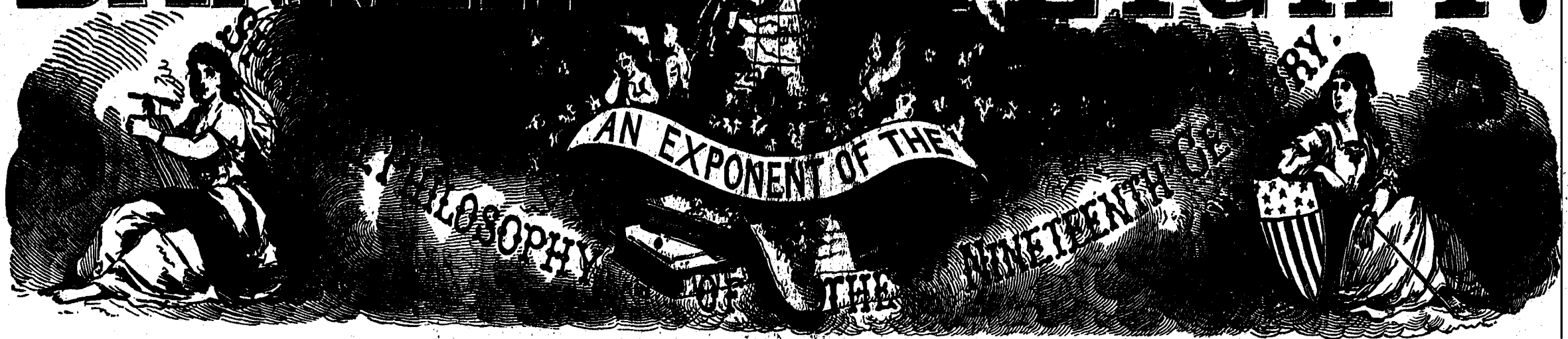


# BANNER OF LIGHT.



VOL. 79.

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

BOSTON, SATURDAY, JUNE 13, 1896.

{\$2.00 Per Annum,  
Postage Free.}

NO. 15.

## The Henry Seybert Bequest, and What Has Become of It?

An Open Letter to the Seybert Commissioners and the Legatees of Henry Seybert.



BY HON. A. B. RICHMOND.

"Fiat justitia, ruat cælum."

"Yet shall the axe of Justice hew them down,  
And level with the root their lofty crown."—Sandys.

It is an oft-told tale, familiar to all, that more than ten years ago Henry Seybert, an eminent philanthropist and an ardent Spiritualist, left to the Board of Trustees of the University of Pennsylvania, a most generous bequest of sixty thousand dollars, to be invested for a specific purpose described in the bequest. This was so long ago that its provisions may have been forgotten by the public, as they seem to have been by the Trustees of the University who received this noble gift. And for this reason I copy it in full, that all may understand the nature and object of the donation, and the manner in which its custodians have kept their faith with the noble dead, the public and their own consciousness, if such an emotional monitor exists in their mental organization:

"To the Board of Trustees of the University of Pennsylvania: Gentlemen: Being mindful of the uncertainty of life at my advanced age, and feeling deeply the importance of making permanent provision for certain interests that seem to me of the highest moment, I hereby offer to your honorable Board fifty First Mortgage Bonds, Raleigh and Gaston Railroad (\$1000 each), being equal to the sum of sixty thousand dollars, to be devoted to the maintenance of a chair in the University of Pennsylvania that shall be known as the 'Adam Seybert Chair of Moral and Intellectual Philosophy,' upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

"I further empower your Board to invest the said sum of money in such securities, strictly legal or otherwise, as may be deemed best, provided that at all times the interest alone shall be expended for the purpose of maintaining the said Adam Seybert Chair."

"I further empower your Board, in case there may be any income arising from said sum of money over and above the amount required for the salary of the incumbent of said Chair, to dispose of such excess of income in such way as may be deemed best to promote the views I have expressed."

"I have the honor to remain,

"Your obedient servant,

"(Signed)

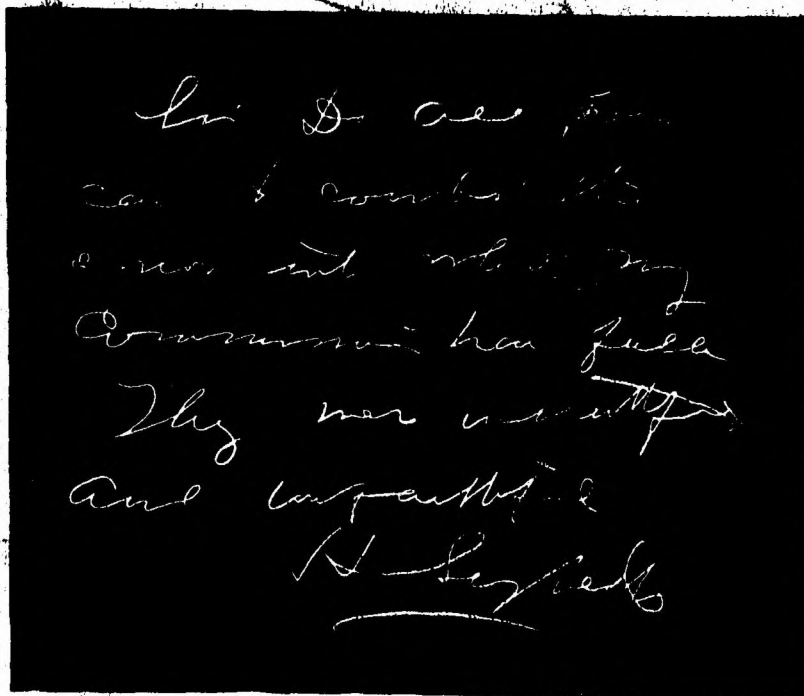
HENRY SEYBERT."

My readers will observe that the primary object of this bequest by Mr. Seybert was "to investigate all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." Has this been done by the commissioners appointed by the Trustees of the University of Pennsylvania, who for the last ten years have been in the full enjoyment of the bonds given them? In pursuance of the requirements of the bequest, in May, 1887, the trustees appointed ten honorable men to make the required investigation. Ah! yes, as Marcus Antonius said over the body of the murdered Cæsar,

"They are all, all honorable men."

These honorable men, being duly appointed and instructed by the trustees, proceeded to investigate. The scientific apparatus employed in their investigation seem to have been a pocket looking-glass, several slates, and a sheet or two of sensitive paper. When we compare the whole apparatus used in their researches with those of Dr. Hare, Prof. Crookes, the celebrated Zollner, and other eminent scientists, it would seem to be like comparing an opera-glass with the Lick telescope in its efficacy for astronomical investigation.

But the Commission met and investigated, and, in 1887, published what they designate as a PRELIMINARY REPORT. From the conduct of the Commissioners since then, I did not know that I correctly understood the meaning of the word "preliminary," and so consulted Worcester's Dictionary, and find it defined to be "preceding the principal matter; introductory; that which precedes; a preparatory step, act or measure," etc. As I knew that they were all honorable men, and most of them Christian gentlemen, with a slight admixture of infidelity or agnosticism in their mental composition, I waited patiently year after year for their "final report," from which I expected much. I saw that even the feebleness of the morning ray possibly foretold a refulgent noon; and I waited and waited until "hope deferred made my heart sick," but no final report has shed its benign and refulgent rays upon the mind of an expectant public; and I wish to inquire, Why is it? Why this neglect of a plain duty prescribed in the Seybert bequest? In the meantime, the present generation is growing older and older with passing years; and those who now live and are the legatees of Henry Seybert, are naturally anxious to enjoy a portion of their legacies during this life,



MESSAGE WRITTEN ON SLATE.

lest, as the President of the Commission, quoting Shakespeare with prophetic vision, says:

"We are such stuff  
As dreams are made of; and our little life  
Is rounded with a sleep,"

when the bequest would avail us naught.

If this sad ending of human life is true; if life itself is but a passing shadow and immortality a dream, then the investigation of spiritual phenomena and the study of its philosophy are a waste of time; the following of an *ignis fatuus* that would only lead us into the darkness of uncertainty or the morass of materialistic infidelity. The hope of immortality is the consoling thought of mankind. It soothes the pain of sickness, smooths the asperities of life's weary pathway, mitigates the sorrow of bereavement; and if demonstration would take the place of hope, and mankind become convinced that what Henry Seybert believed to be an indisputable fact was absolutely true, then death would lose its sting and the grave its victory. It was for this noble and holy purpose the generous bequest was made; and a violation of its trust is a sin against humanity that deserves and should receive universal condemnation.

In the opening paragraph of the Preliminary Report, the Commissioners say:

"To the Trustees of the University of Pennsylvania:

"The Seybert Commission for Investigating Modern Spiritualism" respectfully present the following Preliminary Report, and request that the Commission be continued, on the following grounds:

"The Commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations. They are conscious that your honorable body look to them for a due performance of their task, and the only assurance which they can offer of their earnestness and zeal is in thus presenting to you, from time to time, such fragmentary reports as the following, whereby they trust that successive steps in their progress may be marked. It is no small matter to be able to record any progress in a subject of so wide and deep an interest as the present. It is not too much to say that the farther our investigations extend the more imperative appears the demand for these investigations. The belief in so-called Spiritualism is certainly not decreasing. It has from the first assumed a religious tone, and now claims to be ranked among the denominational faiths of the day."

"From the outset your Commission have been deeply impressed with the seriousness of their undertaking, and have fully recognized that men eminent in intelligence and attainments yield to Spiritualism an entire credence, and who can fall to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope? They beg that nothing which they may say may be interpreted as indicating indifference or levity."

Now all this seems fair—speciously so—yet when we read the Preliminary Report, full of the insolent asides of one of its members, insulting innuendoes, misrepresentations and stale jokes at the expense of Henry Seybert's cherished belief, we cannot but think that in the affairs of man it is sometimes strange

"With what a show of truth and seeming sincerity  
Cunning sin can cover itself withal."

In speaking of the phenomenon of independent slate-writing with Medium Slade and others, on page 21 of their Report, after narrating a few most ridiculous occurrences and legerdemain tricks by a showman, in imitation of spirit phenomena, the Commissioners say:

"We were utterly baffled. For one of our number the juggler subsequently repeated the trick and revealed its every detail."

"We request your honorable body to note that this Report is preliminary, and that we do not consider our investigations in this department as finally closed, but hold ourselves ready to continue them whenever favorable circumstances arise."

Now the expectant public has anxiously waited ten years for the "favorable circumstances" to arise, that they may explain this wonderful phenomenon that has baffled the ablest scientists of the age, and some of the greatest magicians of the world. But in vain; either they cannot or will not relate even what they claim has been divulged to them by a magician. Is this a proper course for honorable men to pursue? Are they doing their duty as prescribed by their Commission? But their statements and explanations of independent slate-writing lack the important ingredient of truth in their narratives. They have not described the slate-writing phenomena truthfully. It may be that they correctly narrate what they saw in their childish investigation; but the world is much larger than the extent of their limited vision and experience.

Samuel Bellachini, the great Court Conjurer to His Majesty Emperor William, in speaking of the same medium they ridiculed so unjustly, says:

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made."

"After I had, at the wish of several highly-esteemed gentlemen of rank and position, and also for my own interest, tested the physical powers of Mr. Slade in a series of sittings, by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitations, to be absolutely impossible."

"It must rest with such men of science as Crookes and Wallace,

in London, Perty, in Berne, But'eroff, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and according to my view and experience false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.

"(Signed), SAMUEL BELLACHINI

"Berlin, 6 Dec., 1877."

Now this is the sworn testimony of one of the world's greatest conjurers or prestidigitators, and I call the attention of my readers to its candor and evident truthfulness. Compare this with the silly statement of the Seybert Commissioners as to what they saw a nameless juggler perform, who afterward revealed the trick to one of their number. Even if their statement is true, and the trick was revealed to them, then are they acting honestly in their duty as Commissioners in concealing the manner in which it was performed from the public? What was the object of the Seybert bequest but to enlighten the world as to the cause of the mysterious phenomena? What avails it to the public that the Commissioners know how "the trick" was performed, if they

"Lock their secret in their breast  
And die in travail unconfessed?"

Robert Houdin, the great French conjurer, investigated the subject of the so-called spirit phenomena with the sensitive Alexis Didier, and he unreservedly admitted that what he had witnessed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, page 43.

*Licht, Mehr Licht*, a German paper published in Paris, in its number of May 16, 1880, contains a letter from the well-known professional conjurer Jacobs to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

John Neville Maskelyne, the well-known conjurer of the Egyptian Hall, London, England, in a published controversy in relation to the report of the Dialectical Society, says:

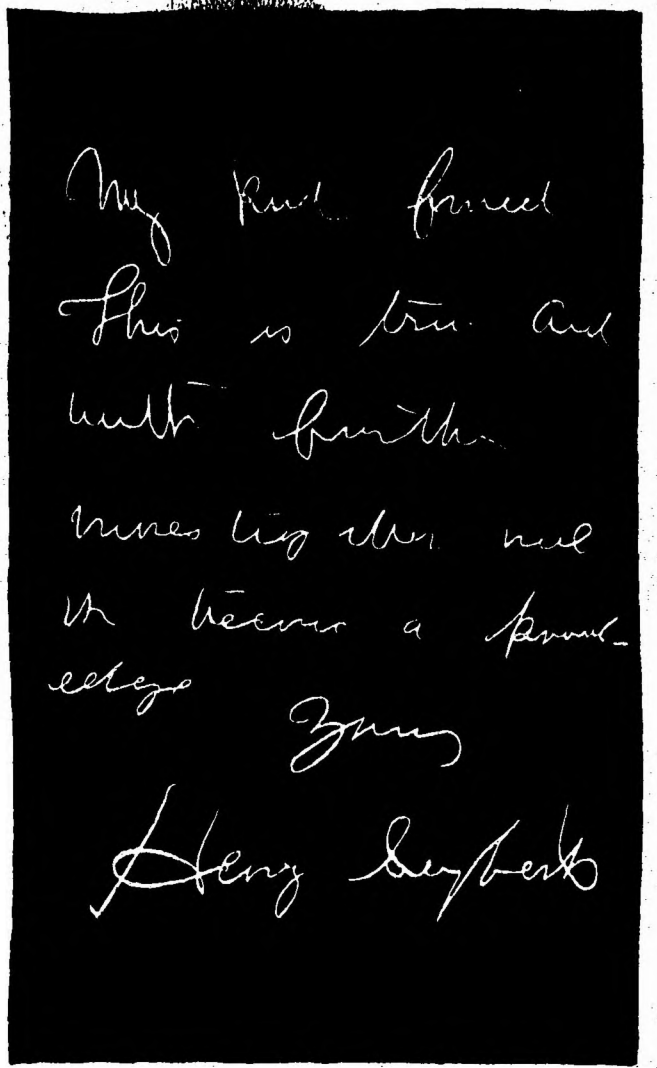
"In accepting this challenge, I wish you distinctly to understand that I do not presume to prove that such manifestations as those stated in the report of the Dialectical Society are produced by trickery; I have never denied that such manifestations are genuine, but I contend that in them there is not one iota of evidence which proves that departed spirits have no better occupation than lifting furniture about."

Here are the opinions of the three greatest conjurers of the world; compared with their candid, forcible statements, how insignificant and worthless are the investigations of the "We-know-but-won't-tell" Commissioners of the University of Pennsylvania! How shine the rush-lights or penny candles of the University, compared with the brilliant astrals of the multitude of learned scientists, whose investigations have done so much to illumine the darkness of the great unknown, and penetrate the veil of death with the X-rays of spiritual truth and demonstration?

There are millions of Spiritualists in the world who have witnessed the manifestation called independent slate-writing, and who positively know that the description of the Seybert Commissioners of this phenomenon is untrue in every respect. After the preliminary report was published I was led to investigate the subject, and I have continued to do so with care for the last eight years, and I have no more doubt of the existence of the phenomenon than I have that the apple falls to the ground when severed from the limb. The only question about which there can be any doubt is what is the intelligent force that moves the pencil, and the non-intelligent force called gravity that draws the apple to the earth? I am an expert in the feats of magic myself, and I know that I have repeatedly witnessed phenomena that no magician can perform, and that the ablest scientists of the world cannot explain by any other theory than that of spirit manifestation. And I do know that the theory, philosophy and phenomena of Spiritualism will explain all and every apparent mystery of the séance-room, where fraud is absolutely excluded by test conditions and surroundings. That fraud is often practiced by charlatans is true, and that weak-minded men and women may be deceived thereby is also a fact demonstrated by the experience of mankind, and the report of the Seybert Commissioners; and therefore the appropriateness of the advice of John in his first epistle, "To believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."

On page 20 of the Commissioners' report they say: "In dismissing the subject of independent slate-writing, we repeat what we think Spiritualists will generally grant, that this phenomenon can be performed by legerdemain. The burden of proof that it is not so performed rests with the mediums. This proof the mediums will neither offer themselves, nor permit others to obtain. Investigators, therefore, are forced to bring to bear their own powers of close observation, sharpened and educated by experience."

This is a most astonishing statement, even for the obedient servants of the University of Pennsylvania to make. I do not charge the honorable gentlemen of the Commission with willful falsehood, but only carelessness. That is, that they have not handled the truth with sufficient carelessness to meet the demands of veracity. It is not true that "Spiritualists will generally grant that the phenomena of independent slate-writing can be performed by legerdemain." I never knew a Spiritualist that would make this admission. They singly and collectively deny it. They admit that feeble imitations of it can be made, that many and will some-



MESSAGE WRITTEN ONE YEAR LATER, THROUGH ANOTHER MEDIUM [COMPARE THE SIGNATURES.]

times deceive a class of simple minded witnesses or prejudiced investigators; but the phenomena claimed as such by Spiritualists cannot be performed by legerdemain; never have been, and never will be. It is as impossible for a magician to cause a fragment of stone to perform an intelligent act when beyond the reach of his physical control, as it would be to raise the dead. It is as much a phenomenon beyond the comprehension of savants or science to have a fragment of matter write an intelligent word or sentence, as it was for the decaying body of Lazarus to come from the grave at the bidding of the Nazarene, or to command the winds and the sea into obedience.

The Commissioners say that the "burden of proof that this phenomenon is not legerdemain is upon the mediums." Oh! shades of all the logicians that have ever lived, enlightened the world and passed away—think of it! A body of learned men seriously propose that in a controverted proposition the negative must be proven. Now the existence of the phenomenon is well known. It has been subjected to the feeble investigation of the so-called Seybert Commissioners. They pronounce it fraud and legerdemain, and now seriously call upon the mediums to prove a negative, i. e., that it is not fraudulent, when every student in logic knows that one of the first propositions he learns from the text-books is that the "*onus probandi*," the burden of proof, always rests upon those who assert the affirmative of a proposition. The mediums are not in this controversy, only the phenomenon that attends them; this the Commissioners were appointed to investigate. They assert it to be fraudulent or legerdemain. In the name of common sense as well as the rules of logic, are they not bound to prove what they so unblushingly assert? It is easy for the Commissioners to stand behind the frail barrier or redoubt of their respectability, and cry fraud! fraud! But who will believe them against the evidence of the ablest scientists of the world? They may satisfy the Trustees of the University of Pennsylvania, but if the sixty thousand dollars of the Seybert bequest was in the other scale, then how valueless would be their verdict. It is easy to be convinced when sixty thousand dollars is the reward of the conviction.

THE PHENOMENON OF INDEPENDENT SLATE-WRITING, the Commissioners say, is all fraud: The tricks of legerdemain, that is, that all mediums are so expert in modern magic that they can perform their "tricks" so adroitly as to utterly baffle the ten learned men who were appointed to investigate and report, one at least of whom, on page 67 of the Report, makes the following self complacent and ingenious remark:

"My habits of observation have been trained in this kind of work, and I watched the slates intently during the process."

But the acumen of this great investigator, with all his training, was "utterly baffled" by a simple feat of legerdemain, and, *Mirabile Dictu!* the great "Sellers" was "sold." And yet Shakespeare intimates that there is nothing in a name.

Surely the experience of other investigators, who, like the Commissioners, are of average ability, and who are searching for truth for truth's sake, "*a posse ad esse*," is as reliable as theirs. I may be excused, therefore, for narrating two or three of my own experiences in the phenomena of independent slate-writing, which are confirmed by scores of witnesses who have seen hundreds of instances of the phenomena under conditions that absolutely precluded the possibility of fraud.

On page 31 of my "Review of the Seybert Commission," I give a photo lithograph of one of my first experiences, with an account of the time, place and manner in which it was obtained before P. L. O. A. Keeler at Lily Dale. One year after I took two slates, cleaned them and screwed them together with a screw at each end, first placing a fragment of slate pencil between them. I wrapped them in a sheet of wrapping paper, tied them up securely, and then called on Miss Lizzie Bangs, a well-known medium. I said to her, "Miss Bangs, can you get me a communication on these slates in the condition they are? I desire to be able to say to my friends that you never saw the slates." She replied, "I do not know, Mr. Richmond; we will try." Accordingly we sat down by a table in the centre of a well-lighted room. I placed the slates on the table between us; we both placed our hands on the slates, still wrapped in the paper covering; we sat some ten or fifteen minutes, hearing nothing, when Miss Bangs remarked, "Mr. R., you do not think in this matter as you used to." "No," I replied, "You know times are changed, and we change with them."

Immediately I heard the pencil between the slates commence to write. It continued to write for ten minutes. I then opened the slates, and found them covered with writing. The first sentence was the one I uttered in answer to the question of the medium—translated into Latin, as follows: "*Tempora mutantur, et nos mutamur in illis.*" Below that was a communication to me written in Morse telegraphic characters, and on the other side of the slate, being the under side of the upper one, was written a communication signed "Henry Seybert." I gave a photo-lithograph of this slate on page 47 of the Addendum of my Review. If my readers will examine the two communications in my book—one on page 31 of my Review—they will see that they are undoubtedly the same hand-writing. The two signatures are as near alike as two lithographs from the same plate. And yet they were written a year apart, and before two different mediums. And observe, also, that Miss Bangs cannot read either Latin or telegraphy. Now, how can this be accounted for as a feat of legerdemain, when the medium never even saw the slates before they were written upon?

[To be concluded.]







# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

### HE MIXED THEM UP.

"A pound of tea at one and three,  
And a pot of raspberry jam;  
Two new-laid eggs, a dozen pears,  
And a pound of rashers of ham."  
I'll say it over all the way,  
And then I'm sure not to forget;  
For I chance to bring things wrong  
My mother gets in such a pet.  
"A pound of tea at one and three,  
And a pot of raspberry jam;  
Two new-laid eggs, a dozen pears,  
And a pound of rashers of ham."  
There in the hay the children play,  
They're having such jolly fun;  
I'll go there, too, that's what I'll do,  
As soon as my errands are done.  
"A pound of tea at one and three,  
And a pot of raspberry jam;  
Two new-laid eggs, a dozen pears,  
And a pound of rashers of ham."  
There's Teddy White aying his kite,  
He thinks himself grand, I declare;  
I'd like to try to fly it sky-high,  
Ever so much higher  
Than the old old church spire,  
And then—and then—but there—  
"A pound of three and one at tea,  
A pot of new-laid jam,  
Two dozen eggs, some raspberry pears,  
And a pound of rashers of ham."  
Now here's the shop, outside I'll stop,  
And run through my order again;  
I haven't forgot—no, ne'er a jot—  
It shews I'm pretty cute, that's plain.  
"A pound of three and one at tea,  
A dozen of raspberry jam,  
A pot of eggs, with a dozen pears,  
And a rasher of new-laid jam."

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

Held its closing session for the season on Sunday, the 31st ult. As had been previously announced, the day had been set apart for exercises appropriate and fitting as a memorial service for the departed, to call up more vividly the recollection of the martyrs in every age for truth and progress, to emulate their virtues, and commend their example to the rising generation.

On such occasions the pioneers in every work of reform come up for special remembrance—that noble army of devoted workers in the movement for liberty of thought and speech. We should not be unmindful of the brave little company who landed at Plymouth two hundred and seventy years ago, and founded upon principles of eternal right a government of "civil and religious liberty." Let us not forget the deeds of valor performed in the struggle to free the Colonies from the oppression of the mother country—the self-sacrificing spirit of the Revolutionary heroes who counted no price too dear to pay for the liberty wherewith God hath made all men free. And when these principles were assailed, when the flag under which we were born was insulted by a faction of our own country, may we ever keep green in our memory the men who sprang as if with one accord to support the honor, dignity and supremacy of a government "of the people, for the people, by the people."

We should not forget the long line of noble men and women who in all ages have led up to an elevated moral sentiment, who have labored for education of the masses, for their accomplishment of the abolition of human bondage, for emancipation from superstition, bigotry and intolerance, and the ushering in of an "age of reason." Especially should we remember those who have labored in the forefront of the spiritual movement for the spread of tidings of great joy which shall be to all people that the gate between the two worlds having been pushed ajar is thrown wide open, so that the angel-world is permitted to come in contact with mortals and aid more forcibly in this work of uplifting and developing the human race.

The march was brilliant. The platform was decorated with bouquets and potted plants, and bunting was gracefully festooned from the centre to front, sides and rear, as well as about the canopy, setting off the hall to the best possible advantage. The songs and recitations were prepared with especial reference to the day, and were finely rendered. They consisted in part of recitations by Harry Williams, Marie Gale, Rosa Goldstein, Miss Mattie Milliken, Mr. Stone, Miss Bertha Titus and Lillian Thompson; a reading by Mrs. M. A. Brown; songs by Miss Louise Horner, Miss Bertha Davis, Miss Mabel Waite, Lillian Goldstein, Ransom Brothers, and Mr. and Mrs. Tyler.

There was a feature of sadness withal, because, with this service, not only does the Lyceum close for the season, but it loses its mother who brought it into being and has fostered it, and with the help of those she has drawn around her, kept it in operation, fed it with substantial nourishment, and seen that every farthing of its debt was paid. Mrs. M. J. Butler, whose name and face are so generally known, retired from the Lyceum work and left it for others to continue. A petition, largely signed, was presented by Mrs. S. E. Jones asking her to reconsider her determination and continue her labor, but Mrs. Butler, in a few well-chosen remarks, stated that her decision must be considered final, as she was not able to do more, and younger people must take up the work.

The Conductor had previously announced his intention of bidding the Lyceum farewell on this occasion, as his duties required effort in another direction, and both he and Mrs. Wood came into the Lyceum work to assist Mrs. Butler, and now felt that with her they must leave the work to those better able to maintain it.

Mrs. Sarah A. Byrnes was called upon for remarks, and in words which the writer knows must have been beautiful, but was too much surprised and dazed to fully comprehend for a few minutes, she presented the Conductor with a life-size portrait of himself, beautifully executed—the gift of Mrs. Butler, in her own behalf and that of the Lyceum, as a token of remembrance for the services and interest taken in the organization.

Previous to this, and in behalf of the same donor, the Conductor had presented each of the three musicians with a scarf-pin as a memento of appreciation of their faithfulness and of the melody and harmony which they had for so long helped to produce.

CHAS. T. WOOD, Conductor.

### Boston Spiritual Lyceum.

Sunday afternoon, May 31, this Lyceum held its closing session for the season in Berkeley Hall.

As announced, the topic considered was "The Value, Past and Present, of Our Lyceums," and excellent answers were given by Eddie Ransom, Marion Siebold, Charlie Hatch, Mrs. Alice Waterhouse, Eddie Hatch, Elmer Packard and Mr. Alonzo Danforth—the consensus of opinion being that no department of spiritualistic endeavor was of more value to the cause of Spiritualism than the Lyceum, and this Lyceum, in particular, stands a living witness to the value of our Lyceums in the past.

The Instructor, Dr. Root, said in the course of his remarks: "This Lyceum, so far as have been able to learn, stands not only in the history of the Lyceum movement, but of Sunday schools in general, for the moral and religious instruction of the young, both in origin

and methods, adapted to bring out the latent good within."

A piano solo by Mr. Watson was followed by a recitation by little Maud Armstrong that was enthusiastically received, as was a duet sung by the Ransom Brothers. Our young educationist, Master Willie Sheldon, recited a patriotic selection that touched the right spot.

The Clerk read a report on the attendance for the past twenty Sundays, showing a slow but steady growth in numbers.

As deserving of special mention he cited the names of Winnie Ireland and Earl Leslie Keeler, who have not been absent a single Sunday. Miss Grace Warren of Beverly, a sweet-voiced visitor we are always glad to welcome, sang a solo, to the great delight of all. Mr. C. C. Shaw, President of the Veteran Spiritualists' Union, made remarks expressing the great pleasure it gave him to see so many young people interested in the study and promulgation of Spiritualism.

Mr. J. B. Hatch, the veteran Lyceum Conductor, was called upon as one qualified by his twenty-five years' experience in that position, to speak on the "Value of our Lyceums in the Past." "The evidence of their inestimable value is so abundant," he said, "I feel proud of the fact that it has been my good fortune to have been a Lyceum Conductor for upward of twenty-five years."

Mrs. J. S. Soper, editor of the Lyceum Department of the BANNER OF LIGHT, was the next speaker, and her practical suggestion that a "Leaders' Class" should be formed for the training of leaders, so that they would be better able to interest and hold the attention of their children, was listened to with such close attention by our officers and leaders that I feel quite sure something in that line will be done another season.

Mrs. Emma Ireland-White spoke of the absurdity of some prayers, and the writer would heartily agree with Mrs. White, that the little finite man and woman who turn their eyes heavenward and pour out a long list of suggestions to a being they endow with infinite wisdom must smile in moments of introspection at their own conceit.

Mrs. N. J. Willis spoke of the need of an "old folks' class, where the gray heads could talk over the Lyceum lessons. We would inform Mrs. Willis and the public that this Lyceum has just such a class in what is called adult groups, and we cordially invite our young friends in spirit, though ripe in years, to join these at the opening of this Lyceum the first Sunday in October.

Mr. E. B. Packard made brief remarks, and Mr. C. C. Shaw delayed the closing benediction a few moments by asking the large number of visitors present "to signify by rising that they appreciated the efforts being made by the officers and members of this Lyceum for the spiritual education of the children." All arose; and the Conductor, in behalf of the Lyceum, thanked Mr. Shaw and friends for their kindness.

Remember that the Lyceum will open in Berkeley Hall the first Sunday afternoon in October. Also bear in mind Mrs. Soper's suggestion for doing missionary work during the months that intervene.

A. CLARENCE ARMSTRONG, Clerk.

### The Care of the Teeth.

While the tooth is the smallest member of the body, yet it is one of the most important. In olden times barbers were entrusted with operations on the teeth; at the same period the idea was advanced that the cause of toothache was known only to God. The method of extracting teeth was to shake them well and then to remove them.

It is important to know that the decay of the teeth always commences externally. It shows itself upon the enamel which covers the bony structure of the teeth. In most cases this decay may be said to be the result of chemical action produced by the decomposition of particles of food that collect and lodge between the teeth. These fissures are caused by the imperfect uniting of the edges of the enamel during the formation of the teeth. Every one will see, therefore, how necessary it is to prevent all particles of food or foreign matter from remaining in the mouth a sufficient time to cause decomposition.

**Use of Brush and Powder.**—Keep your teeth clean. Use a stiff rather than a soft brush. Your gums may be sore for a time, but you will find that they will soon become hardened, and the blood will circulate through them more freely. A good preparation for cleansing the teeth is of pure soap, prepared chalk, and a little orris-root. This makes a simple, and at the same time effective, dentifrice. Do not use powdered charcoal or pumice-stone as a dentifrice. They are insoluble, and, no matter how fine you may prepare them, their little grains will scratch the enamel and squeeze in between the teeth and the gum. An irritation follows that may induce inflammation. If your teeth are of a dark or yellow hue naturally, do not attempt to make them white. It cannot be done except at the expense of the teeth themselves. Tooth powder is not used to make teeth white, but to keep them clean.—Ez.

**FORGIVENESS.**—A little boy and girl were playing by the roadside. The boy became angry and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry. The boy stood looking on, and presently said:

"I did not mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:

"Well, if you are sorry, it do not hurt me."

A cry of "fire" was raised at a children's entertainment. Amidst the confusion and terror a lad sat quietly in his place with a smaller child in his arms. When the danger was past he was asked: "Why did you not try to escape like the others?" and the beautiful answer came: "I could not carry baby through the crowd, and I couldn't leave him—he's my brother."—The Presbyterian.

The most important part of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected.—Plato.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Written for the Banner of Light.

### A FRAGMENT.

"Oh! soul of silence, speak once more—  
Unseal the cold white lips of death;  
Again the living form restore,  
Give life and love and breath."  
I cried aloud. The silence answered me.

Another higher life is given—  
Nor pain nor death can ever be  
In that far-off and near-by heaven;  
The cold clay lips alone are sealed—  
The spirit-form soars glad and free;  
And yet to you shall be revealed  
The sweetness of eternity.

Stay yet awhile. In patience wait—  
The truth shall set you free,  
And all the glorious future state  
Your mortal eyes full soon shall see.  
Westfield, Wis. SIMILDE E. FORBES.

### June Magazine.

THE MAGAZINE OF ART.—Among the important contributions to the current number will be noted "W. Deady Sadler," by W. L. Woodroffe, with a portrait of Mr. Sadler, and seven illustrations of his works; "The Widow's Birthday," "Home-Brewed," "A Broken Promise Case," "A Hunting Morn" (enraptured by Madame Jacob Bazin), "La Ronchiera," "Dumpty Whist," and "It's Always the Largest Fish That's Lost," "The Coda of the Kalam," by Lewis F. Day, with fifty-seven designs for coins by T. Brock, R. A. E. Onak Ford, R. A., and many others. "The Chronicle of Art" is replete with illustrations of noted artists' work. Many others contribute to make a very desirable number. The Cassell Publishing Co., 31 East 17th street (Union Square), New York.

THE ATLANTIC MONTHLY opens with another instalment of the letters of Dante Gabriel Rossetti, edited by George Birkbeck Hill, which contains the letters for 1885. Among the important papers are an article upon "The Politician and the Public School," by Mr. G. L. Jones, Superintendent of Schools, Cleveland, Ohio, and "Restriction of Immigration," by President Francis A. Walker. Other readable articles are "The Oublette," one of Mrs. Catherwood's sketches of French Provincial life; "The Bird of the Musical Wing," by Olive Thorne Miller; "Orestes, the Catholic American," a striking biographical study, by George Parsons Lathrop; "The Opera before the Court of Reason," by W. F. Biddle; "Lord Howe's Commission to Pacify the Colonies," an historical contribution by Paul Leicester Ford, embodying a hitherto unpublished manuscript. Fiction is represented by a further instalment of Henry James's absorbing story, "The Old Things"; a short story of Alabama life, "The Price of a Cow," by Mrs. Elizabeth W. Bellamy, and "The Whirligig of Fortune," an incident of the French Commune, by F. Russell Sullivan. The Book Reviews include a review of "John T. Morse's Life and Letters of Oliver Wendell Holmes," and reviews of recent publications in history and art. Poems and the usual departments complete a very interesting issue. Houghton, Mifflin & Co., Park street, Boston.

McCLURE'S MAGAZINE.—The opening paper of the current month is by Elizabeth Stuart Phelps, in which she writes reminiscences of Harriet Beecher Stowe and visits to James T. Fields, under "Chapters from a Life" (illustrated with portraits and other pictures); James L. Crane writes of "Grant as a Colonel," and gives conversations of Grant and his chaplain; Will H. Low in "A Century of Painting" writes of the "Pre-Raphaelite Brotherhood"; Ida M. Tarbell, in "The Life of Abraham Lincoln," writes of Lincoln's retirement from Congress and return to the law—efforts at self-improvement—his relations with his children and his kindness to his parents (with portraits and other pictures). There is a generous instalment of "Phroso," by Anthony Hope. Rudyard Kipling, Stephen Crane, Cy Warman, Gertrude Hall and Arthur Hugh Clough contribute in prose and poem to a worthy number. The S. S. McClure Company, 141 to 155 East Twenty-fifth street, New York City.

RECEIVED: The Penny Magazine, published monthly by the Penny Magazine Company, Bourse Building, Philadelphia. The Phenological Journal and Science of Health, Fowler & Wells, 27 East Twenty-first street, New York. Cassell's Family Magazine. The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York. The Kindergarten News, published by Milton Bradley Co., Springfield, Mass. The Journal of Hygiene and Herald of Health, Dr. M. L. Holbrook, Editor, 46 East Twenty-first street, New York. Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. The New St. Louis, Advance Book Co., Publishers, 2819 Olive street, St. Louis, Mo.

William E. Gladstone recently remarked to a friend that he enjoyed his life today as much as he did in his youth, though in a different way. Gladstone further said that the fact that the mind increased its power as a scope while the body grew more and more infirm, was positive proof of the immortality of the soul.—N. Y. World.

### Ice Cream Now Made in a Minute.

I have an ice cream freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so any one can make from \$5 to \$20 a day selling cream, and from \$10 to \$20 a day selling ice cream, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly, and is smooth and free from lumps. I have done so well myself, and have friends succeeding so well, that I feel it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream, and the freezer sells itself. W. H. H. Ward & Co., 140 S. Highland Avenue, Station A, Pittsburg, Pa., will mail you complete instructions, and will employ you on salary, if you can give them your whole time.

### Re-Birth of Henry Miller.

Tuesday, May 12, Henry Miller's mortal form was consigned to the keeping of Mother Earth, to pass into its elemental form, to perform its part in the wondrous "miracle of nature." The writer was privileged to speak words of comfort and assurance before the obscurity; set forth the great truths comprehended in Spiritualism, commending them to the consideration of the listener as affording "an anchor to the soul, sure and steadfast."

Bro. Miller had been a Spiritualist for years, and in view of the inevitable was buoyed up to meet with firmness, with a knowledge of the continuity of life, and a foretaste of the ineffable glories pertaining to the home of the spirit. His family were in full sympathy with him, and when the end came met the ordeal without any bitter tears, feeling that death was the golden gate through which he had passed to a better, brighter land, where he would come to his bliss and cheer them while they remained in the mortal.

I intended to prepare a notice of the demise of Bro. Miller when I returned from the funeral, but an outside influence restrained me. Twice subsequently I sat down for the purpose, but an influence seemed to say, "Wait."

I was impressed strongly for several days to attend Mrs. Allen's materializing séance Thursday afternoon, May 23, which I did, when the purpose was revealed why I had delayed. Bro. Miller came, fully materialized, though somewhat weak. He greeted me heartily, thanked me for my words of cheer to those present, and said he was well satisfied that I had so clearly set forth the great truths which had brightened his life, and sustained him, and sustained him to the dissolution of the flesh when his spirit was seeking to throw off its trammels. Tell the friends, said he, that death is but a re-birth to enable the spirit to live and act in a more congenial sphere, freed from the trials, vexations and limitations of the mortal. When my full strength shall come I shall have much to say touching my experiences and the relations of the two worlds. WILLIAM FOSTER, JR.

### Catarrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease, Catarrh is a chronic or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was perfected by one of the best physicians in the world, and is a regular prescription. It is composed of the best tonic known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two creates a new blood, and cures the disease in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.  
Sold by Druggists, price 75c. May 23.

### The Principles OF LIGHT AND COLOR,

BY E. D. BABBITT, M. D.

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

Illustrated by two hundred engravings and four colored plates. The volume contains chapters on the following subjects: Harmonic Laws of the Universe; Insufficiency of the Present Theories of Light and Force; The Ethical Atomic Philosophy of Force; The Source of Light; Chromo-Chemistry; Chromo-Therapeutics, or Chromopathy; Chromo-Culture of Vegetable Life; Chromo-Philosophy; Chromo-Dynamics; or Higher Grade Lights and Colors; Chromo-Mentalism; Vision.

550 pages. Finely printed and bound. Price \$5.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

### THE VOICE OF THE NEW YEAR.

A Lecture delivered before the First National Association of Spiritualists, Boston, U. S. A., on Sunday, Jan. 7th, 1894.

BY DR. F. L. H. WILLIS.  
Pamphlet, pp. 16. Price 5 cents; 6 copies, 25 cents; 15 copies, 50 cents; 20 copies, \$1.00.  
For sale by BANNER OF LIGHT PUBLISHING CO.

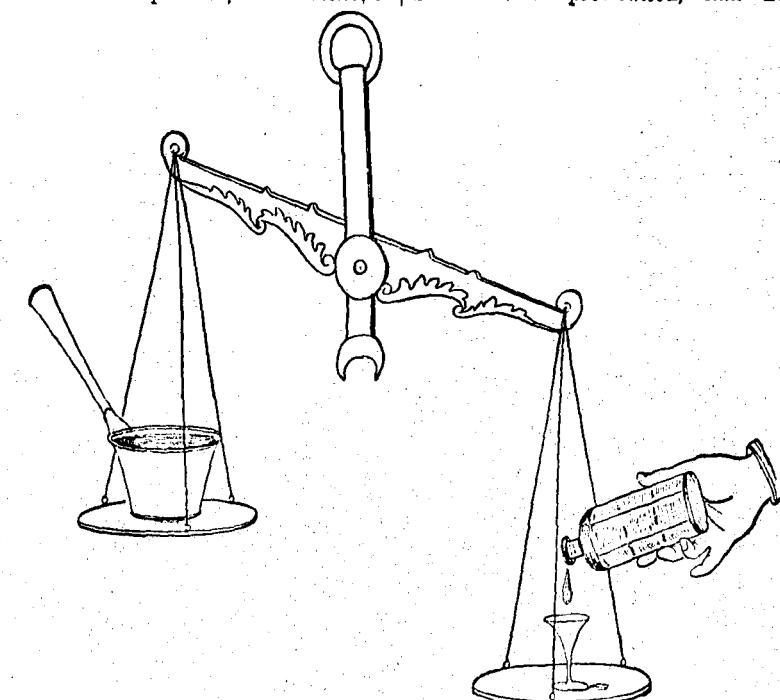
### DROP AND DIPPER PUZZLE

It looks Strango but it is True.

A Case in Every-day Life Where a Single Drop Weighs More Than a Whole Dipperful.

It looks like a puzzle, and it is a puzzle until you try it yourself. That solves it. Every man can solve it. Every woman can solve it. On one side of the scales is a single drop. On the other side is a dipperful. Yet the drop carries the most weight. Why is it, and how is it? Here is the explanation.

The one drop is a drop of Puritana. The dipperful is a dipperful of so-called blood purifier, nerve tonic, or



other palate-tickling concoction. The one drop of Puritana is real medicine—it cures. The dipperful is anything, everything, and nothing, when it comes right down to a real cure.

Puritana is the prize formula of Prof. Dixi Crosby, who was for thirty-two years at the head of Dartmouth Medical College. It strikes at the root of 92 per cent. of human suffering, and brings new strength, new health, new life through the power of the system. Puritana makes the heart right, lungs right, liver right, blood right, kidneys right, nerves right, and health right, because it makes the stomach right. To any man, woman, or child who will take it as directed, Puritana will practically give a new stomach. That is why hundreds and thousands of people have proved that it cures from head to foot.

J. F. Scott, for years a prominent contractor and builder in Concord, N. H., says:

### PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent slate-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 3x3x3 inches in dimension, has no metal in it, is made of wood selected for it by the Controlling Intelligence. Price \$1.00. When sent by mail or express, 50 cents extra.

For sale by BANNER OF LIGHT PUBLISHING CO.

### Human Culture and Cure.

BY E. D. BABBITT, M. D., LL. D.

#### PART FIRST.

The Philosophy of Cure, Including Methods and Instruments.

CONTENTS: 1. Philosophy of Force; 2. Two Great Divisions of Force; 3. Chemical Affinity; 4. Chemical Repulsion; 5. The Law of Attraction; 6. The Law of Power; 7. Relation of Psychological Forces; 8. Diseases that come from Excess of Thermism; 9. Diseases from Excess of Electrical Elements; 10. Magnets, Batteries and Electrical Combinations of the Human Body; 11. The Different Temperaments; 12. Chromopathy, or Healing by Light and Color; 13. Medicating by Light; 14. Healing Instruments; 15. Encouraging Features with Reference to the New Method of Cure; 16. Solar Architecture; 17. Color the Measure of Force; 18. Magnetic Massage; 19. Galvanic and Faradic Electricity; 20. Mind-Cure and Statuism; 21. Homeopathy; 22. Hydropathy; 23. The Old School System; 24. Miscellaneous Items. Price 50 cents.

#### PART SECOND.

Marriage, Sexual Development and Social Upbuilding.

CONTENTS: 1. Marriage; 2. Distinguishing Characteristics of the Sexes; 3. Freedom in Woman's Development; 4. Magnetic Conditions of Sex; 5. Dress; 6. Purity and Self-Control; 7. Temperaments, Choice of a Partner; 8. Conventional Privileges and Rights; 9. Development of a Noble Personality; 10. Parturition; 11. Is Sex-union Use for Propagation Only? 12. How Life is Developed; 14. How to Control Sex; 15. Development and Ennoblement of Childhood; 16. Physical Culture of Childhood; 17. Diseases of Children; 18. Development of Youth; 19. How to Lay Out a City; 20. Social Upbuilding, Including the Great Cooperative Movements and the Agragrandement of Humanity; 21. Miscellaneous Points. Price 75 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### "Spirit Laws and Influences."

BY PROF. HENRY KIDDLE.

The first of a series of pamphlets to be issued, embodying some of the lectures, essays, etc., which the late Prof. Kiddle bequeathed to mankind as a priceless heritage of deep reflection and thought. The subject is one of the most important connected with Modern Spiritualism. This series is to be carefully edited by his son, Henry F. Kiddle. The pamphlet is titled as above quoted has just made its appearance—a neatly gotten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attainment of Spiritualism.

Price 10 cents; 3 copies, 25 cents; 7 copies, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### RANDOLPH.

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

DEALINGS WITH THE DEAD; The Human Soul; 16 Migrations and Transmigrations. Penned by the Restitutor. Cloth, \$1.00.

LOVE AT LAST: The Seven Magnetic Laws of Love. The Philosophy of Fascination, the Increase of Woman's Power, the Solution of the Problems of Love Charms, etc. Pamphlet, price 15 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

"I have used Puritana for torpid liver, indigestion, and a species of dyspepsia, and it has given me such relief that I felt made over new. For these troubles I would rather have one bottle of Puritana than a barrel of any other medicine."

She can eat anything now, but her life was hanging in the balance, when her stomach could not digest the simplest food. Mrs. Belle W. Cole, of Charlestown, Mass., tried country air and seven doctors in vain, but Puritana gave her a new stomach and a new lease of life.

Mrs. Henry W. Craigie, of Concord, N. H., was ill for years. She had no appetite, no strength, no ambition. Her life was one constant round of misery and suffering. Puritana gave her an appetite and rugged strength. It made a new woman of her.

No chance, was what the doctor said about George H. Dunning, of Faneuil Hall Market, Boston. He had nervous prostration, had no

appetite, could not sleep, could not walk alone. Puritana made him over new from head to foot. It gave him sleep, appetite, and strength.

After trying many doctors, hospitals, and medicines in vain, Mrs. J. S. Daly, of Cambridge, Mass., had also abandoned hope, when Puritana was brought to her relief. It gave her strength and health, pure, rich blood, vigorous digestion, and raised her from the sick bed to the full vigor of happy womanhood.

Yes, one drop of Puritana will bring more real relief, more real cure, more real strength, more real nerve force, more real power and vital energy, more real "life-is-worth-living," than a dipperful, a bucketful, a barrelful of so-called tonics, blood

cures, nerve foods, pills, and doubtful preparations from unknown sources, that is the reason why Puritana is the most economical medicine as well as the most effective in the world.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.

For more particulars, send for the BANNER OF LIGHT, or write to the BANNER OF LIGHT PUBLISHING COMPANY, 9 Bowditch Street, Boston, Mass.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

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

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

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

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

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

## Banner of Light.

BOSTON, SATURDAY, JUNE 13, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

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

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

Issued by

Banner of Light Publishing Company.

Isaac B. Richmond, President.  
Fred. G. Tuttle, Treasurer.  
John W. Day, Editor.

Matter for publication must be addressed to the Editor. All business correspondence should be addressed to the BANNER OF LIGHT PUBLISHING COMPANY.

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

## Two Dollars Per Year.

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

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

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

## The Seybert Commission.

The article of Mr. A. B. Richmond on his published review of the Seybert Commissioners' Report, elsewhere published in the current issue of THE BANNER, appeals strongly to the deep interest of all readers who have a demonstrated knowledge of the communion of spirits incarnate and incarnate. The author's own commentary on the work of his hands is of far more significance and value than any observations of others could be expected to be. He originally made a searching inquiry into the motives and methods of this "unfaithful and untruthful" body, to which nothing can now be added and from which nothing can be taken away. It will stand permanently as it was written. To the original Review has been furnished by the author an Addendum, containing a record of what he saw at Cassadaga Lake in 1888, the Review having appeared the year previous. The second of the *fac similes* given in this article is taken from this "Addendum"; the other from the book itself, as they were published in both.

It will repay close examination to study the remarkable similarity of the two signatures to these communications, and the other fact that in their text-body the crossing intended for the t's fail to cross the t's, but are made either before or after them. These two communications, with their signatures, were given through two different mediums, at different times and places. That serves to emphasize the test with only the more force. And the interest in the plates is greatly heightened by a knowledge of these facts. Being direct slate-writing messages from spirit Seybert himself to Mr. Richmond, they constitute an approval of his work and an encouragement of his further design. The book itself must always engage the public interest deeply. While it penetrates all the prejudices governing the Commissioners, and exposes the blankness of their willful ignorance, it furnishes a lucid statement of the truths of Spiritualism and convincing arguments in its support for which a great multitude of readers will feel spontaneously grateful. The Commissioners themselves cannot read this Review

without knowing what they did not know, because they would not see, before.

The dedication of the book to the members of the Commission is a fine piece of satirical writing, yet in no sense malicious or bitter. It gives them full credit for patient labor in the performance of their arduous duties, which has "so effectually settled all questions referred to them, and so clearly exposed the fraud and folly of the religious belief of twenty millions of their fellow men"; and for their "receipt for making an important product from the gooseberry, given to the world." All this is offered with the author's esteem and admiration. The munificent bequest of Mr. Seybert was for the endowment of a chair in the University of Pennsylvania for a "thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." What a travesty was not the result from the hands of the Commissioners? If Henry Seybert had bequeathed the sum of sixty thousand dollars for the production and playing of a farce, he could not have done it more effectually than he did.

The dedication of the "Addendum" is to the same parties. They could not well get away from the author's sight. In this annex of accumulated evidence he testifies to his "increasing admiration" of their preliminary report and his appreciation of their "continued investigation" of the system of "religion or philosophy" so dear to the late Henry Seybert. He persists in his admiration "for the fairness and Christian charity with which you (they) treated the conscientious religious belief of millions of your (their) fellow-men." And he extols the manifest candor and truthfulness of their narrations of what they saw and heard in their investigations, certifying likewise to his unbounded respect for the unique method of their scientific inquiry, and "for other reasons too numerous to mention." The investigation was made by these Commissioners "with hand-mirrors, printers' ink and fly-paper," and "with keen wit and satire." But it hardly needed a review to set forth in any stronger light the utter nothingness of meaning to such a kind of investigation. Yet it was best to have what we now have in this book—a faithful record of the weakness and willfulness of ignorance and prejudice.

The complete refutation of the Commissioners by Mr. Richmond is established in his Review, by a recital of what he saw at Cassadaga Lake. He concludes with asking them the question, whether it logically follows that because they did not see, others did not. Allowing them to be truthful, should not they extend the same courtesy to others? He asks them if it matters how many frauds they witnessed, if what others who are equally competent observers saw, was not tainted with fraud. As the frauds the Commissioners narrate may have existed, so may the facts he has proven. Because they have been unfortunate in their limited associations, they have no right to pronounce all men liars who testify to the truth of the phenomena. One single well-authenticated truth will confound volumes of narrated fraud. Their testimony to the existence of spirit manifestations is negative; his is positive. There are depths in the great ocean of Nature's mysteries their little lead and line never sounded. There are heights in her vast altitude beyond the reach of their feeble vision. There are secrets in her limitless arcana their penny mirror never yet reflected. In our search after knowledge, we must take the testimony of others.

## Tour of Theosophists.

The Theosophists of America held a meeting in this city on Sunday, June 7, in the Tremont Theatre, preparatory to starting on a tour of the world, which is calculated to take until March of next year. By special arrangement they will sail from New York on the steamship *Paris* on Saturday of the present week, June 13. Their proposed itinerary includes a visit to the principal cities in Great Britain and Ireland, attending the Theosophical Convention in London in July, and that of the Theosophists of Europe at Dublin, August 2 and 3, and remaining in the English and Irish capitals about three weeks each. They will then proceed to all the important cities and places in France, Holland, Germany, Austria, Hungary, Italy, Malta, in turn, and thence to Egypt, where they propose a prolonged stay. A three months' visit to India is contemplated, at the end of which the party will go to Australia, Tasmania, New Zealand and Queensland; afterward to Java, Sumatra, China and Japan, coming to San Francisco early in March.

Then will follow a tour across the American continent, with stops at all cities of over ten thousand inhabitants. The announced purpose of this comprehensive journey is to extend a knowledge of Theosophy, and its fundamental teaching of universal brotherhood. The fact of the present existence of lost mysteries will be everywhere preached by the Crusaders. It is announced that they will carry the evidences of the great and wonderful civilization of America in the far past, as yet unknown to scientists, and collected by Theosophists in Central and South America, to the occult in Ireland, England and Spain. There will likewise be an endeavor to secure a unity of spirit with the Masons everywhere. When they return to America in March, the site of the College of the Mysteries will be dedicated. This site is said to be located in a Western State, and was occupied by a similar college thousands of years ago. The journeying party is to spread a knowledge of theosophical truths wherever they go, and to the poor in particular. They issue a printed circular explanatory of their present intentions. The circular sets forth some interesting facts as follows:

It is the good Karma and the rare privilege of the New England members to live in the locality chosen for the beginning of the Crusade. The Crusaders are expected to concentrate at this common point the force to swell the great current of energy, spiritual will and determination which they are to take with them on their mission for the salvation of humanity—a mission in which all alike have their part, and which it is their privilege to perform, whether journeying with the Crusaders or not. This whole year's work, at this close of the cycle and beginning of new cycles, is important beyond expression. It is by sacrificing what makes the apparent substance of life that the will and energy of the immortal soul becomes most free to act. The circular calls for free subscriptions of money to further the enterprise. A still more urgent reason for the Crusade is that many Theosophists believe the twentieth century is to be ushered in by great calamities to the human race, because the

people of the world are so neglectful of their opportunities for spiritual development. The object of the Crusade is to awaken degenerate humanity to the necessity of seeking a higher plane of life and thought, so as to avert the threatened catastrophe to the race.

## The Politician in the Public School.

An important and timely contribution to the June *Atlantic Monthly* is on the curse of politics in the public schools. The writer uses as the basis of his paper information received from over sixteen hundred teachers and superintendents in all parts of the Union. A superintendent in an Eastern State writes that nearly all the teachers in our schools get their positions by a "political pull." Unless they secure a place and the backing of political influence they are likely to be turned out. A drawing-teacher, he states, recently lost her position for this reason. A superintendent at the South writes that most of the places depend on politics. The lowest motives are often used to influence ends. From the West comes the humiliating admission that positions are secured and held by the lowest principles of corrupt politicians. Another writer says "the teachers of this place have practically no protection from political demagogues. They must trade with the merchants, bank with the bankers, take treatment of the doctors, consult with the lawyers and connive with the politicians of the dominant party." Politicians wage a war of extermination against all teachers who are not their vassals.

The writer of the *Atlantic* article confesses that there seems to be no geographical limit to the nuisance. Unlike the pestilence, that subsides after its poison has run its course, politics never confines itself to certain doomed regions, and never subsides. Appointments are made, promotions secured, removals effected, on the basis of a political auction. The test question in many places seems to be: How many votes can you control for me when I become a candidate for mayor or some other elective office? The situation, says this writer, staggers belief. These political tricksters go so far as to steal from the defenseless children. The inevitable consequence of this incompetence in the schoolroom is the spiritual starvation and death of the children, the dwarfing of all noble purposes, the paralyzing of all high effort, the destruction of all elevated ideals, the gradual obliteration of all that makes life worth living. Herod killed the innocents to protect his throne; the modern politician murders the children for mere gain, and it does not seem to make much difference that his own children are among the number. Partisan politics is the most horrible curse that ever spread its blighting influence over the public schools.

## The Immigration Tide.

Is it necessarily true, inquires General Francis A. Walker in a recently published article on unrestricted foreign immigration, that if our fathers and grandfathers were right in their view of immigration in their own time, those who advocate the restriction of immigration to day must be in the wrong? Does it not sometimes happen, in the course of national development, that great and permanent changes in condition require corresponding changes of opinion and of policy? A century ago it was considered a praiseworthy achievement to subdue the Western forests with the settler's axe; to-day all intelligent men admit that the cutting down of our forests, the destruction of the tree covering of our soil, has already gone too far; and both individual States and the nation have united in efforts to undo some of the mischief which has been wrought to our agriculture and to our climate from carrying too far the work of denudation. In the same way it may be true that our fathers were right in their view of immigration, while yet the patriotic American of to-day may properly shrink in terror from the contemplation of the vast borders of ignorant and brutalized peasantry thronging to our shores.

The changes in the relative condition of things from the earlier days to these are very marked. In the first place, the free public lands are completely exhausted. Then there has been a steady fall in all agricultural prices since 1873. This diminishes greatly the ability to employ a large number of uneducated and unskilled hands in agriculture. And finally, and what is most immediately important, we have a labor problem of increasing dimensions to solve. Our boasted superiority over the older European countries in respect to our easily maintaining peace and keeping the social order unimpaired was not owing to our institutions but to our more favorable conditions. We have happily been free, until recently, from the evil condition of the depressed countries of Europe. But during the last few years we have ourselves come under the shadow of this evil, in spite of our magnificent natural resources. We know what it is to have even intelligent and skilled labor unemployed through considerable periods of time. And, of all nations, we are the one least qualified to deal with a labor problem. Therefore, all these things considered, we must change our old immigration no-system to one of the most rigidly restrictive conditions.

## The Cause of Arbitration.

The Arbitration Conference held at Mohonk Lake, N. Y., adjourned after unanimously adopting a declaration in favor of a permanent tribunal, to which all nations may appeal, and so constituted that all civilized nations may, if they choose, by adhering to the treaty constituting it, avail themselves of its benefits. The declaration says that disarmament of the nations should follow such recognition of and provision for the reign of reason over the passions of mankind. William Allan Butler, a distinguished New York lawyer, made a vigorous plea for a permanent tribunal. He said the conscience of the world is in revolt against war. His preference was for a court having continuity of life, acting under law and recognized rules of procedure, and having power to issue binding decrees. Mr. Gillett of Massachusetts believed that however matters may look for us at present in regard to war, he believed the cause of arbitration is a winning cause.

## Psychic Development.

We call attention to J. C. F. Grumble's announcement of his class development on another page. He is offering special terms to those seeking unfoldment in clairvoyance, inspiration, psychometry and mediumship generally, and his success in this line has long been announced. The general summer months, with the sun ascending, are especially favorable for development, and we call the reader's attention to his cogent advertisement.

## Poverty in the English Church.

If the magnates of the English church are the recipients of enormous salaries, those who occupy a humble rank in it are plucked with actual poverty. The ill-paid curate is employed by the occupant of a benefice, and more often than not the latter is unable to give him anything at all. In a late number of the *National Review* the Dean of Norwich shows that many of the so-called "livings" in the Church of England would better be called "starvings." The distress prevalent among the parochial clergy is ascribed chiefly to the decline in the value of land. Their revenues are largely derived from land. Every hundred pounds of tithes is first reduced by taxation to seventy-four pounds; and another taxation process reduces that by fifteen pounds; thus leaving only fifty-nine pounds of the hundred collected as tithes to the use of the incumbent of the benefice. Glebe has fallen one-third in value. There are 4079 church livings in England and Wales that yield less than \$1000 each to their incumbents. There are 1128 that pay less than \$500 each. And there are 302 that yield their incumbents less than \$250 each. In the diocese of Richfield there is one living of £42, one of £31, one of £30, one of £22, one of £21, and one of £11. The Dean of Norwich writes his article on behalf of a national church sustentation fund. The plan is to raise one million pounds per annum by weekly penny contributions. A penny a week from the seven million persons, or one-quarter of the population of England and Wales, would produce one and a half million pounds sterling. The appeal is to be made from the country gentry to the people.

## Priestly Counsel to Graduating Technologists.

In addressing the graduating class of the Massachusetts Institute of Technology on Sunday last, in Trinity church in Boston, Rev. Dr. Donald told them that the world will be more amply furnished with what ministers to its comfort and convenience because of the competent service they were to give it. But he admonished them to see to it that the world is also ethically more clear-headed, more spiritually-minded, more reverent, obedient, compassionate, just and pure, because they bring into the heart all their service, to refine and steady and ennoble it, a profound and reasonable belief in the lordship of Jesus Christ. He said the preacher, is the great reality. His law is at the heart of all that is noblest in our civilization. His influence has swayed and sways what is purest in our society. His character is the mark set for the nature of man to reach. He is the light that lighteth every man that cometh into the world. Spiritual sensitiveness to the presence of God is as well attested a fact as the sensitiveness of the magnetic needle to the influence of the pole. We have to buy our moral truth. There is no other way of securing that ethical certainty and clairvoyance necessary to the fully furnished man. The truth of God is the only place for religion and the best place for science in which to locate the origin of forces, the laws, the orderly processes of the great world.

## The Prevalence of Suicides.

A preacher in one of the Boston pulpits made the assertion recently that in a single Boston newspaper on one day of the previous week were reported more suicides than are chronicled in both the Old and New Testaments. There were so few suicides among the Jews because they believed Jehovah to be their God; they had a strong communal idea that they belonged to one another and to God. Suicide in this country is visibly on the increase. It is owing to the terrible craze for money, to fierce competition, to slavish devotion to business in order to get rich, leading to nervous prostration, to stock gambling, haste to get rich and consequent failure and dependency, to low wages paid to working-men and the vices caused thereby, with the dissipation and final despair ensuing, to the constant display of the sensational reports of self-murder made every day in the newspapers, to enforced idleness through financial depression, to dissipation brought on through evil companions, drink, and the lusts of the flesh, blasting self-respect and killing morality, and to loose and irregular habits of living generally. The preacher set down Sunday bicycling as among the causes for the relaxation of morals. The remedy he would apply, thus arresting the suicidal tendency, is to preach the gospel that each one of us all belongs to God. Public sentiment certainly needs to be aroused on this awful problem of suicide.

## All Forms of Labor What We Make Them.

Much of the work to be done in this world is but of a homely and rough character. Consequently a feeling of contempt for any such work is one of the most unfortunate and dangerous frames of mind with which a young man can start in life. We desire, the most of us, to avoid altogether humble careers involving manual labor or out-door work, and we have an equally strong desire to enter into the region of purely intellectual and sedentary pursuits. But herein we show ourselves deficient in practical wisdom. It is wrong to go about the world complaining that we can get no work that is fit for us. Those of us who are forced to seek an occupation ought to sensibly accept whatever honest work we are able to find ready to hand, though it be not so intellectual. The old Jewish rule insisted that every boy under a certain age should do some manual work for a portion of the school time every day, in order that he might learn that such labor is natural, and necessary for every man. Any one who thinks that any kind of decent labor is beneath his dignity and education wrongs society, and society, as a whole, cannot make any material progress if educated men shrink from certain forms of manual work because they fancy it is unsuited to their attainments or their station in life.

If you are a sufferer from any chronic or lingering disease that has baffled your local doctors, write to Dr. Covey, 6 Madison Avenue, Detroit, Mich., regarding it. He conducts a marvelously successful correspondence practice, based upon scientific deductions and the finer psychic forces.

Those who read the words of SPIRIT DR. H. B. STORER in the present instance through the mediumship of Jennie K. D. Conant will certainly be full of the truth he sets forth. Both the man of action and the spirit of love are made known from the spiritual stage of being.

## June 17

Is a legal holiday, and the friends are hereby notified that the BANNER OF LIGHT establishment will be closed on that occasion. Parties having advertisements for the seventh page, which they wish to renew in THE BANNER for June 20, must make application at the Counting-Room by Friday afternoon, June 12, or they will be too late, as our first forms go to press one day in advance for that issue.

## Still Harping on Dreams and the Dreamers.

Rev. W. E. Barton preached on faith and the supernatural, last Sunday, in his church in Boston, and had to admit that there had been a large element of prophecy from the beginning in history, and God had raised up men from age to age to deliver messages to his people. If only a few people saw Christ after his resurrection, he held that their evidence would have far greater weight than the negative evidence of ten thousand persons who might declare that they had not seen him. But, on the other hand, the mere handful of prejudiced persons who report, as the Seybert Commission on Spiritualism, that they did not see any genuine manifestations, is taken to have far greater weight than the positive evidence of tens of thousands of persons who have seen such manifestations. The difference is in the ownership of the ox-groove. That sort of fraudulent reasoning obtains in the pulpit as well as in other places. Then this preacher, dubbed "divine," proceeded to say: "Others ask if Spiritualists and mesmerists do not work miracles and divinizations which cannot be understood, and if these have not their power from a divine source." Such questioners are referred to the Scripture for counsel, he said. And then he quoted an old text as if it were an oracle, bidding the people not to go after a prophet or a dreamer of dreams, who giveth a sign or a wonder, and it afterwards came to pass. Yet this wise preacher insisted that God has implanted in man a knowledge of the truth.

## A Word of Sorrow.

Mrs. Milton Rathbun writes: "Mrs. Mary A. Newton, President of First Society, New York City, is very ill, and grave fears are entertained as to her recovery. She has been confined to her bed for a number of weeks, and gradually loses ground. We hope for the best, and ask all her friends to send their best thoughts to her, wishing her well. We can none of us entertain the sad possibility of losing her visible presence; therefore let us keep her in mind, and earnestly implore every aid to her complete restoration to health."

We have received a set of JOHN PARTRIDGE'S ALMANACS for the years 1817 to 1839 inclusive, except 1831 and '34. Each year contains eclipses, astrological and other observations, and much interesting matter. Price 25 cents each.

G. B. Stebbins writes us: "I stay at home mostly through summer heat. Am to be at Orion Camp June 10 and 11; at Sturgis (Mich.) Yearly Meeting June 13 and 14—a good meeting held for over thirty years."

The third edition of Dr. T. A. Bland's "How to Get Well and How to Keep Well," will be issued as originally intended—no injury occurring from the late fire.

## Spiritualist Camp-Meetings for 1896.

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

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

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

Ocean Grove, Harwich Port, Mass.—Camp-Meeting commences July 12, closes July 26.

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

Harriet Park, Mich.—Aug. 2—Aug. 30.

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

Cassadaga Lake Camp—July 11—Aug. 23. Magle Gaite from Aug. 8th to 23d.

Lake Brady, O.—June 28—Sept. 6.

Lake George, N. Y.—Meetings begin July 11 and continue until Sept. 7.

Clinton, Iowa.—Aug. 2, closing Aug. 30.

Camp Progress, Upper Swampscott, Mass., opens June 7, closes Sept. 27.

Niatic Camp Conn.—Commences June 23, 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.

Mount Pleasant Park, Clinton, Iowa.—Commences June 23, Aug. 2, closing Sunday, Aug. 30.

[We shall be glad to hear from the Secretaries of other Camp-Meetings throughout the country (as to time, etc.)—and will endeavor to give them all the aid and assistance in our power.]

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.]

Dr. C. W. Hidden of Newburyport, Mass., will be at the Vermont State Association Convention, June 12, 13, 14, and will lecture and give exhibitions of healing at Cammington, Mass., June 20.

E. J. Bontell spoke at Yonkers, N. Y., June 8. Received ordination from Advance Spiritual Conference, Brooklyn, June 6. Expects to be at Lake Brady about the end of the month. Until June 22 may be addressed 305 Quincy street, Brooklyn, N. Y.

Jennie K. D. Conant calls the attention of the general public to the fact that she will close her Sunday evening circles, but will be at her office, 84 Bowdoin street, as usual, for private business, from 10 to 4, during the week. Will continue her Friday afternoon circles all summer.

A partial list of Dr. Theodore F. Price's engagements, after the camp meeting season, through New England, is: Lowell, Mass., Sept. 13 and 20; Hanson, Mass., Oct. 11; Duxbury, Mass., Oct. 18; Fitchburg, Mass., Nov. 1 and 8; Haverhill, Mass., Nov. 15 and 22; Salem, Mass., Nov. 29 and Dec. 6; Meriden, Ct., Jan. 3 and 10. Open dates that occur during the time covered by the above mentioned engagements are: Oct. 4, Dec. 13, 20 and 27. Dr. Price would like to hear from those societies in this vicinity who desire a speaker for any of the open dates given. He has also time later in the season. Address, 15 Dwight street, Boston, Mass.

W. F. Peck closed the season for the St. Louis Society on Sunday, May 31, with a discourse suggested by the tornado. Is glad to assure his many friends, in response to their anxious inquiries, that he and his relatives escaped all harm. Address during June 1481 Clinton street, St. Louis, Mo. During July and August, Onset, Mass.

Mrs. Nettie Holt-Harding of 14 George street, Somerville, Mass., would like to correspond with societies desiring her services for remainder of '96 and '97.

W. H. Bach will be in Boston in a few days, and will be pleased to answer calls to lecture or do other work in the line. He gives inspirational poems in connection with his other work.

Mrs. E. A. Cutting has taken up her work, after two years' illness, at 621 Myrtle Avenue, Brooklyn, N. Y.



## Joint Memorial Service of the Boston Spiritual Temple and the Veteran Spiritualists' Union.

Held in Berkeley Hall May 31, 1896.

A correspondent writes: Notwithstanding the weather was rather dubious Sunday morning, May 31, the usual audience was in attendance.

This was a special occasion, being a joint Memorial Service of the Temple Society and the Veteran Spiritualists' Union. The regular service of the Temple Society was opened with the singing of "There's a Beautiful Land," by a quartet composed of Mrs. Crawford, Mrs. Foster, Mr. Dean and Mr. C. A. Driscoll, after which Mr. Banks introduced Mr. Hull, who read a poem entitled "The Millennium." The quartet then sang "Beyond the Mists the Sun is Shining," after which Mr. Hull spoke in part as follows: "With I could show you the position this nation occupies among the nations of the world. This is a memorial day as much as was yesterday. The custom has grown so much that now every one wants to go out and strew flowers at this time on the graves of their friends."

In the Veteran Spiritualists' Union part of our exercises, it will be more appropriate to look at our dead. When our Pilgrim Fathers wanted to come and land on Plymouth Rock, of course they did not know anything about the rock. In those days a person who wanted to pray or worship out of the established way, could not. So our Pilgrim Fathers put a two-inch plank between them and the rock, and they were able to pray and worship out of the established way, and the privilege of setting up a plank under their own vine and fig tree. They wanted to get away from the persecutions of the old country; they wanted a state without a king, a church without a pope.

This country gave freedom to all the world; it gave commerce to all the world. It is a great country; we say it without a thought. Let us look at it: We have ten million acres of land that can produce anything that the soil will produce.

Senator Frye, when making a speech before a tariff association, said that if by some miracle all the world except North America should be swept out of existence, but all the people in the world should be saved, we would be able with cereals and fibre to supply them all.

I am inclined to think the Senator over-estimated our wealth. Look at our country, containing such systems of navigation as are not in any other land; our railroads, making a perfect network, bringing each State so close to the other; our fisheries; our iron, coal enough to smelt all the iron in the next thousand years; tin, salt, copper enough to make a kettle that would cook every politician, and the world would be the better for it.

I wish I could take up the other side of the question, but I will say there is no reason on earth why every man, woman and child should have enough. These are the times that try men's souls; what we attain too cheaply is not appreciated; it is the dearness that gives everything its value; freedom has cost us, and cost cannot be estimated; it would carry us down to the Revolution, to the year of 1812. England has learned to let us alone; we could not learn that piece of music, retreat. We have erected a few monuments—a Washington—one on Breen's Hill that points to the sky—a warning to foreigners. Daniel Webster said "we were able to stand against everything but internal divisions." Herbert Spencer before he returned to England, said to the Mayor of New York, introducing him made the boast that we were a Republic government. It was no longer an experiment. Mr. Spencer, in congratulating us on having such, said they are the best in the world, under the conditions where the people are of the intelligence to reach out and take what they want, but without integrity they are the worst in the world. Let me illustrate by telling a story: It was four years ago I was speaking in Onset. I got my ticket for Chicago. On the train I noticed groups of men; they were speaking very low—one had a tablet, and was marking down what was said. He finally came to me, and said, "We are taking down the opinion of the train. Do you vote for Cleveland, or do you vote for Harrison?" I said, "I would not turn my head over to either; I would vote for Gen. Weaver of Ohio. He said, 'I do not know him, but we will put it down.' They went all through the train, noting the result. Two others voted as I did. Our friend then said, 'I do not know much about it; I think Weaver is right, but I do not propose to throw away my vote.' It is never thrown away when for the right, but people do not go that way; they go to the polls, and deliberately tell a lie, because the multitude goes that way; think one way, and vote another. Until the people have the intelligence to know what they want, and will not be influenced by a politician, there is something more depending upon us than putting flowers on the graves of those who have given their life for their country. . . . I have been for the State, and I have been for the Nation. I do not ask my mother to come to me. As Spiritualists we spread flowers on their graves. I ask those having wisdom to come back and give me wisdom. . . . I want to have a state of affairs beyond what was while they were in the world; that question is for you and I to decide. What shall the future be? you have the right to come and extend, and we will make it the millennium that all are looking for."

The quartet then sang "Golden Gates Left Ajar." There was an intermission of fifteen minutes, and then the Veterans opened their part of the meeting, President C. S. Shaw in the chair, who, in a few remarks, reviewed the work of the Union. He said it was organized in 1891 by twenty-five or thirty ladies and gentlemen, who were veterans of the Civil War, and had had the courage to investigate the phenomena in their incipient stage. It was organized in the interest of deserving mediums, and for the purpose of rendering them aid, and to help, sustain and encourage all workers in the interest of Spiritualism. The Union had a membership now of from three hundred to four hundred. The object of the Union was to conduct such exercises as the spirit of the time will produce. The exercises were opened with stanzas by the quartet. Mr. Shaw then spoke of the charter members who had passed away during the last year, also Dr. Griffin and their late President, Dr. Storor; and concluded by introducing Mrs. N. J. Willis, who spoke in part as follows: "We have gathered once again; we have no occasion for sorrow. One by one our friends have been mustered into that great army of the other life to strengthen humanity. Around their council fires they still send shaft after shaft back from that great beyond. With you we rejoice at the promise of a bright and glorious future, and the duty of Spiritualists is to continue their efforts, and be able to do more than when in the world they left behind. Think of the legacy they have left to Spiritualists and humanity in general. We are here with you to-day to give our sympathies for the living. One great need of the hour of you veteran Spiritualists is that you see that your schools are supported, and that you see that your children are educated. It is the duty of Spiritualists to see that all church property shall be taxed; that in on-coming time people shall cease to cater to party. . . . Let us ask you children of America's free soil wherever you walk, be true to Spiritualism; to the Constitution of the United States. Be true to our dear old country, may you never be untrue to it. Educate the foreigners to do likewise—do not take them to the ballot-box first, but to the State House. . . . I hope you will have many more members of your Union—saying not only that they are veteran Spiritualists, but those who will work for the Cause of Spiritualism. We have no fears for America. For we know her sons will never let the dust, and she will always be called the 'land of the free, and the home of the brave.'"

Mr. Cobb was then presented, and said: Mr. President, as I gaze around I know I must be very brief. We are not aware how we grow until we test it. I remember years ago, when my dear father, mother and sister died, I used to go to the shades of the cemetery. I have forgotten them; they are a part of me. I could not stand before the monument and say, "Father is there." I have stood and heard my mother say, "Not here, child, but up there." And our brothers—Dr. Storor and Mr. Edson—I know they are with us. The Veteran Spiritualists' Union is firm and solid to-day; there is no power on earth that could break it. I pay its bills, and I am now thinking of building a home for mediums. Dr. Storor and Mr. Edson were perfect types of that brave old soldier who could dare anything for the Cause. The Veterans will grow in strength. God bless their noble Cause.

Mr. Shaw then spoke of two charter members whose daily life was devoted to the Cause. Let me read of the Association, saying: I allude to Mrs. and Mrs. Longley, from whom a letter has been received, and will be read by Mrs. Longley's sister, Mrs. Carrie L. Hatch, as follows:

127 S. MOLINE AVE., Pasadena, Cal., May 21, 1896.  
To the Officers and Members of the Veteran Spiritualists' Union, Boston, Mass.:  
Dear Friends and Co-Workers in the Cause of Truth:  
It is with pleasure that Mr. Longley and myself greet you at this your annual public meeting, from this far-off, sunny clime of California.  
Many months have rolled by since we clasped hands with the dear friends of our beloved organization, that each of you so ably represents, and turned our

steps westward toward the Pacific slope. Changes have occurred with many during that period, and some of those whom we once thought dear, and who united and for the purposes of cooperation in good works for our spiritual cause and for the uplifting of our brethren and sisters who have need of the help and aid, have passed on to the higher life, leaving a trail of light behind them, and an influence of good, which, we trust, will be sensibly felt and appreciated by each of us who are still traveling along the mortal road.

These dear ones who have ascended to higher life, we know, are with us still, and that their helpful guidance and aid in every good effort we may make for the blessing of our kind will be extended to us as individuals and to our Veteran Spiritualists' Union as an organization. And yet, we miss their visible presence with us; miss the cordial handclasp and the sound of well-remembered voices; miss the genial faces that have smiled upon us; and we know that, although as Spiritualists we can only rejoice with the dear ones gone before into new life and sense of freedom, of largeness of opportunity that has come to them, yet our human sympathy and sympathy and affection flowing out through physical channels of expression, we, in a measure, grieve for the loss of the earthly presence, and realize that vacant places are made in our midst.

Among those who have passed on let me speak of our honored and lamented President, Dr. H. B. Storor, who for so many years served as the guiding officer of our Veteran Spiritualists' Union and whose eloquence of speech and inspiring intellect had given to the world many wise thoughts and loving admonitions for good. That Dr. Storor will be missed in the New England assemblies of Spiritualists there can be no doubt, and that the ministrations which he has given to the world and an exponent upon the cause of Truth, will also be missed, we may well believe. We know that he has gone onward to larger and more extended work, and that having lived to the fullness of ripened years on earth, it was only according to the wise providence and kindness of the higher powers that he has been removed to a larger sphere; therefore, we as brothers and sisters in the good work, may well send after our ascended President our "God speed" and good wishes for his future usefulness along the lines of progress and of good-will to all mankind, knowing that it will be his work to extend an influence upon those of earth who shall come after him in the labors for humanity such as Spiritualism displays through its acknowledged instruments.

The cause of Spiritualism upon the Pacific Coast is flourishing, and at least holds its ground in favorable comparison with its progress in other parts of the States. We feel that a power of the spirit is going forth from this place, as elsewhere, in good and useful work for humanity, and that mediumship is advancing along the lines of growth and intelligence for the healing and the uplifting of those who have need of its blessed work.

Business here as in other parts is depressed; funds are scarce with the masses, and few have anything financial to extend to societies or to the support of the spiritual press. Many are in sympathy with us in the good work of the Veteran Spiritualists' Union, and would gladly rally to its aid in a material sense were they able to give out of a dollar from their own purse. I have not been able as yet to increase the membership of our Union, because of this financial depression, but hope to do so in time. I am not unmindful of the interests and the beneficent objects of the Veteran Spiritualists' Union, nor neglectful of them. I keep our organization in mind, and speak a good word for it whenever I have an opportunity. I think will come when it will be represented by a good membership upon this coast; but the day is not yet when that is possible, because the people of this far-off State have so many personal interests to engage them, as well as their own local societies to support, that they feel a little disinclined to send out any special help, or to identify themselves particularly toward any movement of the far-off East.

However, on the whole, I have only good to report of our Cause and of the labors of the spiritual workers who are sent out to California: W. J. Colville, J. Clegg Wright, C. Fannie Allen, J. J. Morse, H. D. Barrett, President of the National Spiritualists' Association, and others of the foremost workers, have done yeoman service in the cause of Spiritualism upon the western slope during the past season, and our friends of the East may well congratulate their co-workers and spiritualist brethren in the West on what they have received and accomplished in the name of Spiritualism within the year.

As to Mr. Longley and myself, we have tried to do what we could in an humble way for the maintenance of truth and the spread of spiritual light among those who have cared to accept it at our hands. We send you, one and all, our hearty greeting and fraternal love. We are still identified with you in the work and in the membership of the Veteran Spiritualists' Union, and shall continue to be with you in spirit through all your deliberations and actions. Testing that a wave of magnetic strength will reach you from our home, and from our dear spirit guides, who also send you greetings of love that will be sensed by the dear mediumistic friends who gather with you from time to time in your private and public meetings for the good of all, we send our congratulations that you have again at another anniversary day, and are well going forth as a banner of our cause.

We trust that before the new year now dawning upon the Veteran Spiritualists' Union shall close, when the May blossoms bloom once more, you will have gained a large increase of membership, a full supply of funds to the general fund, and a sufficiency of mental and financial support to the Home Fund that will warrent you in the establishment of that institution, which we know will prove a home of comfort and peace to the dear ones who are in need of rest, and of home-like environments.

With glad greetings to all, and special remembrances to all, I remain,

As ever, your sister in the Cause.

Mrs. M. T. LONGLEY.

Mr. Price was then introduced as a speaker from Boston, who said he was pleased to be announced as a speaker from Boston, for he had hailed from every city in the United States. I feel that I am from the proper place when from Boston—it is so restful. I have found conditions such that I could not stay in any place very long at a time, but in coming among you I want to feel that I am a veteran, and have worked for the Cause in every State in the Union. I am going to do it anyway, even to persecution.

Mr. Shaw now said one of the objects of this Association was to found a home for those who had spent their lives in furthering the cause of Spiritualism. It costs one dollar to become a member, and he hoped many would join, and help on the Cause. It was not necessary to have been a Spiritualist so many years now to become a member, as one could join, but would not have the privilege of being an officer, otherwise they had the same privileges.

Mrs. Foster sang a solo with fine effect. Mr. Hull was then presented, and spoke as follows: There is one point about the Veteran Spiritualists' Union that I want to call attention to, that is, it is a society of you, and live wherever you please. I am glad that people all over the United States can belong to the Veteran Spiritualists' Union; in that way it can become a National Association. I am glad it is endeavoring to build a home for tired mediums. I believe we will be better able to cooperate with the other world.

Mrs. P. Pratt was the next speaker, and said: Veterans and friends—I feel like saying comrades to you. The spirit of comradeship has been in the air so much in the last week, I feel that I could take them by the hand. We need not fear at this time. Let us be full of courage, and ready for all that we may find to do. The spirits have nothing to do with it; even the oppositions that seem to be in our pathway will for our good. We cannot afford to waste time and be up and doing. Our young people should be ready, that our mantles may fall upon them. Stand for the truth, though you die like John the Baptist, or die unknown.

Mr. Moses T. Dole then remarked briefly that when the Veteran Spiritualists' Union had been in existence but five years it had not been idle, and he was endeavoring to build a home. Every Spiritualist should pay one dollar and join the Union, and help carry on the good work. He also made a plea for them to become life members. The meeting was then closed with the benediction.

Among those present on the platform were Mr. Moses Hull, Mr. Theodore Price, Mrs. N. J. Willis, Mrs. C. P. Pratt, Mrs. C. S. Shaw, Mr. Eben Cobb, Dr. T. A. Bland, Moses T. Dole.

**NE Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation:**

**Mediums' Defense Committee.**

The following places in due respect the condition of Mrs. M. E. Cadwallader and her efforts toward the benefit of the Cause, particularly those who have contributed to the funds for the defense of mediums in Philadelphia, Pa.:  
STATEMENT FROM AUDITING COMMITTEE.  
In examining the report of the Chairman of the Finance Committee, Mrs. M. E. Cadwallader, we find that a carefully itemized record of all amounts received from individuals, as well as a statement of all donations received from societies, has been submitted to us, and that all funds have been turned over to the Treasurer of the Committee. Her account has been carefully audited and found correct.

We also find that Mrs. Cadwallader has delivered one hundred and fourteen addresses, written four hundred and thirty letters, besides fifty-eight newspaper articles, in the interest of the Defense Fund, without drawing on the fund for expenses of any kind.

The thanks of the Committee are heartily tendered to all contributors to the Mediums' Defense Fund. A detailed statement of all receipts and expenditures will be published in due time. (Signed)

FRANCIS J. KEFFER.

President First Association Spiritualists of Philadelphia.

THOMAS M. LOCKE.

President Philadelphia Spiritualists Society.

B. B. HILL, Chairman.

F. H. MORRILL.

Secretary and Treasurer, 22 Chestnut street.

## MEETINGS IN BOSTON.

**Esplanade Hall, 616 Washington Street.**—Sundays at 11 A. M., 2 and 7 1/2 P. M.; also Wednesdays at 2 P. M. E. Tuttle, Conductor.

**Elysian Hall, 590 Washington Street.**—Meetings are held every Sunday at 11 A. M., 2 and 7 1/2 P. M.; Tuesdays at 11 A. M., 2 and 7 1/2 P. M.; Wednesdays at 2 P. M.; Thursdays at 11 A. M., 2 and 7 1/2 P. M.; Fridays at 7 P. M.; Saturdays at 10 A. M. and 2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

**Harmony Hall, 784 Washington Street.**—Meetings are held every Sunday at 11 A. M., 2 and 7 1/2 P. M.; Tuesdays at 11 A. M., 2 and 7 1/2 P. M.; Wednesdays at 2 P. M.; Thursdays at 11 A. M., 2 and 7 1/2 P. M.; Fridays at 7 P. M.; Saturdays at 10 A. M. and 2 and 7 1/2 P. M. Good mediums, fine music. Eben Cobb, Conductor.

**Rathbone Hall, 606 Washington Street.**—The United Spiritualists of America (Incorporated) hold meetings Sundays at 11 A. M., 2 and 7 1/2 P. M., and Tuesdays at 2 P. M. Dr. George E. Dillingham, President.

**Highway Hall, 241 Tremont Street.**—The Gospel of Spirit Return Society, 241 Tremont Street, will hold services Sundays at 2 and 7 1/2 P. M., Thursdays at 2 and 7 1/2 P. M., Saturdays at 2 and 7 1/2 P. M., conference meeting (seats free in the evening).

**The Home Restroom, 21 Soledad Street, Charlestown, E. M. Sayers, President.**—Meetings Sunday, Tuesday and Thursday evenings, at 7 1/2 o'clock.

**Chelsea.**—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Charles E. Heaven, Chairman.

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

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

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

**The Boston Spiritual Temple, Berkeley Hall.**—J. B. Hatch, Jr., Sec'y (74 Sydney street, Dorchester), writes—held its annual meeting and election of officers for 1896-97 in Berkeley Hall Annex, on Tuesday evening, June 2, and the following list of officers were unanimously elected: First Vice-President, J. H. Lewis; Second Vice-President, E. L. Allen; Secretary, J. Brown Hatch, Jr.; Treasurer, Hebron Libbey; Finance Committee, C. S. Shaw, Dr. U. K. Mayo, Dr. V. A. Ellsworth, Mrs. Carrie L. Hatch, Mrs. J. H. Lewis, Mrs. W. H. Banks, J. H. Ewell; Trustees, Wm. H. Banks, Simeon Snow, Hebron Libbey. The above officers constitute a board of directors.

The Treasurer's report showed that the past season had been successful, and had closed free from debt and with a balance in the treasury. The meeting adjourned to meet again Tuesday, June 23, at 7:30 P. M. in the office of Hebron Libbey, 231 Washington street. All members are requested to be present. Sixteen new members were voted into the Society at the last meeting. Spiritualists wishing to join the Society can do so by sending their names with \$2 to the Secretary.

The directors will hold a meeting Tuesday, June 23, at the office of Hebron Libbey, at the close of the regular meeting, to elect a President and appoint committees.

**Rathbone Hall.**—A correspondent writes: Sunday morning, June 7, session opened with song service, also invocation, conferences, test and developing circle, conducted by Mrs. Wilkinson, with the assistance of several mediums. Harmony prevailed, and a number of good tests were given, and fully recognized.

Afternoon session opened as usual. Reading and invocation by the chaplain; opening remarks by Mr. F. Baker, also several tests. After several songs the following medium took part: Mrs. P. Green, Mr. T. Jackson, Mrs. Wilkinson, Mrs. Nutter, Mrs. West, Mrs. Osgood and Mrs. Woods, each in their good way, gave some very fine tests, all of which were recognized.

Evening service commenced at the usual hour. Song service, led by the choir; reading and invocation by the chaplain; another song by the choir. Mrs. E. J. Peck, Prof. Peck and congregation; Conductor Eben Cobb opened with ten minutes' interesting remarks, followed with tests from Mr. G. M. Hughes, Mrs. Thomas Jackson, Mrs. J. Peck, Mrs. J. F. Bird, E. A. Heath, Mrs. Peck was recalled; Mrs. H. M. Deery; Mrs. I. A. Brown.

Evening session, 7:30.—The usual half-hour song service preceded the evening exercises. A beautiful emblem of daisies, with the words "Don't Forget the Daisies," also a crescent of daisies, were presented by Mrs. M. Knowles; after Lucie of Chelsea opened with remarks, followed by Conductor Eben Cobb. Tests were given by Dr. Huot, Mrs. B. Robertson (poem), Mrs. A. Forrester, Mrs. M. Knowles, Mrs. E. J. Peck, Mrs. Nellie Thomas, F. A. A. Heath, Mr. W. H. Bach and Mrs. Waterhouse.

**Elysian Hall.**—The United Thought Society—A. R. Gilliland, Sec'y, writes—held three sessions Sunday, June 7. Although the attendance was small, on account of the weather, those who were present received strong proofs of spirit-power.

In the morning circle strong developing and healing power was manifest. The interest is increasing, and new mediums are coming out into the field of work. Mr. and Mrs. E. J. Peck, during the summer, and as the hall is cool and quiet, we hope that those who do not go away will pay us a visit. The tests are given by the best mediums, and are always correct. Mediums with us June 7 were Mrs. C. G. Weston, Mrs. Millan, Mrs. Hayes, Mrs. Gilliland, Mr. Hersey, Mr. Hancock, Mrs. Hughes, Mrs. J. M. White spoke both afternoon and evening, besides giving some very fine readings. Little Helen Gale will sing Sunday evening, June 14.

**Eagle Hall.**—Hartwell writes: Sunday, June 7, a goodly number was present at the morning Conference and circle. Remarks by Bros. Hall, Brennan, Dean, Tuttle and others. Tests were given by the mediums present.

At 2:30, piano solo by H. C. Grimes; invocation by the Chairman; W. H. Bach of St. Paul, Minn., gave fine remarks and inspirational poem; excellent remarks, tests and readings by Mrs. J. A. Woods, Mrs. J. E. Nutter, E. H. Tuttle.

A package sufficient for a month's treatment, pre-paid, \$1.00. Also Continues Habitual Constipation. Two weeks' treatment 50 cents, postage prepaid. Address HERBA MEDICINE COMPANY, 415 Penn Ave., Pittsburgh, Pa.

**Works on Hypnotism, Animal Magnetism, Spiritism, Theosophy, Christian Science, Occultism, Astrology and Freethought, BOUGHT AND SOLD.**

H. F. TOWER, Bookseller, Feb. 29, 312 West 4th street, New York City.

**ANTIQUITY UNVEILED.**

The Great Revelation of the Nineteenth Century. Most Important Disclosures Concerning the True Origin of Christianity.

This is one of the most remarkable books of the century. It reveals facts concerning the formulation of Christianity which should be in the possession of every truth seeker. Antiquity Unveiled contains the most striking evidence from occult and historical sources, that the Christian system is the offspring of more ancient religions.

EXTRACTS FROM ITS CONTENTS.  
Apollonius of Tyana, the Nazarene.—Born A. D. 2, died A. D. 99.—His history and teachings appropriated to formulate Christianity.—The original gospels of the New Testament brought from India.

Cardinal Caesar Baronius, Librarian of the Vatican.—The Hindoo god Krishna, in reality the Christ of the Christians.—Sworn to secrecy.

Paulinus, Archbishop of York.—His mutilation of the Scriptures.—He finds Jesus Christ to be Apollonius of Tyana.

625 pages, cloth and gilt, illustrated. Price, \$1.50, postage 12 cents. Abridged edition, 224 pages, board cover, 50 cents, postage 4 cents.

For Sale by BANNER OF LIGHT PUBLISHING CO.

**For Dyspepsia**

**Take Horsford's Acid Phosphate.**

Dr. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

**Verification of a Spirit Message.**

To the Editor of the Banner of Light:  
Many Winsted people recognize the communication given in THE BANNER of May 30 from HARRIET BURBANK. E. B. PARSONS.

**ILLINOIS.**

**Geneva.**—Rev. J. C. F. Grumble lectures here July 12 and 19, and Mr. F. S. Sogreen, conductor of music at Clinton, Ia., camp, will sing. A grand rally is expected.

## Letter from Portland, Ore.

To the Editor of the Banner of Light:  
I desire to send greeting through your valuable paper, the BANNER OF LIGHT, whose bright folds have so long floated to the breeze, bearing the message of spiritual truth to the world, to every clime and people.

Here in this far-away city, surrounded by snow-capped mountains and pine-clad hills, fertile valleys and endless greenery, with the blue Willamette river sweeping by, bearing on its bosom ships and steamers from every country, I find an astonishing town of some one hundred thousand inhabitants and a prosperous people.

The Spiritual Society I am at present speaking for has some noble members and earnest workers, and welcomes to its shore the stranger with a cordiality that puts him at ease and at speaker and medium gives the proper conditions for the highest expression of the truth.

Dr. Dean Clarke and Rev. Mr. Ravenel preceded me here, and both are spoken of as efficient and noble exponents of Spiritualism.

Harrison D. Barrett, President of the National Association, is expected here the first Sunday in June, and a grand rally will be made to give him a proper reception, and to perfect a State organization here, and auxiliary to the National Association.

The New Era Camp-Meeting Association, located near here, commences next month to hold its meetings, and will continue until the second Sunday in July. I have been engaged for the first Sunday in July, and the following week.

THE BANNER OF LIGHT is sold here at the news stand, and all other periodicals and standard spiritual and progressive works at Brother Jones's book and news store, 291 Alder street, and his reading-rooms are frequented by some of the best minds in the city.

Since settling at Summerland, Cal., I have spoken there for the society, and expect to make arrangements to speak at Los Angeles, Cal., on my return, for the coming winter months.

Spiritualism is receiving a new impetus all along the Pacific Coast, and increasing its boundaries in every State and country in the Union, and its truths are vitalizing and stimulating every line of thought, political, social and religious.

Long may the good old BANNER OF LIGHT wave over the land, a beacon-light of truth!

Yours, BISHOP A. BEALS.  
Portland, Oregon, May 31, 1896.

We can hardly call it a difficult task to select a summer abiding place, when we once decide that our days of rest and recreation shall be spent in Maine, New Hampshire or Vermont, for more numerous or more agreeable resorts cannot be found in Eastern United States.

We desire a few miles of the large seashore or watering places in Marblehead, Hampton, York, Kennebunk, Old Orchard or Bar Harbor, a widely differing though always pleasing variety, is at your command; but if historical surroundings are desired, every village and hamlet in Northern and Eastern England will be found to contain its quota of the richest and most interesting of quaint and curious monuments.

To visit Salem or Newburyport, or Concord or Portsmouth, or in fact any one of a hundred or more places which might be mentioned, would not only be a treat for New Englanders, but for tourists from every part of every land.

It is really a delightful journey for one traversing this widely-known section, for it is through ever interesting and ever varying environs that you pass.

The opportunities for visiting and enjoying these marvelous regions were never greater than at present, and the Boston & Maine Railroad is doing much to assist and develop its advantages by placing on sale at the larger stations reduced rate excursion tickets to all points in Northern New England and the Provinces which are good during the period from June 1 to Sept. 30.

If it is your desire to learn of New England, its lakes, its mountains, its seashore and country resorts, ten cents in stamps sent to the General Passenger Department of the Boston & Maine Railroad, Boston, Mass., will procure for you several interesting and finely illustrated booklets, and an Excursion Book is sent free to applicants.

**ADVERTISING RATES.**

25 cents per Apage Line.  
DISCOUNTS.  
3 months ..... 10 percent.  
6 " ..... 25 " "  
12 " ..... 40 " "

OR,  
200 lines to be used in one year ..... 10 percent.  
500 " " " " " " ..... 25 " "  
1,000 " " " " " " " ..... 40 " "

20 percent. extra for special position.  
Special Notices forty cents per line, Minion, each insertion of Female Notices.

Notices in the editorial columns, large type, headed matter, fifty cents per line.  
No extra charge for cuts or double columns. Width of column 2 7/16 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Advertisements which are given upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

**SPECIAL NOTICES.**

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 1.

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

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



## 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 "Sounding-Board" 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 result.

JOHN W. DAY, Chairman.

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE H. D. CONANT.

Report of Séance held May 1, 1896.

#### Spirit Invocation.

Oh! thou Divine Spirit, once more we call upon thee to bless and strengthen us according to the needs of the hour. Oh! how we realize the weakness of the flesh and the greatness of the spirit. We realize the value of the predominant power of the spirit when it can give expression, because we feel as we reach the open door and bring ourselves in communion, we realize that it is work that glorifies, and not talk. May we feel that we are truly sons and daughters of the great Father-God of God, and that as we bring ourselves in unity we bring great strength to all concerned.

Press us as we reach the open channel this morning, that we may feel it has been good for us to be here. May we feel that the friends that may operate the organism this morning will be clothed with the spirit, that their communications may not only give comfort and light to the ones that are interested for, but may they also touch the souls of others.

Let us realize this morning that we are depending upon each other, and that our influence upon each other is for the good of each. Then we ask, oh! thou Divine Spirit, this morning to awaken us to that great consciousness, that we will be more particular as to how we speak abroad our thoughts. Bless those who are around the board this morning; may each one feel that while there is strength the trials and tribulations of life must be borne, and that that great arm of protection and the love of the dear ones that surround us in spirit may give them strength to stand steadfast by the wheel of progress, so that we may realize strength from them, for truly there is as much strength given to the body by the harmony of the mortal as there is strength given to the mortal when they are reciprocating.

Guide us, and may we comprehend still more of thy wonderful works as we recognize thy beauty in all things, in light and in shadow, even in what is so-called death. Guide us and direct us now and forevermore. Amen.

### INDIVIDUAL MESSAGES.

#### Mary Morgan.

Good morning, Mr. Chairman. What a beautiful morning this is; everything seems so lovely that it seems good sometimes to return to earth life. I believe that we can see the beauty of earth after we have left it, many times, better than we do when we are one of the people thereof. This morning I have been given the privilege of voicing a few of my own sentiments, and I would like to have them brought in contact with those of whom I am anxious, who are still in earth-life. While I feel they are not what would be called believers, yet it seems to me that under the depression of their own spirit to-day, I think anything that would come to give them relief would be received, because they were very dear to me, also those that seem to think that they are left alone.

I want Charles, my boy, to know that mother has not left him, that father has also joined me since I passed on to the spirit-life, and I should merely say to the dear children that are left, that we understand things now as we did not before, and I think they will understand the conditions, so I feel that I would like to draw nearer to them. I want them to bring themselves nearer to the spirit-world in thought and in action, and if they would it seems as if I could in some way come in contact with them, so that I could make them feel my presence.

I should also like to say to Susan that I have been with her through all her trouble, because physically she has suffered much, and is suffering still. Many times I have wished she was in her home in heaven, but I would rather she would finish her course on earth. There are times when we wish ourselves out of the body, and after we get out we are not as happy as we would be if we remained and finished our work, but I know she suffers much, and I want her to know we have not left her, and that I have Frank here, and I feel we are all working for her, too many for me to bring them individually this morning, but would like to have you send this out, for it seems such a blessing to have an opportunity to send forth our thoughts, and place them in print where the eye of the mortal can see, for the heart is curious. I feel they are in that condition now that anything coming from any source giving them relief they would be glad to receive.

I thank you so much for giving me the privilege of speaking here this morning, and sending forth a few broken words, because the heart is too full for expression, and for the gratitude and the kindness that I have been treated with since I entered this circle-room. I have lingered around here many times.

You can put me down as Mary Morgan, and my husband's name is James. Our home was in Holyoke, Mass., but will be recognized in various places in Massachusetts, especially Gardner, Mass. Thank you very kindly.

#### Charles Chase.

Good-morning, Mr. Chairman. I should like to say this morning that the long lost wanderer returns, because my earth-career was of a wandering nature, for I was one of those characters that never was contented anywhere a great while at a time, and through my peculiar restless disposition I have roamed around a

great deal, and I am now trying to reach those I had forgotten while in the body.

In other words, I left my home a long time ago, to carry out, as I supposed, my own independent life, and I did; and as there are many of my friends who have not been satisfied with the way many conditions have been conducted, and some have doubted my death, I take this way to approach them this morning to raise a little bit of curiosity, because I have those connected with me through the tie of relationship that are somewhat meddlesome, and also very sensitive to my influence. I have got others just as near that do not believe it, and are still mourning my loss, or wondering about me in some unknown condition, and don't seem to realize, or, in other words, believe, that I am out of the body. I should like to say that truly I am separate from the physical organism.

I passed away in Oakland, Cal. That is where the spirit separated from the body under somewhat peculiar circumstances that I don't think it best to express here, but it is enough to say that I want to make a statement that, when it reaches Liza, she will know that she has not been mistaken or feel that it was her own imagination. I would like to say that Charles is now in spirit, and also that I am able to come closer to them in reason than I am able to demonstrate, that I might be able to demonstrate more fully the experiences of my wandering career.

I loved the water, and I followed the water for some time as a common sailor, but I was not on the water when I passed out, for I died with what they call a swamp fever; and I want them to know that it is all true, and I have been wandering around in spirit to find some instrument so that I could prove my identity beyond the channel that I have tried to open up.

I will not infringe too long on your time, but I hope this letter will open up a wider door, so that those who don't believe will yet believe, that those who don't understand the human soul may learn to realize there are many laws yet that are not understood. You can put me down as Charles Chase, and my home, or the one I want to reach, is in Halifax, Nova Scotia. To make this perhaps more definite, you might say it is over thirty years since I left home, and they have never found me.

#### Carrie Thompson.

Good-morning, Mr. Chairman. Well, it seems to me that as I approach you here this morning it is like getting up and trying to say something one has committed to memory; and there are so many things we want to say to our friends. Before we get control of the medium we think we cannot talk so quick; but it sounded all right, and then when we got control of the medium found that the very thing we wanted to say we could not say; but I am not coming in to send a message of criticism, I want to send a message of love; I want to send some comfort. I feel that I want to do some good, I want to make those on the earth-plane feel that all through their trials and tribulations I have been close to them.

I feel very weak this morning as I take control of this instrument, and as I was very much exhausted before I passed out of the body, I was what they called wasted away (that is what the physicians called consumption), but it took me a long time to separate from the body, and as my lungs were weak it is hard work for me to express all I would like to, but I am so anxious that the dear ones that are left behind will feel that it was the body that was worn out, that the spirit is just as natural, and I retain many pleasant memories and acts of kindness that were shown me while in my suffering, and with that idea in view I would like to report here this morning to make them feel that truly it is I.

I want Mary to realize that sister has not left her. Oh, I see many things I wish were done that are not done, and I see many times as I come back to the old plane many mourning and wondering if they had done all that that they could for me, could they have done any more for me.

I want to say I am glad I am out of my suffering, because I now feel I can wait toward me the things that are pleasant, and I am anxious to destroy the things that are not pleasant; but I find since coming to the spirit-life that we only get our happiness by bringing happiness to others, so I want to reach those that I love, and would like to say Carrie has not left you, for Carrie Thompson is my name, and my home was here in Boston, and I think that none of my friends really believed much in Spiritualism, but there are those connected with my relatives who sometimes go to mediums. I know that they will be able to get something, or some light and comfort, and I had better say that I have met mother and father and all on the spirit-side that had gone before, and I don't want those who are left on earth-life to think we have gone off where they will not see or hear from us again.

Oh! is not God good when he opens up the hearts of the mortal and gives an opportunity for the spirit to return, and to open such a liberal channel where so many souls can come back and try to undo or finish what we ought to have done in earth life. Thanking you very kindly, Mr. Chairman, I hope the mortal friends will not only appreciate you, but will uphold and sustain you in the good work you are doing.

#### Mary Williamson.

Good-morning, Mr. Chairman. I want to give my name the first thing. My name is Mary Williamson, and I want this letter to go to Fall River, Mass. I have been out of the body quite a little time, but did not pass out of the body there, and I have those in that place that I am still anxious to help. I think I can be understood better since I passed out of the body than I was while in the body.

I know I understand the mortal better, and instead of death separating us I think it has drawn us closer together, if anything; and oh! it is so hard sometimes when one is in the mortal to not only be misunderstood but understand others. I can see wherein it was a good thing that I went as I did.

I was called out of the body quite suddenly, although I was pretty well along in years before I passed away; and I want to say, also, that there are yet those in the earth-life that, while they may be young and think they have got life ahead of them, and a great deal to live for and a good deal to be expected, I would like for them to see and take a timely warning, and not lay up your treasures where thieves can break in and steal.

I feel as though I would like to have them waken up to the consciousness of what they are coming to. I would like to have them realize that I did not find what I expected, but I found more than I expected. I found the land of milk and honey, and I found the friends

that had been gone a long time, that I thought would never recognize me again; but it was so pleasant to be received home by our own dear loved ones, and I would like to say that I have a sister-in-law on the earth-plane that is somewhat interested in Spiritualism, and I thought, as she takes your paper, that this communication might set some one else to thinking, because I should like to say I have found more truth in it than I thought possible, although while I lived in the body I was not acquainted with Spiritualism, because I had been brought up to believe that when we got through with this life we had no more dealings with it, and would like to say I have found it more real than the one I left.

I thank you very kindly (perhaps this message will not read as some would like it, but I have tried to put myself in it, so that when they see the words they will see me), and I am ever so much obliged to you, and also the dear ones that stand around this open door, for giving me this privilege this morning; so I will bid you a good morning.

#### Jacob Morrill.

Good-morning. I suppose it is all in getting used to things, but I don't know whether I shall ever get used to controlling some one else's physical organs, but I am anxious to reach those beyond in earth-life. Although I was pretty well rounded out before I went to spirit, being over eighty years old, I feel I had finished my work, and had completed my usefulness, and yet when I was clothed with the spirit I found that I could still be useful, and as I was a little bit familiar with your philosophy, although I was not a full-fledged Spiritualist, I believed in universal salvation. I believed that when a man did his level best, and lived to the knowledge that he could comprehend, I did not see wherein a just God could condemn him, but I felt that I wanted to return, not only to satisfy myself that I could return, but also as a promise that I made previous to leaving the body, that if the spirit could return I should try and communicate with those around me.

I have made several attempts, but was not able to demonstrate myself as properly as I should like. Say to those that received it then that truly it was I, and say I have been trying since to reach a channel that they would feel I could reach without any one knowing anything about it. I don't know as I will succeed very well this morning, but they have informed me here that by the magnetic chord it will be understood, and when they understand how hard it is for us sometimes to say all we would like to, or talk about things they would like to have us, they will not think it so funny.

They must remember that by sending it through this public channel there are many others beside the ones it is intended for that will see it, so I don't desire to say anything personal. But I want them to know that Uncle Jacob is not dead, nor yet gone; but they will find I am still active, and anxious to make others happy, and to bring them to a consciousness that we are not dead nor separated. I love the children just as well, and I love to come and look upon the darling little ones that were so dear to me in earth as if they were my own children, but they were not. Now I want the older ones to feel, also, that I have still an interest in their welfare, and I am satisfied with what they have done.

You may put me down as Jacob Morrill, and my home was in Plymouth, Mass. My friends there will recognize me.

#### Charles Wing.

Good-morning, Mr. Chairman. This looks natural to me this morning when I enter this beautiful place, although I could not say that I was very familiar with it while in earth-life, although I was with you all as the reputation goes. I was also very friendly with Mr. Colby, and I might say I was somewhat, I could not call acquainted, but have met the instrument that I am now trying to control.

I make this statement for other reasons, and Mr. Colby is with me this morning, and many of the old co-workers.

I have not approached this instrument this morning to give a very long communication in connection with personality. I would rather go to those that are closer tied to me by nature and enter into the secrets of their own souls. I should like to say that I am sorry at some changes that have come about since I passed on to spirit, and yet while I observe them from the spirit-side it does not affect me as it would have done if I had seen them in the body, for there are many times we are apt to feel badly over conditions in the body that when we are in spirit we see differently.

I would like to say to Annie: "Fear not; all things are working well; you may not see the difficulties clearly that surround you, nor may you understand all that looks to you at the present time uncertain, but will say that father and mother are still with you, also a good many others that are too numerous to mention this morning." I would also like to say to my two girls, as they were all the world to me: "I am still with you; I am sorry that business conditions went as they did, but perhaps it is for the best. I have not come in a cross mood, or to find fault, for I thank the good friends in spirit that have sustained me while I was in earth-life, and I want you to know that the same influence will sustain you now; and while I do not wish to go into the personality of a published communication, I have sent this message because it has been a question of would I, or a request of why I did not?"

There is one reason why I want to reach those in earth-life this morning. I think they will understand it, as there is sickness there that may make some changes; and I want them to feel strong and not worry, because all things work out for good. I would also make the statement that while you have given me an opportunity once or twice in private, I would like to have you come still closer to the spirit-world at your own home, so that I might be able not only to assist and comfort you, but make you feel more that the spirit-gives strength, that you may know that father is still around you.

I am very much pleased at the privilege this morning, and will say, as I did when I started, that I have a purpose in view here in sending this communication, especially through this instrument, this morning.

I will merely say, Mr. President, I presume you will know me when you recognize the name, and that is Charles Wing of Amesbury, Mass. I was a great many years a Spiritualist, and was an old friend of Mr. Colby's, and we are together here this morning; and many, many times in the hotel we have had many a long talk, and we understood each other, and it is to the exchange of thought that we made our progress.

Thanking you very much, and may the angels

bless all humanity, I will bid you a good-morning.

(Given June 8, and published in advance by request.)

#### Dr. H. B. Storer.

Good-morning, Mr. Chairman. I came in this morning by request; there are many of my friends who have wondered why they have not heard from me before, because there are so many instruments. I was very familiar with mediumship and inspiration while in earth-life, being familiar with THE BANNER circle, and also with all the workers.

I did not come in this morning to send a test to the world, but as a remembrance to those that still hold affection for me, and also to show my interest is still in the welfare of humanity. I would like to say that I am very happy this morning, and I have enjoyed the circle so far immensely. I have also as great an interest in the welfare of all as I had while in earth life. As the opening of Onset is quite near, and I perceive the great anxiety and inquiry as to who will fill my place, I should like to say to the dear ones of earth, all our places can be filled.

I do not want to make any special selection, nor do I want to make any particular suggestion, but I want to make a prophecy, that if they will allow the spirits to dictate the election or in the choosing of officers, the places will be filled with even more power than before. I will still hold an interest with you. I want to say I am gaining in strength; I feel somewhat the old condition of the exhausted body; but I went out easy, and was very, very happy at the reception I received in spirit-life. I will say also to the brethren and friends of the Cause that we have a large congress in spirit that is working out conditions for the best they can do for humanity, and I came here this morning because I have heard it said ever so many times, "I wonder why Dr. Storer don't make himself known?" I have also heard them say: "I wonder if Dr. Storer found on the spirit-side all he expected to, and did it fulfill his expectations?" I would like to say that I did fully, and perhaps more than I can express this morning.

I should like to send my best thoughts and my best desires to all throughout the length and breadth of the world, for our Cause is a glorious one, one that brings us closer to each other, makes us brothers and sisters in truth, but brings us to a consciousness sometimes of our weakness, and it also oftentimes gives us strength; and I would like also to send good words to those who watched over me so tenderly and did so well by me in the last of my earthly career. I want to thank very kindly all those who attended to my needs, also for their kind words and the cheerful expressions and encouragement that they gave me.

I want to say that I am glad things have gone as well as they have. I would like, also, to thank the Veterans' Union and the kind friends that contributed to the memory of the dead, because it is sweet to be remembered; it is sweet to feel that even when you have passed on to the other side you still hold the same relations and associations. I would like, also, to extend my best wishes, and say to my boy, I am glad, I am happy, hoping you will yet open up your own soul and realize that father is not as far from you as he was oftentimes in earth-life.

We have a large host with us this morning, and so many of the old co-workers that are too numerous to mention; but you can say to our friends in earth life, it can be better imagined than expressed, for when I got over and awoke to consciousness that I was really out of the body, it seemed to me as if I had got back to the old camp meetings of long, long ago.

Dr. L. P. Greenleaf, Mr. Colby, Mr. Edson, and oh! so many more are with us, that it would take a column to hold their names; but I will say we all join in sending forth our thoughts and best wishes for the coming camps all over the country, and will say one of the finest years that has been experienced in many years will be now. Mr. President, I feel this morning that I am really intruding on the time of others, but I desire this to go forth, showing that I am now my old self, and you will hear from me many, many times, because I feel I have only left one part of the work to take up another. And may the angels and God ever bless you, is the wish of your most humble servant, Dr. Storer.

#### Samuel Loring to be Published.

May 8.—Samuel Loring; Alice Gould; Susan F. Ferguson; Alice Hunter; George Boardman; Ernest Peck; Florence Miller.  
May 15.—William Carille; 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 Milner; Daniel B. Parker; Louisa Downing; Jacob Edson.  
May 29.—Mary A. Harwood; William Frank Bartlett; James Peabody; Archibald Moore; John Burns; Arthur Carter.  
June 5.—James Kent; Catherine Martin; Joseph Seavy; Ed Robinson; Mary Wiley.

#### MORO.

[A Lesson for Virtuosity.]

Now, through the crowded amphitheater, Stranded a herald flourish loud and clear. A breeze of expectation seemed to stir. The unkempt sunshade sent up a cheer. With wicked-looking horns and sullen mien, The black bull, Moro, entered on the scene. This was the bull that, wide-preed placards said, A maiden would sub 'ue from his high rage. Else some brave matador his blood should shed. Did not all Cadiz know the formal page? Black Moro greeted with a thunderous roar, The untutted, living hell lowered before.

By his tormentors he at once was met: Capas before him shook their teasing cloth; Bauderilleros in his sholders set. Their cruel darts, and when he rushed to stir, Upon a yellow challenge waved with peers. The placidly pricked him with their spears. Against the nearest pleader he turned And lifted horse and rider from the ground. Thus three good horses had he goled and spurned Infuriate, when quietly around Withdrew the fighters, proud of courage shown, And left the bull, in his fierce rage, alone. There fell a rill of music, pearl on pearl, And straightway into the arena sprang A tawny, Andalusian peasant-girl. Pretty and breathing charm; she sweetly sang, Advancing toward the bull with fearless eye, Then, pausing, ceased and cried "Moro! Ya voy!" Of glad Espasa she, and she had fed, Fe-tied and cared for Moro happy years. And when of late she heard it haily said That he must grace the arena, full of tears She sought authority and gained the right To save his life, if in this life she might.

Within the wide, great amphitheater, At the first piping of the bird-like voice, Moro had quelled his fury, and seeing her, The girl, his friend, he seemed quite to rejoice. And when beside him she had come to stand, With his mute tongue he licked her loving hand. Her voice and presence soothing every smart, He knelt before her as she stroked his head; But, bending over, she removed each dart. With careful rub; and then, joy-garlanded, Her arm around his neck, and tight, She, smiling, led him toward the torrid gate.

—Henry Abbey, in Everywhere.

I'd like to be a printer, and with the printers stand, Green ink upon my forehead, gasoline in my hand; And if a mad contributor came in to kick and roar, I'd stab him with the towel that leans against the door.—Selected.

### Letter from Southern California.

To the Editor of the Banner of Light:

I find that my last letter for your ever-hospitable columns antedates the Los Angeles Fiesta. I will therefore commence this epistle with a brief mention of one of the most picturesque and in every way delightful festivals it has been my good luck to witness.

Los Angeles, with its semi-tropical climate and numberless Spanish traditions, takes to the annual Fiesta in April as naturally as New Orleans takes to its superb carnival just before Lent.

Almost every feature of a Spanish or Italian Carnival is represented during the five days which are actually occupied by the Los Angeles Fiesta.

For weeks in advance of the great holiday season preparations for the coming pageant are to be seen in lavish profusion everywhere. Red, green and yellow are the bright colors which denote the feast, and as Southern California delights in nothing so much as gorgeous display whenever an event of any importance is to be celebrated, the streets of the city of Los Angeles soon become magnificently festooned and over-arched with the richest profusion of great variegated palms, whose quiet green contrasts strikingly with the vivid emerald hue of one-third of the Fiesta bunting.

American flags and gilded eagles are also on exhibition everywhere, and every storekeeper and hotel proprietor vies with his neighbors in a determined effort to make the grandest display possible.

La Fiesta is very good for trade, therefore nearly all the business people of the city and its environs support it; and the least hint that it will ever be discontinued is at once frowned upon, and emphatically vetoed.

Puritanism in Southern California is an anachronism; it is on alien ground, and cannot flourish, however it may attempt to gain the ascendancy; therefore when a few religious zealots endeavored to put down even the more boisterous and less beautiful features of the celebration, they received little support from the cosmopolitan, mirth-loving community, even when their verbal artillery was directed only against the masquerading in the streets, which characterizes the last evening of the holidays.

Probably no dissentient voices were raised against the glorious floral processions, the children's parades, the public flag-raising, and other charming features, which are both innocent and elevating to a high degree. Hotels, lodging houses, restaurants, and indeed all retail business houses, did a thriving trade, and while the city was in the hands of the elected queen, and the usual city government was out of office, the conduct of the people was excellent.

The Fiesta teaches many good moral lessons, not the least of which is that people can be put upon their honor, just as Arnold, the celebrated Rugby schoolmaster, said boys should be, long ago. Men, women, boys and girls to the number of fully one hundred thousand or more, enjoyed liberty without unbecoming license throughout the Los Angeles Fiesta, and all impartial and unprejudiced visitors were unanimous in their verdict that no better behavior was ever known at any season than during the Feast of the Angels, when celestial guardians are supposed to act as working substitutes for temporarily retired city officials. Pasadena, which adjoins Los Angeles, is the home of roses in their most varied and luxuriant forms, and when, on the last day of the Feast, Pasadena represented itself symbolically in the grand procession it seemed as though the very clouds were raining flowers upon the earth. Millions of roses were employed on that one afternoon, and yet on the following day the gardens of Pasadena were still in blossom.

No boastful word in praise of fruits and flowers raised in this section of the new Garden of Eden can ever be an exaggeration, as the resources and product of the soil are beyond estimation.

The great profitable industry of Southern California must be fruit-growing; and whoever invests cautiously in orange groves and vineyards will never regret it, unless an utterly unexpected upheaval of nature should transform the climate, and that is surely improbable.

Los Angeles, as a city, I do not particularly admire; I prefer New York inestimably as a place of permanent residence, but the outlets from Los Angeles to the sea are very beautiful. Santa Monica and Long Beach are both lovely places the year round, though they are best known as summer resorts only.

Santa Monica is the larger town, and is connected with Los Angeles by an electric railroad; but Long Beach is the more poetical and restful of the two.

The ocean is, of course, magnificent, and at Long Beach the recent introduction of good, old-fashioned English bathing-machines on wheels, which horses pull out into the water, makes surf-bathing a true delight.

Since Dr. Densmore bought property in the neighborhood, Long Beach has taken a new lease of unprecedented growth. It simply needs some one with brains, capital and influence combined, to give a good place a fair start, and then, as the resort once started can make its own way by force of its sheer merits, future success is assured.

For healthful residence, education, and all that pertains to human welfare, Long Beach is an ideal location.

A well-conducted College and Sanitarium, along liberal and progressive lines, would be a great success there, as students and patients would have rest, recreation, and every surrounding favorable to their best development.

Santa Monica is a beautiful place also, but it is more like those resorts in the Eastern States where tourists throng on holidays and whenever they can get a day by the briny ocean apart from business engagements.

The spiritualistic community has been greatly blessed and delighted with the able ministrations of my valued friend and most eloquent co-worker, Harrison D. Barrett, President of the National Association of Spiritualists. Mr. Barrett not only represents the Association in a worthy and efficient manner, but he is a great acquisition to the ranks of spiritual workers in every way. His organizing ability and distinguished oratory, added to his indefatigable earnestness and great power of adaptation to varying conditions, render him a prize to any society which can possibly secure his services. I can truly say that I have felt it a great honor to work in complete accord with this noble-hearted gentleman during his recent missionary tour in California. My only regret has been that his time has been so short in any one section, as he increases in influence with any community the longer he works within it.

Public meetings in this part of the country are very successful; the people go in swarms to lectures and public gatherings of all sorts,



The Bane of Beauty. Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfilled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.



and they buy books to some extent, but they do not in any adequate sense subscribe to periodicals. I was never in a neighborhood where more people attended lectures, and never knew of a place where so few subscribed to papers and magazines.

The **BANNER OF LIGHT** is admired, respected, praised, and liberally quoted from, but very few subscriptions are taken hereabouts; the reason being that so many people who attend meetings are non-residents, and do not possess permanent addresses.

Los Angeles is a very peculiar city: it is always full of people, but very few comparatively have homes. Hotels, apartment houses, boarding houses, and all such institutions flourish, but the home life common to the Eastern States is very poorly represented.

The climate is favorable to light buildings and to migratory habits, though in Pasadena and on the outskirts of Los Angeles there are many extremely beautiful homes, occupied by their owners during the greater portion of the year.

In Pasadena I find a great many liberal-minded people, and the spiritual and other liberal meetings are always well attended, though the Hotel Green is closed for the summer, and the proprietors, as well as the guests, have departed from the neighborhood.

Since the destruction by fire of Hotel Raymond, the Green attracts the *crème de la crème* of fashionable visitors, and whenever that hostelry closes its doors the season is pronounced over in Pasadena.

Mr. and Mrs. Longley's beautiful home is one of the pleasantest in the town, and they frequently open their spacious rooms for very delightful gatherings, one of which occurred on Wednesday evening, May 13, when James G. Clark, the poet-singer, and many other well-known people, were present, and contributed to the exercises.

Mrs. Longley is exercising her mediumship constantly and very effectively. Dr. Beecher, who is residing with the Longleys, is a very successful magnetic healer, as well as an expert stenographer, and the happy family of three manage between them to accomplish a great amount of useful work.

I have been most kindly received by these good people, and have greatly enjoyed the receptions held in their home, where it has been my privilege to meet many very agreeable people from different parts of the world.

Rev. Eli Fay, one of the most able Unitarian preachers in America, resides in Pasadena. He sometimes attends my lectures and makes remarks, as well as asking questions at the close. He is deeply interested in all spiritual questions, and evidences great breadth of sentiment and wide experience in discussing many aspects of the psychic problem.

Santa Ana is another fruitful field for work. Grand Army Hall, in that flourishing town of about five thousand inhabitants, is the centre of liberal thought in the community. The Unitarian Society meets there every Sunday. Mr. Watson, the present minister, is a man of very advanced views, and shows the courage of his convictions.

The Spiritualists have a good Society, which meets in the same hall on Sunday afternoons, and at other times at the residences of members. Judging from the four lectures I have already given in Santa Ana, I should say that there is a good field for workers there. The town is pleasantly and conveniently situated between Los Angeles and San Diego, and like all other orange-growing districts, possesses many attractive features.

At the present time (June 1) the seaside resorts—Long Beach, Santa Monica, Redondo and Catalina Island—are the best fields for action, and I am glad to learn that a camp-meeting is projected at Redondo, to continue during the entire month of August.

I have heard from San Francisco that the recent Convention there was very largely attended, and seems to have done much to unify divided elements. I like San Francisco better than any other part of California, and when Oakland, Alameda, Berkeley and many other surrounding places are included in the metropolitan area, one feels almost as cosmopolitan and within reach of nearly as many people as can be approached from such immense centres of population as Boston and other great Eastern cities.

I am looking forward to a northern trip to Seattle and other points very soon, and expect to thoroughly enjoy the summer in the beautiful Northern country, where the sun sets at nine o'clock and the weather is truly ideal.

As it is the practice of all admirers of the Pacific Coast to boom the weather, and particularly do the friends of Los Angeles and vicinity never tire of chanting the praises of their own beloved paradise—if I ever go into the booming business I shall sail north and sing of the glories of the grand, majestic country all through Northern California, Oregon and Washington, and then, to cap the climax, expatriate upon the still bolder outlines of British Columbia, and eventually Alaska.

In Southern California there is nothing more beautiful than Coronado, close to the large and thriving city of San Diego, which is now one of the most beautiful places in America.

San Diego is a great spiritual centre, very much alive to all progressive thought. Rev. Solon Lauer of the Unitarian church is greatly appreciated, and I dare say many readers of THE BANNER who knew him in Boston, and enjoyed his fine lectures at Onset, and elsewhere, will be glad to hear that he is doing a splendid work in the far West, and winning warm appreciation by reason of his many abilities and sterling qualities.

Dr. J. M. Peebles at seventy-five is as vigorous as a boy, and doing yeoman service for whatever he conceives to be truth.

Mrs. Ada Foye, who is still very popular in Los Angeles, visited San Diego recently, and was very well received; her ballot tests are as wonderful as ever, and wherever she goes she makes warm friends for herself, and many converts to the truth of Spiritualism.

The First Society of Los Angeles, for which I have been lecturing during April and May, is a thriving organization. Two meetings each Sunday, one on Friday evening, and many more private gatherings, keep up great public interest, and afford ample opportunity for disseminating the philosophy, and also grant opportunities for the exercise of clairvoyance, and other phases of mediumship.

All the mediums are doing well here; some of them are quite over-run with callers, and can hardly find time to give all the sittings for which there is demand.

My next letter will, I hope, be far less hurried and fragmentary than this, but owing to a combination of unlooked-for causes I have been unusually preoccupied with many obligations during the past few weeks.

With best wishes for THE BANNER, and all its readers, I remain,

Yours sincerely,

Let the child alone—she will never be young again. If she should live a hundred years—Mrs. Oliphant.

**Passed to Spirit-Life.**  
From her home in Denver, Col., May 18, 1896, Mrs. ELIZABETH WILKINER, aged 50 years.

Mrs. Wilkener survived her husband about four years. She leaves one daughter and three sons, all grown up, two sisters and other near relatives, with many kind friends, to mourn her departure. She was a devoted Catholic until, with her friends, she came under my ministrations, when she became favorable to and much interested in Spiritualism, and at times took occasion to express her faith in the departed ones, it fitted her for the transit by taking away the fear of death. Mrs. Wilkener selected two hymns—"There is no Death" and "We Shall Know Each Other There" to be sung at her funeral, two months before her demise, and at the same time asked me to preach the funeral sermon. Both requests were granted, the writer performing the services at her home.

From her home in Mountain Avenue, New London, on Saturday, May 22, 1896, after a long and severe illness, Mrs. ANNE KESSEY.

She was for years an earnest Spiritualist, and her wishes being that her funeral services should be conducted by a Spiritualist, they were, as far as possible, carried out. Mrs. Kessy was a devoted wife, a faithful friend, and a kind and generous neighbor. An only child, a daughter, preceded her to spirit-life. Mrs. C. W. SPALDING, Norwich, Conn., May 29, 1896.

Obituary notices not over twenty lines in length are published free of charge. When exceeding twenty lines, twenty cents for each additional line will be charged. Ten words on an over-

## It Never Fails

to cure the most severe Coughs and all forms of Throat and Lung Troubles. It has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

## ADAMSON'S Botanic Cough Balsam

More than 10,000 Testimonials have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

Prices, 35 and 75c. a Bottle. Sold by all Druggists.

**PLEASURE CARRIAGES, LADIES' PHAETONS, BUGGIES, WAGONS, HARNESSES, SADDLES & BICYCLES.**  
at Factory Prices. All goods guaranteed as represented and sent on approval anywhere. Write at once for our latest beautiful illustrated Catalogue showing all the latest styles and new designs in large variety, from a simple bicycle to the most stylish Pleasure Vehicles. Prices in plain figures and full particulars on every article, sent free to all who mention this paper. Rem-ber to address: **ALLIANCE CARRIAGE CO., N. Court St., Cincinnati, O.** Established 1889.

## CATARRH,

CONSUMPTION, ASTHMA, and all Throat and Lung Troubles, positively cured by the only scientific method ever discovered for the successful treatment of these diseases. For full information, address with stamp for reply, **THE J. M. PEEBLES MEDICAL CO., San Diego, Cal.**

**Blindness Prevented and Cured.**  
NO KNIFE! NO RISK!  
No Waiting to Be Blind.

Immature cataracts can be absorbed. Disease of the eye and lid, often said to be incurable have been cured. Everybody should read our pamphlet, "The Eye," mailed free. It explains the cause of diseased eyes and limited vision, how prevented and cured at home and at the Benoit's Eye Sanitarium, Glens Falls, N. Y.

There is lots of pleasure, satisfaction and health coked up in a bottle of **HIRES Rootbeer.** Make it at home.

Made only by The Charles E. Hires Co., Philadelphia. A 2c. package makes 5 gallons. Sold everywhere.

**BOSTON Institute of Stammerers' and Training School.**  
11 Tremont St., Boston. Rich and poor welcome. Dec. 14. 26c per.

**ASTROLOGY.**—Send time of birth, sex, and 12c. for brief reading, prospects and character. DR. HENRY S. LEE, Mass. (P. O. Box 19.) Mar. 22.

**MONUMENTS and Cemetery Work.** BOSTON MONUMENT CO., Address Box 2829. Send for Circulars. 2c per.

**The Writing Planchette.**  
SCIENCE is unable to explain the mysterious phenomena of this wonderful little instrument, which writes intelligent answers to questions either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and eraser, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagram Wheel, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by **BANNER OF LIGHT PUBLISHING CO.**

**GARLAND'S Vegetable Cough Drops.**  
THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc. It has no equal. It is warranted to cure Cough, Cold, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredients, and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 32 Maple Street, Eugene, Ore., U. S. A. Price, per box (one-fourth pound), 25 cents, postage free. For sale by **BANNER OF LIGHT PUBLISHING CO.**

**The Spiritualist Badge.**  
Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

**Badge Pin.**  
The Badge Pins have a neat pin fastening on the back to attach them to the clothing.  
Rolled plate Badge Pin, \$1.25; solid gold, \$1.75.

**Scarf or Stick Pins.**  
These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick-pins are put.  
Rolled plate, \$1.25; solid gold, \$1.75.

**Lapel Button.**  
These Lapel Buttons are separate. They are very desirable for gentlemen's wear.  
Rolled plate, \$1.25; solid gold, \$1.75.

**Cuff Buttons.**  
These Cuff Buttons have lever backs that tip so they will go through the button-hole edgeways. They are very neat.  
Rolled plate, per pair, \$2.25; solid gold, per pair, \$3.25.

**Maltese Pendant.**  
This is one of the neatest ornaments ever designed.  
Rolled plate, \$3.00; solid gold, \$5.00.

**Maltese Watch Charm.**  
This Charm is the same as the Pendant, excepting that it is a trifle heavier.  
Rolled plate, \$3.00; solid gold, \$5.00.

**Sunflower Watch Charm.**  
This is a very neat charm for ladies' wear, or for gentlemen who want something small and neat.  
Rolled plate, \$2.00; solid gold, \$3.25.  
For sale by **BANNER OF LIGHT PUBLISHING CO.**

**SENT FREE.**

**RULES**

TO BE OBSERVED WHEN FORMING

**SPIRITUAL CIRCLES**

BY THE BANNER OF LIGHT PUBLISHING CO.

Obituary notices not over twenty lines in length are published free of charge. When exceeding twenty lines, twenty cents for each additional line will be charged. Ten words on an over-

## J. C. Batdorf, M. D.,

Scientific Diagnostic and Magnetic Healer.  
Specialist in all Chronic Diseases.

If sick or ailing, send age, full name, lock of hair, leading symptom, and a postal card for a scientific diagnosis of your ailments free by return mail.

**Prescribes no Poisonous Drugs.**  
Address J. C. BATDORF, M. D., Grand Rapids, Mich. May 16.

**EXTRAORDINARY REDUCTION IN TEACHINGS BY "WHITE ROSE"**

J. C. F. GRUNDINE offers a special reduction to those wishing development in Psychometry, Clairvoyance, Inspiration, Development in his specialty. Send a stamped and addressed envelope for terms, endorsements and booklet to Rev. J. C. F. Grundine, Chicago, Illinois, Clairvoyant, Reading, Descriptive and Spiritual Friends; Advice on Business and Health, \$2.00 for full reading.

"I recommend J. C. F. Grundine to all seeking development in mediumship."—E. D. Lord, editor Medium. May 9.

**J. M. Peebles, A. M., M. D.**  
Specialist in all Chronic Diseases.

SPECIAL attention to all diseases peculiar to either sex. Advanced methods; best results; cure guaranteed in all cases taken. Current diagnosis free by enclosing name, age, sex, leading symptom and stamp for reply.

Rem-ber to address: **J. M. PEEBLES, A. M., M. D., San Diego, Cal.** Jan. 11.

**DR. J. SWANSON,**  
ELECTRO-MAGNETIC HEALER,  
1228 Elm Avenue, Minneapolis, Minn.

Treats patients physically at a distance. May 2.

**Magnetic Eye Powder,**  
THE SPIRIT REMEDY. Revealed by a dream. All inflammations cured; sight restored. To convince you, two weeks' treatment \$1.00. Address ELIZA J. B. ASS, 182 N. 19th Street, Columbus, O. Apr. 28.

**55 RUTLAND ST.**  
SEANCES Sunday, Thursday and Saturday at 2:30 P. M. Wednesday at 8. GEORGE T. ALBRO, Manager. Apr. 4.

**J. K. D. Conant,**  
Trance and Business Psychometrist.

SEANCES daily from 10 A. M. to 4 P. M., except Fridays. 83 Bowdoin St. Communicate Telephone 7886, Boston. Test Seances Sundays at 7:30, Fridays at 2:30. June 6.

**Osgood F. Stiles,**  
DEVELOPMENT of mediumship and Treatment of Occult session a specialty.

MRS. OSOOND F. STILES, Business Sessions. Hours 9 to 5. 84 Berkeley St., Boston. June 6.

**Mrs. A. Peabody-McKenna**  
BUSINESS, Test and Developing Medium. Sittings daily. 600 Essex Street, Boston. Sittings on Sunday, Thursday evenings, and Tuesday afternoon at 5 o'clock. Six Developing Sittings for \$4.00. 38 Common Street, near Tremont Street, Boston. June 13.

**Ella Z. Dalton, Astrologer,**  
CHALDEAN and Egyptian Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of business. Also Teacher of Astrology. Readings \$1.00 and upwards. 83 Bowdoin Street, Boston. June 6.

**Adelaide E. Crane,**  
443 SHAWMUT AVENUE, Boston. Seances Tuesdays 8 P. M. to 10 P. M. Saturdays and Sundays 2:30 P. M. Admission by appointment. May 9.

**Marshall O. Wilcox.**  
MAGNETIC Healer, 83 Bowdoin St., Room 3, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. 4w June 6.

**J. A. Shelhamer,**  
MAGNETIC PHYSICIAN,  
178-179 TREMONT STREET, Room 46, Boston. 178-179 Tremont Street, Boston. Patients treated at their homes when desired. Jan. 4.

**MRS. THAXTER,**  
Banner of Light Building, Boston, Mass. 4w June 6.

**Mrs. Maggie J. Butler,**  
MEDICAL CLAIRVOYANT,  
178 Tremont Street, Boston, from 10 to 1. Apr. 4.

**MRS. M. A. STICKNEY,**  
Formerly of Mount Pleasant. Now at 411 SHAWMUT AVENUE, BOSTON. Dec. 28.

**Dr. Addison D. Crabtree,**  
181 Tremont Street, Boston. Cures men when all others fail; of every disease; 30 years' experience; office or by mail. May 16.

**E. H. Tuttle,**  
170 TREMONT STREET, Room 4, Boston. Sittings daily. Hours 10 to 4. Wednesdays 10 to 12. Will answer calls to lecture and hold public or private seances. June 13.

**Mrs. S. S. Martin,**  
662 TREMONT STREET, Boston. Sundays, Wednesdays and Fridays, 8 P. M.; Saturdays at 2:30. Apr. 11.

**Mrs. A. Forrester,**  
MAGNETIC Physician, Vapor Baths, Trance and Business Psychometrist, 400 Tremont St., Boston, Suite 1. 10 to 5. 4w May 23.

**Mrs. Fannie A. Dodd,**  
MAGNETIC HEALER and Test Medium, No. 23 Tremont Street, corner of Eliot Street, Boston. June 13.

**Mrs. Hattie A. Young,**  
DEVELOPING, Trance and Business Medium, 22 Winter Street, Room 15, Boston. June 13.

**Miss J. M. Grant,**  
BUSINESS and Test Medium, 28 Union Street. Hours 10 A. M. to 6 P. M. 4w May 30.

**Miss Helen A. Sloan,**  
MAGNETIC Physician, Vapor Baths, No. 178 Tremont Street, Boston. May 16.

**Mrs. M. E. Calahan,**  
TRANCE MEDIUM. Sittings daily, 10 A. M. to 5 P. M. Room 7, 83 Bowdoin Street, Boston. 4w June 6.

**PSYCHOMETRIC**  
READINGS by Letter. C. P. PRATT, 120 Dartmouth Street, Boston. 13w May 9.

**DR. JULIA CRAFTS SMITH,** 25 years successful experience. Gives free Clairvoyant Examination Thursdays to ladies. 15 Warren Avenue, Boston. Apr. 13.

**MAGNETIC and Massage Treatments, Hotel de Paris (Suite 4), Wellington Street, Boston. 2w**

**MRS. J. C. EWELL, Inspirational and Medical Physician, 542 Tremont Street, cor. Hanson, Boston. June 6.**

**AT ONSET---FOR SALE.**  
7-ROOM Cottage, all furnished, 8000 feet of land. Inquire of MRS. M. J. BUTLER, 178 Tremont Street, Boston. May 23.

**28 DAYS ONLY.**  
CLAIRVOYANT Reading (50 lines). Send 50 cents, lock of hair and stamped envelope. Usual fee \$2. A. T. AT-LOW, Public Test Medium, Onset, Mass. 6w May 23.

**ECHOES FROM THE WORLD OF SONG.**  
VOL. II.

A rare musical work of songs and music, handsomely bound in cloth and gold, has just been issued from the press by the well-known composer, C. PATSON LONGLEY. This new work is Vol. II. of "Echoes from the World of Song," and contains the same number of pages—one hundred and fifty—as Vol. I., being uniform in size and style with that number. The new volume contains, among other choirs, compositions, a companion piece to "Only a Thin Veil," also "Over the River," one of the most popular songs of the century, and a companion piece to the same. It is of sheet music size, and will be a handsome ornament, as well as useful work for piano or organ.

This second volume has an introduction by EDWARD A. PHILIPS of Springfield, Mass., publisher and proprietor of the *Home Song*.

Vol. I. of "Echoes from the World of Song" was originally sold at \$1.50 per copy; it will henceforth be sold at \$1.00 per copy, fifteen cents extra when sent by mail.

Vol. II. of "Echoes from the World of Song" will also be sold at \$1.00 per copy, fifteen cents extra when sent by mail.

For sale by **BANNER OF LIGHT PUBLISHING CO.** No. 1 Bosworth Street, Boston, and by the author. 6w

**PATENT OFFICE,**

**THE TEMPLE OF HEALTH.**

A MONTHLY JOURNAL devoted to Life, Health, and A How to Live a Century. The only Journal devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and aims as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

Single numbers 10 cents. Yearly subscription price, 6 shillings, or \$1.50. Published by **MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C.** Mar. 14.

**THE HUMANITARIAN.**  
A Monthly Magazine,  
Edited by VICTORIA WOODHULL  
(Mrs. John Woodhull Martin).

THE HUMANITARIAN is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and aims as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

Single numbers 10 cents. Yearly subscription price, 6 shillings, or \$1.50. Published by **MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C.** Mar. 14.

**Philosophical Journal**  
(Established in 1855.)

Devoted to Spiritual Philosophy, Rational Religion and Psychological Research. Sample Copy Free. Weekly—16 pages—\$1.50 a year.

**THOMAS G. NEWMAN, Publisher,**  
141 South Western Avenue, CHICAGO, ILL.

**The Temple of Health.**  
A MONTHLY JOURNAL devoted to Life, Health, and A How to Live a Century. The only Journal devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and aims as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or creed.

Single numbers 10 cents. Yearly subscription price, 6 shillings, or \$1.50. Published by **MESSRS. HUTCHINSON & CO., 34 Paternoster Row, London, E. C.** Mar. 14.

**LIGHT: A Weekly Journal of Spiritual, Occult and Mystical Research.** "LIGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto "Light! More Light!"

To the educated thinker who concerns himself with questions of a spiritual character, "LIGHT" offers a special vehicle of information and discussion. It is the acknowledged representative of cultivated and intelligent Spiritualism throughout the world, everywhere quoted and referred to as such. The Editor has the cooperation of the best writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowledge are of the highest value, and who have no other vehicle for their publications than "LIGHT." This gives the "LIGHT" a unique position in the world of thought.

Price 2c. or, 10c. 10c. per annum, post free. All orders for the Paper and for Advertisements, and all remittances, should be addressed to "The Manager"; all communications intended to be printed should be addressed to "The Editor."

Office: 2 Duke Street, Adelphi, W. C. London, Eng. 6w

**"DIE UEBERSINNLICHE WELT." Mittheilungen aus dem Gebiete des Okkultismus.** Organ der Vereinigung "Sphinx" in Berlin. Das Jahresabonnement beträgt Mk. 2.50, für das Ausland Mk. 3.

Herausgegeben und redigirt von MAX RAHN, ständigem Secretär der Vereinigung "Sphinx" in Berlin. Redaction: Eberswalder Strasse 16, Portal I.

**READ "THE TWO WORLDS"** edited by R. W. WALLIS. It is progressive, reformatory, popular, vigorous, outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates the highest spiritual philosophy; and is a most valuable work for the student of the occult.

## Mediums in Boston.

**CHARLES E. WATKINS, M. D.,**

THE FAMOUS SPECIALIST, who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is ONE REASON that he is so successful.

**ANOTHER REASON**  
Is that he does not attempt to run down another doctor.

**ANOTHER REASON**  
Is that he is acknowledged by all to have the most wonderful psychic power, by which he can locate the cause of disease.

**ANOTHER REASON**  
Is that he has his patients write him each week, and sends them weekly instructions; thus showing that he watches each case closely.

**ANOTHER REASON**  
Is that he gives none but the purest medicines, and in the smallest quantity that will produce the desired result. Some cases he cures without any medicine.

**ANOTHER REASON**  
Is that he makes the price of treatment right to all. He is endorsed by all the spiritual press, not only as a fine physician, but a perfect gentleman, and honest in every respect.

Send five two-cent stamps for his book on "Chronic Diseases," which will more than repay you. Send you who wish to consult him, send two two-cent stamps, age, sex, and leading symptom.

**DR. C. E. WATKINS,**  
AYER, MASS.

**55 RUTLAND ST.**  
SEANCES Sunday, Thursday and Saturday at 2:30 P. M. Wednesday at 8. GEORGE T. ALBRO, Manager. Apr. 4.

**J. K. D. Conant,**  
Trance and Business Psychometrist.



