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The Henry Seybert Be | nessed many similar, and even more wonderful phenomena, | himself until he learns, as I have said before, that the burden of proof is on the affirmative. Therefore, when the quest, and What Has Become of It?

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

BY HON. A. B. RICHMOND.

[Conclusion.]

A short time after, I again visited the celebrated medium. Pierre L. O. A. Keeler, in company with a lady from Buffalo. The slates, cleansed, as usual, lay on a table in a well-lighted room. In our conversation, while waiting for the phenomena, I quoted a verse from a poem that I believe was unknown to either Mr. Keeler or the lady. After I had repeated the verse, Mr. Keeler seized another slate of his own and wrote on it in a very rapid manner: "Friend Rich mond, repeat that verse again." I did so, as I remembered it, when we instantly heard the pencil between the slates writing. After some time we opened the slates, and there was written the verse I had quoted, with one word changed and under-stroked, as if calling my attention to an error in my quotation. On my return home I examined the poem as printed in a volume of the author's works, and found that I was in error, and that the correction made by the unseen intelligent force that moved the pencil was correcta fact known to no one in the séance room. And besides this, there were a number of communications directed to the lady who was with me, on subjects and incidents only known to her, and signed by the signatures, as she asserted, of her friends who had passed away.

I will briefly relate one more incident with another medium, a Mrs. Ives, which occurred at Lily Dale in August, 1894. I took with me two slates hinged together. I had used them in my office for a number of years. My name was stamped with a rubber stamp in several places on the frames. I had cleaned them thoroughly before I visited the medium. I informed the medium that I did not care to write an interrogatory to be answered by the unseen force, but desired a phenomenon that would be unusual and a test. It was in a room with the windows open, and lighted by a noonday sun. I laid the slates on a table before me. The medium took a soft crayon and marked the slates in diagonal lines across their surface and on the four sides of the pair, numbering them like the pages of a book. I closed the slates and laid them on the table before me, had soiled the slates. She replied: "The spirits will clean a few moments she took a sprig of daisies from a vase on the table and laid it on the slates. Then she requested me to lay my watch by the side of the daisies. I did so, and after ten minutes had passed she told me to open the slates. On opening them I found one side of the pair cleaned, and on it was a beautiful picture in green and gold of a sprig of daisies, and across the slate around the drawing was written a communication signed with the name of my old friend. Prof. Wm. Denton. I did not remember his handwriting, but I did recognize his peculiar mentality and characteristic mode of expression. I was not thinking of him at the time, and the medium knew nothing of our former intimacy or of the subject spoken of in the communication. Now, if the fact existed, as I know it did, what is the logic of the phenomenon?

I might narrate many other instances of so-called spirit ual phenomena that I have witnessed at the various camps and séance rooms, much more wonderful than those I have described; all of which are open to the investigations of the Seybert Commissioners if they desire. Hundreds of Spiritualists are willing to testify to like experiences, and yet the ten honorable men who promised ten years ago to continue their researches as required by the Seybert bequest, and finally report on the same, are as silent as if they had dematerialized into the spiritual essence of the unseen world. And this leads me to inquire: What has become of the Seybert Commissioners? Do the members live? If they do, why do they not make a final report? After the when it would take its proper rank in the literature of the developments of the last few years, have they seen their day. But I do not complain of its brevity, for to my mind error, and are they afraid to be honest and say so? It is that is one of its chief virtues. Read the sample page, and often true, as Hamlet says:

"Thus conscience does make cowards of us all."

When, eight years ago, I read the report of the Seybert Commissioners, I was as much prejudiced against Spiritualism as the average Orthodox minister, or even the members of the Seybert Commission. I smiled at the innuendoes and "asides" of Sellers, laughed at the ancient jokes and cruel wit of the President, for I, too, was a materialist, and, as he says on the last page of their Report: "I was too deeply imbued with the belief that we are of such stuff as dreams are made of, to be unwilling to accept a few more shadows in my sleep." I had formerly been a member of the Methodist church, but my scientific studies had led me unwillingly into the gloomy Agnosticism of infidelity. I had never examined either the philosophy or phenomena of Spiritualism, and, like the Seybert Commissioners, my wisdom was based upon my ignorance. I did not even mentum ad hominem, and remark in pointed terms that the kettle know then that John Wesley, the founder of Methodism, Is not as black as some other vessels in the speculative kitchen." was a Spiritualist; that his mother was a medium, in whose presence often occurred many of the Spiritualist phenomena as manifested to-day—a fact which history

clearly proves. I read the account of Prof. Fullerton when he went to Europe on a voyage of discovery, so apparently ingenuously narrated on page 114 of the Report, wherein he says that | lend her an interesting book to read; whereupon as a joke Prof. Zöllner was insane at the time he investigated the phenomena with the medium Dr. Slade, and that the learned German professors who assisted him in the investigation were aged, and afflicted with defective vision and other mental and physical disabilities, etc.

I read this cruel slander, afterwards so successfully confuted by C. C. Massey, from London, who translated Zöllner's works, and knew that the statements made as to the mon figure of speech of the "street gamins"; only its abmental condition of the great German scientist were absolutely false, and who even denied an alleged interview with himself as related by Fullerton. Then I wondered other omissions except that of original ideas. But then why the learned emissary of the University of Pennsylvania should go to Germany to interview only the dust of the dead scientist, and neglect to interview Prof. William there, and who was a contemporary with Zöllner, and wit- logic, which I do not doubt, he ought to go to school to and poet: "Virtue is its own reward.

Yes, I wondered why Fullerton should take so much pains with the memory of the dead when a living witness eminent for his scientific attainment was within easy reach of his disinterested inquiring mind. I continued to wonder until in September, 1889, I received a very gentlemanly letter from the President of the Seybert Commissioners, informing me that Prof. Fullerton had been appointed the incumbent of the "Adam Seybert Chair" in the University of Pennsylvania. Then I wondered no longer, for I remembered the inspired decree: "That the laborer is worthy of his hire; and thou shalt not muzzle the ox that treadeth out the corn."

WHAT HAS BECOME OF THE HENRY SEYBERT BEQUEST? Is a question that the public is deeply interested in. In making the generous donation of \$60,000, Henry Seybert's main object was to enlighten the world on the subject of Spiritualism; and he made the University of Pennsylvania his trustee to carry out his intentions. No one can doubt this who reads the bequest; and the serious question is: Have the Trustees of the University of Pennsylvania kept their faith with the generous dead? Nearly ten years ago they appoint ed a Commission, who made a preliminary report, promising to continue their investigations, and make other reports from time to time. Making the required investigations was a "condition precedent" to the enjoyment of the bequest by the University, and that it has been violated by the Trustees no lawyer will doubt or deny; and now the interest of the \$60,000 is being expended in paying the salary of Prof. Fullerton, who has been appointed in a per functory manner, evidently to fill the supposed legal requirements of the bequest, and not to do what Henry Sey bert intended or desired.

Immediately after I received the information of the ap pointment of Prof. Fullerton to the Seybert Chair, I sent for the text-books he was using in his efforts to enlighten the world. I received them-two small books that when combined would be about the size of the old-fashioned Cobb Spelling Book of my boyhood.

The title page of the first book I opened was as follows:

THE CONCEPTION OF THE INFINITE,

AND THE

SOLUTION OF THE MATHEMATICAL ANTIMONIES: A Study in Psychological Analysis.

GEORGE'S. FULLERTON, A. M., B. D., Adjunct Professor of Philosophy in the University of Pennsylvania. PHILADELPHIA: 1887.

Adjunct Professor," etc. At first I did not understand keeping my hands on them. I asked the medium why she | what it meant. "Adjunct to what?" I inquired. Then 1 remembered that it must mean "Adjunct to the Univeroff one side of them and write you a communication." In sity," although disjunct to the interest and wishes of Henry Sevbert.

> I have read this work three times with pain and patience, and vet I am unable to comprehend it. The "adjunctive, disjunctive" professor is too metaphysical for my mental capacity—that is, metaphysical in the Scotch. man's definition of the word. Said one Scotchman to another: "Jamie, what do ye mane by metaphysics?" "Dinna ye ken, mon? I'll tell ye. It's when ain mon is spakein' and anither mon is listenin'; and when the mon that is listenin' dinna ken what the mon that's spakein' means, and when the mon that's spakein' dinna ken what he manes himsel', that's metaphysics."

> And here let me inquire of what possible consequence to mankind is any man's conception of the Infinite? It is not the "Infinite Mind of the Universe" that is being discussed in this ponderous tome of metaphysical thought, but the "Infinite" in the abstract, as "Infinite" time, "Infinite" space, etc. Now who can conceive of the boundaries of that which is without limit? And what is Prof. Fullerton's conception to mankind? Does any man in his senses suppose that Henry Seybert ever thought of the proposition when he made his bequest? Were the sixty thousand dollars given to assist in solving this absurd co-

> I will give a part of a page of this book or pamphlet, for it is only a book when bound in cardboard, while it would be a small pamphlet if bound in appropriate yellow paper, try to restrain your emotions while reading it in such a way as not to be offensive to the public:

"But as a preliminary answer to the objection, I may say that the assertion that we do not know the infinite as a whole is by no means equivalent to the assertion that we do not know the infinite. We do not know the moon as square, but that would scarcely prove that we have no knowledge of the moon, since the notion of squareness forms no part of a true knowledge of that object. Just as little is the quantitive conception of totality necessary to a knowledge of the infinite.

"It is not agnosticism to declare the mind unable to think that which is in its nature self-contradictory; to define an object as infinite, and then think it as limited: while, on the other hand, any theory which maintains that we may know as a whole that which in its very conception precludes the possibility of its being so considered, may be accused of the direst agnosticism, as discrediting a fundamental law of thought, the law of non-contradiction. The theory attacked may as a last resource avail itself of the old argu

Quantum sufficit!!! Exactly so! most adjunctive, disjunctive professor! Doubtless this is correct, both logically and metaphorically, if we only knew what you meant!

In reading this page, with others of the book, I am reminded of an incident of an old lady who asked a friend to the friend loaned her Webster's Dictionary. After a few days she returned it, with thanks. Her friend asked her how she liked it; the old lady naively replied: "Well, the words and sentences are very beautiful, but I do n't think much of the run of the story."

But I call my reader's attention to the closing sentence of the page. Observe its elegant phraseology. It is a comsolute vulgarity is slightly modified by an omission of a word or two. In the other pages of the book I notice no Voltaire said: "The use of words is to conceal our thoughts."

Prof. Fullerton also teaches logic from the Adam Seybert Chair, a study taught in all the higher grades of schools in Crookes, F. R. S., who was in London while Fullerton was the civilized world. Now, if he is competent to teach

den of proof is on the affirmative. Therefore, when the Seybert Commissioners assert that all so called spiritual phenomena are feats or tricks of legerdemain, by the rules of logic they must prove it; and for this reason, if no other, their task is not yet finished, and they should continue their astute investigations. And when they learn how independent slate-writing is done, they should publish it to the world. "Suppressio veri, Suggestio falsi."

The third study taught by Prof. Fullerton is entitled "Outlines of Psychology." It is a small work of one hundred and fifty three well-leaded pages; and though I do not fully understand it, yet I like it much better than Fuller ton's "Conception of the Infinite," for the reason that it is more brief in its contents.

I appeal to the candid readers of this paper, does any one believe that the University of Pennsylvania is carrying out the desire or intentions of Henry Seybert, when he made the munificent bequest of \$60,000 for the purposes specific ally mentioned therein? If not, then are they not both legally and morally derelict in performing a sacred duty to the generous dead, who cannot appeal to the courts of earth to redress his wrongs or enforce the conditions of his bequest. If such a donation was given to the Trustees of any Orthodox church in the land, for a specific purpose which they would neglect to see executed for ten years, would not the whole Christian world cry out against them? And would not public opinion compel them to deal hon estly with the will of the dead for the benefit of the living? Fen years ago the Spiritualists were, compared with to-day, numerically weak; but the child is fast attaining the maturity of manhood, and the time will soon come when Spiritualism will assert its rights in a way that the University of Pennsylvania will be compelled to respect.

Justice moves with leaden feet, but she strikes with an iron hand." And now in conclusion, again I ask the Trustees of the University of Pennsylvania why they have not continued the investigation of Spiritualism, in accordance with the requirements of the bequest of Henry Seybert and the promises of the Commission?

On the fourth page of the Report the Commissioners say 'They beg that nothing they may say may be interpreted as indicating indifference or levity." And yet every page of the Report contains a covert sneer, insulting "asides" or stale jokes at the cherished religion of Henry Seybert, while the University is enjoying the benefit of his munifi-

cent gift. On the same page they say, in speaking of the phenomena of spirit manifestations: "Who can fail to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope?" And echo answers, 'Who indeed?" And yet the whole report is a series of insulting remarks and conclusions unworthy of Christian gentlemen in the performance of so sacred a trust. From he "gooseberry" joke of the president of the board, to the impudent and insulting remarks of the other members, the whole report is unworthy of the gentlemen who made it and the University which sent them out on their cruel conoclastic mission against the sacred images of the mill ons of Spiritualists in the world. The Commission starts out with fair and reasonable promises; but the readers of their report will only read a few pages when they will plainly discover that the voice is Jacob's voice, while the hand is not even disguised to resemble the hand of Esau, And now one of their number occupies the "Adam Seybert Chair" in the University from which he enunciates his own "Conception of the Infinite," as incomprehensible to the ordinary readers as the vagaries of insanity. Not one word does he say of Modern Spiritualism, its phenomena or philosophy; but he receives his salary from the S bert bequest while violating the very spirit of the dutie ey imposes upon him.

Verily the letter of the law killeth, but the spirit giveth life." Henry Seybert earnestly desired to enlighten sorrowing men and women in their bereavement as to the certainties of immortality, by demonstrative evidence. ble purpose, worthy of a Christian philanthropist! He did not know or care whether infinite space could be bounded, divided or subdivided. "Is the soul immortal?" was the question with him. And to have this, the greatest of all earthly problems, investigated and demonstrated, was the plain object and spirit of his bequest -and it has been met with sneers and cruel sarcasm by those intrusted with the mission imposed upon them. But worse than that—the report subscribed to by the members of the Commission, and approved and received by the University, on the last page asserts the doctrine of annihilation, wherein the president avers the fact "That we are of such stuff as dreams are made of, the shadows of a sleep." Better by far would it have been for mankind that this bequest had never been made than that this pernicious doctrine should be propagated and sanctioned by a Christian University. And yet the Orthodox ministers seem to have overlooked this attack upon the foundation of all religion, while they clap their hands in idiotic glee at the attack upon the manifestations on which all the creeds of earth are based, that attended the Nazarene and his disciples, and was known to the early patriarchs, as narrated in the sacred pages of so called Holy

I reiterate, if the Commissioners are honest, why do they not make a final report, or other preliminaries, as they promised to do? Since their investigation many new facts and most convincing phenomena have been published, and the Commissioners have been invited to witness them. But if spirit manifestations were facts, what would become of their reports and the wit they had wasted in its construction? With them "discretion is the better part of valor," and for eight years they have remained in "improved described."

innocuous desuetude. The fact is, that every new discovery of science has a tendency to destroy all the Orthodox creeds of man. creation of the earth, the Garden of Eden, man's fall and the so called plan of Redemption, with the terrible fate of those who disbelieve, all, all are fast becoming mythological tales of the ignorant past, while demonstrative evidence of immortality and spirit-life and communications is becoming stronger and stronger. The late wonderful discovery of the X-ray proves that there is something, some influence, that can penetrate opaque substances and produce a chemical effect on a sensitive plate by delineating a pictured object, and this is evidence of the truth of clairvoyance and other spiritual phenomena. For if there is a mysterious vibration of one of the rays of light that can pass through apparently solid opaque obstacles and paint a picture on a photograph plate, it is not illogical to suppose that the subtle influence or intelligent force of spirit life may pass through the bony covering of the head, and impress upon the sensitive brain of a medium a mental pic-ture of the mind of a spirit of the other world. Who dares say no, it is impossible? Not more so apparently than that the muscles of the human body that concealed the internal organisms a few short months ago are now as transparent as glass to the wonderful ray discovered by scientific investigation.

And now, most respected members of the Seybert Commission on behalf of the people who are the legatees of Henry Seybert, let me beg of you for your own sake, as well as for the sake of humanity, to continue your investiga-tions. Lay aside your fly-paper, your pocket looking glass, with your prejudices, and resolve to do what duty and the law requires of you. Investigate candidly and carefully, and relate truthfully what you shall see, and the world will thank you therefor. But leave your wit, sarcasm and jokes at home, and do not forget that while it is pleasant to be witty it is much better to be honest and truthful. And if the University of Pennsylvania does not remunerate you for your labor, remember the aphorism of the ancient sage



MRS. MARIE L. WHEELER-BROWN.

There is connected with the spiritual movement, forming part of its rank and file, a grand army of notable persons of both sexes, who as workers and mediums are unknown to the great public, but who nevertheless in private are unselfishly devoting their time, talent and inspiration to the advancement of the Cause with which they are identified—aiding in various ways the furtherance of its claims.

These good mediums are demonstrating through their own medial gifts the great fact of spirit return. They are spreading abroad in the community in which they dwell a knowledge of this glorious truth.

The presentation of constantly occurring facts of a spiritual nature must necessarily result, sooner or later, in cre-ating a revolution of opinion toward this subject.

These mediums, too, are doing their work in the highest spirit that prompts to human action—making the truth known for truth's sake—often at the expense of much personal inconvenience, of valuable time which they can illafford, but, more important still, at the expense of a vast amount of vital energy, which is to them both health and happiness. Monetary considerations are no offset to these, and yet they have been borne for years by many a medium without compensation.

Among the more prominent and excellent instruments of this class is the lady whose "presentment" heads these friendly lines. Though generally regarded as one of the later corps of workers in the spiritual vineyard, it will surprise many to know that it is now twenty-four years since she was first influenced by arisen spirits, the recognized date of the advent of Modern Spiritualism—the 28th of March—being the twenty-fourth anniversary of her earliest realization of a control by an intelligent power outside of herself-although from childhood a clairvoyant, having all the exceptional experiences of such persons.

Her first phase of distinct mediumship was that of drawing pictures and persons, chiefly the latter, her hand being automatically used to limn a face, often writing the name of the party thus represented. This was followed by writing with Planchette, producing poems and prose sketches, closely characteristic of the assumed authors, they being no less than such as Adelaide Proctor, Charlotte Bronté, and others of like note. During this time a trance condition was often entered

into, and many notable predictions made, which were sub-

sequently verified with startling accuracy.

Then came the gift of musical improvisation, responding on the piano to mental requests for certain pieces, impromptu playing on given subjects, and character-readng—expressing in music the salient features of a person's

This is a gift specially rare and replete with wonder and interest. On several occasions the famous American pianist, Gottschalk, has controlled and played some of his own compositions with such characteristic nicety as to be fully recognized by his personal friends and relatives.

One of the earliest of her visions, seen in her girlhood days, and which made an enduring impression on her youthful mind, was of a large hall, with wide, white marble steps, wherein a public service of some kind was being held, and in front of the platform was a casket, in which lay a man with a long white beard, high, broad forehead, etc. This vision (or dream, as she then thought it was,) repeated it-

self three times, on each occasion with increased vividness. In connection with this event, the writer remembers her relating to several friends about her first visit to a Spiritualist camp-meeting (she having been from childhood an attendant of the Episcopal Church), which proved to be at Lake Pleasant, in 1880. On that Sunday, sitting beside a female relative, as a gentleman passed her on his way to the platform, without seeing his face or knowing his name, the spirit of prophecy came upon her, and she remarked to the lady at her side, "I am going to marry that man," which remark greatly astonished the person thus suddenly addressed, and called forth a characteristic doubt; but, true enough, in two years that marriage took place, and was, in every way, a most harmonious one—the man and speaker being none other than the greatly-gifted Edward S.

It will doubtless be remembered by many readers of the BANNER OF LIGHT that the memorial services over Brother Wheeler took place in Horticultural Hall, Boston, which was a veritable fulfillment of the pictured vision seen in her girlhood days.

After the transition of Mr. Wheeler, necessarily a great blow to his young and sensitive wife, her mediumistic powers were held in abeyance, and she actively engaged in commercial life.

After a period of five years Mrs. Wheeler married a prominent gentleman of New York City, from which union she has a beautiful, sunny-faced boy, who evidently inherits his mother's psychic gifts.

During the past four years her occult powers have re-turned, evidently with renewed strength, and her many prophecies, some of which are very wonderful, would make most interesting chapter by itself. Here is one incident: In the political field she foretold, long before it occurred, the election of Hon. Robert E. Pattison as Governor of Pennsylvania, and predicted that he would serve two terms, which has since been verified. One other prediction relating to Gov. Pattison awaits fulfillment.

Only a few weeks ago this psychic was reading a person's hand, while serving as a professional palmist during an evening at a fair, and among the many visiting her tent was a gentleman, who anxiously asked: "Shall I retain my position under Government?" when, quick as thought, she said: "That is a queer question, sir, for you to ask—you are a clergyman." "True," he replied; "but how did you know that?"

know that?"

"You have another question to ask," she said; "pray let this one be more sensible than the other." Then the ger tieman asked: "Will the person in my family who is ill recover?" "Yes," was the response, "and the person is your daughter; she has just undergone a surgical experiment, but will recover and return home cuted."

This evidently puzzled the reverend gentleman very much, for, as he retired, greatly wondering in his mind as to where she got this correct information, he volunteered the statement that only his immediate family knew of his daughter's illness, and how this stranger

mediate family knew of his daughter's illness, and how this stranger

mediate family knew of his daughter's illness, and how this stranger knew all about it passed his comprehension.

Her knowledge of Palmistry, the result of years of study and practice, is, in its exercise, supplemented by her spiritual gifts of open vision, or clairvoyance and clairaudience. Want of space, however, prevents much interesting record in this direction.

Mrs. Brown, with her brother, Fred. A. Lester, Esq., is engaged in legitimate business in Washington, D. C., only a portion of her time being now devoted to her professional work, but evidently she has a career of great usefulness before her.



ASSOCIATION BUILDING, WITH AUDITORIUM IN REAR, ONSET.

Onset Bay, Mass.

To the Editor of the Banner of Light:

In response to numerous inquiries relative to affairs at Onset, I take this opportunity to say that the Onset Camp-Meeting Company expects to have the most successful meeting this season ever held at Onset, surpassing even that of last year, that being the first one held by the Company.

The Onset Bay Grove Association for the past eighteen years has held annual meetings under four different Presidents, viz., H. S. Williams, Wm. F. Nye, Col. W. D. Crockett, and Dr. H. B. Storer. As the charter of the Association did not give authority to hold camp-meetings, it was thought best by the Manag-ers of 1895 to leave a portion of the property to the Camp-Meeting Company, which was, with one exception, composed of the same persons who were Directors of the Association.

The Company last year, 1895, carried on the most successful meeting ever held at Onset. an irreparable loss, in the transition of our late President, Dr. H. B. Storer. All who have attended the meetings at Onset year after year will heartly endorse the sentiments which W. J. Colville expresses in The Range of Since that time we have sustained what seems W. J. Colville expresses in THE BANNER of May 9, when he says: "I declare that nowhere in my double-hemisphere travels as a public speaker have I ever met a more gracious, genial, earnest, kindly presiding officer than in the person of our venerable and venerated friend, Dr. H. B. Storer." It is with great pleasure that I am able to announce to the readers of THE BANNER that the Managers of the Company and Association are a unit in the effort to make Onset the home of Spiritualism, "and (quoting again from Bro. Colville) there is no doubt that the good work carried on so bravely by Dr. Storer, will still go forward with increasing power and usefulness.

The best speakers and mediums obtainable are engaged to occupy the rostrum. The music, both vocal and instrumental, will be of the same high class which has been so much en-

ioved in the past. The grounds are to be improved and beautified. Already the present season there has been completed a line of sea-wall containing about two thousand square feet, extending from the Steamboat wharf to Bay View grove, which has been filled in level with the bank on Onset avenue, transforming the former unsightly "flats" into a beautiful lawn. The wall was contracted for and built by Messrs. Hallett and Morse, both residents of Onset, who take great pride in doing good and faithful work. The filling in of the flats was under the efficient supervision of Capt. J. H. Burgess, of the present board of directors.

After the soil has sufficiently settled, a walk six feet in width will be built the entire length, nearly one thousand feet, and trees, shrubs,

plants, etc., will be placed, making it still more attractive. There have also been a number of ornamental trees, of different varieties, set in Bay View grove, filling the vacant places caused by the dying out of the native core and pines. oaks and pines.

The next step in advance is to perfect and adopt a system of sewerage. There has been some preliminary work done in that direction. It will probably be perfected the present year. The sanitary condition of the Camp will be thoroughly and faithfully attended to through

the season.

I trust the above notes will interest the readers of THE BANNER, and tend to show that Onset "still lives," and is managed and controlled by people who (again using Bro. Colville's words) "intend to do honor to the memory of a conscientious, indefatigable leader in their ranks, by resisting with adamantine determination every tendency which exists to weaken the power of Onset Bay Grove as a radiant centre, from which the truths of Spiritu-alism, both in philosophy and phenomena are presented to an inquiring world

The annual opening day will be Sunday, June 21. Competent speakers will occupy the plat-form on that occasion. The meetings for this season will be under the charge of Prof. W. F.

Circulars can be obtained at Headquarters Building, Onset, at the BANNER OF LIGHT office, or they will be mailed to any address on application to the Sec'y at Foxboro, Mass. CHAS. F. HOWARD, Sec'y.

> Written for the Banner of Light. OLD SONGS.

Old songs are sweetest—as the roses Of olden gardens are the best; Within their hearts somehow reposes The perfumed peacefulness of rest; They have the fame of years of beauty, They have dear memories passing sweet, Of days when life was joyous duty-When love and life as one did meet!

They bring before us faces vanished-The tender tones of those on high; They show us love is never banished-And that our dead are always nigh: Yes, sweet as hope's unfading howers Are songs our fathers sung of yore, Bird-echoes they in summer hours-Of beauty past and bliss before! WILLIAM BRUNTON Castine, Me.

A BIT OF DAILY INSPIRATION.—We are our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realize that He sends them to us for the benefit of other men, who stand beyond us, needing them.-Phillips Brooks.

The Diversity of Gifts.

To the Editor of the Banner of Light:

I am sorry there is among mediums such a lack of recognition and kindly fellowship toward others who possess medial gifts differ ing from their own individual type.

There is a feeling of rivalry, or a spirit of envy and jealousy, manifested by some possessing a phase of mediumship differing from that given to another, particularly between what is known or recognized as the mental and the physical phenomena.

Not long since I chanced to be present in a large public gathering where there were several mediums present to address the audience, or give what is generally known as platform tests, when one of the speakers spoke very slightingly—to put it mildly—of some mediums who were giving to the public exhibitions of the

various phenomena that occur in their presence, or because of their gifts.

The speaker undoubtedly forgot that every inspirational address given on the spiritual rostrum was but an exhibition of spiritual influx or inspiration, and that every test given from the platform that day was to make light

of that particular gift, or phase of mediumship. I speak of this only in the spirit of kindness, but feel to call attention to it because not only in public, but in private, there are unjust and unkind remarks and insinuations made regarding some of the different manifestations through

different mediums. I have no controversy with those who hold the mental phenomena as superior to all other gifts, but all of my days I have listened to mental and theological speculations regarding immortality, or life beyond the grave, and only by the sensuous evidence that has come into my experience have I knowledge or proof positive

of the continuation of life, and the power to commune with "the dear ones gone before." Let us conclude all of the many gifts are of equal value to some one; that all are divine, or by the author of life, and are for the uplifting of the nation. Facts, demonstrated, are the foundation stones on which our beautiful and comforting belief and knowledge rests. The tiny raps at Hydesville did more to convert and convince the world of immortality than all of the pulpits in the land. Let us welcome and cherish them in each and every form, and so help bind us, one and all, in the bonds of charity and brotherly love.

EDWIN WILDER.

It's Talked About. man has a quick memory, and those who

have once tried Adamson's Cough Balsam, think of it, talk of it and get it for themselves and their friends, whenever troubled with Coughs, Colds, or other throat and lung complaints.



STEAMBOAT LANDING AT ONSET.

Storm in St. Louis, Mo. To the Editor of the Banner of Light.

St. Louis is struggling bravely and successfully to rear her head above the mass of wreckage and débris left by the tornado.

The 27th day of May, 1890, will mark an epoch in the history of Nature's destroying forces. The resistless power of the cyclonic windstorm has been demonstrated many hundreds of times in past years upon the broad prairies of the West, where, unimpeded by natural obstacles, it swept before it every man-made thing that lay in its path; but the few and comparatively insignificant instances where the tornado had successfully attacked large communities had engendered a general belief that the cyclone's power was more or less limited to a broad and unobstructed expanse, and that its force would be greatly curtailed or dissipated by an attack upon a solid and com-pactly-built city. Whatever ground may have existed for such an impression was completely swept away by the onslaught of the furles of the air upon St. Louis last Wednesday evening. After devastating several square miles of solidly built stores, factories and dwellings, its appetite seemed to be whetted still sharper and its strength increased, for it leaped the swollen river, carrying away a portion of the E ds bridge, one of the strongest structures in the world, sweeping before it like straw, steamers, barges, and everything affoat, overturning railroad trains, lifting ponderous locomotives from their tracks, almost obliterating the little city on the east bank of the river, then bounded onward over a thousand miles of territory, touching here and there with fatal and de-structive effect, until, weakened and divided by the Allegheny Mountains, it finally disap peared over the Atlantic Ocean.

The tornado was the subject of most of the sermons of the St. Louis ministers last Sunday. The announcements in the papers sufficiently indicated the general tenor of their remarks. "Lessons of the Storm," "God in the Tornado," "God's Providence Over All," were a few of the subjects announced. From long experience, the writer knew exactly the line of argument that would follow, and felt a real sympathy for the puzzled and handicapped preachers in their efforts to reconcile the de structive fury of the storm with the doctrine of a special Providence whose hand is mani-fest in all the affairs of Nature and of man.

Not to be behind the rest of the preachers, the writer devoted Sunday evening to the same subject, and the result was one of the most interesting meetings of the month.

The most marvelous fact in connection with this visitation was the small loss of life, and comparatively few bodily injuries resulting from it. To survey the thousands of buildings now reduced to heaps of brick, stone and timber, and then remember that every house contained anywhere from two to twenty or more persons when it went down, the inevitable conclusion would be that the loss of life would run up into the thousands. And to be told that not one in ten were injured, and not one in two hundred killed, would appear the rankest fiction. Yet such was the case, and the many hundreds of apparently miraculous escapes were eagerly cited by some of the ministers to prove God's watchful care over his children, though the singular fact that upward of a score or more of churches were completely demolished, while the immense breweries escaped with a few scratches, was not alluded to.

Never have I realized more clearly how completely Spiritualism explains the apparent discrepancies and contradictions in the material and moral worlds than since the visit of this devastating terror. The orthodox theory of the special intervention of Deity is too full of contradictions to hold the reasoning mind for a moment. All phenomena are the result of immutable law, and the formation and course of the tornado was the inevitable consequence of atmospheric conditions which had been impending for weeks.

Nature knows no pity, no mercy. She crushes the life out of the hardened criminal or the innocent babe with the utmost impartiality. No moral consideration will swerve the tornado a hair's breadth; it is entirely and absolutely unmoral—knows neither love nor hate. Yet in the midst of this tempest of destruction cases innumerable, of wonderful and apparently providential escapes, occurred. How can we reconcile these contradictory facts? Simply by the interposition of human love, care and foresight, none the less human because

manifested by beings invisible to mortal sight. One of the newspapers noted as a remarkable fact that the people almost universally "sought intuitively the safest spots" in the buildings which were destroyed. Statements innumerable of the obedience to sudden "impressions," which resulted in safety, are made by those who escaped. I, myself, have the best of reasons for believing that my safety was largely the result of the interposition of

my spirit friends. That the inhabitants of the spirit-world foresaw the storm, there is no room for doubt; nor was there anything miraculous or supernatural about it; their foreknowledge was based upon natural law, of which they doubtless have a far clearer insight than have earth-bound mortals. Meteorology is as positive and exact a science as is astronomy, and eventually storms will be predicted with almost the certainty of an eclipse. Indeed, our St. Louis weather "wizard," the Rev. Irl. B. Hicks, foretold this disturbance nearly a year in advance, and his prophecy was fulfilled to the very day. I have his almanac before me as I write, and so I "speak by the card." Mr. Hicks claims no supernatural power as a prophet, but clearly explains his methods, which are based upon plan-

etary influences.

I have been fully convinced for years that planetary conditions and positions affect not only the weather, but the lives and actions of men. Astrology, with all its vagaries and fancies, has a solid basis in truth, and when scientific men cease to confine their researches to the narrow confines of the mechanical part of astronomy, and begin to branch out into the infinitely wider field of planetary and stellar influences, then astrology will assume its proper place among the sciences. That meeorology will never become an exact science until these influences are taken into account. is an absolute certainty.

If the attractive force exercised by the moon can raise the waters of the oceans from four to ten or more feet above the ordinary level, what must be its influence upon the atmos

Every intelligent person knows the intimate connection between the rising and falling barometer and the weather. Can any one consistently question the influence of the planets. and especially the sun and moon, upon baromet ric conditions?

Every member of our solar system exercises an influence upon our planet in proportion to its gravity and proximity, and when the sum of their attractions, whether coincident or counter to each other, are carefully considered, the result of those influences will be made

I hesitate to predict that man will ever be able to control the elements to any appreciable degree. I question if he will ever be able to produce rain or prevent tornadoes; but that he will be able to foresee and provide against the dangers of the latter I regard as absolutely certain. Even now, with a properly construct underground vault, easily and cheaply built, with a good barometer and an average power of observation, the danger to life would be almost nothing. Tornadoes do not come upon one like a thief in the night. A real tornado always comes in the daytime, and they sound the warning of their approach hours in advance. For three or four hours the mighty army that desolated South St. Louis could be seen marshaling its forces and prepar ing for the charge. Hundreds of awestruck spectators viewed the awful preparations in apprehensive ignorance of its real purport, while the rapidly falling barometer gave silent but faithful warning of the impending onslaught. A few there were whose experience enabled them to read the signs aright and adopt precautions which insured their safety.

The point is simply this: The fornado is not genuine. Insist upon having "Horsford's," a creature of a capricious intelligence. It is whether buying a bottle of Acid Phosphate or based in natural law, and safety from its evil "phosphate" in a glass of soda."

consequences can only be attained by a proper study and comprehension of those laws.

PERSONAL NOTES. Many of our Spiritualists were in the direct path of the tornado, yet no one was killed and few injured. Bro. Kershaw, one of the directors of the First Scolety, is foreman in a manufacturing establishment which was badly wrecked. Bro. K. was in the fourth story at the time, but escaped with some severe bruises, and was around viewing the sights next morning.

next morning.

Bro. Goettler, our Treasurer, lived and did business right in the line of the storm. Yet his fine residence, though in the very heart of the worst destruction, suffered only the loss of a window-pane, while his store is only minus a large wooden hat which served as a sign.

The President of the Society, Bro. Beckwith, lives over in ill-fated East St. Louis, yet his home was untouched, and his family and him-The writer started to go down to the Eads Bridge to view the high water, but moved by the threatening aspect of the clouds and by a warning received three days before, returned

home just as the storm burst, and thus escaped almost certain death. There is a text here for a good sermon, but I must not stop to preach it. Let me say, in conclusion, that I finished the month and the season for the St. Louis Soclety on Sunday, May 30. The meetings have been well attended, considering the very hot weather. On three occasions my lectures were followed by Mrs. Hatfield Pettibone with tests which were both numerous and convincing. Mrs. Pettibone as a platform medium has hardly a superior, and I trust she and her hus-band will both be seen at the Eastern camps this summer. Mr. Pettibone is a materializ-

ing medium with an excellent record. I shall start for Onset about July 1, where I may be addressed during July and August. I have two or three months in the spring of 1897 still disengaged. W. F. Peck. still disengaged. St. Louis, Mo., June 6.

Mark M. [Brick] Pomeroy.

To the Editor of the Banner of Light:

One of the remarkable men of the present century passed the boundaries May 30, 1896, and a man who has in a thousand ways made this world of ours better for having passed through it, was the well-known and for a long time famous Mark M. [Brick] Pomeroy.

for a long time famous Mark M. [Brick] Pomeroy.

A man loved and feared as few men have been; a man of gigantic brain and magnificent intellect; a man who loved justice, and who gave the best part of a long life in battling for the right as he understood it. Possessing a great, warm, generous heart, he was always ready to succor those in distress. He made most fervent friends and many bitter enemies. His facile pen, directed by an intellect that searched into the inmost recesses of the human heart, was rarely idle. Maligned, misunderstood, and cruelly misrepresented by the very people whom he most desired to help, his pathway through life could hardly have been called a flowery one; yet his hopeful and buoyant nature created a perennial spring of joyful anticipations, and made him a leader among men. His mistakes were invariably generous ones, emanating from a heart full of tender emotions for the downtrodden, weary and friendless. For more than a quarter of a century my relations with Brick Pomeroy have been intimate, and while admitting his somewhat dual nature, I cannot forget, taking him all-in-all, that he was a man possessed of God-given impulses, and

"A friend To whom the shadows of long years extend."

His hatred of injustice was perhaps the strongest feature in his noble organization. His benevolence to the poor and unfortunate was absolutely boundless. Selfishness was entirely foreign to the soul of "Brick" Pomeroy, and I may, without fear of contradiction, assert that he carried his heart and his purse in his heart defeat netwee like his could not stoom to do a hand. Great natures like his could not stoop to do a deliberate mean action; but woe to him who threw the first stone at "Brick" Pomeroy without righteous

Of a naturally cheerful and happy disposition, he was ever ready with his great wit and repartee, often with a word or two dettly applied turning ridicula intended for himself back upon his persecutors and I remember upon one occasion, after we had in-

dulged in a delightful Turkish bath, as we were about passing from the establishment, "Brick" suddenly stopped on the threshold of the door, and, turning toward myself and my son Emnons, who had accompanied us, with a quizzical, half-smiling look, re-

panied us, with a quizzical, half-smiling look, remarked: "Watson, 'cleanliness is next to godliness.'" Catching his vein of humor, I replied: "Correct you are, young man." "Well," said he, "is n't
it now in order to sing that sweetest of all hymns,
"Nearer, My God. to Thee"?
This sudden display of wit was only one among
hundreds which were continually emanating from his
joyful nature, which seemed always to be overrunning with goodwill toward every creature.
Yet "Brick" Pomeroy could be terribly in earnest;
his famous motto, which he followed through life, and
which he invariably attached to every letter, "Thine
for the Right," was ever the beacon light most upward in his mind. As a rational Spiritualist, Mr.
Pomeroy was pronounced yet undemonstrative.
His beautiful remark a few days before his departure, to an attaché of the New York Herald, succinctly

His beautiful remark a few days before his departure, to an attaché of the New York Herald, succinctly expressed his views of death. "Death," said he, "is only a beautiful change, an outbudding of a larger life, with greater opportunities for work and knowledge. I view it just as a young man who comes from the country to the city. A vaster field opens up before him. Death is but the continuance of life." "Brick" Pomeroy's nature was full of religious sentiment. No sight no sound that could unfold the mysterious. sight, no sound that could unfold the mysterious depths of the soul escaped his penetrating inspection. Many of his detractors have charged him with griev-ous faults, but, God be thanked! If he had them, his most intimate friends never knew it.

He was always fond of quoting the famous saying of Ouids: "Scandais are like dandellon seeds; they are arrow headed, stick where they fall, and bring forth and multiply four fold. Scandals and dandellons, both weeds, relished by donkeys." A truth too obvi-

ous to be commented upon here.

Among the hundreds of incidents which I could mention in this relation, one occurs to me which at the time made a great impression upon my mind. After reading some of the scurilous remarks among the various exchanges that continually poured into his offices, oftentime written by people whom be had aided, his heart would seem for a moment to cease throbbing. It was upon such an occasion that he one morning said to me in a sad, slow tone of voice, "Wather the work of the through the provider with the reliance of the same of the through the same of the through the same of the sam son, there is one word that there is no need of having in the dictionary." "What word is that?" I asked. in the dictionary." What word is that I asked.
Assuming his genial, hopeful smile again, he simply remarked, "Ingratitude." Knowing Mr. Pomeroy's inner life as perhaps few of his friends did, this one

inner life as perhaps few of his triends did, this one cruel word spoke volumes.

Mr. Pomeroy's writings, even aside from political matters will be cherished and studied as long as our language exists. Many of his "Saturday Night Sketches" bear the stamp of true genius. Let us hope that this grand character is now happily at home in the beautiul "Land o' the Leal," about which he cotten delighted to write

in the beautiul "Land o' the Leal," about which he so often delighted to write.

Mr. Pomeroy leaves a charming family, a wife and four children. Mrs. Pomeroy, like her husband, is a lady full of noble impulses, doing good whenever and wherever opportunity offers. She has the sympathy of thousands of the best and most cultured people in the country, and while her cross is hard to bear, we have that wish that she may fully realize that "Tr. die can but wish that she may fully realize that "To die is gain."

J. JAY WATSON.

Appeal on Behalf of an Old and Reliable Medium.

Mrs. H. W. Cushman has been before the public many years. While working for the Cause she has grown old and feeble, and for years her health has een greatly impaired. Just now she is convalescing from a serious illness, which has consumed not only her small stock of vitality but the small sum of money which was in her purse, and she is in sore need of funds to meet her current expenses, such as rent, food, fuel. light and clothing.

Will not her friends, and those who have sympathy for the sick and suffering ones in the human family, send a contribution for her, which will be gratefully

She is so well known it seems hardly necessary to add that she has always been diligent, honest, and ready to help others when in her power We know that she has hosts of friends who will be grieved to learn of her need, and we trust that they will respond

promptly to this call.

She will be glad to see her friends at her home, 22
Prospect street Somerville, Mass. She hopes to go to Lake Pleasant, Mass, to her little summer cottage, the gift of good friends a few years ago, as soon as she is well enough to travel and can raise the money necessary to settle her indebtedness and for traveling expenses. It is hoped that the balmy, healing air of Lake Pleasant, combined with other influences, may invigorate and restore to at least her usual degree of health this esteemed but afflicted sister, who has borne unflinchingly the burden and heat of the day.

MRS. MILTON RATHBUN.

Substitutes for Horsford's

Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the CONDUCTED BY MRS. J. S. SOPER.

SPHCIAL 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?

THE SONG OF THE SKIPPING-ROPE.

Winter time has fled away, Spring has had her gentle sway, Spring has had her gettle sway, Summer surely must be uear When the skipping-ropes appear; With a skip, skip, And a trip, trip, As we rise and fall; In yard and street The little feet

Are coming to the call! Oh, so many tricks to do That our mothers also knew!—
"In the Front Door," "Baking Bread,"
"Chase the Fox," and "Needle Thread."
With a skip, skip,

And a trip, trip—
For so the leader saith—
With a hop, jump.
And a thump, thump,
Until you're out of breath.

Hear the counting, sure and slow;
To a hundred they must go.
Not a hand or arm should swerve,
While the rope describes its curve;
With a skip, skip,
And a trip, trip,
Until the task is done;
With cheeks so red,
And ruffled head,
Brayo, my little one! Bravo, my little one! Boys may leap and vault so high,

But none was ever known to try
To master this soft, little spring
That is so intricate a thing!
With a skip, skip,
And a trip, trip And a trip, trip,
Oh! may I always hear
That pit pat pit
That seems to fit This blossom-time of year! -Anna B. Patten, in St. Nicholas.

British Spiritualists' Lyceum Union --- Annual Conference.

Since writing last to the BANNER OF LIGHT. the Lyceum Union has held its eleventh Annual Conference in the historical town of Halifax.

The Conference was held in a spiritual church at the west end of the town, as it offered the best facilities for refreshments.

Judging by the attendance, the Conference had evidently excited considerable interest in had evidently excited considerable interest in
the town and district. The space reserved for
the visitors was fully occupied at both sessions. There were sixty seven delegates present, the largest number of any previous year.
The following Lyceums were represented:
Accrington (Whalley Road), Armley, Bacup,
Batley Carr, Batley, Belper, Blackburn, Blackpool, Bradford (Rebecca street and Otley road),
Brighouse, Burnley (Hammerton street), Cleckheaton, Colne. Dewsbury, Elland, Heckmand.

heaton. Colne, Dewsbury, Elland, Heckmand-wike, Huddersfield (Brook street and St. Peter street), Halifax, Hollinwood, Hyde, Heighley, Liverpool, Macclesfield, Manchester (Psychological Hall and Temperance Hall), Morley, Nelson, Newcastle-on-Tyne, Oldham, Ossett, Parkgate Ramtenstall, Slaithwaite, Southwick, Sowerby Bridge, Sunderland and West Vale. The Secretary's report showed a marked im-

provement during the year; increased interest and activity was manifest on every hand. The statistics showed there were nearly 800 officers and nearly 5,000 members, 17 Lyceums had

of which are in the Union.

The Publishing Fund Committee's report The Publishing Fund Committee's report was very satisfactory. Its efforts to raise the necessary funds had been very successful; its of labor was among the societies; but wherever special appeal to the Lyceums was most successful. The selection of a suitable design of Certificate of Membership, which had been duly signed, dated and sent to all members of the Union, had given general satisfaction.

The Executive Committee's report on the status of the district visitors in the Lyceum conferences was not so fortunate, for they had to refer it back to the conference, as they found the receipts of the general fund were inadequate to meet the current expenses. There was a feeling that the presence of these earnest workers whose labors are so vital to the interests and well-being of the Lyceum work, ought to be placed on the same footing as the officials, i. e., ex officio members, and have their traveling expenses paid. As an effort to this end, it was decided to amend Article VII.—Finance—by increasing the subscription from 1s. 6d. for every fifty members to 1d. per head per annum.

The "Lyceum Manual" report showed the

sales to have been during the year, 1,549 copies, as against 1,830, in the previous year. This falling off is only apparent, as there was a large number of copies ordered in advance of this last edition, which is far superior to the others.

105 copies of the "Spiritual Songster" had been sold during the past year, as against 141 copies in the previous year. The total copies sold amounted to 955.

"Outlines of Spiritualism," 256 copies of this excellent book had been sold during the past year, as against 528 the previous year. Total copies sold, 784. The accounts showed a balance in hand to General Fund of £2 11s. 2d., and to the Publishing Fund of £48 178. 8\d.

It was decided to dissolve the Publishing Fund Committee, which was formed four years ago at the Liverpool Conference, to raise a Publishing Fund, and elect a Publishing Committee. The following were duly elected to that office: Messrs Thomas Olman Todd, H. A. Kersey, B. H. Bradbury, and Mrs. Greenwood. The following gentlemen were elected the Executive Committee: Messrs. T. O. Todd, S. S. Chiswell, H. A. Kersey and B. H. Bradbury. The President, Secretary and Treasurer to be exofficio members on both Committees.

A Lyceum Constitution was decided on for the guidance of all Federated Lyceums. Letters of greeting were read from the editor of The Two Worlds, Mr. J. J. Morse, who also enclosed a donation of \$5 to General Fund, and an application from the San Francisco Children's Progressive Lyceum for honorary membership, all of which were received with ap-It was decided to protest in the name of the Union against the government's Educa-tion Bill, as it is a blow at religious freedom.

It was decided to hold the next Lyceum Conference at Bradford on the second Sunday in May, 1897, when it is expected the whole of the Bradford Lyceums (four) will amalgamate, in order to render the occasion a memorable one. Mr. William — of Burnley was elected President for the ensuing year. Mr. Joseph Sutcliffe was reëlected Treasurer, and Mr. Alfred Kitson was reëlected General Secretary.

Demonstrative meetings were held in the separate churches in the evening, the one at Winding Road, presided over by Mr. S. S. Chiswell of Liverpool, was supported by Mrs. Chiswell, Mr. W. Johnson of Hyde, Mr. T. Taylor of Manchester, Mr. B. H. Bradbury of Morley, Mr. A. Wilkinson of Accrington and Mr.

The meeting at Queen's Road was presided over by Mr. Thomas O. Todd, Ex-President, and was supported by Mr. J. Armitage and A. Kitson of Dewsbury, Mr. J. Collins of Bradford, Mr. Neil of Halifax, Mrs. Greenwood of Sowerby Bridge, and Mrs. Sagar of Leeds.

The President, in his opening speech, said that our life's thoughts, words and deeds were the materials by which our condition and state on the other side of life were built. He gave an instance of receiving communications from three old pioneers who had belonged to that district, none of whom he had known in earthlife, but who, he was informed, were drawn to him by the chords of that affinity which had in thousands of cases. It will do so to you.

caused them to work for Spiritualism, and who were now enjoying the fruit of their labors for truth, and were anxious and ever ready to help others who were laboring in the cause of mental, moral and spiritual freedom. Their names were Messrs. Amblen, John Culpan and John Blackburn—all honored workers. He was pleased the Lyceum work was making such headway. His first public speech was made only two years ago at the Lyceum Conference held at Dewsbury. The importance of the work, and the earnestness of the delegates assembled there, had so impressed him that he felt his whole sympathies enlisted in the Lyceum work. Forty-eight years ago the door of the two worlds had been opened by a little child, and they must open that door to all children, and open it more fully and widely in the future, for the work of spiritual freedom depended on our children. Many of them had been steeped up to the neck, ay, over head, in creeds and dogmas which stultified man's better nature, but it must not be so with our children. We must work for their freedom at all cost.

Mr. J. Armitage, by apt illustration and an-ecdote, emphasized the importance of Spiritu-alists doing their duties to the children. And each one, no matter how incapable in some respects, could do some good by their presence, sympathy and support.

Mrs. Greenwood testified to the importance

of the Lyceum cause in well selected terms. She had found her proper sphere of labor in the Lyceum. She never felt so happy as when engaged in the Lyceum work. She had been brought up a Wesleyan. Her parents were Wesleyans, and they looked upon her as being a lost soul; but the sterling facts and beautiful teachings of Spiritualism, and the peace they brought to the heart and life, repaid her for the loss of former friends and associates, and this power of the spirit, these spiritual truths which have so gladdened our hearts and brightened our lives, ought to be given to our children, and if we fail in this we are neglecting an important duty. She quoted the beautiful

> "Our Lyceum, 't is of thee, Sweet band of liberty, Of thee we sing. Band where our songs resound, Band where no creeds are found, But deeds of love abound, And pleasures bring."

Mr. J. Collins said he was there as a visitor, but the importance of the Lyceum work and the earnestness of those who were engaged in it had so impressed him that, from that day, he would be a Lyceum worker, and he would see there was a Lyceum opened in connection with their society, even if he had to carry it on him-

Mr. Kitson spoke on the great improvement that had been effected since their previous visit to Halifax eight years ago. He enumerated some of the difficulties they had had to contend with-the large number of Lyceums that had been opened and allowed to lapse for lack of workers. These were only temporary, for the angel-world, who were the real guiders of this work, would not allow these Lyceums to permanently lapse. He pleaded with all who had time and talents to labor for the children as a sacred duty.

Mr. Neil hoped the next time the Conference

was held at Halifax they would have a hall of their own, large enough to accommodate all the friends, so that they would not have to be and hearly 5,000 hembers, 17 Lycetims and the Union during the past year, 11 Lycetims had been opened, and 7 had lapsed for lack of workers. It is to be sincerely hoped these will, with the aid of the district visitors, soon be reopened with a good working staff of officers. There are 84 Lycetims in existence, 74 in that fashion, and he hoped it would not occur again in that town. occur again in that town.

> she went she pleaded for the Children's Lyceum, if she saw they had none, for them to be instructed in, and trusted all would persevere in their noble and praiseworthy efforts.

> During the evening Mrs. Sagar named the infant child (Rose Ellen) of the ex-President, who, with its mother, Mrs. Todd, wished its life to be dedicated to the work of the spirit, the search for and application of truth to the well-being and upliftment of humanity. Mrs. Sagar-in choice poetical measure-most artistically wove into the lines the name of the child and the name and spiritual significance of the flowers she used in place of water. The ceremony was deeply impressive and pathetic.

> A few remarks by Mr. Alfred Bodell of Belper, on the proper training of our young men and women on the duties and importance of life in its social and domestic relationships, brought another memorable Lyceum Conference to a close.
>
> ALFRED KITSON, Gen. Sec.
>
> Royd street, Hanging Heaton,
>
> Near Dewsbury, Yorkshire, England.

> Lyceum workers will find many good thoughts and helpful ideas in the above report.

His Name Down.

I overheard two boys talking on a streetcorner while I was waiting for a car. One of them said in a tone of conviction: "Well, if I were you, George, I would n't go about with Harry B--, as you do."

"I'd like to know why?" retorted George,

"Because he's got his name down in the neighborhood, and he'll get yours down, too,

"His name down!" I could not remember that I had ever heard the expression before, and it struck me as being peculiarly forceful in the way in which it was used.
"His name down!" It implied something

sorrowful and disgraceful. He had "gone wrong" in some way, or his name would not have gone down in the estimation of good men

And the boy was right when he told George that he would get "his name down" if he associated with Harry B——, who had already brought his own name down. Evil associations will corrupt the reputation of those who may not have done any actual wrong themselves.

And what about the boys who have their names "up"? All honor to the great army of manly, true-hearted boys whose names are away up in the esteem of the good and true! Keep them up, boys, and push them up higher will. still. Never let it be said that your name is "coming down." Write it higher and higher, until it is recorded in the great Book of Life. The Christian Uplook.

People who live to make others happy are always happy themselves.

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

THOMAS A. EDISON, the electrician, said in an interview at New York that he believed Roentgen's rays would effect marvelous cures, and that we shall be able to put a stop to the effects of mad dog bites. With regard to typhoid fever, yellow fever, malarial and other fevers, he said we may be able to reach the bacterii and destroy them by the rays. The result of Roentgen's discovery, he thought, would be a godsend to those suffering from incurable diseases. He also believed he had accidentally discovered a process for hardening aluminum by means of the rays.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness

Bunner Correspondence.

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

New York.

BROOKLYN .- Dr. John C. Wyman writes: "I desire to state that Mrs. Dr. Wyant of Toledo, O., recently furnished me with an astrological and psychometric reading, which proved to be both thorough and valuable to me. Most cordially do I recommend the readers of the BANNER OF LIGHT to avail them-selves of the rare gifts of our sister."

BROOKLYN .- E. W. Barber writes: "Sunday evening, May 31, we had a large attendance at Fraternity Hall. One half-hour of song service, then a short address from our good old friend Father Green (who had been absent several months), which was listened to with intense interest. Theu Mrs. L. A. Olmstead gave a short address; tests, messages and names recognized.

names recognized.

May 7, meeting opened with song service; a short address by Mr. Simmons, who traveled in this country and Europe with Dr. Slade: he told how they found Spiritualism, and the work being done in many of the large cities; Mrs. L. A. Olmstead then occupied one hour with tests and messages, all of which were recognized, and some by persons who never attended a spiritual meeting before.

Our meetings are growing in interest and intelligible.

Our meetings are growing in interest and intelli-gence. We hold meetings all summer."

Pennsylvania.

PITTSBURG.-John H. Knight, Vice President, writes: "The First Church of Spiritualists of this city closed its regular session last Sunday with an

city closed its regular session last Sunday with an audience only limited by the size of the hall; it was a most interesting service. Some idea of the interest manifested may be gathered from the fact that, finding that we were likely to be a little short financially, we made an appeal to the public, and in six minutes they gave us over one hundred dollars.

Bro Grimshaw, who has been laboring with us two years, said good-by, and has already secured engagements for all of the coming season. He leaves us with the hearty kood will of every member of the Board of Management, and has a host of irlends in this city, to which he came two years ago an entirstranger. During his stay with us we have listened to some remarkably fine lectures from his able controls, who have thrown much light on the philosophy of Spiritualism. He is an honest, fearless, devoted,

trois, who have thrown much light on the philosophy of Spiritualism. He is an honest, fearless, devoted, untiring worker, and we wish him well.

During May, in addition to Bro. Grimshaw, we had with us Miss Maggie Gaule of Baltimore, who, as a test medium has no superior on the platform. Her public tests were something remarkable. After the first two Sundays we decided to try the experiment of tentiling thereties the experiment of carriers thereties for a Sunday news. renting a theatre for a Sunday night. It was a gran success."

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

On Sunday, June 7, the first meeting of the season was held in the Temple, and, despite the stormy weather, ninety-five campers were present.

Vice-President Budington presided, and the meeting was opened with a service of song led by Mr. George Cleaveland, with Miss Bessie Bickford as organist.

After a few introductory remarks by Mr. Budington, Mrs. Clara Field Couant was called upon, and spoke very interestingly about the bright prospects for Lake Pleasant, and gave reminiscences of former years at the Camp. She was followed by Mrs. Shirley, who said she was glad that everything was so harmonious this season, and spoke upon the difference this would make with the mediums, as they could do better work in an harmonious atmosphere.

would make with the mediums, as they could do better work in an harmonious atmosphere.

Mr. Charles M. Cooley, of Providence, was then called upon, and made brief remarks, which were well received, after which Mrs. Cooley spoke under control. The meeting closed with singing by the congregation. Mr. and Mrs. Cooley are visiting the Camp for the first time, and their mediumistic powers will place them among the best of our camp medium. for the first time, and their mediumistic powers will place them among the best of our camp mediums. Dr. C. B. Walker, to whom so much is due for the progress of Spiritualism at Keene, N. H., has been cordially welcomed back to the Lake for his eighth season. Dr. Walker is one of our best magnetic healers, and his efforts, with those of his wife, to help the Cause at Lake Pleasant, are greatly appreciated.

On our list of speakers for July we have speakers of national reputation who will be heard there this season for the first time.

Sundays, July 5 and 12. Mr. L. K. Washburn of Revere will lecture. Col. Robert G. Ingersoll on July 4 will deliver an oration upon the Declaration of Independence.

Independence,
On Sunday, July 19, the platform will be occupied in
the forencen by Prof. Lockwood, and in the afternoon
Gen. Isaac S. Catlin will lecture upon "Patriotism."
The young people are considering the advisability of forming a dramatic club, under the leadership of Miss Eva J. Woodruff of Brooklyn, N. Y. Miss Woodruff is the daughter of Mrs. Ada Woodruff, who was to manage the theatricals at the Lake this season, but

owing to ill health is unable to take an active part at present. She has the sincere wishes of the whole camp for a speedy recovery, and we deeply regret that Mrs. Haslam has not yet recovered from her proonged illness. On June 1 the excursion tickets upon the Fitchburg

Railroad went on sale, and on the 15th of June the cheaper rates from Boston to Lake Pleasant and re-turn were issued. On and after June 15 the Clerk will be permanently located at the Lake, where all communications will reach him.

ALBERT P. BLINN, Clerk.

Lake Pleasant, Mass.

June Magazines.

THE REVIEW OF REVIEWS.—Timeliness and practical interest are characteristic qualities of the current issue. The Political Situation is admirably covered in "Editor's Comments," "Department of Carricature," "Record of Current Events" and "Leading Articles of the Month." Articles on Alaska are as follows: "The Alaska Gold Fields," "Dr. Sheldon Jackson, Missionary and Pioneer, who introduced the Reindeer in Alaska," "The Boundary Dispute" and "The Climate and Resources." The People's Food is discussed in "A Great National Inquiry," an account of the investigations, under Prof. Atwater's direction, into the nutritive value of different kinds of food (illustrated.) "Russia and its Ruler" is written of in a character sketch of the young Czar (illustrated), by W. T. Stead. "The Franco Russian Alliance," by Baron de Coubertin. Three Western Cities are in prominence: St. Louis-this year's Convention city (with fourteen illustrations); Omaha-A Newspaper Anniversary: Minneapolis-A Celebration of the Original Settlement. The Review of Reviews Co.,

13 Astor place, New York. NEW ENGLAND MAGAZINE.-Among the important papers will be found of interest "How Boston Gets Its Water," by Fletcher Osgood; "Mount Auburn," by Frank Foxcroft (illustrated from photographs by Phineas Hubbard); this paper is one not only to be read but to be preserved; "The Benedict Club," by Julius Ward (illustrated), and "Historic Andover," by Annie Sawyer Downs (illustrated). The usual contributions of prose and poem from prominent writers, with the Editor's Table, complete a very readable number. Warren F. Kellogg, Publisher, 5 Park Square, Boston.

THE HUMANITARIAN for the current month has many timely and practical articles. Those who contribute to the interest of this issue are Edith Gray Wheelwright, Bernard Bosanquet, W. H. Wilkins, Dr. Arabella Keneally, J. Peyton and Lucian Wetherell. Notes and Comments, Review and Open Column are interesting reading. On sale at Brentano's, 31 Union Square, New York.

Some people are constantly troubled with pimples and boils, especially about the face and neck. The best remedy is a thorough course of Ayer's Sarsaparilla, which expels all humors through the proper channels, and so makes the skin become soft, healthy and fair.

Passed to Spirit-Life.

May 29, 1896, FRANK W. WILEY, beloved son of W. A. and Matilda Wiley, aged 39 years 7 months and 7 days. Mr. Wiley was a great comfort to his parents. He was a chemist by profession, and overstudy and work caused an illness which finally affected his mind, terminating in gen-

real paralysis.

The father, mother, brothers and sister, who survive him have the blessed assurance of that better life, and find joy and sweet consolation in the knowledge that Frank still

and sweet consolation in the Muuwieuge Lives.

The whole family have been Spiritualists for many years, and were constant readers of the BANNER OF LIGHT.

The writer spoke words of love and comfort, such as only our beautiful religion can inspire, at the funeral service June 2, at Lawrence, Mass., where the interment took place.

May his angel presence, with others, bless the earthly pil grimage of the bereaved ones of earth.

WILLIAM A. HALE, M. D.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty centror each additional line will be charged. Ten words on an average make a line. No portry admitted urder the above heading

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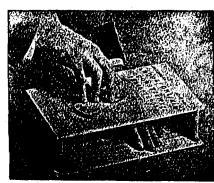
DR. THOMAS H. BUCKLER. of Paris (formerly of Baltimore), suggester of Lithia as a Solvent for Uric Acid, referring to Spring No. 2, says: "Nothing that I could say would add to the well-known reputation of the BUFFALO LITHIA WATER. 1 have frequently used it with good results in Uric Acid Disthesis.

Rheumatism and Gout, and with this object I have ordered it to
Europe, from Coleman & Rogers, of Baltimore. Lithia is in no form so valuable as where it exists in the
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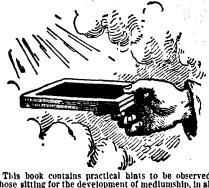
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The pamphlet titled as above quoted has just made its appearance—a neatly gotten up brochure of thirty pages or more. It is eminently fitted for use as a missionary among new converts, or those just inquiring concerning the New Dispensation, and contains much that will influence the attention of old Spiritualists alike.

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Banner of Bight.

BOSTOM, SATURDAY, JUNE 20, 1896.

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

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

Woman's Industrial Realm.

A Woman gives free advice to her sex on the subject of earning their living and being independent. Why, she asks, should a woman insist on being just what she is not good for, when she is specially fitted for something else? fixed somewhere and insured, if not protected. This is the reason why the rewards of indus trial position and professional triumph do not, her laurels at the feet of a husband. The absolute woman does not want to struggle. If she does, it is to secure rest somewhere. Her built to have somebody else struggle for her, and that somebody else will be of that kind of woman's special gifts in a thousand prosaic fields. For one thing, the demand for competent women in homes is far in excess of the supply.

Housewives are really wanted that are thoroughgoing, womanly, and reliable. The want pable, but because they are dissatisfied with that kind of employment. One woman succeeded in introducing into the market a domestic brand of sweet pickles, put up by her own hands. The local demand for them spread. dred dollars a year in as delightful a business was one of deprivation, pinching, and hand-tobut always independent—the mistress of her in New York says that the market is supplied almost entirely by small producers. It is a common error to suppose that poultry comes with vast chicken ranches. Chickens are collected from thousands of farmers' wives, who that women do not go into this business more thus becomes distinct and plain.

extensively and systematically. Whenever they give their attention to it, even with inoubators, they beat the men two to one. The whole secret of the incubating business is not in hatching the chicks but in raising them afterwards, and at that there is nothing like a woman.

She will show a patience, a delicacy and an interest that no man possesses. A woman is named to the writer who two years ago, with only twenty five dollars, went into the business of raising pigeous for squab, and if she keeps on she will be able to bull the hotel market. Another young woman, only twentytwo, is reported, who went into the business of raising violets for the spring market. She borrowed enough money to put up a small hothouse, and is now loaning money. Another case is that of a widow, with two young children and a small pension. She hired a cabin in a wild, mountainous district, thirty-five miles from New York City Hall. It was six hundred and fifty feet above the sea level. She sacrificed every luxury to which she had been accustomed, but her children took a new lease of life in the bracing mountain air. Being an intelligent person, an idea took possession of her. This was that of God's nursery in the pure upper air, and thousands of children. only thirty-five miles away, languishing and fighting for vitality. She knew how to go to work. She got her friends with sickly children to send them up there on a visit. She took good care of them, let them run loose in the oxygen and the sunshine, and sent them back with terra cotta advertisements in their cheeks. She took the fever and ague out of a physician's babies. He came up and listened She had a scheme of an humble city babies'

sanitarium in her head. There was a pretty cottage convenient. She secured it, and last October she had a jolly table of twelve happy city youngsters, paying her six dollars a week each. This year she will probably have twenty. The woman quality was conspicuous in all these cases. Each brought to the work a distinctly woman's love for it. They were all content with a modest independence. They made their tact and their patience marketable. They escaped the cruelties of competition and the perils of pecuniary obligation. The sweetpickle woman, being reminded that her life must be very humdrum, replied: "On the contrary, it has given city life a new zest. When I need freshening I go down and stop at a hotel for a few days, and go to the theatres and opera. Then I come eagerly back to my own little kingdom, feeling more in love with it than ever." Thus the field for woman's tactful industry and effort is all the time widening. It grows by what it feeds upon. There is hardly any end to the variety of occupations that woman may appropriate to herself or create. Besides those above mentioned there is the feeding of silkworms, the keeping of bees. and many a way to divert her thought and occupy her hands, and at the same time to bring her in a steady and sufficient income. Then she is independent, and she has the wish of her heart in the secure privacy of her own home.

A Good Example to Follow.

mills side by side. In one during a long term at least an intelligent idea as to what it is saydemand of the times, which everywhere calls of forty years they have been troubled with ing. He told his hearers that when they had of labor have not been fewer. The work has not been less laborious or fatiguing. No different class of persons have been employed in this mill from those in the other. But the owner of the mill, Senor Don Carlos Larios, who has been the employer of the operatives, has anplied the law of kindness to his employés. He treated them kindly and well. He recognized them as of the same flesh and blood that he was himself. He realized that they felt pain when hurt, were hungry when without food, just as he would be, too. So he substituted the law of kindness for that of greed. He sent a doctor to a sick workman to look after him. and paid for the necessary medicines.

If the illness was prolonged, on the patient's recovery he paid him the wages he would have received if his work had not been interrupted. In case of such employe's death, the wages went to the family of the deceased; and if the family circumstances required, he defrayed the expenses of burial. He helped to "set up" his operatives when they married, by giving them a selection of household articles that The world is waiting for sensibility and a | are indispensable on entering the married higher order of nervous power. In man's state. He rewarded extra diligence and care world she is the receptive, not the aggressive on the part of the employé in his or her work, element. She did not make herself that way, or the greater activity displayed by an operanor did man. Man has been her standard, in- tive, in some way and at some time; and every stead of nature. But in her own world all operative, being well aware of this, sought to that is changed. Her constant and often only do his best. There was no labor organization partially conscious ambition is to be finally among the operatives, for there was no need of one. The entire business of the mill was conducted by this law of kindness. There was no need of labor agitators. Discord, dissatisfacas a rule, save her from marriage. She lays all tion, unrest and strikes were not on the program of this mill. If an operative had any ground of complaint, he went at once to Senor Larios. He sought simply to follow the teachwhole nature betrays the fact that she was lings of the Divine Master in doing to others what he would wish them to do to him. And when, at the age of seventy-five, he went out nature that glories in a struggle, and expects of this world into another, he was followed to to die in it. Still, the world sadly needs the grave by about thirty thousand of Malaga's

An Open Conflict in Boston.

The Boston School Board and the Mayor are at loggerheads. The Board claims exclusive is unfilled, not because the women are not ca- | authority to supervise schoolhouse repairs and expend the money for that purpose. The education department charges the Mayor with usurpation and extravagance, and his official counsel with ignorance of the law. The real quarrel starts on the school board's side over the hand-She hired a man and a girl. She leased more ling of the money appropriations. The report of ground, and to-day she is making twelve hun- the board committee is practically a fighting report. It refuses point blank to approve of the as she could wish. Her case in the beginning | Mayor's suggestions in his designation of schoolhouses and his submission of plans for their immouth living and fighting for a year or more, | provement. More than that, it does not propose to surrender any of its rights or responsibilities, own place. One of the largest poultry dealers but to act "within the authority granted by the Legislature" in expending all the appropriations granted the board. The Mayor is reminded that before he was elected the board to the market in bulk from great operators has exercised the powers given it under former acts of the Legislature without any questioning interference from the Mayor or the law dehave more success in their limited operations | partment, and that it intends to pursue its old than the extensive breeder. It is surprising way without their interruption. The issue until his return from the northwest coast of

A New Democracy.

In the Quarterly Journal of Economics it is distinctly laid down by Prof. Haynes that a new democracy is now in the field, representing classes that have heretofore exercised little political influence. Their banner is inscribed Economic Emancipation. They are bent on extending the successful struggle of the present century for political emancipation into new territory, and against a new form of oppression.

The Springfield Republican is one of the few papers possessed of the philosophic insight to observe that no one who is closely observant of recent political and industrial developments will venture to deny the accuracy of this forecast. The rise and steady growth of the Populist movement; the appearance of what Prof. Haynes styles "the new sectionalism"; the astonishing intensity of feeling among the masses of the West and South against the money power; these are certain signs of a change from the old order of things which are of profound import.

Even a Justice of the Supreme Court of the United States is compelled to give them open recognition. Justice Brown recently stated in an address before the Chicago Bar Association that the rise of the trusts, and other monopolies, all over the field of former competition, was precipitating a conflict of classes in this country which promised grave results unless the problems presented are squarely met and overcome. To ask the people at this stage to go back to any political policy which helped but never hindered the development of monopoly, the control of legislation by capital, the concentration of wealth in few hands, and the numerous inequalities of industrial condition and manifest injustices in the distribution of wealth, which account for the popular discontent and the current socialistic movements. will not satisfy the requirements of the situation at all. It is not tariffs that will meet the current need, but something that goes deeper. and is more vital.

Says Professor Haynes, in his article on the subject: "Our statesmen and our men of leisure and education must face these problems and undertake their solution. The tariff must give way to questions connected with transportation, with monopolies, with the relations of employer and employed, and the reform of taxation in such manner that accumulated wealth may pay its share of the expenses of government. A proper understanding of populism-as a movement with historical foundations and allied to similar movements in other countries-will contribute to the desired end." The Republican comments that we might as well think of going back to popery to settle religious problems as to go back to high tariff to meet the overshadowing economic questions of the time-and the people know it. It ought by this time to be perfectly obvious that as a democratic republic, numbering nearly seventy millions population, we are entering on a new and larger dispensation.

What Every One Ought to Study.

Discoursing on an outline of study, or placing one's self for one's life work, Mr. Savage said it was every one's duty to study enough, In Malaga, Old Spain, there stood two cotton | so that when the voice does speak he will have quarrels and strikes. In the other, in which | done that, they would be ready, as most people some two thousand operative have been em- | are not, to decide as to whether they ought to ployed for the same term of forty years, there | go to church, whether all religion is religious has been only peace and harmony, mutual re- superstition, whether one religion is better spect and kindness. And this is the way it is than any other religion. Many people, said accounted for: No higher wages have been Mr. Savage, seem to fancy that being liberal paid in this mill than in the other. The hours | means don't care—that one thing is just as good as another. There are churches in Boston and in New England, and all over the country and the civilized world, he said, which represent a stage of thought about God, the universe, the origin, nature and destiny of man, which has been outgrown because disproved. They are teaching about the universe, about God, about human salvation, what is not true; things which have been proved to be not true. There are other churches that stand for the latest and highest revelation of God and man; that stand for the method of investigating the truth, which has been proved to be the only competent method. Then he told his hearers they had no business to ally themselves with a movement that represents past thought, and is doing all it can to hold the world back. It is a question of deep down principle, of standing for and representing God's truth, of helping on humanity.

What They Will Do in Egypt.

The President of the Theosophical Society in America, Mr. E. T. Hargrove, having been asked what the crusaders were going to do in Egypt, said: We are going to make connection with a body of occult students who are in strong sympathy with the theosophical movement, although they have not yet taken part publicly in our work. They are the direct successors of those who were merely leaders in the ancient mysteries of Egypt. The great message which the crusaders will take around the world is the message of universal brotherhood, carrying the ideal of unity from nation to nation. The crusade will be purely American in its methods and aims. It will show the Europeans and Hindus that, instead of being a new country here, a mere mushroom growth, as it is often supposed to be abroad, there was an immense prehistoric civilization on this continent, especially in Mexico, the southern parts of California, Peru and elsewhere; and that the people of that ancient time were the Theosophists in their belief, which can be demonstrated by means of the symbols found carved on the ancient buildings and statues

Mrs. D. G. Richardson, Theresa, N. Y., writes in renewal: "I have been almost a continuous reader of the BANNER OF LIGHT since 1859, and cannot afford to miss a number now. at the age of seventy-five years. When all other lights are growing dim, the rays of the dear old BANNER still guide and gladden my pathway."

It is announced that there are 401 candidates for degrees at Cornell this year, divided as follows: Mechanical and electrical engineering, 113; law, 65; graduates taking advanced degrees, 59; philosophy, 44; arts, 33; civil engineering, 26; science, 23; architecture, 19; letters, 13; agriculture, 6.

Peary, the Arctic explorer, sailed from Brooklyn on Sunday, June 7, for St. John's. N. B. He will be accompanied as far as Melville Bay by a number of college students, who will spend in exploration there the interval

TIMELY TOPICS.

Too Much Hurry .- Why this never-ending hurry? What is there gained by it? The spirit all the time makes its silent demand for a pause, for leisure, for a breathing space, for restorative rest. It does not get its rightful chance. It requires time to recover, and realize whereabout it is, and what all this hubbub means. Like the dreamy flaherman on the bank of the river at the twilight hour, it seeks to peer into the mystery, to drop its anchor into the deeps of its being, to penetrate, reveal, unroll. This desire is folded away in the spirit of every one. It may not manifest itself to the consciousness for years, but sometime, here or hereafter, in this world or in another, the thought-germ starts, and suddenly a wholly new life opens. The eternal hurry hinders the pro-cess. Hurry is confusion; hurry is vulgar; hurry is all the time the excuse and reason for disorder; hurry is time misplaced. The ancient East instructs us wisely in this matter. It teaches us that God has made time enough for us all, and never meant that we should appropriate it in eager snatches. The gentle art of what is called loafing is well worth our cultivating. We of the later nations of the West are only in our teens in our knowledge of the uses of time. The serene and silent East has everything to teach us in respect to the best uses to which it can be put.

The Superiority of Women.-The Sec retary of the Department of Agriculture at Washington fully believes in the intellectual, as well as the moral superiority of woman. Secretary Morton instances his own sister in illustration. He admits her to be in every respect superior to himself, and he says she can do everything better than he can do it. He ikewise says that the Civil Service examinations, in connection with appointments to positions in the Agricultural Department, have shown that women candidates usually pass better examinations than men, and perform their work equally well, if not better, when they are assigned to similar duties. Two men assistants were needed in the department library; there were thirty-eight candidates for the places; thirty of them were men, and eight were women, who were not invited to participate, but were allowed to come in and take their chances. The result was that the thirty men failed; the eight women passed; and the two who stood highest were appointed, although the advertisement announcing the examination expressly stated that none but male candidates would be considered eligible.

Future of the Jews.-Rabbi Haldeman of New York City said in a recent discourse that the day was fast approaching when an anti-Christ would arise among the Jews, who would devastate the nations of Europe, and build up a kingdom in Palestine the most powerful on earth. This Jewish king will sit at Jerusalem, and from there will smite the enemies of the Jews in Europe, and cause them to live in fear and trembling. In time God will cast down this anti-Christ and build up the kingdom of Judea, and the Jews will cry out that Christ was wounded and bruised and crucified for their sake, and that they are penitent; and God will lift them up for the sake of their penitence, and pardon them. Missionaries will be sent out over the world to convert the people, and the lost ten tribes wil be sought for and found, and brought into the country. Israel will then rule the world. The Jews are already twelve million strong. There is less immorality among them than with other people. The Jew is the financial master of

Spain's Latest Notion .- There is a rumor that Spain may demand the extradition of all persons who have engaged in filibustering expeditions from the United States to Cuba. The offense in the case supposed is a violation of our own statutes, not those of Spain; there fore it is not at all likely that we should turn over the offenders against our own laws to Spain in order to vindicate those laws. And it is far from evident that the offenses charged come within the terms of the extradition treaty. The case, remarks the New York Sun, is certainly not one of piracy, which comes nearest to filibustering among those named in the treaty. The contrast, too, is manifest between the case of Spanish criminals committing offenses in Cuba, and then escaping from justice to America, and American citizens charged with breaking our neutrality laws by aiding a political uprising in the island. The Spanish officials have at times gone to great lengths in order to persuade our government to help them in checking movements here in sympathy with the patriot cause in Cuba; but it is hardly probable that they will venture upon so preposterous a demand as this.

The Descent for the Ascent.-Here is profoundly beautiful thought in Mr. Alden's matchless book-"A Study of Death"-with the substance of which we cannot make ourselves too familiar: "Death, which at last selves too familiar: "Death, which at last seems an intruder, is in reality, and in so far as we have part in it, what it was at our first germination and what it has been all alongthe master inspiration, our nourishment, the storage of our increase, our habilitation and restoration. The mask he wears as last he looks upon us belies his mighty office which he invisibly performs, clothing anew that which he divests, bringing to resurgence that which seems to seal in with the outward hardness of stone. Outwardly we note the final encroachment; inwardly it is our withdrawal, the vanishing curve of our brief cycle, a yielding to earthly elements as soft as our first seizure upon them—a yielding which is our release, such as we have so often had in sleep." The descent of life began in the service of new life, and was continued in that service; its completion is for its own invisible ascension, as the stream, serving while it falls, disappears only to be caught up by the sun to its hidden only to be caught fountains in the sky.

Egyptian Civilization. - The Westminster Review (Eng.) observes that the origin of Egyptian civilization has been the enigma of the world for the past twenty-five centuries. Presenting no historic or even mythic infancy it appears before the world at once as a highly civilized and organic community centuries before Moses was a boy. Renan says on this subject—"Egypt has no archaic epoch, but sud-denly takes its place in the world in all its matchless magnificence, without father and without mother, and as clean apart from all evolution as if it had dropped from the un-known heavens." The Review asks if a feasi-ble explanation would not be found in the supposition that its civilization came from a source no longer existing? Menes, the first historic figure in its long line of dynasties, at least 4500 B. C., conceived and executed enterprises that extort the warmest admiration from the best engineers of the nineteenth century. Did he not alter the course of the Nile by vast embankments to gain stable foundations other than in shifting sands for his sacred city of Memphis-construct the artificial lake of Moeris, 450 miles in circumference and 350 feet deep, as a reservoir for the waters of the Nile? Look, too, says the Review, at the colossal achievements of his successors in architecture, sculpture, engineering, astronomical, political, medical, social and military science, to say nothing of navigation and theology.

A peculiar phenomenon is interesting people of Seabrook, N. H., and especially those inclined to Spiritualism. Jonathan Walton died in April, 1894, and a year ago his widow, who was his second wife, erected a monument. On Memorial Day Mrs. William Eaton discovered near the top, in the lines of the stone, an outline of a woman's face. It has since been seen by scores of people, and they declare it to be the profile of the first wife, who died in 1865. To see the picture it is necessary to stand about fifteen feet distant and at a certain angle. For this reason some are able to see it and others not, which give rise to report of its

Lecky's Views on Woman Suffrage.

In his book on Democracy and Liberty, Mr. Lecky says on the subject of Woman Suffrage that the great majority of the serious grievances under which women labored in England have been redressed; and the practice of basing important legislation upon the reports of parliamentary commissions, before which representatives of all the interests concerned give full evidence, has secured for them a certain representation. To a large number of women he believes the concession of female suffrage would still be extremely distasteful, as bringing with it duties and entanglements they would gladly avoid. But with the rapidly increasing prominence of women in English public life this feeling is manifestly declining; and if the demand for a parliamentary suffrage should prove growing and persistent, it is scarcely possible to doubt that it must ultimately triumph. Mr. Lecky shows that while democracy is leading the governments of the day, it is not an unmixed good. It has its dangers, even in the countries where it now has most control. Personal liberty in the individual is a great gain, whether in industry, in social life, or in political and religious positions. He believes that the great commercial frauds and monopolies under the names of trusts and syndicates must one day bring a terrible Nemesis. He is not sure in his own mind but that democracy is being carried to a greater extent in this country than it could bear.

Vivisection at Harvard College.

All that was asked of the Legislature of Massachusetts was to see what was really done to living animals in the laboratories belonging to Harvard University, and to know why it was done-what useful results have been and are likely to be obtained. This is all that has been sought, and yet every effort seems to have been made to oppose such a proper investigation. President Angell of the Cruelty to Animals Society announces in Our Dumb Animals that these questions will never die until they have been fully answered, and the whole matter of experiments on living animals in all its bearings, both material and spiritual, are understood by the American people. The late Dr. Henry J. Bigelow, most eminent of New England surgeons, and with him some of the most eminent surgeons and physicians of Great Britain, have denounced most of these experiments as worse than useless. When, says President Angell, these laboratories are thrown open to public inspection, then the American people can judge intelligently who are right and who are wrong, and which physician it is better to entrust with our lives and the lives of those that are dear to us-the one who practices vivisection or the one who does not.

A very worthy desire was that of the late Miss Helen Bradlee of Boston, recently deceased, sister of the late J. Putnam Bradlee. who left her the income of a fortune amounting to over a million and a half dollars, who used to say she would like to live long enough to give away as much money as her brother left. The entire estate is to be turned into money, and will go to various non sectarian charitable institutions. Mayor Strong of New York is one of the executors named in the

A. J. Maxham, who contributes such soulful singing at the various camps, and thereby adds much to the harmony of the meetings, made a brief call at this office Thursday morning, June 11. He had just arrived from Washington, D. C. June 17 he will sing at the Vermont State Convention of Spiritualists; June 30 at the County Convention, Barton, Vt; July 4 he will be at Onset, and continue there until August.

We have received a set of JOHN PART-RIDGE'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.

Bradford Academy, the oldest female educational institution in this country, celebrated, June 10, its ninety-third anniversary. with the graduation exercises of the class of '96, composed of fifteen members.

Wm. G. Prescott, Quincy, Mass., will accept our thanks for specimens of flowers, sent us through the mail.

Dr. J. M. Peebles will contribute "Pa-

Verification of a Spirit Message. To the Editor of the Banner of Light:

cific Coast Notes" next week.

The communication signed ELIZABETH DON-ALD was correct in every particular. It was both a surprise and a pleasure to hear from our loved one. She passed away three years ago at her own beautiful home, called Red Pine Grove, St. Stephens, New Brunswick. It gave the greatest consolation to my father, who is, I think, the oldest Spiritualist living, as he has passed his ninetieth birthday, and was one of the earliest subscribers to the BANNER of LIGHT. I say, God bless the BANNER of LIGHT and our good mediums, who give us messages from our loved ones on the spirit side.

ISABELLA A. Brown, daughter of Elizabeth Donald. Everett, June 8, 1896.

The Boston Spiritual Temple. The adjourned meeting of the Boston Spirtual Temple will be held at the office of the Treasurer, Hebron Libbey, 231 Washington street, Tuesday evening, June 23, at 7:30.
W. H. BANKS, Pres.

J. B. HATCH, JR., Sec'y. The Board of Directors of the Boston Spiritual Temple will hold a meeting to elect a President and select committees for the season of '96 and '97, Tuesday evening, June 23, at the

close of the regular meeting.
W. H. BANKS, Pres. J. B. HATCH, JR., Secy.

"Mrs. Maggie Waite, the well-known California test medium, is making quite a stir now in Cleveland circles. Her first séance was held Sunday evening in Memorial Hall to a very large audience; test after test was given, and recognitions acknowledged."—The Progressive Thinker for June 13.

Camp Progress, Upper Swampscot.

To the Editor of the Banner of Light:

We are still waiting and watching for a good bright, beautiful and clear day on Sunday, so that we can open our meetings for the season. It will come, I have no doubt, sooner or later. To-day about forty or fifty met, and we had a meeting in the Cook House, in which Prof. Webber, the astrologist, gave us a scentific lecture on Astrology, which was listened to very attentively, and was also very interesting and instructive. Next Sunday, if pleasant, we expect a great many first-class mediums to be present. Electric cars pass the Grove every fitteen minutes from Lynn and Salem Banner of Light for sale. Subscriptions taken. June 14, 1896.

N. B. P.

HEART WORK. - The true culture of personal beauty is not external; it is heart work. -J. R. Miller.

NEWSY NOTES AND PITHY POINTS.

It is surprising the amount of l'antagraphs borrowed and read each week, one paper often making the rounds of three and four families. We, of course, are giad that people like to read the paper, and are so anxious to read if that they often borrow it before the regular subscriber has finished reading it, but that kind of business doesn't bring much revenue to this office. Why not bring up a dollar, be independent, and have a paper of your own for a whole year?—

Sedgwick (Kan.) Pantagraph.

The same is true concerning the Banner of Light

The same is true concerning the BANNER OF LIGHT - with the difference only of the price. Why not take the advice, friends, and have THE BANNER for the

"Love, do come here and see what baby's drawing on this paper. If he is not going to be the greatest genius you ever saw!" "I don't see anything in that scrawl. What on earth is it, anyhow?" "Mortimer, I'm ashamed of you! Can't you see that the darling is drawing an art poster?"—New York Press.

Author—"I want to say that the wind howled hideously all night; but I've used that expression before, and I'd like to put it in different shape." Friend—"Say that it whistled like an office boy."—Puck.

A BARREL OF WHISKEY.

A barrel of headaches, of heartaches, of woes, A barrel of curses, a barrel of blows; A barrel of tears from a world-weary wife, A barrel of sorrow, a barrel of strife.

Originality consists quite as much in the power of using to purpose what it finds ready to hand as in that of producing what is absolutely new.—Lowell.

Mabel-" I see that everything in the way of trimmings in the new bicycle costumes is of leather."

Maud—"Yes. Is n't Belle Crumpet a lucky girl?"

Mabel—"How so?" Maud—"Why, you know her father is one of the fire chiefs, and he gave her a section of busted hose, and she's cut it up into six pairs of leggins!"-Cleveland Plain Dealer

New Woman (to St. Peter)-"Take that wheel in and house it carefully. Tell the servants to be careful of it. She's a racer." St. Peter—"You'll find the clader path on your right, ma'am. Scorchers go be-

To be thrown upon one s own resources is to be cast in the very lap of fortune; for our faculties then undergo a development and display an energy of which they were previously unsusceptible.—B. Frank-

The word that we speak is a seed which may perish

on the wayside; or it may grow into a plant whose leaves shall be for the healing of the nations.—Youth's

He had worn off the tire of his beautiful wheel, No longer his friends would admire it; And all he could do with his much beloved steed Was either re-tire or retire it.

Life is a building. It rises slowly, day by day Life is a building. It rises slowly, day by day, through the years. Every new leason we learn lays a block on the edfice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.

—J. R. Miller.

When sorrow, misfortune or bad luck overtakes you, put on an extra hustle and console yourself by thinking how much worse it might have been.

THE TRULY BRAVE SOUL.—The truly brave soul does not quall before or shrink from life's hardships, but heroically faces them, assured that they are a part of that divinely-ordained life discipline which fits the soul for an eternity of bluss. This life is the school in which faithful, diligent, brave students are fitted, by capacity disciplines for the globes of the life which is the severe discipline, for the glories of the life which is to come.—Reform Church Messenger.

When the years of earth are over and the cares of earth are done,
When the reign of time is ended and eternity begun;
Then shall march with brightest laurels, and with proud victorious tread,
To their station up in heaven, our Grand Army of the

-Will Carleton. Dead.

Gotham Girl—"How do you New Englanders get over the fact that your ancestors believed in witches?" Boston Girl—"We call it hypnotism."

Seek not proud wealth; but such as thou mayest get justly, use soberly, distribute cheerfully and leave contentedly, yet have not any abstract or friarly contempt of it.—Bacon.

To learn how to live well we must learn how to live

usual routine business, the Chairman called attention to the fact that the past mouth had witnessed the publication, in leading papers, of a remarkably large number of able articles from the pens of leading antivivisectionists; in fact, the press of the entire counseemed to be realizing, more and more each day, that the public was everywhere awakening to the enormity of this borror, called vivisection, which has for years been masquerading in our midst, and borrowing, for its better concealment, the sacred mantle

A benevolent association has been formed in New York to establish a home for aged and disabled grip-men on a farm one hundred miles from the city. The Board of Trustees consists of a Catholic priest, a Protestant clergyman and a Jewish rabbi.

Lives of "hustlers" all remind us That to make our business rise We should leave old ways behind us, Get up speed and advertise.

A touch of the hand may be a transforming touch

It is often true that rich young men who begin their

fortunes where their fathers left off, leave off where their fathers began.

THE BEST HE COULD Do.—Bobby struggled with the problem for an hour, and then presented for his mother's inspection the following truthful, but unconventional effusion:

"Mr. Robert Carbart declines with pleasure Miss Bessie Smith's invitation for the 14th, and thanks her extremely for having given him the opportunity for doing so."—Presbyterian Journal.

There are at the present moment some ninety-six thousand insane persons in England alone, and to inspect the institutions in which they are conflued, and see that no one is wrongfully detained, there are ten laymen and four physicians, the actual decision as to whether these ninety-six thousand persons are or are not insane resting really with the physicians. the other officials not being considered competent on that point; and no medical man, even if he spent the whole of the three hundred and sixty-five days a year in traveling and inspecting, could possibly do justice to his share—twenty-four thousand—of the patients.

An exchange remarks: "Let us think no more of ourselves than we ought to think, but for heaven's sake don't let us think nothing of ourselves. Stop crying to your heart that you are nobody, and be somebody. Nobody is everybody, but everybody may be somebody, filling some niche, carrying on some work; justifying the care and wisdom that framed us, and the Almighty intelligence of which we are a

> "Good frend, for Jesvs' sake forbeare To digg the dyst encloseed heare. Blese be ye man yt spares thes stones, And cyrst be he yt moves my bones. -Shakspeare.

"Do you notice how time flies, Tommy?" "Yes'm."
"In what way?" "W'y, seems to me't tain't been a
week since I wuz licked for skatin' on thin ice, 'n' last
night I got it agin for goin' in swimmin'."—Chicago

"You can help this paper wonderfully, friends, by speaking a good word for it to your acquaintances and patrons. Will you do it?" Squeeze a girl's hand when you shake hands with her. If it is soft and smooth on the inside, shake the girl; her mother does all the housework.

A teacher giving lessons on physical force, when he had finished asked: "Now, boys, can any of you tell me what force it is that moves people along the street?" He was greatly surprised and the class highly amused at receiving from one of the boys the unexpected answer: "Please, sir, the police force."

Learn to say no, and it will be of more use to you than to be able to read Latin.—Spurgeon.

"A capital invention, these horseless carriages!"
"Don't talk rubbish. We have had for a long time
things quite as remarkable in their way as horseless
carriages, and nobody takes the slightest notice of
them." "Indeed! What, for instance?" "Cowless
mils." Destroyless milk."-Dorfbarbler.

CURIOUS RESEMBLANCES IN NATURE.—The shape of a man's body may be traced in the mammoth squash; the open hand in growing scrub willows and celery; the human heart in German turnips and eggplant. The patterns of many of our mechanical inventions were furnished by nature. Thus the hog suggested the plow, the butterfly the door-hinge, the toadstool the umbrella, the duck the ship, and the fungus growth on trees the bracket.

MEETINGS IN BOSTON.

Hagie Mall, 616 Washington Street.—Sundays at it A. H. is and 7% P. M.; also Wednesdays at 1 P. M. E. Tuttle, Unductor,

Mystan Mall, 630 Washington Street,—Meetings are held every funday at 11 A. M., 3% and 7% P. M.; Tuesday at 1% and 7% P. M. Thursday at 1%, Friday at 2%, and Saturday 7% P. M. W. L. Lathrop, Conductor.

America Hall, 734 W. A. Dahington Street.—Meetings

America Hall, 784 Washington Street.—Meetings Sunday at 10% A. x. and 3% and 7% r. x. Good mediums, fine music. Eben Cobb, Conductor. Marmony Hall, 784 Washington Street, one Filsht.—Sundaysat il A.M., 24 and 75 r.m. Tuesday and Thurrisy, circle and meetings. At 7 Lewis Park Roxbury, (get off Highland avenue or Highland street,) nednesdays and Saturdays, 5 r.m., Fridays, 5 r.m. Seating sapacity, 100 persous. S. H. Neike, Conductor.

Bathbone Hall, 394 Washington Street, corner & Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Allerton Hall, 1284 Washington Street.—The United Spiritualists of America (incorporated) hold meetings Sandays, at 11 A.M., 2½ and 7½ P. M., and Tuesday at 3 and 7½ P. M. Dr. George E. Dillingham, President.

Hiswatha Hall, 241 Tremont Street.—The Gospel of Spirit Return Boclety—Minnie M. Soule, Pastor—will hold services Sundays at 2½ and 7½ P. M., Thursdays 3½ and 7½ P. M., conference meeting (seats free in the evening).

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

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

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reductantly 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 Bocieties 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 fail to reach this effice on Monday will not appear in THE BANNER of that week.

Allerton Hall .- "B." writes: The United Spiritualists of America held a circle Sunday, June 14, for the development of spiritual gifts, conducted by Mrs. M. A. Moody, which was satisfactory as to re-

The afternoon services opened with music by Mrs. Moody and Mr. Jones; invocation by Mrs. Irwin, followed with remarks and tests by Mrs. C. A. Smith; remarks by Dr. Blackden; poem by "Auntie Scott"; psychometric readings by Mrs. S. E. Rich; remarks and songs by Mr. C.S. Abbott and Mr. Edward Pierce;

and songs by Mr. C. S. Abbott and Mr. Edward Pierce; the latter gave tests in song, in his peculiar manner, that were well received, and fully recognized.

Evening opened with invocation by Mrs. Moody; Mrs. M. Irwin gave a recitation; Mrs. C. A. Smith gave tests; Mrs. J. Steward, a rapping medium, gave demonstrations of her powers by giving raps in answer to questions, that fully showed that the unseen can give intelligent responses; Mr. H. B. Hersey gave psychometric readings; Messrs. Pierce and Abbott were again with us. and gave songs, duets, tests and were again with us, and gave songs, duets, tests and remarks. Notwithstanding the prevailing storm goodly numbers were in attendance, and the meetings were very interesting to all participating therein. BANNER OF LIGHT on saie.

Rathbone Hall .- A correspondent writes: Sunday morning, June 14, conference, test and developing circle, opened with the usual exercises. Song service led by Prof. Pierce; also invocation by the same. A goodly number turned out despite the stormy weather, and were more than paid for their trouble by the grand and glorious power that was manifested. A number of mediums were present, and gave evidence that our loved ones still live and come back to help us upward

and onward.

Afternoon session opened with singing, also reading and invocation by the Chaplain. After a song, Mrs. Treen gave a short address, also several tests, which were all recognized. Another song was then sung.
Mrs. M. Wikinson gave a number of psychometric
readings, all very satisfactory. Singing by the congregation, after which the following mediums took part:
Mrs. Williams, Mrs. Knowles, Mrs. Osgood, Mrs.
West, Mr. Hapgood and Mr. Jackson.
Evening exercises began with song service by choir
and audience. reading and invocation, by Chaplain

and audience; reading and invocation by Chaplain. After a solo by Mr. Bartlett, Mrs. Dr. Wilde recited a very beautiful poem, followed by a number of good Mr. Bartlett. Mr. Jackson, Mr. Howe, Mrs. Knowles, Mrs. Howe, Mrs. Fox and Major McCrea.

Indian Peace Council on the 30th of June in the afternoon, and all through the summer in the afternoon, and all through the summer in the afternoon.

noon at full of the moon. America Hall .- A correspondent writes: Notwithstanding the rainy Sunday, we had a glorious developing circle at 11 o'clock A. M.; not many medi-

and others. Harmony existed during the entire services.

Mr. Charles A. Abbott opened with very appropriate remarks on the spirit return: tests were given by Mrs. McKenna, Mrs. E. J. Peak, Mrs. M. Knowles, Mrs. G. M. Hughes; Mr. Cobb here started off in a peculiar strain of thought introductory to Mrs. May S. Pepper, Mr. Thomas Jackson, Mrs. J. B. Bird.

Both afternoon and evening sessions were opened by song service by Profs. Peak and Pierce, with congregational singing, and if any person desires to enjoy good song service he can have it at America Hall; good song service he can have it at America Hair, Eben Cobb, Conductor, opened with remarks, followed by tests by Mrs. E. J. Peak, Mrs. M. Knowles, Mrs. J. B Bird, Mrs. G. M. Hughes, Mrs. H. M. Deey, Mrs. Thomas, Mr. F. A. A. Heath; Mr. C. A. Abbott of-fered a few remarks.

BANNER OF LIGHT for sale.

Eagle Hall .- Hartwell writes: Sunday, June 14, the three sessions were well attended and of a very interesting nature. Pleasing remarks by W. H. Bach, D. H. Hall, E. H. Tuttle, Mrs. J. A. Woods, Mrs. F. Jones; songs by Mrs. D. H. Hall and H. Leslle; clear and convincing tests and readings by Mrs. S. C. Cunningham, Mrs. J. A. Woods, Mrs. E. D. Williams, Mrs. M. Ratzel, E. H. Tuttle, W. Hardy; fine inspirational poems by Mr. Tuttle; musical selections beautifully rendered by H. C. Grimes.

Bro. Bach is expected to be with us next Sunday, We are always glad to welcome the BANKER OF

We are always glad to welcome the BANNER OF LIGHT. We wish it great success. Friends, secure a copy; always for sale at the door.

Providence, R. I. To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association, Mr. F. H. Roscoe, President, tendered to Miss Olile Hunter, the soloist of the Association, a grand benefit entertainment at B. T. Hall, on Wednesday evening, June 10.

The hall was crowded to the doors with some of the best people of our city, and there were between thirly and forty dollars realized after all expenses were paid, all of which was given to our sweet little vocalist-

Miss Ollie. The stage and entertainment were under the management of Mr. and Mrs. F. H. Roscoe of this city, who certainly have no equals in arranging such en-

Grand plane sole by Prof. Josselyn; readings by Miss Jennie Barrett, who was rapturously applauded; the next a beautiful tableau, impersonated by Miss the next a beautiful tableau, impersonated by Miss Zelma Burdick, entitled "The Spanish Flower Girl"; Miss Gertrude Laidiaw of Boston then sang most sweetty, "Good-bye, Sweet Day"; Master Frankle Reynolds, ten years old, rendered a banjo solo, that was very finely executed; the next was a beautiful tableau, impersonated by Miss Florence Withington, entitled, "Little Bo Peep"; next on the program was Miss Oille Hunter, who sang more than acceptably to the large audience, "Don't Be Cross," and responded to three encores, and was presented at the close with a beautiful basket of flowers, and a large bouquet; she was followed by fine readings by Miss Lulu Buffington, and by the Manhattan Banjo, Guitar and Mandolm Club; next on the program was Miss and Mandolin Club; next on the program was Miss Ada Johnson, a great Providence favorite as a singer; and Mandoin Club; next on the program was Miss Ada Johnson, a great Providence favoriteas a singer; following was a fine tableau, entitled, "The Woman of Samaria," by Miss Gertrude Laidlaw, followed by an excellent piano solo by Miss Mildred Barry; a most excellent violin solo by Master Lion McClennen; then came the beautiful tableau "The Goddess of Liberty," with song, "The Star Spangled Banner," which was rapturously applauded, impersonated by Miss Gertrude Laidlaw; after this Miss Gertrude Darcy, the child reditationist, was obliged to respond to three generous encores; Prof. Josselyn then played three very fine improvised selections on the piano; Mr. F. H. Roscoe, our beloved President, rendered "The Irish Woman's Letter," and responded to a most generous encore with "The Last Hymn," and at its conclusion was presented with a massive bouquet.

This fine entertainment was brought to a close with the grand allegorical representation "Rock of Ages," impersonated by Miss Gertrude Laidlaw, and all pronounced this to be one of the finest entertainments ever given under spiritual auspices, and great credit is due to Mr. and Mrs Roscoe in its management.

Mamma and baby returned from a walk. "Oh!" says mamma to her husband, "such good news! Baby talks. He has just said his first word." "Really?" "Yes; just fancy. We were in the zoological gardens, standing before the monkey cage, when baby cried out, "Look at pana!" Pittaburg Bulletia. Look at papa!"-Pittsburg Bulletin.

For Over Fifty Years

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

Lily Dale in Clover.

To the Editor of the Banner of Light: On Wednesday, June 3, I visited this Spiritual Eden. and I think the outlook for the camp season of 1800 is as promising as any previous year, if not more so.

New platform talent, and new mediums added to the best of the old ones, make an improvement in all re-I spent a pleasant night at the hospitable home of T. J. Skidmore, and his genial qualities cheered and sustained me. Dr. E. C. Hyde and wife, always social, were hard at work, but could stop to exchange mental

signs through which thoughts and feelings flow, and mutually educate.

Bro. A. Gaston, President of the Chautauqua Lake Bro. A. Gaston, Fresioent of the Chautauqua Lake Free Association, was in high spirits, anticipating the coming jubiler—June Pienic—in which Mrs. R. S. Lillie, Mrs. E. L. Watson and A. B. Richmond are the intellectual magnets, June 12, 13 and 14. Mr. Merritt (one of the Board) and Mr. and Mrs. Reed, magnetic pillars in the Spiritual Temple, were aglow with gospel light.

light.

Mrs. H. T. Stearns is caring for the sick—healing by
the Christ method.

A magnificent new bridge is in process of building
that will add much to the beauty and ease of approach

that will add much to the heauty and ease of approach to the grounds.

Mrs. Pettengill looks as blooming as a lass of eighteen, and is busy improving her grounds—formerly the Alden place, where hotel accommodations are to be had during the season. F. E. Cook is preparing the hotel grounds for the summer, with prospects of increased patronage. P. L. O. A. Keeler and Mr. Campbell, whose fame is almost world-wide, are already there.

there.

The central magnet around which all this beauty and worldly wealth have been building for the past sixteen years, is Spiritualism, the key to life and death, the solvent of all mysteries, the healing balm for all human sorrow, the religion of all religions, and the only direct proof of a conscious individuality that survives physical death.

only direct proof of a conscious individuality that survives physical death.

Although the fact is proven to the satisfaction of many millions, there are yet many other millions in "outer darkness" who, without hope of any future, or (infinitely worse) shuddering before a prospective immortality of agony, grope and tremble, afraid to die, and yet afraid to live; and these need the lessons—the demonstrative testimony which only mediumship can give, and the work in this vineyard is really but just begun. Yours for the light,

Fredonta, N. Y., June 8, 1898. LYMAN C. HOWE.

Queen City Park, Camp-Meeting.

To the Editor of the Banner of Light:

The camp-meeting season at this favorite camp ground commences this year on Sunday, July 26, and closes on Sunday, Aug. 30. A very excellent list of speakers have been engaged, and the management are making every effort to have the present season one of the best in its history.

The indications are that a pleasant and prosperous

meeting will mark the year 1896, and a large concourse of visitors are expected to enjoy the rest and quiet of this charming place.

Owing to the change of management in the Central Owing to the change of management in the Central authorized in Issuing the circulars, but the new officials of the road are now arranging rates; also the dates of my excursions, and the Circulars will be ready in a very short time and can be add on application to me overy short time, and can be had on application to me. One new feature of our camp this year will be the running of Sunday Excursion Trains to the Park, which the President of the Rutland Road has promised me he will put on, and which will be a matter of great assistance to the Camp, both socially and finan-

Cially.

The following is a list of the speakers engaged:

Mrs. Helen L. Palmer, H. D. Barrett, Dr. George A.

Fuller, Mrs. Sarah A. Wiley. Mrs. A. W. Crossett,

Hon. A. E. Stanley, Dr. C. W. Hidden, Mrs. Ida P. A.

Whitlock, Mrs. Emma Paul, Mr. Lucius Colburn, Mr.

A. F. Hubbard, Mrs. Helen Stuart-Richings, Col. R.

G. Ingersoll.

Mr. Joseph D. Stiles, the well-known test medium,

and Mrs. May S. Panyar, are engaged and other me-

and Mrs. May S. Pepper, are engaged, and other mediums are expected.

Pres. Queen City Park Camp-Heeting Association.
Brandon, Vt., June 11.

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

Frank T. Ripley is serving the First Society of Spiritualists of (South Side) Chicago, Ill. Bro. Ripley can be engaged for grove or camp meetings during July

Dr. Geo. A. Fuller lectured in Harvard, Mass., June 7. and in Providence, R. I., the 14th. Will lecture in Lynn the 21st, and would like engagements for the 28th; also July 5 and 12. Address 42 Alvarado Avenue, Worcester, Mass.

The New England Anti-Vivisection Society held an interesting meeting recently at the Society's Rooms, 179 A Tremont street. After the transaction of the last very interestine.

ums present, but those present rendered the services Camp the last two Sundays and intervening week-days of July, Cassadaga, Aug. 2 to 7. Island Lake, Mich., also Prof. F. W. Peak, Mrs. G. M. Hughes, Mr. Eliott Aug. 9 to 15, and Grand Ledge, Mich., Aug. 16.

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, 8½ Bosworth street, as usual, for private business, from 10 to 4, during the week. Will continue her Friday afternoon circles all summer.

Spiritualist Camp-Meetings for 1896.

The reader will find subjoined a partial list of the localities and time of sessions where these Convoca-

tions 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 offerthus coöperating 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 Bny, Mass. - Commences July 5-closes

Eake Pleasant, Mass.—New England Spiritual ists' Camp commences July 4, closes Aug. 2. Ocean Grove, Harwich Port, Mass.-Camp Meeting commences July 12, closes July 26. Lake Sunapee, N. H. - Begins Aug. 2-closes

Queen City Park, Burlington, Vt. - Opens Sunday, Jury 26, closes Sunday, Aug. 30. Haslett Park, Mich.-Aug. 2-Aug. 30.

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

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

Lake George, N. Y .- Meetings begin July 11 and continue until Sept. 7. Clinton, Iown .- Aug. 2, closing Aug. 30. Camp Progress, Upper Swampscott, Mass., opens

lune 7, closes Sept. 27. Niantic Camp, Conn.-Commences June 28, con-

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

The North-Western Spiritualist Camp-Meeting Association. Twin City Park, St. Paul, Minn.—Sunday, June 21, closing Sunday, July 26. Mount Pleasant Park, Clinton, Iowa .- Com mencing Sunday, Aug. 2, closing Sunday, Aug. 30.

New Era, Clackamas Co., Oregon.-June 20 to July 12, inclusive.

Island Park, Winfield, Kan.—Elk Grove Spir-itualists and Liberalists—July 11 to 21.

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

To the Liberal-Minded.

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

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THE THEOSOPHIST. Monthly. Published in India. Single copy, 80 cents.

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SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNEB 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.

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June 20. 4w*

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The thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under to inspiration of his exalted spirit-guides, might be put in a form available for the enlightenment of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

The book contains twenty-four Lectures, of which the following are the titles: What is Spiritualism? The Spiritual Rody: The Analogy Existing between the Facts of the Hible and the Facts of Spiritualism; Philosophy of Death; What Lies Beyond the Veli; The Resurrection; Future Rewards and Punishments; Joan of Arc; Human Destiny; Spiritualism of the Apostles; Heaven; Hell; The Devotional Element in Man; Thanksgiving Day; Do We Ever Forget? Clairvoyance and Clairandence: What Spiritualists Believe; Spiritualism Without an Adjective; Christmas and Its Suggestions; Protoplasm; Anniversary Address; Spiritualists and Mediums; Ye have Bodies, but ye are Spirits; The Unity of God.

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A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the

Actuality of Spirit-Return. BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is beld that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

soul or its individual characteristics, as Mr. Sherman clearly defines.

The book is replete with experiences of individuals, and can be relied upon as being accurate and interesting. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independent existence while still incarnate. Part second, comprising four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of decarnate souls.

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

Music to each of the two new subscribers.

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Luther Colby,

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Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and con venient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work.

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TRIBUTES-Prose and Poetic. In its Dedication the author gives the keynote of the

TO MR. ISAAC B. BICH, the earnest friend and faithful co-partner of Mr. Colby for many rand intrinic co-partner of Mr. Colby for many years;
TO THE PIONEERS OF MODERN SPIRIT.
UALISM, a hardy race, now passing rapidly to their well-merited "guerdon in the skies";
AND TO THE YOUTH OF THE NEW D S-PENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory;

THESE PAGES, Briefly descriptive of an earnest and practical

life now closed in the mortal, are lovingly dedi-The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty third year), and a fine likeness of William Berry (co-founder of the Banner of Lighty; also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

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Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE. BY A. B. RICHMOND, Esq.,

Eagle's Nest," Etc.

Mr. R., although not at the time a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Sephert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and whelds his weapons with strong, unerring aim in defense of truth and human progress.

After a harmy and appropriate introduction of the subject

wields his weapons with strong, unerring aim in defense of truth and human progress.

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SPIRIT

Message Department.

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 8, 1896. Spirit Invocation.

Oh! thou Divine Spirit, we once more commit ourselves to thy great keeping, that with the baptism of the spirit we may be strengthened. Oh! guide us this morning, as we have again brought ourselves in unity, and to commit our selves with thy great living power; that we may be able to be not only instrumental with thy spirit in manifesting, but that we may feel and uphold thy divine love. Bless us as thou seest that we need this morning; send forth thy ministering angels to all those that need thy comfort, or that are in the shadows of darkness. Oh! give them thy great shining light, the light of progress, of truth and of justice. Open up the great channel of human souls, that they may inquire within where thou art. We hear their walling voices, and we hear sometimes their cheer-may we, like the great voice of the winds and waters, speakthat all shall know and all shall love.

Oh! bless this little company this morning, as we have once more opened up the channel of communication between the two worlds. Oh! may we not only be able to send forth through our influence to others, but may others voice their sentiments through us, and glorify within.

Hear us this morning, guide us and direct us each one a thou seest we need, now and forever. Amen.

INDIVIDUAL MESSAGES.

Samuel Loring.

to be present with you this morning, and to like also to reach Charles, my boy, although he have, also, the privilege of manifesting here, because we realize that changes in earth-life | haps some one may see my message, and send are going on very rapidly. Although some time | it to him. has elapsed since I passed out of this form of action, and was called to the higher sphere out West. She is in Dakota, but my own home above, I feel that it is sometimes well to recognize acquaintances, and to bring forth something to waken up memory; to bring us close again to the fields of action, so that others may realize that death makes not all things silent.

I do not intend to send forth the idea that I am forgotten, for I do n't think I am; yet it is oftentimes said: "Out of sight, out of mind;" however, I do n't feel I have been out of sight (although, speaking externally, I feel I have been), but I am interested still in the welfare of those in earth-life. While I was on the earth-planet I loved to be active. I loved to see progress and advancement; although I don't exactly know as you would call me a Spiritualist, but at times I realized a supernatural power that assisted us in the time of need. I relatives go—yet I have friends and relatives here that I am anxious to reach, anxious to let them know that I am not silent—that I am not gone off to a far-distant shore, where I have no reason to think of the bygone days.

shall be known very well (although time has still an interest not only in his welfare, but am elapsed, and it is some years since I passed from the form), especially in Plymouth and pression, as I am desirous that he should make all over the States, because I was well known life for him to accomplish. in the tack business. I was extensively known through this business.

I left the body in Monroe, Va., but, as I said, my home was in Plymouth, Mass.; it is around | because I had great stomach trouble, and it is there that I am desirous to meet or to call to memory some to whom I am desirous to re- them to ask: Why is it that the old conditions turn; I feel that if I can come in personal communication with them I can benefit themthat is, perhaps give them some advice, that they may profit by it afterwards, even if they don't believe in the spirit-return.

When we seek the right avenues and investigate, we can many times be assisted; and | strate ourselves, as many may recognize these though we cannot tell why or how we are, we things more than they do the identity, but I know there is something helping us.

With these few remarks you can put me down as Samuel Loring of Plymouth, Mass., and there, I think, times are changed very much since I left.

Alice Gould.

Good-morning, Mr. President. I feel also I though my friends are conscious of spirit reunder all circumstances. Sometimes they feel est in. that they need assistance and a word of conso-

lation as well as those who do n't believe in it. I was only a young girl when I passed on to spirit-life. I should like to say my mother and father are still in earth-life, and I have got so many dear ones that I know they hear from me, as I try to manifest in various ways-not only voice to them that the spirit lives, but to are dining, because that used to be the place give them a little cheer, especially mother, be- where we talked everything over-at the tacause she has got so many conditions to con- | ble-and I am many times wafted there under tend with that sometimes she feels as though | the same conditions, but I can sense mother as she was alone. Recently, by request of a men- she breathes heavily and wonders "where tal thought, I have been asked to come here Alice is; I wonder if Alice could understand," and see if I could send a few words of comfort | and I am anxious for her to know that I oftenthrough your valuable paper-because I see, as | times try to make her feel that I do understand I stand around, so many of my friends, and | many things-perhaps not all. I find her many | her that I send forth this this morning. I know | iful an act.

they take so much interest in the communications that come from the dear ones.

I am not a great ways from home. My home and conditions that surround them in earthlife. I want to say to them in earth-life it all is well for you not to worry, although the lifeconditions are many times dark and you may love, and when I can make you happy, then my not see the justice and the good that is apt to home will be like a garden of flowers. There come out of the adversities. I want to say I are many things I would like to bring to you, have got so many on the spirit-side with me | but I cannot talk too much at one time. that I do not feel at all lonesome. My time is very much occupied in spirit-life, especially through the line of music, and I now find that my desires can be filled, when they could not be in earth-life.

I want to say this because I want to make our friends feel that my death was advantageous, and that they may feel, also, that I can be fully as much of a benefit to them in the spirit as I could if I had lived in the body. You can put me down as Alice Gould, of Lynn, Mass.

Susan G. Furgerson.

Oh! how long I have lingered around this open door, and have waited and watched for an opportunity to enter therein; because I felt | ligion to strengthen and protect the body, but that it has been one of the soul comforts of my also as a science that would bring to us the experiences in spirit since I have come over | most comfort. With that, my friends, I aphere, waiting and watching others sending proach you this morning, and under very their communications. I have oftentimes felt | strong feeling, as I should like to express much to the world, but did not hardly know how it would be received, and perhaps feeling a little up the avenue of thought, and to say to those bit timid with myself, because when I passed out of the body I had no light on the subject that we are now administrating-I had no consciousness that the spirit could actually re- | brain previous to going out. I should say that turn and be a ministering angel to the loved I have found the spirit-world much as I exones that are left.

I was very much interested in the church, and my idea of Christ and the earth-life was so firmly rooted in my brain that when death came I went rejoicing, because my faith had nor the golden gates, but I found so many things different than I expected-I might say the word, being disappointed-yet as I looked up, and saw my darling mother and father, and those that had joined the angels years ago, and gave me a welcome to that home on high, I was after getting accustomed to the spirit-worldbecause truly we have to get accustomed to the new conditions, and they brought me here so that I might learn the wonderful beauties of the Christ principle, and not the man-how our happiness and our spirit-life are beautified and rounded out by us trying to assist others.

Now that is my mission this morning; I want to assist others if I have those that are in the same darkness that I was, that are in the same experiences that I had. They do not use the faculties that God has given them, but are contented by what is said to them; so I want them to investigate more into the beauties of a Christian life, and live more to the principle of the teachings, and not so much the theories. Oh! Susan, if I could only make you see me. and understand me, I should be so happy; if you would only open the door to your heart so that I might come in and sup with thee, because I am anxious to make the earth-ones understand that death is not the darkness, but a Good-morning, Mr. Chairman. I feel pleased | birth, a new life, a new condition. I would is in New York, or makes his home there. Per-

> My sister Susan that I have reference to lives my own side and my husband's, scattered al around.

> Put me down as Great Barrington, Mass. My name is Susan F. Furgerson, and my husband's name was Samuel; he is with me in spirit. Thank you; I hope this little spark of life and love will penetrate the walls of superstition.

Alice Hunter.

Although distance seems far in earth-life when miles separate one place from another, yet in spirit space to us is nothing. I have been very kindly permitted to voice a few of my own ideas to send to the dear companion left in earth-life-one who is not really conhave many on the spirit side—in fact, more scious that the spirit returns—yet I find him over here now than on the earth-life, as far as strong and sensitive, and he oftentimes thinks he feels me around him, and sometimes he is startled as he feels it, and thinks it is imagination. He cannot see the justice in my being taken from the body under the circumstances, yet I want to comfort him and make him feel I would like to say, Mr. President, that I that, while the body has been separated, I have anxious for him not to hold himself in such de-Duxbury, Mass., and in fact I was going to say | his life happy, because there is much yet in this

> I am satisfied with the change I met with, although it took me some time to get there. I found it hard work to control the instrument, bothering me this morning, which may lead come back? I should like to say, for the benefit of those who are investigating, as we return oftentimes to earth-life, and especially when we come in contact with strong elements, we are apt to be thrown back into former conditions and take on the physical, so as to demonwant Frank and George both to realize it is

I want Frank especially not to be afraid if he thinks of me sometimes and imagines he sees me. Don't think you are losing your head; do n't think it is all imagination, for, if I could make you thoroughly understand it is a fact that I am around you, that I am trying to lift would like to voice a few words of comfort and the shadows and shades of disappointment from cheer to the ones left behind in earth-life. Al- | you, I should feel better and would be of more benefit to you in earth-life; also, I would be turn, yet they are always glad to hear from us better to the dear ones that I had an inter-

I should like to say to mother, as she is still in earth-life, and so is father, that as they may see the vacant chair so oftentimes at the table. I want them to feel it is not empty. I oftentimes occupy it; and I would like them to realize I enjoy many times the conversations that are passing around the party when they

times asking; "What do we do in the spiritworld? what do we do to occupy our minds? was in Lynn, Mass. I can see various changes | should like to say to her, as far as my own life | pared, and you will then find all is well. is concerned, my spirit-home is like what the earth one calls conditions where I feel the happiest when I can come closest to those I

My name is Alice Hunter, and my home was in Colorado Springs. Thank you.

George Boardman.

I thought I would like to come in also, and identify myself with you, because I was not a stranger to your beautiful philosophy while in the body. I got a great deal of consolation, and in fact it was the staff of my life, and I could not see why others could not also recognize it and not lose all. I was not entirely a stranger to the feeling that there was no death, and I could see that there were many changes but no ending-all progress and advancement. I recognized it not only as a re-I would like to send a similar communication of my experience, both in the earth-life and in spirit-but I cannot do it now. I want to open whom I have still left in the body that I have not been disappointed, even if they thought there was something the matter with my pected, if anything, perhaps more. I can grasp and comprehend things to-day that I could not do in earth-life.

I would like to reach my friends in Connecticut specially, as I shall be known in various made me whole; but when I reached the other | places within that State, but especially in shore I found not the place paved with gold, Rockville, Conn.; and also as I see various places, I should like them to know that I did not find death-I found life; and I have been very much more contented with the change than those I have left behind me. I have also many in the other life, because our God was always good in all things to me while I lived, more reconciled, a great deal happier. I found | until I rounded out my life in pretty good shape; but my purpose in coming this mornthat have not long to stay—who have not a great deal of time to remain on the earthplane. I want them to know the end is near, like going to sleep and wakening up in the better life.

I have an interest in friends as strong as for relatives, and I want them to know that are ever really justified in committing so rash George Boardman is not dead nor sleeping; and I want them also to know that what looks dark-when they perhaps feel that the conditions that they are obliged to pass through are not best-will bring afterward the saying: "Thou shalt see the light, and thou shalt be contented."

Thank you, Mr. President, for the privilege, and if this letter is received I will reach them through their conditions, and demonstrate | bodiment has expired. Then it is said by many

Ernest Peck.

because they have wondered why I don't, and I waited until all the big people got through, and then I thought they would make room for a little fellow to come in. I see how papa and mamma oftentimes search your paper to see if was in Massachusetts. I should like also to say | Ernest-Ernest is my name-to see if I would that I shall be known in various parts of the not communicate with them. They know somecountry, as I have distant relatives, both on | thing about Spiritualism, because they are both | a little bit mediumistic; I want them to know that I heard what they said, and wondered if Ernest would not in some way manifest, so that they might feel that I did hear what they were talking about, and that I am around. I want them to know I am helping all that I can, and especially mother, when she don't feel very well. I can find her sometimes really happy and contented, and then, again, oftentimes she seems to get very blue, and feel discouraged, and I want to cheer her up.

Oh! there are so many of us that are trying to bring around changes that papa may know that business is not always going to be held in the condition that it is now—the spirits have a work for him to do, and pretty soon he will have to take it up and work it through; because we can see opportunities coming up where he can take the advantage of the necessities of life and be placed in that position where he can rest and give more time to the spirit-world than he is giving now. I hear them ask so many questions, and there are so many times they sit and say this could be done, or that, yet will say: "Have patience; the spirit can accomplish much, but cannot always control circumstances in just a minute." I am not going to send a long communication, because I don't think it is necessary.

When I heard them wonder if I would not manifest through the physical, because they take so much comfort in it, I am glad I was permitted to speak this morning.

You may put my home down as Portland, Me., and my name is Ernest Peck.

Florence Miller.

I would like to send a few words of encouragement and cheer to one who is very near and dear to me; and I would like also to reach my friends, especially in Watertown, N. Y .-- although my home was not there, but that is where I want this message to be received, because there is sickness there, and they are afraid that they are going to lose one that is very dear to them. I should say, No! not yet, it has not come; changes will come, but not yet, they shall get well, and you will find that Florence is helping—that is my name.

Perhaps it will be well to give it to you now My name is Florence Miller, and I want to reach my sister Annis, who is in Watertown, N. Y., because her husband is very miserable, and she is afraid that she is going to be left alone; and I was so afraid that if I did not approach them this morning it would be too late to send the message forth to give her encouragement. They have informed me here, Mr. Chairman, that if they got in that they can reach it better-perhaps the Chairman will understand it. She is very sensitive, and I feel that by sending this message she will get courage from it, because in spirit it is understood better than it is in mortal, and when we operate with many minds of many spirits we can accomplish more than when we labor individually. I would say that there is a very dear friend, Elizabeth, going to meet sister soon from Vermont, and she is a medium, and a Spiritualist, and it is to convey the thought to

that they will feel encouraged, and that changes will come to the earth-life. When the I see and hear all those questions asked, and I change comes to you you will be better pre-

Messages to be Published.

Messages to be Published.

May 16.—William Carille; Gertrude E. Johnston; Elder George B. Merrill; Hannah Gardner; Mary MacNamarra; Frank F. Lang; "Big Bear," to his medium.

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

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

June 5.—James Kent; Catherine Martin; Joseph Seavy; Ely Robinson; Mary Wiley.

June 12.—Mary O'Reilly; William Knights; Lucinda Morrill; Emma Nickelson; Samuel Stowell; Henry Franklin Clark.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Andrew Finlayson, Los Angeles, Cal.] What are the effects of suicide upon the spirit? Does the suicide fare worse than all others, except murder-

Ans.—Owing to the recent wide discussion of the legitimacy or unlawfulness of the suiing is to come near unto those in earth-life | cidal act, many widely divergent opinions have recently been expressed on this gruesome theme, and, as might readily have been expected, the extremists on both sides have and for them not to falter or fear-it will be aired their distinctive views in many quarters and through many channels.

> Col. Ingersoll justifies suicide within certain defined limits. Felix Adler does not think we an act.

Theosophists as a body are inclined to take an extremely distressing view of the state of the suicide in the spiritual world, their main argument being that whoever rashly cuts short the allotted time of an earthly existence finds himself doomed to remain in close proximity to earth, suffering indescribable mental torture until the term appointed for an earthly embodiment has expired. Then it is said by many Theosophists a short period of unconsciousness will ensue, and the foolish spirit will be will be looked on a representatives like Theodore Parker of the Unitarians. Talmage of the Presbyteri-Ernest Peck.

I want to send a letter to mother and father, necause they have wondered why I don't and the control of the process and the process and the control of the process and the process and the control of the process and the pro those from which it sought rashly to escape; but the trials of the new existence will be somewhat more aggravated in extent, though similar in character, to those of the previous embodiment.

In many instances such a definition may cover the ground, but there are so often extenuating circumstances that no universally severe theory is altogether just.

Marie Corelli, in her two latest books, "The Sorrows of Satan" and "The Mighty Atom," has dealt with suicide in both very forcibly, and whoever has pondered those thrilling stories has certainly been presented with abundant food for thought on this weird theme.

The faithless wife in the one tale who commits suicide in desperation when her guilt has been detected by her husband, writes a most horrifying account of her frightful experiences while passing into the subjective state, but the little boy in the other story ("The Mighty Atom") who is deeply grieved and sorely perplexed because his mother has deserted him, his father proved cruel, a dear little friend suddenly died, and no explanation or comfort afforded him by his teachers concerning the purpose of existence, is no willful sinner when he pose of existence, is no willful sinner when he rushes daringly forth into the unseen realm in special delivery from the National Association. He then read the communication to the assembled delequest of truth, longing to know the realities of

Such characters as Sybil Tempest and Lionel Valliscourt may be uncommon, for they are both extreme types, the one of perfidy and the other of intellectual precocity, but they are existent in the modern world, and serve as powerful illustrations of a truth we wish to convey.

Whoever rushes into the spirit-world to escape a penalty he richly deserves on earth, can never cheat justice, and sneak into happiness when misery is his desert. Suicides, who are merely cowardly, cannot rank with those who are intentionally criminal, and no one ever betters his condition by an act of folly and arrogant presumption; but in spirit-life the condition of an individual is determined immeasurably more by his condition in consequence of a long course of development in good or evil than by an instantaneous act which precipitated him into the world of souls.

In the present system of society it often happens that suicide follows upon utter disheartenment brought about by the cruelty of a piti-

Does any professed Theosophist presume to infer that a poor girl who prefers death to shame is a criminal who is to be punished severely in spirit-life, while little or no sorrow is to befall the guilty occasioners of her despair?

In condemning suicide too severely one is sometimes disposed to blindly overlook the far greater error committed by those whose heartlessness leads others to it. We do most emphatically declare that it is

never wise or right to destroy the body which, when properly regarded, is a necessary tool or instrument for the accomplishment of a special work, but it is entirely suicidal to indulge in dissipations which ruin the physique, therefore the virtual suicides are far more numerous than those who are actually regarded as

We counsel every one, no matter how sorely tried, to rise in fortitude superior to every allurement of a tempter who would counsel self destruction, but we do affirm that in spirit life those fare by far the worse who have led to desperation those whom simple justice, to say nothing of kindness, might have easily deterred from the commission of so rash and pit-

California Spiritualists' Convention.

Three Days' Semion in Golden Gate Hall, San Francisco, Cal., on Sunday, sonday and Tuesday, May 24, 25 and 26, 1896.

President Harrison D. Barrett, of National Spiritualists' Association.

Full Account of Proceedings, Condensed from Reports in the City Papers.

> [Conclusion.] MONDAY'S MEETINGS.

The Spiritualistic Convention opened rather late Monday morning, owing to the fact that everybody was enjoying such a good time socially that the President forgot to tap his gavel upon the desk till nearly

President Harrison D. Barrett was immediately introduced to his audience, and made a classic and eloquent plea for organization. His address, however, was not confined entirely to the subject of organization. During the course of his remarks he referred to a wide range of subjects, such as the charlatan ele-ment of the Spiritualists the status of these bodies both in England and the United States, and the persecutions men are now undergoing in many States of the Union for their religious beliefs. His words in part were as follows:

"This subject is so large a one that I doubt if, in

In subject is so large a one that I doubt it, in the limited time at my command, I can do it justice. I suppose, as organization is the main object of our Convention, I might as well begin with a reference to those former Conventions held for the same purpose,

those former Conventions held for the same purpose, which determined the condition of spiritualistic bodies as they exist in the United States to day.

"The first was held in 1872 and '73, in the days of Victoria Woodhull. Then there was the Chicago Convection of 1893. Many of the believers in the cardinal principles of Spiritualism strenuously objected to this Convent: n—said Spiritualists did not want organization, that they were so thoroughly individualized that it was entirely impracticable. at it was entirely impracticable.
"I had the honor to be a delegate to that Convention, and was, in addition, on the Committee of Credentials. What was my surprise, on going into that

Convention on the morning of its inanguration, to find two hundred and three delegates, representing in all two numbers and three delegates, representing in all thirty-three Stats.

"The first question of importance to come up was whether or not the word 'religion' should be cast from the constitution. It caused one of the stormiest scenes ever witnessed. Fifteen or twenty persons were on their feet at once, all clamoring to be given a voice in the proceedings. It was defeated by a vote of 183 to 20

of 183 to 20. "I see before me now one who passed through all the exciting scenes of that great Convention; she who was unanimously elected as one of the national trus-tees and incorporators, and to whom is largely due

tees and incorporators, and to whom is largely due
the success of the present meeting. I refer to the
Secretary of our meeting, Mrs. Elizabeth Kellogg.
"And now the question naturally arises, why did
we go to Washington, D. C., as the headquarters of
the Association? The solution is simplicity itself.
Because there is the point where the eyes of the
American public are oftenest turned; there we could
be closer to the heart of the nation, where we could
feel the quick pulsation of public opinion; and there
resides the law making power of our country.
"'Why do we want organization?' you say. I answer: Because in unity and cooperation lies strength.
There you have it in a nutshell.

will do we want organization? You say. I alsower: Because in unity and cooperation lies strength. There you have it in a nutshell.

"There is no such thing as a creed in Spiritualism; nothing whatever to give room to any discordant element. Even the 'ism' of our name was given to us by others. The time is coming when, unlike the great philosopher of antiquity, we are going to move the world without a fulcrum.

"There is another thing on which I wish to speak—the protection of our mediums. You say they have perfect rights under the laws of the different States. Dear Irlends, two years ago I received a telegram which read as follows:

"Come at once. I am under arrest. Waste no time in granting me this favor."

"I went, and I found that that man had been arrested for carrying on a spiritualistic meeting. Do you call this a free country, when men like our persecuted Adventist brethren of Georgia, Tennessee, Arkansas and Alabama are put into prisons right along because they work on Sundays. I delice and eartle

kansas and Alabama are put into prisons right along because they work on Sunday? Ladies and gentle-men, we must fight these things. They have no place

in a free country.

"If we are strongly organized we can down these

"Another thing in which we want to take a more active interest is the subject of almshouses and hospitals for aged and indigent members of our own persuasion. Many of the grandest old fighters of our faith are now dependent upon the charity of a cold, hard world. We ought to provide the comforts of life for them in their autumn of life and place them where they can receive the benefits of magnetic healing and other modes of treatment peculiar to us. Lyceums for children would also come under the head of inclifor children would also come under the head of incututions we should establish.

"And now let me end my address to you this morning with a denial of the fact that I and other officers of this great National Association are getting rich. I have delivered one hundred and twenty-three ad-dresses since Jan. 1, and to-day am in debt on account of a former illness. Other officers have worked as bard as I and are no better off. My desire is not to grow wealthy, but to see us grow richer in knowledge and experience; to see the day when our armor will be so invulnerable that the thunderbolts of Orthodoxy will glide harmlessly off and leave us in happiness and peace."

The conclusion of the President's speech was at tended by the most bolsterous enthusiasm. As he took his seat those who occupied the seats of henor with him on the platform crowded round to congratulate him. The whole house was in a buzz of excite-

Quiet was finally restored by W. D. J. Hambley, a delegate from the First Spiritual Union of San José, who obtained the floor and asked the President if he was in favor of forming State societies? "Yes," was the answer, "I am; but until they are formed I am in favor of your seeking protection by coming into the National body."

Various remarks on the subject of organization were made by the delegates, and then President Bargates. The following is a copy:

"WASHINGTON, D. C., May 20, 1896.
To the Spiritualists of California, Greeting: "The National Association sends fraternal greet-

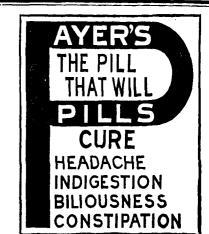
ings.
The great need of the hour is harmony and union. May there be no north, south, east or west in the spiritual vineyard, but shoulder to shoulder the grand army of progression march on to victory. The time has come for united action. California Spiritualists, representatives of a great liberty-loving people, will, I am sure, unite to speed the day when the clergy shall not dictate what laws legislators shall enact; when church property shall be taxed, and Sunday, the people's day, not made holy by law; when mediums shall neither be arrested nor taxed hecause they have been endowed with gifts by nature; when we shall once more have the right to enter spirit-life free from the effects of drugs prescribed by regulated and protected quacks; when 'gods' will not, through their self-appointed representatives, become so small, and so much to desire temporal power, as to wish to be placed in the Constitution of the United States.

"California is on record at this office as against God in the Constitution. May California assist us at once in this age of reason to write, if need be, a new Decla ration of Independence, thus promulgating the true rights of man-and woman, too.

"Francis B. Woodbury, Sec'y N. S. A." J. J. Morse, the official lecturer of the Psychical Research Society of this city, was then introduced by the President, and spoke of the affairs of Spiritualism in Great Britain. He also referred to the Lyceum Banner, a spiritualistic periodical for children, which, he said, was the only paper of the kind in the world.
"I am editor of this children's sheet," he added, "but in my absence the cares of that position devolve upon the President of our British Lyceum Union, who is aided by my daughter, who is my Assistant-Editor." Much of his speech was devoted to the establishment of Lyceums for the children of believers.

A motion was here carried to adjourn, and a recess was taken until the afternoon. AFTERNOON SESSION.

At the afternoon session there was a paper from John Brown, known as "the Medium of the Rockies."



Mr. Brown is a very old man, and his paper was read for him. He said the spirits had been urging him for the past two years to work for a State organization, and he was proud to be on hand to speak in favor of it. Resolutions had been prepared at the morning session looking to the formation of a State organization, but had been lost during the recess, and the Onair appointed a new committee of one delegate from each individual society present, to draft plans for the State society, with instructions to report at the night session. The Committee was as tollows:

"Mr. Hambley of San José, Mrs. Ella Wilson Marchant of San Bernardino, Mrs. Greenwood of Vallejo, Dr. C. H. Rin-Es of San Francisco, Mrs. D. N. Place of San Francisco, Mrs. Can Francisco, Mrs. Parker of Santa Cruz, Mr. Bogardus of San Francisco, Mr. Yeaw of San Francisco, Dr. C Gratton of Stockton, Mrs. Julia Schlesinger of San Francisco, Mrs. Fales of Los Gatos. Mrs. Hale of Vacaville, Mrs. Sarah Seal of San Francisco, Mrs. Cowell of Fresno, and Mrs. Flemming of San Francisco."

Among the societies represented in the Convention there are a number which stand for more practical things than mere spiritual training or the development of occult phenomena. They are true chapitable

thiugs than mere spiritual training or the develop-ment of occult phenomena. They are true charitable organizations, and do a great deal of practical good in the city.

The Ladles' Ald Society is one of the auxiliaries of

the spiritualistic movement, and aids in caring for any of the members of the order who are in distress. All are active workers, doing good without question as to nationality or religion.

In connection with the People's Spiritualist Society

there is a Mediums' Home. It is as yet in its infancy, but it has already proved its value, for during the most severe weather last winter it furnished support and assistance to a number of persons who were in reduced circumstances.

EVENING SESSION.

The evening session was opened with an overture by Prof. Young's orchestra, after which the local President, William Ryder, stepped to the front and introduced Mrs. J. J. Whitney.
Said Mrs. Whitney: "When my sister in the noble religion of Spiritualism, Mrs. Elizabeth Sloper, came to me and told me that we were going to hold a grand convention here for the purpose of organization, I was surprised beyond measure.

"We have decided that, in view of the strenuous and unselfish endeavors that our sister has put forth

and unselfish endeavors that our sister has put forth in our behalf, we shall present her with this token of our esteem, a beautiful jewel in the shape of a Maltese cross, with our emblematic flower upon it."

Here Mrs. Whitney stepped forward to where Mrs.
Sloper sat, and in a pretty little speech presented her

with the jewel.
"Friends and Fellow Spiritualists," said Mrs. Slo-

"Friends and Fellow-Spiritualists," said Mrs. Sloper, in acknowledgment, "this is one of the proudest and happiest moments of my life, and I feel bound to say that the realization of my unworth and the small amount of labor I have expended in the affair, does not in any great degree detract from my happiness. My whole desire in this world is to see our grand and true religion grow to be recognized of all men as the noble fabric it really is."

religion grow to be recognized of all then as the noble fabric it really is."

President Barrett then spoke briefly, ending with introducing J. J. Morse, the President of the San Francisco Psychical Society.

The latter read a resolution recommended by the Committee of which he was Chairman, thanking everybody for his efforts in behalf of the Convention and the press for their librarility in publishing name. and the press for their liberality in publishing news.
Now came the great feature of the program—John
Slater in tests.

After several short speeches, the session came to a close by the singing of "America."

During the evening a very pleasing allusion was made to Joseph Rodes Buchanan, the gray-haired occasional statements of the second togenarian, who poses almost as a patriarch of the

TUESDAY'S MEETINGS.

A State organization of the California Spiritualists is an accomplished fact. Tuesday atternoon the com-mittee of seventeen fluished its long and laborious de-liberations, bringing in a constitution which was so strong and well-balanced that it was adopted almost by acclamation.

The important clause in the constitution is the one

that regulates the ordination of mediums. Restric-tions are thrown around this and qualifications exacted that were expected to arouse intense opposition.

The mediums, however, seemed pleased, and adopted the section without a dissenting vote.

After the constitution was out of the way, officers

The morning session opened at 10:30 o'clock, with Ella Wilson Marchant, of San Bernardino, in the Ella Wilson Marchant, of San Bernardino, in the chair. The subject of the morning was the importance of a State organization. Among the speakers were William Burgess, Arthur C. Green, Mrs. Baxter Reynolds of Portland, Mrs. E. P. Thorndike, of Decotto, Mrs. Scott Briggs, John Brown, "the medium of the Rockies," Mrs. Seeley, Mrs. Kate Heusmann, Mrs. W. K. Robiuson, Mrs. M. A. Ellis, and Prof. Mingo, a colored medium

In the afternoon reorganization was still the sub-ject. Among the speakers were Mrs. Thorndike and Rabbi Meyer May.

President Harrison D. Barrett read the new Consti-

tution, which is, briefly, as follows: The name of the Association will be the California State Spiritualists' Association, and it will be incorporated under that

Article 2 says that the object shall be the reorgani zation of the various societies and corporations in va-

Article 3 provides for a seal.

Article 3 provides for a seal.
Article 4 that the officers shall be a President, Vice-President, Secretary and Treasurer, who, with five others, shall constitute a Board of Directors, to be elected by ballot at the annual meeting. The duties of the officers are defined. Both Secretary and Treasurer are required to give bonds.

Article 6 says that the membership or primary units of the Association shall consist of all spiritualistic societies chartered by it, and they shall send one delegate to the Annual Convention for each chartered society, and an additional delegate for each twenty members or major fraction thereof.

members or major fraction thereof.

The next section provides that no modification of the existing form of society organization be required, but that each society be given a charter on application and complying with the requirements.

Revenue is to be raised by the collection of not less than fifty cents per capita as annual dues, and five dollars additional for each charter.

dollars additional for each charter.

Each Society chartered by the Association will be required to take up at least one collection in each year or give one entertainment for the National Spirtualists' Association of the United States of America, the amount of which must not be less than ten dol

The most important is Article 8, on ordination, as The most important is Article 8, on ordination, as follows: "The Board of Directors shall have the power to ordsin spiritual teachers, upon whom shall be conferred all the rights and privileges under the law enjoyed by the clergy of all religious societies, upon proper evidence. The applicants must be known as workers of at least one year's clear standing, and must be endorsed by the officers of such chartered Society connected with this Association as morally and personally reputable, possessed of inspirational ability, such application to be forwarded to the Secretary of this Association by the Secretary of the local Society through which, under its seal, the application is made.

application is made.

"Sec. 3. The applicants must in each case agree to "Sec. 3. The applicants must in each case agree to surrender their certificates of ordination it at any time they may, in the judgment of the Board of Directors, upon proper information from the local societies, be proven unfit to contirve holding the same. "Sec. 4. Whenever any holders of papers of ordination from this Association shall have been convicted of any criminal offense, the certificate of ordination shall be forthwith encoded and allocating of Spirit.

shall be forthwith canceled, and all societies of Spirit ualists in the United States notified of such action by the Secretary.

"Sec. 5. From the date of the incorporation of this Association all local societies shall relinquish the right of ordination.'

Holders of certificates of ordination heretofore granted are urged to exchange them for papers from the Association. A fee of \$10 must accompany appli-cations for ordination—to be returned if the certific ate is not granted—the money to be applied to the Medi

Article 9 provides that a fund be set aside for the protection, encouragement and assistance of medi-The Annual Convention of the Association will be

held in San Francisco in the first week of September. The authorized voters shall be the duly elected dele-

acts from the various chartered societies.

Article 11 provides for amendments.

The following officers were then elected to serve until September: President, C. H. Wadsworth, of San Francisco; Vice-President, W. D. J. Hambley of San José; Secretary, Mrs. Julia E. Schlesinger of Sau Francisco; Treasurer. William Ryder of San Fran-cisco; Directors, S. D. Dye of Los Angeles, F. H. Parker of Santa Cruz, George E. Rogers of San Diego, Mrs E. Sloper of San Francisco, and Mrs. R. Cowell

Mrs. Sloper was recommended by the vote of the assembly for State Organizer, and Mrs. Schlesinger for Historian of the Society.

It was moved that the Board of Directors be em-

powered to incorporate and join the national organization at once. A resolution of thanks to President

Barrett was passed with enthusiasm.

The evening session was devoted to literary, vocal and nusical exercises, and terminated with a dance. The event all through was eminently harmonious, and successfully fruitful of good results.

"Reporter" sends a report of the Convention held in Golden Gate Hall, which is covered by the above. He

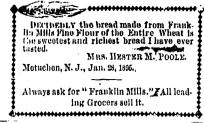
Tuesday evening a fine musical and literary program had been prepared, at the close of which a little child, dressed in white and looking like a veritable angel, presented H. D. Barrett with a token of esteem of his presented H. D. Barrett with a token of esteem of mis many new-made friends, saying: May your pathway be as bright and golden as the contents of this (hand-ing him a package tied with blue ribbon). Mr. Bar-rett was very much surprised, and showed it. When he had found his yolce, he thanked his friends and coworkers, and paid a glowing tribute to Mrs. E. Sloper for the effective work she had done. He said he voiced the thoughts of all when he said it was due to her executive ability, sided by willing hands and sympathetic bearts, that the Convention had been such a success. He referred to the fact that the press was treating

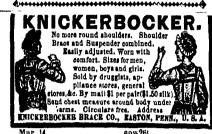
Spiritualism more fair, and was gravified, he said, at the reports of the San Fraucisco press, especially the "Call" of Monday, the 28th.

Prof. J. J. Morse of England spoke of Lyceum work in Great Britain, and read resolutions thanking all who had contributed in any way to the Convention.

Dancing was kept up until a late hour, and as the good-nights were said, all felt that the time and money had been well spent, and all have great hope for the future.

President H. D. Barrett, with fifty delegates, went to Oakland and held two sessions in Hamilton Hall.
Organization the theme, all taking part. The evening was devoted to H. D. Barrett, when he gave a few sallent features of our Religion, and Madam Florence Montague spoke on Spiritualism as woman's emanci-





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to receive astonishing communications from their departed friends.

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each. Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lyceum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANOIS B. WOODBURY, Secretary.
July 27.

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June 6. 4w

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Miss Helen A. Sloan, May 16.

Mrs. M. E. Calahan, TRANCE MEDIUM. Sittings daily, 10 A.M. to 5 P.M. Room 7, 8% Bosworth street, Boston. 4w June 6.

PSYCHOMETRIC READINGS by Letter. C. P. PRATT, 120 Dartmouth May 9.

M. R.S. J. C. EWELL, Inspirational and Medical Physician, 542 Tremontstreet, cor. Hauson, Boston. SENT FREE.

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Apr. 25. 13w*

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Numerous cuts appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the rery marked difference between the irregular chirography of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U.

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ngs.
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Banner of Bight.

SOSTON ATURDAY, JUNE 20, 1896

NOT CHANGED, BUT GLORIFIED. Not changed, but glorified! Oh! beauteous language For those who weep, Mourning the loss of some dear face departed,

Fallen asleep.
Hushed into silence, never more to comfort
The hearts of men,
Gone, like the sunshine of another country, Beyond our ken.

Oh! dearest dead, we saw thy white soul shining Behind the face, Bright with the beauty and celestial glory Of an immortal grace.

What wonder that we stumble, faint and weeping, And sick with fears,
Bince thou hast left us—all alone with sorrow,
And blind with tears?

Oh! faithless heart, the same loved face transfigured Shall meet thee there,
Less sad, less wis ful in immortal beauty, Divinely fair.

The mortal vell washed pure with many weepings Is rent away, And the great soul that sat within its prison Hath found the day.

In the clear morning of that other country, In Paradise,
With the same face that we have loved and cherished
She shall arise! Let us be patient, we who mourn, with weeping, Some vanished face,
The Lord has taken, but to add more beauty—
Diviner grace.

And we shall find once more, beyond earth's sorrows, Beyond these skies, In the fair city of the "sure foundations," Those heavenly eyes,
With the same welcome shining through their sweet

That met us here; Byes from whose beauty God has banished weeping And wiped the tear.

Think of us, dearest one. while o'er life's waters We seek the land, Missing thy voice, thy touch, and the true helping Of thy pure hand.
Till, through the storm and tempest safely anchored
Just on the other side,

We find thy dear face looking through death's shadows.
Not changed, but glorified.
—Southern Churchman.

Picnic of the Compounce Spiritual. ist Association.

To the Editor of the Banner of Light:

The Thirty-Second Picnic of the Compounce Spiritualist Association was held at Compounce Lake June 10, and although the morning was very stormy, we had a good attendance, and had it been known that such improvements had been made since last year for the accommodation of the public, many more would have

Upon arriving at the grounds we found a spacious hall with wide verandas had been erected, also a restaurant connected with it, where a fine dinner could be had, and ample accommodations for a large crowd; a more cozy, pleasant place could not be found in which to escape the storm.

to escape the storm.

The business meeting was opened at 10:30 A. M. with appropriate remarks of welcome from the President, Mrs. J. D. Storrs; the report of the Secretary, Mrs. Dillon, also of the Treasurer, Mr. Gad Norton, were read and approved; three solicitors were then appointed to collect the membership fee of twenty-five cents—Mrs. Dowd, Mrs. Bond and Mr. Seymour acting that the apparatus. cents—Mrs. Dowd, Mrs. Bond and Mr. Seymour acting in that capacity. After this was done, the old officers were redected for the ensuing year: President, Mrs. J. D. Storrs; Vice-President, Mrs. A. E. Pierce; Secretary, Mrs. J. E. B. Dillon—all of Hartford; Treasurer, Mr. Gad Norton of Bristol. Mrs. A. E. Pierce was appointed a delegate to attend the National Convention at Washington in October, with Mrs. N. H. Forg of Southington as an alternate. Fogg of Southington as an alternate.

It was voted, after some discussion, to hold the next

Plenic the second Wednesday in June, 1897. Mrs. Pierce, the delegate to the National Convention in 1885, gave an interesting account of the meetings held

The conference meeting opened at 11:30, and interesting remarks were made by Mr. Kenyon, Mr. Bingham, Mrs. Bond, Mr. Callender, Mrs. Pierce and oth-

ors.
Mr. Storrs read a communication printed in the BAN-NER OF LIGHT June 6, from a former President of the Compounce Association, Mr. John A. Goodrich, of Plainville, Conn. A lady arose and said that she was well acquainted with him, and that at one time he stated in her presence that if possible he would return through THE BANNER, and thus has he fulfilled his promise.

The conference closed with remarks, and a song by Mr. J. Frank Baxter.

The afternoon exercises began promptly at 2 o'clock,

Mr. J. Frank Baxter being the speaker and medium. The clouds had passed, and the "electrics" brought additional numbers, so that when Mr. Baxter came to the platform a large audience awaited him. He prefaced his lecture with a noteworthy poem, "An Obstacle," and two songs, by request, "The Church Across the Way." and "Jessie's Dr. am."

His lecture, "The Facts and Philosophy of Spiritualism," was a consideration of the phenomena of Spiritualism, and a mediumphin tendent of the phenomena of the spiritualism, and a mediumphin tendent of the phenomena of the spiritualism and mediumphin tendents.

Spiritualism and of mediumship from a scientific standpoint, showing all to be perfectly natural and in

accord with natural law.

He declared Spiritualism laid no claim to supernaturalism whatever. The great soul-science, Psychology, is established by demonstration, and acceptad generally by all. One hearth law, we leave the state of the second seco ed generally by all. One branch, Hypnotism, was in constant study, practice and application. Once the Church attacked it as an offspring of the devil; now It accepts it as a God-sent benefit to mankind. Spiritism, said Mr. Baxter, is no more than hypnotism, scientifically analyzed, and its acceptance is inevitable in time. He then showed that hypnotism was the power of mind over mind, but Spiritism to be the power of mind over mind, but Spiritism to be the same. Hypnotism, we call it, when the will exerted is that of the incarnate spirit, when mortal man, as we say, does it; Spiritism it is when the excarnate spirit, the spirit-man, does the same. Visible the operator in the lustance of hypnotism; invisible in the case of Spiritism. So, when one claims Spiritism is only a matter of psychology, and that its results will find explanation in that accepted psychic science, the Spiritualist accepts the position. Mr. Baxter would have the student of spiritual science begin his studies in psychic science, and so learn, as begin his studies in psychic science, and so learn, as far as possible, the capacity and ability of physically embodied mind, the potency of spirits here, while in possession of their earthly bodies; have them to study men and women and their powers, as spirits with faculties and potentialities, for we are spirits here and now as much as we ever will be in the eternity to come, the same spirits here that we will be hereafter.

with the same organs and faculties.

He then very interestingly called attention to the powers of man, and further to his possibilities in the future. In speaking of the action of the mind, independent of physical organs, of clairvoyance and clair-audience, of sensing still when human organs of sense were prevented office, he demonstrated how it might be, and probably was, because of the spiritual system and nature pervading the physical. Then, as the mind is capable of this free, intelligent action inde-pendent of the physical organs, and because of the intact spiritual organs, why should not the spiritual man, when by death separated from the physical, still actuated by the same self-spirit, express itself in the same ways, by similar action, and possibly with more telling force and variety of manifestation? Naturally, then, all the manifestations of Spiritualism follow consequentially, if our spirits survive, at death, actuating invisible spiritual bodies as they once did their discarded physical bodies.

From the early occurrences in Spiritualism all man-

ners and phases of manifestations have been from "raps" and "tips," to written and spoken messages and trance utterances, on to independent voicings and automatic writings; further, to materializations and levitation, and, too, to the wonderful exhibitions of healing and other demonstrations—in fact, we have health and other demonstrations—in fact, we have had thousands of proofs of the presence of invisible, intelligent beings, whose identity has been and is clearly established in a multitude of ways, leaving no longer much room for an investigator to doubt that we have held and can and do hold intercourse with the spirits of "our departed," and that they are still concerned in our happiness and welfare.

But no synopsis, or mere abstract, can really do Mr.
Baxter justice; he should be heard for one to appreciate. This, however, must suffice, lest we trespass.
Following the discourse Mr. Baxter gave a séance of an hour's duration of marked force and impressive-

ness, exactness and interest.

Thus closed one of the most interesting meetings ever held at Compounce, and those who had braved the storm in the morning felt well repaid. The ride home on the electrics through the green fields studded with daisies and other wildflowers, was a fit ending for such a day.

MRS. J. E. B. DILLON, Sec'y. for such a day. MRS. J. E Hartford, Conn., June 12, 1896

Toronto, Can.-Mr. F. Crompton writes of a Psy choscope received from J. C. F. Grumbine: "In your reading given me I recognize my dear mother, grandmother, brother, and names of my uncles, aunts and others."

See Mr. Grumbine's announcement on another page.

Mrs. Zepp. "Zepp. get up and open the door; some one's knocking." Zepp. "I am up and putting on my breechts, so I can strike a match."—Filegende



William McKinley.

Is this the picture of a great man? Yes.

Look again, please, closely; take time. Well, no!

You see "familiarity breeds contempt." I once rode in a stage coach with Mr. Franklin Pierce. He was then the nominee for the office of President. I talked with him; I was a good democrat for the nonce. I studied him long and closely. I shook hands with him when he left the coach, and wished him all success. Then I said, Is this the sort of stuff that makes Presidents? Here is a correct picture of the man most talked about of any in the United States. But he do n't talk back. He won't open his mouth on the vital question before the country. See, it is closed firmly! teeth and all. We will open it for him.

Truly, for the human face is an open book to him who knows its silent language. We will analyze it, feature by feature:

The nose is the most prominent feature of the face. It reveals a deal of character—of some kind. See that hump? It means combativeness. A protuberance at the end means quarrelsomeness; the higher the hump, the higher the character of the fight in the man. This indicates patriotism. The owner was a patriot, and had the good of his country at heart. But that is governed by some larger organ. What is it likely to be? Is it gain? Acquisitiveness? Not so, for this faculty is no larger than combativeness, which is not a controlling quality. It is ambition; the very thing he is now standing for. He is not adapted to trade, like a Jew; he has not large acquisitiveness, as we said—indicated by a widening of the nose onto the face above the alæ. You all know the Jew mark. He is honest in money matters. It is not money he aspires to, it is position. Of himself he never could acquire it. He never could accomplish greatness alone—the talents for it are third rate. But in the hands of politicians he can do much.

He is clay to the potter. The reason Thomas B. Reed will not be the candidate at St. Louis is that he cannot be handled. There is true greatness; he has a mind of his own, subject to none other. He will play no second, he will take no inferior position. He can bide his time.

But has Major McKinley no firmness? Yes the closing of the mouth in the picture indicates it. The poise of the head, straight forward—neither front, like Lincoln's, neither back, like Cleveland's—means firmness; but as it is neither "hot nor cold," it is subject to some larger organ. Look at Mr. Cleveland's poise—stubbornness, subject to nothing. Notice, too, that Mr. Cleveland's head is dropped back into the neck-hugging the back of the neck, as it were. That means large domestic qualities—love of family, wife, cuildren and home. McKinley has no such weaknesses, to speak of. He is at liberty to concentrate all his forces into the one object, and, if rightly directed, he will not "slop over." He has firmness sufficient to carry it out. He is the prominent candidate, because he will do his uperior's bidding.

The next noticeable feature in Mr. McKinley is the eye. Does it look at you straight and open—like Tom Reed's? There is no mistaking Reed's honest gaze. There is a degree of subtlety in the eye of Mr. McKinley's latest pictures, not in the earlier. Webster defines subtilty as "slyness of design, artifice, ex-treme acuteness, subtlety." Secretiveness goes with this, and is large. Such an one seldom discloses his plans and opinions; is hard to be found out; is reserved and noncommittal." Large cautiousness accompanies this, making its possessor careful, watchful, anxious and solicitous. It must be pretty active about these anxious days and wakeful

The McKinley ear is hard to be gotten at It expresses very little when you do get at it. The helix is nicely turned, indicating a high tone of character, and no slouch; but the lobe is not so well turned, and is hardly in keeping with the elegance of the upper part. That means that the owner has not always been found consistent with himself. For instance, was he once found—out West—in favor of silver? He wishes he had not—openly. Is he in favor of a gold standard? Why do n't he say so? He is in favor of tariff. He is open enough about that. The tariff question does not jeopardize his chances; the gold or the silver question might. I think the latter will before snow flies.

Human nature, or humanity, is represented by a fullness just at the turning of the forehead, just where Mr. McKinley falls off. Lin-coln had it large. It is a part of benevolence, to which it comes next forward. Veneration is next back, as represents somewhat a controlling force in the picture. He is the least superstitious, and might do a kindly act for religion's sake, whereas he would not for humanity's. Lincoln did everything for love of humanity. This man will do little or nothing for pure humanity's sake. Is such desirable for

the presidency?
Will he be President? Hardly! The democrats have said little against his nomination. They desire it. He, they believe, is the poorest man the party could run. But the moment he is nominated, as he will be, the whole democratic press will open on him, and such things as he never dreamed of will be said about him. Then there are ten thousand Republicans who will not vote for him, knowing that he is not their best man. Mr. Lincoln said, "You can't fool all the people all the time." He is a good man, but not made of material such as the President of these great United States should

Addison D. Crabtree, Physiognomist. Boston, June 12.

Marriage Anniversary.

To the Editor of the Banner of Light:

The twenty-fifth anniversary of the marriage of Dr. Ira Chandler, the veteran clairvoyant bone-setter and physician of Plymouth County, was celebrated in his fine home at South Duxbury, Mass., on Wednesday

June 10.

The house was handsomely dressed with fragrant and beautiful flowers, evergreens and ferns. The occasion was gladdened by vocal and instrumental mu-sic rendered by their daughter Lillian, assisted by Mrs. Ida Chandler and others.

Words fitting and appropriate to the time and place were spoken in rhyme by Mr. Scott Freeman, after which a fine collation was served.

The early part of the day was cloudy and wet, but

the later day and evening were fine, and a large num-ber of Mr. and Mrs. Chandler's friends gathered to greet and congratulate them, bringing many and beautiful gifts, tokens of their respect and kind ap-preciation of his service to them when suffering from

sickness and disease.
The doctor is now more than threescore-and-ten years of age, has a large practice in and outside of Plymouth County, and holds a certificate of registra-tion under the laws of this Commonwealth.

South Duxbury, Mass.

MEETINGS IN MASSACHUSETTS.

Lymn,-T. H. B. James writes: The Spiritualists held two very interesting services, as usual, in their hall, 88 Summer street, Sunday, with large audiences. At 2:30 their developing, healing and test circle opened with a sublime invocation by Mrs. L. A. Pren-

tiss; appropriate selections were rendered by Mrs. Melissa K. Hamili, Mr. F. H. Rveleth and others; Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Miss F. Isabel Hiscox, Mr. G. D. Merrill and many others gave a large number of excellent tests and spirit-messages; Mr. Edward F. Murray, Dr. S. M. Furbush, W. H. Rounseville, Mrs. D. E. Matson, Mr. I. F. Pierce and others gave magnetic treatments to many; they also gave tests and spirit-messages; Mr. Murray, interesting remarks on the effect of magnetic treatment.

At 7:30 services opened by Lena and Elsie Burns with appropriate selections; Mrs. May S. Pepper of Providence, R. I., an invocation, and read one of Mrs. Wilcox's poems on "Gethsemane," also very interesting remarks on "The Gethsemane all Humanity Must Pass Through," following with one of her remarkable scances of an hour's duration, glving many tests and spirit communications; Mrs. L. A. Prentiss followed with excellent tests and spirit-messages. tiss; appropriate selections were rendered by Mrs.

Next Sunday, at 2:30, developing, healing and test circle by many mediums, and Dr. George A. Fuller of Worcester, President of Massachusetts Association of Spiritualists. At 7:30 Dr. Fuller will lecture, fol-

At Mrs. Dr. M. K. Dowland's meetings, Tuesday and Friday evenings, the interest and audiences are

Tuesday evening, June 9, the hall was packed. Services opened by Mrs. R. Bissell and Prof. Bert. J. Richardson, with appropriate selections; Mrs. Annie Richardson, with appropriate selections; Mrs. Annie
J. Brennan, many recognized tests and messages;
Mrs. E. D. Williams of Chelsea, well-chosen remarks,
tests and messages; Mrs. Lizzle D. Butler, a large
number of tests and spirit-messages; Mr. G. D. Merrill spoke on "Mediumship," also tests and spiritmessages; Mrs. D. E. Matson spoke on "The Help
Humanity Receives from the Spirit-Side of Life."
Friday evening Mrs. Dr. Dowland spoke on "The
Ought of Man. Yesterday, To-Day and Future." Her
remarks were listened to with the closest attention.
Mrs. C. B. Hare spoke on Spirit-Return, and gave mrs. C. B. Hare spoke on Spirit Return, and gave many tests, spirit names and messages; Mrs. L. A. Prentiss, many tests, spirit names and communica-tions; Mrs. D. E. Matson spoke on the "Divine Love," and gave a few spirit messages.

Fall River .- Secretary writes: We are now lo cated in Peacham Block, Third street, three doors from Pleasant. We have as fine quarters as any society in New England, and purpose the coming season placing only such talent on our rostrum as will maintain a first-class reputation for honesty and ability as spiritualistic exponents.

Mediums and entertainers will do well to forward lowest terms at once, without further invitation, to the Secretary, care 108 Snell street. Fall River. Sunday, May 24, we had Mrs. Mary B. Williams Keeler. Wednesday evening, May 27, social, with music, Nettle Batchelor, circles, and dancing. Sunday, May 31, local talent in two services of oratory, tests and readings. Sunday, June 7, Prof. E. F. Pierce, the singing test medium, whose last appearance aroused such enthusiasm and favorable comment, with Mr. Charles A Abbott, D. G. Ph., organist and orator, in two excellent discourses; Mr. Pierce was also present at the regular Monday evening circle—their appearance provoking the greatest enthusiasm by their unique methods of conducting the services, and they have been reengaged for the 21st. Mediums and entertainers will do well to forward vices, and they have been resingaged for the 21st. Sunday, June 14, Mrs. Elizabeth D. Butler, whose remarkable gift as a medium caused such a demand for respectance that her engagement for this date has resulted, appeared to big houses. Tuesday, June 16, social, music, the Batchelors, circles, dancing, etc. Saturday evening, June 20, children's entertainment, with readings, marches, and Messrs. Pierce and Ab-bott in songs, recitations and talks to the little ones. Sunday, June 21, reengagement of Prof. Pierce and D. G. Ph. Abbott. Sunday, June 28, closing of the regular season, with New England's talented and favorably known medium, Mrs. May S. Pepper of Providence.

The meetings will be kept up all summer by local

RHODE ISLAND.

Providence.-John Willis North writes: My wife and I have been attending a developing circle the past winter. A lady friend went with us a few times, after which she was taken very sick with various diseases. My wife went to see her very often during her illness, and when she had been ill about three weeks she found out there was very little hope of her recovery, and she told my wife she was dying, and said that if there was the slightest chance to come back she would do so. She passed out about a week after-

wards, leaving a husband and one child.

Her husband broke up his home, and came to slay with us for a few days, but he was not a believer in Saturday, May 30, we were sitting together, not

thinking anything about her, when she controlled me, her husband being present at the time. She had a paralytic shock, and her mouth was drawn about halfway up to her ear; and she went to her husband. and said to him: "Brummet, look at my mouth; what is the matter with it?" And that was what she said to him at the time of the shock, I knowing nothing about it. He said he was sure it was his wife; she talked in the same voice that she did before she passed out, and he was highly satisfied that it was his wife, Clara Cliffe.

The Providence Spiritual Association, Benjamin F. Prouty, Secretary, writes, held its annual memorial services at Columbia Hall, No. 248 Weybosset street. Sunday, June 14. Afternoon exercises: Invocation by F. A. Parmalee; poem by Mrs. Sarah Hauson; reading of flowers and giving tests by Mrs. Sarah E. Humes—each one was excellent, and the tests were all recognized.

Evening.—Invocation, poem and Memorial Address by Dr. George A. Fuller of Worcester. His address was a most able effort. Mrs. Humes followed in reading flowers and giving tests, which were well received. Miss Jennie Reynolds presided at the piano on Suuday, June 21, we have a mediums' circle in

the evening only-commencing at 7:30.

COLORADO.

Denver .- Robert Ward writes: May 31, the Colorado Spiritual Association assembled at Douglas Hall, corner Champa and 18th streets, with Dr. E. Green, our Vice-President, in the chair. Meeting opened with singing by the audience, followed with an invocation by Dr. Tryon, the healer. Then we had an address by J. M. Ricker, the spritual evan-gellst, on "What Shall We Do to be Saved? and Who Shall Save Us?"

We then had a vocal solo by R. Ward; this was followed with an address by the well known lecturer, Mrs. E. F. J. Bullene, on "What is Life, and What are We Here For?" She handled her subjects well and was highly appreciated by the audience. Mrs Bullene has just returned to Denver from Los Angeles Cal., where she has been lecturing for one of the soci eties for the last six months to large audiences. Mrs. Bullene will speak for our society for the month of June. We recommend her to all societies that want

After this lecture we had a vocal duet by Mrs. L.

J. Bicknell and Mrs. C. H. Moore; Prof. Morland
spoke for ten minutes, followed with a plano solo by Miss McKenney; then we had a number of tests by Mrs. R. Gillett of Washington, D. C., which were remarkable. Mrs. Gillett has come to Denver with her husband for her health; she is a good test me-

This new society is growing very rapidly. There are other organizations in Denver, and all doing a good work.

OREGON.

Salem .- Cosmos writes: President H. D. Barrett of the National Spiritualists' Association made his first appearance before Oregon people at Salem, the capital city, on Sunday, May 31. Notwithstanding the fact that we have no Spiritualist organization, and the number of outspoken adherents to our religion

is small in the community, very nice audiences were present at both afternoon and evening lectures.

The speaker was master of the situation, and made a deep impression for good on the minds of his hearers. In view of the many distracting influences at work—Saturday having been Decoration Day, and Monday a general State and county election, besides some special church services—we had remarkably large audiences.

Rev. S. C. Adams, a leader of liberal advanced

Rev. S. C. Adams, a leader of liberal advanced thought, but who is not a Spiritualist, presided at the afternoon meeting and introduced the speaker in a very appropriate address, in which he eulogized the Spiritualist philosophy and referred to its liberalizing influence in the domain of theology.

Altogether the meetings were a pronounced success. We hope Prof. Barrett will not kill himself by overwork. To the writer it seems that such effective workers about one preserve their energies and not wear

workers should conserve their energies and not wear out the physical. Our good wishes follow him wherever duty calls, and may the National Spiritualists' Association always be as well represented before the public as it is in the person of its present chief execu-

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an every-day greatness beyond that which is won in hattle or chanted in cathedrals .- Dr. Dewey.

WISCONSIN.

Milwankee.-A communication signed by John S. Bigler, President, and Dr. C. F. Ray, Corresponding Becretary, states that the Unity Spiritual Society (formerly the First Society) closed a most successful season May 31, and the following resolutions were read and unanimously adopted:

Whereas. This day being the close of the lecture season of the Unity Spiritual Society, and our hon-ored speaker, Helen Stuart Richings, about to leave ored speaker, reten state themings, about to leave us for a time for other fields of spiritual work, it is the desire of the members of this Society to express their deep appreciation of her many acts of kinduess and valued services; therefore, be it Resolved, That the succere thanks of this Society

Resolved, That the sincere thanks of this Society be and are tendered to our sister, Helen Stuart-Richings, for her earnest work in behalf of our Association during her engagement for the months of March, April and May, 1896, realizing—as we do—that the carrying forward of our work to such a successful termination of the season, is largely due to her efforts; and recognizing in her a true woman, a talented lecturer and an able exponent of the Spiritual Philosophy.

ented lecturer and an able exponent of the Spiritual Philosophy.

Resolved, That we heartly recommend her to the thoughtful Spiritualists of the world as one whose profound and interesting lectures always leave a spiritual blessing resting upon her audiences that cannot fall to bring forth an abundant harvest.

Resolved, That our cordial good-will and sympathy shall go with her during her absence from us, as she fulfills as unselfably her mission, the promulgation of

fulfills so unselfishly her mission, the promulgation of truth, and that these resolutions be spread upon the Minutes of this Society, and a copy of them be sent for publication to each of the spiritual papers.

A delightful reception was held on the evening of June 2, in the parlors of the Ethical Building, where members of the Society again expressed their gratitude to Mrs. Stuart-Richings for the good work she has accomplished.

After music, recitations and impromptu speeches, President Bigler presented the speaker with a beautiful gold and silver jewel case, in the name of the Soclety. The total expense for the season has been about fifteen hundred dollars, all of which is paid in

The regular meetings will be discontinued during the summer, but will be opened with renewed vigor Oct. 1, 1896.

Letter from Philadelphia.

To the Editor of the Banner of Light:

On Sunday, May 31, the First Association of Spiritualists of Philadelphia closed its meetings for the season. The exercises of the day were deeply interesting, and will long be remembered by the participants, the special feature of the occasion being the memorial services held in honor of those who had passed to the higher life from the Association during the past

year.

In connection with this, the services in memory of "Our Nation's Honored Dead" were held, and on account of the fact that one of our members on the "Roll of Honor" of this year had been a member of Cavalry Post, No. 35, G. A. R., that post was invited to assemble with us. The Stars and Stripes decorated the platform, together with a profusion of flowers, in loving remembrance of the friends who had passed on, Secretary F. H. Morrill read the roll of honor conloving remembrance of the friends who had passed on.
Secretary F. H. Morrill read the roll of honor, containing the names of the arisen ones, and made some remarks concerning their work with us. The speech of the evening was delivered by Mrs. M. E. Cadwallader, who gave a most eloquent and patrictic address suited to the occasion, which elicited great applause. The enthusiasm reached its height when, in the midst of the discourse, the speaker, addressing the Stars and Stripes, delivered a most impressive apostrophe to "Old Glory," and saluted it in the name of our Association and its members who had fought to preserve and defend it. The salute was particuto preserve and defend it. The salute was particularly appropriate from the fact that our late President, Mr. B. P. Benner, was a member of the G. A. R. Our President, Captain Keffer, the writer, and many other members of the Association, enjoy the proud privilege of being numbered among those who went to the front at their country's call.

Space forbids even a brief synopsis of the address; at the close all present joined in singing "America," after which the President, Captain Keffer, thanked Mrs. Cadwallader, saying her word-pictures had called to mind, as if it were yesterday, the dark days of the to mind, as it it were yesterday, the dark days of the Rebellion, when he first went forth in answer to the call for recruits; yet he felt that, though those days had been fraught with sorrow and privation, he was ready to again respond should the occasion demand. He then referred to the able work accomplished by Mrs. Cadwallader for the mediums here and elsewhere and presented her with a heartful burst. where, and presented her with a beautiful bouquet of roses, saying that the Board of Trustees wished to make suitable recognition of her services, and for that purpose had prepared the following resolutions. which were unanimously adopted by the Association:

Whereas, Mrs. M. E. Cadwallader. Vice President of this Association, has done much able and efficient work as a member of the Board of Trustees, as well as by her able

member of the Board of Trustees, as well as by her able lectures; and Whereas, Her untiring efforts in behalf of the mediums of this city, both in collecting funds to meet the expenses of defending them, and in other directions, prove her devotion to the cause of mediumship; and Whereas, She has bren an able representative of this Association at the several Conventions of the National Spiritualists' Association, and one of the most practical and efficient delegates of that body; and Whereas, She has in years past, without remuneration, done much good for the National Spiritualists' Association, in obtaining charters for membership, and funds for its treasury, as well as for the cause of Spiritualism in the various parts of the country; therefore, be it Resolved, That Mrs. M. E. Cadwallader, in the various departments of her work as the Vice President of this Association, Honorary Vice-President and Financial Agent of the National Association, and Correspondent of the

of the National Association, and Correspondent of spiritual press, is entitled to and commands our high respect and appreciation.

Resolved, That the Board of this Association consider her a most worthy and able representative of the cause of Spiritualism, and take pleasure in thus publicly expressing their recent

Spiritualism, and take pleasure in thus puonely expressing their regard.

Resolved, That a copy of these resolutions, embodying the sentiments of the Board of Trustees and members of this Association, for its Vice-President, be presented to her, and copies forwarded for publication in the spiritual

F. H. MORRILL Secretary.

Advance Spiritual Conference, Brooklyn, N. Y.

To the Editor of the Banner of Light: On June 5 Mr. E. J. Bowtell, who has now been with us for one year and two weeks, and is shortly to leave for other fields of labor, was ordained by the Conference as a minister of the gospel of Spiritualism The opening address was made by Mr. Delarie who was followed by the President, Mr. H. L. Whitney, who made an able speech and presented the or

dination papers.

Mr. Bowtell, in reply, said that ordination had a very different signification to him now than it once had. He accepted it as a public recognition of powers already bestowed from the other side, the only added power being that conferred by the good wishes of those present. He could, however, perceive some points of resemblance between the duties of the Spir itualist lecturer and medium, and those of the recipi ent of minor orders in the Catholic church. These minor orders were four in number, and preceded the minor orders were four in number, and preceded the holy orders. First, ostiarious, or doorkeeper, for it was the duty of the medium to keep open the door of communication between the two worlds; second, exorcist, for it he did not drive out evil spirits, he should aid the undeveloped, in and out of the body, to ascend to higher conditions; next, lector, or reader, not so much to read to the people the writings of antiquity, as to give expression to the increased wisdom of their authors after centuries of experience in of their authors, after centuries of experience in spirit life; and lastly, acolyte, or light bearer, to carry the light of spiritual truth into the darkness of igno-Accompanying the ordination papers the following

was presented:

BROOKLYN, N. Y., June 6, 1896.

The Advance Spiritual Conference of Brooklyn, N. Y., do hereby desire to testify their appreciation and esteem of Brother Edward J. Bowtell, and do gladly recommend him to all societies as an earnest, tireless worker in the Cause of Spiritualism, whose inspiration is of the very highest order, and whose honesty is beyond question.

whose honesty is beyond question.

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EMILY B. RUGGLES, Secretary.

MARIE ROBINSON, Treasurer.

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EMILY B. PHOCKER, Secretary.

EMILY B. RUGGLES, Secretary. 305 Quincy street, Brooklyn, N. Y.

Maquoketa, Ia. To the Editor of the Banner of Light:

This is a pleasant town of about three thousand in-

habitants, on a branch of the Chicago, Milwaukee and St. Paul Railroad.

St. Paul Railroad.

Spiritualism is no new thing to its people. It was for many years the home of Dr. Dobson, with whose name your readers are familiar. Here also at one time Moses and Mattle Hull labored and lived. Yesterday I drove past their old home—a neat brick structure set on the edge of a pine grove, and crowning an eminence overlooking the town.

Such other workers as Prof. Loveland. J. Clegg Wright, Warren Chase, and later, J. C. F. Grumbine, have also contributed to the advancement of the Cansa.

Cause.
For three years past Mr. and Mrs. H. P. Harvey have borne the burden, and upheld the Society with loyal devotion and unflagging energy. Their home is the centre from which light streams. Their parlors are the scene of regular Sunday evening gatherings, attracted by the spiritual inspirations of Mrs. Harvey,

whose work is along conservative and constructive, rather than radical and iconoclastic lines, and whose dignified presence and quiet tones inspire confidence and respect.

While Spiritualism has such exponents and stanch defenders it will not entirely suffer college.

Your correspondent delivered three lectures here, and was lovingly entertained by Mr. and Mrs. Harvey, whose efforts in the way of ticket-selling, and standing in the community, secured the attendance, for the entire course, of many of the leading—and even leading orthodox—citizens.

Mrs. Helen Stuart-Richings.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'dook. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1924 Bedford Avenue (near DeKaib Avenue), every Sunday evening at 8 o'clock.

Sunday evening at 5 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Ohairman; Emily December Reals.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, dedium. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 80'clock, at Small's Parlors 177 Franklin Avenue (near Greene). Mediums' Progressive Meetings.—Sundays, 3 P. M., Single Tax Hall, 1188 Bedford Avenue, near Putnam Ave-nue. Mrs. E. A. Cutting, Manager.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the Banner of Light can be had. Services Sundays, 18% A.M. and 74 P. M. Afternoon meetings for facts and phenomena at 24.

137 West 34th Street. Seances for the presenta-tion of spiritual facts and phenomena are held every Wednesday, Friday and Sunday evening at 8 o'clock, and Sunday afternoons at 3 o'clock. Seymour Van Brocklin,

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

MEETINGS IN PHILADELPHIA.

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

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday. 11 A.M., 24 and 74 P.M. Mrs. Mary C. Lyman. speaker. Harmonial Circle, 111 South Paulina street, every Wednesday, 8 P.M.

First Seciety of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre.

WASHINGTON, D. C.
First Society, Metzerott Hall, 13th Street, between E and F.—Every Sunday, 11% A.M., 7% P. M. M. C. Edson, Pres. Bpiritual Unity Society meets at Ethical Anditorium, 558
Jefferson street, every Sunday at 7% P. M., and Thursday
at 8 P. M. J. C. Bigler, President.

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