



Written for the Banner of Light
MAY-FLOWERS, OR TRAILING ARBUTUS.
BY H. P. TALLMADGE.

Ere the warm sun in springtime has melted away
The snow from the north slope or ice from the glen,
Or the earth has put on its bright mantle for May,
Or heard we the twitter of the robin, 'tis then
The trailing arbutus, the first born of spring,
Bursts forth from its frost bound fetters of earth,
And not even the warblers have returned to sing
A welcoming song to their beautiful birth.

Not mindful of soil where the gardener would sow,
Or the meadows that are cradled mid evergreen
hills,
Or warm, sunny slopes where the violets grow
Close down by the side of light dancing rills,
But on cold, craggy rocks and in desolate fields,
Half covered with leaves to keep themselves warm,
While the towering old pine to the hurricane yields,
They defy the approach of the furious storm.

Yet so modest their blushes they strive in concealing,
But the wind as it sweeps through the old forest
trees,
The fountain of sweetness to us is revealing,
For their fragrance is borne on each passing breeze,
And those pearls are all set in an emblem immortal,
Though they lift not their heads 'galust heaven's
blue dome,
Their purity leads us to the opening portal
Of the bright Summer-Land, our haven and home.

Who tells them when 't is time to burst forth in bloom?
Their perennial life, from whence does it flow?
And how do they gather their sweetest perfume,
While they sleep 'neath their mantle of winter's
cold snow?
Was some watchman close by that knew when to
awake them?
And when the storm clouds of winter had all passed
by
Did he out into the warm sunbeams then take them,
To bloom for a season, then to droop and to die?

I know that way down in the dim vista of time
There were changes of season from winter to vernal,
And I know that God-Law, ever true and sublime,
Has written on all things that change is eternal.
Thus the year rolls around, and the springtime is
bringing
The flowers that had slept through the long winter
night,
And the song-birds' return love notes are singing,
Like an anthem of praise to the Author of Light.

So we, too, in childhood have our season of spring,
And youth fair as summer all glowing and bright;
Then manhood and autumn maturity bring,
Then follows old age, like the winter of night.
In our springtime, oh what kind of seed did we sow!
Were our pearls all gathered from the depths of the
sea?
Did none but choice fruit in our life garden grow—
Can we rest well knowing what the harvest will be?

Written for the Banner of Light.
Spiritualists as Missionaries.
BY E. W. GOULD.

As organization is now the principal need of the hour for the advancement of the great cause of Spiritualism, let us for a few moments consider the question of missionary labor.

Organized labor is recognized as being infinitely superior to all other kinds where great results are proposed. Hence the importance of Spiritualists everywhere, uniting and enrolling themselves into societies, and conforming to such rules as they may adopt from time to time for their own convenience and good order.

It is very evident that there are now many Spiritualists that are not members of any spiritual society, or are not reckoned among them as such. But by a proper effort they may be induced to unite with some society, and become active, useful members.

The theory that was for a long time advanced, that proselyting was not desirable, was pretty generally abandoned, when the National Spiritual Association was organized, and showed so emphatically the importance of organized membership.

The principal question that now remains is, how best to proceed that all who are, or may become in sympathy with spiritual philosophy, shall be induced to enroll their names and lend their aid to building up the cause, in co-operation with some legitimate organization.

When we become fully aware that it is only numbers that we need to give us position, popularity and *éclat* among other religious denominations, our people will not be so slow to exert themselves to do their best in increasing their numbers and building up their societies.

If every acknowledged Spiritualist in America could feel called upon to devote all his leisure time in the field of missionary work, by a united effort to increase the number of spiritual societies, and the number of members in each, for one year, the great embarrassment under which we are laboring would be removed. Will we try to do this?

It is possible that a misapprehension has arisen in the minds of many, on the subject of missionary labor, since the organization of the N. S. A. That association is doing all it has the means to do in the field of missionary labor, which should, perhaps, be called "the field of foreign missions," in contradistinction to the other field, which is now appealing to individuals for personal effort in *home societies*.

While we have no sympathy with what some other denominations recognize as "Foreign Missions," referring to foreign countries, to which they contribute fabulous sums every year, our National Association is doing all in its power to extend the theory and the teachings of Spiritualism to all destitute portions of our own country, and the harvest is indeed great, but the laborers few.

The great number of laborers I am now appealing to are not expected to leave their homes, their societies, to enter distant fields,

or occupy the territory within the province of the National Association. When they shall have done all that is possible for them to do in their own societies, and in their own neighborhoods, by increasing their membership, they will have strengthened the N. S. A. in proportion, and enabled that organization to extend its missionary labors over destitute fields that are now suffering for the want of laborers.

It is that association that is expected to do, and is in position to do that work, and to do it far more systematically than it can be done in any other way. By this explanation it may be seen how easily and how effectually our cause may be promoted, and our duty performed.

I have said it is only members we need. The question now is, how are we to secure them? I reply, by each member making himself a missionary, to induce his friends to unite with his society. This duty being faithfully performed, every society in America will be doubled in one year, and equal to any emergency. What may then happen?

It requires no gift of prophecy to see that with such an interest pervading each society, an effort will at once be made to build a house for spiritual purposes, a church, a temple, according to the size and the necessity of the society.

Should this effort possibly fail to awaken sufficient interest to arouse our people to respond to the present demands of the times, there is another question of vital interest to many, which is pressing itself for consideration, and which it is believed is one closely connected with the home mission work. I refer to that of *itinerancy*.

In addition to the great economy of employing settled speakers or lecturers, and not by the month, it would place at once, in the missionary work of every society, a practical missionary, whereas at the present time and under the present system the teacher hardly has an opportunity of becoming acquainted with the people, to say nothing of missionary labor in detail.

Without organization or system it is really surprising to see how much has been accomplished in fifty years, and this furnishes the best evidence that Spiritualism is of divine origin, and will be perpetuated, and that it has always been sustained and encouraged by spirit influences ever since its introduction, in 1838.

Common observation, too, leads to the conclusion that the principal aid and influence Spiritualism has received from decarnated spirits has been psychological, and not material, leaving us to conclude that our spirit-friends do not intend to do for us what we can do for ourselves, and be benefited thereby. A damaging misconception has often been promulgated by even sincere Spiritualists, claiming that our spirit friends understood our necessities and would provide for them when they saw the proper time had arrived; and hence the indifference of such Spiritualists on the subject of organization, church-building, spiritual education, etc., etc. But fortunately those false conceptions have been largely abandoned, and our friends are beginning to realize the necessity of our keeping in line with the spirit of the age.

It has become evident to all thinking, practical Spiritualists, that the time has come when it is absolutely necessary for a united effort to be made all along the line of spiritual advancement, to put this great movement upon a basis of reform, whereby it will no longer suffer from comparison with other denominations or from the lack of suitable accommodations for those who would be glad to join our ranks and contribute to our support.

Now, my readers, we owe a duty to the Cause and to ourselves, that we can discharge only by a united effort; and I trust no sincere Spiritualist will feel, in accepting the position of a missionary or colporteur in his own society, that he is accepting a menial office. As it costs nothing except a little personal effort and devotion to a cause we prize so highly, can we not afford to devote our *leisure time* for one year for so noble an object? My proposition is that all Spiritualists shall unite themselves with some local society, and devote as much of their leisure time for one year as they conscientiously can in advancing the cause of Spiritualism.

Each society will, of course, be its own judge how this duty can be best performed and in what it shall consist for one or more years. The societies that have no chapels, churches or spiritual homes will of course very readily determine this to be a field of missionary labor to which they can well afford to devote their leisure time in gleaming from. Those who have satisfactory houses of worship, and haven't them properly furnished or paid for, will there find a field for labor.

Societies that have neither of these first requisites will never be at a loss for an object upon which to bestow their charities and efforts. Societies that have not flourishing Lyceums or Sunday-schools or good, cultivated choirs of singers, need never be at a loss for missionary work.

If there was no question of duty involved, the pleasure, the satisfaction of being a member of a flourishing society owning and occupying a nice comfortable house of worship, where they can delight to invite their friends and neighbors to instruct their children in the truths and principles of their own religion, should require no greater stimulus to bestir them to action and to missionary effort. But when we realize the value of Modern Spiritualism in the cause of humanity, and that we claim to be the representatives of that denomination, and have done less to prepare for the promulgation of its principles and to enter-

tain its devotees than has been done by any other sect in America, it would seem that no argument should be necessary to induce all sincere Spiritualists to unite in one grand missionary effort, as above suggested.

Spain, its Past and Present.
BY MRS. DIANCA ADAMS MILLER.

Time was when Spain stood as the undisputed leader of the civilized nations of the earth. After the amazing discovery of Columbus had filled the world with wonder, the naval and commercial marine of Spain attained to a supremacy, both in numbers and in power, to which those of no other nation were then comparable. In addition to her unexampled territorial expansion, and to her prolific commerce, her wealth in the precious metals transcended all antecedent comparison. By a strange decree of fate her territorial expansion, even in Europe also, exceeded that of all the other powers, and during the imperial reign of Charles V., Spain stood without a peer upon the globe. Her future appeared boundless, restrained by neither present nor prospective limitations, and so well defined was her ascendancy that by a common consensus she was regarded as the leading power of Christendom. Nor could anything but her own fatuity have divested her of this marked superiority, and degraded her not only from the first, but even below the third rank of Christian nations.

During the middle ages the Roman church was a political engine of unapproachable and irresistible power. It treated the nations of the earth like mere puppets and playthings, not only by reason of their superstition and ignorance, but still more through their poverty and weakness, which were incapable of resisting its universal dominion.

Between the fifth and the fifteenth centuries its immense prerogatives were undisputed and indisputable. From the time of the crusades to the date of the Reformation, that church was an overshadowing and irresistible power, to which all other political power succumbed.

It not only dictated the terms of war and of peace, being the universal arbiter, but even attempted to usurp and exercise dominion over the operations of the stellar spheres, and upon the advent of the great comet of 1456, which threw the world into general consternation and alarm, the Pope, by his official Bull, prohibited that meteor from daring to destroy the earth, or to distress mankind with either plague, pestilence or famine.

Throughout the middle ages the Cardinals and Bishops of that church set in the ministries and parliaments of the European governments, and not only made, but virtually executed all their laws. Kings who obeyed and paid homage to them, were then mere figure-heads, like those of a ship, meant for ornament and parade, instead of for practical concern in the affairs of nations.

England was the first European power to revolt against the universal tyranny of the Church. Henry VIII. who, at the instance and with the approval of the Church, had married Catharine, a Spanish princess, the widow of his deceased brother Arthur, besought the Pope for the privilege of a divorce: a prerogative usurped and arbitrarily exercised by the Papal power over all European kings. The Pope interdicted Henry's divorce, who, outraged by this refusal, broke with the Church, and expelled its authority from Great Britain, confiscating all its estates, which amounted to nearly one-third of the island, and turned the proceeds into the public treasury.

Thereafter he married and divorced his wives at pleasure. This rupture of England with the Church appeared to be the date of the subsequent rise and splendor of the English crown, whereas Spain on the other hand, in less than a century later, entered upon that decadence which has led her to take a place in the fourth rank of European powers. In her retrograding transition she seemed almost to be under some stupor or intoxication which paralyzed her genius. Her rapid decline in prestige and power brings to mind an anecdote of a drunken beggar who, when censured by a lady, and asked if he was not ashamed to beg, replied:

"Well, yes, madam; but just now you have found me too full of wine; when I am sober I am a burglar."

In following the disastrous career of Catholic Spain, it would seem that the outstretched arm of Providence has been raised against the nation that clung most tenaciously and devoutly to the church, and was put forth to protect and guard the destiny of its most deadly antagonist of modern times. Thus in 1588, when Spain organized the renowned *Armada*, the most formidable fleet up to that date which had ever whitened the surface of the sea, to assail the English, who expected its arrival as signal of their political doom, a hurricane tore and scattered it over the face of the deep. So great was then the power of Spain, that a paroxysm of terror pervaded England, and a special guard of forty-five thousand troops were quickly raised for the immediate protection of its queen. Great Britain might probably have descended into a Spanish province, had not the furious winds of Providence alone maintained her existence and saved her from annihilation. Even after the first storm had been spent, and the squadron had reached the shores of England, still another storm wrecked twenty more of her vessels upon the coast of Ireland, and caused the remains of the great *Armada* to return to Spain, tattered, discouraged and humiliated.

When, through Columbus, Spain became endowed with the most prolific mines of gold and

silver which had ever been known, and stood among admiring nations like an imperial bride, resplendent with jewels, she commanded and enjoyed the unaffected obeisance of the civilized world. Her power, both military and marine, appeared to be in ratio with her unrivalled opulence, and her revenues were greater than those of any other power in the world. But like a young, impetuous prodigal, she devoted herself industriously to the dissipation of it, and while surrendering more than half of it to the church, squandered the rest upon an improvident colonial administration. She passively permitted the church to devote one half of South America to the Portuguese, and then, with the insatiable appetite of a vampire, to fasten itself upon the residue. Whilst exhausting the mother country of its vitality, this policy slowly and surely extinguished the patriotic attachment of all her American colonies, the revenues of the church being much greater than those derived from them by the government. No foresight was manifested, but assuming that the church could have no worldly views, it was allowed to oppress the colonies to such a point that their further adhesion to Spain slowly expired. Beginning in 1806, the waves of repeated revolutions swept over all of the American colonies of Spain, and by 1820 had alienated them forever from her national flag. Cuba and Porto Rico alone survived. Even these, like the rest, after several antecedent struggles, seem now to have determined to follow their predecessors, and to obliterate the Spanish flag from the New World.

Even in Cuba it looks as though fate was about inscribing upon her banners the fatal chronicle, "*Exit Hispania*," from the Western hemisphere. Thus it is that while Spanish dominion in America has been gradually demolished, the Church succeeded in maintaining its interests, thereby causing its own deeply rooted power to thrive without the intervening authority of the old central government. That Church, rid of restraint, is flourishing like a green bay tree, and whilst in friendly and close communion with the various governments, it is wise enough to live in harmony with them, and to diffuse among their populations all the benefits of its religion.

In estimating the deference which is due by the United States to Spain amidst the trials which the rebellion in Cuba has imposed upon her, we may feel permitted to remember that during our own rebellion Spain was the first of European powers to recognize the independence of the Southern Confederacy, and by her *pronunciamento* announced to mankind that the government of the United States had ceased to exist. She was so precipitate in thus recognizing the Confederate States as an independent government, as to almost challenge us now to return the compliment by the immediate acknowledgment of Cuba. Magnanimity alone could restrain this government from such a step. The comity of nations, however, requires them all to be considerate and calm in their respective periods of alarming commotion.

In her present bankrupt condition financially, and in her exhausted catalogue of conscripts, it is difficult to perceive what the United States government has to apprehend from the threats or actual hostility of Spain. Neither at sea nor on land is she any longer formidable. It is true, she claims a proper deference for her flying squadron; but she is certainly disposed to be less proud and consequential respecting her flying infantry, which flies habitually from rather than toward her audacious rebels, who have offered a reward of five thousand dollars for the head of Weyler, her heroic general.

When the last scene in the political drama played by Spain throughout America shall have reached its close, by the independence of Cuba, Spain will be left to her natural and vast resources at home, by the development and fostering care over which she may long remain upon the map of Europe, an impregnable power amongst her political neighbors.

Spiritualism the Fulfillment of Bible Prophecy.
BY W. J. CUSHING.

A new and marvelous opening of the spiritual world to the mind of man is looked upon, first, for just what it offers him for scientific investigation, of the unexplored arcanæ of facts relating to the life beyond the grave, and possible communion therewith. With this is naturally associated a philosophy governing this relation between the two worlds, and of life itself.

Beyond these two results, as the outgrowth of a new revelation to mankind, lies a third and final factor—the religious one; and this allies the whole, as a spiritual movement, with what has taken place of a similar character in previous dispensations, and proves and fulfills the truth contained therein in so far as the modern manifestations correspond therewith.

Spiritualism has opened up to the mind of man, in modern times, a full comprehension of facts and utterances similar to what took place in the early days of Primitive Christianity, as well as that mediumship which makes them possible in any age of the world's development; so it is virtually a repetition, or "second coming," of what occurred in the time of Christ, and therefore, in reality, the true and literal fulfillment, in a general sense, of the "second coming of Christ," and of spiritual truth based upon the actual evidence of facts.

This movement, too, should correspond, in a general sense as regards the return of the so-called dead, with the promised Resurrection

Day, and affords a much more rational solution of that much debated problem than the old idea of a literal resurrection from the grave itself of the physical body. Thus we have here two leading prophecies fulfilled in a rational and spiritual manner, and really in the only way they could be filled at all. We also know full well, at this date, that the coming of the "end of the world," as prophesied, meant no more serious trouble than the end of the old dispensation—the old state of things socially and religiously; so we have only, in addition, to consider the great reforms that have and are taking place in relation to capital and labor in municipal and national affairs, and in the general rising of the so-called common people as the fulfillment of the general judgment day of society—that dreadful day of the Lord when the good and bad are to be judged, and cast into heaven or hell according to their deserts.

All the "signs of the times," for the past few years, have pointed to the fulfilling of those prophecies that the whole Christian world look for, and which the Adventists as a body especially keep alive. We know that the world has had travail enough in the way of wars and rumors of wars, earthquakes, famine, pestilence, floods, disasters by sea and land, etc., and these are among the signs that foretell the occurrences to come, in order that man may realize their nearness.

But there is also a *personal* side to this question of the fulfillment of Bible prophecy, and because Spiritualists, as a body of believers and knowers, already are familiar with and accept the truth of spirit-return as an actual fact, they should not hesitate to believe as possible the return of so important a factor and character in the completion of the true purposes of religion, as Jesus of Nazareth.

The church looks for this reappearing of the "Master" as one of the greatest, if not the greatest, events to come; and well might they, when from its standpoint his coming means the culmination of all things here on earth in a strictly literal sense, rather than in the nature of reconstruction and reform.

In "Antiquity Unveiled," published some years ago by "Mind and Matter" or J. M. Roberts, communications claiming to come from many spirits who lived in the time of Jesus, seemed only given to deny the truth of such a person ever having been known to them, and to add to the spirit of Anti-Christ in the land; but if He should come again to-day through the instrumentality of one specially raised up or prepared to manifest his presence, then would the truth of that promised coming be verified.

The New Church believes that the spiritual sense of the Word given through the writings of Emanuel Swedenborg expressed what is meant by the "second coming of Christ"; the Shakers, likewise, believe that Mother Ann Lee fulfilled this event in the person of a woman; while to day, when we have the full flood-tide of spiritual truth and illumination with us again, many claimants for the new messiahship are crying through the land, "Lo, here; Lo, there; I am the Christ!" so that it is hard to know who and what to believe. What can it all mean but a natural line of spiritual work projected from a higher plane of life and tending toward the ultimate and complete fulfillment of the long looked for event in question?

There is spiritual and prophetic truth in the Bible as an inspired book, and the church has carried it all these centuries until the time of its vindication is at hand; but though the time seems ripe, it would fain look in some other direction than to Modern Spiritualism and mediumship for its realization.

Having as a movement, with other liberal movements, attacked all the falsehood and weakness we saw in the church, we can at least be generous enough to offer them the only true, rational and spiritual solution of the problems which trouble them regarding the fulfillment of Bible prophecy in these latter days and times for the restitution of all things. It is the desire of many to assert that there will be no other than the general present-day manifestation of the Spirit of Truth, Christ spirit, or spiritual truth, and that all expectations of a personal return of him who was instrumental in laying the foundations of the church, or of a new Messiah, either in his name or not, are out of the question altogether. But they who read not only the surface of events, but look below that surface for the meaning hidden from all but the spiritually enlightened, they know of this coming, see its signs abroad in the world, and know that it is at our very door knocking for recognition.

Brooklyn, N. Y.

Something for Nothing.
To get something for nothing seems to be the popular craze. Yet no one knows of anything that sticks by a person, that was ever obtained without an equivalent. This is true physically, intellectually, morally and spiritually. Whatever an individual obtains falsely makes no wiser, better or larger. Just exchange is the universal law.

And yet, the too common effort of persons is to beat somebody—to get more than is given. No man can take from another unjustly, without being notified by the infinite law of his being. Every injustice of life has its notification. Every wrong human action has its perturbation. Every variation from the straight, equilibrium line, has its lightning and thunder. Every mind not on the line of justice and equity, is warned by disquiet and unrest.

All the way along, persons seem to be trying to ward off natural effects from natural causes, by trying to get something for nothing—heaven for hades. Heed nature's notifications!—The Enterprise, Marion, N. Y.

English and Parental Versions of the Bible and its Deity; also Glimpses of Biblical and Classical Mysteries, in the Light of Modern Spiritualism.

BY A TRUTHSEEKER.

IV.

Joshua Mediumistic; Crosses the Jordan; Captures Jericho; Yahweh a Jealous God; Song of Deborah the Prophetess; Yahweh Exalted Above all Gods by the Hebrews; Clairvoyance of Yahweh; of Jesus; of the Poughkeepsie Seer.

To the Editor of the Banner of Light:

Returning to the Bible narrative, it appears that after the death of Moses, the servant of Yahweh, it came to pass that Yahweh spake unto Joshua (now mediumistic, and full of the spirit of wisdom through the imposition upon him of the hands of Moses), "Go over this Jordan; be strong and of a good courage, for Yahweh, thy God, is with thee whithersoever thou goest." (Josh. i: 1-9). Here it is evident that Joshua was clairaudient, and thereby heard the speech of Yahweh. Throughout the Book of Joshua there is further proof, to any person fairly acquainted with Modern Spiritualism, that Joshua was clairvoyant and mediumistic, susceptible and responsive to impressions from Yahweh.

Joshua began operations by sending two spies to Jericho. They came into the house of a harlot, whose name was Rahab. The king of Jericho hears of it, and sends to Rahab to bring them, for they are spies. She hides them with stalks of flax upon the roof of her house, and misdirects the king's officers. Rahab is also mediumistic; she knows, was impressed, that Yahweh "had given the land," etc. "And as soon as we had heard how Yahweh had dried up the water of the Red Sea before you, our hearts did melt;" for "Yahweh, your God, he is God in heaven above and on earth beneath. . . . Now, therefore, I pray you, swear unto me by Yahweh . . . that ye will deal kindly with my father's house, and give me a true token; and that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." The spies swore the required oath, and returned to Joshua (Chap. ii).

The Jordan has been described as a river that has never been navigable, flowing into a sea that has never known a port, has never been a highway to more hospitable coasts, has never possessed a fishery; a river that has never boasted of a single town of eminence on its banks. And it came to pass when the feet of the priests that bare the ark of the covenant were dipped in the brink of the water, that the waters divided right and left, and the priests that bare the ark, and all the nation, passed over right against Jericho.

Joshua not long afterward, when he was by Jordan, lifted up his eyes and looked, and lo! before his clairvoyant vision there stood a man over against him, with his sword drawn in his hand; and Joshua went to him and said, "Art thou for us or for our adversary?" And he said to him, "As captain of the host of Yahweh am I now come." And Joshua fell on his face and worshipped. "And Yahweh said to Joshua, 'See, I have given into thy hand Jericho and its king, and the mighty men of valor.'" etc. Further directions were that the ark of the covenant should be carried around about the walls of Jericho once a day for seven days. It was done as commanded. Not improbable is it that Yahweh, the invisible man of war, accompanied the ark, radiating subtle, potent energies—so acting as to inspire and strengthen the assailants, and so working mysteriously that the walls of Jericho fell down flat; and the Israelites went up into the city and utterly destroyed men and women, young and old, and ox and sheep and ass. "And Joshua saved Rahab, the harlot, alive, and her father's household, and all that she had, and she dwelleth in Israel even unto this day." Thus Yahweh, as his familiar and controlling spirit, "was with Joshua, and his fame was spread," through all the land (chap. vi: 25-27).

After the death of Joshua, who died aged one hundred and ten years, the children of Israel acted (probably by urim and thummim) of Yahweh, "Who shall go up for us against the Canaanites, to fight against them?" And Yahweh said (probably by urim and thummim): "Judah shall go up; lo! I have delivered the land into his hand." Then Judah and his brother Simeon went up, and slew ten thousand of the Canaanites and Perizzites. But Adoni-bezek, one of their chieftains, had escaped, and they pursued and captured him, and cut off his thumbs and his great toes. (chap. i.) Thus continued the awful bloodshed, plunder and horrible deeds that accompanied the progress of the Israelites, as Yahweh, their God, led them into the promised land. Yahweh was of the elohim; he was a jealous God; no other of the elohim, if Yahweh's prohibition could prevent it, should have influence or interfere with the children of Israel. They were his peculiar people, for he had brought them out from bondage in Egypt; therefore a man or woman, except as approved by him, by Moses, or his priest, "that hath or consulteth with a familiar spirit, or that is a wizard, or that useth divination, or practiseth augury, etc., shall surely be put to death" (Levit. xx: 27; Deut. xviii: 10). In Ezekiel xiv: 9, he threatens to deceive Israelites and strangers alike who distrust his mediums, or who consult others; if another prophet (that is, a medium controlled by some other spirit), is consulted, he, Yahweh, will control and deceive that prophet. Yet Yahweh was himself a familiar spirit, and at this particular time Ezekiel was his medium.

It may be learned from Deuteronomy xiii. to what astonishing extremes Yahweh's prohibition against *stances* with the mediums of other gods than himself, extended; not only should such be put to death, (verse 5), but if one's brother or son or daughter, or the wife of his bosom or his friend should, for any reason, ever suggest the idea of having a *seance* with the mediums, or elohim—"gods of the people, which are round about you, night unto you, or afar off, from one end of the earth even unto the other"—such son, daughter wife or friend "thou shalt not consent to, nor hearken unto him, nor thy eye pity, nor shalt thou spare, nor conceal, but thou shalt surely kill. . . . stone him with stones that he die." Deut. xiii: 6-10. It was doubtless in obedience to such command that the brethren and fathers, whom long afterward Stephen in Jerusalem addressed, telling them of his clairvoyant view of the open heavens, and of the Son of Man standing on the right hand of God, that they stopped their ears, rushed upon him, cast him out of the city, and stoned him (Acts vii: 56-58).

The children of Israel were Yahweh's peculiar people; and not unfrequently he tested them, whether they would adhere to his mediums (that is, clairvoyant and clairaudient Hebrews) for directions, etc., or whether they would venture upon *stances* with clairvoyant mediums of other of the elohim, or gods—as of the Canaanites, Perizzites, Ammonites, Asherites, through whose lands they journeyed. From the time of spoliating the Egyptians, to and through the Exodus and other Old Testament books, *stances* with mediums of other nations, or practising their divinations, were prohibited and denounced as whoring after other gods (Judges ix: 17); as choosing new gods (Judges v: 8); as fornication (II. Chron. xxi: 2); as abomination (Deut. xiii: 14, xvii: 4, etc.). So, on the other hand, the people of Israel and their god were an abomination to the Philistines (I. Sam. xiii: 4), and probably to other tribes (each side being an abomination to the other). But the atrocities practiced by the Hebrews were not disapproved of, but again and again were perpetrated, by Yahweh's express command; and yet Joshua said, Yahweh is a holy God (xxiv: 19), and so he is declared to be in I. Sam. vi: 20, in Ps. xcix: 9, and in Isaiah vi: 16. And Yahweh reciprocates the laudation, declaring them to be his people, a holy people unto himself above all the nations that are upon the earth (Deut. xiv: 2).

There is a great difference between character and reputation. One's character is his real self; reputation is his neighbor's opinion of him. The same is true in respect to the character and reputation of the gods; for as the Good demon told the great Hermes "men are mortal gods" and

"gods are immortal men," so the character of Yahweh manifested in his words and actions, are they not those of a jealous, wrathful, swearing, repenting, slaughtering, mighty man of war? Does such a character harmonize with the ethics and conduct of life inculcated and manifested by Jesus?

But Hebrew rulers, patriots and poets, with characters not unlike his own, exalt Yahweh as God, and are jubilant in telling of his successes in their behalf. Triumphant was the Song of Deborah (Judges v.), a prophetess in her time, as was Madame Hauffe of Prevorat a seersess in our day. The Song is regarded by some commentators as the oldest extant monument of Hebrew literature. Was it not subsequent to the Song of Miriam? Like that, it exalts Yahweh for his assistance, and for his association with violence, rapine and deceit. Only a part of it is here given, of which the first six lines are from Sharpe's "History of the Hebrew Nation," and the subsequent verses from Prof. G. F. Moore's "Critical Commentary on Judges":

"In the days of Suanger, the son of Anath,
In the days of Jael, the highways were unoccupied;
And the travellers on foot journeyed through by-paths;
Rulers of villages had ceased. I arose, a Mother in Israel:
They had chosen new gods.

"Blessed above all women shall Jael be,
Above all women women shall she be blessed.
Water he asked, milk she gave;
In a bowl for lords she brought him sour milk.
Her hand to the pin she reached,
And her right hand to the . . .
And her hammer, destroys his head.
Smashes and demolishes his temple.
At her very feet he sank down, fell at full length, lay still;
On the spot where he sank down there he fell, killed.
Through the window peered . . .
The mother of Sisera, through the lattice:
Why does his chariot fail to come?
Why tarry the footfalls of his chariots?
The sages of her princesses reply,
Yea, she answers her own question:
No doubt they are finding, dividing booty—
A wench or two for each man.
Booty of dyed stuffs for Sisera,
A piece of embroidery or two for the neck of . . .
So shall perish all thine enemies, Yahweh!
But his friends shall be as when the Sun rises in his power."

Many of the Psalms, by one poet or another, remember and exalt Yahweh's deeds, and thereby improve his reputation. Doubtless, also, by fuller and at times friendly intercourse with other nations and their deities, did the prophets become broader-minded, and thereby outgrow their earlier religious conceptions. But they still continued to look to and magnify Yahweh as their national God. "I will make mention of the deeds of Yahweh," says the Levite Asaph, one of the leaders of David's choir (I. Chron. vi: 39). In Psalm lxxvii: 13, we read "Who's a great God like unto Yahweh? . . . Thou art (the elohim) the God that doest wonders," some of which are specified in Psalm lxxviii: 12-16: "Praise ye Yahweh! Praise, oh ye servants of Yahweh, praise! Yahweh is high above all nations. Who is like unto Yahweh (elohim) of the gods?" So again in Psalm xcv: 3: "Yahweh is a great God and a great king, above all gods"; and in verses 6-7: "Let us kneel before Yahweh, our maker, for he is our God." So again, Psalm xcvi: "Sing unto Yahweh a new song. Sing unto Yahweh all the earth. Sing unto Yahweh, bless his name. For great is Yahweh and highly to be praised. He is to be feared above all gods; for all the gods of the peoples are things of naught. But Yahweh made the heavens. Give unto Yahweh, ye kindreds of the peoples, give unto Yahweh glory and strength. Give unto Yahweh the glory due to his name. Oh! worship Yahweh in the beauty of holiness."

"Say among the nations, Yahweh reigneth. Remember the former things of old, that I am of the elohim, and there is none else. I, elohim, and there is none like unto me." (Isaiah, xli: 9).

The clairvoyance of Yahweh is especially remarked upon: "The eyes of Yahweh run to and fro throughout the whole earth (II. Chron. xvi: 9; Zach. iv: 10). The eyes of Yahweh are in every place, beholding the evil and the good (Prov. xv: 3). Clairvoyance then and in later times was recognized as a remarkable power. A slight manifestation of it by Jesus, in seeing Nathaniel underneath the fig tree, so astonished that guileless man that he instantly answered: "Rabbi, thou art the son of God; thou art the King of Israel!"

Wider than the whole earth (at that time believed to be flat, and quite small), throughout which the eyes of Yahweh ran to and fro, was Swedenborg's clairvoyant view of five earths beyond our solar system; and yet wider, clearer, more circumstantiated and minute, was the wondrous scene that opened before the space-piercing periscope vision of the Poughkeepsie seer, on the evening of Jan. 1, 1842 (then seventeen years four months and nineteen days of age), when by a process of interpenetration, he was placed in rapport with Nature. The Spirit of Nature and his spirit instantly and for the first time formed what seemed to him to be a kind of psychological or sympathetic acquaintance, the foundation of a high and eternal communion. Her spacious cabinet was thrown open to him, and it seemed that he was the sole visitor at Nature's Fair—a royal banquet. Chapter XXXIII, entitled "My First Flight Through Space," in his Autobiography, describes it. Some extracts from it may abundantly compensate the reader for any attention to the present article.

He seated himself before his magnetizer, Dr. S. S. Lyon, and in less than thirty minutes the mystic, magnetic state was completely induced; and soon he passed into a most delightful state of interior tranquillity. He was completely "born again," being in the spirit. His whole nature became expanded; his mind was exalted and meditative; yet he perceived not the least ray of light in any direction. Soon he observed an intense blackness before him, apparently extending hundreds of miles into space, and enveloping the earth. Gradually, however, this midnight mass of darkness lifted and disappeared. All things in the room, together with the individuals in it, were surprisingly illuminated: each human body was glowing with many colors; the figure of each person was enveloped in a light atmosphere, which emanated from it. In his natural or ordinary state he had never seen the organs of the human viscera; but now he could see the liver, the spleen, the heart, the lungs, the brain, and the purposes they served, all with the greatest ease. In the higher portions of the larger or superior brains he saw flames which looked like the breath of diamonds, and soon discovered them to be the thoughts of the individuals concerning the strange phenomena then manifested in his own condition. He remarks "that what is thus natural to the human brain in this its first stage of existence is preserved and indescribably improved in the spirit land," to which we all are surely tending. The properties and essences of plants were distinctly visible. It seemed that he could see the locality, properties, qualities, uses, and essences of every form and species of wild vegetation. The broad surface of the earth for many hundred miles became to him as transparent as the purest water. He saw the deep alluvial and diluvial depositions, and distinguished them from the deeper stratifications of stone and earth. He discerned beds of minerals—of iron, zinc, copper, silver, limestone and gold; and each, like the different organs of the human body, gave off diverse kinds of numerous atmosphere. To him the various salts in the sea sparkled like living gems. Sea-plants extended their broad arms; deep valleys and deserted ravines, through which old ocean unceasingly flowed, were peopled with countless minute animals, all permeated and pulsating with the spirit of Nature; while the sides of ocean mountains far, far beneath the high pathways of travel and human commerce, seemed literally studded with emeralds, diamonds, gold, silver, pearls and sparkling gems beyond computation. Moreover, the external anatomy and the internal physiology of the animal kingdom were alike open to his inspection. An instructive perception of comparative and relative anatomy filled his mind in an instant. The why and the wherefore of the vertebrate and invertebrate, of the cretaceous and moluscan divisions, entered his understanding; and he saw the brains, the viscera and the complete anatomy of animals that were (at that moment) sleeping or prowling about the forests of the Eastern hemisphere, hundreds and even thousands of miles from the room in which he then (in Poughkeepsie, N. Y.) was making these observations.

Hyde Park, Mass. ALFRED E. GILES.
[To be continued.]

"Premature Burial, and How It May Be Prevented."

BY JAMES R. WILLIAMSON.

Having read this instructive treatise, ably reviewed in the BANNER OF LIGHT, I can endorse every word said of the volume, and the importance of the subject. If one-half the facts are true (and, as all are authenticated, there is no reason to doubt any of them) there is a terrible danger to which we are all liable, women and children more than men, that one of the various death-counterfeits may be mistaken in our own case for actual death, and treated accordingly. It becomes incumbent, therefore, upon all right-minded people and prudent governing bodies to provide against it. According to Dr. E. P. Vollum, one of the authors of the book, there are about thirty diseases and conditions which are the cause of a state resembling death. Among these may be mentioned trance, catalepsy, syncope; hysteria, stroke by lightning, sunstroke; anaesthesia from chloroform, etc.; coma in pregnancy, cold; asphyxia from various causes, gases, vapors and smoke; narcotism from opium and other agents; convulsive maladies; drowning; nervous shocks from gunshot, electricity and other injuries; smothering under snow, earth, grain, or in bed; strangulation, epilepsy, hemorrhages, suspended animation from excessive emotion, as horror, intense excitement, etc.; apoplectic seizures, so-called heart-failures; and all other cases of apparent death that do not show ample evidence of having passed through disease of sufficient duration and severity to cause actual death.

The authors show that other high authorities have again and again called attention to this danger, especially in cases of alleged sudden death, many of which are only a suspension, and not a termination of life. The case made out for the establishment of mortuaries is shown not only upon sanitary grounds, but by the number of resuscitations which have taken place of those who, similarly afflicted elsewhere, would have been buried alive. Among these resuscitations, the following will be found on page 314 of the volume referred to: "A workman of the suburbs (of Brussels), employed by a firm of carriers, fell ill, and in a few days died. This suddenness of the death caused doubt as to its reality, and after the usual delay he was taken to the mortuary connected with the cemetery. The body was left for a few days' observation. As soon as they arrived a noise escaped from the coffin, and arrested the attention of the people present. At once they hastened toward the coffin, and tried to restore him, and in a short time he came to life. The same evening he was able to return to his home. On the following day he went himself to the authorities to annul the record of his supposed death."

An apothecary's assistant had an attack of syncope, which continued for eight days, when he was apparently dead, and was removed to the mortuary of the Military Hospital, Cassel, where he was covered with a coarse wrapper and left among the dead. The following night he awoke from his lethargy, and, on recognizing the horrible place where he was, dragged himself to the door and kicked against it. The noise was heard by the sentinel, aid arrived, and the patient was put in a warm bed, where he recovered. Dr. Bouehat says that if he had been swathed in tight bandages his efforts at release would have been futile, and he would have been buried alive."

It appears that nothing is more uncertain than the so-called signs of death. The late Sir Benjamin Ward Richardson (the distinguished English physician and sanitarian, whose body was cremated), had no confidence in them, or in what is called death certifications, as a protection against premature burial, and left precise instructions with his family that on no account was his body to be buried or cremated until it exhibited unmistakable signs of decomposition, which instructions were religiously observed. The only effective safeguards for the community at large is the establishment of Waiting Mortuaries, as in Germany, which comes within the province, I presume, of the Boards of Health in the United States; and this duty cannot be neglected with safety, as we know not who may be the next victim.

42 Stibington Street, London, N. W., England.

Temples or Churches for Spiritualists.

BY MAY BRANN.

E. W. Gould writes: "We have not far to go to learn that a pleasant church, handsomely furnished, with a fine organ and a cultivated choir of singers, has attractions oftentimes that are not overcome by any logic or influence from their own rostrum." I would like to know if the writer of the above realizes how the money—or at least a good part of it—is procured which builds and supports these churches. Since of the seventy millions of people in the United States only twenty millions are church attendants, leaving fifty millions who do not attend church at all, it doesn't look as if fine churches were the one thing necessary. Fine churches, I admit, are fine things, but there is such a thing as their being too high-priced.

Often, looking at the poor unfortunate Italian ditch-diggers at Bar Harbor, I have wondered if God would not have preferred St. Peter's at Rome less fine and the Italians better equipped to fight the battle of life. Are not thoughts of a like nature suggested by Booth's Darkest London when we hear of St. Paul's and other fine buildings on the Thames? What bearing did Notre Dame and other fine buildings of Paris have in bringing about the French Revolution?

To come nearer home, is not one of the finest churches in New York partially supported by its rent roll from saloons on its grounds? Would our friend want Spiritualists to have churches fine, or otherwise in any way whatever, supported by saloon money?

I honestly think that the need of our time is not fine churches for the general good of the people, but instead good libraries and free reading-rooms, open day and evening, and every day and evening, in the whole year.

It Spiritualists would concentrate their forces and see to it that every city, town and village in the country had good libraries, they would do that for which all good, enlightened people would bless them. Christians have had time enough to do it; why have they failed? If we are all children of one Father, why not work in his cause on a line that will help all? Fine churches have had a long, fair trial, and been found wanting.

In conclusion, I would beg our friend to carefully look into the way in which the money that builds and supports the fine churches in his vicinity is procured, and write THE BANNER if he would approve of those methods to build churches for Spiritualists.

He was of that stubborn crew
Of errand saints, whom all men grant
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversies by
Infallible artillery;
And prove their doctrine Orthodox
By apostolic blows and knocks.
Call fire and sword and desolation
A holy, thorough reformation.
Which always must be carried on
And still be doing, never done.
As if religion were intended
For nothing else but to be mended.
A sect whose chief devotion lies
In odd, perverse sympathies
In falling out with their own this
And finding somewhat still amiss;
Compound for sins they are inclined to
By damning those they have no mind to;
Still so perverse and opposite,
As if they worshipped God for spite.

—Hudibras.

The Compounce Association of Spiritualists

Will hold its thirty-third annual picnic at Compounce Lake, Bristol, Conn., Wednesday, June 9.
Business meeting at 10 A. M.; conference at 11 A. M. At 2 P. M. Mrs. Nettie Holt Harding, of Somerville, Mass., will lecture and give a test séance. Good music will be furnished. A fine pavilion has been erected, with a restaurant attached. The lake is easy of access, electric cars running there from Hartford, New Britain and Plainville. A more delightful and picturesque spot could not be found than Compounce Lake.
Mus. J. E. B. DILLON, Sec'y.
Hartford, Conn., May 19, 1897.

C. E. Watkins, M. D., THE FAMOUS PHYSICIAN AND PSYCHIC OF AYER, MASS.

BY JAY CHAAPKI.

It is a pleasing task to present before the numerous readers of the BANNER OF LIGHT a brief sketch of this remarkable psychic and natural and educated physician, whose phenomenal success in healing and curing the mental and physical ills of thousands of patients in all parts of the Union and many portions of Canada and Europe.

It was a sunny morning in April, just past, when the birds were singing their cheering songs, that I walked out across a historic region two miles from Ayer, to his beautiful home and farm in the town of Harvard, Mass.

It had been fifteen years since I met him, and he had grown much stouter; meeting him casually I would not have known him; but I found the same kind, intuitive, and genial characteristics pervading the whole man, and yet all unconsciously to himself. There is no fustian or bluster in him. He was not made that way. He has an attractive and charming residence on a broad plateau in the midst of a region that attracted no less a genius than Abner Bronson Alcott, who founded, four miles away, at Fruitland, in 1843, the somewhat singular social experiment and home for "mystic asceticism."

It was there in that famous and delightful region that Louise M. Alcott, his illustrious daughter, and her sister, went to school when children of ten and twelve years. The neighbors said they were starved, because the father was a vegetarian, and had thought far in advance of them. It seems sad to me at times that we have not had more A. B. Alcotts. Miss Alcott speaks of that fruitless effort for better methods of living, in her book, "Transcendental Wild Oats."

When I knew Dr. Watkins quite intimately, he was very popular as an independent and automatic slate writer, and many level-headed and scientific minds of this critical age were astounded and convinced, through his agency, that life after so-called death was a demonstrated fact, and not a mere fancy, nor a miracle, nor mystery. Ignorance is the only misfortune and the only mystery, and science is only a knowledge of facts and forces.

I have witnessed the automatic and independent slate-writing, through the organism of that young man, that entirely silenced the ignorant cavillings of the pompous and would-be wise. It must have been very amusing to the invisible intelligences present to see those inflated men and women suddenly collapse, when fully realizing that they had not solved all the magnificent forces and problems in Nature.

Epes Sarzent, the author of "Despair of Science," and "The Scientific Basis of Spiritualism," had Dr. Watkins at his home in Boston, frequently testing and experimenting with the beautiful and magnificent psychic laws, under his own conditions, pronouncing them publicly, under his own name, genuine.

Hiram Sibley, the Rochester, N. Y., millionaire, also had him at his home for weeks at a time, subjecting him to the most critical and careful investigations, and having become convinced of their value and importance to the race, offered fifty thousand dollars to any one who could or would show that the independent writings were a trick or art of the psychic or medium.

The redoubtable Rev. Joseph Cook experimented with him in Mr. Sargent's parlors and presence, and was forced, much against his will, no doubt, to admit that the writing he received was produced outside of human power. But the facts and philosophy of those intelligences and forces are so at variance with the creeds and dogmas he advocated that he had not the courage of his convictions, and, so far as I know, never followed up the investigations that so many men of science have, and which are doing such a vast amount of good in the world. It takes great minds, like a Garrison and Phillips, to advocate and sustain unpopular truths, when the howling, ignorant rabble are ready to crush you.

The work that young man did in that special line of Psychography, or independent, direct spirit-writing, is of inestimable value to the race. He had little idea, I presume, of the importance of the fact, and is looking upon the progress of this age. The work he is now doing in alleviating and curing suffering and disease, through similar processes and forces, is no doubt, of as great value. He was one of the originators, some eight years ago, of that popular and invaluable magazine, *The Arena*, the office being in the Pierce Building, Copley Square, Boston. He was Secretary and General Manager of the Company for two years, when he sold his stock, and resumed the practice of his natural calling, the curing of disease. He is eminently fitted for this by nature and education. Good doctors, like poets, are born, not manufactured by colleges. Education and culture may be a help, of course, and a help that should never be neglected, but it is only an aid, not a fundamental factor.

Ralph Waldo Emerson says that ideas and inventions are in the air. "We" (meaning the masses) "are all impressionable, for we are made up of these ideas. All are impressionable, but some more so than others; and those who are most sensitive first express the ideas." This partially explains with what marvelous accuracy, rapidity and economy Dr. Watkins sees and cures the ills of his patients. He is a great sensitive or psychic, and exceedingly impressionable to the finer and higher forces in nature from the spirit side of life; and especially as regards the curing of human ills. Even the touch of your letter by him when you are thousands of miles away, and not a word of information written, enables him to read your ailments as easily as you read these words. This is a well-known, real fact, natural as beautiful, and it seems to me more useful (if one can make comparisons of natural laws) than any laws and phenomena heretofore discovered.

In addition to all those spiritual powers, we find him a man of large, tender sympathies, generous impulses, and ever on the alert to assist the needy and suffering mentally and physically, not only with advice but with money. This is a marked trait of his character, and often spoken of by his neighbors unsolicited, as I can testify. His benevolence is well-known, and his power of diagnosing disease correctly has few equals and perhaps no superiors. His little book "Chronic Disease" that can be read in ten minutes, is worth more than all the drugs of the old school physicians, and every man and woman should read it and follow its advice. He goes to the causes of disease, and consequently his cures are usually permanent. His numerous letters testify to this fact. He has an immense mail, requiring much clerical help, and he devotes his whole time and energies to the interest of his patients.

It may interest your readers to know how he diagnoses diseases when far away from his patient. After reading the letter carefully he takes it in his left hand and with his right involuntarily, rapidly writes out the directions and prescription. At other times, according to the nature of the case, he places the letter asking advice and treatment on the top of a closed book slate, he standing near, and immediately the answer is written out, independently, with minute directions, and often a picture of the diseased organ made on the slate. I think a full detailed account of this was written by Mr. Burr Banks, the husband of the late prominent lecturer, Clara Banks, and printed in some of the spiritual papers.

I wish some of the old school physicians who refuse to depart from the old foggy and death-dealing drug formulas, could witness some of Dr. Watkins' diagnoses by independent spirit-writing and read, or hear read, a few, even, of the many thousands of letters of encomiums he receives from his patients each year, who have been made whole by him, at a comparative small sum, and who have been pronounced incurable by the old school doctors, who with a strange tenacity still continue to follow in the ruts of a past, cruel age. Yet these doctors have an envious and respectable following and are called "Regulars," very often, sad to say, by reformers. The truth is they are the most irregular class of men you can find.

Dr. Watkins in order to protect himself from the tyrannous laws and customs of men who try to monopolize medical practice, and to do justice to his patients, has graduated at two medical schools, is a registered physician of Massachusetts, and connected with a hospital in Boston, where he sends his patients who need special surgical service.

He was born in Delaware, Delaware County, Ohio, his father, J. H. Watkins, being one of the founders of the Methodist Seminary there.

Dr. Watkins is in the zenith of vigorous manhood, and has, no doubt, many more years of usefulness to himself, his family and the public, the latter having yet to learn that all disease is the ultimate effect of infringements of natural laws before and after birth. As Emerson says: "Nature encourages no looseness, pardon no errors; freezes punctually at 32 degrees, and boils at 212 degrees." When the people generally get that sentiment fully engrained into their minds there will be much less pain and anguish than now.

At the age of twenty-two years the Doctor was married to Miss Alice M. Harvey of Whately, Mass., who has ever been an inspiration, co-worker and sustainer through all the struggles and trials that nearly all mediums seem obliged to pass through. She is a woman of practical good sense, and keenly alive to the best interests of her husband and family.

No great work was ever accomplished without the aid of some brave, noble, tender woman; and I presume a fair share of the Doctor's great work is due to the loving and unflinching interest of his wife in him and the profession he so ably represents.

They have only one child, a son sixteen years old, a strong, manly boy, just entering the great arena of life; so full of sunlight and shadow, of flowery paths and dismal quagmires. He is a good musician on the piano and guitar, and one of the best if not the best Latin scholar in his school.

Blodgett's Landing, N. H.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department. FLOWERS ON GRANDPA'S GRAVE.

It was Memorial Day. Beneath the cooling shade
Of Woodlawn's arches stood a beautiful pair—
A mother and her daughter—listening to the strains
Of music wafted on the springtime air.
Old comrades marched, with slow and faltering step,
Some swung an empty sleeve of "army blue."
The child said: "Mamma, where is my dear grandpa's grave?"
We'd put flowers on it if we only knew.
"Why didn't they bury grandpa's body here?"
Please won't you tell me is it very far
To Frederickburg, where dear old grandpa died?
How low was you when he went off to war?
My teacher read from out a book at school, one day,
That men should love each other. Is that right?
If 'tis I don't see why they leave their folks and home
And go away off to march and die and fight."
Tears glistened in that mother's gentle azure eyes.
Time rolled the curtain back some thirty years.
Once more she recalled all the pomp and noise of war;
How mothers, fathers, sisters, had their hopes and fears;
How her dear father, fair-haired Harry Vane,
Kissed wife and daughter, charging o'er and o'er
That they should have good courage; soon the war would close,
Then he'd return to home and friends once more.
"My Elise dear, your grandpa bore the flag
At Frederickburg in face of shot and shell;
Twice he was wounded. On Saint Mary's crest he died,
Where he was buried, alas! no one can tell."
"But, mamma dear, you said the other night
That all we did or said our Heavenly Father knew.
I'll pray to God to hunt up grandpa's grave
And let some angel tell us, would n't you?"
"Who knows, mamma, if I pray soft and low,
But God will send an angel from the skies,
And he will bring some angel flowers and wreaths
To lay upon the place where grandpa's body lies?"
Oh, trusting child-faith! to the sunny angel lands
Sped this child's message on the evening air;
Soon, "neath God's care, the sun and dew and rain
Decked grandpa's grave, in answer to her prayer.
FRED L. HILDRETH.

Household Hints.

The best sweeper for matted is not a broom, but a brush; one with stiff, not soft bristles. This penetrates the meshes of the matting and removes the dust. Afterward wipe with soft cloths wrung out of lukewarm water.
A simple and very efficient disinfectant to pour down a sink is a small quantity of charcoal mixed with clean water. A little charcoal put into water containing cut flowers will keep the water fresh for some time.
A new implement for the carver will do away with much of the dread which the inexperienced have for this process. This tool resembles a pair of shears with one blade much shorter than the other. Tough joints in a bird are easily divided by this combination of knife and scissors.—*American Kitchen Magazine.*
Place an oyster-shell in the tea-kettle and it will collect the hard matter that is liable to form on the inside of the kettle. The shells should be washed with a brush before using. Remove the shells every few weeks and replace with fresh ones if the water is very hard.—*Congregationalist.*
The very best disinfectant and deodorizer known is copperas. A double handful dissolved in a bucket of water and used to wash drapings and receptacles of waste material will keep such places above suspicion. The water in pithers and flower-holders should be changed every day. On attention to such seemingly trivial details may hang a human life.—*Womankind.*
One of the small things to remember is that alcohol will quickly remove an obstinate porous plaster whose period of usefulness has expired, and will also cause all unsightly traces of its use to disappear. As soap and water are often entirely inefficient in such offices a valuable agent should be noted.
Cheese-cloth is a most useful article in the household. It is inexpensive, and may be used once and thrown away, or is easily washed if that is desirable. Keep squares of cheese-cloth already cut in different sizes for strainers. Use several thicknesses for jellies, instead of the old-time flannel bag. It may be used for dusters and cleaning cloths of all kinds.—*American Kitchen Magazine.*

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first. Keep this motto: Be on time in small things as well as great. Habit is everything. The boy who is behind time at breakfast and school will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person. Depend upon it that life is very much as you make it. The first thing to decide is, what are you going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere.
There are thousands of boys and young men who would not be missed if they would drop out of it to-morrow. Do n't be one of this sort. Be a power in your own little world, and then, depend upon it, the big world will hear from you.—*Standard.*

Don't Over-Soothe the Baby.

When an infant cries, it is to express dissatisfaction with something beyond its control. This may be a colic, or a pin, or an exaggerated covering, or a fit of the blues, or, in some cases, real up-and-down hatefulness and savagery.
The disposition too often with young mothers is to stop the crying, rather than to remove the cause of it. Instead of studying how to render the babe more comfortable, they really make it more uncomfortable by their heroic efforts to soothe it. If they can only hush the poor little thing, and induce it to suffer in silence, they are satisfied.
Unless crying from pure spite it is best to let a baby keep on complaining till his trouble is over. It is a little hard on the nerves of those who hear him, but it relieves the tot wonderfully, and often does him permanent good. He will sleep all the better after his little song of lamentation is over, especially if he has not been jolted, jounced, squeezed, trotted, stuffed and scolded till he does not know whether he is a member of the human race or a troublesome article of furniture.—*Every Where.*
MR. WASUBON told us of a preventive of the gripe, which has been used in his family for five or six years, and has successfully warded off attacks of that disease. It is a mixture of one ounce of creosote, two ounces assafetida and five ounces of whiskey. This is mixed and exposed in the room, when it slowly evaporates.

The fumes are supposed to kill the microbes which cause the disease. Mr. Washburn says they have not had a case of la grippe in his house since he began using it, even when it was raging all over the country. The recipe may prove of value to many, and is worth trying.—*Harper Sentinel.*

Washington's Mush and Milk.

When Washington made his tour through Long Island in 1790 he traveled in a carriage from Brooklyn to Brookhaven and had but few attendants. He is said to have stopped at the house of the father of Mrs. Sarah Mead, at Cold Spring Harbor, and the neighbors all came in to help prepare a grand supper for the general and his retinue, nothing being deemed too good for the first president. In his diary, under the date April 23, 1790, the incident is recorded thus: "The house of a Mr. Young, private and very neat and decent, where we lodged." The general, it is said, when he arrived, stepped into the sitting-room, asking his hostess if she could furnish him with a dish of mush and milk. This order surprised the good hostess, but she furnished the required dish and then set before her distinguished guest an excellently served Long Island repast.—*Brooklyn Eagle.*

Children's Sayings.

Mother—"What is the matter, my dear? Why are you crying?" Harry (between sobs)—
"I left my m'lassees candy out that chair, and the deacon's a settin' on it."
A little four-year-old occupied an upper berth in the sleeping-car. Awakening once in the middle of the night, his mother asked him if he knew where he was. "Tourse I do," he replied, "I'm in the top-drawer."
A six-year-old was seated in a barber's chair. "Well, my little man, how would you like your hair cut?" "Oh, like papa's; with a little round hole at the top."
First Boy—"My papa knows more than your papa does." Second Boy—"I bet he does n't. Did you ever see my papa? His forehead reaches 'way to the back of his head."

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down toward the little bird. The poor thing, very much frightened, was dashing here and there, trying to find some place of refuge. In the bright, sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window, and a man sitting by it, the bird flew in its extremity, toward it, and, with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

"Jesus, lover of my soul,
Let me to thy altar come,
While the waves of trouble roll,
While the tempest still is high."
That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.—*The Advance.*

OVER THE CRADLE.

I bent me over the cradle-bed
And tenderly stroked the sunny head,
And pressed a kiss on the velvet brow
As I said: "You are only baby, now,
But when you have to a woman grown,
And your baby prattle and smiles have flown,
May you strive to do what you think is best,
And God, my darling, will do the rest.
May your life be perfect, your soul be pure,
In his own time to enter his holy door,
May your heart be bright as a sparkling gem,
Is my only prayer, sweet Miriam."
And baby, as if she could understand,
Thrust into my own her tiny hand.

The Boston Spiritual Lyceum.

Sunday afternoon, May 23, at Berkeley Hall, this Lyceum held one of the most interesting sessions of the season. "What are the Duties of Parents and Children toward Each Other?" was the question, and the following juveniles gave answers: Vernie Foster, Emily and Estelle Grand, Edna Ramon, Edna Gould, Willie Sheinton, Charlie Hatch, George Hubbard, Edward W. Hatch.
Mr. Fred H. Watson thought that it was wrong to chastise a child; that the duty of the parent toward the child was more obligatory than the child's duty to the parent, hence parents should strive to win the love and confidence of their children. His last session of experience that it could not be done by frequent punishments. Mrs. Alice L. Root, Mr. J. R. Sower, Mr. Elmer B. Packard, Mrs. M. A. Lang and Mrs. A. S. Waterhouse agreed with Mr. Watson.
The Assistant-Conductor, Dr. J. R. Root, expressed opposite views.
The Conductor, J. B. Hatch, Jr., disagreed with the Doctor. Mr. Hatch also thanked the children for the obedience and good discipline they had shown by all remaining in their seats whilst a Salvation Army band marched by with so much noise that what was being said could not be heard. Mr. Watson rendered a piano solo. The grand march was lively executed, with eighty-six children in line, as large an attendance as we have had any Sunday this season. The following little ones gave recitations: Mrs. A. J. Hays, and the children may expect a repetition of last year's very enjoyable affair. The time and place will be announced later.
X. Y. Z., Clerk.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, May 23, opening exercises presided over by Superintendent Soper. While the older groups were in the ante-room discussing the subject, Mrs. Soper took that time to instruct the little ones. Then calling upon each group for their answers, and although this being the last session until September, the little ones were just as interesting and attentive as they have been all winter.
Assistant Superintendent Yeaton gave his thoughts on the subject, which were very interesting; then the grand march was lively executed, with eighty-six children in line, as large an attendance as we have had any Sunday this season. The following little ones gave recitations: Mrs. A. J. Hays, and the children may expect a repetition of last year's very enjoyable affair. The time and place will be announced later.
X. Y. Z., Clerk.

little one will be notified, and we hope to see every smiling face when we come together in the fall we will feel our labor has not been in vain. And the people and the angels will smile on us, and assist us in carrying our efforts to a successful end."
Mrs. H. made a few brief remarks. Mr. King was invited by the Superintendent to address the children, but declined.

Mrs. Jones rendered a very fine reading, also Miss Odium. Then Mrs. Butler, or better known by the children as "Auntie" Butler, made a few remarks. She said: As we close to-day for this season, to come together in the fall, we cannot tell what the future will bring. I say now, as I said when we opened our Lyceum, it is the happiest day of the week when I see these little happy faces, and hear them recite their pieces, and sing their songs. Now good bye until we all meet again."

Estelle Churchill and Walter Hayes rendered a piano duo, which was much appreciated. Marie Cane read and Gracie Brown sang the Superintendent. Soper thanked each and every one that had aided and helped us, either by their presence or work, the past winter, and wished them all God-speed.
This closed the Lyceum No. 1 for the summer. We shall open the first Sunday in September, 1897, in Red Men's Hall. All are welcome.
ABNIE F. THOMPSON, Sec'y.

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

The Iconoclast.

BY SILAS BOARDMAN.

According to usage, the word agnostic means one who does not know whether there is a God or not, or one who does not know anything about immortality. The orator who has traversed the length and breadth of our country to accumulate a fortune for taking away people's hope of a future, and their trust in and reverence for a beneficent God, is called the great agnostic. The title is probably a matter of courtesy and deference to a talent. A more fitting title would be the great iconoclast.
If he does not know that faith is a fallacy, and that the salient principles of orthodoxy are absolutely without evidence for their support, to that extent he may be an agnostic. But when he assumes the converse of those propositions, and goes about the world to destroy the precious hope of men, albeit that hope may be vested in shadowy images, he has passed by the jurisdiction of the agnostic, assumed the commission of a destroying angel, placed himself by all means far, far up in the category of desperadoes, and single handed won the unenviable title of iconoclast. And who shall say that he is wrong? In other words, who shall say that we have not all a right to the free expression of our respective opinions?
But the writer claims that the great iconoclast is wrong for three reasons: First, he assumes that faith is a fallacy and religion a sham; second, he assumes to know absolutely nothing about an infinite government with an infinite governor at the head of it; and third, he finds in the world a large percentage of people whose dearest hopes are vested in that infinite government, and his life is one perpetual effort to destroy that hope and not replace it with an equivalent.

Let us consider these things. If I could say the word which would silence his erroneous utterances I would hasten to do so. But I am no Jack-the-giant-killer, and our iconoclast is not the man to be disturbed by such criticism as this. With all his wonderful eloquence and ready insight into the practical questions of the day, I can find no excuse for the rapid effrontery and dense ignorance which characterize faith as a fallacy. The man is not posted who does not know beyond all peradventure that faith is an inherent principle of human nature; and that religion is simply an intelligent exercise of those moral faculties which are known as normal faculties of the human mind.

As a matter of equity his agnosticism makes it inconsistent for him to parade in the world's arena as a champion of atheism and anarchy. Real agnosticism is an honest acknowledgment of ignorance. On the other hand, atheism and anarchy, at the best, are dark and gloomy assumptions that an infinite government is an infinite despotism. If his dark philosophy is true, he may possibly have a moral right to proclaim it, but the proof that it is not true is absolutely irrefutable. And I am not sure that the bare fact of its truth would be a complete justification. He acknowledges happiness as the great object in life of all people, yet he attacks their faith and their hope. Where is the consistency?

I will tell you by telling you something else. It requires a pretty sturdy champion of truth to refuse one thousand dollars a night for telling a—fable! That is about all there is of him. Principle? A man of principle? An idiot may think so. In the suitable places and moments he administers some beautiful doses of taffy in scientific platitudes; rhetoric does the rest, and the multitude of sins are covered up with a screen that people can not see through—because—they are no better than he is.
Because this champion is wrong, it does not necessarily follow that the Spiritualist is right. But in one thing the Spiritualist leaves the iconoclast out of sight. If he disturbs the serenity and peace and hope and faith of an orthodox brother, and takes away a time-honored safeguard, he leaves him something in his place.

I have about reached my limit of space and the discussion is only begun. Spiritualists, who love the Truth, think of these things, and be careful not to assume for absolute truth something that you do not know. Be sure always that any hypothesis which, if proven, would increase the misery or diminish the happiness of mankind, can not be true; for truth is always good, and goodness can not add one pang to the misery of men.

From the foregoing remarks the inference is that there is little in common between the two types of mankind thus briefly considered. The agnostic does not know the unknowable, and has enough courage and candor to say so. The iconoclast may not know it all, but his mind is pretty well made up that what he does not know is not vouchsafed to others, else is not worth knowing. So he assumes a free commission to attack the world's hope and faith, and despoil his brethren of the little comfort they have yet been able to find in their contemplation of the eternal verities. This is an attempt to say a word for truth and Spiritualism. For the good of the Cause in the interest of truth, the writer will be glad to be called to account.

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Notes from Washington, D. C.

Mrs. Hibbits, the trumpet medium, has convinced a host of people of the fact of spirit-return during the past year in this city.

Mr. P. L. O. A. Keeler is in town for a few weeks. He will go from here to Lily Dale some time in June.

Mr. McCreery, the well-known poet, recently delivered a new lecture to a large audience on "An Hour with a Trumpet."

Hon. Warren Smith of Nashville, Tenn., has accomplished a good work here recently; he has delivered some vigorous addresses. He is a sturdy Spiritualist, and should be given a chance to be heard in other places.

Every one regretted that Mrs. Colby-Luther did not sufficiently recover her health to respond to a unanimous call for her to speak in Washington the Sundays of May.

Rev. Hugh Johnson, of the Metropolitan Methodist Episcopal Church, relieved his mind recently by preaching a sermon on Spiritualism. This was an evening sermon; on the morning of the same day he preached on "Religious Liberty and Toleration."

The annual meeting of the First Association was held on the evening of the 18th. Election of officers resulted as follows: President, F. A. Wood; Vice-President, J. V. McIntyre; Secretary, Linus Squire; Treasurer, Henry Steinberg; Directors, Miss M. Flager, Mr. G. S. Clendaniel, Mrs. M. L. Willis, Mr. Haddaway, Mr. Hamilton. Delegates, N. S. A. Convention: T. J. Mayer, M. C. Edson, J. V. McIntyre. Alternates: F. A. Wood, Walter Clendaniel, Miss Bertha Juhlin.

Washington Social and Parliamentary Club will close its successful season's work with a social at the residence of Mr. J. V. McIntyre, President I. C. Evans is receiving many congratulations on his efficient management of this institution. If every society would have an auxiliary for the study of parliamentary law, the methods of conducting the business meetings of some of these societies would change for the better. Nothing attracts business people to an association more than dignified, polite, business-like methods of conducting business meetings.

The Ladies' Aid is about concluding a successful season's work also. The Lyceum and Ladies' Aid recently united in giving an entertainment in aid of the National Association. Miss Estelle Steinberg, a talented young actress, arranged the entertainment, which was very excellent in every particular.

The prospect for Spiritualism in Washington was never more encouraging than at the present time. The desire to do more and efficient work is made manifest on every hand, and the result will no doubt be a strong and united society.

Mrs. Lawrence of Herndon, Va., passed to spirit life recently. Her funeral services were conducted by the writer of the article, assisted by Rev. Alex. Kent of the People's Church, Washington, and the choir of the Herndon Congregational Church. Mrs. Lawrence was a faithful and consistent Spiritualist, and formerly lived in Dakota.

The Children's Lyceum has not discontinued its services yet. Under the management of Mrs. M. J. Stephens, Conductor, it has had a successful season. A very enjoyable picnic was held under its auspices on Saturday, May 22, at Marshall Hall.

FRANCIS BAILEY WOODBURY.

For Over Fifty Years

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

Ohio Spiritual Association.

By the time this reaches the eyes of the public it is quite probable that the Ohio Spiritualists' Association will have been duly incorporated under the laws of the State. It is proposed to "get to work at once." Lines have been and are being laid for a grand and effectual campaign, which is to be carried forward as soon as possible. The Executive Board of the Association has provided headquarters and established the State Secretary in a very pleasant office at 1841 South High street, Columbus. From these headquarters the proposed State movement is to receive its impetus and direction. Spiritualists when in Columbus are cordially invited to make these rooms their headquarters. It is expected that this will be the rendezvous of the Spiritualists of the Central States.

Missionaries are to be employed, and every hamlet in the State, where reside seven Spiritualists, can have spiritual meetings at a very little expense. The missionaries who will be employed will be men and women consecrated to the cause of Spiritualism, and capable workers.

Perhaps the most important thing just now is the membership. Every Spiritualist in the State should become an active member of the State Association. Said membership entitles one to all the rights and privileges of the Association, and costs but one dollar a year. It is hoped that the Spiritualists will respond liberally to the call for active members.

Some one has said: "Ohio will be the banner State in the cause of Spiritualism." That is good prophecy. We have faith in it. Certainly no State has a better opportunity. It is the determination of the Ohio State Association to do something. The men and women at the helm of this "newly launched barque" intend to "win the laurels" in the race for a better organization. The Spiritualists of the State have already manifested their appreciation and good sense in their zeal for the success of the State Association, and will further manifest their true spiritual nature by becoming active members.

Several localities have already made application for instruction in securing chapters. A meeting under the auspices of the State Association was held in Springfield Sunday evening, May 23. The principal speaker on that occasion was Mr. Willard J. Hull, Dayton, Lima, Toledo, Kenton, Zanesville, Ironton and many other localities have asked for meetings, and will be visited by representatives of the State Association as soon as possible.

Spiritualists, arouse to action! Never before has there been a better opportunity for effectual work and substantial progress. Send in your name for an active membership in the Ohio Spiritualists' Association, and thereby add your mite to the movement.

C. W. TAYLOR, Sec'y O. S. A.

1841 South High street.

Passed to Spirit-Life.

From Franklin Grove, Ill., May 19, CHARLES BERGES BULL, aged 72 years.

He leaves one son and four daughters. He was a good father and a good Spiritualist. Service was held at the Methodist Church by Emma Nickerson Warner of Chicago.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)

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THERAPEUTIC SARCOGNOMY.

The application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and treatment of bodily and mental diseases by Electricity, Nervous Medicine and Hypnosis; with a Review of Authors on Animal Magnetism and Massage, and presentation of New Instruments for Electro-Therapeutics. By JOSEPH RODES BUCHANAN, M.D.

This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the human body. It contains twenty-six chapters of vigorous and trenchant presentation of the new philosophy and new practice, showing important errors in the doctrines of the leading physiologists, explaining the relation of the soul and brain, and their joint action as the source of vitality, not by speculative argument, but by exact scientific method. Showing the anatomical, neurological and therapeutic relations of the spinal column; explaining the vital relations of all parts of the brain; a new view of health—its relation to the brain and its preservation; illustrating the application of the psycho-vital forces; a full exposition of pneumatic treatment, guided by Sarcognomy, as the most important contribution of the century to therapeutics; a comprehensive review of electro-therapeutics, narrated by Sarcognomy (53 pages)—a complete code of practice in diseases generally.

One volume, Imperial 8vo, 700 pages, cloth, neatly printed and elegantly bound, with valuable and original illustrations. Price \$5.00, postage 25 cents.

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THE STAR OF ENDOR.

BY EBEN COBB.

To the many who have listened to the clear and concise explanation of the science of spiritism, the author of this volume on New England platforms, nothing need be said further than that Eben Cobb is its writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents.

Introduction—A Reminiscence of Years Ago. Chapter I. Initiation at the Mystic Shrine. 2. Entrance—Earth to Nebula. 3. Theosophy and Religion. 4. Spheres. 5. Hypatia's Code Applied. 6. Continuation of Hypatia's Code. 7. Science and Solism. 7. Wisdom and Credulity. 8. Authority. 9. Introduction to an Analysis of the Jewish Jehovah. 10. Theology and Religion. 11. Jehovah. 12. The Infinite within—separated from the God-conception without. 13. The Personality of Jesus, the Nazarene. 14. The Messiahship. 15. The Birth of Jesus, the Christ. 16. Miracles. 17. Casting out Evil Spirits. 18. The Resurrection. 19. The Resurrection. 20. The Resurrection. 21. The Resurrection. 22. Love to the Religious. 23. Love to the Religious. 24. Love to the Religious. 25. Love to the Religious. 26. Love to the Religious. 27. Love to the Religious. 28. Love to the Religious. 29. Love to the Religious. 30. Love to the Religious. 31. Love to the Religious. 32. Love to the Religious. 33. Love to the Religious. 34. 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No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1897.

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We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for *THE BANNER* will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of *THE BANNER* could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

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

The Bane of Religion.

Rev. Dr. Eaton, of the Universalist Church in New York City, says that hell is the bane of religion, and makes men infidels. Out of seventy millions of people in the United States less than one-third are church communicants. According to Dr. Eaton the number of the unchurched is constantly increasing, and the influence of the Church is growing less and less. He says, "The chasm between the intellectual classes and Christianity is deepening and widening. Many are drifting away from the Church toward infidelity." "The most important element in the bringing about of this condition is the belief in endless punishment."

No doubt to a rationalist like Dr. Eaton the doctrine of an endless hell is abhorrent. Every reasoning person rejects this dogma as ridiculously absurd. But if Dr. Eaton is correct in assuming that hell is the bane of religion, why are not the ones who have repudiated the atrocious dogma members of the Universalist or Unitarian Churches? These two sects repudiate endless punishment, yet as a matter of fact they are fewest in numbers of all religious sects. The Catholics number nearly 6,000,000, the Methodists about 5,000,000, and other partialist sects have millions of followers. Yet we find the Universalists numbering less than 75,000, and the Unitarians possibly 50,000 members. These figures apply only to the United States.

It seems as if a belief in some kind of a hell was necessary to keep people in the Church. There must be other causes for the empty pews and constantly swelling ranks of the unchurched. The conflict between science and theology that has been waged so vigorously for many years, with victory every time upon the side of science, is one of the chief causes for the widespread distrust of the Church and its teachings. The higher criticism of the Bible has utterly destroyed the dogma of its plenary inspiration, which for centuries was one of the main props of the Church. The study of the ethnic religions has revealed the fact that the Christian religion is but a gigantic plagiarism from systems of belief thousands of years older than itself. The revelations of the ancient monoliths, hieroglyphics, obelisks, temples and monuments have also thrown light upon the question of religion, and led men to form conclusions of their own. Profane history has done its work well in modern times in unveiling the literal truth to the students and thinkers of earth.

From these several sources man has gleaned wisdom, and declines to accept priestly rule of any kind, even of the mild type found in Universalism and Unitarianism. He is capable of doing his own thinking, and is now bold enough to demand demonstration of every theory assumed or set forth by the Church.

Heretofore the church has presented its theories, its statements of the marvelous, and evidences of belief not less than two thousand years old, complacently expecting men and women of intelligence to accept them without a question. If they did not believe them, then, direful threats of future torture were, and still are, made to scare them into a quasi-acceptance of the most unreasonable dogmas. Fear has long ruled the world in religious matters. Men and women are generous under its impulses, and give

freely to their church, hoping thereby to purchase an entrance into heaven. When they leave the church, when they see that they have been duped, they naturally revolt at every form of religion, close their pocket-books and unite with the unchurched, who have no hell to fear, no tithes to pay, no dogmas to swallow, and no idols to worship.

The Unitarians and now the Universalists have repudiated the dogma of the trinity, and have sought to explode the so-called miracles of the New Testament. They long ago put out the fires of hell for their followers, but they forgot to keep pace with the advancing thought of the age. They asked their adherents to have faith in certain forms and ceremonies, to believe in immortality, to consider Jesus either as a man or a hybrid, and to rely upon the justice of God to permit them to meet their loved ones in another life. Some of the Unitarians have even gone so far as to deny personal immortality for man, and have substituted absorption of the human spirit into God as the only possible condition of life hereafter, a modified form of ancient Buddhism, minus transmigration of souls. Because of these tendencies to accept certain exploded dogmas of the church, and contradictory testimonies of their leaders and teachers, both Universalism and Unitarianism have failed to reach the unchurched masses, especially the intellectual classes to whom Dr. Eaton refers. What, then, is wanting? What does religion need to win these so-called heretics, these infidels, back into its fold?

They want to see the practical side of religion manifested in the lives and teachings of all clergymen and laymen. They wish to have the religionists recognize the fact that all men are equally entitled to life, liberty and the pursuit of happiness, and that a man's character instead of his religious belief shall be his passport in all the walks of life. In other words, they want an every-day religion, expressed in deeds of mercy, words of love and acts of kindness on the part of all mankind.

They demand scientific evidence of the immortality of the soul. They ask that the knowledge of this truth, if it be a truth, be given to all men. They do not wish dried fruit, two thousand years old, to refresh their spiritual natures, but they want the sweet, luscious fruit of fresh inspiration every day, coupled with the demonstration of the impinging presences of angel loved ones in their homes, and general associations. They wish no hearsay evidence nor questionable statements of belief. They ask for a scientific basis for religion, and the evidence of fact to call them from churchianity and materialism into higher realms of thought. They demand nobler lives and purer expressions of truth from all religious teachers.

There is but one system of religion that can supply all these demands. That system is Spiritualism. It therefore devolves upon Spiritualists to meet the requirements of the great unchurched masses, and give to them the living bread of spiritual truth in place of the dry husks of theology and the stones of materialism. This can only be done by systematic work performed decently and in order by our people as a whole. It behooves us, therefore, to cease playing with this great truth, to classify its phenomena, to reduce them to scientific order, and place them in their true light before the world. Then we shall have a scientific religion and a religious science—the only thing that will meet humanity's needs and prove its leader in progression's upward march.

The National Spiritualists' Association Mass Meetings.

Since the last National Convention, a series of mass meetings has been held in the larger cities and towns in several States, under the management of the National Spiritualists' Association. These mass meetings have been largely attended by the people, and fairly reported by the secular press. Baltimore, Boston, Brooklyn, Lansing, Oswego, Fort Wayne, Minneapolis, Rochester, Ind., Nashville, Tenn., New Orleans, Atlanta, Columbus, O., Canton, O., Buffalo, N. Y., and Providence, R. I., have been favored with these mass conventions, and great good has accrued to the cause of Spiritualism therefrom. The reporters of the American and Associated Press attended nearly all of these meetings, and their reports found their way into hundreds of newspapers, thus calling the attention of the reading public to the subject of Spiritualism, and its general work.

The fair and impartial spirit with which these meetings have been treated, and the great courtesy extended by editors and reporters to the various speakers and mediums in attendance, indicate a marked change in public sentiment in regard to Spiritualism. The secular press has never failed to recognize legitimately organized bodies, having definite aims and objects. It now finds organization for business purposes among the Spiritualists, hence is willing to give them the same consideration that other denominations receive. Thus far, with two exceptions, there have been no caricatures, no attempts to be witty at the expense of our people on the part of the reporters. Intelligent men and women of the press have given the people of this nation a just statement of the claims of Spiritualism as presented by our speakers.

We learn that the papers containing the reports of the mass meetings found a ready sale, and were called for in large numbers outside of the ranks of the Spiritualists. This proves that the reading public is interested in and anxious to know something about Spiritualism. Such being the case it is the duty of the Spiritualists to supply that demand. These mass meetings have certainly done a good work in that direction. Through them the public has become acquainted with the talent upon our platform, and formed mental comparisons between our teachers and those in other denominations. Our literature has also been presented through such meetings to those who are honestly investigating Spiritualism.

Another feature is worthy of especial notice at this point. At several of the meetings clergymen of the Methodist, Unitarian, and other denominations took part in the exercises. This shows that some of the clergy perceive the signs of the times, and are desirous of keeping pace with the progressive spirit of the age. If the spirit of religious freedom, broad fellowship and toleration can be fostered by means of such mass conventions as the National Spiritualists' Association has held during the past winter, we feel that they should be continued another season.

The criticisms passed upon our speakers are so favorable as to prove that they are ranked as the equals of those in other denominations by the press, even if not given higher standing. This is a hopeful sign, and is an incentive to

every speaker to see to it that his talents are so directed as to reflect credit upon the Cause he represents, through his utterances from the platform. Good rhetoric and grammar, logically constructed and well-rounded sentences are always appreciated, and Spiritualism cannot afford to be without them.

The National Association is to be congratulated upon the success it has made of these mass meetings, from many of which hundreds of people have been turned away, unable to find standing-room in the halls where they were held. The eagerness of the people to learn the truths of Spiritualism, and the self-sacrifice on the part of the speakers, as well as the officers of the National Spiritualists' Association, should be met by the philanthropic Spiritualists of the land with generous contributions to the treasury of the National Spiritualists' Association, that better and grander results may be obtained from similar efforts another season.

Morality.

Spiritualists evidently have a very peculiar code of ethics, for they claim the censorship of the whole human race. The scandal-monger rolls every morsel of unsavory gossip under his tongue, and is never so happy as when he is attacking the character of some brother medium or speaker. Such as he is always prating about a "higher moral standard" for Spiritualist speakers and mediums, and clasps his hands in mock humility and lifts his eyes in horror whenever a slanderous assault is made upon any fellow-worker, either through insinuation, shuffling of the shoulders, or supercilious smile.

He is usually the first to retail gossip, and never loses anything by repetition at his hands. He sees impurity in every movement made by his fellowmen, and feels licentiousness and libertinage in the air. When a man and woman are seen conversing together, he at once scents a liaison of some sort, and hastens to insinuate immoral conduct, without any regard to the truth of his own words. Even a quiet walk taken by a lady and gentleman sets the magnetic needle of his moral compass into violent convulsions, and he is absolutely unable to locate either the north or south poles of righteousness.

Other denominations have like characters in their ranks, but Spiritualists find but little comfort in that fact. Ours is the "harmonious philosophy," and should lift us above all such "bad conditions" as obtain in the church. We should be in advance of the churches because of the knowledge that has come to us from the higher sources. We venture to say that scandal, slander, vituperation, backbiting and assassination of character have neither part nor place in the morality of the spirit-world. Its ethics is of a higher order, and presents important issues for our consideration.

It gives us examples of morality by which to make this earth a better place for the children of men to live in, through the law of love and kindness. It asks us to apply this law in order that we may see what a powerful moral lever Spiritualism really is. It claims our attention first through our own lives and conducts, and commands us to purify them before we attempt to sit in judgment upon our neighbors or immediate associates. It resents every assault upon character, and reprimands every reflection upon virtue and honor.

Such being the case, it is clearly seen that it is not the ethics of Spiritualism that is faulty, but the failure of Spiritualists to apprehend even the first principles of the teachings of the spirit-world. There is morality and morality, yet there is ever the standard erected by one's conscience that can always be seen by every lover of truth. Licentiousness, libertinage, and all excesses of passion, as well as the use of liquor, tobacco, opium, absinthe or hashish, are very reprehensible, and militate against the unfoldment of one's higher selfhood. All lustful habits are abnormal, objectionable and unnecessary. They have no more place in Spiritualism than has the idea of an endless hell. If the ethics of Spiritualism is to benefit our people as a whole, all violators of the moral law must be made to feel its power. It is out of reason to denounce those who follow the natural laws of their being as malefactors, yet complacently applaud and endorse those whose acts must be nameless here.

Spiritualism has a message for the whole human race, and its rejuvenating power will be felt by the world when its devotees seek the light of wisdom, and endeavor to practice the ethics of the higher life in their every thought and act.

One of the finest pieces of satire we have ever noticed can be found in the columns of a recent issue of the *Progressive Thinker*. It consists of a lengthy account of a materializing séance, sworn to by a score of sincere and highly intelligent Spiritualists. They affirmed that absolute test conditions prevailed, and that they saw several forms at a time "materialize" before their very eyes. Not long after the publication of this affidavit, the medium (?) hastily departed from the city, taking with him no less than two thousand dollars of other people's money. Plenty of evidence was found to show that he had never produced one genuine manifestation in his life. We cast no reflections upon the honesty and integrity of those who signed the affidavit, yet the sequel clearly shows that they did not use their ordinary faculties when they accepted in toto the Arabian Nights entertainment given them by the fakir in question. Nightdresses, several yards of cheesecloth, a half dozen wigs and eight or ten confederates never yet made a genuine materializing séance. Common sense and reason should be exercised in this matter, as in all affairs of life, and the sooner we cease to strain at a gnat and swallow a camel the better it will be for Spiritualism. Materialization is a grand truth, but it should be handled only by honest and competent mediums.

We learn from an exchange that the Attorney General of the United States, Judge McKenna, who by the way is a Roman Catholic, has decided that the consent of the former Secretary of War (D. S. Lamont), to the erection of a Catholic Chapel upon the government land at West Point, is without the authority of law. We hope that Secretary Alger will be guided by this decision, and apply it to all Protestant sects as well as to the Catholics.

The Spiritualists of Maine and New Hampshire seem to be in a state of coma. No word from them in regard to the organization of State Associations to date has been received, yet there are thousands of Spiritualists in both States who seem to delight in doing nothing to aid the Cause of Spiritualism. Let us have rousing conventions in both States during the present summer.

Conflict in Maine.

The State of Maine has a very severe Sunday law, and, as every one knows, it has also a stringent liquor law. Both laws are practically dead letters, and only trouble the good people of the "Pine Tree" State semi-occasionally. The Mayor of a certain city is a druggist, and, in common with other druggists, has been in the habit of keeping his store open on Sunday. He recently received an order from the Sheriff of his county to close his store on Sunday, in compliance with the law of the State.

We do not know the Mayor's religious views, but his actions indicate that he possesses a mind of his own, and has the courage of his convictions. As Mayor, he is supposed to see to it that the laws are enforced, and peace and good order maintained in his city. He replied to the Sheriff that if he was forced to close his drug store, he would stop all Sunday traffic, street-cars, vehicles of all sorts, and cause all kinds of labor not absolutely necessary to be suspended. This would merely be a literal interpretation and strict application of the law, hence no one could complain consistently were he to do this.

The Mayor's pronouncement caused no little anxiety in his city, and the result will be awaited with interest. The best way to get rid of all obnoxious laws is to enforce them to the very letter. They are encumbrances to the statute-books and menaces to progress so long as they remain unenforced. Agitation against them means education, and education leads to freedom. In the present case the friends of the liquor law wish the Sunday law enforced, hence the conflict. Both laws are virtually obsolete, and their repeal would be a good thing for the people of Maine. Civil and religious liberty never yet came to any people through the enactment of summary legislation of any kind. Laws that limit the mental and spiritual freedom of a people are a serious menace to progress. Sunday restraint laws must go, and we hope that the Maine Mayor will, through his vigorous contest, secure their repeal in his State.

Tax on Churches.

The Catholic clergymen declare that the Dingley tariff bill is a blow at freedom of worship. It levies a duty of forty-five and sixty per cent. respectively on statuary, lace and embroideries for clerical vestments. A Catholic journal says: "This proposed duty has not about it the slightest hint of protection to American industries, for no such industries exist here, nor is it proposed to establish them. It looks like a bald proposition to tax the church of the poor, the Catholic Church."

It is reported that the New York Catholic prelates will test the matter before the courts unless some modification is made in the measure before its passage. The ground taken is that the proposed tax seeks to curtail freedom of religious worship, and that it bears unequally on one religious denomination. This position is at least tenable, and we very much doubt that this particular feature of the bill ever becomes a law. Church prelates and ecclesiastical bodies generally secure what they wish from our State and National law-making bodies, and we opine that the united opposition of the Catholic Church will prove sufficient to kill the clause under discussion.

Works of art, books, and scientific apparatus, are also to pay duty under the new tariff measure. Truly, this is a sign of progress! We did not realize that education was a luxury to be taxed, or that an artistic taste was considered superfluous to enlightenment, until the new tariff bill was proposed. Tax religious edifices of all kinds, but "hands off," say we, of religion, science, art and education, and everything else that fosters the moral and intellectual development of the race.

The Reviewer.

A copy of a work entitled "Astrology, Science of Knowledge and Reason," has been received at this office. It is a compilation of statements, facts and theories, taken from other works upon the same subject. It contains nothing new except the arrangement of figures, for which no reason is given, showing upon their face that it is but an attempt to appear original. As a scientific work it is of little or no value, and will furnish only entertainment or amusement, as the case may be, to such as have time to read it.

It is in line with many similar works, and will suit those who prefer literary jumbles to books that are systematic, orderly and reasonable. It will interest those who do not care for logical statements, scientific deductions and historical accuracy in their reading, for it will give them an imperfect resumé of many works on Astrology that the author has evidently consulted in making her compilation. It is published by the author, Mrs. Ellen H. Bennett, 161 Sixth Avenue, New York City. Price \$3.00.

The Wanderer's Friend.

The Sunday Breakfast Association of Philadelphia has been doing a good work in rescuing men, women and children from lives of misery and degradation during the past season. Arrangements have already been made for the establishment of Rescue Homes for both fallen men and women; a Training School for children; a Dispensary and Infirmary for the sick and aged; an Orphanage for the homeless waifs of the slums, and a "Wheel Chapel" for open-air gospel work in the submerged districts.

This association aims to reclaim those who have been misled by bad companions, the discouraged men and women out of employment, the homesick and the weary, through friendliness and the extension of a timely helping hand. Its mission is certainly a noble one, and is typical of the work that Spiritualism can do when its adherents unite their efforts in the right spirit.

The *Providence Journal* says: "Miss Fannie B. Bryton won well deserved applause by her playing of Strauss's 'Weiner Bonbons,' Waltzes, and Plughaupt's 'Le Trille de Schullhoff.' In her first group of somewhat broadly contrasted numbers, Miss Bryton displayed not only technical proficiency, but a marked degree of versatility and musical intelligence." Miss Bryton is the daughter of Mrs. Ida P. A. Whitlock, the well-known speaker and medium, and is also a staunch Spiritualist.

The *Spiritual Medium* of May 22 contains an excellent article from the pen of Prof. W. F. Peck, upon the subject "Modern Science and Spiritualism." Prof. Peck is an able writer and speaker, and always instructs as well as interests his readers.

The Jubilee.

The *Spiritual Medium*, of St. Louis, comments upon the BANNER OF LIGHT's suggestion in regard to the Jubilee in Boston next March. We feel that every city and town should hold a local Jubilee celebration on March 31, and then unite in the International Jubilee at Rochester in June, heart and soul. A grand celebration in Boston will awaken an interest in the Rochester Congress and induce many to attend it. St. Louis should have a great Jubilee as well; in fact, all cities should vie with one another in an endeavor to have a good celebration in March, thus leading, in the sense we mean, in making conditions for the grand Jubilee in Rochester. If the Spiritualists of the West take no interest in the International Congress, then they are not so progressive as we know them to have been in the past. If foreign nations take hold to make the Rochester meeting a success, why should our esteemed contemporary object to the West doing the same thing? The Rochester meeting is for the Spiritualists of the whole world, and Boston Spiritualists intend to enjoy its benefits to the utmost. As St. Louis is not yet out of the world, we hope the Spiritualists there will also profit by the Jubilee.

Northwestern Camp-Meeting.

The program of this progressive camp is at hand, and we learn from it that elaborate preparations have been made for a grand meeting at Merriam Park and Lake Minnetonka. The Merriam Park meeting will open June 20 and close July 25, while the opening session at Minnetonka will occur July 1. Both meetings are under the same management, and will be run in perfect harmony.

Among the speakers and mediums who will be present may be mentioned: Mrs. Cora L. V. Richmond, Vice president of the National Spiritualists' Association, Mrs. Loe F. Prior, Mrs. Georgia Cooley, Mrs. S. M. Lowell, Mrs. Emily L. Lepper, Dr. G. C. B. Ewell, Mrs. Isa Wilson Kaynor, and many others of equal ability. Programs and other information may be obtained of J. F. Raymond, Secretary, 2017 Fifth Avenue, South, or Dr. S. N. Aspinwall, President, 2433 Fifth Avenue, South, Minneapolis, Minn. These earnest workers have an able corps of assistants, and under such wise management the camp is bound to be a grand success.

An Excellent Test.

Mr. F. A. Wiggin of this city recently gave a lecture at Hillsboro Bridge, N. H., supplemented by a series of tests. Among other articles a glove had been laid upon the table before him. This glove belonged to a gentleman who had been drowned a few days previous to the lecture, in the river at Henniker. Search had been made every day for the body, but it could not be found.

Mr. Wiggin knew nothing of the drowning, nor of the circumstances attendant upon it. Upon taking up the glove, he not only gave an account of the accident, but also minute directions by which the body could be found. Two gentlemen resolved to put the matter to a test, and followed the course marked out by Mr. Wiggin to the very letter. They found the body where he said they would, about one mile below the point where the gentleman was supposed to have been drowned. This test has created no little interest in that vicinity, and is considered most convincing by all to whom the facts have been made known.

The Catholic Superintendent of Schools of Stearns County, Minnesota, has been rebuked by the courts of that State, and forbidden to violate the law any further through teaching the Catholic catechism in the public schools. The decision of the courts is eminently just, and we congratulate the people of that county upon their release from ecclesiastical bondage. Henceforth any violation of the law will be at the peril of the violator. This decision is certainly a precedent for all Liberals who object to religious instruction of any kind in the public schools. We hope they will take advantage of it, and make the schools of Minnesota thoroughly secular in character, as the law clearly intends them to be.

Judge Carpenter, of the Michigan Supreme Court, holds, in a lengthy decision recently made by him, that the reading of the Bible in the public schools in that State is religious instruction, hence, under the constitution, the taxpayers cannot be required to support it. West Virginia is agitated over the same question, and it is hoped that an equally rational decision will be rendered in that State. Sectarian instruction in the public schools will have to go; it is a relic of a puritanical age; and a few more decisions like Judge Carpenter's will render it obsolete in every State in the Union. May that happy day come soon.

It is not generally known to the readers of *THE BANNER* that Dr. C. W. Hidden is a writer of songs and ballads, yet such is the fact. Among his latest compositions may be mentioned "Keep Summer in Your Heart," "The Organ in the Corner," and "I'll Sing Again Down by the Sea." All three are arranged for the piano, and are printed upon heavy coated paper, in the latest style of the music publisher's art. *THE BANNER* is prepared to fill orders for all of Dr. Hidden's songs.

A correspondent of the *New York Sun* pleads for "more Christ in the churches." It is difficult to know just what is meant by this phrase. If he had said "more life in the churches," or, "more reason in religion," or, "more work in the churches," his meaning would have been much clearer. A religion of deeds, instead of mere words, is what the world needs, and the idea of the brotherhood of the race must be accepted by the churches before they can regain their lost prestige.

The Spiritualists of the United States and Canada should remember that the Babe Will must be defended. It means the saving of an estate to Spiritualism, and establishes a precedent before the courts of the land. Surely every man, woman and child in our ranks wishes to see justice done to our beloved Cause; why, then, will they not give ten dollars, or even one dollar, to sustain it in its fight for its legal rights?

God's Poor Fund is still open for subscriptions. Will not the readers of *THE BANNER* assist it in its aim to aid the worthy poor? All contributions will be held as a sacred trust, and used for the benefit of suffering humanity. Who will be the first to respond to this appeal?

Evidence of Religious Character.

The Truth-Seeker says:

"The Boston Theosophists will appeal from the decision of Judge Sheldon, who finds that they are not a religious society, and therefore not entitled to exemption from taxation. We think the court has erred in pronouncing the Theosophists a secular body. It seems to us that their attempt to evade their responsibilities to the community and to dead-beat their way, after the fashion of the churches, is *prima facie* evidence that they possess the true religious spirit."

If Judge Sheldon had ruled that all church bodies should be taxed, we should applaud his decision as eminently just and right. We do not believe that the Roman Catholic and Protestant churches should receive favors to the detriment of others equally honest and sincere in their religious opinions. Tax all church property or none, is our motto.

The June Picnic of the Cassadaga Lake Free Association will be held June 11, 12 and 13 inst. The speakers will be Moses Hull, Mrs. Inez Huntington Agnew, and W. W. Hicks. Such an array of talent, with the excellent vocal and instrumental music in attendance, will surely attract large audiences.

The programs of Onset, Lake Pleasant and Cassadaga Camps came to hand too late for this issue of THE BANNER. We will give an extended notice next week. All camp managements are requested to forward their programs at the earliest possible date.

The Annual Business Meeting of the Veteran Spiritualists' Union

Was held at 7 Park Square, Monday evening, May 17, President C. C. Shaw in the chair. The meeting was called to order between 7:30 and 8 o'clock. Records of last meeting read and accepted. The matter of amending the by-laws was laid on the table.

Treasurer M. T. Dole submitted his report for the year; it was approved, and placed on file. Auditor J. H. Lewis read his, testifying that all accounts were correct: accepted. The Clerk, Mrs. Soper, read a statement from Mr. Banks, former Clerk, and also a report of what moneys had come into her possession: accepted. Trustees' report was also read and accepted.

The meeting was then open for election of officers for the ensuing year, and the result was as follows: President, Eben Cobb; Vice-Presidents, C. C. Shaw, Harrison D. Barrett, Dr. W. A. Hale; Mr. Dole having refused reelection, N. B. Perkins was elected Treasurer; Clerk, Mrs. J. S. Soper; Historian, M. T. Dole; Auditor, J. H. Lewis; Director, Dr. U. K. Mayo; Corresponding Secretary, Mrs. Mary F. Lovering; Trustees, Hebron Libbey, Simeon Snow, N. P. Smith, William Lowe and F. D. Edwards.

It was then voted to adjourn.
Mrs. J. S. Soper, Clerk.

Grand Mass Convention, Chicago, Ill., June 18, 19 and 20,

UNDER THE AUSPICES OF THE NATIONAL SPIRITUALISTS' ASSOCIATION.

Mrs. Cora L. V. Richmond, Vice-President, General Manager.

All local societies, whether belonging to the National Spiritualists' Association or not, are requested to send delegates. As it is also a mass meeting, every one is cordially invited, and all who are interested in the growth of Spiritualism are urged to be present.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Alvin Kelley Pease, phrenologist, psychologist, psychometrist and developing medium, desires engagements as lecturer and organizer of spiritual societies. Terms easy. Address Salem, Mass.

Mrs. M. T. Longley, the well-known medium, formerly of the BANNER OF LIGHT, is located in Los Angeles, Cal., as will be seen by her advertisement on our fifth page, and frequently lectures for the First Spiritualist Society there. Mrs. Longley's work as psychometrist, healer and business medium is well known. Her readings for spiritual advice, the cure of obsession and the development of mediumship are given by influence of spirit John Pierpont, those for business and personal affairs by Lolita, Harbell and others of her brilliant band, while she diagnoses and prescribes for disease under the influence of her medical guide, old Dr. John Warren, who has attended her for twenty years.

E. J. Bowtell is engaged for Freeville (N. Y.) camp July 24, 25 and 26. At liberty to arrange dates with other camp meeting associations, and for season of '97-'98. Address 900 Marion street, Canton, O.

Deloss Wood of Danvers, Ct., has been engaged to speak in Lynn the coming season. Would like to make engagements with other societies. Address Box 19, Danvers, Ct.

Julia Steelman-Mitchell, lecturer and test medium, has returned to her home from Millersville, Mo., where she has organized a large society. Lectures at Martinsville, Trafalgar and Franklin, Ind., en route east. Will engage for June, and has open dates for next season. Address Newport, Ky.

With Sunday, May 30, Mr. J. Frank Baxter closed his engagement in Columbus, O., having served there successfully since the first of April. On Tuesday and Wednesday evenings, May 18 and 19, he lectured in Springfield, O., and on Monday evening, May 31, in Willoughby, O. He has this week returned East, and will on next Sunday, June 6, morning and evening, lecture in the Independent Church, Greenfield, Mass.; on Monday evening, June 7, in South Deerfield, Mass.; and on Tuesday evening, June 8, in Greenfield, Mass. Mr. Baxter is filling his dates for 1897-'98, and should be addressed at 46 Tudor street, Chelsea, Mass.

George H. Brooks has returned to his home in Wheaton, Ill., from a missionary tour in the State of Michigan, where he remained thirty days. During that time he delivered twenty-nine lectures. In Manacelon, Mich., he organized a society of thirty members, and in South Bend, Ind., a Lyceum. Both are growing and doing well. Mr. Brooks will remain at his home for a short time to rest.

Mr. F. A. Wiggin has just completed a most successful engagement with the Berkeley Hall Society. He now goes for a vacation to his summer home in New Hampshire. July 18, he speaks for the camp at Nantuxet; at Onset from July 25 to 29; Queen City Park from Aug. 1 to 6; Verona Camp from Aug. 8 to 14; Temple Heights from Aug. 15 to 22; and at Madison from Sept. 5 to 12. He has Sept. 12th and 20th disengaged. Address him for the summer at Mirror Lake, N. H.

George A. Fuller, M. D., will lecture at Washington, N. H., June 6; Greenfield, Mass., the 13th; Lynn, Mass., the 20th; Duxbury, Mass., the 27th. For dates during the coming fall and winter address 42 Alvarado Avenue, Worcester, Mass.

Dr. J. R. Root, inspirational speaker, has open dates for the month of June and camp meetings; also desires engagements for the coming lecture season. Will attend funerals. Address 412 Columbus Avenue, Boston, Mass.

W. J. Colville lectures in Cheney Hall, Main street, Hartford, Ct., June 4 and 5, at 2:30 p. m., and Sunday, June 6, at 8 p. m.; in Universalist Church, New Britain, Ct., Friday and Saturday, June 4 and 5, at 8 p. m.; Tuesday, June 8, he will lecture afternoon and evening at Faith and Hope Association Rooms, 45 St. Bololph street, Boston, and Sunday, 2:30 p. m., "Love and Healing Power," evening at 8, "Prehistoric Man."

HALL'S Vegetable Sicilian HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it. R. F. Hall & Co., Props., Newburgh, N. Y. Sold by all Druggists.

Spiritual Camp-Meetings.

Lake Sunapee Spiritualists' Camp-Meeting at Blodgett's Landing, N. H.

'Neath groves of maple and the tall plumed pine, By Sunapee's fair lake I linger long, More rises unto noon, and all the kin— On sun-kissed hills, the fair-grouped shade-trees throng.
—C. B. Coolbrant.

The Eighteenth Annual Spiritualists' Camp-Meeting convenes here in these sylvan groves, on the rock-bound shores of Lake Sunapee, July 25, continuing until Aug. 22. The officers for 1897 are: Mrs. Addie M. Stevens, President; W. H. Wilkins, Vice President and Secretary; Mrs. Ella Martin, Treasurer; John Gage, Mrs. Ella Martin and George W. Blodgett, Business Committee.

They have engaged the following talent as lecturers and mediums: Mrs. Juliette Yeaw, from July 25 to Aug. 2; Mrs. S. C. Cunningham, from July 25 to Aug. 2; Mrs. S. A. Willey, from Aug. 4 to 9; Mrs. C. E. S. Twing, from Aug. 4 to 11; Mrs. Kate R. Stiles, from Aug. 7 to 14; Dr. Wm. A. Hale, from Aug. 14 to 22. As associates: Mrs. Lizzie Brockway and Miss Edna Chamberlain. Vocal music: Mrs. Harriet Hart and Mrs. Stella Huggins. Instrumental music for dancing and concerts will be furnished by Hardy's Band of Hillsboro, S. W. Hardy, leader.

Notwithstanding the depression in financial circles, the prospects for a successful camp-meeting are favorable—encouraging. Though young as a summer resort Sunapee Lake is already famous, and Blodgett's Landing is the largest resort on its shores.

Sunapee—Soo-Nipi—is an Algonquin word meaning "the water of the wild fowl." Wild geese and loons had a paradise here, and that strange bird—the latter—is often seen and heard on these waters now.

The lake is about twelve hundred feet above the sea, and guarded on all sides by high mountains and hills. Its elevated position, clear, soft, spring water, beautiful and fragrant woods, and the wild ruggedness of the whole region, give it an indescribable enchantment. The air is cool, pure, invigorating all the summer days. It is nine miles long and one to two wide. The waters are of almost marvelous purity, and their source is from many springs deep down in its transparent bosom. Its entire shore is encircled with rocks, laid with such precision by the admirable forces of Nature that an observing mind is impressed that it was done by man's hand. Patches of sandy, shining beaches and secluded groves add to the magnificent scenery.

On the high, commanding, wooded ridge one mile above Blodgett's Landing, on same shore, is the costly residence of Col. John Hay, our new Ambassador to England. One mile below is the attractive and extensive Soo-Nipi Park and almost palatial buildings of Prof. John D. Quackenbush.

Any one with quick perceptions taking an excursion on any of the four steamers, with their bands of music, on a fair summer day, can hardly fail to observe that a large number of cultivated and wealthy people consider the shores of Sunapee Lake a most desirable place for summer homes. History says this lake was known to the white man two hundred and fifty years ago. I have often wondered, and also been pleased, that so little legendary trash has been handed down along history's crooked and often unreliable paths in connection with fair Sunapee. I find a meagre array of Indian lore to illustrate with tragic romance the early settlement of the lake. But it would be pleasing, and very instructive, if the true story of the Algonquin Indians, who made their home here, could have been preserved.

There is no doubt in my mind, however, that the council fires of that vanished tribe burned on these rock-ribbed shores, casting evanescent shadows far o'er the limpid waters—perhaps on the very ground where my evening lamp at this moment lights up my room. I have valid reasons—not a blind faith—that intelligent minds, long since inhabitants of another sphere of life, have used and are using their influence in keeping this place in the interest of Spiritualism. There is attractive power here, at least, that has caused many to wonder at the progress of the place over many trials and obstacles; and none know this better than the quiet, unpretentious, and intensely persevering and honest bachelor proprietor of those grounds, Geo. W. Blodgett.

JAY CHAPPEL.
Blodgett's Landing, May 27, 1897.

Lake Pleasant, Mass.

The circulars for the season of 1897, owing to a delay in furnishing the cut for the first page, were not printed till May 31, but are now ready for distribution, and will be mailed to the friends as rapidly as possible.

We are pleased to announce that the N. Y., N. H. & H. R. R. will issue round-trip excursion tickets to Lake Pleasant from New York City for \$5.55. These tickets will go on sale July 10, and can be used for the return trip till Sept. 10. The excursion ticket from Boston to Lake Pleasant and return is now on sale for \$3.75, Fitchburg R. R.

The grounds have been cleared, the boats have all been put in thorough repair, painted, and are on the lake. The band stand, speakers' stand, swings, pavilion and station are being newly painted, and the water is being pumped daily for use of the forty families already on the grounds.

On June 5 a union picnic will be held at the Lake by the Sunday-schools of Greenfield.

The news stand will be managed by Mr. Harry Smith. Mr. S. E. Ripley has the store, and Prof. E. A. Gibson of Marlboro has rented the Pavilion. Among the recent arrivals were Mrs. L. A. Bennett of Chelsea, Mrs. Robbins, who has had a new cottage built in place of her tent at Park Square, Miss Sarah Greeley, Mr. A. T. Whiting, D. P. Barber, Miss P. C. Hull, Charles and Starr Barron, Mrs. Tozier and son, Mr. and Mrs. Charles Fisher, Mrs. A. E. Barnes, Mr. and Mrs. A. Fales, Mrs. J. A. Steele, Mrs. Angie Clapp, Mr. and Mrs. E. A. Conant, Mme. DeLeon, Mrs. Jackson and daughter, Mr. L. F. Crafts, and Mrs. M. J. Stuart. These arrivals have opened their cottages, and are busy in beautifying their grounds. The noise of hammer and saw is heard everywhere. Mrs. Reed has bought the Johnson cottage on 9th Avenue, raised it, and has added piazzas, and other improvements. Mrs. B. F. Brown is building a new cottage on Montague street, and two new cottages are being put up on the Highlands. Mme. DeLeon has had an extension added to hers, and Mr. Hammond has erected a new one on one of the Smith lots. I am receiving calls daily for cottages, and it is hard to supply the demand. If those desiring to let their cottages will communicate with me as to prices, etc., I will assist them. The Directors met at Greenfield, and directed Mr. D. P. Barber to make all necessary repairs on the property and buildings of the Association; and under his renovations the buildings are assuming a handsome appearance.

For circulars or information as to cottages, tents, etc., address the Clerk, with stamp.

The New England Spiritualists' Camp-Meeting Association wishes to thank the papers that have assisted it so materially in publishing its notices, and takes this opportunity to thank them, especially the dear old BANNER OF LIGHT, the Light of Truth, and the Progressive Thinker.

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

Canada.

A summer resort and camp-meeting for Spiritualists will open June 1, and will remain open through the summer. This is the first camp opened in Canada, and it is hoped that it may help toward the spread of Spiritualism here. It is situated in beautiful park grounds on Clear Lake, near Peterborough, which is a central situation for Canadians, and also easily reached from northern New York by the lake steamboats, via Port Hope.

Accommodation is ready for twenty residents, and there is ample room for cottages and tents. Interested visitors should write in advance to Major C. M. Bellavia, Young's Point, Peterborough Co., Ontario.

Mowerland Park, Camp Progress, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, June 6, we commence our camp meeting for the season. We expect to have quite a number of mediums present, and there will be a presentation to the camp by Mr. Philip Thorne, of Marblehead, of a beautiful flag, the red, white and blue, and it will be raised at that time with appropriate ceremonies. May all the spirit friends be there to aid and assist us, and may great success follow us all through the season.

BANNER OF LIGHT for sale and subscription taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

Electric cars pass by the grove every fifteen minutes from Lynn and Salem.
N. P. B.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritualist Society held interesting and convincing exercises of spirit power with appreciative audiences Sunday, at 33 Summer street.

At 2:30 Mrs. S. J. Watson presided at the piano, and rendered quite a number of patriotic songs; Dr. S. M. Furbush gave an invocation, and able remarks on "Nature's Laws, Love and Harmony"; Capt. J. Balcom spoke on "Shall we Meet Beyond the River of the So Called Death?"; W. H. Rounseville on "Soul Force or Spirit?"; Edward F. Murray on "Memorial Services and Communion with Spirit Friends"; Frank Neate on "Environments"; tests and spirit messages were given by Mrs. Alice M. Lefavour, Mrs. Whitcomb, Frank Neate, A. E. Warren, Dr. Furbush, and others. Magnetic treatment administered to many by Dr. Furbush, Murray, Warren, Rounseville, Davis, Sheppard, and others.

At 7:30 appropriate patriotic selections were rendered by Misses Lena and Elsie Burns, and Mrs. S. J. Watson. Mrs. C. Dainty Ally of Stoneham read a poem on "Duty to Humanity," followed by a masterly address on "Boys in Blue, and Our Arisen Friends," which received much well merited applause, closing with an improvised poem, subjects given by the audience, "Love, Duty, Charity and Consolation." Next Sunday Mrs. May S. Pepper of Providence, R. I., will occupy the platform at 2:30 and 7:30. Everybody invited.

At Mrs. Dr. Dowland's meeting Tuesday evening Mrs. West of Boston gave many excellent tests and readings.

The America Hall Society, of Boston, Eben Cobb, President, and Arthur Hodges Society of Lynn, will open Grove Meetings at Echo Grove, West Lynn, Sunday, June 20. Dr. Geo. A. Fuller, and many good speakers and mediums will take part. Everybody invited.

Cadet Hall—Lynn Spiritualists' Association. Mrs. A. A. Averill, Sec'y, writes: Sunday, May 30, the course of lectures at this hall were brought to a close for the season. Large audiences were in attendance. The platform was profusely decorated with flowers.

President Kelly gave a short address under inspiration; L. D. Milliken offered invocation; recitation by M. V. B. Stevens; reading, "The Pride of Battery B," by L. Warren Chase; reading by Mrs. M. A. Stone of Swampscott; Mrs. Annie E. Cunningham of Boston gave tests and messages. Mrs. Cross, as usual, presided at the organ.

At 5 o'clock supper was served in the banquet hall to a large number. At 7:30 the Tyler Jubilee Singers of Boston and Thomas's Orchestra of Lynn were present and rendered many beautiful selections to the great delight of the audience. Mr. M. V. B. Stevens, L. Warren Chase and Mrs. M. C. Johnson gave readings; Mrs. Dr. Caird and Mrs. Cunningham tests and descriptions; President Kelly, remarks appropriate to the occasion, from which it was shown that the Association had met with good success during the past season, and notwithstanding they had recently purchased dishes and silverware sufficient for one hundred, they still had a goodly balance in the treasury, with bills all paid.

SALEM.—FIRST SPIRITUALISTS' SOCIETY.—

"N. B. P." writes: To-day (May 30) was set apart for our veteran musical director, Miss Amanda Bailey, who is now in feeble health, but we hope soon she will regain her usual health and go on with the good work she has so long been interested in.

Quite a number of visitors came from Boston; among them was one of our veterans in the Cause, whom we are always pleased to hear, Mrs. N. J. Willis of Cambridgeport, who made some very appropriate remarks on the occasion, and presented Miss Bailey with a sum of money which was collected at the Industrial Society of Cambridge.

Mrs. Jennie S. Soper made some very fine remarks regarding the occasion, and then spoke of the Children's Lyceum, and how essential it was to have one connected with every Society, for the children of to-day will take our places in the future, and said that it would be a good thing to start one at Camp Progress during the summer, and then, when the season ended, we would have a nucleus to start from for the Salem and Lynn Societies, and we sincerely hope that the morning meeting be set apart for that purpose, and every one will interest themselves in that direction, for I know that at the end of the season much can be accomplished.

Recitation, Miss Willis of Cambridgeport; remarks by Prof. C. H. Webber of Salem, Mrs. Butler of Lynn, Mrs. Baker of Danvers, Mrs. Hare of Lynn gave tests. Song by Miss Stevens, which was rendered very finely. Recitation by Miss Flossie Phelps.

In the evening we had the Annual Concert, consisting of a musical and literary entertainment, as follows: "Beautiful Beethoven Hands," by the choir; recitation by Miss Willis ("Greeting to Amanda"); song, Miss Louise Horner ("Holy City"); cornet solo, James Paxton, Salem; recitation, Master Franklin Lamont, "Roll Call"; recitation, C. H. Webber, "The Music of the Bells"; Baby Clifford, "Sheridan's Ride"; Mrs. Hall and Kenney, "Wounded Soldier"; recitation, "Jim's Last Ride"; Miss Willis; recitation, Miss Flossie Phelps; song, Miss Bailey, Miss Edith Stevens; recitation, C. H. Webber, "No. 5 Collect Street"; duet, Mrs. Johnson and Mrs. Hutchinson; song, quartet, "Come Where the Lilies Bloom"; song, Miss Bailey, "The Good-Natured Old Maid"; song, Mr. Kenney, "I Stood Outside the Gate"; song and recitation, Miss Callahan of Salem.

The entertainment was quite long, and was enjoyed very much by those present, and I think it was one of the best that was ever given on her annual benefit. The whole amount derived from the day's proceedings was \$23.70, and that from the Cambridge Society and what individuals contributed made the amount over \$40, which was handed to our veteran sister, and was cordially received with many thanks. If any one would like to contribute any sum to Miss Bailey, he or she can do so by leaving it with Mrs. Jennie S. Soper of the BANNER OF LIGHT; it will be very thankfully received, and will be transferred to her at once.

ONSET.—A correspondent writes: Memorial services were held in Fire District Hall Sunday evening, May 30. The hall was tastefully decorated; a large national flag was festooned back of the platform, and the front was banked with flowers. The front seats were occupied with veterans of the Rebellion. The meeting opened by singing, followed by an invocation by Prof. A. E. Tallow; singing, "Marching through Georgia"; recitation, "The Veteran's Prayer," by Miss Sadie Stevens, which was finely rendered, after which one of the guides of Dr. C. D. Fuller made the memorial address, which was listened to with marked interest; recitation, "Sheridan's Ride," by

Miss Hattie Mason, followed by Comrade Leeley, who gave a very interesting account of his experience while at the front, as also did Comrade Geo. L. W. Mr. Dr. E. R. Johnston made some very interesting remarks; singing; recitation, "Landing of the Pilgrims," by Miss Annie Hawes. By request of one of the comrades Mrs. Thomas read a poem entitled "They Placed our Flag in Heaven."

The meeting was a grand success, and Mrs. S. M. Thomas is deserving of the thanks of the people of Onset for getting up the meeting, as it was the first of the kind held there.

The BANNER OF LIGHT is for sale at the hall every Sunday evening.

LOWELL.—George H. Hand, Sec'y, writes: The First Spiritualist Society held regular services April 18, 25 and May 2, with Mrs. J. K. D. Conant as speaker and medium, to the satisfaction of audiences and society. May 9, Prof. J. W. Kenyon lectured to fair audiences, and was well received. May 16, Mrs. Conant again ministered, with lectures and tests. May 23, Mrs. Hattie C. Mason was speaker, with good success. May 30, the Ladies' Aid conducted the meeting, having as speaker Mr. F. H. Roscoe of Providence, in a memorial service. The hall was beautifully decorated with potted plants, palms, bouquets, and the national emblem grouped about the rostrum and different parts of the audience-room. The services were very impressive, beginning with a piano solo by Miss Chamberlain, followed by a short song service, and solo, "Just Before the Battle, Mother," by Mr. Coburn. Poem by Mr. Roscoe, "You Placed no Flowers on My Papa's Grave," by the audience. Lecture by Mr. Roscoe. Subject, "Signs of the Times." All seemed to be well satisfied.

At 7 p. m., another large audience assembled, and the services opened with a piano solo by Miss Chamberlain. Short song service. Invocation, Mr. Roscoe. Duet, Misses Rawlinson and Ross, "Tenting on the Old Camp Ground." Poem, Will Carleton's "Grand Army of the Dead" Mr. Roscoe; and by request Mr. Coburn repeated his success of the afternoon in a manner which made tender hearts more tender, and brought tears to the eyes of many. Lecture, Mr. Roscoe. Subject, "The Grand Army of the Dead, or the Heroes of Long Ago and Now." Singing of "America" by the audience closed one of the best meetings this season.

May 12 the Ladies' Aid held a supper, concert and dance. Supper served from 5:30 to 7:30, under the direction of Mrs. J. B. Arthur and Miss Nettie Tucker. This was followed by a pleasing entertainment given under the direction of Miss Daisy Brainard: violin solo, Mr. H. F. Bartlett; piano solo, Miss Blanchard; recitation, Miss Blanche Jewett; banjo selections by the Erie Club; recitations by Miss Leslie Farrington, Mabel Sanborn and Ida May Whitely; the exercises concluding with dancing until 11:30. Ice cream and lemonade tables did a thriving business, and altogether the affair was a grand success.

June 9 the Aid will hold a strawberry social and dance.

May 30 was our last indoor service for the months of June, July and August. We expect to hold services every Sunday during these months at Earncliffe Grove, a short distance from the city, located directly on an electric line and only ten minutes from the centre of the city. Mediums caring to call upon us, please write to George H. Hand, 242 Chelmsford street, Lowell, Mass.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY.—M. A. Sawyer, Sec'y, writes: Held its last meeting of the season in Cambridge Lower Hall, Friday, May 28.

A Memorial service to the members and friends of the Society passed away had been arranged. Most touching remarks were made by Mrs. S. E. Clark, Mrs. Willis Mrs. Butler, of Boston, and Mrs. Mason. Recitations by Mr. Simonds and Miss Willis. The Guitar and Mandolin Club of Cambridge rendered fine selections.

Through the kind influence of Mrs. Butler much was added to the program, as she brought with her fine talent from Boston. Mr. Harold Leslie gave two beautiful songs. He has a grand, sympathetic voice. Piano solos, by Mr. Milligan; songs, by Miss Louise Horner and Lillian Goldman; recitations, by Frank and Clifford Lamont, children of remarkable gifts, little Clifford being the youngest child orator known, only three years old.

The meetings of this Society now merge into out-door gatherings for the summer.

The first outing will be held at Chestnut Hill Reservoir, Thursday, June 10. All invited, and we hope for good attendance. A real basket picnic.

HAVERHILL.—O. Henckler writes that Mrs. Carrie E. S. Twing closed her ministrations here last Sunday. Her work here has been a profitable one—spiritually and materially. Sunday morning she attended the Lyceum session, and endeared herself to the children. During the week she gave two seances, both of them being well attended. Last Saturday she devoted the entire day to visiting the sick, and her comforting presence and words cheered many of them in their hour of affliction.

At the solicitation of many it has been decided to prolong the meetings throughout June.

Dr. C. L. Willis will occupy the platform next Sunday.

At the Annual Meeting, which will be held Monday evening, June 7, the election of officers for the ensuing year will take place. All members are urgently requested to be present.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—A correspondent writes: Sunday, May 30, the meetings opened with singing "America," after which reading of the Bible and prayer by the President, Mrs. L. J. Ackerman. Many tests were then given from some departed friends.

Many mediums took part during the day: Mr. Scarlet, Mrs. Woodbury, Mrs. Seymour (with "Humming Bird"), Mr. Hardy, Mr. Clark, Mrs. Fannie Stratton and others. Mrs. Merritt, Mrs. M. E. Saunders, Mr. D. S. Clark, Mr. Hardy, gave tests and readings, all being recognized.

BANNER OF LIGHT for sale at these meetings.

FITCHBURG.—Dr. C. L. Fox, President, says: Dr. C. L. Willis occupied the platform Sunday, May 30, and spoke to good-sized audiences in his usual able and interesting manner. A large number of tests were given, all fully recognized.

Dr. Willis opened our meetings last October, and served us during the month, closing our regular meetings for the season to-day, Sunday, May 30.

The Society concluded to continue special hall meetings during the month of June.

BRIGHTON.—D. H. Hall, Conductor, writes: The Memorial services held by the Occult Phenomena Society Sunday evening, May 30, were well attended.

Mrs. G. M. Chapman was the speaker for the evening. After giving a short address spirit messages were given from flowers that had been placed on the desk by those present. Each message was quickly recognized, and appreciated.

After four months of success we close our meetings until the fall, when they will be carried on with greater activity.

WAVERLY.—Mrs. C. T. Lyons, Sec'y, writes: E. W. Sprague, assisted by his wife, Mrs. C. A. Sprague, supplied the rostrum very acceptably for the Progressive Spiritualist Association of Waverly, N. Y., on the 24th inst., afternoon and evening. His subject for the afternoon was, "The Evolution of Religion." It was thoroughly appreciated by the audience, as was also the evening lecture upon "The Unseen World."

Although the hall was large, the quiet maintained during each lecture saved the interest of the listeners. Mrs. Sprague gave tests after the afternoon lecture, and Mr. Sprague after

the evening lecture, which were recognized and acknowledged in almost every instance. At the close of each lecture the speaker improvised poems from subjects taken from the audience, which were fine.

Mr. E. W. Sprague is a noble, energetic worker, and will do great good to the Cause wherever he is called to labor. They will both find a hearty welcome in Waverly.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, says Sunday, May 30, we were highly favored with two grand lectures by Mrs. Sarah A. Byrnes of Boston. For the month of June Edgar W. Emerson will occupy our platform. On Friday afternoon and evening of this week the Woman's Auxiliary will meet with Mrs. J. B. Lamb, 82 Portland street. A Strawberry Supper will be served from 6 o'clock until 7:30; social an encore as usual in the evening.

BANNER OF LIGHT for sale each session

Spiritualist Camp-Meetings for 1897

The reader will find subjoined a partial list of the localities and time of sessions where these Conventions 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, and to those who are willing to bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 16; closes Aug. 29.

Onset Bay, Mass.—July 4th to Aug. 29th.

Lake Pleasant, Mass.—July 25th to Aug. 29th.

Queen City Park, Burlington, Vt.—Opens July 25th, closes Aug. 31st.

Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 6th, for the season.

Northwestern Camp, Merriam Park, Minneapolis, Minn.—June 20th to July 25th.

Lake Minnetonka, Minn.—July 1st to July 28th.

SPECIAL NOTICES.

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

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.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

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SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held April 23, 1897.

Spirit Invocation.

Oh! spirit of knowledge and wisdom, we again beseech thee to draw nigh unto us. For as the fields of nature are taking on their beautiful green coat, and trees are putting forth their expressions of life and new beauty, so do we this morning desire to send forth our thought imbued with love, sympathy and good will toward all, and may we say truly from the heart "thy will, not mine, be done." Give strength to the worker, for we can say with one of old, the harvest is ripe, but the laborers are few.

We beseech thee this morning to open the eyes of those that lie buried in ignorance, and may thou send abroad the light that may penetrate all matter, and imbue it with the spirit of knowledge and wisdom, that they may see the beauty of communication from the world beyond. Then we can feel truly there is no death, and may bring forth the beauties of the new birth imbued with new life, and a more thorough understanding of God and his mighty works. Hear us, teach us, and above all things give us wisdom that we may be instrumental in our feeble way in rolling back the curtains of the past, that the mortals may see more clearly into the future.

Bless us in our circle to-day, bless those that may communicate; may their thoughts be like the thoughts that are sent on the wings of love, may they sink deep into the souls. We ask thy blessing on those that have not yet the light, and thy name will reign forever. Amen.

INDIVIDUAL MESSAGES.

Phineas N. Spencer.

Well, good morning, Mr. Chairman, it is a beautiful morning, and as I return to earth-life once more and compare the experiences of the past to the present, I feel like rejoicing, for while I was an inhabitant of your earth-plane, I enjoyed this message department very much. There is nothing that brings consolation as Spiritualism has done, and, although I seem to have been gone out of the body quite a number of years as the mortal reckons time, I should like to say I have not been a stranger after all, for I have tried in many ways to have my friends and associates realize that the faith I had in earth-life staid well by me in death.

I met the dear loved ones that had gone before, and I have also welcomed many, many others of the old workers and advocates, and my own too have joined me in the spirit-world. One beautiful thing that seemed more to me than all the others, is, that for the length of time my wife and I travelled earth's sphere together, binding our sympathy one with the other in the trials and tribulations of life, also enjoying the sunshine and knowledge that our dear friends that had gone on before were waiting for us, that only a few short weeks separated us in death, for she came to me very soon after my departure, and I wish to say to those in the body, we are both here this morning and unite with many, many more in sending forth this communication. I love to see my fellow-men prospering, and I wish them all success, and desire to be of assistance to others. I merely speak of this because I see so many conditions that have changed since we passed over. I don't think it will be necessary, Mr. Chairman, to send a long communication, for sometimes a text is better than a sermon; hence I will just say that I shall be remembered in Boston and many of the surrounding places in Massachusetts and New Hampshire, but my home was in West Medford, Mass., and you can put me down as Phineas N. Spencer. My wife's name was Fannie, and we both join in sending this this morning, wishing all success and happiness. Thank you ever so much, for truly this is a comfort to have the privilege of returning to the ones we have left behind.

Clara Brown.

Well, Mr. Chairman, I want to come in just a minute. You will locate me in Montpelier, Vt., and my name was Clara Brown. I have been out of the body a long, long time; and when I was in the body people used to think I was odd and peculiar, because—well, because I suppose I must have been mediumistic. I was not aware of it, for I did not know anything about Spiritualism, and I have an uncle living up in Vermont now. His name is Joseph Brown. I was not very old when I went out of the body; I think they called me about thirty seven, but my mother died when I was a young baby, and I never knew my correct age.

I wish to come back and say that I found when I came to spirit life that my duties and peculiarities were really what the spirit wished to manifest through my organism, and they could not do that as I did not know how, and now that is why I am trying to control a lady up there, and she don't understand it. I have promised to come through the paper and explain things, and that is why I am here to-day, and I want her to know I am not crazy, nor was I when I was in the body; but if many of the mortals that people think are crazy understood the surroundings and the spirits that try to manifest through them, there would not be so many insane asylums. I don't think your doctors know much, because just as soon as any person begins to act what they call queer, then they are sure to be called insane; and so I wish to send this letter this morning, and I think they will understand.

I have come to prove that I can return. When I passed away I went out somewhat suddenly, although I was sick quite a while, but I would not lie in bed. Just say I am here, and I want the mortals to know that there is work to be done, and I am going to do it.

Patrick Hickett.

Well, well, I suppose it would fret the life out of half of my folks if they knew that after I was buried I could make my appearance again and send a letter through the press to them; but nevertheless I am here; and I wish to say I am here more for my own good than for the mortal's good, but I hope in benefiting myself I shall be able to benefit others. I should like to say I have been out of the body a very long while. The former spirit was speaking of Vermont. I, too, was interested up there, but more in Springfield, Vt., and Chester. I cannot give any particular account of how I passed out of the body, for I have no recollection of it.

I have no recollection of anything, only I remember of starting to go home. The next recollection I had was when they found the body and brought it home, and when the dear ones, who were so affected by the scene, exclaimed, "Oh! how terrible!" it brought me to a consciousness that I had separated from the body and I had no recollection of anything. The reason I wish to send this letter this morning is, I do not want to make things any more public than I can help, but would like to say to all that I will yet be where I can assist you, especially those who were close to me by the laws of nature and my own family. I know there have been many theories and ideas as to the cause of death, but I want to say to all, there was no one to blame but myself; I was the foolish one, God knows.

I have been foolish all my life, and I hope I can improve my future life by being brought in contact with earthly things; for I realize I have left many things undone that ought to be done. I do not know how to express myself this morning, but if there is any one interested, or if any of my own want to know where I have gone and what I have found, say to them if they will seek me in private I will try and give them some information. God is just, and a man gets his own reward. I found mine.

I wish to say I met my dear old father and mother, and many I have been separated from for years in earth-life. They are with me now.

You may say that Patrick Hickett of Chester, Vt., is here. Thank you very kindly, Mr. Chairman. I am glad that you people not only keep your paper open for those who believe, but for others, too, for I find all are made welcome, it do not make any difference how they live in earth life. That is what has assisted me so much this morning. Good by, and may God bless you!

Mary A. Mower.

Mr. Chairman, the last scenes of earth-life, as I return this morning, are too sad to repeat. The good friends brought me here this morning to convince me that I can reach my loved ones at home, that I can rectify my mistakes that have been made in the mortal, that I may be instrumental in lifting the dread off my husband's heart, and I wish to say to him that he is not to blame, and also say that no one was to blame, and it is false that it was an intention of suicide on my part, for it was purely accidental, only a weakness of my own body, and I feel if I can only convince them that it was not intentional, it will take a great load off of me, and that it was not my fault, and in one way I am glad I am out of the body.

Oh! dear loved ones, I have got a beautiful home; everything is beautiful in spirit around me, and I am contented, for God has dealt graciously, and the dear ones that had gone before ministered unto me and brought me to a consciousness of the earth-life's last scene. I wish to send this communication out this morning in hopes that some of the dear ones in earth life will see it and know that I fainted and lost consciousness, and that was what caused my death—not that I went into the bathtub with the intention of committing my spirit to God.

You will see by that, Mr. Chairman, that my death was caused by drowning right at my own home, very close to Boston, for it was in Lynn, and it has created such a sorrow and brought so much darkness to the friends I love so dearly, and who love me, that I wish to lift the shadow from their mind; and if I can get them to be reconciled and let past conditions be past, I will feel better, because I never can explain all things to you in earth-life; but when I meet you in heaven—when we all meet again in that beautiful morning land—then I can explain things, and all will be made clear.

I wish to encourage my husband, because I know he is a man of honor, and he was good to me; but his adversities in life, and he had so many things to contend with, that to-day I can see what I never could in earth-life; so, Mr. Chairman, I do not wish to go into personal affairs, because none of my friends believe in Spiritualism, but I am very anxious that they may know that when the spirit is liberated from the body it can return and send sweet messages of love to all.

You can put me down as Mary A. Mower. My home was in Lynn, Mass.

Emma McCann.

Well, Mr. Chairman, I wish to try to send forth a few words of encouragement this morning, and would like also to reach people away out in Oregon. My home was in Portland, Ore., although my father and mother used to live here in the East years ago, and father is with me now in spirit-life, but my mother is still in earth-life. Oh! I was so tired when I left the body, for I passed away with consumption, and so I was a long time ailing, and I was only twenty seven years old. I was somewhat sensitive, and loved music, but I was not interested in Spiritualism, nor did I understand much about it, but I was interested in the Baptist church, and although it seems a good many years since I passed away, things have improved wonderfully, and I see Spiritualism has gone to bud in Oregon. I wish to come in contact with those I feel I could benefit, that are not feeling very well in the physical body, and one reason I want to come back this morning, there is a financial and business affair around the one that I wish this communication for. Well, just say George, and then I think that will locate it, and if they will only be patient, I see wherein the spirit can bring things about better than the mortal, if he will only follow his own impressions, and not be critical, nor yet be influenced by those that are around him. I see a great deal of unsettlement, and I know a little consolation or encouragement, if he knew it came from me,

would do him lots of good. I don't know, Mr. Chairman, what else to say that will be of any interest, but if this is received, and I can see that he taken it, I will give him some more later on.

My name is Emma McCann. Good-bye.

Marion S. Rice.

Well, I suppose, my friends, that as one goes out another has the opportunity of coming in and taking the place. It is beautiful to stand here and listen to the various messages that are sent through your valuable paper, and it is beautiful to feel that there is such a privilege given to the world at large. I sometimes wish that I could, myself, operate the different organisms more than I can, but I thank God it was not a new thing for me when I went to spirit-life, for I had been conscious of the spirits around me when I was in the body, and I loved to read about them. I loved to listen to their teachings, and I seemed to be very much interested in life's progress, for it is such a beautiful thought to feel that there is no separation.

I do not wish to take up much time this morning, but I feel so impressed by the experience of the past conditions to-day that I feel like rejoicing at the advancement Spiritualism has made, and the steps toward organizing and blending together; and I wish to say to all those that are in the work, and to those that have been called by the voice of God to give up their organism for the spirit to control. Oh! be faithful, be true to yourself, work in harmony, destroy all jealousy, bring yourself to work hard in unity, and work for the elevation of humanity, and help destroy the conditions that bind the mortal to the dark superstitious side of life, and you will be remembered.

I wish, Mr. President, to say I have been out of the body quite a number of years, but I see so many, many improvements in that time. My home, too, was a long distance from here, but I feel that with the BANNER OF LIGHT as our compass, for it seems that your great ship of knowledge floats over the breeze, that distance is nothing to spirit when it is operated in matter that is in unity with it.

My home was in Michigan, and I feel like saying to those I left behind, there are many here this morning that would like to voice their sentiments, but time will not permit, nor are they familiar enough with the medium's brain to take control, and I would like to say to my friends at home, the reason your friends do not manifest more often to you is because they cannot control the medium's brain, and give forth their thoughts as they would themselves if they were holding their own mortal body and their own mortal faculties. So I will bid you all a good-morning, and wish you all success, but success and victory depends on cooperating in harmony, in love, and in liberality.

These are the thoughts and desires of Marion S. Rice, and my home was in Kalamazoo, Mich. I think I will be remembered there, although I have been separated a long while.

Messages to be Published.

April 30.—Capt. Charles K. Tucker; A. W. Busby; Lepha Drake; Delight J. Cogswell; Elizabeth Dicknell; Edmund W. Dean; John Lawrence Boardman.
May 7.—Charles Kendall; Col. Joseph Selden; James Edwards; Evelyn Southwick; Mrs. George Louder; Charles T. Smith; Patrick Crowley.
May 14.—Capt. Joseph Potter; Mary T. Dwinell; George Boardman; Charles Foster; Charles Henry Marshall; Eliza Johnson.
May 21.—Joe Anderson; Isabel Montilton; George Lemuel Wiley; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Wiley.
May 28.—Daniel Shaw; Mabel Morrison; Arthur Hodges; Frances Kenyon; Minnie Garner; Mary A. Richardson.

Experimental Demonstrations of Hypnotism.

BY DR. CHARCOT, JR., AT THE SALPETRIERE, PARIS.

WITH NOTES BY QUAEATOR VITE.

"Hypnotization may produce useful results when practiced by a doctor," said Dr. Charcot, "but may entail damaging effects if practiced by unskilled experimenters. The best way to induce sleep is to inspire confidence in the subject, then fix your eyes on hers, and command her to sleep." He had never seen suggestion effected by unspoken command, or from a distance. Hysterical subjects are more easily hypnotized than people in normal health, and present more complete realization of suggestion. In fact, subjects who are easily influenced on the first trial are most probably neuropathic, without being aware of it, even though they may have lived normal social lives. He had himself always found an insensible spot on such subjects, thus proving that they were hysterical. Hysteria is a psychical illness, perhaps accompanied by brain lesion in some cases. It is always accompanied with the disturbance of sensation, and the presence of cutaneous spots of insensibility. Hysterical attacks leave no organic traces. A stigmata, or insensible spot, may be produced by a fixed idea, consciously entertained, or by a sub-conscious auto-suggestion, that is by an idea pertaining to the secondary self.

As to laboratory crimes, they are "acted" by the subject who comes to rely upon and entirely trusts the operator, with a sub-conscious knowledge that it is acting. He has seen the same suggestion tried on three different women, with different effects, which were determined by temperamental affinity or objection to the suggestion.

Dr. Charcot illustrated the several stages of hypnosis by experimental demonstration with the well-known subject Blanche Wittman. The first stage, called "lethargy," is produced in a trained subject by simply laying the hand over her eyes, accompanied by the verbal order to sleep. The subject then loses cutaneous sensibility, and may be pricked without feeling it. She ceases to be in relation with the external world by her senses. Local muscular contracture can be produced by touching the nerves controlling them, as was illustrated upon the nerves controlling the hand. If the arms are lifted, they fall down again slowly and smoothly.

The second, or "cataleptic stage," is produced by the fact of the operator opening the subject's eyes with his fingers. The subject's limbs and body will then remain fixed in any abnormal and curious position in which it may be placed by the operator, and which could not be retained in normal life without loss of balance and falling. The subject does not respond to suggested ideas, unless shouted very loudly in her ear by the operator, but she is suggestible through other senses.

The presentation of a blue glass before her eyes produces an impression of water apparently, and pantomimic action of washing her hands. Green color appears to suggest plants, and pantomimic action of plucking. Yellow produces a smile, and the raising of the hands as if to protect the eyes from the sun. Red was

not tried, as we were told that it produced a terrifying effect.

The auditive sense may be influenced by sounds, such as a bell, which, when struck in imitation of a church bell, produced pantomimic representations of a devotional character. The subject knelt down, raising her eyes and folded hands. The whistling of a waltz, however, caused her to immediately jump up, and waltz round the room, which was suddenly replaced again by the devotional attitude when the bell again intervened.

Scents suggest the presence of flowers to the subject who apparently sees them in her imagination, and holds them as evidently real to her perception. A fork or spoon placed in her hands suggest eating a meal, which is expressed in action.

Dr. Charcot claims that motor action is also a sense, as the placing of the subject's arms in a devotional attitude, entail an accompanying characteristic expression in the countenance; while conversely and equally, the touching of the nerves of the face, which produce an expression of terror in the countenance produces by reflex action an accompanying characteristic attitude of the arms. The mimicking of a kiss, or an expression of disgust, may be produced in the face, according to the attitude given to the arms.

If one eye is closed, and the other one left open, two states are produced in the corresponding halves of the body. One side of the face and body may then be made to express joy, while the other expresses sadness.

The third stage, i. e., "active somnambulism," in which the subject becomes suggestible, and in sense-relation with the external world, is produced by rubbing the subject's forehead with the fingers. A considerable change of temperament is usually exhibited in this state. If normally gay, the subject often becomes sad, and conversely. While suggestions are accomplished there is often a certain resistance on the part of the subject, necessitating a repetition of the order. A reasoning process goes on in her mind with regard to the suggestions, and objection is raised sometimes with regard to their absurdity. A suggestion may even be refused, as already mentioned, if in opposition with the temperament.

The subject was told that there was a cage on the table; that it contained a monkey; she saw the things suggested, and was afraid to touch the monkey, but was ordered to take the cage in her hands, which she did after some hesitation. She was then told that the monkey was a paper one, which statement she consented to, laughing at her own timidity and stupidity at not having seen it. Again she was told that it was not a monkey at all, but a heavy bronze model of the Vendome column, when she expressed difficulty in sustaining its weight, and put it down with effort. (She had held no actual thing in her hands all the time.)

Laughingly told that she was only a goose, and that she should have seen that it was sugar-candy, she bit a piece off, with apparent relish. If given an empty tumbler, and told to drink the champagne in it, she would become tipsy. That she was really in the somnambulant state, and not shamming, was shown by suddenly throwing one of her arms into contracture.

She was shown several pieces of blank paper. One of them she was told was the Doctor's portrait. Oh, yes; in his military uniform; might she keep it? Yes; she should have it immediately. The papers were then put aside on the mantel-piece, and a small pencil-mark made on the one supposed to be the photograph. After some further experiments had been made in the interval, the papers were shuffled and given back to her. She at once selected the imaginary portrait, putting the others away.

If told that the room was empty, she would cease to see us. She had, however, one day sat down on a chair, the occupant of which had been rendered invisible (perception of whom had been inhibited), and had been frightened by the experience; so the Doctor did not repeat it.

Closing her eyes with his hand, she was thrown back into lethargy; blowing on her eyes, he awakened and dismissed her. As she opened the door to leave the room, the Doctor threw a small pellet of paper at her from a distance of three or four yards; her back being turned. The pellet touched her sleeve. She instantly became cataleptic, remaining motionless as a statue, with her body half through the door, in the arrested motion of advancing one leg and partly turning the body, while holding the door-handle.

This occurred in consequence of his having suggested to her, while in the somnambulant state, that when he threw something at her, after awakening her, she would become cataleptic.

She was again awakened and sent away; but again the same experiment was repeated. Again she became suddenly transfixed as a living statue by a touch which she could hardly have felt through her dress, and transmitted by a small ball of paper. Artists and sculptors are evidently not aware of the splendid possibilities the cataleptic state presents for them, with its opportunities of inducing the expression of any emotion with the natural accompanying attitude and its fixed retention, without tiring the subject-model.

She was then awakened and after receiving the suggestion to feel happy for the rest of the day, was sent away. We saw her afterwards walking through one of the courtyards of the vast Salpêtrière, executing some service pertaining to the hospital and smiling to herself, evidently in a happy mood.

These experiments are of interest to readers of this paper, not only in themselves, but as illustrating the process by which subjective visions are produced in the subject's mind, and it is evident on reflection that the visions of a similar character occurring in mediums, must also be produced by "suggestion," that is by thought transference, but from an invisible, discarnate operator, instead of from a human hypnotizer. The inference advanced by psychologists that mediumistic visions, etc., emanate from their own sub-consciousness, cannot be maintained in the face of these experiments, unless they simultaneously admit that the hypnotic visualizing or objectifying of suggestions, is also the mere emanation of the subject's sub-consciousness.

It is evident that the hypnotically or mesmerically induced somnambulant state, is equivalent to the similar state presented in trance mediums; the latter being induced by invisible mesmerizers. This is confirmed by many instances given by such authors as Cabagnet, Charpignon, Jarcin and by De Rochas, in which mesmeric subjects, after being induced into the somnambulant state, have been taken into control by invisible, discarnate operators. The writer has himself seen such cases.

The psychologists maintain that these cases are also mere reflections of the subject's sub-consciousness, such as occur when a hypnotic subject is induced to personate a character or foreign personality by suggestion, and most successfully does so; drawing evidently from previous associations and experiences. Or again they consider that they may be presentations of such secondary selves as have occurred at Havre and Bordeaux, or in the case of Mollie Fancher at Brooklyn.

The best answer to this supposition is presented in the recent experiments with Eusapia, at Choisy, where a clairvoyant saw and described the astral operator who controlled Eusapia and produced the phenomena through her.

But scientists will not accept such hearsay or second hand evidence. We must wait till lucidity of vision, the clairvoyance pertaining to the third hypnotic state, is unfolded in some one among their own caste. But if that occurs they will probably hasten to expel him beyond the pale.

The cases of the secondary selves alternating with the normal self, which have been reported on by psychologists, would require investigation by some one acquainted with mediumistic control, and occult as well as hypnotic phenomena. They will probably be found to consist in the secondary self, called astral, pertaining to the sympathetic system, which nightly comes into activity during the somnolence of the cerebral, normal, waking self, and retires again into inactivity simultaneously with the waking of the cerebral self.

The hypnotic or mesmeric state, in its several stages, is constituted by combinations of the vital currents pertaining to these two systems, or aspects, of the true self. In the somnambulant, or highest, the sensor-motor system functions under astral, magnetic, i. e., sympathetic stimulus, producing lucidity.

Sunshine and Shadow.

BY STEPHEN H. BARNSDALE.

Sunshine and shadow are alike necessary for unfoldment in the vegetable and in the animal kingdoms. Witness the planting of seed in the damp, dark earth, and then, after the sprouting comes, the alternation of day and night, of sunshine and darkness, until the harvest time. In the animal world the processes of development are very similar. No animal would thrive in perpetual sunshine.

The same law of unfoldment through alternate light and darkness we think holds good in the spiritual realm. What soul would prosper if continually in the sunshine of material prosperity? Adversity is needed to quicken the action of our spiritual forces. The great lesson of sorrow is not needless. Who of us would appreciate happiness if we knew not its opposite? Who of us would realize the blessedness of ease if we knew not the bitterness of pain? Surely, God's children—and that means all of the human race—are not passing through needless experiences. We may all exercise implicit faith in the wisdom of the Ruler of the universe, who compels us to go to school here on the earth. Children often dislike to go to school. Parents sometimes have to compel them to go. The children cry, and think they have a very hard time of it; but later in life they see the benefits derived from that same unpleasant schooling. So it is with us. We would sometimes, if we could have our way, slight our lessons and just have an easy time. But our heavenly Father knows that such a course would keep us in ignorance, and would dwarf every power of our souls, thus preventing us from becoming truly happy. So we are compelled—lovingly compelled—to go to school—to go to school to pain, sorrow, bereavement, hard work—in short to every bitter as well as pleasant experience which will help to make us purer, stronger, wiser and happier men and women.

When these experiences are no more needed, then will they cease, and not before. Let us praise God as well for the shadow as for the sunshine; for all depths as well as for all heights; until the time shall come when the soul, in full-orbed splendor, shall no more need experiences where sunshine and shadow continually chase each other around the world.

The Pill that Will.

"The pill that will," implies the pills that won't. Their name is legion. The name of "the pill that will" is Ayer's Cathartic Pill. It is a pill to rely on. Properly used it will cure constipation, biliousness, sick headache, and the other ills that result from torpid liver. Ayer's pills are not designed to spur the liver into a momentary activity, leaving it in yet more incapable condition after the immediate effect is past. They are compounded with the purpose of toning up the entire system, removing the obstructing conditions, and putting the liver into proper relations with the rest of the organs for natural co-operation. The record of Ayer's Pills during the half century they have been in public use establishes their great and permanent value in all liver affections.

Ayer's Cathartic Pills.

Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1897.

MEETINGS IN BOSTON.

First Spiritual Temple, Exeter and Newbury Streets.—Spiritualist Society. Meetings at 10:30 and 7:30 p. m. for full form materialization, etc. At 10:30 p. m., lecture through the mediumship of Miss Elsie H. Brainerd. Wednesday evening, at 7:30, social, conference and phenomena. Other meetings announced from the platform. H. Sherman, Sec'y.

Exeter Hall, 604 Washington Street, corner of Keelard.—Society of Ethical and Spiritual Culture (Sibley Spiritualists). Meetings Sundays at 11, 2 1/2 and 7:30 p. m. Tuesdays at 8 o'clock. Mrs. M. Adeline Wilkinson, Pres. and Conductor.

Appleton Hall, 94 Appleton Street.—Paine Memorial Building, side entrance. The Gospel of Spirit. Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 1/2 and 7 1/2 p. m.

Holls Hall, 780 Washington Street.—Meetings Sundays at 11 a. m., 2 1/2 and 7 1/2 p. m. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street.—Meetings Sundays, 11 1/2 a. m., 2 1/2 and 7 1/2 p. m.; Wednesdays, 3 p. m.; Fridays, 3 and 7 1/2 p. m. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 618 Washington Street.—Meetings at 11 1/2 and 7 1/2 p. m. Dr. W. H. Amerize, Conductor.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 2 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 p. m. Elven Cobb, President; Mrs. J. S. Soper, Clerk.

Hiawatha Hall, 241 Tremont Street (near Elliot Street).—Meetings Sundays at 11 a. m., 2 1/2 and 7 1/2 p. m.; Wednesdays at 2 1/2 p. m., for speaking, tests and readings. Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts Meetings.—Every Sunday evening, at the Woman's Journal Building, 2 Park Street. L. L. Whittemore, President.

Harmony Hall, 724 Washington Street.—10 1/2 a. m., 2 1/2 and 7 1/2 p. m. Tuesday and Thursday afternoons at 2 p. m. N. P. Smith, Chairman.

Good Templar Hall—1 Johnson Avenue, Charlestown.—Sundays, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7 1/2 p. m., at Mora Parlor, Room 10, 381 Washington Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 a. m., 2 1/2 and 7 1/2 p. m. Mrs. L. J. Akerman, Conductor.

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

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—M. M. C. writes: The last meetings of the season were held in Berkeley Hall, Sunday, May 30.

The hall and platform were tastefully decorated with the American flag and with flowers, and aroused feelings of patriotism in the hearts of the audience.

At the morning service Miss Brainerd, speaker at Ayer's Temple, sat upon the platform. The exercises opened at 10:30 with a song by Little Eddie.

Harrison D. Barrett read a poem of Lizzie Doten's which he had adapted to the thought of the day.

Little Eddie sang again, after which Mr. Wiggins gave the following Memorial Address, which was received with frequent applause.

"This is our training day; the great Commander of us all summons the veterans and their sons to renew the inspiring memories, and revive emotions of consecration, that prosperity may keep step to that glorious music which God awoke when he touched the heart of man with love for home, for country and the good."

The ranks are full to-day. Such souls as our ancestry, the brave, the fraternal, the just, still live, and stimulate that fine desire which is the warrant of our own humanity, as it is the pledge of our country's future.

He who fails to elevate this season, who is insensible to the emotions which make it America's holy day, is unworthy of the legacy of the freedom which it enlarged and fixed. He is a degenerate son, in whose sluggish blood there moves no quality of our illustrious forefathers.

Happily for us, this day itself forces the community to measure the dignity and worth of life by the purpose and character put into it; to see men, not so much as partisans as members of our common country. If this anniversary did not thus arrest all unfraternal purpose and animosity, as Americans all, then were the splendid achievements, the still more magnificent manhood of the veterans, and the divine domestic sacrifice of our mothers, all in vain.

The ethics of this memorial pleads for the union of interest and spirit, as they denounce all commercial trusts, which, too weak in themselves, seek the aid of the government for private ends.

By the patriotic sacrifice of the volunteers we should seek, beyond all argument, that the government is not for the individual—not for private gain, sectional or local enterprise, or the imposing of burdens by a class upon the rest.

With patience we wait for equal freedom in all that pertains to our universal liberty, of both a political and religious nature.

But let no one seek this country mistaking freedom for indulgence. Indulgence, always suicidal, the reaction of an arbitrary government, must not carry the emigrant into the ignorant demand for no rule.

In the heroism of daily life there remains victories for our country, since he who wins for honest, true and noble character wins for the very citadel of Liberty and Union, and by so winning will America's grand dream of the future become a fact.

Peace to the memory of the fathers! Green be the graves where sleep the warriors, patriots and sages! Calm be the resting place of all the brave and true! Forgotten be the animosities and heart-burnings of strife! Sacred be the trusts committed to our care, and brighter the visions of the coming ages.

After another song by Little Eddie, Miss Brainerd dismissed the audience with a grand closing of the season. Mr. Wiggins gave a short memorial address, which was received with applause.

Mr. Watson furnished a very fine orchestra. Little Eddie sang many beautiful songs. Mr. J. Southcott, Manager, gave dramatic readings, which were well received. Mr. Watson piano solos such as only he can give. Mr. Wiggins many readings, keeping the audience until almost ten o'clock, after which Mr. J. B. Hatch, Sr., called for a vote of thanks to F. A. Wiggins, the Chairman, E. L. Allen, Mr. Watson, and the officers of the Society, which was given with a will. The meeting closed by the audience singing "America," and Mr. Wiggins pronounced the benediction.

The Helping Hand Society—Wednesday evening, May 26th—held in Gould Hall its Annual Memorial Services, which closed its meetings for the season. The hall wore a home-like aspect, and the social part of the evening seemed more like a happy reunion than a time of parting.

Mrs. Carrie L. Hatch, President, called the meeting to order at eight o'clock. Mrs. Frost opened the exercises with a piano solo, and Mrs. Alice Waterhouse made the opening remarks. "We meet," she said, "in commemoration of our members who have passed to the other side of life. It is fitting that we as Spiritualists, who have had cares and sorrows in this sphere of life, should remember our arisen friends, in love, gratitude. We have to-day released our president, whom we all highly esteem. Let us all clasp hands in friendship and love, and remember that we are brothers and sisters; let us promise in our hearts that we will do all we can to assist her and to advance the cause of Spiritualism; let us try to be more faithful in all the work that we shall do."

Mrs. C. P. Pratt was called upon. "At these memorial times," she said, "it seems as though a few moments of silence would be more fitting than many words. These flowers are beautiful symbols of our philosophy. They teach us that nothing ever dies, that although laid away now, by-and-by they will again appear, in more beautiful coloring, and more symmetrical finish. I wish to congratulate this Society upon the

very pleasant, home-like religious they have every week, and particularly upon the harmonious business meeting of this afternoon, and the happy selection of officers."

"Little Eddie" sang at this point, and Mr. J. S. Mansergh followed with a fine reading, which was received with enthusiasm. He displayed great dramatic power, especially in the encore, a selection accompanied on the piano by Mr. Fred Watson.

Mrs. N. J. Willis was the next speaker: "We do not like to say you have gathered here in memory of those who have passed into the world of spirit, because you have not forgotten, cannot forget, those who have lived in your homes, mingled with you in this hall and associated with you in the various walks of life. While you remember them and would call them nearer and still nearer, they are just as anxiously waiting at the threshold of your lives, and are tenderly striving to minister to you from day to day, constantly endeavoring to make you feel their presence. We realize how your hearts are being tried, and we do not say we are sorry, for we know that the great oncoming must bring to you new thoughts and new trials, and that Spiritualism asks more of you individually to-day than it did twelve months ago, more the sinking of self into the arena of life and life's duties."

Harrison D. Barrett spoke briefly, saying he wished to make way for the treat that was to follow. He closed his remarks with a poem, "The So-called Dead."

Mr. J. B. Hatch, Sr., followed with a few earnest remarks: "We are not here to night for the purpose of shedding tears of sorrow for those who have gone before, but to show that we, like the Grand Army of the Republic, honor those who have passed on to the higher life. This Society has been fortunate during the past year in having lost but few of its members." Mr. Hatch referred to the subject apparently always uppermost in his mind, the necessity of instilling the love of Spiritualism into the hearts of our children, so that on Memorial Days to come, they will be proud to say: "My father and my mother were Spiritualists, and I honor their memory."

Mr. Edward Hatch sang a solo, and Miss Etta Willis gave a reading; both of which were well received.

Mr. F. A. Wiggins was the last speaker: "Beneath that low green tent, whose curtains never outward swing, we have laid the bodies of a few of our comrades since last we met upon a memorial occasion like this. It has been said that we do not weep for them; no, we should not. Tears cannot flow copiously enough for those who live in the form, for it is for them our tears should drop, and not for those who have been emancipated from the selfish conditions in which many of us find ourselves daily brought, either by custom or for some other reason. I visited the monument at Washington recently, and I walked up the spiral staircase, instead of riding. I had not gone far when I came upon the words 'Massachusetts,' and somehow I felt at home by that stone. A little further I saw upon it, wrought from the granite of its native State, the words 'New Hampshire,' and I felt still more at home, for that is my native State. This is one of the most beautiful countries in the world, my friends, and up there in the granite hills of New Hampshire, where one of its crags projects out from the rest, God Almighty himself, as if with chisel and hammer, carved the face of a man, as much as to say to the world, 'America was made for man. America is no place for the slums of Europe. I feel that true Spiritualists are patriotic to a man. I would indeed feel ashamed of an Englishman or an Irishman who did not feel proud of his native land. Were I in Ireland, I would consider it one of the greatest of honors to be howled at upon the street, and called a Yankee. Every American should be so proud of his country as to take an interest in the perpetuity of a properly managed government, and in this enlightened age such a government absolutely divorces Church and State. If the United States of America, as a government, is to be kept divorced from churchianity, we think the obligation of performing this wonderful work will be placed upon your shoulders, my Spiritualist friends; and I feel that we could do no greater honor to those who have ascended to that higher life, than to stand firmly as a solid phalanx of brothers and sisters, and march against any intrusion upon the original proclamation and principles of this United States government. The uniting of Church and State has been the terrible curse of other nations, and we should not be so dull as not to profit by the experiences of others."

Oh! that the angel world may help us all. But let us be helps to ourselves, and put into the great machinery of progressive movement something to assist the spirit-world, and not forevermore be thinking that the help must come to us from them."

Mr. Wiggins closed the exercises with one of his most interesting ballad scenes, "Father," Pierpont, Dr. Storor, Luther Colby, Mr. Stiles, and many other well-known friends, brought greetings from the spirit side of life during the evening.

Kindly thoughts were sent out by the members to Mr. and Mrs. Longley, formerly active workers in the Helping Hand Society. M. M. C.

FIRST SPIRITUALIST TEMPLE, corner Exeter and Newbury Streets.—A correspondent writes: Last Sunday, May 30, at 10:30 a. m., the continuity of life was demonstrated through the mediumship of Mr. J. E. Bartlett. At 2:30 p. m. Miss Blanche H. Brainerd's guides discoursed upon "Heaven," following with spirit-messages, and the full-form manifestations, at 7:30 p. m., were given through the mediumship of Mrs. M. R. Goff.

The following mediums have been employed at the Temple Sundays during the season just closed, and we trust they will again be with us in their several callings:

Speaker for October and April, Mrs. N. J. Willis. Full-form materialization, transfiguration and spirit-messages, for October and November (morning and evening), Mr. and Mrs. O. L. Conannon. Speaker for November and February, W. J. Colville. Full-form materialization and transfiguration for December, Mr. Frederick Poole. Speaker for December and January, J. C. F. Grumbine. Materialization, physical and mental manifestations, including independently written spirit-messages on slates and paper, for January, February, March and April (morning and evening), Pierre L. O. A. Keeler. Speaker for March, A. E. Tisdale. Spirit messages for May (mornings), J. E. Bartlett. Speaker for May, Miss Blanche H. Brainerd. Full-form materialization and transfiguration for May (evenings), Mrs. M. R. Goff. Services will be resumed Sunday, Oct. 3, and Wednesday evening, Oct. 6.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, May 30, service began with singing, led by Prof. Tyler.

Mrs. Collins and Miss Sears are doing a grand work in developing the various mediumistic gifts which the people have. A number of very good tests were given, also some very interesting remarks from Madame Carbee and others.

A grand memorial service was held at the afternoon session. Fine music was rendered by Prof. Bean during the afternoon. Mr. George Lamont gave the opening address, also several tests. Mr. Davis recited a beautiful poem, "God Bless Our Stars and Stripes Forever." After a solo by Prof. Bean, Mr. C. A. Abbott spoke beautifully on "The Memories of To-day." Excellent tests were given. Those who took part were: Mrs. Forrester, Mrs. Knowles, Mrs. Nutter, Mrs. Bishop and Mrs. Wilkinson.

Evening session began with the usual religious exercises. Mrs. Nickless gave a short address, also, followed by Mrs. Mabel Witham, Mr. Scott, Mr. C. Seggar, Mr. Jackson, Mrs. Nutter and Mrs. Wilkinson.

The memorial services both afternoon and evening, were well attended.

BANNER OF LIGHT for sale.

HIAWATHA HALL.—A correspondent writes: Sunday, May 30, the morning circle was fine. Many tests were given.

2:45, piano solo, H. J. C. Grimes. Invocation,

remarks, tests and readings, all good, Mrs. J. E. Davis. Excellent tests and readings, Mrs. J. A. Woods, Mrs. E. R. Brown, Mr. E. H. Tuttle.

7:45, piano solo, H. C. Grimes. Dr. C. H. Harding, invocation, remarks, tests and readings, which were well received. Fine selections by Mrs. M. C. Weston. Recognized readings and tests, Mrs. J. A. Woods, Mrs. S. E. Cunningham, Mr. E. J. Tuttle.

These meetings will continue through the summer; also Wednesday afternoons, instead of Thursday.

BANNER OF LIGHT for sale each session.

EAGLE HALL.—W. H. Amerize, Conductor.

—A correspondent writes: Sunday, May 30, the morning developing circle was well attended. Many tests were given and every one fully recognized. The afternoon and evening were memorial services in honor of the heroes of the late Rebellion, also of those who fell on the battlefields of the south. Prof. J. W. Kenyon, of Waverley, Mass., delivered the oration at both sessions. Mr. Charles Abbott and Mrs. Cynthia H. Clarke each gave short memorial addresses. Both sessions were well attended, and many old veterans were present; each received a button hole bouquet. Also we had with us Auntie Scott, an old army nurse, who was all through the war and did good service. She spoke finely, and read poems at both sessions. Mme. Gemaud sang solos at each session: Miss Odium and Mrs. M. Erwin, Mrs. E. F. Whittier, fine poems; Mrs. E. J. Peak, an original poem; singing by the following able talent, Mr. Abbott, assisted by Mr. Rimbach, cornetist, Mrs. J. Nevins, Mr. Peak, Mrs. Peak, and Mrs. Gemaud.

The hall was finely decorated with bunting and flags and an abundance of flowers. The following able mediums kindly assisted throughout the day: Mrs. May Moody, chairman of committee, took charge of the memorial services, and introduced the following good workers: Mrs. M. A. Groves, of Everett, Mrs. Annie Hanson Kibbie, Mr. Collamore, Mrs. M. A. Charter, Mrs. E. J. Peak, Mrs. J. A. Woods, W. H. Amerize, Dr. Hall, Dr. Shute, Dr. W. E. Clarke, Mrs. Dade, Dr. J. G. Bowman, Mr. George Hughes, Dr. Newton, Mrs. E. F. Whittier, of Melrose, Mr. Chas. Abbott, Mr. E. Pierce, Mrs. May Moody, chairman, short address, and others. Mrs. Moody, in behalf of Mr. Amerize, thanked all who gave flowers, etc.

Sunday, June 6th, we shall have with us, Mrs. J. W. Kenyon, Mrs. M. A. Charter, Mrs. M. A. Groves, Mrs. J. A. Woods, Mrs. E. J. Peak, Mrs. C. W. Bellows, Mrs. A. P. Guitierrez, Mrs. E. F. Whittier, Mrs. L. A. West, Mrs. Ratszel and others. Our meetings will continue all summer.

BANNER OF LIGHT for sale at the door.

ELYSIAN HALL MEETINGS.—a correspondent writes—on Sunday, May 30th, were very interesting and good attendance. The Sunday was devoted to the memory of our soldiers. The morning circle opened by singing several patriotic songs; remarks by Mrs. Gilliland on memorial; tests by Mrs. Clark, Mrs. Golding, Miss Parker, Mr. Norse, Mr. Smith; remarks by others. Afternoon, singing; opening remarks by Mrs. Gilliland on our duty; remarks and tests by Mrs. Bellows; Mr. Quimby, tests and mental questions answered by Mrs. Gilliland.

Evening session opened by chorus singing, remarks by Mrs. Gilliland and Dr. Huot; Mrs. Dr. Wildes, on making our religion a practical one; original poems by Mrs. Robertson, Dr. Wildes and Mrs. Dickey; Mr. Farnum, under control of his soldier friends, gave many full names and descriptions; tests by Mrs. Millan and Mrs. Gilliland. Union memorial services were held Monday evening, May 31st.

Welcome to comrades, Mrs. Gilliland; remarks and delineations by Mrs. Nutter; solo, "Just before the Battle, Mother," by Prof. E. Pierce; "The Veteran's Last," song, by Comrade Yeaton; remarks by comrades Martin and Lothridge; duet, "We are the Boys," Mrs. Parker and Mrs. Carlton; solo, "Tenting To-night," Mrs. Gemoind; cornet solo, "Red, White and Blue," Prof. Rimbach; reminiscences of the battle-field, Comrade Ratszel; remarks by Prof. Pierce and Mr. Scarlet; chorus, by double quartette, Messadmes Golden, Gemoind, Parker, Millan, Messrs. Farnell, Lothridge, Golden, Pierce.

BANNER OF LIGHT always for sale.

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Carrie L. Hatch, Sec'y, writes: The closing session of this Society was held at 241 Tremont street Friday, May 28, Mrs. Mattie E. Albe, President, in the chair.

A very pleasing feature of the occasion was the presentation by the President, Mrs. Albe, in behalf of the ladies, of a beautiful banquet lamp to Mrs. A. F. Butterfield. The ladies all appreciate the many kindnesses of Mrs. Butterfield, and took this method to show her their love and esteem. Mrs. Butterfield was very much overcome, but responded in a very pretty speech, thanking all for the gift.

The evening session was presided over by Mrs. Waterhouse. The music was under the management of Mr. George Cleveland. Mrs. Weston and Mrs. E. E. Jones both read fine selections. Mrs. Lizzie Lincoln spoke briefly of the Ladies' Aid. Remarks were made by J. B. Hatch, Sr. Mrs. Jennie C. D. Conant and Mrs. S. C. Cunningham gave tests, which were well received.

Our Society will open the first Friday in October.

We thank all who have assisted our Society the past year, especially the BANNER OF LIGHT, for all courtesies extended through the press.

AMERICA HALL.—A correspondent writes: On Sunday, May 30, three glorious meetings closed this season's work at the above-named place of gathering. In the evening Eben Cobb gave his last illustrated talk. The views were fine.

The following workers were with us during the day: Dr. C. Huot, Charles Abbot, Mrs. A. Howe, Mrs. P. McKenna, Mrs. A. Forrester, Mrs. G. Hughes, Mr. C. A. Elliott, Mrs. Garland, Mrs. B. Robertson, Mrs. A. J. Peak, Mr. Haines, Miss Jennie Dodge, Mrs. Knowles, Mrs. Bishop, Mr. Thomas, Mrs. Cutter. Music by Mrs. Rockwell and Mr. Huxley.

The America Hall meetings are closed for this season. The management open the Echo Spiritualist Camp-Meeting the third Sunday in June, and have arranged for Mr. Eben Cobb to manage the platform. They have secured talent which will be announced later, and they hope to make these grove meetings a delightful resort.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—C. M. Manning, Sec'y, writes—met at Park Square Hall afternoon and evening. Business meeting called at 5:45 by the President, Mrs. M. A. Brown.

The evening being the usual dance night, it was enjoyed by all.

We shall be pleased to meet all friends the coming season in Dwight Hall, 514 Tremont street, the first Thursday in October.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association—Columbia Hall, corner of Richmond and Weybosset streets—held its annual memorial services on Sunday, May 30.

The ladies of naval veterans, the ladies of Grand Army and a delegation from Farragut Association of Naval Veterans were present in the afternoon.

Mrs. Sarah E. Humes, our President, opened the meeting by welcoming the visitors into our midst, after which Mrs. Ida P. A. Whitlock read a poem entitled "Decoration Day." Miss May Blood recited "Barbara Frietche" in a most effective manner. Mrs. Ida P. A. Whitlock then addressed the meeting, subject "What Does Memorial Day Mean to the World?" Miss Field sang "The Faded Coat of Blue," accompanied by Miss Reynolds, Mrs. Nichols, Mr. Heaton and Mr. Fales.

Mr. Eaton opened our evening service with a bass solo, "All Hail to Thee, Thou Grand

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Old Flag. Mrs. Ida P. A. Whitlock took for the subject of her discourse, "Only Remembered by What I Have Done," after which Miss Mary Blood recited "The American Revolution."

Mrs. Whitlock gave tests and readings after each service. We have with us on Sunday next Mr. H. D. Barrett, present editor of the BANNER OF LIGHT.

MEETINGS IN BROOKLYN.

The Progressive Spiritualist Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Thursday evening at 8 o'clock, at Walsh's Academy, Classon Avenue, near Green Avenue. Mrs. E. P. Kurtz, President.

Fraternity Hall, 515 Fulton Street, near Myrtle Avenue.—Meetings Sunday at 8 p. m. Sunday School at 2 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 p. m. at Single Tax Rooms, 118 Bedford Avenue. A. H. Dailey, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communism holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 10 p. m.

Arlington Spiritual Society holds meetings every Sunday, 3 p. m., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Good speakers and mediums always in attendance. Mrs. F. A. Farnham, President.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock, and Mrs. Plum conducts a meeting at 3 p. m. each Sunday.

THE MEDIUMS OF BROOKLYN, in harmony with the State Association, have banded together, under the head of the "Mediums' Progressive Club of Brooklyn, for cooperation, protection and educational purposes. Officers: President, Walter Hayward; Vice-president, Mrs. L. A. Olmstead; Secretary, Mr. St. Clair R. Youngblood; Treasurer, Mrs. T. Evans. Our circles are held once a month for the benefit of the public. Regular meeting held bi-monthly for business, after which the evening is devoted to subjects opened for debate, where we gather knowledge for the development of mediumship. Considerable interest is manifested by all mediums in this school of thought. WALTER HAYWARD, President.

BROOKLYN.—A correspondent writes: The Mediums' Progressive Club held its first spiritual circle at 193 Franklin Avenue, on Thursday evening, May 27.

Exercises opened with singing "Lower Lights"; invocation, Mrs. Farnum; address by Walter Hayward; solo, Miss Maud Mason; poem, Mrs. Farnum; duet, Misses Mason; selection, reading, Mrs. Palmer; after singing "Nearer My God to Thee," Mrs. L. A. Olmstead, Mrs. Ashley, Mrs. Farnum, Mr. Hayward and others favored with song readings and messages, which were highly interesting. Secretary, St. Clair Youngblood; President, Walter Hayward.

CONNECTICUT.

MERIDEN.—Dr. N. Williams writes: Dr. Harlow Davis of New York has been holding meetings in Odd Fellows Hall for the past three weeks with good success. His platform tests are quite convincing, and diagnoses of disease satisfactory. He has made many converts during his stay, and we look forward with pleasure to a return visit promised in the fall. He leaves for London, Eng., in about two weeks, and any communication sent in my care will reach him.

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