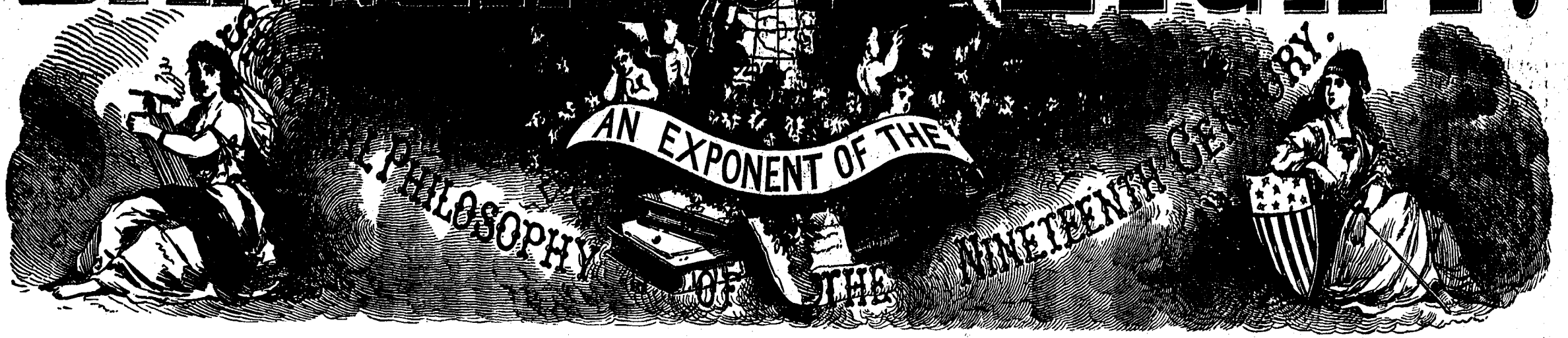


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## Spiritual Rostrum.

### The Universality of Spiritualism.

A Discourse Given by

MRS. MILTON RATHBUN,

Before the Yonkers (N. Y.) Spiritual Society,  
May 15, 1896.

(Reported for the Banner of Light.)

SPIRITUALISM 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 offers every inducement or incentive for right living, and condemns the votaries of folly and 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 the philosophy rests, and without them our beautiful gospel of right living would be vague and theoretical because incapable of demonstration.

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 enlighten, redeem, and comfort all who would listen to its voice of instruction, counsel and consolation. 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 discredited 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; yet 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 disloyalty to those who preceded us to the land of spirit.

We allow ourselves to be drawn into the various maelstroms, and in our whirling 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 spirit-friends—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 world-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 pleasure, we shall grow in sordid selfishness, and some day, here or hereafter, awake to the dire reality of a wasted existence.

Spiritualism gives us every facility to become 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 those who have what we so much desire, enlarged minds filled with wisdom will be the result. We can become beacon-lights unto travelers who stumble by the wayside and need guidance.

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 relation.

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-meeting, Sunday school, or the home life. Sharp practice can never be found in the folds 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 moral deformities. If you wish to practice deceit, to be a hypocrite and to falsify, do not seek approval or encouragement within the gates of Spiritualism. Spiritualism gains ground rapidly, as a glance at its progress will speedily show. Modern Spiritualism, not quite a half-century old, is known and accepted in all climes, taught in all tongues, having become well-nigh universal. The peasant and the crowned head meet at the same shrine, and like emotions fill their souls, as they receive evidence in *multa* that their loved so-called dead do return and communicate.

The learned professor and the humble laborer know alike that the claims of orthodoxy are false, that hell has been emptied of fire and brimstone, and that love rules the world supreme over evil, or undeveloped good. The royal lady and the fisherman's wife know by the same tokens that their lost treasures are safe, and that one day they shall stand face to face with those whom death has torn from their clinging embrace, and that they need not wait for Gabriel's trumpet to sound to receive the demonstration of life continued beyond the grave.

Poets have sung from full hearts the glories of this our heaven-born dispensation. Sages have discoursed upon its blessed merits and advantages. Scientists have applied their tests, and become converts to the philosophy and phenomena which they confidently expected to destroy. Philosophers have added to their store great benefit when entering the fields of Spiritualism. High and low, rich and poor,

learned and ignorant, have accepted this system 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, well-meaning 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 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 myriads of so-called evil spirits are brought back by progressed spirits to learn the lessons 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 evil-minded, and has a band of good spirits, these undeveloped spirits are held in restraint, and persuaded to seek a higher plane of spirit-existence.

We cannot, by suppressing development in mediumship or by attempting to suppress it—for I doubt the power of any combined forces in this life to suppress it—prevent the return of these spirits, for their natural plane is near 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. If we had more whole-souled, clean-spirited 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 witnessed manifestations which I felt were imperfect only because the medium, being conscious or semi-conscious, could not forget that her rest was over-due, or that being paid, the purse and larder were both empty, and her children in need of shoes and warmer clothing.

I have in numerous instances wondered, not at the partial failure of the sitting, but at the possibility of receiving anything from the spirit side of life, under the harassing conditions to which the medium was subjected.

I am happy to state that in New York City there are leading minds who wish to form a club or organization having for its object the care and support of mediums, giving them a chance for better development, and the investigators an opportunity to study the phenomena under the best possible arrangements for observation and understanding. If this can be brought about—the honest mediums placed above want, and given time and opportunity to unfold and exercise their medial powers, what may we not expect as a result!

We know that spirits are forced to take their instruments from the humbler walks of life, because the affluent will not give unto the world that which the spirit world holds for them. We hear of splendid mediums in private life, who will exercise their mediumship for a few only, and those their intimate friends. Unless forced by poverty, they will never go before the public as mediums, although they may realize what a great amount of good might be accomplished by so doing.

Now, if we can have those who under adverse circumstances give convincing proof of the return and identity of those whom we have loved and lost, placed in conditions freed from the worry and exertion attendant upon the daily struggle for a living, how glorious will be the manifestations; how absolute the

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 angel-visitation. 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 except to extract the elixir of life, called spirit-communion; they are laughed at, neglected and sometimes suffer for the necessities 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 infiltrates 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 decrees."

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 prosper beyond the expectation of the most sanguine. You cannot engage in more useful 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 importance unmentioned.

Spiritualism offers us every good thing, and if we accept its teachings, as heralded by the 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 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 shall flow into your daily life, a perennial stream.

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 knew—O never doubt it!  
The blasted tree without it  
Would bleaker seem, and older,  
To summer's new beholder.

What was the water saying  
Beneath the ice-rap playing,  
Whereon the sunbaker listened,  
While underneath it glistened?  
"O kindly sun! arise!"

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 birch dwelling?  
The song of bluebirds won them,  
Fresh music poured upon 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 deepest cold unfrozen;  
O lives with beauty brimming!  
Glad in the heaven's near hymning—  
"O 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 brush their grieving.  
—Lucy Larcom.



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 H. 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 in 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 hypothesis 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 prejudice 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 untried 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 falls 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 influence upon a wide circle of prominent friends and acquaintances. Mrs. Rathbun is identified with all phases of woman's work—temperance, ethics, etc.—and holds important positions in many of the reformatory and social movements of Mount Vernon and New York City; is one of the Trustees and Corresponding Secretary of the First Society of Spiritualists of New York City, and her influence is felt for good in 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 which her energies are devoted; a friend and champion 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 itself.

#### 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 forest 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 sightless eyes,  
But her ears, attuned to music in the silence of her soul,  
Heard the harmonies of spheres in their onward rush and roll,  
In her heart was consolation; lightly as an angel's wings,  
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 and low,  
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 hair.  
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 ear:  
"I could e'en now die quite happy if Beethoven I 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 heard 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 vibro like the sounding of the sea;  
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 grew 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 fire,  
Saying, "You have heard Beethoven, God has answered 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.

JOS. PHINEAS H. OLCOCK.

The twin evils of the civilized world are alcohol and tobacco.



#### 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 is the resurrection of Christ. It is perfectly plain, when you take Paul's conception of the condition of the universe. It was only by his resurrection that he proclaimed victory over death. He had come to conquer death. This was the last enemy that was to be put under his feet; and the only way he could conquer it was to deliver us from that captivity and death 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 is of prime importance. It was only after the time of Paul—and a good while after Paul—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 come?" 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 of Jesus, 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 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 disappears, without passing through the door. When the disciple is walking to Emmaus Jesus appears; and, after their conversation is over, he 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 under-world, 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 though they were waiting for that coming, 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 first-born 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-and-by 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 good things, 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-awaited advent, did not appear. Meantime the Church was spreading over the earth, organizing its power, and becoming one of the most marvelous institutions that humanity has ever known. The Catholic Church spread and gained power, not so much by changing the beliefs 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 saying anything derogatory to the old-time beliefs and practices are good or evil, true or false. I am simply noting the fact.

It was one of the oldest beliefs that souls 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 afterward 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 the merits of the saints—not needed for their

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 belief.

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 by-and-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 the 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 it was probable that the soul of such and such a one, who had died, had gone immediately to heaven, or whether that soul must wait until 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 it is as afterthought, 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 Ptolemaic 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 believe 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 we? 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 court.

Do we go out as disembodied thoughts? That I cannot believe. A disembodied thought is something to me utterly inconceivable. I believe 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 material 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 released from its chrysalis. There has been going on through the whole length of life of

the cocoon the organization of another, and to us invisible, form within. By-and-by it breaks open, and the life comes forth and enters 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 these—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?

Coöperative 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 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 fakes, 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 to 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 kept 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 courtroom 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 when the plea was guilty was entered, the person so entering 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 it—that 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 colors—stood 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 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 gifts), 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 all mediums are to be tried strictly under the fortune-telling law, what is our duty? We

answer, to obtain the repeal of the law in its present form, or the passage of an amendment in 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 coöperation 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 responded 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, 1891, 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 Spiritualism, because they have been convicted 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 fortune-tellers.

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 italics the point which the District Attorney laid the most stress upon:

ACT OF LEGISLATURE, PASSED APRIL 8, 1891, PENNSYLVANIA LEGISLATURE, 270.  
FORTUNE-TELLING, ETC.

*Chromancy, Astrology, Necromancy, etc.*—Any person who shall pretend for gain or lucre, to predict future events, by cards, talismans, 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, not both or either, at the discretion of the Court; the first offense shall be punished with not more than two years' imprisonment, nor less than fifteen days, and a fine 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.*—Whosoever shall pretend for lucre or gain, to tell fortunes or foretell future events, by other means than those aforesaid, shall be guilty of a misdemeanor, to be prosecuted 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 publicly, by card, circular, sign, newspaper, 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 indictment under the first and second sections of this Act.

*Witnesses.*—Any person whose fortune may have been told as aforesaid, 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 in view of the fact that the voice of national liberty was first heard in the Keystone State, it seems eminently proper that Pennsylvania should 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 question that confronts us to-day, hence this appeal to the Spiritualists of Pennsylvania, and other States, for their coöperation.

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 Spiritualist:

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

The petition of the undersigned citizens of the State of Pennsylvania, respectfully represent that the Act of Assembly entitled "Fortune-Telling," passed the 8th of April, 1891, 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; that, your honorable body is therefore respectfully asked to enact the following amendment to said Act of 1891:

An Act to Amend and Explain the Act of Assembly of April 8th, 1891, as follows:

Be it enacted by the Senate and Legislature of the Commonwealth of Pennsylvania, and it is hereby enacted by the authority of the same, that the said Act of April 8th, 1891, shall not apply to spiritual mediums holding sittings 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 psychical phenomena.

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 Spiritualist but owes it to those who brought him or her the light to do something to aid in the protection of mediumship.

Spiritualism will never be accorded the recognition to which it is entitled until Spiritualists organize upon the basis of coöperation—not 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 of the light we have received.

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

Lake Brady, O.

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 Cleveland, and Mrs. Kenyon spent the winter giving 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. Hadden; Aug. 9, Miss Lizzie 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, conducted by the Summerland Spiritualist Association, will commence July 26, and close Aug. 15, and will be the seventh of these meetings.



Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents; 1  
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Newsletters sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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BOSTON, SATURDAY, JUNE 6, 1896.

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## Two Dollars Per Year.

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

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

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

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

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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-spiritualists 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 in medical knowledge in the laboratory of the biologist, while at the same time they deprecate and denounce the cruelties inflicted upon dumb animals by vivisectionists. Medical testimony is quoted, and it is incidentally intimated that the proportion of cures claimed for anti-toxin is largely increasing by counting cases of "old-fashioned sore throat and follicular tonsillitis" as diphtheria. The writer of this report, Senator Gallinger, who is himself a physician of large practice, says he has carefully investigated the subject and is convinced that anti-toxin is still on trial—a view concurred in by many medical men, who believe that its value in the treatment of diphtheria will ultimately be proved and accepted, but

who are naturally rather skeptical in view of the fate that befell Koch's lymph, Brown-Séquard's elixir of life, and many other widely-heralded 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 vivisection broadly affirm that it is unequal for and unnecessary. 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 vivisectionists in this country and abroad. They make frightful 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 substantiate 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 vivisectioned under anesthetics. 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 his 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 than ours.

Visibility only means vibrations of such a pitch that they affect the optic nerve. A piece of ice is visible because its atoms vibrate to a certain pitch. Raise the rate of vibration by applying heat, and the ice changes to vapor and becomes invisible; yet the atoms are just as real. And so may the atoms composing the human body be increased in the rapidity of their vibrations until they, too, will become 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 majority-mad. 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 to nothing, which could generate electrical energy to be transmitted by wire to St. Louis, sufficient to furnish a complete supply of electrical heat, whether for warming buildings or for driving machinery. No other city of magnitude is so favorably situated for this grand electrical solution of the fuel problem. Heat, power and illumination might thus, through electric transmission, be supplied from the Illinois coal fields without transporting the coal any appreciable distance from the mouth of the mine. Thus would the smoke nuisance disappear of itself. It is plain that some way must be devised to get rid of it. It is becoming intolerable in certain of our large cities where the soft coal is almost universally consumed.

## The Popular Man Not Necessarily the Good Man.

Here is a good and true thought, elaborated by W. L. Sheldene, 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 individual who devotes himself to his fellows, gives 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 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 Association 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 Blansstein 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 his coronation by a series of gracious acts, which were neither more nor less than gifts to the people of his vast empire. In his Moscow 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 charity 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 is certain that things are in a state of progress and evolution.

## Candidates without Opinions.

It has reached the point finally where it is regarded as courageous for a political candidate for a high office, and especially the highest, to announce beforehand the exact state of his views on certain issues. Some people call it dodging; some stigmatize it as cowardice; all sides admit its extremely awkward inconvenience. What is the use in going into a national convention just to nominate a candidate about whom this or that opinion can be affirmed with equal readiness or truth? It is an impeachment of the popular intelligence and candor to attempt to bring about the election of a candidate 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. Eunstance 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.

## A Just Criticism of the American 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 badness in all points but the gathering of news, in which it is preëminent. But when it is considered as the chief literature of a great people, and the chief mold 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 mainly 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 property 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 provoke 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 time. Whether such terrifying visitations are 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 confusion rules, and the strife is but the silent processes of the spirit's growth.

## The Two Fare Nuisance.

The petitioners from the great body of the citizens of Boston for an abatement of the custom of the West End Street Railway Company'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 of the Legislature. But this very much needed act of simple justice is bound to be done sooner or later. The Boston *Herald*, which defends the practice of the Company, is notwithstanding forced to admit that the reason governing the charge for transfers has apparently no bearing whatever upon distance, but is purely arbitrary, and is determined by certain 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 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 necessity. 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 aerodrome, Mr. Maxim keeps experimenting in England with his aeroplane, 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 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 Grand 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 insurgents pirates and malefactors, and therefore unworthy of the sympathy of any civilized nation.

**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, 68½ Shikharabag 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, we hope the *Bannermen* will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the *Platform Speakers* will not fail to call attention to it as an occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

**Onset Bay, Mass.**—Commences July 5—closes Aug. 30.

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

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

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

**Canaan Lake Camp**—July 11—Aug. 23. Magie Gaule from Aug. 8th to 25th.

**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 July 7, closes Sept. 27.

**Ninnic Camp, Conn.**—Commences June 28, continuing till Sept. 2.

**Summerland (Cal.) Camp-Meeting** commences July 26, closes Aug. 15.

**Devil's Lake, Mich.**—From July 24 to Aug. 10, inclusive.

**The North-Western Spiritualist Camp-Meeting Association**, Twin City Park, St. Paul, Minn.—Sunday, June 21, closing Sunday, July 26.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—as the announcements in this column are all printed free, as matters of reference for the benefit of **THE BANNER**'s readers. The Secretaries of the meetings 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 camps.—Ed.]

**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. Societies 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 Sunday 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 places: Onset, Mass.; 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, Danielson, Ct.

R. Emmett Forde, speaker and test-medium of Casper, Wyo., would like engagements throughout the New England States for the year 1897; also would like to make engagements in Missouri and the Western 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 psychometric 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 be at Hancock, N. H., 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 Walfrid Singer, expert musicians, may be addressed Stromberg, 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, 1896.)

**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 Natick, 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 afflicted, will have an opportunity of receiving such benefit as may be given him to bestow upon them."



## NEWSY NOTES AND PITHY POINTS.

## "INFORMAL WORSHIP."

Oh, tempt me not on days like this,  
To worship in some building fine;  
But let me, though I am alone,  
Within my garden here remain.

There in a temple quite divine,  
Sweet notes of angels are raised;  
I'll worship at that sacred shrine,  
And God will in my music be pleased.

"T is good, I say, to oftentimes hear  
A man of God from pulpit raise;  
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 silent 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 this where day 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, my brother's a deaf mute. I'll send him round." —Church Progress.

In a Boston publication for the year 1895 the following epigrams were for the first time given publicly:

Married, in Newstead, by the Rev. Mr. Crooks, Mr. Ichabod Crane to Miss Susan Hook.

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

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

The arms of Cupid are but feathered darts,  
Shot from his plantain bow at youthful hearts.  
But ah! what fate awaits us, lovers all,  
When Hymen holds a Gunn with loaded ball.

In Providence, Mr. Robert Goodspeed to Miss Elizabeth E. Winslow.

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.  
Cheerish her well, for she builds for joy and cheers the darkest hour.

Mr. Smith—"Jones has got the loveliest 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 conceit 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 pretty suburban house, and were getting settled cozily at last. I have something for you," she said, when he came home from the office. "A present?" "Yes. You have no night-keg, so I have 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, won't you?" "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. 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 places you more than any other place." —Detroit Free Press.

Mrs. Bingo—"Bobbie, you promise me not to fight any more after this?" Bobby (firmly)—"I will, mamma. This was the only time in the neighborhood I had not 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 (caustically)—"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 your star,  
Their dwelling lies,  
So live that naught of dread  
Would make us bow 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 *offe* 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 Higher Realms.

I have watched a good many brooding hens, but I 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 crawls one minute and bellows the next." —Puck.

He's true to God who's true to man; wherever wrong is 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' or 'burns' are?" "Burns are, Willie." "Then, Sister Blanche?" "Well, Willie?" "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 catechism in their place. —J. A. Froude.

Little Johnnie (looking curiously at the visitor)—"Where did the chickens live, Mr. Billus? I don't see any of the marks." Father—"Why, Johnny, I have not been bitten by any chicken." Johnny—"Mamma, didn't you tell papa Mr. Billus was dreadfully benched? 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 landlady, 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.

Cashier—"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 Times.

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

"There's 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 not pay, do not be eternally sore. Maybe you did not use the right channel, or maybe you did not say the right thing, or maybe you did not 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 *debut* as a heretic." —Puck.

For Over Fifty Years  
MRS. WINELOW'S SOOTHING SYRUP 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 Diarrhoea. Twenty-five cents a bottle.

## MEETINGS IN MASSACHUSETTS.

**Lynn.**—T. H. B. James writes: The Spiritualists held two very interesting services Sunday, at their hall, 30 Summer street, with large attendance.

At 2:30, developing, test and healing sittings; appropriate selections were rendered by Mrs. Melissa C. Hamill and Mrs. R. Bissell; Mr. G. D. Merrill opened the meeting with well-chosen remarks and excellent tests and messages; Mr. P. A. Thorne of Marblehead, Dr. S. M. Furbush, Edward F. Murray, W. H. Rounselle, 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. Froude, Mrs. Lizzie D. Butler, who was very satisfactory to all, Mrs. D. E. Matson, Miss F. Isabel Hancock, Annie 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 Elsie Burns and Mrs. R. Bissell; Mrs. E. D. Williams gave well-chosen remarks, and read a poem, "A Good Turn Now"; Mrs. D. E. Matson, interesting remarks and many recognized tests and messages; Mrs. Lizzie 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 circle by the same mediums and others.

At 7:30, test sittings by Mrs. C. B. Hare, Mrs. Annie M. Lefavour, Mrs. D. E. Matson and others; everybody invited.

Sunday, June 14, Mrs. May S. Pepper of Providence, R. I.

Mrs. Dr. M. K. Dowland's meetings Tuesday and Friday evening at 130 Market street, were well attended by seekers after spiritual knowledge. These meetings are held in the interest of all 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. Annie M. Lefavour gave one of her musical séances—satisfactory. Mrs. C. B. Hare remarks on "Spiritual Influence." A very pleasant test. Mrs. D. E. Matson spoke on "Spirits' Love for Humanity," also tests and messages. A. E. Warren, tests and messages.

Friday evening W. H. Rounselle presided and gave well chosen remarks. Mrs. Dr. Dowland spoke on "Real Life." Mrs. Annie M. Lefavour gave another musical séance, 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 by Mrs. M. C. Chase, followed by remarks by President Kelly, appropriate to the occasion; duet, "We Shall Meet Them By-and-by," by Mr. and Mrs. Kelly; Mrs. T. H. Reynolds delivered the address on the subject, "I Go to Prepare a Place for You, that where I am, you may be also," presently rendered 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.

Mrs. Annie Cunningham, the well known medium of Lynn, 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. Kelly sang, and Mrs. Josie Lorenzo favored the audience with a solo.

We feel greatly encouraged with the success attending 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 paid, and altogether feel that the prospects are bright for the future. We shall resume our meetings in October.

**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 services 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 the friends. Services were sung by a quartet—P. A. Thorne, Kenney, Gardner and Mrs. Hall—"Signal Mists Have Rolled Away." Our Vice-President, Mrs. H. W. Hildreth, in a few well chosen words welcomed the Daughters to our hall. Mrs. Jackson followed with an invocation. Mrs. Plaided sang "The Star Spangled Banner." Miss Hattie Smith playing the accompaniment. Mrs. Jackson gave an address befitting the occasion, ending it with one of her limbiting impressions on "The Cause of Our Country."

In the poem she incorporated the motto of the Daughters, "Oward Ever, Surrender Never." It was 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 "America."

May 31 Mrs. Mattie E. Hull closed her engagement with our society, taking as her trip both afternoon and evening the ever-interesting and important subject 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 Pound street. Business meeting 3:30; supper at 4, followed by Social and Séance.

**Salmon.**—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: Walter H. Rollins, of Salem, and Charles Abbott, of Boston, who spoke.

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—P. A. Thorne, Kenney, Gardner and Mrs. Hall—"Signal Mists Have Rolled Away." Our Vice-President, Mrs. H. W. Hildreth, in a few well chosen words welcomed the Daughters to our hall. Mrs. Jackson followed with an invocation. Mrs. Plaided sang "The Star Spangled Banner." Miss Hattie Smith playing the accompaniment. Mrs. Jackson gave an address befitting the occasion, ending it with one of her limbiting impressions on "The Cause of Our Country."

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Both Mr. and Mrs. Lawton are good workers for the cause of Spiritualism. Mr. Lawton, Miss Mabel Lawton and Mrs. May Lapham, rendered a song. Remarks were made by Messrs. 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 Spiritualists' Association.** Benj. F. Prouty, Sec'y, writes, held its regular meetings afternoon and evening at Columbia Hall, No. 248 Weybosset street. Our speaker was Miss Lizzie Harlow of Haydensville, 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 Farquhar Naval Veterans and the lady members from Circle No. 1 Farragut Association, also members from Gen. Burnside Circle No. 2, G. A. R.

Next Sunday evening, at 7:30, invocation. Miss Lizzie 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.

Evening exercises 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. T. H. Reynolds of Troy, N. Y.

**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 exercises charmingly decorated with the national colors, flowering plants, palms and out-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. Josselyn. Invocation by Mr. F. H. Roscoe, the President. Miss Clara Shaples 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. Maud Wentworth of New York followed with a most inspiring piano solo, and responded to a very generous encore.

Miss Gertrude Laidlaw, of the New England Conservatory, sweetly sang "Beyond the Tide," and responded to an encore with "Palm Branches."

Mrs. Haven of Boston delivered the address of the afternoon, which was listened to with deep and most attentive interest.

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

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. Ourselves piano solo by Prof. Josselyn. Invocation was then offered by Dr. Hale. Next came the child soloist, Miss Ada Johnson (a Providence favorite), who rendered a very fine vocal selection. Dr. Hale then gave a very fine poem entitled the "Muster of Company G."

Solo by Miss Ollie Hunter, who has so generously contributed to the pleasure of the audience the past season. Mrs. Maud Wentworth then rendered another inspirational piano solo, which was much enjoyed.

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. Mrs. 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 veterans and critics. To be appreciated it should have been heard.

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 "Our Country's Flag," which was highly appreciated. Miss Clara Shaples 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 Mrs. Haven.

After 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 successes of the efforts of the popular and well-known lecturer and test medium, Mr. F. H. Roscoe of Providence, R. I.

**Cleveland and Lake Brady Notes.**

To the Editor of the Banner of Light:

It was an agreeable surprise to all in the spiritualistic circle of this city, when the arrival was announced, through the press, of Mrs. Maggie 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, Sunday, May 17.

On the following Sunday (24th) the hall was so crowded that the next séance (31st) was announced for Army and Navy Hall—a hall of twice the capacity, on the ground floor, more commodious, and less noise from the street.

It is unnecessary to go into detail, though some special tests may be recorded by me later. Mrs. Waite can truly say: "Faint! Faint! Faint!"

Mrs. W. is comfortably located at 103 Bolivar street, where sitting and standing sittings are given. Mrs. W. is kept busy *helping* people for sittings with this popular medium. It is very evident this gifted medium will do good for the Cause as well as herself while in Cleveland. Several very pleasant receptions have been tendered Mrs. Waite since her arrival—the first at the home of the writer, 66 Stearns street, then at Dr. R. Hoffmann's, and also at Mrs. D. D. Smith's.

Mrs. W. is so full of life and so full of love, that she remains here until the opening of the Lake Brady Camp-Meeting, Sunday, June 23.

The *Lycium Picnic*, as already announced, will take place Sunday, June 14, at Lake Brady, and the services of Mrs. Maggie Waite have been secured for an afternoon séance in the Amphitheatre, so the friends in Cleveland and the surrounding towns will cover themselves accordingly. A special train over the C. & P. 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 afternoon, the former lecturing, the latter following with platform tests. Large audiences are in attendance every Sunday. Mr. and Mrs. Kenyon are taking up the Lake Brady, where they intend remaining the entire season.

*Señor and Señora De Ortes* are still kept busy in teaching psychology; the *Señor* having classes in Akron, as well as this city. The *Señora*, 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.

Our *Lycium Guardian*.—Mrs. Carrie L. Hopkins, who has held that important office 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 York, prior to her leaving for her former home in New York.



## 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, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

JOHN W. DAY, Chairman.

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Sance 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 without 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 mortal.

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 invigorates us, so do we desire the spirit 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 appreciate 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 broadcast through the sheets of the press they may not only be read and sought for, but bring not only glory but bring good to all and manifest toward none.

Hear us, Divine Spirit, this morning, guide and direct us now and forevermore. Amen.

### INDIVIDUAL MESSAGES.

#### Richard S. Spofford.

Good-morning, Mr. Chairman. With the permission 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 earth-life 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 by the dear ties of nature, life, associations and 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. Good-morning, and I thank you very kindly.

#### Emeline Moore.

Good-morning, Mr. Chairman. Oh! what a beautiful morning this is, and how lovely these flowers are, and the odor is so sweet! I loved flowers while in earth-life, and I have got lots of them in the spirit, but the flowers to me in

spirit are much like the human family to me in earth-life. I feel as if I would like to reach 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 feel that mother is not gone; but still they do 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 they will knock the friends will open the door, 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 know those near to me in other ties, and I also 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 experience 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 for 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 earth-life 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 comfort 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 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 various 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 I 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 encourage those present, and I want to say, fear not, be true to yourself, and the angels' friends 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 myself with more particular interest. I will now bid you good-morning, and you may put me down as John A. Goodrich, and my home was Plainville, Conn. Thank you.

#### Ella Johnson Richardson.

Good-morning. Well, I don'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 don'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 if he would only consult some medium that 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 are left feel we have not gone far off from them, and they need not feel that everything is broken up, for we are still holding the family circle together.

Would like to say, also, I left a husband in earth-life who, since I have gone to spirit-life, has become a husband to another; but that is all right. But I would like to say to Frank that baby is with me, and if I can open up the channel wherein I can communicate I shall be

much happier, because I can settle things a great deal better, I think, if I could only get an opportunity to talk with him. It sometimes 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 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. H., so I think it will reach them by-and-by. Oh, it is so hard when we don't know how to 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, I 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 half trying to demonstrate as far as lies in our 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 like to say I want this message to go out because 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 give the facts as we know them.

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 earth-life 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, 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 not left them, and are only waiting for by-and-by, 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 we shall know and be known; and I want them also not to dread the change and circumstances, because I see so many times that they feel badly when there is no need of it. If they could only understand what is surrounding

them! Sometimes I know the mortal says, oh! if our spirit-friends can come back, if they can see us suffering, if they can help us, why don'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 all; so I want Hannah to feel that by-and-by she will look back and see the changes; the last three years have been quick, but they have been all darkness. She will yet live to 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 she will understand it better, and if this 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. Ferguson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller.

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

May 22.—Frances Fitzgerald; Mary Fletcher; Frank Miller; Daniel B. Parker; Louisa Downing; Jacob Edson.

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

### FREEDOM.

#### AN ANALYTICAL STUDY.

HOW it thrills man's soul to utter this word of words, that represents a living force unequalled 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 restless 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, coexistent and coeternal, 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 energy.

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 plastic formations floated carelessly and with unrestrained freedom upon the tepid seas of the steaming planet.

We briefly allude to this most interesting study of life's processes, to incite the reader's attention more impressively to the mighty inherent life-forces of the planet. The frequently-occurring earthquakes and eruptions of volcanoes of to-day remind us most forcibly of 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 rootlets 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 baffled 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 conquered 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 vitto-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 reason of its higher vibratory action of the elements.

The continuity of life after death (separation of the spirit-organism from its fleshy tabernacle) may be thus scientifically demon-

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 mental restrictions must inevitably result in stagnation of mental growth. Hence freedom of thought and speech are the most essential 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 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 race.

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 the science of the soul will be taught in schools and universities; when the churches will have become temples of learning and education, where man's relationship to Universal Soul, 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 progress—the 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 picture 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 it."

"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 this 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

USE

**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' uster stand  
Right on the way for school,  
Blood there for coat us boys for break  
Command an' golden role.

Part of the tree was 'hind the wall,  
Part 'truded on the road,  
An' hung them a sweetin' apples out,  
An' appetites for good.

If any boy could pass that tree  
An' not let it fly a stick,  
He must ha' been a angel boy,  
Or else a boy that 's sick.

Old Deacon Jinkings uster say,  
"This curus' unter me  
Why all them sticks an' stuns an' clubs  
Should 'klect beneath that tree."

Oh, high top sweetin' apple tree!  
School days was we were young!  
Them very words bring smiles an' tears  
When alwips 'r the tongue.

Where air them keersless barefoot boys  
That clumbed that tree with me?  
They '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 depart-  
ment.

## 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."

May the Infinite Father ever guide and direct our  
lady speaker, and impress them with a knowledge that  
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 de-  
partment of affairs spiritualistic.

On the first Sunday of the 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 hall.

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-  
ther 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 seances which she  
gives regularly every week, her reputation as a me-  
dium 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 occa-  
sion, and many others did much to make the evening  
one of unusual interest."

## Massachusetts.

KINGSTON.—DeLoss Wood writes: "The Spiritu-  
alist 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 lead their aid to this society from time to  
time, for they are deserving of such help.

Were Spiritualists over the country composed of the  
material this little band of workers possess, there  
could 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 me-  
diums have been developed, and more are promised."

## June Magazines.

THE CENTURY.—There are two papers in the cur-  
rent number that are of particular interest in con-  
junction 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 "Im-  
pressions of South Africa" discusses the race ques-  
tion; "Lights and Shadows of the Alhambra" is by  
Mrs. Elizabeth Robins Pennell, wife of Joseph Pen-  
nell, the artist, by whom it is fully illustrated; in  
Prof. Sloane's "Life of Napoleon," the Austrian mar-  
riage, the birth of the King of Rome and the Russian  
campaign, are written of; "Sargent and His Paint-  
ing" is by William A. Coffin, referring particularly to  
his Boston Public Library decorations (many of Sar-  
gent's pictures are reproduced, including two wood-  
cuts 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 worth-  
ily to a very readable number. The Century Com-  
pany, 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 contributes his pleasant papers on signaling at  
sea, etc., and in this number written on "What the  
Bugle Tells on a War-Ship"; "Grizzly Phil," by Sid-  
ford F. Hamp, is the story of a quiet boy who became  
a hero by rescuing a companion from a bear; Arthur  
Hoerber has a paper on "Old Heads on Young Should-  
ers," 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 Them-  
selves," her first paper being devoted to "What Your  
Bodies are Made Of"; Rev. G. Hubbard describes "A  
Curious 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; "Clarissa Ann  
and the Flood," by L. E. Chittenden, is a tale of a lit-  
tle Mississippi 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 jingles, 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 num-  
ber of professors, who have plied her with in-  
tricate mathematical problems, only to be an-  
swered 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  
desired to purchase them.

He was also one of the first members of the Ladies' Aid  
Society of Boston, to whom we tend a vote of thanks for  
a generous bouquet of beautiful calla lilies for the occa-  
sion.

Mr. Jenkins's request, Mr. Eben Cobb of Hyde Park  
spoke very appropriately, followed by Mrs. Townsend-  
Wood.

The remains were deposited in a tomb at Mount Auburn,  
Mass., May 24, 1896.

Obituary Notices not over twenty lines in length are pub-  
lished gratuitously. When exceeding that number, twenty cents  
for each additional line will be charged. Ten words on an ob-  
ituary make a line. No notice admitted under the above heading.

To make the hair grow a natural color, prevent bald-  
ness, and keep the scalp healthy, Hall's Hair Renewer  
was invented, and has proved itself successful.

## J. O. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer.

Specialist in all Chronic Diseases.  
If sick or ailing, send age, full name, location of ailment,  
symptoms, and 4c. postage for a scientific diagnosis of your  
ailments free by return mail.

Prescriptions not Poisonous Drugs.

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May 18.

## EXTRAORDINARY REDUCTION IN TEACHINGS

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J. O. GRUMBINE offers a special reduction to those  
desiring development in Psychometry, Clairvoyance,  
Inspiration, Development in his specialty. Send a stamped  
and addressed envelope for terms, endorsements and book-  
let to J. O. GRUMBINE, Grand Rapids, Mich. Clairvoyant  
Readings, Descriptions of Guides and Spirit Friends;  
Advice on Business and Health, \$2.00 for full reading.  
I recommend J. O. Grumbine to all seeking develop-  
ment in mediumship.—F. D. Lunt, editor Medium.

## BUFFALO LITHIA WATER

For Nervous Indigestion, Nervous Exhaustion, Etc.

Dyspepsia—Gastro-Intestinal Disorders.

Dr. J. Allison Hodges, Professor of Anatomy and Clinical Professor of Nervous and Mental Diseases, Uni-  
versity College of Med. at Buffalo, N. Y., possesses decided NERVE  
chic, Richmond, Va.: **BUFFALO LITHIA WATER, TONIC and RESTORATIVE** properties, and  
is an efficient remedy in a wide range of NERVOUS DISORDERS. In all of the many cases of Nervous Indigestion  
and Neurasthenia in which I have prescribed it, it has proved highly beneficial.

"I would especially mention the case of a sufferer from Nervous Indigestion who, after visiting most of the noted  
health resorts, both in this country and in Europe, without material benefit from any, received decided and permanent  
benefit from this Water."

This Water is for sale by druggists and grocers generally, or in cases of one dozen half-gallon bottles, \$5.00, f. o. b. at  
the Springs. Descriptive pamphlets sent free to any address.

Springs open for guests from June 15th to October 1st. Address:

PROPRIETOR, BUFFALO LITHIA SPRINGS, Virginia.

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June 6.

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BUGGIES, WAGONS, HARNESS, SADDLES & BICYCLES  
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Manufacturers: **ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O.** Established 1858.

April 4.

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## NATIONAL

## Spiritualists' Association

INCORPORATED 1884. Headquarters 600 Pennsylvania  
Avenue, S. E., Washington, D. C. All Spiritualists visiting  
Washington are invited to call. Officers of societies are es-  
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Specialist in all Chronic Diseases.

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Advanced methods; best results; cure guaranteed in all  
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WITH a full list of Spiritualistic Literature, and Bureau  
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Mar. 14.

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READ "THE TWO WORLDS," edited by  
R. E. WALLIS. It is progressive,



# Banner of Light.

BOSTON, SATURDAY, JUNE 6, 1896.

## MEETINGS IN BOSTON.

**Engle Hall, 610 Washington Street.**—Sundays at 11 A. M. and 7 P. M.; also Wednesdays at 7 P. M. E. Tuttle, Conductor.

**Elysian Hall, 980 Washington Street.**—Meetings are held every Sunday at 11 A. M. and 7 P. M.; Tuesday at 7 P. M. and Thursday at 7 P. M. W. L. Lathrop, Conductor.

**Harmony Hall, 724 Washington Street.**—Meetings Sundays at 10 A. M. and 7 P. M. Good mediums, fine music. Eben Cobb, Conductor.

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And so it naturally follows that they who are students in the field of Spiritualism are led to consider life and law as they are—real and natural—whether as pertaining to the mundane or supra-mundane world, the mortal or the immortal, the normal or the abnormal, the conditional or the unconditional, but everything natural. They are made to learn 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—  
Just a fleeting breath—  
A slumber but brief of change;  
'Tis a rousing 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 his thoughts, exhibiting, but attributing them to the characteristics of the physical being rather than to the exhibition 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 naturally and sensibly considers, and it studied analytically and philosophically, and its lessons beaded, then would people nearer live aright and die aright—with no anguish from pain or sickness, nor even from separating, or with regrets because of unfinished work, or from dependent families. I say this, because with natural living, natural understanding, and with these ideas gaining, many are learning not to debar or make them and their endeavors to do so by any barrier of unnecessary grief, gloom, rash words or acts.

We are assembled here to-night in memory of the many loved ones gone hence from this society. I have no doubts about it 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 transitions 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 old woman who was wont to remind of the "great cloud of witnesses" comprised 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 ages gone? Are they the risen patriarchs and the saints of old? Are they necessarily those of days of our ancient ancestors? Are they 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. Addie Perkins and Aunt Mary Stearns, Mrs. Susan Richardson, Mrs. Martha Pratt, Mrs. Abbie Tyler, Mrs. Emily Cunningham, Mrs. Edna Smith, 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, Storner, Mandell, Doolittle, Barnes, Hobbs, Tyler, Torrey, Knight, and hosts more my mind not readily recalls, and others I never knew, are they not? They are, and they are, and that their interest is ended? Nay, nay. They live, and as they live, they must be with you and of you still.

"Lo! how the viewless air around  
With quivering life is stirred;  
And from the silences profound  
Leads forth the kindly word.  
We live—not in some distant sphere  
Life's mission to fulfill;  
But, joined with faithful spirits here,  
We love and labor still.  
Till on hope, and bravely bear  
The burdens of our lot;  
Our earnest souls your labors share,  
We will forsake you not."

Then this evening is not one of sorrow, not one of weeping; but, rather, it is one of pleasure, one of rejoicing. So pleasant to think of these earnest workers, and in memory recall their noble acts, and a matter of so much heart-rejoicing to think of them with us—the cheerful workers still.

I might enter upon a flattering and deserving eulogy to each and every one of them. I do not favor eulogizing, at such times particularly. If, friends, we would only offer 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 men or women receive the encouragement as he or she goes—it would be a great blessing to them. If we would try and overlook all bad acts, insist on forgetting ill-temperors 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, to give to our selves to recall the better nature and exalt it, or to certain words, traits and praise 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 memorial to-night, such as we each know, 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 in which they may be known and emulated. So may it be!

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 evening glow 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 to those who seek your door."

Violin solo by Master Charlie Hatch, accompanied by Master Louis Bennett; this was well received.

Mrs. Sarah Byrnes was the next speaker: "We have met to counter in thought and sympathy on this Memorial Day, and I am here to place my testimony to the living, for there are no dead. Your Memorial Day, represents a vacant chair to many, but we Spiritualists do not believe in vacant chairs, but 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 friends. 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 this society. I believe they are rejoicing with us this holy hour. I know they send love and greeting to you all."

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 pictured 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-remembrance."

Mr. J. B. Hatch, Sr. spoke briefly upon the work accomplished by the Ladies' 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 musicians, and to Mrs. Butterfield, Mrs. Weston, Mrs. Chamberlain, Mrs. W. L. Lathrop, Mrs. Weston, Mrs. J. B. Hatch, Sr., and all who assisted in any way to make this Memorial a success.

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 meeting was presided over by Mrs. Butterfield, the Vice-President.

In the evening services opened with a piano 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. Burnett by Mrs. Albe in behalf of the Ladies' Aid, and also one to Mrs. Albe, 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 entertaining Mrs. Titus E. Reynolds of Troy, N. Y., who spoke briefly, and her words were very timely. By Mrs. W. L. Lathrop, Mrs. J. B. Hatch, Sr., and Master Louis Burnett.

We had, among other speakers, Mr. and Mrs. Hull, J. Frank Baxter, J. B. Hatch, Sr., Mrs. N. J. Willis, Mrs. S. C. Cunningham, test medium, songs by J. Frank Baxter and Chas. W. Sullivan. Music by Mrs. W. L. Lathrop, piano solo by Miss Burnett, and Master Louis Burnett. Mrs. Waterhouse presided at the meeting.

This closes our meetings until the first Friday in October.

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

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 sympathy; 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 be wide and reveal to you a 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 and a loyal Spiritualist with the courage of his convictions, he will ever be the best and sweetest remembrance, and through now your strong pillar of support has fallen at your side, may you be brave to 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 fall, and when hope fades with the weary longings, he will comfort and sustain you. Though our earthly sun of life may yet to its setting—though our earthly day may close—yet it will not be followed by a darkness night, but by a glad awakening into the morn to a longer day, where no dreams but glorious realities will break in upon the vision, and of love and beauty be reborn in divine beauty and far-exceeding love—where life can never become a weariness nor hope thirst for sinner waters, for the cup that holds the living water will be forever new. A like sweet benediction may his loving presence attend you, and his devotion become a holy income, 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 joy of immortality.

Yours with love and sympathy.

JULIA K. EATON.  
For the First Spiritualist Ladies' Aid Society.

**First Spiritual Temple, corner of Essex and Newbury Streets.**—L. 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 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, and did not steal, he had only done his duty, and was entitled to no credit for doing simply right.

But it was urged, *per contra*, that if every other passer-by stole at every opportunity, and was expected to watch if he expected to keep his own, and ONE MAN out of all the millions was the exception to the rule, he would not steal, did not appear at all, he would be entitled to credit for his exceptional integrity without fear of the law or punishment.

Sunday, at 11 A. M., Mrs. S. A. Martin gave a successful séance before 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.

Though the séance was given from the cabinet with flowers and messages. No could question the integrity of the owner of the Temple, and our federates 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 it were, and eager to catch every glimpse reflected from the unseen world. That all this could be based on the fact that the séance was given in the Temple is a fact of the most creditable.

The Temple is the Ark of Safety for the development of these occult powers, and giving honest mediumship 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 speaker'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 Spiritism, 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 mediums, 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 prelude by Miss Helen F. Burnett, Mrs. J. B. Hatch, Jr., and Mrs. J. B. Hatch, Sr. The invocation by the chaplain; 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 on common sense, and the rebellion in the heart. Mr. J. B. Hatch, Jr. sang "The Half Has Never Been Told," and "Mother, I Hear Sweet Music." Mr. F. Barker gave some very beautiful thoughts on common sense, and the rebellion in the heart.

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