explanation.

When our world was steeped in ignorance, superstition and bigotry, Spiritualism came to | pleasure, we shall grow in sordid selfishness, enlighten, redeem and comfort all who would and some day, here or hereafter, awake to the listen to its voice of instruction, counsel and | dire reality of a wasted existence. The masses for a time turned a deaf ear, and laughed to scorn those who attempted to tell them of this new Savior of Mankind. They shouted derisively: "Away with this new thing! It is of the devil, and we will have none of it!"

Others showed their ignorance by asserting that those who gave their attention to this new dispensation were fools, and deserved to be humbugged and deluded. The wise in worldly lore were equally rampant with the classes termed ignorant, and thought to laugh down or frown down this mighty movement, carrying on its bosom the boon of great price to all mankind.

When the tiny raps heard at Hydesville reached the ears of thinking people, compelling their attention, no one dreamed of the importance of their mission. When the fact became established that the sounds were controlled by an intelligent force, which responded to questions, both oral and mental, much astonishment was created and converts multiplied rapidly. Even those who had knowingly discoursed to gullible audiences upon the theory of toe-joint cracking were obliged to abandon their position, and seek for more plausible objections and ways of accounting for the strange phenomena which to day thrill us with emotion whenever we hear the signal that the unseen are with us and would communicate.

If we could lay aside our early prejudices and false teachings, that we might look at this subject naturally, we could readily understand the anxiety of our loved ones to make their presence known; we could appreciate their love, their fidelity and their undying memory; we would know that the most reasonable thing for them to do is to return and strive to finish their lifework, or earthly mission. How few of us can claim to have accomplished great good! It is our privilege to work with a will for the uplifting and betterment of humanity; vet how we dawdle: how listlessly we drift on the sea of time, content to let others work for the public weal, while we reap and enjoy the benefits of their sacrificing labor. If we continue this ill-advised course, we shall return again and again, striving to accomplish and make amends when our short pilgrimage here is ended. We shall come to those who loved us, and wonder that they are so indifferent to our coming; we shall remember, then, with deep regret our own indifference, our own forgetfulness, our impatience and our dislovalty to those who preceded us to the land of spirit.

We allow ourselves to be drawn into the various maelstroms, and in our whirling grow giddy and unconscious of the great problems which should receive a fair share of our time and attention.

If we neglect and grow indifferent to our friends here, they drift away, and are soon weaned from us. Is it an agreeable thought that perhaps this may be true, to some extent, beyond the border line of the two worlds? Can we deem it strange if our loved ones grow weary in watching and waiting for our halting recognition? Yet we believe that from their vantage-point they can see clearly the good they may do us—that their love intensifies and enables them to forgive our unheeding ways, making them persistent, patient and loyal until the time when we shall see how criminally stupid we have been, and can beg their forgiveness in the humility of repentance and

remorse.

What would we think of a child who would not listen to the expressions of love from a good mother; who would not even seem to hear wise counsel, nor accept the sweet benediction of a mother's guiding hand? We should charge that child, and justly, with base ingratitude.

If the father or mother of a family of children were at a distance, how should we judge those children if they refused to read letters from their parents, and would not respond to telephonic calls or telegraphic messages? We should say, with justice, that they were unnatural, and entitled to censure.

We know full well that myriads of spiritfriends-fathers and mothers, our children, our sisters and brothers, our bosom friends, our wives and husbands, many whom we have never known personally, but who are attracted to do us good-stand ready to commune with us; and were we not deaf, dumb and blind, we should be on the alert to avail ourselves of their aid and companionship.

Can we afford to go on in this fool hardy way, failing to recognize or accept what might be ours in blessed abundance and redound in great good, not only to ourselves but to others?

Our pathway might be illumined with the light of discovered truth, and strewn with flowers; but we prefer darkness, brambles and thorns. If to night we could but awaken to the realization of this one thought, that we must give greater heed to our would be spiritual advisers, instructors and comforters, happy would be our days henceforward.

Spiritualism robs death of all terror, and bids us welcome the bearer of our release from earthly fetters as a friend. If we are wise, and lead a useful life, making the most of our days, we will joyfully depart with this messenger, having no fear to enter the sphere for which we are prepared. If we continue to eat, sleep and chatter, as ends to gain ease and

Spiritualism gives us every faci come useful and shining lights in the great galaxy of earthly stars. We may be wise if we will but listen, and make our own the great truth which may be opened up to us but for the asking. If we use the minds given us, if we study, reflect, aspire and draw unto us back by progressed spirits to learn the lessons those who have what we so much desire, enlarged minds filled with wisdom will be the resuit. We can become beacon-lights unto travelers who stumble by the wayside and need

Spiritualism breaks the fetters of a false religion, and will eventually break up the foundations of false society basis, and give to the world a code of ethics by which mankind can live in harmony with nature's laws, and find the place for which nature has fitted each human being. Marriage will then be the outcome of true love, and love in its fullness and purity will be the basic principle of freedom. In that day passion will be held in sway, and the sexes will be drawn together on the plane of love, lust having no part in the sacred rela-

Spiritualism knows no sex in the standard of social purity. Judged by Spiritualism, man and woman would share each his or her own share of blame in violating the laws of justice and morality. There would be no banishment to obscurity and the relinquishment of society's pleasures to one, while the other is received with open arms, to seek new victims for his immoral practices.

Spiritualism would make business men as honest and upright in business as in prayer-

of the garment of Spiritualism. If you would deal unjustly or unfairly with your neighbor, do not enter the ranks of Spiritualism, hoping to find a cloak to hide your children in need of shoes and warmer clothing. moral deformities. If you wish to practice deceit, to be a hypocrite and to falsify, do not rapidly, as a glance at its progress will speedily show. Modern Spiritualism, not quite a halfevidence in multo that their loved so called dead do return and communicate.

false, that hell has been emptied of fire and brimstone, and that love rules the world su- | what may we not expect as a result! preme over evil, or undeveloped good. The the same tokens that their lost treasures are safe, and that one day they shall stand face to world that which the spirit world holds for face with those whom death has torn from them. We hear of splendid mediums in pritheir clinging embrace, and that they need not | vate life, who will exercise their mediumship wait for Gabriel's trump to sound to receive for a few only, and those their intimate friends.

of this our heaven-born dispensation. Sages | might be accomplished by so doing. have discoursed upon its blessed merits and advantages. Scientists have applied their tests, | and become converts to the philosophy and the return and identity of those whom we phenomena which they confidently expected have loved and lost, placed in conditions freed to destroy. Philosophers have added to their from the worry and exertion attendant upon store great benefit when entering the fields of the daily struggle for a living, how glorious Spiritualism. High and low, rich and poor, will be the manifestations; how absolute the living in Hoboken.-N. F. Ex.

tem of enlightenment, until it is the exception to find any one who does not know something of Spiritualism, and who does not desire greater knowledge of it.

True, they will, if in the church, or if afraid of Mrs. Grundy, say: "I am not a Spiritualist, and of course can never become one, but I would like to hear something about it." A conversation upon the theme is sure to bring forth strange experiences, either in their own lives or of those connected with them by some family tie or that of close friendship.

Almost every family holds a medium-all are not developed, and many are not recognized, but the mediumship exists, and will, sooner or later, force a recognition from its unwilling beholders. Mediumship is a strange gift-a blessed one if rightly understood and appreciated, a dangerous tool in the hands of careless or unprincipled persons.

I hold that the highest honor with which one can be crowned is that of a well-developed phase of mediumship. To lift the veil obscuring the world so close to our own, and disclose the glories of that life, is the best that any one can do, and no greater encomium of praise or recognition can be given to any mortal than to say "He or she is a well developed, genuine medium, and uses his or her gift for the best good of those on both sides of the 'thin veil between us.' "

Mediumship should never be entered into lightly, nor should those seeking unfoldment in medial powers lose sight for an instant of this fact. By the same law that good, wellmeaning spirits return, do evil minded spirits come back. "Like attracts like." A person desiring to develop as a medium should remember that safety lies in good living, that prayers to those in spirit-life, who will give strength of purpose, and add to one's desire for good, are productive of good results. In fact, it seems to me the only safe way to be developed is to place one's self in the protecting care of spiritual friends in both worlds.

Unless a wise, strong, protecting band is formed about the medium, unpleasant experiences and suffering are certain to follow in the wake of development. Just now comes in the objector, asserting that as bad spirits can and | decrees." do return, it would be much better to deny mediumship altogether, arguing with some force that as the majority of people who die are not good, it must be true that the great majority of returning spirits are evil, and must necessarily work great harm.

This opponent loses sight of the fact that of well-doing; that still other myriads are attracted by the light of the open door of mediumship, and if the medium is good or not evilminded, and has a band of good spirits, these undeveloped spirits are held in restraint, and portance unmentioned. persuaded to seek a higher plane of spirit-ex-

mediumship or by attempting to suppress itfor I doubt the power of any combined forces in this life to suppress it-prevent the return the earth, and they will strive to exert their influence and carry their points whether by the open door of mediumship or through the subtle laws governing mediumship and mediumistic people.

I think mediumship should be fostered, encouraged and cultivated, but with great care, under the most favorable conditions possible. mediums, our Cause would be greater in its potency for good. It remains to be seen whether Spiritualists will properly care for and protect mediums.

The gift of mediumship, or the exercise of that gift, seems to require a mind freed from anxiety and care, in order to give forth the best in spirit manifestation. I have often witmeeting. Sunday school, or the home life. nessed manifestations which I felt were imper-Sharp practice can never be found in the folds | fect only because the medium, being conscious or semi-conscious, could not forget that her rent was over-due, or that being paid, the purse and larder were both empty, and her

I have in numerous instances wondered, not at the partial failure of the sitting, but at the seek approval or encouragement within the possibility of receiving anything from the spirit gates of Spiritualism. Spiritualism gains ground | side of life, under the harassing conditions to

which the medium was subjected. I am happy to state that in New York City century old, is known and accepted in all there are leading minds who wish to form a climes, taught in all tongues, having become club or organization having for its object the well-nigh universal. The peasant and the care and support of mediums, giving them a crowned head meet at the same shrine, and | chance for better development, and the investilike emotions fill their souls, as they receive | gators an opportunity to study the phenomena under the best possible arrrangements for observation and understanding. If this can be The learned professor and the humble labor- | brought about - the honest mediums placed er know alike that the claims of orthodoxy are above want, and given time and opportunity to unfold and exercise their medial powers,

We know that spirits are forced to take their royal lady and the fisherman's wife know by instruments from the humbler walks of life. because the affluent will not give unto the the demonstration of life continued beyond the | Unless forced by poverty, they will never go before the public as mediums, although they Poets have sung from full hearts the glories | may realize what a great amount of good

> Now, if we can have those who under adverse circumstances give convincing proof of

learned and ignorant, have accepted this sys | evidence; how salutary the effect upon the public mind.

Sooner or later we must reach this stage of our duty toward mediums. They must be sheltered and protected-must have our tender sympathy and loving recognition, and be upheld as our ministers of the truth of angelvisitation. Until that time comes, we rest under the ban of neglected duty.

We must also see to it that our old mediums, who have borne the heat and burden of the day, do not, in their declining years, and in the years of their waning powers, if it so be, lack monetary support, nor the warmth of loyal gratitude due them for their faithful work in the vineyard of Spiritualism.

Our duty is so universal and lies in so many directions, that we are oppressed in attempting to compass, even in thought, what we should do. Only that we live a moment at a time, and are not expected to fill that moment with other than its own complement of joy, sorrow, pleasure, duty and activity, the subject would not bear calm contemplation.

Let us resolve anew to do our duty toward mediumship and its instruments. Mediums in their sensitive condition are often depressed and lonely, feeling that few care for them ex cept to extract the elixir of life, called spiritcommunion; they are laughed at, neglected and sometimes suffer for the necessaries of life-to our shame, be it said.

Let us earnestly strive to know and do our duty by them in the near future-from this time on.

The universality of Spiritualism would lead us into all the walks of life, for everywhere does it extend and permeate. In our home life it infilters and percolates; in our business avocations it should dominate our transactions, and does that of all true Spiritualists; in our social life it leavens, and slowly but surely brings us toward the point where we shall be intelligent, brave and honest enough to take our stand in the face of time-honored customs and unfurl to the breeze a new flag bearing for its motto: "Humanity, individual and organized, must recognize the rights of each other, and trample in the dust caste, unequal recognition, and the tyranny of fashion's

The time has arrived when we should give to our children proper training in the lines of Spiritualism. To commit them to Orthodox Sunday schools is a crime of which Spiritualists should never be guilty. I am glad to know that this society has organized a Children's Lyceum, and hope and trust it may grow and myriads of so-called evil spirits are brought | prosper beyond the expectation of the most sanguine. You cannot engage in more needful or better paying work.

I have briefly touched upon a few points suggested by the universality of Spiritualism, leaving, as you well know, many points of im-

Spiritualism offers us every good thing, and if we accept its teachings, as heralded by the We cannot, by suppressing development in | progressed of this and the higher life, we shall every day realize to a fuller extent, not only its universality, but its power as a defender against all the ills of life. If any within sound of these spirits, for their natural plane is near | of my voice have not sought and accepted this new dispensation, be persuaded to lose no time in proving the verity of our statements, and embrace this new religion, science, philosophy, or by whatsoever name it may be designated.

In the universality of Spiritualism you can find that which shall satisfy your soul's cravings, your intellect's questionings, and the sweet peace which passeth all understanding If we had more whole souled, clean spirited | shall flow into your daily life, a perennial

> May we every one add to our faith knowledge daily, and grow stronger, wiser and better as the days bear us onward to the glad day when Spiritualism shall have become universal the wide world over.

> > TRUST.

What kept the moss a-growing Through January's snowing? It know-O never doubt it!-The blasted tree without it Would bleaker seem, and older,

What was the water saying Beneath the ice-roof playing, Whereon the sunshine listened While underneath it glistened? To loose me from my prison, I murmur not from grieving. I sing, in thee believing."

What brought the peach buds swelling From out their birchen dwelling? The song of bluebirds won them, In bloom is overflowing The blush and perfume showing That life is richer, better, Joy's never-pardoned debtor.

O loving, soul-fresh faces! Mo-s of deserted places; O voices of the chosen! Through deadest cold unfrozen; O lives with beauty brimming! Grad in the beaven's near hymning— Ye know the hidden glory; Who else may tell that story?

Grow, sing, and bloom undaunted! A world so shadow-haunted Needs all your bursting splendor, Soft lights, and murmurs tender The human want is pressing; O'ershadow it with blessing. Your triumph sure believing, Till hearts shall bush their grieving.

– Lucy Larcom

A dealer in fountain pens told me a very queer incident which recently happened while he was selling a fountain pen. The dealer always writes with his pens before handing them over for trial. He took up a pen and wrote the name "Weller." The would be purchaser said: "How did you come to write my name?" "I wrote the first name that came into my head," said the dealer. "Well," said the customer, "cut the name out and wrap up the pen, and I will take it." As proof that his name was as he said, he took out of his pocket an envelope addressed to himself and showed it to the dealer. He was a lawyer living in Hoboken.—N. F. Ex.



Harriet M. Rathbun.

Harriet M. Lee was born in Port Jefferson, Suffolk County, N. Y.

At the age of fourteen, while attending the Academy in Bellport, N. Y., a portion of the year, she began to teach, and later taught in one of the public schools in Brooklyn, N. Y.

At the beginning of the Civil War she entered, as assistant, a publishing house in New York City. Near the close of the war she became the wife of Captain Eugene II. Fales of the One Hundred and Thirty-first Regiment, New York Volunteers.

In 1868, her husband and babe having died, she returned from the West, whither the family had migrated during Captain Fales's decline in health, and again took up her residence in New York, and resumed her former avocation in a large publishing house.

It was while thus occupied that Mrs. Fales met Mr. Milton Rathbun, and in 1873 they were married. Two sons have been the outcome of that harmonious union—the elder now in Harvard University, and the younger business with his father in New York City.

The above is a very brief sketch of the salient points in the life of a woman who cannot be overlooked in considering the lives and characters of Spiritualism's celebrities.

Mrs. Rathbun is endowed with an active, persistent, though quiet and unobtrusive nature; hence her work as a reformer has been and is now largely a power behind the noise and confusion of the outward impulse rather than a stand upon the outposts, although her career is well marked by brilliant invasions into the more spectacular scenes of the reform arena.

Shortly after her marriage to Mr. Rathbun she began to write, and for more than twenty years her contributions-in the form of sketches, tales, essays, etc.—have graced the columns of a variety of weekly papers. Naturally of a literary tendency, her experience in practical book and magazine publication equipped her for the larger field of reformatory work.

During her first husband's illness she assumed entire charge of the business, and with the aid of a literary friend conducted editorials, etc., of a flourishing juvenile magazine called Merry's Museum, which was founded by Peter Parley. Thus the early training of this instrument, for such she is, has been in every way preparatory for the labor she is yet to perform in the field of human amelioration.

Mrs. Rathbun's religious experiences, too, were the forerunner of that benevolence and charity which characterize her feelings regarding those still under the bondage of institutional authority, whether of the church or society. When twelve years of age she came under the influence of a so called religious revival, and became duly converted, according to the hypnosis of orthodoxy. She joined the Methodist Episcopal church, continuing an active member of that and other orthodox denominations for sixteen years, working zealously for "the cause of Christ" in various places, East and West, wherever she happened to be located.

But during all these years she was troubled with doubts and fears and questionings such as are forbidden by the Orthodox church, for she could never become reconciled to the thought that the orthodox plan of salvation was either just or reasonable, although she felt she must accept it to escape eternal damnation.

After years of struggling she finally concluded that she had outgrown her church garments, and must have more room and freedom. About this time she so far overcame her preiudice against Spiritualism as to visit a medium, and at once received absolute proof of the return and communion of the loved ones who had gone unto that bourne from whence dread theology says no traveler returns.

Other mediums were visited, with the same result, and it was not long before she was intensely wishing to embrace Spiritualism, but was afraid to take the step, because there were planks in the old theory which were missing in the new and untrodden bridge over the slough of despond.

Just then her husband suddenly developed as a trance medium, and one night, through his mediumship, she settled all the perplexing points, gladly letting go her hold upon the old dogmas which had hampered and darkened her

young life. Mrs. Rathbun is often heard to assert that on that memorable night she received answers to all her questions—answers that appealed to her reason and common sense-and that she was able then and there to accept Spiritualism in its beauty and sublimity.

Almost immediately after this happy experience, in talking with her husband's guides, she made the joyful discovery that she could write at the dictation of her invisible friends-in fact, that she was developing as an inspirational writer.

She frequently asserts, most feelingly, that all this world's goods could never tempt her, in exchange for her blessed gift.

In the incessant activity of Mrs. Rathbun's life she never fails in those qualities of womanly nature which make her the queen of a home as harmonious as it is beautiful. Nestled amidst trees, vines, flowers and an ample lawn, "Harmony Lodge" is indeed a portal opening to every wayfarer fortunate enough to be led there, a doorway to those inner forces which bear rest and serenity to the soul.

From this spot Mrs. Rathbun and her band of magnetic spirits dispense their subtle influwith all phases of woman's work-temperance. ethics, etc.—and holds important positions in of the Trustees and Corresponding Secretary many of the walks of life.

As a speaker, Mrs. Rathbun is terse, magnetic, cheerful and intensely earnest; a woman of few words, and possessed of the tact of saying a great deal in a few sentences; ever outspoken in behalf of the cause she loves, and to is of prime importance. It was only after the which her energies are devoted; a friend and | time of Paul-and a good while after Paulchampion of the oppressed everywhere.

Last fall Mrs. Rathbun was at the head of the editorial staff of the Woman's Edition of the Mount Vernon Record, which, upon comparison with many others of its kind passed upon by the Board of Regents at Albany, was pronounced the best in the State-a distinction as welcome as it was unexpected.

Thus the readers of the BANNER OF LIGHT may, it is hoped, become better acquainted with this noble medium, whose work speaks for it-

> Written for the Banner of Light, THE MOONLIGHT SONATA.

In the great black forest a lonely cabin stood,

And through the tangled branches of the dark and heavy wood, The silver moonbeams crept in broken shafts of light

And chased away the shadows of that dusky fores night. And a beam stole in the window of the humble little

home. Like a radiance from heaven, and it lighted up the

gloom. Father, daughter, sat there dreaming; only one could

see the light Of the silver moonbeams shining; for the other it was night.

Never had she seen the beauties of the earth and sunny skies: Never had the faintest twilight lighted up her sight-

less eyes. But her ears, attuned to music in the silence of her

Heard the harmonies of spheres in their onward rush

and roll. In her heart was consolation; lightly as an angel's

Was the touch of her white fingers as they wandered

o'er the strings. On this night a longing filled her, and the music sad

Floated out into the moonlight like a wail of human woe:

Lost itself, not in the echoes of the forest dim and drear;

Other ears were there to listen as it quavered on the air.

He, the master-soul of music, caught the yearning in its tone.

And he turned aside his footsteps toward the humble

cabin home. Silently he entered at the widely open door,

And stood a shade colossal in the moonlight on the

floor But the player never heeded, as she sat in radiance

there, Like an angel, pure and saint-like, with a crown of hallowed hatr.

Long the master stood and listened to the soul in dark confined.

For it touched a chord of pity when he saw that she was blind.

.Then the master broke the silence, and the maiden blushed that she

Should have played thus for a stranger, her own soul in melody.

But his voice took on the kindly confidential tone of friend.

And they fell to talking music-of its pleasures without end.

Then she breathed her aspirations in his sympathetic "I could e'en now die quite happy if Beethoven l

could hear." "Have you never heard Beethoven?" and his eyes

with tears grew dim. As he felt his soul responding, and he drew the harp

to him: "You have never beard Beethoven, though he is in

the city near?

I have studied with the master, and will play for you, my dear." Then he struck the harp, and gladly it responds at his

command: And the strings vibrate with pleasure as they feel the

master's hand. Low, at first, and sweet and tender, like a moonlight

reverie Then they swell with deep vibreto like the sounding

Silver notes like moonbeams dropping, floods of glory

in the air, Angel voices joined the chorus of celestial music there.

And the master's soul was soaring on the strains to other spheres:

While the two sat wrapped in wonder, with their eyes bedimmed with tears.

On and on he played, nor heeded; time and place were lost to sight, Till the fading of the moonbeams told the small hours

of the night. Then the strains grow softer, sweeter, and they stole

upon the air.

Like God's peace and benediction that follows after prayer; And the master rose abruptly, in his eyes a smothered

Saying, "You have heard Beethoven, God has an

swered your desire." Out into the darkening forest, swiftly vanished as he came.

But the glory of that moonlight hallowed round Beethoven's name.

Listening to his weird sonata that night's dream is lived again. And we hear the tears of moonlight dropping in its

sweet refrain; And we see the blind girl sitting with her crown of

hallowed hair, While her face is filled with rapture for God's answer

to her prayer. JOSEPHINE H. OLCOTT.

The twin evils of the civilized world are alcoho and



Belief in Immortality Since Christ.

Extracts from a Sermon by Rev. M. J. Savage.

If you will read Paul's writings, you will find that the one thing he insists on as of chief importance is not the suffering, not the death, it ence upon a wide circle of prominent friends | is the resurrection of Christ. It is perfectly and acquaintances. Mrs. Rathbun is identified | plain, when you take Paul's conception of the condition of the universe. It was only by his resurrection that he proclaimed victory over many of the reformatory and social movements death. He had come to conquer death. This of Mount Vernon and New York City; is one | was the last enemy that was to be put under his feet; and the only way he could conquer it of the First Society of Spiritualists of New | was to deliver us from that captivity and death York City, and her influence is felt for good in in the under-world which had held all men from the beginning until then. His resurrection showed not only his own release and victory, but proclaimed the victory of all those who had been bound.

I wish you to note another point here which

that people began to talk of the resurrection of the body of Jesus from the tomb of Joseph Paul has no interest in the question as to what becomes of the body of Jesus. It is not the resurrection of the body anywhere that Paul teaches. I marvel that people can read the New Testament as they do. What does Paul say? When he is answering the question of some doubter, "How is it that the dead are raised, and with what body do they com?" he tells them that it is not the body that was sown, that was buried, that is to appear. It is not that body that shall be, it is another, a spiritual body with which God clothes each soul according as he will, fitting the body to each particular spirit according to his own wisdom and power. So Paul does not touch the resurrection of the body, either cf Jesus, and the fellowers. But the body of the second of the or any of his followers. Paul tells us that he had never seen Jesus in the flesh. If he had seen him in the resurrected fleshly body he could not have said that. He saw Jesus, as he believed, on the way to Damascus in vision in his spiritual body. The accounts of the appearance of Jesus given in the New Testament better agree with this idea, then with the later better agree with this idea than with the later tradition of the resurrection of the fleshly body. When his apostles are in a room with the door shut Jesus appears among them; and, when his mission is over, he immediately dis appears, without passing through the door. When the disciple is walking to Emmaus Jesus appears; and, after their conversation is over, e as suddenly and as mysteriously vanishes. This is the kind of appearance that you will find attributed to Christ in nearly all cases. It was not the body that Paul cared about. What Paul wanted to know was whether Christ, like all others who had died since the beginning of the world, had been held captive in the underworld, or whether he was too strong for the power of death, and had burst its bonds and reappeared on the upper earth again, and had

ascended into heaven.
It was believed by Paul that a certain number of saints who had descended into death in the past, those who had looked forward to the coming of the Messiah and who lived as one, who had died, had gone immediately to though they were waiting for that coming, heaven, or whether that soul must wait until were released when he came up from the dead, and that he took them with him when he ascended into heaven. This is the meaning of that passage which speaks of him as the first fruits of them that sleep. He was the firstborn from the dead, the first in all the ages who had escaped from Sheol; and he had done this as a promise to all those that trusted in him, that they also should escape, and by-andby should ascend into heaven.

The work was not complete while Paul lived. He looked for a second advent, a second coming, when Christ should complete the work which had begun; and, at the second coming which Paul believed would occur before his own death, the dead who had fallen asleep in belief in Christ were to be raised from the under-world, and those who were alive were to be changed in the twinkling of an eye at the sound of the last trump, clothed upon with their spiritual bodies, and all together rise to

meet the Lord in the air. Then, after Paul's time, there sprang up the belief in the thousand years of peace, of goodness, before the final consummation of all things, when those who had been permitted to take part in the first resurrection were to reign with Christ on this earth for a thousand years. Meantime the bad were still sleeping in Sheol or suffering in Gehenna. At the end of two thousand years there was to be a great contest between the forces of good and of evil, and the consummation was to come with the destruction of the earth, the appearance of Jesus enthroned in the heavens, and all the nations were to be raised from Sheol and were to appear before his throne to be judged for the actions which they had done in the body. According as they were able to pass this investigation, they were to be placed on the right hand of the Judge or the left. Those on the right were to ascend to heaven and be forever in the presence of God: those on the left were to suffer the second death, be thrown down again into the under-world, there to experience torment forever and forever. This is the kind of world that you must put yourself in when you are reading the New Testament. This is what you must picture to yourself when you wish to know the belief of Paul and the early church concerning continued existence after death.

Centuries passed by. Jesus did not come in the clouds. The second, eagerly-waited advent, did not appear. Meantime the Church was spreading over the earth, organizing its power, and becoming one of the most marvel-ous institutions that humanity has ever known. The Catholic Church spread and gained power, not so much by changing the be-liefs and the customs of the nations which it conquered, as by baptizing those beliefs and customs and adopting them as its own. It conquered by submission, conquered in appearance, but really perpetuated old-time and pagan beliefs and practices. Now I am not say ing whether those old-time beliefs and prac tices are good or evil, true or false. I am

simply noting the fact. It was one of the oldest beliefs that sould suffered for a time in expiation of their sins before they were received to blessedness. Thus you find among ancient nations, long before the time of Christianity, a belief in what after ward came to be called Purgatory. So, when the Catholic Church became dominant in Europe—the mightiest spiritual power that the world has ever known-it had changed the geography, so to speak, of the other world. Hell remained an underground cavern. Paradise, however, disappeared. Those who had been accustomed to go down into that division of the under-world which was called Paradise now went to heaven. Those who were not very good or very bad—the great majority of souls—went to purgatory. The very bad, the incorrigible, went to the place of torment. In order to understand purgatory, and the tremendous power it gave the Church, you must know one fact. It was believed that Jesus, being infinite, possessed infinite merit. And it was believed, further, that large numbers of the saints had performed many more good works than were absolutely essential to their salvation; and those works of supererogation, as they were called—the merits of Christ and

own salvation, became a sort of stored up property of the Church, on which it could draw whenever it pleased, when there was a soul in purgatory, for the release of that soul. As long as the relatives were willing to pay the price in service of the Church or in large amounts of money, then prayers and masses would be said for that soul, and a certain amount of merit which the Church always had in store would be credited to it; and so it might, on that account, be delivered from purgatory and admitted to heaven. Here, more than anywhere else, was the source of the Church's tremendous power as a despotism over the men of Europe. Suppose we believed that a father, mother, wife, sister, child, had died, and the soul was in purgatory, and that by giving money or rendering service to the Church a certain amount of Christ's merit or of the saints' merit could be appropriated for the benefit of that soul, and it could be plucked out of purgatory and admitted to heaven, do you not see how we would give all that we owned of money, of service, everything, to the Church? So the Church held the allegiance of men by the power of this tremendous be-

The Catholic Church, as represented in the poem by Dante, held to a belief in heaven, hell and purgatory. Dante tells us that hell is under ground, made up of a concentric series of terraces, or circles, descending like a tunnel to the very centre of the earth. Here souls were punished according to the degree of their guilt. On the other side of the earth was the mount of purgatory. A winding pathway ascended to the summit; and up this souls toiled and suffered in expiation of their sins, until byand-by they were released, and were permitted

to enter paradise. This is the world of Dante. By and by, out of this belief in purgatory, sprang up the doctrine of indulgences; and e abuse of this became the source of such corruption and immorality that it precipitated that great movement which is called the Reformation. Then Luther, with all the power of his magnificent enthusiasm, struck straight at this belief. The whole force of the Reformation was thrown against it.

After the work of Luther and his compeers

a change came about in the belief, so far as Protestantism was concerned, as to the nature of the next life. Purgatory disappeared, and there were only two places left—heaven and hell. The popular Protestant doctrine since Luther has been that hell was for the bad, and heaven for the good. There has been however, some modification of that belief. There have been some who have held that the souls of the good and bad both sleep until the resurrection, that they are in a sort of quiescent or

half-conscious condition. As late a preacher as the Rev. Mr. Spurgeon has taught in a sermon which I remember, that souls were in an intermediate state, waiting for the resurrection of the body. Why? For two reasons. In the first place it is fitting that, as the body suffered as well as the soul, the body should share the final triumph. Then it was said that the being was not complete without the body. It could not enjoy perfect felicity until the soul and body were joined together. In the case of the bad the reasoning was parallel. If a man had committed a sin, he had not committed it without the aid of the body; and God, wishing to punish people as much as he could, joined the soul and body once more, that it might be complete. So many believe that the condition is not complete till after the resurrection of the body. It seems to me a little curious that people do not use their reason a bit in regard to these matters.

Here, for example, is a saint who has lived to the age of seventy. During that time he has had from seven to ten complete bodies. Will each one of those share a part of his good? And if all of his bodies are to be raised, according to this idea, not only would he have more body than he would care to carry round, but there can hardly be enough material in the whole visible planet to supply all the rising souls at the end. People believe that which they are supposed to believe without using their reason. I can remember well—I speak of this to show how modern is the idea of the intermediate state—hearing my mother discuss the question with some church member friend whether is was probable that the soul of such and such a after the resurrection before it could enter upon perfect felicity. The last remnant, you see, of the old thought that the soul went down into a semi-conscious under-world, and waited there until it was called up, released by some

miraculous manifestation of divine power. I shall not enter upon any prolonged discussion of the doctrine of the future life as it is held by those who have released themselves from the old-time tradition. There is no time for such an argument; nor is this the place. I will only outline a few simple ideas, for which I alone am responsible, such as appeal to me as being rational and in accord with all the best science we know.

I do not believe that death came into the world as the result of any invasion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is any token of God's anger. I do not believe i is an after thought, something that God did not originally intend. I believe, rather, that it is a part of the divine, the universal order that it is as natural as being born, and that it is as much an indication of the love of God as is being born. Of course I do not believe in any under-world. It is strange to me how long such ideas persist. All these conceptions of which I have been speaking belong to a Ptole maic universe. There is absolutely no place for them in a Copernican universe. They are simply survivals of the world's ignorance, of the barbaric ideas of the past.

Death is simply a natural phase of life. For. though I cannot stop to give my reasons, I be lieve there are reasons, adequate reasons, for believing that what we call death is not the end of individual existence. I believe we pass through it and out and up and on. What are Where do we go? We do not go into any under-world. We do not ascend into any heaven just above the dome of blue; for we know that this dome of blue is only an optical illusion. It was once believed to be a solid dome which might be a fitting foundation for a celestial

Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable. I be lieve that those who have passed through the experience called death live in space and occupy space as much as I do. Are they, then

material? Yes, in one sense they are. I believe that the souls of those that we call dead are not unclothed, but, in the language which Paul used, are clothed upon. I believe that they possess bodies not as real as these but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. Is there anything unscientific about it?. No. There is no scientific knowledge able to discredit a

belief like this. It is perfectly rational.

We know perfectly well that the greatest, the mightiest forces of what we call the mate rial universe, are both invisible and intangible. We know that it is the very smallest, tiniest part of the real world that we can see with our present eyes. We know that it is only the smallest, tiniest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute, even Mr. Huxley tells us, the silences of the opening flowers in the garden would seem to us to be as loud as a thunder-storm. It is not that there are no vibrations, only that our ears are not adapted to take them up. So of the vibrations which produce the sense of sight: there is an infinity of them throughout the universe only our eyes at present are not adapted to being affected by them. That is all. We are too commonly the fools of our eyes and ears. We assume that we can see and hear and feel everything that really is; while every poorest scientific man on earth will tell you that there may be an infinity of life in every direction with which our present senses do not bring us into any conscious contact.

I believe, then, as the result of our thinking and our feeling and our loving and our hating, that what may be called a psychical body is being built up in us, organized day by day. In the process of death we are released from this outward shell very much as the butterfly is re-

ters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. I use this only as a crude illustration. I believe something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life, and that we enter on that life—and here is the tremendous moral power of a belief like this-just the kind of men and women that we have made ourselves by our thoughts, our emotions, our actions here, only that there, as here, is infinite opportunity through suffering, if need be, through whatever experience is necessary, for study, for growth, for ascent toward the highest.

Father, in this great trust we will live, we

will patiently bear our burden, we will work out—cooperating with thee—our salvation from whatever is evil and low; and by and by we trust that, our eyes being open, we shall look upon another country and enter upon a better career. Amen.



# Will Spiritualists Respond to the Call for Action?

Cooperative Effort Necessary to Secure Legal Recognition of Mediumship.

BY MRS. M. E. CADWALLADER.

Those who have closely followed the articles in the various spiritualistic papers during the last few months, are aware that the mediums of Philadelphia were arrested as fortune-tellers, and that though every effort was made on the part of the attorney for the defense to introduce evidence which would show that Spiritualism was a religion, and that its adherents and mediums, in common with adherents of other denominations, were entitled to religious liberty and protection under the Constitution, it was unavailing. The court ruled that no evidence of that kind would be permitted, consequently mediums were classed as fortune tellers, who had broken the law by receiving money for sittings.

In order to properly present this matter to the Spiritualists it becomes necessary to give a brief résumé of the case. When the mediums were arrested a committee was organized, composed of representative Spiritualists from the An Act to Amend and Explain the Act of Assembly of different societies, for the purpose of defending them. After carefully considering the situation, the members of the Committee decided that the time had come when mediumship must be accorded recognition by those in authority. The Committee maintained that it would not do for the Spiritualists of the country to allow their mediums, who had been the means of bringing to them the light, to be arrested in the different States, under the laws governing frauds and fakirs, without entering a strong protest, and petition for discrimination to be exercised. To this end has the Committee labored earnestly, appealing for aid to carry on the defense, never for a moment doubting that when the evidence was presented, showing that Spiritualism was a religion, and that Spiritualists only asked for proper discrimination o be exercised toward those who were entitled to protection on the basis of religious liberty, it would be granted. Such was not the case, however. The court refused to discriminate, and the innocent suffered with the guilty. In spite of all obstacles the Committee has kent on with its work, and is still doing all in its power to carry out its original intention.

The writer from the outset has carefully watched all proceedings-has sat in the court room with the mediums who were notified to appear for trial-carefully noting the ruling of the court upon the evidence offered by the defense; has noted how in every case where the plea of guilty was entered, the person so enter ing was dismissed with perhaps a reprimand, or a slight fine, upon giving security that he or she would practice no more what was designated by the court as fortune telling. If the person so entering the plea of guilty had defrauded the public, it was eminently proper to make any terms with the court necessary for the restoration of their liberty. But no medium could consistently acknowledge, by a plea of guilty, that by the exercise of mediumship they had violated the law of the land. It must be understood that all who were arrested did not claim to be mediums, in the sense of the word as the Spiritualists understand itthat is, mediums for communication between the two worlds. Consequently some who were arrested were glad to secure immunity upon any terms.

The others bravely stood by their colorsstood by the spirit world, even at the peril of a term in the county jail—and it seems to the writer, in consideration of this fact, that it of the light we have received. becomes the duty of all true Spiritualists to appreciate the loyalty of all worthy mediums, and awake to the necessity for action, as well as a realization of their responsibility in this connection. Had the mediums pleaded guilty, and promised to discontinue the practice of their mediumship, they too would have been leniently dealt with. This they absolutely refused to do.

Judging from the various arrests of mediums under the fortune-telling law, as well as the numerous new laws that are being passed, classing all clairvoyants, etc., as fortune-tellers (the latest of which is in Ohio, and taxes clairvoyants three hundred dollars per year to exercise their gitts), the only thing which seems possible in order to secure permanent relief is to carefully examine the laws in the different States bearing upon the subject, and then secure either their repeal or amendment in such form as will secure to Spiritualists their rights without molestation.

It can readily be seen that this can be accomplished only through organized effort, and all should rally to the support of the National Association, which has this for one of its main objects.

In March, 1895, an attempt was made in Massachusetts to secure the passage of an amendment to the Sunday Bill, but, owing to the lack of organized effort on the part of the Spiritualists, and the well-organized power of the promoters of the present law, the efforts of the few were futile.

According to the opinion of a leading lawyer of Boston, who had the matter in charge, a complaint can be made against any medium who gave sittings upon Sunday, and charged an admission fee—the penalty being five dollars' fine for every person present, and the manager being fined a much larger sum for violating the law.

In view of the decision in Pennsylvania that

the coccon the organization of another, and answer, to obtain the repeal of the law in its to us invisible, form within. By and by it present form, or the passage of an amendment breaks open, and the life somes forth and enin relation to Spiritualist mediums, which will

admit of evidence for their proper defense.

During the labors of the writer in behalf of the mediums, it was evident that some concerted action must be taken, therefore a letter was written to Hon. A. B. Richmond, asking for his cooperation and assistance in drawing up a suitable petition and amendment, which could be circulated among the Spiritualists and liberals for their signatures, and presented to the Pennsylvania Legislature at its coming session. Mr. Richmond not only promptly re-sponded to the request, but added that the passage of such an amendment would put an

end to the persecution of mediums.

The Act of Legislature of Pennsylvania, passed April 8, 1861, as construed by the court in Philadelphia, has caused great injustice to be done to many thousands of Spiritualists who are law-abiding citizens, and who believe in the phenomena and philosophy of Spiritualists. in the phenomena and philosophy of Spiritualism, because they have been convinced of the truth of the same. Under the ruling of the court, it is of little use to contest these cases in view of the present law. There being no law in Pennsylvania governing mediumship, in order to reach them, it was necessary for the prosecution to class the mediums as for-

I enclose a verbatim copy of the law which we hope to amend. It shows how narrow-minded our law-makers are. I mark in italies the point which the District Attorney laid the most stress upon:

ACT OF LEGISLATURE, PARSED APRIL 8, 1861, PENN-SYLVANIA LEGISLATURE, 270. FORTUNE-TELLING, ETC.

FORTUNE-TELLING, ETC.

Chiromancy, Astrology, Necromancy, etc. — Any person who shall pretend for gain or lucre, to predict future events, by cards, tokens, the inspection of the head or hands of any person, or by any one's age, or by consulting the movements of the heavenly bodies; or who shall for gain or lucre, pretend to effect any purpose by spells, charms, necromancy or incantation, shall be guilty of a misdemeanor, punishable by any Court of Quarter Sessions in this Commonwealth with fine and imprisonment, or both or either, at the discretion of the Court; the first offense shall be punished with not more than two years' imprisonment. ished with not more than two years' imprisonment, nor less than fifteen days, and a fine of not more than nor less than inteen days, and a one of not more than one hundred dollars, nor less than ten dollars; the second offense, with any term of imprisonment and fine, not exceeding five years, or five hundred dollars, as the court may deem proper.

Fortune Telling.—Whosoevershall pretend for lucre or gain, to tell fortunes or foretell future events, by other means than those aforesaid, shall be guilty of a misdemeaner to be persecuted as offenses explant.

misdemeanor, to be persecuted as offenses against public law are now prosecuted in this Commonwealth, and to be punished as provided in this Act.

Advertisements to be Evidence.—If any person or persons shall publish, by card, circular, sign, newspa-

per, or any other means whatsoever, that he or she shall or will predict future events, the said publication may be given in evidence to sustain an indict-ment under the first and second sections of this Act. Witnesses.—Any person whose fortune may have been told as aforesald, shall be a competent witness against all persons charged with any violation of the provisions of this act.

Similar laws exist in the various States, but

n view of the fact that the voice of national liberty was first heard in the Keystone State, seems eminently proper that Pennsylvania hould lead in this movement. Why should not Spiritualists and their mediums have the same religious liberty as the Christians and their ministers? This is the

appeal to the Spiritualists of Pennsylvania, and other States, for their cooperation. The following petition and amendment was drawn by the Hon. A. B. Richmond of Pennsylvania after examining the aforesaid law, and should receive the endorsement of every Spir-

question that confronts us to-day, hence this

To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania in Legislature assembled:

itualist:

The petition of the undersigned citizens of the State of Pennsylvania, respectfully represent that the Act of Assembly entitled "Fortune-Teiling," passed the 8th of April, 1861, as construed by some of the courts of this Commonwealth, is calculated to do, and has done, great wrong and injury to innocent and law-abiding citizens thereof; your honorable body is therefore respectively asked to enact the following amendment to said Act of 1861:

Be it enacted by the Senate and Legislature of the Commonwealth of Pennsylvanna, and it is hereby enacted by the authority of the same, that the said Act of April 8th, 1861, shall not apply to spiritual mediums holding séances either public or private, provided that said mediums do not pretend to tell fortunes, or predict future events except such as are made manifest by natural phenomena, which may be proven in court in defense of any person arrested and tried under said Act, as any other phenomena are proven by the testimony of any learned and expert witnesses in psychi-

The writer submits these comments and suggestions as herein set forth as the result of practical experience in the defense of mediums in Philadelphia, as well as noting carefully the action of similar laws in other States. If Spiritualists are to take hold of this matter in earnest in the different States, it means much work, as well as considerable expense. No intelligent Spiritualist can reasonably object to laws to protect the public from the practices of frauds. fakes and pretenders, who use the cloak of Spiritualism to cover their deceit. On the other hand they cannot fail to see the importance of defending all worthy mediums in their rights to exercise their gifts.

Let the Spiritualists of Pennsylvania, at least, work together for this end. Take this petition into their meetings, and discuss it, and take some action, so that when the Legislature assembles we shall be ready to make our appeal, and have it endorsed strongly. Not a piritualist but owes it to those who brought im or her the light to do something to aid in the protection of mediumship.

Spiritualism will never be accorded the re-cognition to which it is entitled until Spiritualists organize upon the basis of cooperationnot until they are willing to work for posterity instead of present and personal ends—never resting until the end is gained, and mediumship is accorded due recognition. Then, and not until then, will true Spiritualists cease their efforts in this direction.

Before this is accomplished, however, earnest men and women must toil arduously and unselfishly, overcoming all obstacles, until at last as they look backward upon the toilsome path they have trod they will see that by their labors the way was opened for others to follow in the line of progress. Oh! Spiritualists, awake, for the day is at hand when we must prove true to the trust reposed in us by virtue

Spiritualists and Liberalists, what will you do to aid in this struggle to gain equal rights and liberty for all before the law?

## Lake Brady, 0. J. W. Kenyon writes: We are the first arrivals at

this beautiful summer resort and Mecca of spiritual truth. Others have come to get their cottages ready, and many are building. The management are busy getting ready for the first picnic of the season, which will be the 14th of June, the Cleveland Lyceums, the East and West Side, uniting to give the children an enjoyable outing.

Since the close of the camp here last season we have lectured, and Mrs. J. W. Kenyon gave public tests during September and October in Detroit, Mich., in November and December in Toledo, O. During and since January Mr. Kenyon has had crowded houses in Clevelaud, and Mrs. Kenyon spent the winter giv-ing tests in Boston till her return to Cleveland the 17th of April, since which time she has created a great enthusiasm in Cleveland by her truly wonderful spirit-tests, giving names, dates and facts of spirits. Mrs. Kenyon reads psychometrically, and gives many facts in these readings of such a demonstrative nature as to cause the tears to start.

We remain here during the season, till the first of September, when we shall return to Boston.

## Niantic, Ct., Spiritualist Camp. Mrs. E. R. Davis, writes: Season commences June

28, and closes Sept. 2. Prof. W. F. Peck opens our meetings with two lectures July 12; July 19 we have H. D. Barrett: July 26, Dr. George A. Fuller; Aug. 2, Dr. C. W. Hidden: Aug. 9, Miss Lizzle Harlow; Aug. 16, Mrs. Carrie F. Loring; Aug. 23, Mr. Willard J. Hull; Aug. 30, Mrs. Rachel Wolcott.

# Summerland. Cal.

Wm. P. Allen, Sec'y Summerland Spiritualist Association, writes: The Summerland Camp-Meeting, consalvation; and those works of supererogation, outward shell very much as the butterfly is realised—the merits of Christ and leased from its obrysalis. There has been the merits of the saints—not needed for their going on through the whole length of life of fortune telling law, what is our duty? We the seventh of these meetings.

# 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?

BOYS"?

[Read by Mrs. J. B. Hatch, Jr., at the Boston Spiritual Lyceum, May 24.)

They two sat talking about the war, How it took the young from the old folks' keeping, And they wondered where, 'neath the Southern skies, The three brave boys they loved were sleeping.

"Memorial Day" will soon be here, Then with blossoms sweet and banners flying, Kind hands on their graves will lay the wreaths-But who'll deck the sod where ours are lying?

There was Jim, our eldest, at Newbern fell. I mind me well how his blue eyes glistened When I read you the news of Sumter's fall, And he sat so still by the fire and listened, That I thought perhaps he would stay with us; But his grandsire brave shared Yorktown's glory, So he wrung our hands and "donned the blue," When his listening ear caught "Bull Run's" story.

Then Hal, our second, began to fret, And when there came that earnest calling From our nation's Chief that they needed help, For the men like autumn leaves were falling. Hal joined the "cavalry corps," 'neath Crook, And away on the far Pamunkey river. They say that by rebels' ambushed shot The herse and rider fell together.

Then Bert, the youngest, plead to go, While wife and I grew pale and frightened, When he brought out his grandsire's old snare drum, And our tears fell fast as the cords he tightened. Well, the springtime came and the summer bloomed, And the autumn ripe. Then came the story That our "Drummer Bert" led the battle's van, And died on Malvern's field of glory.

So we sit at home with bated breath. Watching where golden sunbeams quiver. Far out on the mountain's heary side, And along the wild Cocheco river. We have never questioned our country's needs, But when the autumn leaves are falling, Our home seems so lonely without the boys, That our sad hearts keep a constant calling.

And it sometimes seems I can hear a step On the stairs, and a sound like soft winds sweeping, And may be the boys we gave to God He lets return when the world is sleeping. Far away in a Southern land they fell,

Where the mock bird sings with wond'rous beauty, While we toil on with heavy hearts, And strive to do our daily duty.

So, when you speak of your "empty sleeves," Of your maimed and sick and sorely wounded, Do n't forget our sorrow has reached a depth That you, as yet, have never sounded: And when "Memorial Day" comes round, You lay on comrades' graves sweet flowers, We softly kneel, and earnest pray, That God won't forget these " boys of ours."

And maybe He'll let His angels come, From their sunny homes in seraphic bowers. And maybe they'll find where our boys are laid. And deck their graves with the spirit flowers. Perhaps when our earthly race is run,

And our forms 'neath the stars are quiet sleeping, That the boys we lost in the battle's smoke Will welcome us first to heaven's keeping.

FRED. L. HILDRETH. Worcester, Mass.

# Flowers.

BY ED. S. VARNEY.

Flowers are not only beautiful and fragrant in themselves, but they suggest beautiful traits in human nature. Some flowers seem to breathe forth greatness and glory. Others, like the violet and the lily, suggest gentle and kindly

Some one has said that "a delicate thought is a flower of the mind." Dear reader, what do you think that means? Let me tell you what I think it means. The mind is like a garden in which seed is sown. If we sow bad seeds, in the shape of wicked thoughts, evil desires, bad deeds and naughty words, they will grow up against your dark gown. If using a dark thread, into ugly weeds. If we sow good seeds, in the | the hand or anything white makes a helpful shape of noble motives, of sweet and delicate thoughts, pure desires, good deeds and gentle words, they will blossom into lovely flowers of the mind.

Flowers adorn the landscape, are a blessing and a comfort in the sick room, and help to beautify the home of the angels.

There are different kinds of flowers. Some bloom on a large scale, shining grandly forth, like the sunflower or the chrysanthemum. Others there are of lowlier birth, blossoming in hidden places, like the violet, or trodden under foot like the buttercup and the daisy. And so is it in life with men and women. Some are called to shine in prominent places, while others tread the humbler walks. Each has his appointed place to fill, and each is alike needed. While great deeds dazzle and glorify, it is the little, constantly repeated deeds of kindness and of love that sweeten the waters of daily living. We may not be as taleuted or as wealthy, we may not give as much, intellectually or materially, as some one else, but if we do our best, be that best great or small, we have performed our full duty.

# Boston Spiritual Lyceum.

Sunday afternoon, May 24, the sweet perfume of many flowers pervaded the air of Berkeley Hall, clearly demonstrating that our Lyceum friends had not forgotten that it was "Memorial Sunday," or the subject "Self-Sacrifice," but farther proof was offered by the very excellent answers given by Marion Seibold, Eddie Ransome, Estelle Granville, Charlie Hatch, Earl Keeler, Alice Ireland, George Simson, Eddie Hatch and Elmer Packard. Mr. Alonzo Danforth read a brief "Memorial Service" in the form of questions and answers, that was not only good, but appropriate as

The following excerpts will exemplify:
"Who would we remember and honor by this service?"

Those who have done the pioneer work in this great cause of Spiritualism. They fought the battle of freedom of thought, and that there should be no law respecting religion. For the elevation and uplifting of humanity a tribute has been required of its pioneers, and we to-day, sitting in sweet communion with the angel-world, little know of the anguish and agony paid for this blessing. "Nature" was the lesson for the younger groups, and each one responding spoke of some

department of nature.

The Instructor, Dr. Root, gave a brief and able discourse, citing for a practical illustration what could be done by way of improvement in our Lyceum work by the cultivation of that most desirable of virtues, "self-sacri-

fice." The Conductor, J. B. Hatch, Jr., called the

WHO'LL DECK THE GRAVES OF "OUR | ing in the Grand March as leaders or members of the adult group, were past Conductors, Guardians and Assistant-Guardians, a newspa-per editor (Mrs. J. S. Soper of the BANNER OF LIGHT), and as an honored guest upon the plat-form the veteran Spiritualist, Moses T. Dole, Secretary of the first Lyceum opened in Boston, thirty years ago. Later Mr. Dole was called upon, and he gave a reminiscence of those early Lyceum efforts; he also spoke of the lamentable lack of information in regard to Spiritualism among the masses, and suggested the free distribution of attractively gottenup tracts as one of the best means for correct-

There was a piano solo by Mr. Fred H. Watson; recitation by Little Maud Armstrong, Carl Leo Root, Estelle Granville. Alice Ireland, Johnnie Ormsbee and Willie Sheldon; Mr. John Snow read one of Lizzie Doten's poems; Master Charlie Hatch favored us with a violin solo, that was greatly enjoyed; like-wise a touching solo sung by Winnie Ireland; the Guardian, Mrs. Carrie L. Hatch, read an original poem written for the occasion by Mr. Hildreth of Worcester; Mr. Charles Thomas made a pleasant speech, and presented each child with a handsome badge made of a miniature American flag, as a memento of the occasion; Conductor Hatch, in behalf of the Lyceum thanked Mr. Thomas for his kindness.

ceum, thanked Mr. Thomas for his kindness.
Although long past the usual closing hour,
Mr. Moses Hull, who had sacrificed his after noon to be with the Lyceum, was called upon, and his laconic speech touched the right spot, for it cannot be too forcibly emphasized that the Lyceum is not the proper place for making long, dry speeches, that are entirely beyond

the comprehension of the children.

Arrangements are being perfected for holding our first annual picnic at Salem Willows Saturday, June 20. A. CLARENCE ARMSTRONG, Clerk.

# The Children's Progressive Lyceum

17 Leroy street, Station K.

Connected with the First Spiritualist Society of Salem, Mass, gave a fine literary and musical entertainment at Cate's Hall on Friday evening, May 22, consisting of songs, recitations, a drama and tableaux-all of which were performed in the most pleasing manner.

The drama of the "Household Angel," taken from the Lyceum Department of the BANNER of LIGHT, was one of the most pleasing we have ever seen, as it so beautifully illustrates

the religion of Spiritualism.

Mr. Edward Williams and Miss Alice Thorner, as Mr. and Mrs. Alison, were very fine, as was also Mr. Henry Gardner and Miss Little Thomas. Little Bessie Chase, as "Ada, the Librached Apada" and the ideligion which of Household Angel," and the idolized child of the Alisons, was perfection; she was a star of the first magnitude in the tableaux; she was a picture lovely beyond compare.

I wish there could be more of such written for our Lyceums; it would help the Cause.
Others that took part were as follows: Singing and instrumental music by our Musical Director, Mrs. S. Johnson, Mrs. Smith, Miss Lillie Thomas and Mr. E. Edwards.

Six little girls represented the flowers of May very beautifully: Edith Coates, Ellena Coates, Bertha Beals, Bessie Chase, Bertha Hayward and Elsie Jewett. Recitations by Mrs. Annie Bernard, Irvin Coates. Readings by Mrs. It A. Roker.

by Mrs. H. A. Baker.
The evening's entertainment concluded with a very fine view of an aged lady, entitled "The End of the Way," by Prof. E. Holden. Altogether it was one of the best entertainments we

The Lyceum for May 24 was the last for the season. In October we hope to open with increased interest, renewed energy, and larger numbers.

Ever for the Lyceum, Mrs. H. A. Baker, Conductor of Salem Lyceum.

Salem, Mass., May 25, 1896.

# Things to Remember.

Apply lard to a bruise to prevent discolora-

Lard is an excellent remedy for chafing. The goodness of all cake depends upon the

eggs being perfectly fresh. When threading a needle in a dim light hold in such a way as to outline a white thread

background. Two or three spoonfuls of kerosene in a pail of water greatly lessen the work of washing

windows and mirrors. To clean zinc apply kerosene.

To preserve letnons pack them in salt. In making raw starch, use warm instead of

cold water to increase stiffness. If the drain to an iron sink becomes clogged with grease, have recourse to potash.

Always darn a rent in a woolen gown with ravelings of the same. The warp is usually stronger than the wool, and less liable to break. Holes darned on the wrong side look smaller than if the work is done on the right side.— Lutheran Observer.

# Insomnia.

In case of insomnia a frequent change of pillows will sometimes induce sleep. Excellent results almost invariably follow a gentle bathing of the head, neck, arms and hands. The water must be of an agreeable temperatureneither hot nor cold.

A bee is a busy little creature. When the weather is fine it puts in long hours, and if Nature had provided it with an umbrella it would be glad to work in the rain. It can gather about a grain of honey a day—no more—and, therefore, you wouldn't reckon a single bee at a high valuation. But a hive of the ordinary size will shelter ten thousand bees, who do the day's work outside in the garden, and as many more who do the cooking, the sweeping and the dusting inside. They make a nice little family; and if they keep steadily at it they make a good deal of honey, of which the owner of the farm religiously robs them. Years ago speculator sent swarms of bees to the West Indies, hoping to have honey in plenty. But the wise little rogues soon learned that there was no use in piling up honey for winter, be-cause the flowers were in blossom all the year round. A bee is n't a fool, by any means.-

When a friend is carried to his grave we at once find excuses for every weakness, palliation for every fault. We recollect a thousand endearments which before glided off our minds without impression, a thousand favors unre-paid, a thousand duties unperformed, and wish, vainly wish for his return, not so much that we may receive as that we may bestow happiness and recompense that kindness which before was misunderstood.—Dr. Johnson.

The fathers and mothers who eat and drink impure things, think evil thoughts and in-dulge in hatred, are in just the condition to conceive criminals for offspring. No civil law can reach them for this, but the divine law brings to fruition the embodiments of their ignorance and inharmony, and they virtually reap what they have sown.—"L. A. M.," in The Light of the East.

Original Riddles or Charades from young people of all ages will be gladly received. Ad-Lyceum's attention to the fact that participat-dress this Department, BANNER OF LIGHT.

If One Moved to Mars. This Globe Would Appear as if Mapped with Delicate Lines.

It is not necessary to consider the various reasons that would impel many inhabitants of the earth to go to Mars if they had the opportunity. But no one can doubt that the first train for Mars, or the first balloon, or the first electric liner sent out by the Universal Celes-tial Transportation and Safe Delivery Com-pany, Mars Division, would be booked to its utmost capacity. Curiosity alone would suffice to crowd it, and it is certain that the Anglo-Saxon race, which has turnished most of the great travelers, would be fully represented in the throng of adventurers bound for another

When Mars is nearest to the earth its distance is not less than thirty-six million miles. But if we set our speed to match that of an electric impulse flying through the Atlantic Cable—say fifteen thousand miles per second, we should be there in just forty minutes. On approaching Mars we should behold a

world looking in some respects remarkably like the earth, having seasons resembling ours, with torrid, temperate and frigid zones; turning on its axis like our globe, and in nearly the same time, showing in winter broad white caps, as of snow, covering its polar regions, and repre-senting many appearances suggestive of continents, oceans, islands and peninsulas. As we watched it slowly turning under our eyes we should see on one side, south of its equator, a huge, staring, eye-like spot, which Schiaparelli has named the "Lake of the Sun," and on the opposite side, reaching from the southern hemisphere into the northern, a great, dark, crooked area, somewhat resembling North America in shape, and known to astronomers as the "Hour Glass Sea." And then all the globe beneath us would appear to be mapped with delicate reds and yellows, and grays and blues; long waving curves and sharper indentations would make their appearance in what looks like coast lines, and presently, running east and west, and south and north, and passing "beyond the horizon's utmost rim," a network of dark colored lines, like a vast web covering the planet, would be seen. These are the famous "canals."

But while we were wondering what this could mean we should be struck by another unearthlike thing. Being accustomed to dwell on a globe three fourths of whose surface is covered with water, it could not escape our notice that with water, it could not escape our notice that the world we were approaching had far more land than water. Indeed, it is likely that we should find that the "Hour Glass Sea," and many other so-called seas of Mars, are only part of the time filled with water, and that even then they are not like the terrestrial ocean, but rather vast swamps, choked with rank vegetation suddenly awakened to life by periodical inundations supplying moisture to their roots. Visiting them at another time, we should find only deserts with cracked soil baking in the sup. At any rate some of the baking in the sun. At any rate, some of the discoveries made with telescopes in 1894 suggest these things.-Harper's Round Table.

RECLAIMED WAIFS. - An instructive and pathetic custom still prevails in Munich. Every destitute child found begging in the streets is arrested and carried to a charitable institution. On his arrival he is photographed dirt, rags and all. After being maintained and educated, when he quits the institution to begin life, this photograph is given to him, and he is required to make a solemn declaration that he will keep it as a reminder of the wretched state from which he was saved and of the kindness shown. The charity has received many gifts from its reclaimed waifs.

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# MONEY FOR WOMEN!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make from \$10 to \$20 a day if they will only try. I have not made less than \$20 clear any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not carvass any. I have examined particularly all the Dish Washers made, and find the Climax Mcc. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dieh Washer, and will buy as soon as they get a chance, as you can wash and will buy as soon as they get a chance, as you can wast and dry the dishes in two minutes without wetting the hands. A READER.

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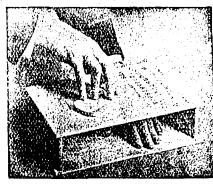
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WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Banner of Light Publishing Company.

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"In things essential, UNITY; in things Loubtful, 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.

try will cooperate heartily with us in the step | certain pitch. Raise the rate of vibration by taken by THE BANNER in recognition of the applying heat, and the ice changes to vapor demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

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

# Vivisection at the Capital.

In reporting his bill in the United States Senate for the regulation of vivisection in the District of Columbia, Senator Gallinger set forth in the report the arguments on both sides of the question advanced at the public hearing last month before the Committee on the District. He comes to the conclusion in vigorous terms that vivisection has been grossly abused in this country, as abroad likewise, and that its regulation and restriction, prescribed by the English parliament twenty years ago, are necessary and desirable here. He also set forth the opposition of many physicians and scientists to any such legislation, as well as the advocacy of it by many other physicians, together with many of the leading men and women in the country. The report begins with the statement that there is a sharp difference of opinion among medical men as to the value of vivisection. The ultra-scientists assume to find in it the key to the great mystery of life, and loudly proclaim that the discoveries already made warrant the claim that human suffering is to be mitigated and human life greatly prolonged through the instrumentality of torture and experimentation upon the lower animals.

On the other hand, multitudes of educated, humane physicians, who have learned by patient research and large experience the value of other methods to secure the same results, deny that any real advances have been made to nothing, which could generate electrical in medical knowledge in the laboratory of the biologist, while at the same time they depre- sufficient to furnish a complete supply of elecdumb animals by vivisectionists. Medical testimony is quoted, and it is incidentally inticases of "old-fashioned sore throat and follecular tonsilitis" as diphtheria. The writer of Illinois coal fields without transporting the will ultimately be proved and accepted, but consumed.

the fate that befell Koch's lymph, Brown Sequard's elixir of life, and many other widelyheralded medical "fads." "It is instructive," says the report, " to recall the fact that the anti-tuberculous inoculation of Koch, over which the medical profession literally lost its head, was long ago relegated to the tomb of forgotten things. Just how soon other of the great triumphs of vivisection will share the

same fate, time alone can tell." The report further says that the opponents of the proposed legislation restricting vivisecunnecessary. They claim that the requirements of the bill are already complied with, and they argue that its enactment into law would interfere with, if not entirely stop, further scientific researches. Then, replies the writer of the report, if the bill contemplates only what is now in practice, no harm can possibly come from the law. Quotations in great detail, with names and dates, are given from medical and scientific reports, descriptive of what the report stigmatizes as 'revolting cruelties" practiced by vivisectors in this country and abroad. They make fright ful reading. Indications multiply, the report tells us, that the next demand in the name of science (that much-abused word) will be that human vivisection shall be permitted! To sub stantiate it the text of a bill is quoted, drawn by Dr. J. S. Pyle of Canton, O., Nov. 3, 1894, providing that condemned criminals in Ohio shall be vivisected under anæsthetics. Dr. Pyle is an ardent advocate of vivisection, and he doubtless thinks, as some of the young physicians of the present day are arguing, that its logical and final result will not be attained until living men, women and children take the place of the brute creation on the dissecting tables of the human butchers who advocate this murderous scheme.

# Occult Science and Religion.

Though the practical value of the Roentgen discovery is as yet so little understood, the public interest in it is something remarkable. This must be attributed to the fact that the discovery opens up a new field of research, and promises to lead to still greater revelations of the occult forces in nature. Through these researches in physics we may yet secure scientific evidence of the reality of that invisible universe in which religion has always believed. We are surrounded by invisible elements whose presence and operations are slowly being revealed by the physical experiments of science. The senses afford no test of reality. Beyond the ken of all the senses there are elements and forces whose existence and operation we infer from their effects upon the visible. Below and above the range of vibrations which we sense as light, the luminiferous ether is pulsating with energies which science is slowly but surely revealing to us. Above and below the range of vibrations which we sense as sound, the atmosphere is pulsating with energies which affect ears more delicate

Visibility only means vibrations of such a pitch that they affect the optic nerve. A piece We trust that Spiritualists all over the cound of ice is visible because its atoms vibrate to a and becomes invisible; yet the atoms are just as real. And so may the atoms composing the his coronation by a series of gracious acts, human body be increased in the rapidity of their vibrations until they, too, will become the people of his vast empire. In his Moscow invisible. Yet a body composed of these more rapidly vibrating atoms would be just as real as our present body. It would be invisible to our physical sight, yet it would be real. Its environment would be as real as ours, as varied in beauty and wonder; and yet, because composed of elements vibrating to a higher pitch than our eyes can respond to, it would all be invisible to us, though surrounding us on every side. The researches of science teach us that space is not an empty void, but filled with life, filled with beautiful forms of creation. Universes within universes, each with its own order of life and its own planes of vibration, open before us as we march forward under the banner of science. In this manner physical research justifies the claims of faith, and science is the rock on which the church of the future is to be built.

# Majorities Not Reliable.

Sir William Harcourt told the National Liberal Club in a recent speech that he had seen too many majorities of his own disappear, and too many majorities of his opponents melt away, to be either very much elated by being in the majority or depressed by finding himself in the minority. He said with a great deal of practical truth that a majority was very much like a fall of snow, which might possibly come, but was absolutely certain to go. Therefore he warned the complacent Tories not to put their trust in a majority which, like so many others, was bound soon to "join the majority." The main confidence of the Tory party in the British parliament is their great parliamentary majority. They are majoritymad. They think they can do anything they please. Having one hundred and fifty majority, what are the liberals going to do about it? Veteran politicians are not disturbed by this sort of talk. The power any existing majority may possess is but fleeting, at best. It is a present power, and is bound to pass away to give place to another. Hence there is little virtue in a majority, however great. To day it is, and to-morrow it is not. It contains no distinct or special principle. It is no more than a matter of enumeration. Anything so fleeting can have but little permanent character.

# The Smoke Nuisance.

In our large and populous cities it is something that calls for immediate abatement. It has been suggested that in the transportation of coal from the mines there should be erected in immediate proximity to the coal pits, say of Illinois, a great plant, consuming the slack and waste coal which can be had for next energy to be transmitted by wire to St. Louis, cate and denounce the cruellies inflicted upon | trical heat, whether for warming buildings or for driving machinery. No other city of magnitude is so favorably situated for this grand mated that the proportion of cures claimed for electrical solution of the fuel problem. Heat, anti-toxin is largely increasing by counting power and illumination might thus, through electric transmission, be supplied from the this report, Senator Gallinger, who is himself a | coal any appreciable distance from the mouth physician of large practice, says he has care of the mine. Thus would the smoke nuifully investigated the subject and is convinced sance disappear of itself. It is plain that that anti-toxin is still on trial-a view con- some way must be devised to get rid of it. It is curred in by many medical men, who believe becoming intolerable in certain of our large that its value in the treatment of diphtheria cities where the soft coal is almost universally

# who are naturally rather skeptical in view of The Popular Man Not Necessarily A Just Criticism of the American the Good Man.

Here is a good and true thought, elaborated by W. L. Sheldon, a lecturer on ethical subjects: It is doubtful whether there was ever an exceptionally popular man who was an exceptionally good man. You might say that the | ness in all points but the gathering of news, in individual who devotes himself to his fellows, which it is preeminent. But when it is congives up his life for them in his love for the human race, should be the man most loved everywhere. But it has proven otherwise. In order to be universally liked, you would be obliged tion broadly affirm that it is uncalled for and | to give in to the common weaknesses of human nature. High conduct means at the outset something above the average level. It puts you on a different plane from the life of the every-day world, and makes of you a separate type. As fast as the rest of mankind caught up to your standpoint, you would have established a higher basis. And so the process would go on to the end of human history. Ideal conduct must always be above the average, and therefore can never be universally popular. As Amiel said, "the world advances by the successive decay of gradually improved ideals." You must remember that the separate standard which you would adopt for yourself is, after all, a delicate hint to the rest of the world that they are on a lower level, and that they ought to aspire to the same height which you are struggling to reach. This makes other men restless in spite of themselves. Men chafe at the higher efforts made by the few, because of the dumb consciousness awakened in themselves that they, too, ought to be making such efforts. Every man following this course will be like a "prophet of evil," warning his fellows of their mistakes.

## Festival of the New England Woman Suffrage Association.

The festival of the Woman Suffrage Associa tion of New England was held in Boston Music Hall on the evening of May 27, at which it was enthusiastically predicted that the great day for woman, when her political rights and privileges would be equal with those of man, was now close at hand. Prolonged applause invariably followed the prediction. Mrs. Julia Ward Howe came forward and announced that it was her seventy-seventh birthday anniversary. She felt confident that woman suffrage was gaining friends fast. Dean Hodges of the Episcopal Theological School at Cambridge remarked that there was no intention to make women think, dress and act like men, but to keep just as they are now, and use their brains and heart to improve and advance national and municipal government. Miss Mabel E. Adams of Wellesley would conquer the enemies of the movement, both women and men, with love. Rabbi Blanstein said the modern Jewess in America is only waiting for an opportunity to join her sisters in the grand movement. Mrs. Eastman censured women for resting content in the quiet and luxury of their homes, and declared that they should consider the work they ought to do for their less fortunate sisters. Mr. Henry B. Blackwell said it was nonsense to say that women cannot take part in politics. They have a special genius for it.

# An Illustration of the Optimistic.

The Czar of Russia signalized the event of which were neither more nor less than gifts to proclamation he remitted all areas of taxes; he reduced the land tax one-half for ten years; he cut down the term of the sentences of exiles in Siberia; he granted further remissions to political offenders generally; and he permitted those who took part in the Polish rebellion, except such as were guilty of murder, or some other atrocious crime, the privilege of returning to their own country, and to be free from police surveillance. A contemporary remarks upon it that it far transcends in beauty and grandeur all the other features of the proceedings at Moscow. And it further shows the growth of the sentiment of kindness and char ity in the breasts of rulers. Love is not only the universal law, but it is the only law. It is victorious over all the rest. When the world's autocrats choose to manifest their ruling feelings by the practice of fraternal sentiments, it and evolution.

# Candidates without Opinions.

nience. What is the use in going into a naabout whom this or that opinion can be affirmed with equal readiness or truth? It is an impeachment of the popular intelligence and cancandidate who is strongest because of his silence on the pressing issues of the day. It is a sort of boys' play at best. Better no elections or nominations at all than farces of this sort. An election of this sort is without meaning or significance. The people possess more courage than will allow the play to go on.

# Words of Wisdom.

We would call the attention of Spiritualists and investigators generally to the words of wisdom expressed in the communication from Judge John V. Eustace in Message Department of BANNER issue for June 6. How many will recognize the truth of the following: "They never seem to once stop to think that while the spirit may be sending forth a communication, he has not got his own identity, or body, to operate and use according to his own thoughts, but has to come in contact with another brain, and to voice just as much of his identity as is possible for him to through the organism that he may be operating upon."

Dr. E. A. Smith, of Brandon, Vt., President of Queen City Park Camp Meeting Association, made a brief call at this office Wednesday, May 27. During conversation he said, in speaking of Queen City Park Camp-Meeting, that one of the best programs they had ever had was about completed. Also that he had succeeded in getting a Sunday train from Rutland, which would increase their audiences about one-third. They also expected excursions from Lake Pleasant, as usual. The program, which contains the names of many eloquent and noted speakers, will be published very soon. We shall print more extended news regarding this Camp before long.

# Press.

Commenting on New York journalism and its history, the Evening Post of that city remarks that the American press continues to be the most famous in the world for its badsidered as the chief literature of a great people, and the chief molder of opinion, and the chief diffuser of intelligence, it is the most extraordinary phenomenon of the modern world. Nothing, or next to nothing, is done to mend it. Each new venture is on the same lines as the last, or is generally a little worse. No attempt is made by the philanthropic and patriotic class, who give every year to colleges and schools, to improve the press, which has a hundred times as much influence on the character and mind of the people as all the colleges and schools put together. They have an unconcealed contempt for it, knowing it is vulgarizing and debauching their children. They are willing to invest in it for pecuniary profit, but not to make it better. The French press is more venal, but it is written with far more education, in better style, with more knowledge of the world. Most of our journals, says the Post, seem to

be composed for the class of slender instruction and childish minds known as domestic servants, and in no other civilized country would probably ever get above the basement story. But many of our educated men even enjoy and admire the most scurrilous and mendacious of ours. The note of the press to-day which most needs changing is childishness. Even if the papers are clean and decent, they are fit only for the nursery. The pictures are childish; the intelligence is mainly for boys and girls. The "good stories" are trivial, and are intended chiefly for junior clerks and laborers. The observations on public, as distinguished from purely party affairs, are quite juvenile. The abuse is mostly boyish or street abuse, with neither rhyme nor reason in it What is wanted in the way of reform is manly maturity-the preparation of the paper for grown people engaged in serious occupations. Gravity, either in discussing or in managing our affairs, is fast vanishing under the journalistic influence. We laugh over everything, make fun of everybody, and think it will "all come out right in the end," just like ill bred children who hate to have their games interrupted. We are very near seeing the full effect on the coming generation of the present cheap newspaper press.

## The St. Louis Tornado.

In point of destructiveness of life and prop erty the tornado that wrecked one fourth of the populous city of St. Louis was as terrible as an earthquake, and not a whit less dreadful in other respects. The loss of life is reckoned by the hundreds, and that of property foots up at not less than twenty millions. One hundred and twenty persons are still reported missing. An irruption of the elements like this into the works of human civilization is an event to pro voke reflections of the profoundest character. Man is at least freshly instructed by it to understand that as against the combined powers of nature he stands defenseless, and at their mercy. He feels his littleness as at no other sent to teach us our utter and entire dependence on a greater power, not only in an extremity, but during every moment of our lives. or whether after the lull in the destroying confusion and the relaxation of terror, we are rather to be impressed with the fact of the eternal sovereignty of the spiritual power that calmly and serenely presides at the centre of the universe, and rules over all, through all, and in all, is a question to engage the deepest thought and provoke the most serious reflections. We live at least to learn that no riot of the forces of external nature can reach to disturb the placidity of the spirit-world where no confu sion rules, and the strifes are but the silent processes of the spirit's growth.

# The Two Fare Nuisauce.

The petitioners from the great body of the citizens of Boston for an abatement of the custom of the West End Street Railway Comis certain that things are in a state of progress | pany's charging two fares for short distances, and for the substitution of a free transfer system that would carry passengers for a single fare, have not yet obtained the object of their desire, and they may not do so at this session It has reached the point finally where it is of the Legislature. But this very much needregarded as courageous for a political candidate ed act of simple justice is bound to be done for a high office, and especially the highest, to sooner or later. The Boston Herald, which announce beforehand the exact state of his defends the practice of the Company, is notviews on certain issues. Some people call it withstanding forced to admit that the reason dodging; some stigmatize it as cowardice; all governing the charge for transfers has apparsides admit its extremely awkward inconvelently no bearing whatever upon distance, but is purely arbitrary, and is determined by certional convention just to nominate a candidate tain general theories based upon the continuous running of a car. The consideration is put forward that under a free transfer system the Company would be compelled to take off dor to attempt to bring about the election of a its long-route cars, and make passengers change in all weathers, as they do not have to do at present. That might be, but the inconvenience is but a slight offset to the notorious injustice of charging two fares for ridiculously short distances, and but one fare for a number of miles, as from South Boston or Roxbury to Cambridge.

# Gold as the Medium of Exchange.

An article in the June Century on "Gold as the Money of Civilization," has some thoughts worth present attention. Every nation, says the writer, being but a collection of individuals, it is the individual who decides this question of a standard of value. In the habit of hoarding money, it is gold that is selected for that purpose. All trade is conducted through individuals, and the kind of money used in trade is the kind that individuals prefer. All international trade from its beginning has been carried on without any legal tender money, but simply in gold. If gold were to cease to be coined as money, international trade would nevertheless be carried on with it by means of bills of exchange drawn for so much gold in weight. This would not be done from any hatred of silver, but simply as a ne cessity. Gold contains the qualities absolutely essential for a medium of exchange. It is the royal metal. The value of silver is contained in it many times. Yet it is wiser to settle this important question with the agency of reason and intelligence, not of prejudice and passion. It is a vital one in the current politics of the country, and demands an answer commensurate with its importance.

Good manners are as essential as good works. They are part of our personality, and should be cultivated with the best of care.

# TIMELY TOPICS.

The Flight of Man.—While Professor Langley is busy in Washington on his agrodrome, Mr. Maxim keeps experimenting in England with his heroplanes, and Professor Lilienthal and Count Zeppelin continue their work in Germany. Count Zeppelin, after years of experimenting, is building an air-ship that will carry five thousand pounds and go wherever directed. The human imagination, however, does not satisfy its possessor. What we all of us want is facts, not mere experiwe all of us want is facts, not mere experiments. When we get hold of these we cannot refuse belief. We are then convinced. The phenomena of Spiritualism furnish a complete illustration of this. An accomplished fact is worth scores of theories, and goes farther in the direction of a single air-craft than any number of experiments.

The Johnstown Disaster.-Among the profoundly pathetic occurrences on Memorial Day was the second decoration of the graves of those who lost their lives in the Johnstown disaster. Over three thousand and eight hundred souls perished that day in the great flood that desolated that valley. The tragical event occurred seven years ago—May 31, 1889. On Memorial Day thousands of people, accompanied by bands of music, paid a visit to the different cemeteries in which the victims of the flood were buried. The scene at the plot of the unknown dead in Gran 1 View Cemetery, where over six hundred lie buried, was pathetic in the extreme. According to the annual custom on Memorial Day, services were held and each grave received a decoration of flowers.

Spain Appeals to Europe.—The European governments have instructed their consuls in Cuba to report promptly and fully upon the allegations of the Spanish government that the modes of warfare adopted by the Cuban insurgents are cruel and inhuman, that they use dynamite to blow up railway trains that carry passengers as well as freight, and likewise to destroy the sugar mills. Also that they use explosive bullets in fighting. What Spain really is after is to induce the governments of Europe to declare the Cuban insurcents pirates and malefactors, and therefore unworthy of the sympathy of any civilized

Report of joint Memorial Service under the auspices of the Boston Spiritual Temple and the Veteran Spiritualists' Union, held in Berkeley Hall May 31 (owing to press of matter), will be printed in next issue.

Attention is called to the extracts from a sermon (on second page) delivered by Rev. M. J. Savage in the Church of the Unity, Boston, and published in pamphlet form by George H. Ellis, 141 Franklin street.

RECEIVED: The Theosophist (for May), published by the proprietors at the Theosophical Society's Headquarters, Adyar, Madras. Light of the East (for April), published by the proprietor, 681/2 Shikdarbagan street, Calcutta. The Independent Pulpit (for May), J. D. Shaw, Editor and Proprietor, Waco, Texas. Vick's Magazine (for May), Rochester, N. Y.

# 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, cost to those increase 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 occusion 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 public advocates.

Onset Bay, Mass. - Commences July 5-closes Aug. 30.

Lake Sunapee, N. H. - Begins Aug. 2-close Haslett Park, Mich.-Aug. 2-Aug. 30.

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

Cnasadaga Lake Camp.—July 11—Aug. 23. Mag-gie Gaule from Aug. 8th to 23d. Lake Brady, O .- June 28-Sept. 6

Lake George, N. Y .- Meetings begin July 11 and continue until Sept. 7. Clinton, Iowa.-Aug. 2, closing Aug. 30.

Camp Progress, Upper Swampscott, Mass., opens June 7. closes Sept. 27. Niantic Camp, Conn.-Commences June 28, con-

tinuing tid Sept. 2.

Summerland (Cal.,) Camp-Meeting com-mences July 26, closes Aug. 15. Devil's Lake, Mich .- From July 24 to Aug. 10,

The North-Western Spiritualist Camp-Meeting Association, Twin City Park, St. Paul, Mmn.—Sunday, June 21, closing Sunday, July 26. the 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 benefit of The Banner's readers. The Secretaries of the neetings included in the above list are requested to furnish, for free insertion, the post-office address to which mail-matter can be sent to their respective

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

Mrs. J. W. Kenyon is giving great satisfaction as a psychometrist and first-class test medium, in Cleveland, O. where she is engaged for the month of June. During July and August she will be at Lake Brady, and give public tests and hold circles. Sociotates and state of the Product For the Product For

eties can address her at Lake Brady, via Kent, O. As Oscar A. Edgerly will be located at Holliday Kan. (a town within ten miles of Kansas City, Mo.), during the month of June, he will be pleased to make engagements (for either Sundays or week nights) to lecture and give tests for societies located within one hundred miles of Kansas City, Mo. Mr. Edgerly has engagements at the following-named camps: Opset, ass.; Lake Pleasant, Mass.; Temple Heights, Me.; Vicksburg, Mich.

DeLoss Wood, lecturer and journalist, will accept Sunday or week-day engagements, at such terms as societies may see fit to give. Address box 199, Daniel-R. Emmett Forde, speaker and test-medium of Cas-

per, Wyo., would like engagements throughout the New England States for the year 1897; also would like to make engagements in Missouri and the West-ern States during the camp-meeting season.

Dr. C. W. Hidden of Newburyport, Mass., has been engaged for Lake Brady, Ohio, and will be at the camp there from Aug. 28 to Sept. 1. It will be the Doctor's first visit to the West.

Mrs. E. Cutler, speaker and test-medium and psycho-metric reader, will make engagements for camp-meetings and fall engagements with societies on very liberal terms, having had to give up her spiritual work on account of a sick son. Will be pleased to hear from societies. Address Eden P. O., Parkland, Bucks Co., Pa. George A. Fuller, M.D., lectured in Springfield,

Mass., May 31. He will lecture in Hanson, June 7. Would like engagements for the last three Sundays in June and the first of July. Address 42 Alvarado Avenue, Worcester, Mass.

G. W. Kates and wife, lecturers and test mediums, accompanied by Joseph and Walfried Singer, expert musicians, may be addressed Stromsburg, Neb., June 6 to 8; Madison, Neb., June 11 and 12: Sioux City, Iowa, June 14 to 16; Des Moines, Iowa, June 17 to 20. Permanent address is changed to 2330 North 18th street, Philadelphia, Pa.

(From the Newburyport Daily News, Friday, May 29, 1893.) Many Engagements.

Dr. C. W. Hidden to Lecture at Several of the Summer Camps.

Dr. C. W. Hidden, of this city, achieved remarkable success in the South the past winter by the cures wrought by the aid of his powers as a hypnotist, and, judging from present indications, he bids fair to prove a decided attraction at the summer camps. He has already closed contracts to appear at Niautic, Conn., Onset and Lake Pleasant, Mass., Queen City Park, Vt., and Lake Brady, Ohio. The official program for Lake Pleasant, just issued, says of the doctor: "Dr. C. W. Hidden, of Newburyport, Mass. possessing great hypnotic powers, is upon our program for several lectures. During the past winter he has spent several months in the Southern States, lecturing, and healing the sick and afflicted by the gifts he exercises. The public journals have been teeming with accounts of the remarkable success which has attended his efforts. Those attending his lectures who are a filicted, will have an opportunity of receiving such benefit as may be given him to bestow upon them."

# NEWSY NOTES AND PITHY POINTS.

- "INFORMAL WORSEIP." Oh, tempt me not on days like this, To worship in some builded fane; But let me, though I act amiss, Within my garden here remain.
- There in a temple quite divine, Sweet nature's altar pure is raised; I 'll worship at that sacred shrine, And God will in my muse be praised.
- 'T is good, I say, to ofttimes hear A man of God from pulpits pray; But to my God I may be near, In nature's church on such a day.
- The birds will chant a sacred psalm, The flowers teach a lesson rare,
  The zephyrs yield a holy balm,
  My heart will raise a slient prayer.
- Nay, tempt me not! Here will I stay
  Alone with trees and birds and flowers,
  And spend God's holy Sabbath day
  In his grand temple, nature's bowers.
  —Chicago Inter-Ocean
- "Is dis where dey wants a boy?" "It is; but he must be a boy who never utters an untruth, and does not use slang or swear, and never speaks unless he is spoken to." "Well; me brudder's a deaf mute. I'll send 'im round."—Church Progress.
- In a Boston publication for the year 1825 the following opigrams were for the first time given publicity: Married, in Newsted, by the Rev. Mr. Grooks, Mr. Ichabod Crane to Miss Susannah Hook.

By hook or crook
This loving pair
Are bound in wedlock's chain;
What is a book
Without a crook,
Or hook without a crane?

In Deerfield, on Thursday last, by Rev. Mr. Willard Mr. Rufus Gunn to Miss Betsey Ball, both of Deer

The arms of Cupid are but feathered darts, Shot from his pliant bow at youthful hearts. But ah! what fate awaits us, lovers all, When Hymen holds a Gunn well loaded with a Ball. In Providence, Mr. Robert Goodspeed to Miss Eliza-

To let the world the matter know, He long and anxiously did plead;
Ah! gently, says the bride—Win-slow,
And, when united, make Good-speed.

If we want hope we want all; all is gone when hope is gone. Cherish her well, for she builds for joy and cheers the darkest hour.

Mr Smith—"Jones has got the lovellest baby that ever lived." Mrs. Smith (surprised)—"Who told you so?" Mr. Smith—"Jones did."—Harper's Bazar. "Liberty" and "Freedom" are lovely words—liberty to seek truth, and freedom to voice it; liberty to build for bliss, and freedom to go onward and upward.

The concelt that is not reduced by the frictions and the attritions of human life must be bred in the bone.

It was their honeymoon. They had moved into a

It was their honeymoon. They had moved into a pretty suburban house, and were getting settled cosily at last. "I have something for you," she said, when he came home from the office. "A present?" "Yes. You have no night-key, so I had one made for you. Here it is." "That was very thoughtful of you. But how did you come to take so much trouble?" "I wanted it as a kind of barometer. You'll let me look at it now and then, wou't you?" "Certainly." "I'm not going to say you must ly go out evening and not going to say you mustn't go, "Certainly." I'm not going to say you mustn't go out evenings, and I'm not going to sit up until you come home when you are out late. I only hope," she said, coaxingly, "that every time I look at it the key will be a little bit rustier, and then I will know that home pleases you more than any other place."—Detroit Free Press.

Mrs. Bingo—'Bobble, will you promise me not to fight any more after this?" Bobby (firmly)-"I will, mamma. This was the only boy in the neighborhood I had n't licked."—New York Herald.

Father-" Ethel, I like that young man who is calling on you now. He has the true ring about him,"

Ethel (ecstatically)—"Oh! has he, father? Did he show it to you? Do you think he will give it to me to-night?"—Puck.

> Whether near or far, On earth or in you star, Their dwelling be,
> So live that naught of dread
> Would make us how the head
> Should we be told 'The dead
> Can all things see.'

Pioneers of Spiritualism, educated in a superficial age and amidst the rubbish of an effete theology, do not realize the vastness of the subject, the long road we have yet to travel in our investigation, nor the immensity and potency of that ethereal world we would commune with.-London Spiritual Review.

Mediums in the spirit-world do not need special conditions, but, as a rule, they always have two-male and female—and the circle in touch with each other around them. It makes the best battery.—In

I have watched a good many brooding hens, but 1 never saw one facilitate the hatching process by pecking the shell. The chick on the inside will get out if he is worth it.

Pruyn—" I suppose, as a matter of fact, a baby is really nothing but a little animal?" Popper—"Yes; the difficulty is to tell what kind." Pruyn—"What do you mean?" Popper—"Well, I can't just classify him when he crows one minute and bellows the next."

He's true to God who's true to man; wherever wrong

ts done
To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves

most base Whose love of right is for themselves, and not for all their race.

-James Russell Lowell.

"Say, Sister Blanche?" "What is it. Willie?"
"Is it right to say 'burns is' or 'burns are'?" "Burns are, Willie." "Then, Sister Blanche?" "Well, Wille?" "Mr. Burns are down in the parlor waiting to see you."-Judge.

What has ecclesiasticism to do with moral laws? It puts them all aside, and puts its own creed and cate-chism in their place.—J. A. Froude.

Little Johnnie (looking curiously at the visitor)—
"Where did the chickens bite you, Mr. Billus? I do u't
see any of the marks." Visitor—"Why, Johnny, I
haven't been bitten by any chicken." Johnny—"Mamma, did u't vou tell papa Mr. Billius was dreadfully henpecked? Why, mamma, how funny you look! Your
face is all red."—Texas Sifter.

"Well, how are you getting on with your wheel?"
"Splendid! I've got so now that I don't fall off when
I meet a girl in bloomers."—Chicago Record.

CAMPING OUT.

To roam the bosky woods at will, To fish beside the brook, Will fill your soul with joy until It comes your turn to cook.

Every man will count for all he is worth.

Husband—"Have you done your best to economize this month, Mary, as I requested?" Wife (brightly)—"Oh! yes; I spoke to the grocer, the butcher and the landlord, and got them to put off sending in their bills till next month."—Toronto Catholic Register.

The man who will pray to God for his daily bread, while at the same time he is starving his horse, may be godly, but he is not humane.

Cashter—"Don't think I can cash this draft, Miss. I don't know you." Miss—"Here, don't be silly; give me the money. Who cares if you don't know me? I don't know you, either."—Louisville Courier-Journal.

There is only one thing finer than the finest talk, and that is fine performance.—Mary E. Bartlett.

Burrows—"Did you ever meet a man down there with one leg named Wilson?" Furrows (doubtfully)
"What was the name of his other leg?"—Washington

The less we know the more confident we are. Great knowledge sees so much unlearned that it is modest and self-deprecating.

"There is a man who thoroughly enjoys bad health."
"Who is he?" "A doctor."—Baltimore Telegram.

Now the blithe refrigerator Doth oppress the weary soul, Eating ice as ravenously
As the furnace once ate coal.

-Washington Star.

Because you put an ad. in a paper once upon a time, and it did n't pay. do n't be eternally sore. Maybe you did n't use the right channel, or maybe you did n't say the right thing, or maybe you didn't say it the right way. You can't plant a pumpkin seed and raise a rose bush .- Lyons (Kan.) Republican.

An Event.—She—"You should have been at church Sunday. The minister preached such an interesting sermon." He—"Indeed?" She—"Yes; you know it was his débût as a heretic."—Puck.

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MRS. WINSLOW'S SOOTHING STRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

# MEETINGS IN MASSACHUSETTS.

Lymn.-T. H. B. James writes: The Spiritualists held two very interesting services Sunday, at their hall, 38 Summer street, with large attendance.

At 2:80, developing, test and healing circle; appropriate selections were rendered by Mrs. Meliesa K. Hamill and Mrs. R. Bissell; Mr. G. D. Merrill opened the meeting with well-chosen remarks and excellent tests and messages; Mr. P. A. Thorner of Marble-head, Dr. S. M. Furbush, Edward F. Murray, W. H. Rounseville, David Sheppard, Mr. E. A. Warren and others gave a large number of magnetic treatments which relieved all and cured many, also many tests and messages; Mrs. C. B. Hare, Mrs. L. A. Prentiss, Mrs. Lizzle D. Butler, Mrs. E. D. Williams of Chelsea, Mrs. D. E. Matson, Miss F. Isabel Hancox, Annie J. Brennan and others gave many excellent tests,

J. Brennan and others gave many excellent tests, spirit names and communications.

At 7:30 the services opened with fine and appropriate selections by Lena and Eisle Burns and Mrs. R. Bissell; Mrs. E. D. Williams gave well-chosen remarks, and read a poem on "A Good Turn Now"; Mrs. D. E. Matson, interesting remarks and many recognized tests and messages; Mrs. Lizzle D. Butler, tests and spirit communications, and in every case received a ready response of recognition.

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

Next Sunday, at 2 30, developing, healing and test circle by the same mediums and others.

At 7:30, test seance by Mrs. C. B. Hare, Mrs. Annie M. Lefavour, Mrs. D. E. Matson and others; every-body by the

Sunday, June 14, Mrs. May 8. Pepper of Providence.

Mrs. Dr. M. K. Dowland's meetings Tuesday and Friday evening at 130 Market street, are well attended by seekers after spiritual knowledge. These meet-

ed by seekers after spiritual knowledge. These meetings are held in the interest of the mediums and the cause of Spiritualism, and are doing much good. Tuesday evening the services opened by Mrs. Dr. M. K. Dowland, with able and instructive remarks on "The Desire for Knowledge in Higher Life," Mrs. Annle M. Lefavour gave one of her musical séances—satisfactory. Mrs. C. B. Hare remarks on "Spiritual Influence." Also many excellent tests. Mrs. D. E. Matson spoke on "Spirits' Love for Humanity"; also tests and messages. A. E. Warren, tests and messages.

sages.
Friday evening W. H. Rounseville presided and gave well chosen remarks. Mrs. Dr. Dowland spoke on "Real Life." Mrs. Annie M. Lefavour gave another physical seance, which was very satisfactory to all. Mrs. D. E. Matson remarks on "Higher Life," and many tests. Mrs. D. E. Williams of Chelsea spoke on "The Conditions through which Spirits Returned," also gave tests and messages. Mrs. R. Bissell rendered appropriate music.

Cadet Hall-Lynn Spiritualists' Association .- Mrs. A. A. Averill writes: The meetings of this Society were brought to a close for this season on May 31.

The afternoon exercises opened with an invocation The afternoon exercises opened with an invocation by Mrs. M. C. Chase, followed by remarks by President Kelty, appropriate to the occasion; duet. "We Shall Meet Them By and By," by Mr. and Mrs. Kelty; Mrs. Tillie U. Reynolds delivered the address on the subject, "I Go to Prepare a Place for You, that where I am you may be, also," presenting many beautiful thoughts and completely answering the question, "If a man die, shall he live again?" speaking of the good work done by this Society the past year.

year.
Mrs. Annie Cunningham, the well known medium

Mrs. Annie Cunningham, the well known medium of Boston, then followed with very interesting remarks. Mrs. Reynolds gave a fine demonstration of mediumship, giving readings from the sound of the voice. Mrs. Sarah Byrnes of Boston closed the exercises with remarks of good cheer.

At the evening service Mrs. Byrnes again made eloquent remarks. Mrs. Reynolds gave a very able address, and Mrs. Cunningham a large number of tests. Mr. and Mrs. Kelty sang, and Mrs. Josie Lorendo favored the audience with a solo very sweetly rendered. We feel greatly encouraged with the success attending our meetings this season: we feel that we have our meetings this season; we feel that we have accomplished some good in Lynn; we have a goodly sum of money in our treasury, after all bills are pald, and altogether feel that the prospects are bright for the future. We shall resume our meetings in Ostabes

Worcester .- Mrs. Cella C. Prentiss, Cor. Sec'y, writes: May 24 was Memorial Sunday. The Daughters of Veterans accepted an invitation from the Worcester Association of Spiritualists to attend ser vices in G. A. R. Hall, to listen to an address by Mrs. Jennie Hagan Jackson.

The hall was tastefully decorated with flags, among which were those belonging to Post 10 and the Daughters of Veterans. Beautiful flowers were contributed by friends. Services opened by singing "When the Mists Have Rolled Away." Our Vice-President, Mrs. H. W. Hildreth, in a few well chosen words welcomed H. W. Hildreth, in a few well chosen words welcomed the Daughters to our ball. Mrs. Jackson followed with an invocation. Mrs. Plaisted sang "The Star Spangled Banner," Miss Hattle Smith playing the accompaniment. Mrs. Jackson gave an address befitting the occasion, ending it with one of her inimitable improvisations on "The Flag of our Country."

In the poem she incorporated the motto of the Daughters, "Ouward Ever, Surrender Never." It was said by one computent to indue that Mrs. Jackson's

said by one competent to judge that Mrs. Jackson's address was the best for such an occasion they ever listened to. The subjects handed in were treated in her usual manner. Meeting closed by singing "Amer-

May 31 Mrs. Mattle E. Hull closed her engagement with our society, taking as her topic both afternoon and evening the ever-interesting and important sub-

ject of mediumship. She made her points remarkably clear by frequent illustrations.

Thursday, June 4. the Woman's Auxiliary meets with Mrs. L. M. Underwood, 48 Fountain street.
Business meeting 3:30; supper at 6, followed by Social

Sniem .- Sunday, May 31, under the auspices of the First Spiritualist Society, "N. B. P." writes, Miss Amanda Bailey, our Musical Director, was given her

regular Annual Benefit.

At 2:30 P. M. we had a conference meeting, at which quite a number of the local mediums spoke and some gave tests. Among those present were Wa'ter H. Rollins, of Salem, and Charles Abbott, of Boston, who

At 7:30 P. M. Miss Bailey gave a grand Sacred Concert, which was very fine and interesting. Those who took part were local talent. The Lynch sisters sang a duet twice, and Bessie Lynch played a violin solo. Miss Callahan sang and gave a recitation. Miss Susan M. Bailey gave a recitation. Song by a quartet—Lugrand. Kenney. Gardiner and Mrs. Hall—"Signal Bells at Sea." Miss Amanda Bailey sang several selections, one entitled "The Old Maid." Mr. Faxon, cornet solo.

cornet solo. The concert was a great success, and was well attended. Miss Balley has numberless friends, and whenever word is given out that she is to give a concert there is always a crowded house, as was the case

to day.

The whole amount of the proceeds from the meeting and concert netted Miss Bailey \$29.30, which was tendered to her, and she thanked each and every one for their liberality and generosity. Long may our Amanda live to enjoy many more such gatherings!

Haverhill .- "E. P. H." writes that the Memorial address before the G. A. R. and Ladies' Relief Corps was given in Haverhill under the auspices of the Haverhill Spiritual Union and Children's Progressive Lyceum of Haverhill and Bradford, by Mrs. Jennie Hagan Jackson of Grand Rapids, Mich., accompanied by a literary and musical program of much accept-

A solo, "The Flag of the Free," was rendered by Mr. J. P. Hayes, and a musical program was directed by Prof. Rufus Williams, attended by cornet solos by

Oscar Kimball.

The eloquent address and the accompanying exercises were followed by generous and approving applause by an audience filling the hall to its full

capacity.
In the evening a large assembly was gathered at the closing address for the season.
The annual meeting for the election of officers was held on Monday evening, June 1. Preparations will be made for a strong lecture course, opening early in the autumn. President Sprague gave an interesting address at the close of Memorial services. The hall was handsomely decorated for the occasion.

Woburn.-Bonney writes: Monday evening, May 25, we had with us R. H. Tuttle. He gave eloquent remarks, and a fine inspirational poem. His tests were very remarkable for their accuracy.

This closes the meetings for the season. We wish to speak a good word for our friend, the BANNER OF LIGHT, and wish it a wide circulation.

Malden .- "S. E. W.," Sec'y, writes: The Malden Spiritual Association has closed its meetings for the season. D. Evans Caswell of Melrose gave an interesting closing address, assisted by Mrs. A. J. Pettingill, who gave excellent readings. It has been a grand year, both splittually and financially.

The meetings will open Oct. 4.

# RHODE ISLAND.

Providence .- Mrs. F. A. Parmelee, Sec'y, writes: The Progressive Aid Society of Providence met at the home of Mr. and Mrs. Lawton, at Phillipsdale, May 27. Fifty persons partook of a bountiful supper prepared by the hostess and ladies, after which Mr. Lawton

by the hostess and ladies, after which Mr. Lawton kindly served ice cream to all gratuitously.

At 8 o'clock "Sunlight," guide of Mrs. Humes, in behalf of Sister Carpenter, presented Mrs. Lawton with a group picture, handsomly framed, of last year piculcers; also, in behalf of the Aid members, a fine banquet lamp, it being the anniversary of her birthday. She had numerous other remembrances from friends.

Mrs. Lawton respond feelingly, and her guide, "Snow Drop," thanked the friends for the medium, also gave

tests. Both Mr. and Mrs. Lawton are good workers for the cause of Spiritualism. Mr. Lawton, Miss Mabel Lawton and Mrs. May Lapham, reudered a song. Remarks were made by Mesars Sherman, Lawton, Parmelee, Mrs. King and Mrs. Goodrich. An inspirational poem, entitled "Nature," by Mrs. M. J. Porter.

The company adjourned at a late hour, with many kind wishes for our genial host and hostess.

The Providence Spiritualist Association, Benj. F. Prouly, Sec'y, writes, held its regular meetings afternoon and evening at Columbia Hall, No. 248 Weybos-

set street. Our speaker was Miss Lizzle Harlow of

Haydenville, Mass.

Haydenville, Mass.

The afternoon exercises were in memory of those who gave their lives in defense of the old flag. Among those present as our guests were members from Farragut Naval Veterans and the lady members from Circle No 1 Farragut Association, also members from Gen. Burnside Circle No. 2, G. A. R.

The exercises were: Singing; invocation, Miss L'z-zle Harlow; a poem was read by Mrs. Hanson, entitled "The Dead Soldier's Grave"; a beautiful poem by Miss Harlow, who then gave a stirring address. It was grand, and was highly appreciated. Mrs. Sarah Humes of Providence followed with tests, which were recognized, and well received. recognized, and well received.

recognized, and well received.

Evening, invocation by Miss Harlow. Subjects for her lecture were taken from the audience, and they were so well handled that rounds of applause greeted her. She gave us one of the finest lectures that we have heard from our platform this season. During the services several solos were beautifully rendered by Miss Johnson.

Next Sunday, June 7, we shall have with us Mrs. Tillie U. Reynolds of Troy, N.Y.

The Beautiful Progressive Scientifullists, Association

The People's Progressive Spiritualists' Association -a correspondent writes-held the closing meetings for the season in B. T. Hall, Sunday afternoon and evening, May 31. The largest audiences of the season were present.

The hall was charmingly decorated with the na-

tional colors, flowering plants, palms and cut flowers—the platform presenting the appearance of a fairy bower

At 2: 30 the session opened with a piano solo, including the national airs, by Prof. Josselyp. Invocation by Mr. F. H. Roscoe, the President. Miss Claretta Sharples recited "Our Emblem" in a most touching

manner.
Mr. F. H. Roscoe then rendered Will Carleton's celebrated poem, "Our Grand Army of the Dead," which was heartily applauded, Miss Ollie Hunter, our charming little soloist, sweetly sang, "Not Lost, but Gone Before."

Mrs. Matler Wentworth of New York followed with Mrs. Metler Wentworth of New York followed with a most phenomenal inspirational plano solo, and re-

sponded to a very generous encore.

Miss Gertrude Laidlaw, of the New England Conservatory, sweetly saug "B yond the Tide," and responded to an encore with "Palm B anches."

Mme. Haven of B iston delivered the address of

the afternoon, which was listened to with deep and marked attention.

Remarks were made by the President Mr. F. H. Roscoe, who earnestly championed the rights of me

The very interesting exercises of the afternoon were brought to a close with the benediction pronounced by Mrs. Haven. At 7:30 our large and commodious hall was filled to overflowing. Opening plano solo by Prof. Josselyn. Invocation was then offered by Dr. Hale. Next came the child soloist, Miss Ada Johnson (a Providence facility of the providence of the child soloist, Miss Ada Johnson (a Providence Pr vorite), who rendered a very fine vocal selection. Dr.

Hale then gave a very fine poem entitled the "Mustering of Company G,"
Solo by Miss Oille Hunter, who has so generously contributed to the pleasure of the audiences the past season. Mrs. Metler Wentworth then rendered another inspirational plano solo, which was much en

Mr. F. H. Roscoe, in a few well-chosen remarks kindly thanked all who had contributed to the success of the society for the past twenty-two months. Miss Gertrude Laidlaw then sang a selected solo.
Poem by Mr. F. H. Roscoe. A solo entitled "Memorial Day," by Dr. Hale. Mme. Haven then offered some very pertinent remarks, and called for a rising vote in appreciation of the great services rendered, and the personal esteem of Mr. and Mrs. Roscoe, nearly every person in the hall arising in response

thereto, with prolonged applause.

Dr. William A. Hale of Boston delivered one of the grandest Memorial Addresses given in the State of Rhode Island, so pronounced by some of the old vete-rans and critics. To be appreciated it should have

Dr. Hale is yet a young man, but we predict for him a grand and glorious future.
Solo by Miss Ada Johnson, who sweetly sang "Qur Country's Flag," which was highly appreciated. Miss Claretta Sharples gave a very pleasing recitation. Miss Gertrude Laidlaw then rendered a fine solo. Rev. S. G. Brown, who has been for forty years a Baptist preacher, but now a firm Spiritualist, made a

very fine address.

The meeting was then closed with benediction by

The meeting was then closed with benediction by Mme. Haven.

This as a closing service was said to be one of the finest ever held in the State of Rhode Island, and is the success of all the su cesses of the efforts of the popular and well-known lecturer and test medium, Mr. F. H. Roscoe of Providence P I

This as a closing service was said to be one of the finest ever held in the State of Rhode Island, and is the success of all the su cesses of the efforts of the popular and well-known lecturer and test medium, Mr. F. II. Roscoe of Providence, R. I.

Cieveland and Lake Brady Notes.

To the Editor of the Banner of Light:

It was an agreeable surprise to all in the spiritual site circle of this city, when the arrival was an nounced, through the press, of Mrs. Maggle Waite of San Francisco, the distinguished phenomenal test medium, and her business agent, Mr. Mullen.

This lady's reputation had evidently preceded her, for, with only thirty-six hours' notice, Memorial Hall was filled on the occasion of Mrs. W.'s first séance, Simday, July 13. P. M., Pott, W. F. Peck. Tests by Joseph D. Hall was filled on the occasion of Mrs. W.'s first séance, Simday, July 13. Mrs. A. E. Tisdale, Saturday, July 18. P. Tisdale, Saturday, July 19. P. M., Mr. A. E. Tisdale, Sa

and r. R. R. Will convey Clevelanders to the Spiritualists' favorite trysting place.

Mr. and Mrs J W. Kenyon still hold the fort on the West Side, every Sunday atternoon, the former lecturing, the latter following with platform tests. Large audiences are in attendance every Sunday. Mr. and Mrs. K. have already taken up their abode at Lake Brady, where they intend remaining the entire season.

Soft section and Señora De Ovies are still kept busy in teaching psychology; the Sefor having classes in Akron, as well as this city. The Sefora, besides being an expert palmist, is a very fine vocalist, and lends her kind services at our public and private meetings, to the delight of all who listen to her artistic vocalization.

her kind services at our public and private meetings, to the delight of all who listen to her artistic vocalization.

Our Lyceum Guardian.—Mrs. Carrie L. Hopkins, who has neld that important effice for the past four years, has at last been obliged to resign it on account of ill health. A farewell reception is to be tendered her, prior to her leaving for her former home in New England. Mrs. H. has been one of the most succre and earnest workers this Children's Progressive Lyceum ever had, and is in every way worthy of a fine testimonial before leaving.

Mrs. Emma Archer—the materializing medium, who has been holding scances in Cleveland, Sandusky, Columbia and other places during the winter, in connection with her friend. Mrs. J. S. Donovan, the medium for independent slate-writing—has made many converts to Spiritualism. Both these mediums are to be at Lake Brady this season.

Lake Brady Camp-Mecting will be formally opened on Sunday, June 28, with D. A. Herrick of Akron, O., as presiding officer. The principal orator of the day will be that versatile and brilliant little woman, Helen Stuart-Richines, and the medium following her initiatory discourse will be Mrs. Maggie Waite of San Francisco, who will hold one of her unique phenomenal test-scances. Though a stranger in this State, Mrs. W. is well known through her remarkable mediumship, to those who keep informed on matters spirit. nat test-seances. Though a stranger in this State, Mrs. W. is well known through her remarkable mediumship, to those who keep informed on matters spiritualistic, by reading the newsy spiritual paper, the BANNER OF LIGHT.

Programs of Lake Brady Camp-meeting will be out next week, and can be had on application to Charles Thomas, 2762 Broadway, or Thomas Lees, 56 Stearns street.

street.

If oblituary notice has not already been sent you of Mrs. A. G. Smith of Painesville, O., who passed to spirit-life between two and three weeks ago, I hastily take this method of informing you and her numerous friends throughout the country, who remember her at the different camps and other meetings as a sweet soul-stirring singer in the once well-known "Grattan Smith Quintet" of Painesville.

May 28, 1896.

THOMAS LEES. THOMAS LEES.

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# Camp-Meeting.

Program, 1896.

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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 Counting-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, event-nally progress to a higher state of existence. We sake the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they percive—no more.

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

John W. Day, Chairman.

# SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 24, 1896. Spirit Invocation.

Oh! thou great Spirit of Life, glad are we this morning to have the privilege of once more being able to enter into thy sanctuary, wherein we may renew our strength, wherein we may feel that we need thy great divine power, for with out thee we are nothing.

Oh! thou Spirit of Love, abide with us this morning, teach us thy divine ways, and make us feel still more humble and more acceptable to thy blessings. We seek for an increase of encouragement to day upon all those that may be down-hearted and discouraged by the adversities of the

Oh! thou great Spirit, unite those that have surrounded this channel so many years, those that have been attracted to us through the love of humanity. We beseech thee this morning to increase thy interest, to protect us in thy work, that we may realize that we have truly thee as our support and our strength, because we realize while the sun shines through the cloud and warms the air that invicorates us, so do we desire the solrit to be bright and to give us spiritual strength, so that we may be able to battle with all adversities. Oh! thou knowest what is best needed, thou knowest what we need most, and that we will receive it. In thy great divine spirit-power send forth thy ministering angels, so that they may realize and comprehend the full

value of strength. Teach mortals that when they rest on the arm of love, when they present their desires to the great divine Spirit, we annectate their recognition. Guide us this morning, teach us still better ways of seeing and comprehending the mortal life; bless those occupied in opening the channel of the two worlds, that we may feel truly the blending and interblending of humanity, for in unity there is strength Give us thy strength, that when thy words are sent broadeast through the sheets of the press they may not only be read and sought for, and bring not only glory but bring good to all and malice toward none.

Hear us, Divine Spirit, this morning, guide and direct us

# INDIVIDUAL MESSAGES.

# Richard S. Spofford.

Good-morning, Mr. Chairman. With the per mission of your controlling spirits and Chairman of the spirit-world, I have the privilege this morning to voice a few sentiments, so that the world I have left, as the mortal would express it, will not think I am silent. Some time has elapsed since I passed on. While in earthlife I was active, and somewhat interested in divine thoughts, and also in the elevation of humanity.

I should not say that I was actually a Spiritualist, but as I have oftentimes said, I have many dear friends on the earth plane that believe that the spirit can return, that the dear ones do communicate, and that there was much comfort in the philosophy and phenomena. I was not personally acquainted with Spiritualism, although I had a great respect for those that got comfort out of it, and also I did many times wish I had understood more about it, because Spiritualism is like many other things: there is much more to it than the individual thinks who starts to investigate, and go to the bottom of it, so for that reason I presume it is not understood as much as it ought to be; yet, friends, I have returned this morning to demonstrate the fact to those that belong to me | self with more particular interest. I will now by the dearties of nature, life, associations and bid you good-morning, and you may put me friendship, because to me all men were my brothers, and all belong to the great human race, God our father.

I want to reach some that have not the consciousness, or have not been brought to the consciousness that after passing from the sphere of action we are conscious of their thoughts, many times their actions, and sometimes we might say their feelings, and I should like to voice a few words to those who may not have forgotten me, that they may know I am still interested in the welfare of life.

I have also an interest especially in Newburyport, as that was my home, but although I have many friends all through Massachusetts, and think I shall be remembered, as I used to voice my sentiments more through my pen, and sometimes where one is acknowledged through the press, their name becomes acquainted more than themselves, but would like to say I am glad to have the privilege of talking through this instrument, and through your good old worker, Mr. Colby, who insisted that I should come, because he says it is over such as I that people sometimes wonder why we are silent, for we pass on, and hence it may raise some criticism, but that is what starts curiosity, and curiosity oftentimes leads to investigation, so I will be remembered especially in Newburyport, and the surrounding towns around there, and I shall be recognized as Richard S. Spofford. I am very happy to be identified as one that can return from the world of souls. Goodmorning, and I thank you very kindly.

# Emeline Moore.

of them in the spirit, but the flowers to me in | channel wherein I can communicate I shall be | could only understand what is surrounding | tabernacle) may be thus scientifically demon-

the dear ones I have left behind. Some time has elapsed since I passed out of the body and many changes have occurred, but I feel that I am not forgotten, for there are those connected with me that are conscious of spirit return, and I love to come back and make them not get all they are desirous of, and it seemed to me during the many times I have lingered around this open door that I would send a message to them, hoping it would reach some one to cheer them and give them soul-courage to press onward and upward, because I was conscious before passing out of the body of the dear loved ones that surrounded me, and I want others that have no knowledge of our beautiful faith to seek and they shall find. If and they can see and speak for themselves.

To-day I am more anxious to reach one in my own family, where I sense them both mentally and physically low-depressed, and I left a dear companion and also a boy and a girl that have made some changes since I passed out, and also those near to me in other ties, and I know that they sought many times for a communication through your valuable paper, and with that thought in view I was given the privilege this morning to send forth a few kind words of encouragement. I know it is beautiful to think your spirit-friends are with you and around you; but if you are not really conscious of their assistance, it does not assist us as much as when we realize that it comes with a certainty that we can rely on it.

You can put me down as Emeline Moore, and my home was in Conley, Oswego County, New York. My friends are there now, and I hope they will see it, as I know it will do them good. Thank you very kindly.

## John A. Goodrich.

Good-morning, Mr. Chairman. Well, it is pleasant to have the privilege of sometimes sending a letter to those at a distance, because it has been recognized that death made great distance between friends; but in my expe rience it sometimes brings us closer together than we were while in earth-life condition. I too, feel, like many others who have preceded me, that times change, and there are many, perhaps, who do not take the opportunities that are oftentimes offered them for investigation, because we realize there are so many necessities of life that I presume we do not improve all opportunities that we might; but I think, as far as I am concerned personally, I had a little time to think of those over there.

I missed mother very much after she passed on to spirit-life, and it caused me perhaps to seek more closely for communication than before, and we are not very apt to seek for information if we don't have any one go from us; but it is after they are gone we are apt to ask where they are; so, for that reason, friends, I feel to-day that there are those still in earthlife that may wonder where I am, what I found, what I am doing, or as to whether I met with my expectations. As I felt I had Spiritualism to live by, I felt it a strong comforter to die by, and I would like you to just say to them: My expectations were realized to the fullest extent, and also I felt more happy after I was actually separated from the earthly attractions. I found that I was in joy and in half trying to demonstrate as far as lies in our happiness, and was meeting with many that had gone before; but the sadness and desolation were left in earth-life.

I have tried to comfort those I left behind in many ways. I have tried to lift up their eyes so that all might comprehend that the earth-life journey is only the rounding out, perhaps, so that we can accomplish more in spirit by the like to say I want this message to go out bevarious experiences we passed through in earth-life.

I have those still connected with me who do not believe exactly as I do, yet I want them to know that when they get over here they may see things differently. I send forth this message this morning, for I know one who will receive it with glad tidings and great joy. I should say, also, Mr. President, that as there are some who have joined me on the spirit-side since I went over, and still others coming (but am not going to send out shadows this morning-the privilege is too sweet to darken it with doubts and fears of the future), I want to | give the facts as we know them. encourage those present, and I want to say, fear not, be true to yourself, and the angelfriends will be true to you; poor conditions and circumstances may surround you, business may not be to your liking, but remember we are passing through a great period in the world's history; you will find, my dear ones, that there is much yet for you to understand, and I want you to know that father is not dead; he is active and alive, as the word may be expressed.

I will not take up too much space this morning, as I desire more to come in contact with you in private, where I can demonstrate mydown as John A. Goodrich, and my home was Plainville, Conn. Thank you.

# Ella Johnson Richardson.

Good-morning. Well, I do n't know whether I shall be able to tell you all I would like to or not this morning, but I am going to try and see what I can do, because I am more than anxious to reach those in earth-life that are in trouble and in darkness. When I say darkness I don't mean crime, I mean discouragement; I feel I would like to reach my own, especially my brothers; they do n't believe anything in Spiritualism, and they don't perhaps go where it is taught, but I have an aunt who takes your valuable paper, and I am in hopes that Carrie will see it and give it to my brothers; even if they don't believe it. I think they will see in the message that there is something strange about it, and I would like to come in contact with George, because I think I can help him in his undertaking, for he is at present in a business that he is fully worked up about, and is very anxious concerning it, and I think could enter into association with him, he would be so much better, or he could be relieved, and I would like to say that if he will give us a chance father will help him, because father is on the spirit-side, too, and so is mother, and we are so anxious to make the dear ones that is broken up, for we are still holding the family circle together.

Would like to say, also, I left a husband in

spirit are much like the human family to me much happier, because I can settle things a them! Sometimes I know the mortal says, in earth-life. I feel as if I would like to reach | great deal better, I think, if I could only get an | oh! if our spirit-friends can come back, if opportunity to talk with him. It sometimes they can see us suffering, if they can help us, seems strange that after the body is laid away they seem to think that was all that was left of them, and they see nothing but the darkness. I might say, perhaps, as I am more anxious to prove my identity to my brothers, that I passed feel that mother is not gone; but still they do | away through the effects of my child's birth; and the reason I speak of it is so that they may feel sure it is I. And I want to say that my name is Ella Johnson Richardson, and my husband's name was Frank, and I have got some friends who live here in Boston, but my home was in Concord, N. H. My husband don't live there now, but there is where I passed away, and my aunt is in Manchester, N. II., so I think it will reach them by and by. Oh, it is so hard when we don't know how to they will knock the friends will open the door, | hold the instrument; it is hard to express all we want to. That will do, Mr. President, this morning. Thanking you very kindly, I hope this will be a key to open one of the mysterious doors.

## Judge John V. Eustace.

Good-morning, Mr. Chairman. Well, this to me looks a good deal like a court-room, only each one gives his own evidence, and tries to advocate his own defense. It is quite an education to watch the progress, and then look on the world as judges. How many times these messages are sent forth broadcast, clothed in love, imbued by the spirit of kindness, seeking communication from the dear ones that are left behind, and yet how very few in the world at large realize what an effort the spirit has to make to send them forth, and have them received just as they would like to.

Mr. President, since I have been on the spirit side I have been similar to the student that I was while in earth life, and I have oftentimes listened to the sentiments that go out from other brains, especially when they come in contact with your Message Department. Some seem to have intuition enough to comprehend the identity, the individuality, or to realize the personal idea of the spirit that is trying to manifest, and they very oftentimes will say, Well, that don't sound a bit like him, that don't sound as he used to; I don't recognize it.

They never seem to once stop to think that while the spirit may be sending forth a communication he has not got his own identity, or the body to operate and use according to his own thoughts, but has to come in contact with another brain, and to voice just as much of his identity as is possible for him to through the organism that he may be operating upon. I don't find it, Mr. President, in your Message Department, still it has been quite so with those that go to consult other instruments. It may be in a materializing circle, or it may be merely where the spirit is voicing with some other instrument.

It seems to me that they think the spirit ought to be just as tangible as he was while in his own body. I feel this morning, Mr. President, if it could be allotted to me to give some particular experiences while in spirit-life, would come in contact with the various instruments, and yet where I personally have tried-oh, so hard!-to convince some of that which I felt would be beneficial to them if they could only see the bright life, and at the same time power and with conditions that are around, then they would turn around and say it sounds so much like the medium. They don't seem to feel we are holding the medium's brain, and naturally will have a tendency to take on some of the medium's peculiarities and oddities. It is impossible for it to be otherwise, but I would cause I feel it is going broadcast, and I hope it will be a benefit to many when they go to meet their friends, that they may go hoping to meet them, wanting to meet them-not, after they get there, knowing whether it is their friend or whether it is the medium. I would like to say here this morning that if you will seek carefully and investigate you can soon pick the tares from the wheat, you can soon find whether the medium you go to consult has got your friend or not, because each one of us must bring our own evidence, each one of us must argue our own case, each one of us must

I feel that I have been pleased this morning by getting the privilege of coming in and saying a few words, although, scattered as they may be, I hope they will be like the seed that is thrown in the wind. I hope that they may take root, and that some one may be benefited by them.

I shall be remembered in the West more than in the Eastern States, but I shall be remembered in many places, because while in earthlife I believed in justice, and I believed in advancement and truth wherever it came up, and I would like you to say I am still on the defensive, I am still in the market of progress, and I am still judging, as I can see from my own standpoint what good mortals might receive if they were more kind and less gruff, and did not judge others so rapidly; first get the evidence themselves, and then they would find the knowledge would give them strength.

Mr. President, I feel almost as if I have intruded on your time, but I see so much need of something to stir the human family from those skeptical ideas and narrowness that I feel it is necessary for some one to stir up and bring them to a consciousness that the law governs all things. Thank you very kindly, Mr. President. I will now say good-by, giving my name. I suppose you will have to put down Judge John V. Eustace. My home was in Dix, Ill. Good-morning, friends; I did the best I could.

# Mary Thomas.

Good-morning, Mr. President. I, too, would like to send a short message to mother. She is getting to be an old lady; she is nearing the borderland, and she sometimes thinks she hears us singing. I want her to know we are singing, I want to cheer her up, particularly that she may not dread the change, because, if he would only consult some medium that while she is not a Spiritualist, she is an awful good woman and always loved to do good, and I would like to brighten the few short days that are left, that she may feel the passing on is like going to sleep and taking a step from one door to another, and I want the rest of them, who are also kind to her, to feel we have are left feel we have not gone far off from not left them-that father and I are standing them, and they need not feel that everything around them, and are only waiting for by-andby, when we will all meet again in that bright morning. We will all meet where there will be no separation, but where we will find that Good-morning, Mr. Chairman. Oh! what a earth-life who, since I have gone to spirit-life, we shall know and be known; and I want them reason of its higher vibratory action of the elebeautiful morning this is, and how lovely these has become a husband to another; but that is also not to dread the changes and circumflowers are, and the odor is so sweet! I loved all right. But I would like to say to Frank stances, because I see so many times that they flowers while in earth-life, and I have got lots | that baby is with me, and if I can open up the | feel badly when there is no need of it. If they | tion of the spirit-organism from its fleshly

why do n't they? And yet we realize we are sometimes as helpless as they are, because, just as that gentleman said who preceded me, we are governed by law in the spirit-world many times, the same as you are governed by circumstances in this world, and we cannot always prove things that mortals think we can, but sometimes it is for our benefit after last three years have been quick, but they understand that good will come out of it.

You will have to go some ways to find my home, because it was in Chicago, Ill., and my mother is there now with my sister; my name is Mary Thomas, and my sister's name is Hannah White, White being her husband's name; so I thought it best to mention it, and perhaps reaches her I know she will feel better.

## Messages to be Published.

May 1.—Mary Morgan; Charles Chase; Carrie Thompson; Mary Williamson; Jacob Morrill; Charles Wing.

May 8.—Samuel Loring; Alice Gould; Susan F. Furgerson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller. son, Ance Inneter, George Boardman; Ernest Peck; Florence Miller.

May 15.—William Carlile; Gertrude E. Johnston; Elder
George B. Merrill; Hannah Gardner; Mary MacNamarra;
Frank F. Lang; "Big Bear," to his medium.

May 22.—Frances Fitzgerald; Mary Flotcher; Frank Miner; Daulel B. Parker; Louisa Downing; Jacob Edson.

May 29.—Mary A. Barnicoat; William Frank Bartlett;
James Peabody; Archibaid Moore; John Burns; Arthur
Carter.

## FREEDOM.

# AN ANALYTICAL STUDY.

TOW it thrills man's soul to utter this word of words, that represents a living force unequaled in its powerful effects upon human destiny!

Let us see if we can account for this strange power that vibrates every chord of human consciousness, and infuses individuals and nations with new life and resistless potency.

We must direct our attention to Nature's teeming realms, and there study the processes of growth, if we wish to fathom that mysterious power freedom wields with such glorious results.

A thorough study of natural laws will demonstrate the fact that life-energy or life-force permeates every particle of matter; in other words, it will become self-evident that matter and force, coëxistent and coëternal, are the basic principles of being.

It will be found that the seemingly lifeless planet continually evolves the teeming life we behold to-day, and has done so ever since the planet was born from the inexhaustible reservoir of universal ether, and became capable in the natural order of evolutionary growth to produce the first life-germs or cells, which thus became the natural product of planetary

This may seem hardly credible to the general reader, but a careful study of biology will evince the fact that the processes of life are the same to day as they were at that remote period when the first plasmic formations floated carelessly and with unrestrained freedom upon the tepid seas of the steaming planet.

We briefly allude to this most interesting attention more impressively to the mighty inberent life forces of the planet. The freof a resistless power or force, inherent in the most crude conditions of matter, that is ever seeking to expand—to be freed.

In the more advanced stages of matter this wonderful force, beyond the ken of human analysis, becomes the life principle which is known in man as spirit, or soul. But in whatever form it may manifest, it always retains its original tendency to expand-to grow.

Whenever this essential to all growth is curtailed or frustrated, stagnation, ruin and destruction are the inevitable result. We cite for example, the growth of a plant, whose roots are confined in the environments of a flower pot. As the plant develops, its rootiets begin to spread, until all available room is completely filled with a network of fibres. Continuous growth is now prevented, and unless the flower pot is exchanged for a larger one, the plant will begin to wither, and finally die off.

This eternal principle of growth finds expression in all departments of nature, and man is no exception to this inexorable law.

Before advancing in our treatise, we cannot omit to state here one of the most glaring instances of human barbarism relating to stagnation of growth. We allude to the cruel practice of crippling the feet of infants, as in vogue in some of the countries in the Eastern hemisphere. It has been our effort in preceding remarks to illustrate the fact that perfect freedom is absolutely essential to unhindered, physical growth.

We shall now attempt to elucidate this principle in application to mental and spiritual growth. It may be well to allude here, briefly, to the nature of the human soul. Its scientific study is of inestimable value to the solution of life's problems that have bafiled sages and seers in the past. It has been previously mentioned that all matter is of dual nature. This principle is universal, and, of course, applies to man. Scientific research demonstrates the fact that the law of evolution finds expression in matter in its dual condition. When the life-cell was born, and became a living organism, its growth must have been rather slow and impeded in the fierce battle with the surrounding elements; it must have been virtually a struggle for life. But its indwelling life energy cenquered and overcame all obstacles; it became the progenitor of the sentient life we behold to-day. It is, of course, a self-evident fact that life-germs or cells must have sprung into existence upon the watery surface of the planet in untold numbers wherever planetary conditions were adapted to the vito-chemical processes of the surrounding elements. The human spirit or soul has thus attained its present height of development in strict obedience to evolutionary growth, and becomes, consequently, the legitimate field of scientific research and analysis. Hence it is absolutely logical to aver that the terms of force and spirit (soul) are in reality synonymous, the distinction being simply a matter of growth.

The human spirit or soul is an organized entity of elementary forces (magnetic and electric in nature) and permeates its physical expression (the visible organism) with its vital forces, that constitute the spirit organism, which is invisible to ordinary perception by ments.

The continuity of life after death (separa-

strated, the indestructibility of force being a maxim of material science.

It is not in the province of this essay to enlarge upon the evolution of the human soul. We have simply alluded to it to show that the true principle of all growth (freedom to expand) may be logically and scientifically applied to Nature's most exquisite piece of workmanship-the human brain, the centre of human consciousness (spirit or soul). The observant student cannot fail to notice that all; so I want Hannah to feel that by and by mental restrictions must inevitably result in she will look back and see the changes; the stagnation of mental growth. Hence freedom of thought and speech are the most essential have been all darkness. She will yet live to conditions to human progress, and the citizens of this country may indeed rejoice that the constitution guarantees them this God-given right. Availing ourselves of this, our divine birthright, we declare that the time has arrived when the people of this glorious land, whose atmosphere is fragrant with the blossoms of freedom, demands another declaration she will understand it better, and if this of independence, signed by men and women.

The materialism of the age has tainted the fairest flowers of spiritual growth; our churches have become the luxurious display-houses of wealth and fashion, while in their immediate neighborhood poverty and crime walk hand in hand. Spirituality is a dream of the future, because it cannot unfold its choicest blossoms while man's soul is dwarfed and held in bondage by the false teachings of Orthodox theology, whose dogmas and doctrines are unreasonable, illogical and detrimental to spiritual growth. Man is not allowed to think for himself in the environments of the church, where an autocratic priesthood rules man's soul with an iron sceptre of dogmatic selfishness. It has monopolized for ages the right to dictate to man what should be taught as truth concerning man's spiritual nature and his relationship to God and the universe.

Science has become circumscribed, error has. been accepted as truth, and the human race has fallen an easy prey to dogmatic ignorance and superstition. The fatal results of thus holding man's spiritual growth in bondage are becoming more and more apparent in the present threatening social conditions of the

Almighty dollar is the ruling god in church and state. Thinking men and women, failing to receive a satisfactory answer to their question: "If a man die, shall he live again?" are helplessly drifting into materialism and agnosticism, while priest and minister disgrace their calling in becoming the persecutors and oppressors of all who attempt to enlarge man's knowledge concerning the soul with its marvelous faculties and possibilities. But

"Can ye burn a truth in the martyr's fire, Or chain a thought in the dungeon dire? Or stay the soul when it soars away In glorious life from the mouldering clay? The truth that liveth, the thoughts that grow, The spirit ascending, all answer, No!"

Freedom's mighty waves never agitated human consciousness more forcibly than to-day. The study of psychic phenomena has become the leading question of this rapidly closing age.

To the great alarm of our brethren of the cloth, man is inquiring more and more persistently into the mysteries of the Beyond.

All hail the rapidly approaching time when study of life's processes, to incite the reader's the science of the soul will be taught in schools and universities; when the churches will have become temples of learning and education. quently-occurring earthquakes and eruptions where man's relationship to Universal Soul, of volcanoes of to day remind us most forcibly dwelling within every human soul, will be taught by spiritually-minded men and women in touch with the spirit of love and truth.

> Spirituality will then bear its choicest blossoms, and man's daily life become a continuous prayer in spirit and in truth.

> Hence, let us all labor for human progressthe soul's freedom!

HENRY SCHARFFETTER. Baltimore, Md.

# Do You Feel Irritable?

# Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Fond Remembrances of Longfellow. Mary Anderson de Navarro Writes of the Beloved Bard.

In writing of her early days on the stage, and telling the incidents of her first tour of the Eastern cities, in the Ladies' Home Journal, Mary Anderson de Navarro dwells at some length and affectionately upon her reminiscences of Longfellow, the poet, for whom she had the greatest admiration. The actress was invited to meet Longfellow at his Cambridge home, James T. Fields bearing the graceful letter of invitation. Of the sweet singer she writes: "Surrounded by the calm of his peaceful home, it seemed as though the hand of evil could not reach him. Every conversation with him left some good result. His first advice to me, which I have followed for years, was: 'See some good picture—in Nature if possible—or on canvas; hear a page of the best music, or read a great poem daily. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as to astonish even yourself.'

"He loved to surround himself with beautiful things. I have seen him kneel before a pic-ture which had just been presented him, and study every detail and beauty of his 'new toy, as he called it, with a minuteness and appreciation which few would understand. However infested with care or work a day might be, a visit from him was sure to beautify

"A few months before his death, being unable, through illness, to leave the house, he sent for us again. The usual warm welcome awaited us. Luncheon over, he showed me a 'new toy,' and tried to be amusing, but there was a veil of sadness over him, and I noticed how feeble he had grown. 'Until the spring, then!' he said, as we parted, 'if I am still here. I wonder if we shall ever meet again! I am old, and not very well!' He apologized for not seeing us to the carriage, as was his wont, but stood at the window watching us leave. Its sash was covered with snow. His face looked like a picture set in a white glistening frame, for the sun was shining, and his hair and beard were nearly as white as the snow itself. I can see him still, standing there, waving his last farewell. Soon after the English-speaking world was saddened by the loss of one of its sweetest bards.'

> When you feel weak, tired, depressed in spirit

# AYER'S Sarsaparilla

It will brighten your eyes, bring back the color to your cheeks, and make you feel like a new being.

## THE SWEETIN' APPLE TREE.

- That high top sweetin' useter stand Right on our way ter school, Stood there ter coax us boys ter break Command an' golden rule.
- Part of the tree wuz 'hind the wall, Part 'truded on the road An' hung them sweetin' apples out, Our appertites ter goad.
- Ef any boy could pass that tree An' not let fly a stick, He must ha' been a angel boy, Or else a boy that's sick.
- Old Deacon Jinkings useter say,
  "'Tis cur'us unter me
  Why all them sticks an' stuns an' clubs
  Should k'lect beneath that tree."
- Oh, high top sweetin' apple tree! School days when we ware young! Them very words bring smiles an' tears When slippin' off the tongue.
- Whare air them keerless barefoot boys
  That clubbed that tree with me?
  Thay 're layin' low ter shoot them boys
  As club our sweetin' tree.
  - -Boston Transcript.

# Banner Correspondence.

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

### Ohio.

COLUMBUS .- Charles P. Searles, Cor. Sec'y, writes: "The interest taken in our meetings of late, or, rather, the lectures of Mrs. Carrie E. S. Twing, our present speaker, savors of no small amount of enthusiasm. No speaker heretofore has come into so close contact with the hearts of the Spiritualists here.

with the hearts of the Spiritualists here.

May the Infinite Father ever guide and direct our lady speakers, and impress them with a knowledget hat women, as workers, are more than appreciated.

Spiritualism, as a religion, grants to all women the same rights and privileges to which all other workers are entitled, and we, as Spiritualists, are glad of it. A new interest has been awakened here in every department of affairs spiritualistic.

On the first Sunday of next month the audience at our hall will be addressed by Mrs. Stephen Davis, trance speaker, and the second or following Sunday the rostrum will be occupied by Mrs. Elizabeth Colt, President of the Ladies' Aid Society.

Prof. H. D. Barrett will pass through this city on his way to Lily Dale the first part of the month of July, and an effort will be made to have him stop over and address us at the hali.

I should like very much to mention the good work

over and address us at the half.

I should like very much to mention the good work of many of our local mediums, but we have so many here who are deserving of mention that I feel that space will not permit of my so doing.

Many of our local mediums have done much to fur-

Many of our local mediums have done much to further the interests of our Society, and we feel that we should recognize their efforts, and we shall not be found lacking in this respect.

I am not alone in this matter, as others are referring to and recommending our home-mediums to the seekers of genuine phenomena.

Our speaker, Mrs. Twing, spoke very favorably of the work of Mrs. Clemmens, and although I myself have not been present at any of the scances which she gives regularly every week, her reputation as a medium has reached me many times.

A social, given at the residence of Mr. Jas. Beard, Vice-President of this Society, should not be overlooked in this report, as it was one of the most enjoyable given in this vicinity in a long time. Mrs. Twing and Mrs. Colt delivered short addresses upon this occasion, and many others did much to make the evening one of unusual interest."

## Massachusetts.

KINGSTON .- DeLoss Wood writes: "The Spiritualist society here is doing good work. The band of workers have the courage and ambition of the Pilgrim Fathers.

Good-sized audiences greet the speakers, and the best of conditions prevail. Spiritualist speakers will do well to lend their aid to this society from time to

were to lead their and to this society from time to time, for they are descring of such help. Were Spiritualists over the country composed of the material this little band of workers possess, there would be no complaint of the lack of interest in the Cause. A band of earnest, noble workers, they carry on meetings with the best talent in the country, and their efforts are meeting with success. Several medi-ums have been developed, and more are promised."

June Magazines.

The Century.—There are two papers in the current number that are of particular interest in conjunction with the approaching Convention at St. Louis, one entitled "Notes on City Government in St. Louis," by Dr. Albert Shaw; the other, on "Humor of the control rent number that are of particular interest in conjunction with the approaching Convention at St. Louis, one entitled " Notes on City Government in St. Louis," by Dr. Albert Shaw; the other, on "Humor and Pathos of Presidential Conventions," by Joseph B. Bishop. The second of Mr. James Bryce's "Impressions of South Africa" discusses the race question; "Lights and Shadows of the Alhambra" is by Mrs. Elizabeth Robins Pennell, wife of Joseph Pennell, the artist, by whom it is fully illustrated; in Prof. Sloane's "Life of Napoleon," the Austrian marriage, the birth of the King of Rome and the Russian campaign, are written of: "Sargent and His Painting" is by William A. Coffin, referring particularly to his Boston Public Library decorations (many of Sargent's pictures are reproduced, including two woodcuts by Cole); the eighth installment of the serial "Sir George Tressady," by Mrs. Humphry Ward, is contributed. The departments are well cared for, and the usual array of good writers contribute worthily to a very readable number. The Century Company, Union Square, New York.

ST. NICHOLAS.-The current issue is very full, and opens with a ballad, "The Master's Lesson," by Alice M. Lovett, illustrated by Birch. St. John M. Ellicott continues his pleasant papers on signaling at sea, etc., and in this number writes on "What the Bugle Tells on a War-Ship"; "Grizzly Phil," by Sidford F. Hamp, is the story of a quiet boy who became a hero by rescuing a companion from a bear; Arthur Hoeber has a paper on "Old Heads on Young Shoulders"; the first chapters are given in "The Story of Marco Polo," by Noah Brooks; Mrs. M. Bernard begins a series of "Talks with Boys and Girls About Themselves," her first paper being devoted to "What Your Bodies are Made Of"; Rev. G. Hubbard describes "A Curlous Stairway"; the first half of a two-part story by Tudor Jenks, "The Lost Princess," is given; "Uncle Ted's Mascot," by Virginia Van de Water, is a story of a hotly-contested foot-race; "Clarissy Ann and the Flood," by L. E. Chittenden, is a tale of a little Mississippl colored girl who got the best of her landlord; the two serials, "Sinbad, Smith & Co.," by Abbot Stearns, and "The Swordmaker's Son," by W. O. Stoddard, are well taken care of. There are many poems and fingles, and the usual profusion of pictures. The Century Co., Union Square, New York.

# A Mathematical Prodigy.

Lexington has a mathematical wonder in Mary Ellen Rogers. This woman has been blind for twenty-four years, and never made a figure in her life, yet she can tell accurately the number of days, hours, minutes and sec-onds in a year, and give the day of the week on which any person is born if she is supplied with the date. She does this with lightning-like rapidity. She has been visited by a number of professors, who have plied her with intricate mathematical problems, only to be answered quickly and correctly. She says that Jesus Christ was born on Monday.—Louisville Courier-Journal.

# Passed to Spirit-Life.

From 169 Mt. Avenue, Malden, Mass., May 13, 1896, MR. FRANCIS JENKINS, aged 80 years. Mr. Jenkins was a believer in inspiration and the higher types of Spiritualism. He had taken the BANNER OF LIGHT, and was a devoted reader of its pages, from its earliest date, and bought and sent copies to those who were unable to purchase them.

He was also among the first members of the Ladies' Aid Society of Boston, to whom we tend ra vote of thanks for a generous bouquet of beautiful calla lilies for the occasion.

At Mr. Jenkins's request, Mr. Eben Cobb of Hyde Park poke very appropriately, followed by Mrs. Townsend

The remains were deposited in a tomb at Mount Auburn, 1858. Mrs. Sarah T. Jenkins... Mass. Malden, Mass., May 24, 1896.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. The words on an average make a line. No portry admitted under the above heading. To make the hair grow a natural color, prevent baldness, and keep the scrip healthy. Hall's Hair Renewer

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# Bunner of Wight.

BOSTON, SATURDAY, JUNE 6, 1896

MEETINGS IN BOSTON.

Eagle Hail, 616 Washington Street.—Sundays at 11 A. M., 1% and 7% P. M.; also Wednesdays at 2 P. M. E. Tuttle, Conductor.

Elysian Hail, 850 Washington Street.—Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; Tuesday at 2% and 7% P. M.; Tuesday at 2% and 7% P. M. W. L. Lathrop, Con luctor. America Hail, 734 Washington Street.—Meetings Sundays at 10% A. M. and 2½ and 1½ P. M. Good mediums, fine music. Eben Cobb, Conductor.

Warmony Hall, 724 Washington Street, one Flight.—Sundays at 11 A. M., 2½ and 7½ P. M. Tuesday and Thursday. circle and meetings. At 7 Lewis Park Roxbury (get off Highland avenue or Highland street.) \*eeucedays and Saturdays, 8 P. M., Fridays, 3 P. M. Scating capacity, 100 persons. S. H. Nelke, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture /Bible Spiritualists). Meetings Sundays at 11, 2½ and 7½; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1234 Washington Street.—The United Spiritualists of America (incorporated) hold meet-ings Sindays, st 11 A.M., 14 and 74 P.M., and Tuesday at 3 and 74 P.M. Dr. George F. Dillingham, President.

and 1% P. M. Dr. George F. Dillingham, President.

Hinwatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2% and 7% P. M., Thursdays 2% and 7% P. M., Conference meeting (seats free in the evening).

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 1% o'clock.

Chelsea.—Spiritual meetings every Sunday evening at 7½ at 208 Broadway. Charles H. Heavner, Chairman.

Owing to the great increase of meetings in Boston THE BANNER—in defense of the rights of its readers out side 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.

ued as heretofore.

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

The First Spiritualist Ladies' Aid Society held its memorial service at 241 Tremont street, on Friday. May 22. Carrie L. Hatch, Sec'y, writes: The hall was elaborately decorated with flags and flowers. On one side of the platform was the "Memorial Chair." It was handsomely decorated with roses, lilies and pinks. This chair is placed upon our platform every year, and our dear friends from spirit-life come and occupy it during our session, and listen to the words of love from those who stand upon our plat

The exercises were opened at 2:30 with a vocal selection by Miss Amanda Balley, after which Mrs Waterhouse, in behalf of the Ladles' Aid Society welcomed the friends from both sides of life. She spoke lovingly of the members of the Ladies' Ald who were formerly workers, but had been called to the Great Beyond. She believed they were still workers with us, and were guiding us into new paths of duty. Mrs. Mason then gave a vocal selection, after which Miss Etta Wills read an original poem, "Memorial

Mrs. Haitle C. Mason addressed the audience. She said she considered it a sacred trust to voice a few words for the spirit-friends. She gave several short messages from our dear members. Dr. Huot gave messages, which were well received. Mrs. N. J. Wil-lis was the next speaker. "Once again we meet on this Memorial Day, not to express sorrow or grief, but to say we are glad that we can come to bring you glad tidings of the world beyond. We gather with you to commemorate the promotion of your friends. Love never dies; and many times when our dear ones have passed from our sight to that land beyond they are with us more, and can assist us to a larger degree, than when in mortal life. Rejoice that you have the Truth of Spiritualism! Spiritualism has grown so that to-day you number more than any other religion.' that to-day you number more than any other religion." What shall we do to be worthy of the love and coperation of our spirit friends; those that are laboring that you can know of the great truth?" She then paid a loving tribute to Luther Colby, and said she rejoiced that he still lived, and was able to continue in the good work he so dearly loved. After a vocal selection by Miss Bailey, Mrs. Shackley was controlled by "Pond Lily," and gave many communications. Mrs. Clara Field Conart was the next speaker. She said she was always glad to be present, but to-day she said she was always glad to be present, but to-day she was so interested in watching the spirits she hardly telt like voicing any sentiment. She closed by telling how happy the spirits were, and she said she seemed to eather this from them: Oh! if you would only give of comfort and of chi let your fellow-worker know that you do appreciate her while here, you would find you would receive better work from the medium, and would be happier

Mrs. Lovering favored us with a piano solo after which Mrs. M. A. Brown was introduced. She was controlled by "Blackberry," and gave several communications

nunications.

In the evening the exercises were opened with music by Mrs. Lovering; Mrs. Weston read a prayer by Ella Wheeler Wilcox; a vocal selection by Mr. Abbott, after which Mr. J. Frank Baxter delivered the following address: IN MEMORIAM.

We enter the studio of an aitist. There before us stands the commanding form of an image of clay. It is that of a man. We are struck with its beauty. We gaze intently, enwrapped in wonder at aught so per feet from the workman's hand. As we are admiring, we been the artist about to deal a blow with his mallet. We start to arrest it, but, alas, too late! He has, to our astonishment, struck, and the shivered and crumbled clay fails to the floor; but lot to our utter amazement and delight stands in place a beautiful golden image; and as we stand transfixed in wonder, the artist tells us that the clay image was but the mold, the sole use of which was to produce this more durable, desirable and exquisite work of art-the

These bodies of curs, per se, are as destitute of life as the mold of clay. Flesh, bone, blood or perve is powerless without an animator—the human form is naught without its animator—ine numan form is naught without its animating spirits. The spirit it is that makes the object a being of life—in fact, the spirit it is that is the individual; and when the artist Death, so to speak, strikes the blow at the lawful time, the clay form quivers and sinks, but the spirit—the real ego—stands forth in all the fullness and freshness of angel life, the same man or woman, to express himself or herself hereafter through the spiritual body as heretofore it had through the physi-

I am not arguing, true, but am asserting the lesson we have had demonstrated, viz., that we are spirits here and now, in these physical codies, as much so as we ever will be in the hereafter in our spiritual bodies -and that latterly in spirit realms, per se, we'll be no more spirits than are we now in mundane life. We are ourselves here-no less can we be, or will we be, our selves hereafter. Our traits, characteristics, qualities, capacities and loves, which so distinctively make us individuals, are parts of the spirit nature, and through them more, even, than by looks and appearances, is the spirit's identity preserved. So we have studied man as a spirit, and learned him, and learned of his capabilities and possibilities.

The great fact of Spiritualism having confronted us, not only immortal life is ours to emphasize, but as well that of the marness and communion of the ex-carnated spirits, as demonstrated by their many man-ifestations and communications. Yes, in many cases, actual, conscious contact with excarnated spirits and the spirit-world has brought the knowledge of Spiritu alism home to men's souls. But aside from factual or scientific demonstration, philosophy and reason trended that way for any believer in immortality who was on that way fer any denever in infinite the who was in anywise a thinker. How heart is bound to heart and soul to soul by the bond of love—love, that prodominating force of spirit. How we love our friends—how they love us! We love them here—we love them gone. In fact, when gone our love for them is intensified. Think you that they, gone hence, are less loving! Nay, nay, affection can never die. Surely this tie binds all together, draws all together, though part are still in earth-life, and part are gone to spirit-

"But hold," says one, "they gone are with God, and in his keeping, they are not here among mortals to either annoy or be annoyed. We are told that dust to dust returns, but 'the spirit goes to God who gave.'" dust returns, but 'the spirit goes to God who gave."

I will admit. But, let me ask, where is God? Is not God omnipresent—everywhere? Where, then, will the spirit go to find God? If God fills all immensity perhaps the more legitimate query would be, where will the spirit gone hence most naturally be attracted to enjoy God's presence? Ah! my friends, stop and think. If God is omnipresent, no home can be a godless home—no heat can be a godless heart. Where God is most manifest and inst or where love is there God is most manifest, and just so sure as the love tie exists between us and our excarnated friends, so by that natural force will our spirit ones be attracted to our homes, our hearts, ourselves and our loves to enjoy. So it is by this magnetic law of reciprocating love that many are led philosophically to learn that we of earth-life and they of spirit-life inter-

> "Oh! homan love! There is naught above,
> That ever will rudely part
> The sacred tie,
> Or the union high,
> Of those who are one at heart.

A bridge leads o'er From the heavenly shore, Where the happy spirits pass, And the angels that stand With the harp in hand On the sea, as it were, of glass,

Play so soft and clear, That the human ear,
Like to spirits who lend their song
Can catch the sound
Through the space profound
And join with the angel throng." And so it naturally follows that they who are students in the field of Epiritualism are led to consider life and law as they are—real and natural—whether as pertains to the mundane or supra-mundane world, the mortal or the immortal life, the normal or the super-normal condition—nothing supernatural, but everything natural. They are made to look philosophically upon life, and by so doing they learn philosophically of death—in fact, learn that death is a natural event in life:

"Yes such is death—

"Yes, such is death— Just a fleeting breath— A simple but bles êd change; "Tis r. nding a chain, That the soul may gain A higher and broader range."

But for all of this, the event of death, though natural and not to be avoided, produces very generally and naturally feelings of solemnity and of sadness, because we become so identified with the individual while in this life—identified with the body and its accustomed looks, without a consideration that the person is the spirit animating—identified with the manners and methods, as exhibited, but attributing them to the characteristics of the physical being rather than exhibitions of the in-dwelling spirit. It is the

result of ignorance or thoughtlessness.

But so it is, and hence the physical form itself comes to be considered by majorities carelessly, as the person itself, and so many are seldom, if ever, prepared to give the body up. But Spiritualism schools one to sensibly consider, and it studied analytically and philosophically, and its lessons heeded, then would people nearer live aright and die aright. with no angulsh from pain or sickness, nor even from separating, or with regrets because of unfinished work, or from denendent families. I say thus, because with natural living, natural understanding and natural provision, man would graduate to spirit-life from a matured and ripe state of the physical body.
But Spiritualism has work d marvels in human hearts and minds. No longer anywhere is death deemed a curse. To majorities it is no longer considered a King of Terrors. To large numbers the passing out of friends is looked upon as a journeying on in advance, and many are in these days learning that as the departed live and love in the world be-yond, and at lawful times may communicate, they may expectantly and lovingly look for the messages from their depart d spirit friends just as we look to letters from our friends traveling in distant lands And with these ideas gaining, many are learning not to debar or make them sad in their endeavors to do so by any barrier of unnecessary grief, gloom, rash words or acts.

words or acts.
We are assembled here to-night in memory of the many loved ones gone hence from this society. I have no doubt could we but all behold the spirit forms present, we would see and recognize a large number of them; and it is doubtless true that, without exception, they could only speak of their transi-tions as blessings—and not a few would strive to have you understand how you, as a society, still are to great degree supported through their exertions. We read of one of old who was wont to remind of

the "great cloud of witnesses" cornizant of men's acts and lives. We believe in these "clouds of witnesses"—ay, some of us know of these interested spirit-hosts. A "cloud of witnesses" is over us now. Do you realize? Think you they are the angels of the Do you realize? Think you they are the angels of the ages gone? Are they the risen patriarchs and the saints of old? Are they necessarily those of days of our ancient ancestors? Are they not more likely of them who started with you in the charitable work of this society—of them who have labored and loved with you—of them so interested once, and naturally interested still? Mr. and Mrs. Henry Wood, Mrs. Addle Perkins, and Aunt Mary Stearns, Mrs. Susan Richardson, Mrs. Martha Pratt. Mrs. Abbie Tyler, Mrs. Emily Cunningham, Mrs. Edwin Tyler, Mr. and Mrs. George Smith, Mrs. Starbird—think you they may not be witnesses to night? That they may not be earnest laborers still? Then Messrs. Edson, Dowling, Wisewell, Decker, Storer, Mandell, Doolittle, Barnes, Hobbs, Tyler, Torrey. Knight, and hosts more my mind not readily recalls, and others I never knew—think you they may no longer be co-workers? knew—think you they may no longer be co-workers? that their interest is ended? Nay, nay. They live, and as they live, they must be with you and of you

"Lo! how the viewless air around
With quickening life is stirred;
And from the silences profound
Leaps forth the glorious word:
"We live—not in some distant sphere
Life's mission to fulfili;
But, joined with fatthful spirits here,
We love and labor still."
Toll only home, and breadly hear

we love and labor still.'
Toil on in hope, and bravely bear
The burdens of your lot;
Our earnest souls your labors share,
We will forsake you not."

Then this occasion is not one of sorrow, not one of weeping; but, rather, it is one of pleasure, one of rejolding. So pleasant to think of these earnest workers, and in memory recall their noble acts; and a mathematical statement of the second of the sec ter of so much heart rejoicing to think of them with

us—the cheerful workers still.

I might enter upon flattering and deserving eulogy to each and all, but I desist. I do not favor culo-gizing, at such time particularly. If, friends, we would only oftener bestow the kind words, the deserved praise, and the honorable mention for the good deeds done when done for the noble traits so manifested when exhibited—here in earth-life, I mean, that mortal man or woman could have the encouragement as he or she goes—it would be timely bestowal. And, too if we would try and overlook all bad acts, insist on for getting ill-tempers of our friends, speaking ONLY of them to the individual concerned, and for his or her good, it were far better than otherwise, far nobler than waiting till death comes and the silent form lies before us, ere we bethink our elves to recall the bet ter nature and extel, or the certain worthy traits and pra se them. The latter way is well and not to be discouraged, but the former is far better and to be enforced. So of our risen friends whom we honor in memoriam to night, such as we each knew, as we recall them, we may think or speak of any or all of the worthy words, acts or examples set in their way and life, that they may be known and emulated. So may

If the burden of the chorus from out the hearts of the spirit hosts could be heard in the world-could the message from the spirit visitants, our honored risen ones, with us this night, be spoken to us and this Ladies' Aid Society, I believe it might take this form:

"O ye, sweet friends, look up and on! Let sunshine all the clouds break through, And do not, for our sakes, forget What for the living you should do.

Your willing hands for us have wrought; But now we need your help no more, The service you would render us, Give those who suffer at your door."

Violin solo by Master Charlie Hatch, accompanied by Master Louie Bennett; this was well received. Mrs. Sarah Byrnes was the next speaker: "We have met to conter in thought and sympathy on this Me-morial Day, and I am here to give my testimony to the living, for there are no dead. Your Memorial chair represents a vacant chair to many, but we Spiritualists do not believe in vacant chairs—it is a chair of welcome for any who would like to come. The tribute of love and esteem you pay to your departed members, is like the fragrance of these flowers, and will leave a perfume of good. This life is but the primary school where God has placed us, and the spirits send out a thought and influence to lead us onward."

Mrs. Leslie spoke briefly: "I sense a gathering host of disembodied riends. I know they are working on their side as we are working here. I always feel our spirit friends gain a strength from us, and I do not doubt there is a society in spirit-life corresponding to tals society. I believe they are rejoicing with us this holy hour. I know they send love and greeting to you

Mrs. S. C. Cunningham was controlled by " Autumn Leaves." She gave some very fine tests which were all recognized. Duet by Mr. Pierce and Mr. Abbott was well received.

Mr. Eben Cobb spoke briefly: "I believe there are times when we love to steal back into the past and there repose. I feel a beautiful solemn hush-time, and I know, as I look at the faces of loved ones pict-ured upon our wall—I know they are with us; but

what is better than all is the beautiful influence they have and will leave with us. Let us rejoice for this beautiful knowledge of spirit-return."

Mr. J. B. Hatch, Sr., spoke briefly upon the work accomplished by the Ladles' Aid, and of the workers who had passed on to a higher life. The meeting closed with singing.

We wish to extend thanks to all mediums, speakers and mustclang also to Mrs. Butterfield Mrs. Wes.

ers and musicians, also to Mrs. Butterfield, Mrs. Weston, Mrs. Chamberlain, Mrs. Heywood, Mrs. Wilder for flowers, and all who assisted in any way to make

The Closing Session of the First Spiritualist Ladies' Aid was held Friday, May 29, and owing to the severe illness of the President, Mrs. A. E. Barnes, the meet, ing was presided over by Mrs. Butterfield, the Vice-President.

In the evening services opened with a plane sole by

In the evening services opened with a pland solo by Miss Ellen F. Burnett, after which a vocal selection was rendered by the choir. Mrs. M. V. Lincoln spoke briefly of the history of the Ladies' Aid Society.

A pleasing feature of the evening was a presentation of a Spiritualist badge to Mrs. Burrell by Mrs. Alibe in behalf of the Ladies' Aid, and also one to Mrs. Allbe, presented by Mrs. Hatch, Jr. It was a surprise to both ladies, and they responded in a very charming manner. We had the pleasure of entertaincharming manner. We had the pleasure of entertain-ing Mrs. Tillie U. Reynolds of Troy, N. Y., who spoke briefly, and her words were enjoyed by all. Little Willie Sheldon recited "The Flag of Washington" in

Wille Sheldon Fected "The Fing of Washington" in a remarkably able manner.

We had, among other speakers, Mr. and Mrs. Hull, J. Frank Baxter, J. B. Hatch, St., Mrs. N. J. Willis, Mrs. S. C. Cunningham, test medium. Songs by J. Frank Baxter and Chas. W. Sullivan. Music by Mr. Welch (occorena solo); plano solos by Miss Burnett, and Master Louie Burnett. Mrs. Waterhouse president the meeting.

ed at the meeting. This closes our meetings until the first Friday in

The following letter was adopted, and voted to be sent to the family, and a copy sent to BANNER OF LIGHT for publication:

BOSTON, MASS., May 29, 1896. MRS. FRANCES JENKINS: Dear Friend and Sister— Realizing the loneliness of heart that has come upon

you through the deep bereavement that now shadows your home the members of the First Spiritualist Ladies' Aid Society of Boston extend to you their tender love and sympath); and while they mingle their sorrow with yours for the loss of him who made life a summer day to you, they pray that the celestial gate may part wide and reveal to y ur vision bright glimpses of the joy and beauty into which your loved one has now entered.

A devoted husband and kind father, a faithful friend

joy and beauty into which your loved one has now entered.

A devoted husband and kind father, a faithful friend and a loyal Spiritualist with the courage of his convictions, his name will ever be held in sweet remembrance, and thrugh now your strong pillar of support has fallen at your side, may you be brave in heart in the knowledge of immortality; know that though gone from sight, he still lives, and will minister unto you in your hour of sorrow, and share with you each passing pleasure; that he is with you when shadows deepen and when hope faints with its weary longings, he will comfort and sustain you. Though our earthly sun of life may go to its setting—though our earthly day may close—yet it will not be followed by a darksome night, but by a glad awakening into the morn to a longer day, where not dreams but glorious realities some night, but by a glad awakening into the morn to a longer day, where not dreams but glorious realities will break in upon the vision, and all of love and beauty that have vanished from our embrace on earth will reappear in divine beauty and far-exceeding love—where life can never become a weariness nor hope thirst for serener waters, for the cup that holds the living water will be forever near. Like a sweet benediction may his loving presence attend you, and his devotion become as holy incense, scattering fragrance in your pathway until the loved ones on the sun-bright shore of the spirit-world clasp hands with you, and with the angels bid you welcome to the toy of immorwith the angels bid you welcome to the joy of immor-tality. Yours with love and sympathy. JULIA K. EATON.

For the First Spiritualist Ladies' Aid Society.

First Spiritual Temple, corner of Exeter and Newbury Streets .- "I. C. H." writes: The public work for the season at the Temple closed Sunday, May 31, to be resumed in October.

The Wednesday evening meeting. May 27, was lively and very interesting. Joyful testimony to the light found in the Temple meetings was given with a pirit of enthusiasm.

spirit of enthusiasm.

Mr. Ayer modestly disclaimed any credit for his part in building the Temple and perpetuating its work. He said he had only done what he ought, and was entitled to no credit or praise for it. If a hundred peanut stands were in his line of business, and he passed them all, having abundant opportunity to steal from each, a d did not steal, he had only done as he ought, and was entitled to no credit for doing

simply right.

But it was urged, per contra, that if every other But it was urged, per contra, that if every other passer-by stole at every opportunity, and was expected to, stealing being the rule, and the owner was expected to watch if he expected to keep his own, and one man out of all the millions was the exception, and, having abundant opportunity, did not steal at all, he would be entitled to credit for his exceptional integrity without fear of the law or punish-

Sunday, at 11 A M., Mrs. S. S. Martin gave a suc-Sunday, at 11 A M., Mrs. S. S. Martin gave a successful séance beiore a large audience, and apparently the full-form materializations were satisfactory to the majority, if not to all. It did not appear probable—if, indeed, it were possible—that the medium, even if disposed to deceive, could have produced the varieties of forms, varying from a child three feet high to a man apparently six feet, and Mr. Ayer stood where he could closely scan features, and the light

was good for all to see reasonably clearly.

Several in the audience were greated from the cabinet with flowers and messages. No one could question the integrity of the owner of the Temple, and confidence were greated from the capital cut of the capital capital

Iederates were simply out of the question.
It seemed wonderful that such a vast audience could be held in such a quiet, seeking attitude, spellbound as as it were, and easer to catch every glimpse reflected from the unseen world. That all this could be based on fraud and deception seems incredible.

The Temple is the Ark of Safety for the develop-ment of these occult powers, and giving honest medi-umship the best conditions.

The audiences at the afternoon and evening lectures were larger than usual, and a high purpose seemed to animate all. Beautiful bouquets adorned the speak-er's stand, and the finest spiritual atmosphere was

provided for sensitives.

As I learn more of the inner workings of the Temple, and its living exponents. I realize more and more the value of the work and immortal uses that are quietly unfolded in this Temple, dedicated to Spiritua ism, and the spirit world and its workers in both worlds. I am glad to have known it by direct touch with its prevailing spirit.

Rathbone Hall .- A correspondent writes: Sunday morning, May 31, conference, test and Memorial Service was participated in by a number of good medlums, also a fair audience, notwithstanding the rainy morning. The singing was conducted by Prof. Pierce, also the invocation. A great many tests were given, and the friends felt that indeed their loved ones had only gone a little before. A grand spiritual power was felt, and the promise of a speedy spiritual growth. Afternoon session opened with prejude by Miss Brehm; a song from Mrs. and Mr. Tyler; reading and Brehm; a song from Mrs. and Mr. Tyler; reading and invocation by the chapital; several beautiful songs rendered by our "Friends," assisted by Prof. Pierce; a Memorial Address by Prof. Pierce, very appropriate and interesting; Mr. J. E. Bartlett sang. The Half Has Never Been Told," and "Mother, I Hear Sweet Music"; Mr. F. Barker gave some very beautiful thoughts in commemoration of the day. Mr. and Mrs. Tyler sang again. Mr. Bartlett then gave a number of tests, that were all recognized. Mrs. Woods, Mrs. Nutter and Mrs. Knowles took part, giving readings and tests, all fully recognized. The hall was decings and tests, all fully recognized. The hall was decorated by Mr. Frank Baker, who displayed a great

deal of taste. Evening service opened, as usual, with singing, reading and invocation by the Chaplain; singing by reading and invocation by the Chaplain; singing by Prof. Pierce; Mrs. French then read a beautiful poem entitled "Our Army of the Dead"; a duet by Profs. Pierce and Abbott; Mrs. Nutter spoke, also gave several readings; Miss Mattie Milliken recited a poem very appropriately; Mr. C. Abbott spoke on "The Return of our Loved Ones"; Mr. J. E. Bartlett sang a grand army song, which was very impressive; Prof. Pierce gave several singing messages to the tune of "We'll Meet Beyond the River"; Mrs. Carbee, the astrologist, gave a very interesting address on "The Relation of the Planets to Humanity," also some grand predictions for the future; another song, and then Mrs. Fox answered a number of mental ques-tions, all satisfactory; after singing "America." Mrs. M. Knowles gave several psychometric readings, which were all very good. Mrs. S. Treen closed the meeting by giving out some grand thoughts for each

Allerton Hall .- "B." writes: The United Spiritualists of America held the usual developing and healing circle Sunday morning, May 31.

The afternoon and evening were devoted to services appropriate to Memorial day, and were conducted by Mrs. M. A. Moody—the hall being finely decorated with flowers and bunting. Afternoon services opened with music, and an invocation by Mrs. Johnson; a poem was read by "Auntie Scott," who was an active worker during the war of the rebellion as a hospital nurse; remarks were made by Mr. H. W. Martin, a veteran of the G. A. R.; Mr. Gilman, also a veteran, veteran of the G. A. R.; Mr. Gilman, also a veteran, gave some interesting reminiscences of his experiences. The other speakers who took part in the services were: Prof. James Hilling, Prof. Drew. Mrs. Fredericks, Mr. E. A. Blackden, Mrs. C. A. Smith, Mrs. S. E. Rich, Dr. J. M. White, Mrs. M. Irwin, Mr. C. W. Quimby, Mrs. J. Stewart, Mr. H. B. Hersey, Mr. F. A. Heath and Mrs. M. A. Moody, with good music interspersed by Mrs. Moody and Mr. G. W. Jones. Large numbers were in attendance, and the services were of an interesting character.

BANNER OF LIGHT on sale. BANNER OF LIGHT on sale.

America Hall .-- F. W. P. writes: The April showers of Sunday morning deterred many from attending the 11 o'clock developing circle; nevertheless the circle was quite interesting; tests and names were given by Mrs. E. J. Peak, Prof. F. W. Peak; poem,

Afternoon session, 2:30 o'clock, opened with song service—Profs. F. W. Peak and E. F. Pierce; remarks by the Chairman, Eben Cobb, on "Unitarianism"; tests were given by the following mediums: Mrs. Peabody-McKenna, Mrs. M. Knowles, Mrs. E. J. Peak, Mr. T. Jacksou, Mrs. Adams. Mrs. Thompson; song, "The Sword of Bunker Hill," Mr. G. B. Cutter.

"The Sword of Bunker Hill," Mr. G. B. Cutter.
Evening session, 7:45.—The usual praise or service
of song was enjoyed by the whole audience for a
half-hour; the Conductor, Eben Cobb, started out on
the subject of "Bugs and Fish"; tests and remarks
were given by Mrs. E. J. Peak, F. A. A. Heath, Mrs.
H. M. Dewy, Mrs. Knowles, Mrs. Nellie Thomas,
Thomas Jackson; remarks by Charles Abbot; music
during the day by Prof. F. W. Peak, organist.
BANNER OF Light for sale. BANNER OF LIGHT for sale.

Eagle Hall .- Hartwell writes: The three sessions were well attended, and a feast of good things presented. Remarks appropriate to Memorial Day were given. Brothers Tuttle, Hall, James, Brennan, H. C. Grimes; sones by Mr. Bartlett. Mr. Tuttle gave several inspirational poems; he also answered mental questions to the satisfaction of the audience. A. Wood, Mrs. J. E. Nutter, Mrs. S. C. Cunningham, Mrs. M. Ratsel, J. E. Bartlett, E. H. Tuttle. Fine remarks were also given by Mrs. F. Jones and Mrs.

The BANNER OF LIGHT is always for sale at the

Commercial Hall .- N. P. S. writes: Sunday, May 31, 11 A. M. and 2.45 P. M., addresses by the chairman. N. P. Smith. The following mediums gave exercises of mediumship in tests and psychometric deline-

Mrs. West. Miss A. Hanson, Mrs. E. R. Brown, Mr. T. Jackson, N. P. Smith, Dr. J. M. White, Mrs. A. Woodbury, Mr. William Hardy, Mr. Bartlett. 7:30 P. M., Father Quint, remarks; Mr. William

Hardy, Mrs. Brown, Mr. Bartlett, N. P. Smith, Mrs. Woodbury, Mrs. Lovering, Mr. L. W. Baxter, tests and readings. Mr. Bartlett saug a solo. Mrs. Mary

F. Lovering, planist.

A. musical and literary entertainment will be held as a Mediums' Benefit, in Pilgrim Hall, 604 Washington street, on Thursday June 4, at 5 P. M. Miss Lillian Newton, Mrs. Pennell, Miss Flossie Kuights and oth-

The Helping Hand Society-Carrie L. Hatch, Sec'y, writes—met as usual, May 27. Meeting called to order by the President, Mrs. C. P. Pratt.

This was our annual meeting for the election of officers, and the following officers were elected: President, Mrs. Carrie L. Hatch; First Vice-President, Mrs. Julia K. Eaton; Second Vice-President, Mrs. J. H. Lewis; Secretary, Mrs. Augusta Eldridge; Treasurer, Mrs. M. E. Young.

The annual report of the Secretary was read and accepted, and it was voted that it should be published in the BANNER OF LIGHT.

in the BANNER OF LIGHT, as follows:

"SECRETARY'S REPORT. To the Officers and Members of the Helping Hand Society: In accordance with Article II., Section 3, of the

By-Laws, I hereby make my annual report:
We have enrolled upon our membership book fiftyfour names, members in good standing, and we have
received from various sources a considerable amount of money, which is really surprising, considering the state of finances during the year.

We have had several entertainments during the

past year that have netted considerable sums, and much credit is due to the entertainment committee

for their untiring work.

We must also remember all who bave aided us in giving us benefits, namely: Mr. Keeler, Mr. Hull, Dr. Dennis, Mr. Sullivan—all of the speakers of Berkeley Hall—and last but not least, the Boston Spiritual Ly-We have been called to part with two members dur

ing the past year—one especially dearly beloved, who ing the past year—one especially dearly beloved, who was always ready to promote and assist this Society to the best of his ability—Mr. C. D. Marcey; and while we realize he has not left us, and we feel his presence and know of his interest in us as a Society, yet we miss the pleasant smile and kindly word he was always so ready to give. We would send our supporting to his ready to give. We would send our sympathy to his good wife at this time, and earnestly pray for her re-

covery from her illness.

As I look over the work of the year I must first speak of our good President, Mrs. C. P. Pratt, who, although she was obliged to leave us so early in the season on account of ill health, still kept up her interest in the Society, and sent loving messages to us from the South, and who now returns to us with health improved, and willing to assist us in our work for the fu-

ture.

And we wou'd also speak at length of our efficient Vice-President, Mrs. F. J. Piper, for, during the absence of our President, she has taltafully filled her position, she has ruled with unbiased judgment. Although the way at times was hard and thorny, she has attack her wash at the recommend a vote stood bravely at her post; and we recommend a vote

of thanks to her for her untiring work.
Our faithful worker, Mrs. Foss, has been at her post through storm and sunshine, striving in every way to make this Society a financial success. To Miss Lu-ette Webster we are mostly indebted for the success of our entertainments, and we feel to thank her for her continued interest in this Society. Our faithful door keeper, Mrs. Nute, is ever at her post, and with her genial smile is ever ready to greet all with a pleas-ant word, which makes all feel a welcome when they come into our midst. Our supper committee have done all in their power to make this part of the work a financial success; this is a thankless task, yet we would have them know we do appreciate what they have done.

Our Treasurer needs but one thing said of her, that she is ever faithful to her trust, and guards our funds

she is ever faithful to her trust, and guards our funds with a watchful eye.

And now I feel that I should be recreant to my duty did I not at this time speak of the faithful work done by Mrs. Waterhouse. Although not an officer, she is always present to welcome our guests and to extend the hand of fellowship to all; is always singing the praises of this Society wherever an opportunity present at the ien's itself.

We are also pleased to record we have been able to

though only in a small way, it proves to them we are laboring for the interest of that society.

In closing we would wish one and all to bear in mind, though we have differences of opinions, and are

pronounced in them, let us still remember that we are all working for the interest of the Society; and let us close this year with promise of good and grander work for the year to come."

The evening was devoted to a memorial service.

Mrs. C. P. Pratt took the chair, and in pleasing words introduced Mrs. J. B. Hatch, Jr., as her successor as President of the Helping Hand Society, wishing her all success in her new office. Mrs. Hatch replied with assurances of her endeavor to be faithful to her trust, and announced that the evening's exercises would open with a piano solo by Miss Burnett.

Mesdames Crawford and Foster followed with a duet, "Come Where My Loye Lies Dreaming." Miss

Lucette Webster then recited "The Lord's Prayer." Mr. and Mrs. Crawford sang a duet, and Mrs. Water-house was introduced and said: "I am pleased to be present this evening. In prayer and song we should be brought near our spirit-friends I could not help thinking as I sat here, of Bro. Boyce—how pleased he ard Mr. Edson, Dr. Storer and Mr. Marcy, and those who were accustomed to meet here, whether the tide was high or low, would be. I feel that they are here with us on this occasion. I want to say too that as we welcome our sister to

the presidential chair, we do not forget our sister to has come from the South with renewed health, she has been so helpful to us, even though she was ab-sent. Our angel friends want us to feel that they are with us. Let us have that familiar spirit and kindly feeling that we can greet them as brothers and sisters —we all have them here with us. I am pleased that the sister thought so lovingly of our new President in presenting this beautiful basket of flowers—with the ribbon of red, white and blue-emblems of liberty and truth." (The flowers were brought by Mr. and Mrs. Witham). Mr. Charles W. Sullivan sang "The Church Acress the Way," after which Miss Etta Willis recited an original Memorial Poem, Mr. Welch gave a solo on an occoreno, with piano accompaniment, and then Mrs. Mattle E. Hull was introduced, and spoke as follows: I am very glad to have the privilege of being here

as it is our last week in the city. She then related an incident in connection with "Memorial Day," and then continued, referring to the incident, these experiences make it more possible for the spirit-world to reach us. We are here to night to unite our aspirareach us. We are here to night to unite our aspira-tions and tendernesses, and before many days the graves of the soldlers will be piled with flowers. There are men and women who have gone to the great campling-grounds who have not known what war is who have fought mighty battles without shedding one drop of blood. So when we remember the soldlers let us remember those who suffered for the cause of truth—their bodies are mould ring in the Now England hills, and they are helping us to fight the battle of

life.

These beautifu' flowers, brought here by the thoughtfulness of kind iriends, are symbolical of human flowers; so, friends, as we gather here to-night let us not only any by word of mouth but let us consecrate our selves for the benefit of those yet in the earth-sphere. who, although they did not meet death on the baitle-field, were yet soldiers. Let us live and talk and feel as though they were here in our midst to-night. Mrs. Hull's closing remarks were woven in poetic form. Mrs. Hatch then spoke of Mesdames Foster's and Crawford's kindness in adding to their many entertainments with song, and introduced Mrs. S. C. Cunningham, who gave many recognized tests.

Mr. Hull was then presented, who said he was afraid to start in Memorial exercises reminded him of so many things.... It was an accident that the Christian church brought civilization; it was an accident that slavery was abolished; a million of our soldiers shed their blood; the blacks are free. We celebrate Memorial Day, and feel that the soldier is here with us. We are becoming more fraternal with the South; our views are becoming more fraternal with the South with the Sout are becoming changed; in other days it was a one sided discussion; each did not understand the other's position; the war was a great atonement for the sins of the North and the South. Mr. Hull here depicted the cruelties of the South.

Mrs. N. J. Willis was then introduced, and said.
We meet once again on this occasion to commemo rate our loved ones—not for sorrow, but to rejoice in their promotion—and that one and all are advancing toward that time in life when sometime and some toward that time in life when sometime and somewhere you lay down that garment of clay. We rejoice that all who perished in that time of conflict were our brothers. We pause and ask these questions: What are the needs of the hour? Are there no thoughts flowing into your minds? Is there no need of patriots? Slavery is not over. Even to-day in your North ern cities the black man is not permitted to sit at your table. It is not the form the color the read-it is table. It is not the form the color, the creed-it is

the man and woman. . . . . . The meeting was closed with singing by Mr. Craw-There were beautiful flowers on the President's desk, and particularly lovely was the basket of flowers from Mr. and Mrs. Witham.

Bonton Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: The Boston Spiritual Temple closed its meetings Sunday night with a discourse by Moses Hull, to a good-s'zed audience. We open our meetings again Sunday, Oct. 4, with that celebrated inspirational speaker, J. Clegg Wright.

We hope to see all our patrons on that day. Watch this paper for notice of speakers.

The Boston Spiritual Lyceum-J. B. Hatch. Jr., Conductor, writes-closed its meeting Sunday afternoon with one of the best audiences of the season, having such speakers as J. B. Hatch, Sr., Hon. C. C. Shaw, President V. S. U., Mrs. N. J. Willis, Alonzo Danforth, Mrs. J. S. Soper and others, to voice a good word to the children and congratulate them on the success of the school. This Lyceum will reopen Sunday, Oct. 4, at 1:30 P. M., and we wish to see all our friends again.

I will take this opportunity to thank all speakers

and mediums who have paid out Lyceum a visit and assisted in making it a success. I think the speakers have commenced in the right direction, and hope they will visit all Lyceums, as the children need just such help and encouragement as they give. I would also thank the different singers who have visited our Lyceum, and hope to have a return visit from them next season. To the BANNER OF LIGHT Publishing Company and the assistant editor, Mrs. J. S. Soper, I extend my thanks for the good that they have done, and the notices and reports that have been given the school.

I thank all who have attended the Lyceum, and hope to see them next season.

The United Thought Society, Elysian Hall-A. R. Gilliand, Sec'y, writes-met in above hall Sunday, May 31. The circle in the morning was grand,

the harmonious conditions being remarked by all. Strong proof of spirit power was given through Mr. Hersey, also by those who are developing. Correct tiss were given throughout the day.

Mediums present, Mrs. Ratzell, Mrs. Williams, Mrs. Fredricks, Mrs. Burrell, Mrs. Millan, Mrs. Gilliand, Mr. Hersey, Mr. White, Mr. Lathrop gave good tests. Mrs. Gilliand's guides opened the afternoon session with remarks, and Dr. Milton White the evening session. Good singing afternoon and evening. Little Helen Gale sang two songs during the evening which Helen Gale sang two songs during the evening which were very much appreciated. She is going to be with us next Sunday evening.

## 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. Mrr. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 80'ciock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily Conference

B. Ruggies, Secy.

Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Other meditums recularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80°clock, at 8mall's Parlors, 377 Franklin Avenue (near Greene).

Brooklyn .- Emily B. Ruggles, Sec'y Advance Conference, writes: On the afternoon of Memorial Day the Woman's Progressive Union united with the Advance Spiritual Conference in paying a visit of respect and loving remembrance to the graves of the

Fox Sisters at Cypress Hills. The morning had been semewhat cloudy, but the sun had burst forth, and was shining brightly when the hour for assembling had arrived. Mr. Joseph La. Fumee, who was the generous donor of the spot of eath in which the bodies of these ploneer mediums lie beside his own loved and lost met all at the gate,

lie beside his own loved and lost, met all at the gate, and conducted them to the graves.

It is to be regretted that there is as yet no monument to mark the spot. A simple stone, on which was inscribed the names of the sisters, would surely be more creditable to our Spiritoalist people than is this bare mound of earth beneath which both sisters lie together. When will some generous hearts be moved to donate such a memento? Will some who yet remember the scale work of the ope time Fox girls remember the early work of the one time Fox girls respond to the call?

The first speaker on the occasion was Mr. E J. Bowtell. He said that this day had been specially set apart by the nation in honor of its military heroes. But there were others who fought suffered and died besides those who carried muskets. Not only men, but women also, responded to the call to duty. It mattered not whether that call came through the tap of the drum or the rap of the spirit. Some fought, were wounded, and gave their earth-lives in defense of the union of States, and others, like these sisters, had done the same for this restoration of the union between two worlds. Mrs. Plum followed with a brief and appropriate

Mr. La Fumée said that, when very young, it had been prophesied where he then was that an abundance of spirit gits would shortly descend upon humanity, and when he heard of the early manifestations he believed that the prophecy had been fulfilled. He found it to be so by the evidence furnished through these children, and remarked upon the fact

through these children, and remarked upon the lact that it became at last his privilege to furnish their worn-out and cast-off forms with a place of rest.

Mr. Samuel D. Green closed with some well-chosen words, uttered with deep feeling. Mrs. Kurth, President of the Woman's Progressive Union, placed an imperishable wreath, with the initial letters "W. P. U." upon the grave. Other loving hands planted flowers upon the grave. flowers upon the spot, and all returned to their respective homes feeling blessed through the little act of kindness and grateful memory they had performed for the spirits of Margaretta and Katherine Fox. Any one who feels disposed to contribute toward a

# contributions to Mr. J. La Fumée, 335 Quincy street, WYOMING.

simple stone for the grave, which would not cost more than twenty or twenty-five dollars, may send their

Brooklyn, N. Y.

Caspar.-Mrs. H. Vedder, President, writes: The Truth-Seeker Circle" met Sunday night at my home. Quite a number of people were present, all very much interested in this cause. We had for our speaker Robert E. Ford, a young man who has lately developed a very high mental phase of mediumship, answering all questions satisfactorily through and by spirit power.

We predict for this young man great success as a plat-form speaker and test medium.

May L. Goodrich, who has been here the last two months, was present and gave tests. We shall be sorry to lose this medium, who will leave us in a week or so for California. She has made a great many friends by her winning ways and her wonderful gifts of mediumship.

> Dr. Alfred K. Hills, editor of the New York Medical Times, says: The "Flour of the Entire Wheat" as ground by the Franklin Mills Co. Lockport, N. Y., is the best cereal food. This flour of the Whole Wheat is the Nutrient par excellence, and should supplant the ordinary White Flour (which contains starch alone and is consequently imperfect as food) in our daily consumption.
>
> Always cak for "Exaptlin Mills". All Always ask for "Franklin Mills." All leading Grocers sell it.

# SPECIAL LESSONS

For a Short Time Only.

# DEVELOPMENT OF FACES ON Photos, Paper, (on metal with same quite often,) wood, etc. On'y a very few pupils accepted. Every pupil will be examined—this free of charge. S. H. NELKE, 7 Lewis Park, Roxbury. Take Norfolk House car, and get off at Highland avenue or Highland street.

or Highland street. eow MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 10% A.M. and 7% P. M. Afternoon meetings for facts and phenomena at 2%.

Adelphi Hall, 52d 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 59th Street.—Society for Spiritual Research. Sun-1878 10½ A. M. 3 P. M. Meetings for the presentation of spiritual facts and phenomena. Prominent workers al-ways present. Seymour Van Brocklin. President.

114 West 14th Street.—Occult Club meetings will be held Wednesdays at 8 P. M. Prominent speakers and mediums. H. F. Tower, Manager.

Test Séances are held Sunday afternoons at 3 o'clock, 3 East 59th street (near Hotel Netherland). New York City, Prominent inediums always present Seymour Van Brocklin, Chairman.

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

# MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded-1852) meets at First Association Hall, 8th and Callowhill streets. President, Capt. F. J. Keffer; 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 meets at the northeast corner of 8th and 8 pring Garden streets every Sunday at 2% and 7% 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 107 South Paulina street. Services every Sunday 11 a. M., 24 and 74 P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, 111 South Paulina street, every Wednes-

# day, 8 P. M. First Society of Spiritualists meets at Hooley's Theatre, at Il A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schil-

ier Theatre.

WASHINGTON, D. C.
First Society, Metacrott Hall, 13th Street, between E and F. - Every Sunday, 11% A.M., 7% P.M.
M.C. Edson, Pres.