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COMPENSATION.

BY JEANIE GILMOUR WEBER.

When the dross is burned away
From the soul's abode of clay,
By the fires of human woe,
Then does spirit stronger grow,
And virtues pleasure ne'er could bring,
From the cross of sorrow spring.

Sorrow's tears will wash away
The stains of many a by-gone day,
And souls that writhe in anguish here
Will gain a spiritual vision clear,
For nobler lives are those that rise
From the ashes of earthly sacrifice.

When earth's eventful dream is past,
And we read aught its lessons at last,
In realms beyond the gates ajar
We shall see that our lives are better by far,
That sorrow's cup was held aloft
For our rebellious lips to quaff.

Compensation full we gain
For every hour of earthly pain,
In soul-development that chance
Or accident has ne'er advanced,
For all progression comes by laws
That know not loss, or change, or pause.

And time will reveal to doubting man
That there's nothing superfluous in nature's plan,
Not a single experience, whether joy or grief,
In the evolution of earth-life brief,
And all imperfections to mortal eyes
Are our greatest blessings in disguise.

Spiritualism—A Sketch.

BY LYMAN C. HOWE.

Modern Spiritualism is naturally divided into two departments—phenomenal, and philosophical or educational. These may be subdivided into physical and mental phenomena, and the intellectual phase may be classed as scientific, ethical, religious and reformatory. Between all of these there is an interdependence and mutual blending. As it was introduced to the world by phenomena, and all its progressive variations have been initiated or accompanied by demonstrations indicative of the presence, power, intelligent guidance and coöperation of spiritual beings, it seems fitting to consider the phenomenal aspects of the subject first in this sketch.

Forty years ago, when the BANNER OF LIGHT was founded, Modern Spiritualism was nine years old. Then spirit-photography, independent slate-writing, materialization, and many other phases were unknown. Platform tests were unheard of, in the way we now know them. But a variety of manifestations, occurring under the most crucial test conditions that skeptical ingenuity could invent, had settled the question of their spiritual origin to many thousands, as completely as any later investigations have done; and the minds engaged in testing and studying the facts were quite as competent as any that have undertaken it since—not even excepting the critical experts of the Psychological Research Societies.

In those days it was an unheard-of thing for a medium to object to the most exacting test conditions, so that they were not subjected to torture, and there was no apparent objection from the unseen manipulators, and no discount on the phenomena that confounded the skeptic, and demonstrated the presence of spiritual agents beyond all reasonable doubt. Nothing that has occurred since has disturbed the scientific basis of Spiritualism established in the first decade after its advent into this world. All the assumptions of mind-reading, telepathy, dual or quadruple consciousness, elemental, hypnotic suggestion, ante-natal memory, subliminal self, and aërial, have never touched the fundamental basis, scientifically established in the first decade of Modern Spiritualism. No objection or explanation ever offered has met the facts of that early period. All over the world, in cottage and palace, in the nursery and drawing room, among the ignorant and lowly, and in the councils of sages and the study of divines, like the chorus of a million voices, the testimony of a life beyond the grave echoed and thrilled along the nerves of human consciousness, and challenged investigation, invited the scrutiny of science, appealed to highest reason, and met every objection with facts as definite and certain as any in the domain of physics.

Among the early mediums who obtained public notoriety were J. V. Mansfield, the spiritual postmaster; D. D. Home, whose wonderful gifts equaled any of the reputed miracles of the Apostles; Charles Foster, whose gifts converted many thousands; Ada Foye, still active, and whose wonderful mediumship is never questioned; the Davenport Brothers, whose early manifestations were conclusive proof of physical power associated with intelligence; Mrs. Hollis, representing the physical and mental in convincing force; Annie Lord Chamberlain, still with us, presenting phenomena that no theory but the spiritual explains; Mary Andrews, whose best years presented the most complete and reliable phenomena, combining the physical and mental, of any I have known. She was the first materializing medium that brought us face to face with our personal friends and relatives, so real and natural as to leave no room for reasonable doubt; and strangers from all parts of the world there met, recognized and conversed with their friends. Besides, there was in many of her seances the most exalted spirituality tangible in all the air, and the sweetest consciousness of the "kingdom of heaven at hand," that I have ever realized in any materializing seances.

The Eddys presented some inexplicable phenomena, and convinced many of the great reality; but the freak that led William and Mary to go before the public as "exposers of Spiritualism," under the influence of Rev. I. George, at Dunkirk, N. Y., in 1868, cast a shadow over all subsequent manifestations in their presence.

This was previous to the sensation created by Col. Olcott and the Graphic, and the issue of his "People from the Other World," before he switched off and commenced his phantom chase after the myths, mysticisms and oriental dreams which constitute a portion of the paraphernalia in the materialization of Modern Theosophy.

The profound impression and world-wide sensation caused by the marvels at Moravia created a great demand for materializations, and for a time other and equally valuable phenomena were disregarded or undervalued, and

many of the best and truest mediums were neglected, while numerous "materializing mediums" sprang into prominence and monopolized public attention. Some of these were doubtless genuine, and have continued in honorable consistency, and are a credit to their selves and the cause. But the demand for marvels created a supply of frauds, some of which were doubtless associated with genuine mediumship, and for twenty years the conditions attending most of the materializations, the dim lights which made recognition uncertain, the objections urged against any change of the prepared conditions, by which the possibility of deception might be eliminated, the frequent "exposures" by the grabbing process and flash lights, and the boast often made by the pretended mediums that they had fooled the gullible Spiritualists for years with their tricks, all made a conflict of opinion among believers, and created general distrust of that phase of mediumship.

The "test seances" held under the management of Henry J. Newton of New York, proved that with genuine materializing mediums the most absolute fraud-proof conditions were no obstacle against the production of phenomena. But I must forego much that should be included in this department, or trespass on the limits assigned to this sketch. Phenomena have continued to increase in diversity, and extend the evidence to the great variety of minds to be reached; for evidence that is absolute and conclusive to a scientific mind often makes but little impression upon religious people, and vice versa. From phenomena proceed

THE PHILOSOPHICAL AND EDUCATIONAL.

Philosophy utilizes facts. The press and the platform constitute the palladium of Spiritualism. They are the great educators; without them phenomena could make no headway, accomplish no valuable results. The manifestations are so varied, novel, contradictory and freaky, that without a philosophical interpretation they would only astonish and confuse. The spirit-world understood this, and provided seers and thinkers to introduce and accompany them. Such minds as A. J. Davis, Joel Tiffany, Prof. S. B. Brittan, Wm. Fishbough, Dr. R. T. Hallock, Hudson Tuttle, and a score or two like them, interrogated phenomena and illuminated the whole subject of two world relations with their far-seeing intellects and inspired reason.

"The Universalium" first greeted the world as the herald of the new day, bearing glad tidings to a sick world. Then followed the *Spiritual Telegraph*, *Spiritual Universe*, *Spiritual Age*, *Spiritual Clarion*, *Spiritual Eclectic* and others, until the BANNER OF LIGHT marked an epoch and opened a new era in the evolution of Modern Spiritualism, and, with conservative liberalism, rapidly won its way to the confidence of Spiritualists and good-fellowship with the secular and literary press, and even with the standard religious publications. The influence it exerted among all classes of reformers was probably greater than that of any other Spiritualist paper, unless we except the *Herald of Progress*, which came into the field a little later.

In the first and second decade of its history Spiritualism aroused the opposition of nearly the entire religious world, and with it the contempt and scorn of the great body of representative scientists. Curiously enough the latter, though professedly seeking truth and analyzing facts, with impartial devotion to scientific accuracy, spurned the evidences, refused to examine the proof, held themselves stubbornly aloof from every opportunity to witness phenomena, and from their secure retreat cried "humbug," "delusion," and declared the manifestations, as reported by unimpeachable witnesses, many of whom were their peers in learning, "impossible," "contrary to the known laws of nature," and unworthy a moment's attention. Nevertheless, such illustrious scientists as Prof. Robert Hare of Philadelphia, the peer of any on the continent, Prof. James W. Denton and others, with Judge J. W. Edmonds, Governor Talmadge, Rev. John Pierpont, and many others like them, after exhaustively studying phenomena declared them inexplicable upon any but the spiritual hypothesis. But all such intellectual giants, as soon as they declared for the truth of Spiritualism, were promptly reported as insane or in their dotage.

It is stated on good authority that on one occasion Prof. Hare introduced a resolution into one of the meetings of the scientific representatives of the Smithsonian Institute at Washington, D. C., proposing to investigate the phenomena of Modern Spiritualism, and was promptly rebuked and squelched by Prof. Henry and his collaborators; and that same night these wise men, whose time was too valuable to waste five minutes on the most vital of all questions, spent the hours until two o'clock in the morning upon the momentous question, "Why do roosters crow at midnight?"

The opposition everywhere showed the most blighting prejudice, cultivated ignorance, and abject mental slavery. For a time they indicated confidence in their theories by meeting us in debate; but they were so overwhelmingly defeated, their ignorance so glaringly exposed, and the facts and claims of Spiritualism so triumphantly sustained, that they soon became shy of the polemic advocates of Spiritualism, and concluded that discussion was unprofitable.

Another peculiar feature of the movement was the attitude of the churches. Their doors were closed against Spiritualists, even for a funeral, but freely opened to any mountebank who advertised to "expose Spiritualism," and the "House of God" was used with a large door fee to feed the ignorance and gratify the prejudice of religious slaves. But clergymen that lead, think, soon outgrew their creeds, and dared to express an opinion; but as fast as they were known to favor a belief in spirit-communion, they were dealt with, and usually expelled. To attend a circle, spiritual lecture, or read spiritual literature, or express belief in the return of spirits, was sufficient cause for expulsion of any church-member as a heretic. This state of things has been steadily changing for the past twenty-five years, and now it is common for the churches to receive members who openly affirm their belief in Spiritualism.

The spiritual press has educated millions in the church and out, and revolutionized public opinion on all vital questions. About 1862 or '63 Judge Edmonds expressed the belief that Spiritualism was not intended to establish a new religion, or a distinctive movement, but to revitalize the faith of the established churches, diffuse spiritual light among their members and ministers, and bring life and immortality to light in the church, without disturbing or rudely shocking their religious sensibilities. Contrary to the hopes and expectations of its faithful advocates, this has seemed to be the tendency, and it has largely accomplished that work.

The system of chaotic and unstable management, constantly changing speakers for the sake of novelty and excitement, and mixing

doubtful phenomena with the educational work of the platform, has driven tens of thousands into the liberal churches who were once workers in the spiritual vineyard, and wasted three-fourths of the energy, labor, money and spiritual magnetism, upon which a healthy growth depends. After three attempts at a general organization—the first buried in the debris of a factional conflict, in which personal ambition, prejudice and party strife overruled all of the higher motives and vital questions of pure Spiritualism, a National Association has become a vigorous reality, and many auxiliary societies have become identified with it. State Associations are coöperating, and others developing, and the tide seems to be setting in toward a general system of coöperative, organic work, which bids fair to establish Modern Spiritualism as a distinctive movement, on a permanent organic basis.

But the mediums and speakers of to-day know very little of the trials and hardships endured by the pioneers of forty years ago. It would be interesting to see a roll-call of all the veterans who fought the battles of Spiritualism from 1848 to 1878. Prof. J. S. Loveland of California leads the list. Then, like stars kindling in the midnight sky, flashed upon the world the inspired genius of Cora Scott, Mrs. F. O. Hyzer, Thomas Gales Forster, Joel Tiffany, Lizzie Doten, Emma Hardinge, Addie L. Ballou, Fanny Burbank, Fannie Smith, Amanda M. Spence, Dr. H. B. Storer, Selden J. Finney, Elizabeth Lowe, Dr. Fred L. H. Willis, Warren Chase, J. M. Peebles, J. O. Barrett, J. B. Ferguson, Nellie J. T. Brigham, A. B. Whiting, Clara Field, A. B. French, Hudson Tuttle, Rev. Samuel Watson, E. V. Wilson, Ascha W. Sprague, George W. Taylor, Giles B. Stebbins, Prof. Wm. Denton, Hon. O. P. Kellogg, L. Judd Pardee, Amelia Colby, George M. Jackson, Mrs. Wilcoxson, T. L. Harris and many others; and within the last thirty years a grand army of able speakers has been added, while many of the early workers have gone to their reward.

If the limits of this sketch permitted, it would be interesting to trace the changes in the attitude of "our friends and enemies," the various "fads" that have grown up under the shadow of this great tree of life, the origin and growth of the various societies for physical research, the accessions to our ranks of noted men of science like Prof. Wm. Crookes, Prof. Flammarion, Alfred Russel Wallace, Prof. Eliott Coues, et al., and to trace the origin and relations to Spiritualism of Blavatskian Theosophy, Christian Science, Reincarnation, Hypnotism and mind-reading; and to analyze the evolution of medical monopolies, which have manipulated legislation, and secured the passage of laws that disgrace the civilization of the nineteenth century, to protect their craft from a competition in the healing art which their inferior methods cannot meet, and to show the animus of the bigoted legislation against the exercise of mediumship, chiefly inspired by the blinded zealots of religious ignorance, in the vain hope of rescuing their sinking craft from dissolution in the light of spiritual freedom. All of these efforts to crush out mediums and Spiritualism are clear proof of the mighty work that has been accomplished by healing mediums, clairvoyants, writers and speakers, with which the learning of the schools cannot compete, and their only hope is in corrupting legislation to protect them from the superior knowledge and skill of inspired men and women.

In the second decade—1858 to 1868—when the BANNER OF LIGHT was in the flush of youthful life, the continent throbbed with great events. The civil war wrenched the life of the nation; the air was full of conflict, and the spirit-world was active in the affairs of men. Speakers could not keep out of the fiery discussions that agitated all important gatherings. In that decade occurred the famous Mumler trial in New York, which created a wide sensation, and Judge Edmonds and many prominent men testified for the defense. In spite of the prejudice the medium was exonerated, and Spiritualism received a liberal amount of advertising at the expense of its enemies. It was in that decade, too, that Dr. Fred L. H. Willis was expelled from Harvard College for the crime of being a medium, and that event probably determined his life-career, and gave to the Cause one of the most gifted and useful apostles of the new Spiritual Dispensation.

In the third decade—1868 to 1878—there were many interesting developments, prominent among which was the Katy King affair, in Philadelphia, with which Dr. H. T. Child and Robert Dale Owen were conspicuously identified; the formation of the spiritual society in New York, with Henry J. Newton as the central magnet, and from which Modern Theosophy was materialized, and the assassination of S. S. Jones, editor of the *Religio-Philosophical Journal*. In that decade spiritual camp-meetings marked a new departure, that at Lake Pleasant, Mass., being the most conspicuous and, I think, the first one organized; and the American Society for Psychic Research was established.

In the fourth decade—1878 to 1888—spiritual camp-meetings multiplied rapidly, and became a leading feature in the public work of Spiritualism.

Up to this time there were very few platform test mediums known. Lizzie Keizer was one of the first to give full names and accurate details so definite and complex as to preclude all possibility of collusion or fraud, and compel recognition. E. V. Wilson was a walking wonder in that line, and after Mr. Baxter's fame became a sensation, the demand was pressing for such phenomena, and many new mediums appeared on the scene, conspicuous among the earliest of which were J. V. Fletcher, E. W. Emerson and Joseph D. Siles.

It was in this decade that Camp Cassadaga originated, and I know of no camp that has done greater or better work, none that has more spiritual, social or artistic attractions. It was in this decade also that the Boston Spiritual Temple, corner of Exeter and Newbury streets, was built, and it represents the most remarkable devotion to principle, the most unselfish munificence, and the most striking example of the power of the spirit-world—when it inspires a great, earnest soul—that I know of in the history of religion. To this decade also belongs the origin of the Veteran Spiritualists' Union. The shameful farce performed in the pretended investigations of the Searby Commissioners, whose "Report" will follow them down the generations, a perpetual blight upon their honor, a disgrace to the institution they represent, also occurred in this epoch.

The fifth and last decade—1888 to 1898—is not yet finished, but it holds more promise, and in some respects greater issues, than any that have preceded. The BANNER OF LIGHT has just celebrated its fortieth birthday, on good terms with its contemporaries, with an editor full of young life and enthusiasm, to lead and inspire its intellectual enterprise; great lights of the church openly declaring for Spiritualism; the most critical skeptics of the Psychological

Research Society acknowledging that the spiritual theory is the only adequate explanation of the facts; the distinguished and profound scholar, B. F. Underwood—the peer of any in the agnostic school—yielding to the evidence, and his talented wife, converted by her own automatic writings; the frank appeal to the British Association for the Advancement of Science, by Prof. Oliver Lodge, urging that august body to investigate occult phenomena; the concentration of spiritual forces in organic effort, never before realized, and the higher ideals of platform work and the value of reliable mediumship versus cheap legerdemain, all indicate for this decade an epoch making period, and imply a glorious fulfillment of long-cherished hopes of all true Spiritualists.

Government by Spiritualism in Africa.

BY BERTRAM SPARHAWK,

Fellow Society of Science, Arts and Letters,
London, Eng.

According to Gerald Massey and other writers, evidences of Spiritualism exist in all parts of Africa. From a long residence in the region bordering on the Gulf of Guinea, the writer is able to give a reliable account of the government and religion of the natives in that section.

They believe in a life after death, and that when a person dies the spirit is taken possession of by either good or evil spirits. Believing also that spirits exercise a direct control upon people still in the flesh, it becomes a matter of great importance to them to guard against evil spirits. Consequently when a person is dying, and for twenty-four hours after death, volleys of musketry are kept up to frighten off the evil spirits in order that the departed one may be enlisted in the band of the good. So strong is this belief, that the bodies of the dead are buried in graves prepared for them in a room within their own homes.

Owing to the rainy season and richness of the soil, there are no cellars. The houses of Europeans are raised from six to ten feet above the ground on posts. The majority of the native houses are built upon a solid foundation of earth or clay, raised several feet above the ground, therefore it is easy to prepare a grave beneath. The corpse having been laid in cloths and several bottles of palm wine, tumbler and eatables are placed with it, for use on the journey to Paradise. A hollow bamboo, long enough to reach to the surface of the grave, is placed directly over the mouth of the corpse, and when the grave is filled up, so as to fit in round the upper part of the bamboo, the rim of the pitcher appearing upon the surface of the ground. From time to time the family pour upon this spot libations of palm wine and other favorite drinks. By this means the departed is supposed to be kept in good humor with his family and friends. Such burial places are often exposed to view on the ground of some deserted village, the white rims of the pitchers appearing on the surface.

The medicine, in its green, or fetich-men, are mediums, and are believed to be in constant communication with the spirits of the departed. Upon this belief, conviction or knowledge, rest not only the religion of the natives, but their law and government also. These mediums represent the religion, the kings, princes and chiefs the government, while all laws are promulgated and put into execution by a secret order.

In the region of Africa referred to a widespread secret order exists under the name of Egbo. By some it is supposed to be in the line of direct descent from the ancient Freemasonry of Egypt. The king, princes and chiefs are members of the higher lodge and superiors in the Order, while the inferior grades of the people belong to the lower lodges. Women and slaves are not admitted, and know nothing of the secrets of the Order; and when the great fetich is carried through the streets on grand occasions by the Supreme Lodge of Egbo, it is death for a slave or a woman to look upon it. It is never known when the Supreme Lodge will appear in this way, but it is always preceded by the beating of the fetich drum, which gives ample warning, so that people may throw themselves upon their faces on the ground. It is through this Order that the laws are promulgated, executed, and government maintained.

The people charge to evil spirits all misfortunes and sickness that afflict them, and believe that the evil spirits are always upon the watch to fasten upon some victim, but they also believe that it lies to a great extent with themselves to prevent this, for provided they do right, they feel that they are within the guardianship of the good spirits.

It is astonishing with what ease they are governed by means of this simple belief. For instance, if an European is troubled with too many chattering natives about his grounds, all he has to do is to send a present to the medicine man, with a request to keep out of his grounds all those who have no business with him. The medicine man brings the great fetich, which varies in different localities, but which always represents both the good and evil spirits. He goes to the entrance or entrances of the grounds, where he kills a fowl, sprinkles the blood upon the trunks of the trees or gate posts, and by means of the fetich drum, signals to the whole community what has been done.

Every native is sensible enough to perceive that none of his fellows can tell whether he has business on these premises or not, but he believes that spirits know everything, and after the visit of the medicine man no native dares pass that entrance unless he has business, because he feels that the moment he does he lays himself open to the mastery of some evil spirit, and if by chance it should be discovered by one of his fellows that he had no business upon the premises, they, knowing that some evil spirit has taken possession of him, would immediately proclaim him "witched," and as the "witched" are more dreaded than anything else, he would be either instantly killed by a mob, or driven from the community.

This mode of government is practically automatic in its workings, therefore. Any prince, chief, or other person high in the Order of Egbo, can twist up the leaves of a palm branch in a certain manner, place it upon any piece of property, otherwise unprotected, in the open air, and no one dares touch it, for it represents "fetich." If a crime has been committed in a town, palm branches so arranged are placed upon the roads and paths leading out. The criminal dares not pass them, and this is the first step toward his detection.

All laws, of whatever nature, are backed by

the authority of Egbo, and announced by the fetich drum. No one dares infringe upon such orders, or even "whip the devil round the stump," to use an American phrase, so there is absolute guarantee that every law will be faithfully observed.

By such simple means our African brother easily maintains law, order and justice. With us, in spite of all the enlightenment supposed to exist in educated and civilized communities, the people are ruled by the brute force of the biller, while a tremendous tax is imposed to maintain an army of police, soldiery, lawyers and the whole costly and cumbersome machinery of government, as well as countless court-houses, prisons and jails, while a vast army of men are manufacturing bolts, bars and locks of every conceivable kind, for both private and public use.



Walter D. S. Hayward,

Test Medium and Magnetic Physician.

Was born Jan. 13, 1871, in the village of East New York, now the 26th Ward of the city of Brooklyn. His parents, Charles F. and Sabria S. Hayward, were working people, and their son was early taught that toil was to be his lot in life. From the age of seven to twelve Mr. Hayward attended a common district school, and was then thrown out upon the world to earn his own living. He learned the trade of an engraver, at which he worked for several years, and then took up the white metal trade, with which he is still occupied during the ordinary days of labor.

He was a medium from his earliest years, and had many experiences in the way of clairvoyance, clairaudience and prophecy. He understood none of the manifestations, but was told, in response to his repeated questions, that he would learn later on. His was a deeply religious nature, united with the Orthodox Congregationalist at the age of eleven. Later he became a member of the Ocean Hill Reformed Church, where he labored until 1887.

He dates his first interest in Spiritualism from May 30, 1887, on which occasion he was visiting Evergreen Cemetery to listen to the memorial addresses in honor of the arisen heroes of the republic. One speaker asked the question, "Does man live after death?" but affirmed that only through faith could an answer be found. Mr. Hayward says he then heard scores of voices affirming that they lived in another life. That evening he began to experiment with the phenomena through table tipping. He was soon convinced of the truth of many of the phenomena, and began to develop rapidly as a medium.

Mr. Hayward was first entranced June 15, 1887, since which time he has been deeply interested in spiritual work. He was at first under the control of a band of Narragansett Indians, one of whom, Perley Brownstone, is yet with him doing a good work in a medical line.

He married Mrs. Georgia Kerr, of Port Richmond, Staten Island, in 1889, then removed to Hartford, Conn., where he remained several years. The failure of his wife's health compelled him to return to Brooklyn, where he has since resided. His wife is also a medium, and is in full sympathy with his work. He works at his trade during the week, but devotes his evenings and Sundays to the work of Spiritualism. He is now engaged in studying medicine, in order that he may be permitted to practice his healing art under the laws of his State.

He is a warm advocate of organization, and is President of the Mediums' Progressive Club of Brooklyn. He believes in coöperation in matters spiritual, and hopes, through the union of effort on the part of Spiritualists, to see Spiritualism take an advanced position before the world.

Anti-Vivisection.

To the Editor of the Banner of Light:

I see in your paper of June 12, in an article signed "Mrs. Fairchild Allen," some statements in regard to our Society, which I should like (with your permission) to correct, for the benefit of your readers. The New York State Anti-Vivisection Society was organized at Saugerties, N. Y., on Nov. 7, 1895. The sole object was then the passage of a law by the State Legislature prohibiting vivisection and dissection in the public schools of New York State. After the failure of the Committee (to which the bill was referred) to make a report, it was thought best to in some measure change the work of the Society, and accordingly, on April 22, 1896, the Articles of Association were altered so that they now read, "The object of this Society shall be the total prevention of Vivisection." The line of action pursued by our Society is the securing of press notices, this being so largely engaged in that both the Treasurer and Secretary spend a great share of their time in writing letters for the various newspapers of the United States. Although smaller in numbers than the other Anti-Vivisection Societies, our Society is unusually rich in the support of the medical profession, having on its list of members the names of eleven doctors of medicine residing in the United States.

Faithfully yours,
ANNA SARGENT TURNER,
Sec'y New York State Anti-Vivisection Society, Saugerties, N. Y.

Written for the Banner of Light.
A LEGEND.

There has come to my mind a legend, a thing I half forgot,
And whether I read it or dreamed it—ah! well, it matters not.
It is said that in heaven at twilight a great bell softly swells,
And man may listen and hear to the wonderful music that rings
If he puts from his heart's inner chamber all the passion, pain and
strife,
Heartaches and weary longings that throb in the pulses of life—
If he thrusts from his soul all hatred, all thoughts of wicked things,
He can hear in the holy twilight how the bell of the angels rings.

And I think there is in this legend, if we open our eyes to see,
Somewhat of an inner meaning, my friend, to you and me;
Let us look in our hearts, and question "Can pure thoughts enter in
To a soul if it be already the dwelling of thoughts of sin?"
So, then, let us ponder a little; let us look in our hearts and see
If the twilight bell of the angels could ring—for you and me.

ANON.

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.

VI.

Divination; Shechinal; Lights at Spirit Circles; Urim and
Thummim; Chauncey Barnes; Mediums; Vision of White
Lady; Signs; Millie's Departure; Mysteries; Abraham
and A. J. Davis's Experiences of Darkness; On Verge of In-
ward Spire; Plato on the Mysteries; Post-mortem Awak-
ening of an Eccelesiastical Minister; Signs, Sortes, White
Dove; Charles H. Foster foretells as to Capt. Minot's Safe-
ty and Arrival in Port.

To the Editor of the Banner of Light:

Divination was prohibited and stigmatized by Yahweh
as an abomination, and subjected its practitioners—wizards
and witches—to the death penalty. But let it be noted
that this statute was enacted while Moses was Yahweh's
peculiar medium. Moses being clairvoyant and clairaud-
ient, could at times, face to face, as a man speaketh unto
his friend, associate with Yahweh and receive instructions.
Not unlikely, after such interviews, the skin of his face
so shone that the beholders were afraid, and therefore
Moses veiled his face (Ex. xxxiv: 29-35). During the forty
years that Moses mediated for the god of the Hebrews,
there was no need of diviners or their arts. Moreover, they
might create divisions, and open the way for ambitious
men, like Korah, Dathan and Abiram; therefore as safe-
guards and defences for the supremacy of Yahweh, of his
statutes and his medium, many of the Mosaic prohibitions
were enacted.

But all of Yahweh's priests were not mediumistic; there-
fore other means, practiced alike by Jews and Heathen,
were resorted to, for entering into communication with
Yahweh, elohim, and other gods. Yahweh had said that
he would ever meet his people as they sacrificed at the door
of the Tabernacle: "There will I meet with the children
of Israel" (Exod. xxix: 42); but the Holy of Holies within
the veil was the true region of his presence. "Between
the cherubim," which decorated the ark of the testimony,
"above the mercy-seat," was the exact spot occupied by
the Divinity.

The Tabernacle was simply a tent, and is so translated
in the Revised Version: the veil was a blue, purple, and
scarlet-colored curtain, which divided the inner space of
the tent. Yahweh's ark was a box four feet four and one-
half inches long by two feet seven and one-half inches in
height and breadth. Inside and outside it was overlaid
with gold, and richly ornamented. By staves of acacia-
wood passed through four rings, one at each corner, the
box (that is, the ark) could be moved from place to place,
as occasion required. In it were preserved the stone tablets
of the Law, a golden pot of manna, and the remarkable rod
which, after having swallowed the Egyptian rods as men-
tioned in holy writ, budded and produced almonds—thereby
proving to those who believed it that Yahweh had chosen
Aaron, also, as another of his mediums. The lid of the
box was the mercy-seat. On it were two golden figures, or
statuettes, called cherubs—in Hebrew tongue, *cherubim*—
with the faces toward each other, but looking downward,
and with wings outstretched, covering the mercy-seat.
Between the cherubim and over the lid of the chest occa-
sionally appeared a bright light. When Moses and Aaron
went to the entrance of the tent in which the ark was
placed, the glory of Yahweh appeared unto them (Num.
xx: 6). This light was regarded as "*majestas Dei*," "*pre-
sentia Dei*"—the majesty, the presence (that is, the Spirit)
of God. To eyes not clairvoyant, it was the visible mani-
festation of Yahweh; and from its shining and dwelling
between the cherubim, it was called *Shechinal*. "Oh!
Yahweh, the God of Israel, that dwellest between the
cherubim, thou art the God, even thou alone of all the
kingdoms of the earth; thou hast made heaven and earth"
(I. Kings xiv: 15; Ps. lxxx: 1; Ps. xcix: 1; Isaiah xxxvii: 16).
In Psalm xci: 1, it is called "the secret place of the Most
High," and in Ps. xxvii: 3, "the secret of his tabernacle."

Some years ago the present writer was one of a circle of
attendants at a séance in New York City, at which Mrs.
Margaret Fox Kane was the medium. He saw spheres of
light moving about near the ceiling of a high-studded par-
lor, some of which were apparently nearly six inches in
diameter, and of a faint blue phosphorescence. Similar
lights were occasionally seen in or about the cabinet used
by the Davenport and Eddys in those days. Spiritualists,
after exhausting every means to prevent fraud, believe
that those lights were spirits, or visible indications of the
presence of deificated men and women. Reasoning analo-
gically, what valid objection is there for not accepting as
a truth that the Shechinal was a similar manifestation of
an invisible deificated man of war (one of the elohim)
since named Jehovah, or Yahweh, and worshiped by Jews
and Christians as God, who, it is alleged, in the beginning
created the heaven and the earth?

Sometimes a voice issued from between the golden cher-
ubs, as mentioned in Num. vii: 83; viii: 1, in which in-
stance Yahweh spake unto Moses a message to give to
Aaron, respecting the lamps. That a certain potency or
puissant influence, beyond man's control, sometimes in-
herent in objects fashioned by his hand, is a belief held by
many persons. Ambiguities wrote a treatise on statues or
idols, to prove that they were filled with the presence of
the spirits or divinities which they represented. Thus a
certain occult power inhered in, or accompanied Yahweh's
ark, even when no light or voice came from it. On one oc-
casion, when captured by the Philistines (I. Sam. v: 1) and
placed in the temple of their god Dagon, that image was
found on the next morning, "fallen upon its face to the
ground before the ark of Yahweh." It was replaced; but
on the following morning behold Dagon fallen upon his
face to the ground before the ark of Yahweh, the head of
Dagon and both the palms of his hands cut off upon the
threshold!

The Urim and Thummim (mentioned in Exodus xxxviii:
30; Deut. xxxiii: 8; I. Sam. xxviii: 6) gave answer only to
questions which were put in a definite shape, or else gave
no answer at all. Its answers were generally very brief,
either affirming or denying, sometimes mentioning names,
more rarely giving fuller instructions. This is readily ex-
plained. If two pebbles of different colors were shaken as
lots in the ephod or bag, and one of them drawn out, or if
there were three pebbles, they may have been distin-
guished by different ways of writing the sacred name. Ac-
cording to Josephus (Antiq. iii: 8, 9) it had disappeared two
hundred years before his time.

Planchettes, Ouija's and Psychographs of the present
day, if used with an honest purpose, not unfrequently re-
turn answers, probably not from Yahweh, but from spirit-
friends or associates of the inquirer. To an inquirer who
premeditated that he knew the opinion of Commentators and
Bible Dictionary makers, but wanted the opinion of A. J.
Davis as to the uses of Urim and Thummim, Mr. Davis re-

turned the following answer, since published in his "An-
swers to Questions," p. 190:

"In most ancient periods it was customary for tribes to choose
the last born of several sons to study the wonders of magic, which
wonders in these later days are called the 'secrets of wisdom.' The
youngest of seven brothers, in the first periods of civilization, was
supposed to be the favored of heaven, the particular son of heaven,
or heaven-chosen messenger of Jehovah to the children of men. He
was accordingly set apart, and anointed with great ceremony, as
the precious, or sacred, person. At a proper age he entered upon
the discharge of the duties of his high commission. Upon his breast
was fixed a holy and costly plate, ornamented with two signs. One,
which was a metallic stone gem, was indicative of the Wisdom of
magic; the other, which was a transparent tube, filled with holy
oil and hermetically sealed, was representative of Divinity, or the
Incarnation. The first, which had descended from generation to
generation as a gem-gift from Jehovah, was called *Urim*, literally
signifying the 'Eye of Light,' or the window of wisdom; the second,
the tube of oil, which also descended from the gods and the
ages, was called *Thummim*, literally signifying 'The Perfection,'
or the presence of the Spirit of God. The young man, when suf-
ficiently advanced in years, was called 'a priest,' and was accord-
ingly revered and obeyed in everything. The sacred signs and sym-
bols, or emblems, were wrought upon his garments with exquisite
particularity. When the sage seventh son spoke the words of prophe-
cy, or whenever he talked like an oracle, it was supposed that he
had been looking into *Urim*, or the eye of wisdom; and whenever
he gave counsel as 'from the Lord,' he was supposed to have touch-
ed his tongue with a drop of *Thummim*, which mysteriously, like
the widow's cruetle, never lost in quantity from age to age."

Mr. Davis continues: "It is our impression that the
state of clairvoyance, or the condition of spirit medium-
ship, was occasionally induced by looking into the Urim.
The reader will find a parallel instance, which fully ex-
plains the uses of the ancient stone, in our Autobiography,
the 'Magic Staff,' pages 260-269."

Mr. Perley B. Pratt mentions in "Faith and Doctrines of
the Church of Jesus Christ" (page 145), that a Urim and
Thummim of two transparent stones, clear as crystal, set
in two rows of a bow, were found, Sept. 27, 1827, in the
earth, in a hill in Manchester, Ontario County, N. Y., by
Mr. Joseph Smith, he being directed thither by an angel.
Not impossible is it that, long before the discovery of
America by the Northmen or Columbus, some of the chil-
dren of the now long-lost ten tribes of Israel, may have
found their way to our western continent, and that some
Nephite, Levite, or prophet of Yahweh—perhaps Mormon,
or his son Moroni—may have buried them, as treasures in
the times of war and rapine, are not unfrequently buried
in the earth.

Dreams (or thoughts in a vision of the night) were also
more or less regarded by the Jews, as they have been by
other people, as means of divination; that is, of inter-
course with invisible spiritual beings. Paul (I. Cor. xiv.)
mentions among what he calls "pneumatics," or spiritual
gifts, "speaking in an unknown tongue," and says that
such tongue is for "a sign, not to them that believe, but to
the unbelieving" (verse 22). This double experience oc-
curred in my own home on the night of the 17th or 18th of
March, 1864, and at the breakfast hour of the following
day; as it is more recent, and I solemnly aver it as my be-
lief that it is not less reliable, it may not be without inter-
est to the reader. And may I presume upon permission
to drop occasionally the use of the third person of the pro-
noun, and speak of myself in the first person?

Doubtless there are many persons who remember Chauncey
Barnes. He was a tall, broad-shouldered man, at that
time perhaps from forty to fifty years of age, more or less.
He had been a fisherman on the Connecticut River; of lit-
tle, if any, education; could read, but not readily, a small
Testament that he always carried with him. It is doubt-
ful whether he could write, for, in the few instances that
occurred under my observation, when he wanted writing,
he always called on myself or other person, to do it for
him. During the night that he slept at my house, I
dreamed—and this was my vision:

I thought myself to be sitting at the centre table, in my
northeast parlor; and that hearing the voice of my only
child, Millie, (then of the age of three years, three months
and twenty-nine days,) I arose and opened the door into
the front entry. There on the stairway, on the fourth
step from the entry floor, appeared Millie, apparently com-
ing down, but steadying herself by the banister. She was
remonstrating quite earnestly, saying: "It is papa's
house," to a very white lady, who, in milk-white clothing,
stood on the threshold of the open front-door, opposite to,
and distant perhaps ten feet from the stairway. As I
stood, somewhat surprised, a sad, significant smile per-
vaded the white lady's countenance, as she glanced from
me to the child; the same instant my thought was that
she was a gipsy, come to steal my child. With a feeling of
rage, such as I never before or since have experienced, I
sprang at her, as if to tear out her heart. Then I awoke.
I was in a profuse perspiration and panting heavily. But
oh, how glad I was, that it was only a dream!

Next morning as we—Mrs. Giles, Mr. Barnes and my-
self—sat at the table, and I was about to serve the break-
fast, Mr. Barnes, with closed eyes, spoke in a strange
tongue, as if asking a blessing. Quite surprised, I refrained
from serving; and, as he closed, Mrs. Giles inquired: "Mr.
Barnes, in what language did you speak?" Inquiring
his head slightly to the right, as if listening to another
voice, he answered, "Hebrew." "I thought so," she said:
"for I recognized the word *Adonai*." Then, still more was
I surprised, for though she and I had been studying He-
brew during some previous weeks, she was not, as I was,
interested in Spiritualism; and this Hebrew blessing, or
prayer, I recognized not as a sign to me who believed, but
a test to my wife, who believed not.

But as to my dream. I then and for months afterward
had no remembrance of it. The vision became unto me as
the words of a book that is sealed. From blustering March
the year gradually warmed into July; and then, as my
sister had a pleasant home in Northfield, Mass., my wife
and daughter went there to spend a few weeks in that
now noted town. They were well and happy there. So,
after a week or more, I, having heard of the Eddy Brothers,
journeyed to Vermont to learn by actual observation
somewhat of their mediumistic manifestations. This was
a year or more before the visit thither of Mr. Olcott and
Madame Blavatsky. It was six miles from Rutland. I
had been there but some few days, when at noontime a man,
driving his buggy along the highway, called to me: "Is
Squire Giles here?" "That is my name," I answered.
"Here is a telegram. I have driven all over town to find
you." I took it; I opened it. "Come at once," was its
contents. Within three minutes I was seated beside the
messenger, on my way to Rutland, and there took the ear-
liest, the midnight train for Northfield. At an early hour,
July 16, 1864, I was at the house; my wife was at the door,
but I could say nothing. By instinct, not otherwise, can
I explain it. I was in the chamber, where on the bed lay
the lifeless form of my Millie. She had died hours before,
of diphtheria. "Has papa come?" were among her last
words. After funeral services in Northfield, and again
three days subsequently at my home in Roxbury (then con-
ducted by Miss Lizzie Doten and the Rev. Solomon Peck,
D. D., Foreign Secretary of the Baptist Board of Missions,
a neighbor of mine), the body of my little Emily was placed
with that of her little brother Melvin (who had died Aug.
20 of the preceding year), in the family tomb under the
Park Street Church in Boston—and all was over.

Yet not all; for some few mornings afterwards, as I lay
in my bed, my thought was: "So my Millie has left me."
And she was going, it instantly came to me, to meet the
white lady. "The White Lady? What does that mean?"
The Angel of death! And her feet were on the fourth
stair! "Four months! four months!" was my instant
thought. I sprang from my bed; I looked for the memo-
randum date of Barnes's visit; I found it. It had been on
March 17-18, 1864, and Millie had been taken by the white
lady four months afterward, late at night, July 15 of the
same year. Thus the sealed book was opened!

Beside the temple and altar worship publicly rendered
to the classic gods, other services at stated times, ema-
nating from perception of profounder truth, were more
privately observed. Knowledge of them was not open to
all the world. A certain maturity of mind—not children
in understanding, but a developed understanding—was es-

sential to their right apprehension. Many things had
Jesus to say to his disciples, but he refrained because they
could not bear them then. The great central truth taught
in the Mysteries, and by various startling spectacles and
severe personal experiences, vividly impressed on the
minds of the participants, was that man's earthly life is
one of trial, discipline and unfoldment; that after it, he
actually enters into and dwells in another, though to most
men an invisible, sphere of life. In these sacred rites was
taught and dramatically represented to the senses, man's
second birth.

Abraham and A. J. Davis passed through certain
spiritual experiences probably not unlike some under-
gone by initiates in the Eleusinian Mysteries. "A deep
sleep fell upon Abram, and lo, a horror of great dark-
ness fell upon him." Then it was that he grew into con-
sciousness of another sphere of life; and therein becom-
ing clairaudient, he heard the voice of Yahweh (Gen.
xv: 12-18). The "Poughkeepsie seer," in his Autobiog-
raphy, describes quite fully his feelings (in some respects like
those of Abraham), as, under mesmeric influence, he for
the first time passed from outward, or sense consciousness,
into the inner, or spiritual sphere of mentality. He was
then in his seventeenth year, uncouth, unlettered and un-
cultured; but the *chrisma* which then and from time to
time he afterward received (I. John xi: 27) abided in him,
and no need had that any one should teach him in those
matters to the promulgation of which, his life has since
been devoted.

"On Dec. 1, 1843," he says, "I felt the operator's chilly hand
pass and re-pass my brow, the chamber of thought. The living
blood, which had flowed undisturbed through my youthful form
during its brief existence, seemed well-nigh arrested. The ten
thousand avenues of sensation were illuminated as with the livid
flames of electric fire. Anon, all was intensely dark within. Dread-
ful and strange feelings passed over my body and through my brain.
My emotions were painful. I had horrid convictions of what the
world terms DEATH. 'Oh, mother!' thought I with terror, 'can
this be the period of my physical dissolution?' My heart continued
to perform its office; but its beatings were less frequent. I felt the
different senses that connect the mind with the outer world gradu-
ally closing. . . . I could no longer hear the busy and active world
without, nor feel the touch of any object, living or dead. . . . 'Where
am I? Oh, I am so lonely! Alas, if this be death!' . . . A natural
consciousness, however, pervaded and assured my mind. Precon-
ceived or innate ideas were evolved from my inmost sensibilities.
... These conceptions—*as yet* am now fully persuaded—were an in-
flux of many interior and immortal truths."

This transition from the outward to the inward life is
mentioned on page 41 of "Nature's Divine Revelations,"
"as the metamorphosis of the principle of mind to its sec-
ond sphere of existence."

March 6-7, 1844, Swedenborg assured Davis—probably
referring to this inward or focusing of his *Ego*, or
spiritual being—"Thy spirit is now untrammelled, hast
experienced a joyful resurrection from the artifices of
the social world without; therefore thou has become an
appropriate vessel for the influx and perception of truth
and wisdom. Spiritually, thou hast left the world where
men reside; but physically, thou art there with them
still. Thy mission hath been shown thee. . . . I will be
near thee in thy stewardship, pointing to the right path.
The things thou shalt bring forth will surprise and con-
found those of the land who are considered deeply versed
in science and metaphysics."

Cicero (De Leg. lib. ii. cap. 14) remarks that the cere-
monies were truly called *initia*, or beginnings, for they were
indeed the beginnings of a life of reason and virtue.
During the celebration of the Mysteries, the greatest sanc-
tity and highest elevation of mind were enjoined on the
participants. "When you sacrifice or pray," says Epictetus,
"go with a prepared purity of mind, and with disposi-
tions so previously ordered, as are required of you when
you approach the ancient rites and ceremonies." Proclus
mentions that the mysteries and initiations withdrew the
souls of men from a material, sensual and merely human
life, and joined them in communion with the gods. Nor
was a less degree of purity required of the initiated for
their future conduct. They were bound by solemn engage-
ment to commence a new life of strictest piety and virtue.

Not unfrequently communications, professing to come
from departed spirits, have appeared in the BANNER OF
LIGHT, declaring that their prior knowledge of Spiritual-
ism—that is, of its facts and philosophy—had been of great
benefit to them on their entrance into spirit-life. It is
worthy of observation that a knowledge of the Mysteries
was also believed to be of great benefit to the initiated
upon their entrance into the spirit-world. For instance,
Plato in his *Phædo*, or *Dialogue on the Immortality of the
Soul*, represents Socrates as saying: "I conceive that the
founders of the Mysteries had a real meaning, and were
not mere triflers, when they taught that the unsanctified
and uninitiated person on leaving the body stuck fast in
mire and filth, and remained in darkness; but that he who
had been initiated and purified dwelt with the gods. 'For
many,' as they say in the Mysteries, 'are the thyrsus-bear-
ers, but few are the mystics'; meaning, as I interpret the
words, 'the true philosophers.'"

This last Platonic quotation was once brought vividly to
my mind under somewhat singular circumstances. It was
at a séance that I had with Mrs. Rockwood, a medium in
Boston, perhaps twenty years, more or less, ago. The first
words addressed to me, that came from her lips after being
entranced, were: "You were right, you were right in
withdrawing from the church; you received a higher bap-
tism than I could have administered." I was startled by
the salutation, for although I had some years before with-
drawn from the Baptist church, of which I had been a
member for about twenty-five years, I was not then, and
for months before, had not been thinking of this or any
part of it. Quite surprised at the directness and perti-
nency of the address, I inquired for the name of the com-
municating intelligence. "I was Doctor S—, but I am
Doctor S— no longer," was the response, as the voice
somewhat contemptuously emphasized the "Doctor" title.
Was it the spirit of Rev. Dr. S— that was communi-
cating with me? Such had been the title and the name of
the minister of the Baptist church from which I had years
before separated myself. I inquired what had been his
experience on "awakening into life beyond the grave." "I
found myself in darkness," was the reply. Then it was
that what Plato says of the uninitiated person finding
himself "in darkness" after death came vividly to my
mind. I further inquired whether he had met with Rev.
Dr. Wayland in spirit-life. Dr. W. had been an eminent
Baptist minister and educator, a man of great mental
ability, and persistency and honesty of purpose, and had
died prior to the decease of Dr. S—. "Yes," was the an-
swer: "He dwells in a higher and brighter place than I
do."

"Hope springs eternal in the human breast,
Man never is, but always to be blest."

And to know whence and where the hoped-for blessing
will come, and what it will be, has been the desire of peo-
ple in all ages and nations.

Of course it was easily believed that gods and their me-
dioms would be more likely than ordinary people to fore-
know the future. Hence arose divination, and very many
are its phases. Birds, arrows, lots and countless other
agencies were believed at times to be communicators of
signs and occult knowledge to persons, usually priests,
sufficiently perceptive to interpret them. Indications of
augury, auspicy, appear in Gen. xv: 9-11, when Yahweh
came unto Abram in a vision; and from a dove descending
upon him, Jesus learns that he was a "beloved son." St.
Anthony, entering a church, happened to hear the deacons
read: "Go sell what thou hast, and give it to the poor, and
thou shalt have treasure in heaven." He considered it as
addressed to himself. Going home, he made over to his
neighbor one hundred and twenty acres of good land; the
rest of his estate he sold and gave to the poor, reserving
only what he thought necessary for himself and his young-
er sister. Charles I. and Lord Faulkland being in the
Bodleian Library at Oxford, a short time before the battle
of Newbury, consulted the "Sortes Virgiliane," and disas-
ter was the burden of the passage that the king opened to.
A parent's lamentation over a son slain in battle was on

* Magic Staff, p. 243.

the page that Faulkland touched. He met his fate at New-
bury, and Charles was afterward beheaded.

Dr. J. Hible of Berlin, N. J., seventy-six years of age,
recently informed the writer that in the winter of 1885-'86,
when being resident in Rochester, N. Y., was present at
a meeting in the great Corinthian Hall, then filled to over-
flowing, to hear A. J. Davis, who was lecturing in that city.
About the time the lecturer came in a white dove flew in,
around and over the great assembly in the hall, and then
lit on a moulding about two feet back, and two feet above
A. J. Davis, as he was opening his valise. The speaker did
not seem to see it, but the dove stayed there till the lec-
ture was over, and then disappeared.

The present writer, years ago, essayed the *Sortes Biblicæ*.
It resulted singularly. My home had been for seven
or eight years, on the north side and lower part of Mount
Pleasant, Roxbury, and I tired of it. I longed for an ele-
vated, a more sunny location. For several months, at lei-
sure hours, I went house-hunting, but with no success in
finding the right one. At last, in Roxbury, I found a new
house, which my wife and I thought might suit our cir-
cumstances and tastes; yet not completely. Negotiating
with its owner, I told him that on the next day, before
noon, I would give a definite answer whether I would buy
it or not. The next morning, while in my office, carefully
considering the matter, *Sortes Biblicæ* occurred to my
mind. It was not quite twelve o'clock. I instantly took a
Pearl 24mo. Bible, which happened to be in my desk,
locked the office door, and holding the closed book, with
closed eyes and in my usual tone of voice, said: "Kind
spirits, I am in perplexity. Please, by this Bible, indicate
whether or not, I am now to purchase that house, and an-
swer so plainly that I may not misunderstand." Instantly
I opened the book, placed my finger on a page, then looked
to see what verse was under my finger. It was a verse,
what particular one I do not now remember, a clause of
which contained the words "Lord" and "house," and
other words, which together seemed plainly to mean that
the Lord—that is, the spirit, whoever he might be—would
care for me in the matter, and that I was not to buy the
house. I felt impelled, and instantly hastened to the own-
er, and informed him that I should not buy the house. A
year or more passed, but with no prospect of the *Sortes
Biblicæ*'s intimated house. Impatient of further delay,
I bought a lot of land in Roxbury, and contracted with a
builder to erect a house. It was half finished when I dis-
covered that I was being defrauded, and this so disheart-
ened me, that I sold the property at a considerable sacri-
fice, and submissively waited. In the early summer of
1893, being in poor health, at the suggestion of a friend, I
engaged hotel accommodations in a new town, which I had
never heard of, about eight miles from Boston, and there
on afternoons I took exercise, walking through its streets
and over its hills, yet I was careful not apparently to no-
tice any particular house, lest I might be regarded as
house-hunting. On an afternoon in the last week of June,
returning from an hour's walk toward Blue Hill (the first
upland seen by voyagers entering Boston harbor), a little
girl, nine or ten years of age, ran out from the yard of a
house I was then passing, and inquired: "Do n't you want
to buy our house?" I was surprised. "Is it for sale?"
"Yes." Then I went into the house, conversed with the
girl's mother, and looked over the premises. Next day I
brought Mrs. Giles to see it, and on the 29th of the month
bought it, subsequently improved and occupied it. To the
present time it has been, and now is, an unpretentious
and comfortable home for myself and family. Thus did
the *Biblicæ Sortes*, at its own time, and in its own way,
accomplish the oracle.

Another personal experience, prophecy, or revelation, be-
the name whatever the reader may please to call it, occur-
ed to me in March, 1880, at one of the many pleasant social
interviews I had years ago with Charles H. Foster. Doubt-
less he is yet remembered in many of the principal cities
of the United States, Europe and Australia, for he trav-
eled in many countries, under the advice of spirits; and
the phenomena apparent at his séances, always awakened
great interest with his visitors. The Cary sisters, especial-
ly Alice, enjoyed his presence; and not unlikely is it that
there was quickened an inspiration which prompted the
spiritualistic realism and jubilant tone apparent in certain
of their hymns, as the following:

"Earth, with its dark and dreadful ills,
Recedes and fades away;
Lift up your heads, ye heavenly hills,
Ye gates of death give way!
"My soul is full of whispered song,
My blindness is my sight;
The shadows that I feared so long
Are all alive with light."

Foster was not of the creed or practices of the ancient
Fathers of the Desert. He was full-formed, full-faced;
loved wine, cigars and some excitement, and insisted that
a man's spiritual gifts had nothing to do with a man's spir-
itual character. At one time, in answer to a remark of
mine, he said that Andrew Jackson Davis is great, philo-
sophically and medically; that he himself was great, phe-
nomenally; and that Swedenborg was great, philosophi-
cally and phenomenally. In England he received many
attentions from prominent persons. Sir Edward Bulwer
invited Foster to his country seat, where he occasionally
visited, remaining several days at a time. Bulwer was
then writing his "Strange Story," and Foster was the
model, upon which he based his Margrave in that novel.

It was in 1880, that, being in New York about March 17
or 18, I made a social call at the home of my nephew, Capt.
Jonathan Minot. Mrs. Minot happened to be in a very
distressed state of mind. Her husband had sailed from
Havre, France, for Savannah, Ga.; and though thirty to
thirty-five days was the average passage time for sailing
ships, more than fifty days had elapsed without any news
from him or his barque, "The Wild Hunter." I felt sad,
but could say nothing to relieve her anxiety. Returning
to my boarding-place, I happened to think of Foster. He
was then in the city. So the next morning, Friday, I pen-
nilled on a slip of paper, as follows: "March 20, 1880. Ques-
tion to C. H. Foster: 'The Wild Hunter,' Captain Minot;
where is she?' I folded the slip—about five inches long,
by less than two inches wide—put it in my vest pocket,
and during the forenoon called on Foster at his rooms. He
was alone, smoking a good cigar. We spoke about the
weather and trifling matters, but not the slightest allusion
did I make to my pellet of paper, or the purpose of my call,
and very likely did not have it in mind, when suddenly he
spoke out: "Oh, 'The Wild Hunter,' Captain Minot! Only
detained; foul winds; driven back from port. Will hear
of their arrival Thursday or Friday. No disaster; an old
hulk; had to beat all the way." I instantly wrote on the
same slip of paper the substance of what he said—perhaps
not the exact words, but the exact dates; the paper is now
open before me, on the table, as I write. In a day or two
afterward I called again on Mrs. Minot, and informed her
of what Foster had said. We both waited anxiously. In
a day or two I received a card postmarked New York,
March 27, 3:30 p. m.: "Wild Hunter arrived last night. I
received telegram this afternoon.—H. B. Minot." In the
New York Herald of Monday, March 29; 1880, in the Ship
News, appeared the following: "Savannah, March 27. Ar-
rived, barque 'Wild Hunter,' Minot, Havre."

The questions to be considered, are (1), How did Foster
know anything of what was on my paper pellet? (2), How
did he know that news of her, would arrive on the next
Friday, as in truth it did? My trustworthy and esteemed
nephew, Capt. J. Minot, now proprietor and manager of
the Minot House, Asbury Park, New Jersey, to my recent
inquiry of him as to the cause of his delay in reaching Sav-
annah, returns the following answer:

"I think I left Havre in the *Wild Hunter* on Feb. 7, 1879, bound
to Savannah, and was sixty-five days in making the passage, when
I expected to make it in about thirty days—the usual time. Against
my own judgment, I took the advice of two old shipmasters that
were in Liverpool at the time, and made a southern passage, going
down into latitude 17 deg. to get the northeast trade-winds; but I
found the winds very light, and part of the time no wind at all; and
I had gone nine hundred miles further south just to look for a trade-
wind that I did not find. On my arrival at Savannah I sent a tele-
graph to Elle, who was very much worried at my being out so long.
I received a long letter from her in a day or two, saying that Fos-
ter, the medium, had told the ship would arrive in a day or two,
he not having either seen or known of your communication."

Hyde Park, Mass. ALFRED E. GILES.

[To be concluded.]

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING CO. has just received from the **NEW YORK JOURNAL** a complete assortment of **Spiritual, Progressive, Reformatory and Miscellaneous Books**, and **Wholesale and Retail** orders for books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid O. O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

Notation 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.

Newspapers 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 19, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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TWO DOLLARS PER YEAR.

The management of the **BANNER OF LIGHT** has reduced the subscription price of the paper to **Two Dollars per year** (former price \$2.50).

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.

Bunker Hill Day.

Thursday, June 17, being a public holiday in Boston, the **BANNER OF LIGHT ESTABLISHMENT** will be closed on that day.

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 Value of Spiritualism.

The question as to the value of Spiritualism is usually raised by those whose attention is called to the subject for the first time. "Will it add to my wealth in any way? Will it enable me to locate hidden treasure? Can I find rich mines of gold and silver through its agency?" These and many similar questions are asked, all bearing directly upon the idea of adding to the material possessions of the questioner. Others wish an agent to reveal to them the condition of the stock market, by means of which they can take advantage of their fellow-gamblers and fill their own pockets at the expense of their associates. Many others wish to gain a knowledge of the outcome of ball games, horse races, etc., etc., hence ask if Spiritualism can be made of value to them in that direction.

The spirit-world is peopled with those who once dwelt in the body, hence has representatives of all classes within its confines. There are miners, merchants, stock-brokers and other gamblers, as well as sporting men and treasure-seekers, in the higher life. They went there with the habits of a lifetime fastened to them, and they cannot and do not change their natures instantly when they bid farewell to their bodies. Like attracts like, even as water seeks its level, so they seek the society of those on earth who are engaged in the same pursuits they followed when in the form. No doubt they often find mediums through whom they can come into contact with their old associates. It is even possible that they offer advice, and try to induce them to stake their money upon certain issues. It may be that they can occasionally be of service in adding to the material wealth of a friend in this way, because of their wider range of vision in spirit.

But there is a limit to their power, and we opine that these spirits err oftener in their judgment than otherwise. Therefore they mislead and deceive those who call upon them for aid. We feel that all forces are subject to the supreme law of Right, and that the most advanced, the wisest and most intelligent spirits, are always seeking to influence these unenlightened ones to a conception of spiritual love and purity. If such is the case, then material gain is lost to sight in the richer inheritance found in spiritual truth. Of course it takes time for all earth-bound spirits to come to a knowledge of this fact; yet sooner or later they are overcome by the revelations of higher truth, and they gladly turn toward the ladder of progress.

In the highest sense, therefore, we can safely state that Spiritualism is of no value to those who wish to use it for base or selfish purposes. It did not come to the world to enhance material values, nor to hold people in servitude to material possessions. It came to unlock the treasure-house of spiritual truth that the heart-hunger of the masses might be satisfied. It came to open the gates to the great reservoir of soul-affection that the parched lips of the thirty ones of earth might be moistened by

the water of love. It came to break down the barriers of caste and custom, that all men might recognize the kinship of the race, and realize that they had a common destiny. It aimed to thaw the iceberg of materiality by the genial warmth of the sunshine of the spirit. It sought to remove the fear of the annihilation of the soul through a positive demonstration of its survival of the change called death.

It strove to prove that the assumptions of theology were false through the revelations made in regard to the true condition of the souls of men in spirit-life. It tried to comfort the heart of the mourner at the bier of a loved one, with the assurance that death was but another name for change. It tried to smooth the pillow of the dying by the soft hand of love, and the tender whisper that the death of the body was the birth of the soul into the life that endures forever. It has ever sought to give joy for sorrow, pleasure for pain, and life for death. Its value, then, rests not upon the things of earth, nor material wealth, but upon the things of the spirit-world, and spiritual truth.

To all who are heavy-hearted, whose lives are clouded by grief, whose days are full of suffering, whose forms are racked by pain, whose hearts are wrung by sorrow, whose souls are benumbed by woe, whose aspirations have been slain by the arrows of disappointment, whose loves have been buried from their sight away, Spiritualism is of untold value, for it gives them possession of the soul's richest jewel, a demonstrated immortality, and ultimate happiness for all through the sublime law of Eternal Progression. Therefore, it is of greater value to the world than the mines of Golconda, and all earthly treasures combined, because the soul-world is the only real world, while all material things are as evanescent as the dewdrop, and as unenduring as the snowflake in the heat of noonday. Let us make our Spiritualism of value to others by spiritualizing our own lives, that they may be led to follow its sublime teachings until they shall pass beyond the Gates of Dawn.

The Nashville Mass Meeting.

A grand Mass Convention of the Spiritualists of the United States and Canada will be held in Nashville, Tennessee, Sept. 23, 24, 25 and 26 prox., under the auspices of the National Spiritualists' Association. The managers of the Tennessee Centennial Exposition extended an invitation to the National Association last year to hold a Convention in Nashville some time during the Exposition, offering the use of the auditorium on the Exposition grounds free of all cost, and promising to do all in their power to advertise said Convention throughout the land. This invitation was accepted by the officers of the National Association, and the above-named dates selected for the Convention.

Under the advice of the Exposition Commissioners, it was determined to hold a meeting in the city of Nashville proper at the time of the meeting upon the Centennial grounds. Library Hall was engaged for the city meeting, and a contract closed for its use for the four days mentioned above. The Exposition managers had so many applications for the use of the grand auditorium that they were constrained to say that the Spiritualists could have but one day's use of the same. This decision was due to no disrespect to the Spiritualists as a body, but to the fact that they wished to deal fairly and impartially by all denominations. Col. C. H. Stockell, a prominent citizen of Nashville, and State Agent for the National Spiritualists' Association, exerted himself to secure the auditorium for two days, and met with complete success.

The meetings on the Exposition grounds will be held on Friday and Saturday, Sept. 24 and 25, from 2:30 to 9:30 p. m., each day. The city meetings will open on Thursday, Sept. 24, at 2:30 p. m., and will close Sunday evening, the 26th. Two sessions will be held daily in the city on the first three days, and three on Sunday, the closing day.

The platform talent will comprise the most eminent speakers and mediums in the ranks of Spiritualism. In fact, this was one of the stipulations of the Exposition officials, and was promptly agreed to by the officers of the National Spiritualists' Association. No little expense is connected with such a meeting as this, and steps must be taken to meet it. One of the National Spiritualists' Association missionaries, Mrs. Loe F. Prior, has been at Nashville for some weeks, and has raised nearly or quite one-third of the expenses of the mass meeting. The talent employed are expected to donate their services, and will receive only their expenses incident to their visit to Nashville.

This Grand Mass Meeting is certainly an opportunity for the Spiritualists to place their philosophy and religion before the world in their true light. Nashville will be filled with the cultured men and women of the nation, called there by the great Exposition that celebrates the one-hundredth anniversary of Tennessee's admission into the Union. They will embrace the opportunity to listen to some of the ablest speakers in our ranks, as well as to some of our most reliable test mediums. It will give them new light upon the subject of Spiritualism, that will redound to the good of the Cause when the visitors return home. It will be a good thing for the Spiritualists of the South, Tennessee especially, and will certainly do much for the Cause throughout the nation.

Lynching.

The recent outrage in Urbana, Ohio, and the subsequent lynching of the negro brute who perpetrated it, have aroused no little comment on the part of the secular press throughout the country. The efforts made to save the guilty wretch, that he might have a fair trial, were feeble, dispirited and futile. To be sure, the militia was called out, and a few volleys fired into the mob, but it is said that the soldiers did not do their duty, that their officers acted without authority, that the sheriff "lost his head," and the legal authorities in general did not strive to meet the situation as its importance warranted that they should. The firing upon the mob resulted in the death of several citizens, and in wounding many others.

The mob secured its victim, hanged him in a most brutal manner, the sheriff fled from the county, the local militia dispersed, the State troops went back to their barracks, while the Mayor of the city rises to say that the sheriff and himself are largely to blame for the whole affair. Such, in brief, is the story of Urbana's tragedy. No words of regret nor spoken "ifs" will restore the slain to physical life, nor undo the mischief that has been wrought against

the majesty of the law in Ohio by this chapter of awful crimes. It is usual to say kind things about people after they are out of the form, but it would be far better for our race were we to do more for them while in the form. In the present case action should have been taken by the city officials to prevent the slaughter and maiming of innocent men through the egregious blundering of people clothed for a time with a little authority.

Lynching is lynching, no matter where or under what circumstances it occurs. It has been the custom of the Northern press to refer to the lawlessness of the South because of the frequent lynchings that have occurred there. The Southern press has attempted to defend the South by saying that lawlessness also prevails in the North. These mutual recriminations are no defense for mob violence in either section. Lynching is murder, and murder of all kinds, either by State or individuals, is a most heinous crime. Law and order should be maintained and respected everywhere. Offenses against the law should be punished by methods that tend to the reformation of the criminal.

The death-penalty is, in reality, no punishment for crime of any kind. It gives the morally-depraved larger opportunities to ply their nefarious schemes, and to cause trouble among their fellow-men. It simply frees them from the body, thereby making it possible for the angry and abused spirit to seek to wreak its vengeance upon mortals through impressing those susceptible to spirit control to commit all sorts of crimes. Every legal execution, every lynching, therefore, simply tends to multiply the number of criminals in the land. Both should be abolished by law, and criminals of all kinds given indeterminate sentences in institutions for moral reform. The pardoning power should be taken away from the Executive of every State and nation, and the criminal made to work out his own redemption until his moral disease has been cured by reformatory agencies. Sociologists have a problem of great moment to solve for the world in settling the question of lynching. Its cause is one of the gravest questions before the public to-day; the world is now dealing with its effects, and when the cause is removed a cure can, and will be, easily found.

Magic and Spiritualism.

The Boston Journal devotes a portion of its editorial space, in its issue of May 31st ult., to the above-named topic. It is one of the live questions of the day, and should receive the careful attention of every thoughtful student or reader. The editor advises Spiritualist mediums to subsidize Magician Kellar in the interests of their religion, or science, or "ism." He does not affirm that all mediums are deceivers, but asks this question, "What time have educated people to give to Spiritualism when a man, who tells you he is a deceiver, can execute all the marvelous slate-writings, etc., usually produced by mediums?"

In the first place, the Journal should know that legerdemain is no part of spiritualistic phenomena. There is a hiatus so wide between the two classes that the Journal cannot fail to see it, if it will but look at the facts in the case. Mr. Kellar can do many wonderful things; he does them very cleverly, and puts up an excellent show. But he cannot produce one genuine spiritualistic phenomenon. He has said to not a few Spiritualists that he cannot produce slate-writing under the same conditions that the most reliable mediums do.

If Mr. Kellar will permit us to purchase a pair of slates, hold them in our own hands during our sitting with him, he not to touch them during the séance, yet fill the slates with writing as we have had done many times through our mediums, by any trick known to his art, we will admit that the cases are parallel. But he has said to several reliable witnesses that he cannot get slate-writing that way, hence he cannot do what true mediums are doing every day of their lives in this direction.

So it is in regard to materialization. If Mr. Kellar will go into a strange house, submit himself to the same tests that we have frequently applied to mediums, and then produce by trickery one manifestation, we will again admit the parallel. But he cannot do it, and we believe, he is honest enough to say so when the test is applied to him. It is virtually the same with all other manifestations, yet some of them are so easily duplicated that they are less satisfactory than are the two we have mentioned above.

The Cassadaga propaganda is not and cannot be produced by Mr. Kellar before the footlights, nor anywhere else. His tricks may resemble some of the physical manifestations found in Spiritualism, but they are totally unlike in their origin and nature. We leave Mr. Kellar to explain his wonderful performances, but were we to place him under a crucial test, side by side with a true medium, he would soon see, as would all witnesses, the difference between the real and the spurious, the true and the false.

One thing is clearly demonstrated by the exhibitions of Mr. Kellar: It is the absolute necessity for all Spiritualists and investigators to keep their eyes and ears wide open when witnessing phenomenal manifestations of all kinds. Through our lack of organization a class at once lawless, heartless and cruel, has entered our ranks for the purpose of deceiving the people by ways that are dark and tricks that are vain. We must destroy the false ere the true can flourish; we must give the genuine phenomena to the people in such a way as to place them all above suspicion, and have them so clear-cut in all ways that they will not be confounded with the magician's tricks by even the unthinking observer.

We are in receipt of a copy of the Chicago Chronicle containing a very complimentary sketch of the life and character of Judge Edmund S. Holbrook, a well-known Spiritualist of that city, and a former lecturer upon the Spiritualist platform. Although over eighty years of age, Judge Holbrook still retains full possession of his wonderful mental faculties, and takes as deep an interest in Spiritualism as ever. One of the Judge's poems, "Our National Flag—The Star-Spangled Banner," was recently published by the Chicago Inter-Ocean. It is a poem of merit, and in many respects is the superior of the famous production of Francis S. Key.

The Vaccination Inquirer for May is at hand, and, as usual, is full of solid facts with which the world at large should be made acquainted. In its warfare against the pernicious and utterly useless custom of vaccination the Inquirer should have the loyal support of every lover of good health, well-developed physiques and mental liberty.

Anti-Vaccination.

The New York Journal recently gave an account of the transection of two little children from the effects of vaccination. These deaths created no little excitement at the time, and caused the Anti-Vaccination Society to arouse itself to renewed activity in its campaign against a custom at once useless and barbarous. Dr. L. H. Pielou is President of the New York Society, and Dr. E. B. Foote is the Treasurer. Dr. Foote speaks as follows in reference to the cases above mentioned:

"Two deaths from blood-poisoning following vaccination in two days arouse the public to the fact that vaccination is a disease that kills. Several just such cases occurred in one week two years ago, but the Health Board records cannot be shown in evidence. In England vaccination is a recognized cause of death, and about one death per week is recorded to its account. Here it is the policy of the officials to deny facts and conceal truth, and no one can guess how many deaths are the result of vaccination. But all of the people cannot be fooled all of the time. They will gradually learn what the opponents of vaccination have long known, and the vaccination will have to go."

Almost every zealous "anti" is a physician who has once been in favor of vaccination, and turned against it through some bitter experience and much study. They are the best-informed men of the profession on the subject, having made a special study of it, and their conclusions are:

"First, vaccination is no protection against smallpox, and of no use whatever. Second, sanitation, isolation and vigilance afford sufficient protection against smallpox. Third, vaccination sets up a feverish disease which sometimes kills, often maims for life, and very often leaves a train of chronic blood disorders behind. Fourth, there is no such thing as a pure vaccine virus, all samples thus far examined having proven to be a mixed mess of serum, pus, and various microbes. Fifth, disease-mongering is as dangerous as playing with fire, and no doctors know enough about blood poison diseases to be entrusted with inflicting them upon everybody. Sixth, facts show that either vaccination is necessarily attended with great risks, or that vaccinators are not sufficiently careful in handling it. Seventh, it is simply impossible to practice wholesale vaccination as Health Board officials do without leaving death in their tracks, and their business should be to improve health and in no instance be responsible for death. Eighth, their only way to evade this unhappy dilemma is to swear off their responsibility in every case, and there is a tacit agreement so to do against all evidence. Ninth, gradually they are being exposed in their efforts to fool the people. Tenth, that if they could be held responsible for their misdeeds they would quit the whole business of disease-mongering instantly."

From Jan. 15, 1892, to November 9, 1894, twenty-two persons, varying in age from nine months to forty-five years, died in New York City from blood-poisoning, erysipelas, lockjaw and convulsions, as the direct result of vaccination. Multitudes of cases are known where loathsome diseases, unrelieved by death, have been fastened for life upon otherwise healthy men and women through vaccination. It should be abolished by the strong arm of the law, and the sooner it goes the better it will be for the human race.

In the Daily Journal of Jacksonville, Ill., June 4, is an interesting account of a "Symposium of Philosophy" held in that city in honor of Dr. H. K. Jones, noted the country over as a philosopher, and student of Plato, his extensive travels and years of study having made him an authority on many subjects pertaining to the realm of thought.

Among the large number of men eminent in the domain of letters and science who were present was Dr. Alexander Wilder of Newark, N. J., a valued contributor to the BANNER OF LIGHT. The Journal states: "He read a very thoughtful paper on 'The Public Uses of Philosophy.'" A few thoughts are suggested: "Franklin and Edison, in the process of their studies on the subject of electricity, were confronted by the inquiry of what practical good their inventions and discoveries were. The same question is put to the philosopher. Many would have us believe that the results of science, by reason of their practical utility, may supersede philosophy. But philosophy and science are complements each of the other. Science is the knowing of phenomena. Philosophy aspires to know principles, to know God and his manifestations."

We are today afflicted by much education that does not educate. True education is the drawing out of what is already present in man, a drawing out of the powers. Philosophy seeks to teach men to live together with regard not merely for self but for all. The notion of individuality has led men to have too little regard for others in business, politics, and in all the relations of life. If this principle were followed out society would have no other basis than that of the brute creation, that of superior strength constituting right. Plato has shown that on this principle a commonwealth must degenerate into an oligarchy or a plutocracy. The remedy is in the individual citizen's ethical ideas. Ethics must have a basis in justice and truth. Justice means something more than the paying of debts. It means the individual's full realization of all his duties to others. All social regeneration must begin with the citizen. To awaken the innate and undeveloped sense of right is the highest aspiration of philosophy. So shall we know the truth will make us free."

Telegraphing without the use of wires is the next step in scientific achievement in the electrical world. Tesla's experiments to date indicate that it is practicable, and the ultimate success of his project seems to be only a question of time, despite the seeming opposition of Edison. In England a government officer has recently given some lectures upon this subject, and so great is the interest taken in the matter that the British Government is considering the feasibility of using some method of this kind on its lightships to warn vessels away from the shore when the storm signals are not observed. Surely the world is moving on, and Tesla's work will cause it to move much faster, if proved practical and less expensive than the systems now in vogue. His experiments will be watched with interest by all scientists.

The little control of Mrs. Frank R. White, 21 Everett street, Charlestown (a patient of Mrs. W. S. Butler), has again contributed to Children's Progressive Lyceum No. 1. This time the amount is \$1.00. It is very sweet of this patient little woman, in her hours of illness, to think of the children she cannot see. As like attracts like, she attracts a control that has the same interest in these blossoms of humanity.

We regret to learn that Alderman Klotz, one of the leading Spiritualists in Pittsburgh, Pa., is seriously ill, suffering from nervous prostration. He is a believer in the rite of baptism, and an advocate of a "church liturgy" for Spiritualist Societies. His sincerity of purpose and devotion to the Cause are indisputable, but we are yet to be convinced that baptism of any kind (save a daily bath) and church liturgies have any place in Spiritualism.

A Progressive Step.

M. H. Wefel, Ft. Wayne, Ind., says in a recent issue of the Progressive Thinker: "The First Spiritual Society of Ft. Wayne has voted its Committee on Ways and Means with full power and authority in regard to the engagement of speakers and mediums to occupy the platform. The Society binds itself to abide by the decision of the Committee in all cases, whatever that decision may be. The Committee pledges itself not to engage any medium or speaker not known to it as worthy of the confidence of the Society and the public, and to make inquiry of the Secretary of the National Association in all cases where a doubt exists as to the character and standing of applicants for engagements with the Society. This action has become necessary in order to protect the Society and the public from being imposed upon by itinerant or tramp mediums and speakers, who are either not fully developed or are actual frauds, humbugs and impostors. And it is further agreed that no recommendations of the qualifications of any speaker or medium shall be made binding upon the Society except by and through the Committee on Ways and Means, in a regular official manner. By order of the Committee."

These are heroic measures, and testify loudly in behalf of THE BANNER's demand for more thorough organization among Spiritualists. When this is accomplished, frauds and impostors can no longer prey upon the people, nor will half-developed mediums and speakers attempt to preach and teach that which they do not know. We feel that the position taken by the Ft. Wayne Society is commendable. Be that as it may, it is prospering under the new discipline, and the purchase of a new piano, cash down, is evidence of the fact.

THE BANNER is pleased to announce that plans are being formulated for holding a grand Mass Convention at some central point in the State of Maine, for the purpose of organizing a State Spiritualist Association. The heaven is working, and Spiritualists at last are feeling the effects of its quickening power. "In union there is strength," and organization is the key to success.

A communication from Fred P. Evans, dated June 8, informs us that he will leave San Francisco for New York in two or three days, and he anticipates visiting many camps and the principal cities and States east. His temporary postal address East will be, care of Charles P. Cocks, Esq., 41 Brevoort Place, Brooklyn, N. Y.

Will Carleton's Magazine, Every Where, for June, reproduces one of THE BANNER's articles on the subject of vivisection, giving due credit for the same. The unspeakable cruelty of vivisection is being recognized by the most advanced thinkers the world over. It will have to go, to keep company with the discarded barbarous practices of bygone ages.

We are in receipt of a copy of Number 1, Vol. 1, of "The Policy Holder," a monthly journal devoted to the interest of insurance buyers, published in Milwaukee, Wis. Hon. J. S. Ingalls, husband of Mrs. Helen Stuart-Richings, is the editor and proprietor. Mr. Ingalls has our best wishes in his new enterprise.

Don't forget that fifteen hundred dollars will furnish a complete defense for the Babe will. It is a case of vital importance to all true Spiritualists, and should be vigorously defended. One dollar each from fifteen hundred Spiritualists will do the work. Who will be the first to send in his dollar with our own?

The summer school at Mantua, Ohio, is now in session, under the able tutelage of Moses Hull and A. J. Weaver. An interesting article from the pen of the latter relative to the work of the school was received too late for this issue. It will appear next week.

Our thanks are due Hon. W. E. Chandler, U. S. Senator from New Hampshire, for valuable public documents. Senator Chandler thinks that bi-metalism really means something, and his speech is certainly an able exposition of its principles.

The report of the June Picnic of the Cassadaga Lake Free Association, from the pen of Mrs. Orpha E. Hammond, was received as we were going to press. It will appear in the next issue of THE BANNER.

W. J. Colville's Movements.

On Tuesday, June 8, W. J. Colville gave two lectures in Boston, in the hall of the Faith and Hope Association, 45 St. Botolph street. The subject in the afternoon was "Love the Healing Power"; and in the evening "Pre-historic Humanity." On Wednesday, June 9, he lectured at 497 Franklin Avenue, Brooklyn, to an audience that completely filled the lecture-room of the School of Psychology, and on Thursday, June 10, he took farewell of all American friends previous to his return to England, which took place the following day. The lecture at 3 p. m. ended the lecture season at the College, and at 8 p. m. an entertainment was given, which lasted until 11, and even then many of the audience showed great reluctance to take their departure, so it was fully midnight before the last farewells were uttered. A very fine program of music was rendered by the College choir, under the direction of Prof. E. A. Whitelaw, Director and solo violinist, with Miss Milo Deyo as solo pianist and accompanist. W. J. Colville gave a valedictory address, and closed the exercises with an impromptu poem. After the formal exercises a banquet was served. Nearly one hundred persons were seated in succession at the tables.

"The Organ in the Corner."

Mr. A. J. Maxam, the popular vocalist, will sing Dr. Hadden's song, "The Organ in the Corner," at the morning service on Sunday, July 18, and later in the same day, "I'll Sing Again Down by the Sea," by the same author. The Fitchburg Military Band will play "The Organ in the Corner" at Lake Pleasant on Sunday, Aug. 1, and other noted bands and orchestras will play it at prominent resorts during the summer. THE BANNER OF LIGHT is prepared to fill orders for Dr. Hadden's songs.

Convention of Healers.

A new feature at Lake Pleasant this season will be a "Convention of Healers," which is to be held in the Temple on Monday and Tuesday, Aug. 2 and 3, under the management of Dr. C. W. Hadden of Newburyport, Mass. Two sessions will be held each day, and Dr. Hadden will be assisted by the following healers: Geo. B. Sanborn of Aspen, Col.; E. R. Fowler, Danbury, Ct.; Samuel A. Cheney, Newburyport, Mass.; Mrs. Alice Newell Hunt, Miller's Falls, Mass.

WRITING PLANKETTES for sale by Banner of Light Publishing Co. Price 60 cents.

NEWSY NOTES AND PITHY POINTS.

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all.

—Longfellow.

True prayer does not consist in words, but in actions, and the gods help him who helps himself; but he who expects that the gods should do for him that which he ought to accomplish himself, does not know how to pray, and will be disappointed. Prayer means a rising up in our thoughts and aspirations to our highest ideal, but if we do not ourselves rise up to it we do not pray. If we expect our highest ideal to come down to us we expect an absurdity, an impossibility.—*Franz Hartmann, M. D.*

Die when I may, I want it said of me by those who know me best that I always plucked a thistle and planted a flower when I thought a flower would grow.—*Abraham Lincoln.*

There are but few men who do not sometimes have good thoughts, good feelings, good emotions, and say good things. Let these be kept uppermost. Get in sympathy with the good.

It is not so much the doctors' prescriptions that help, as the faith and confidence which the patient has in the doctor and his prescription.—*Dr. F. C. Lewis.*

For me—to have made one soul
The better for my birth;

To have added but one flower
To the garden of the earth;

To have struck one blow for truth
In the daily fight with lies;

To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
One thought that will not die;

To have been a link in the chain of life
Shall be immortality.

—Ex.

Mrs. Pilgrim—"Now these boys air sister's." The Census-Taker—"No, you mean brothers." Mrs. Pilgrim—"No, sir; I mean jes what I say; they air my sister's. She lives nex' door, in the red house."

The elevator boy in the big flat was airing his views to a passenger, on the proper conduct of children. "What do you know about it?" laughed the passenger, "you're not married, are you?" "Well, no," replied the boy, "but I've brought up a great many families in my time." And then he gazed up the elevator shaft with a rapturous expression.

QUEER MAIL MATTER.—"We run across some very queer things here sometimes," said one of the post-office employees yesterday, "but I think the very queerest piece of mail matter I ever handled was one that was brought in three or four years ago by one of the collectors. He said when he opened the mail-box he saw a loose stamp lying there and picked it up. To his surprise he found a penny adhering to the gummy side, and across the end—it was a two-cent Columbian—was written the address in ink, very small, of course, but perfectly legible. That was all there was to it. The cent was the letter, and the stamp served as an envelope. You could not imagine a more compact epistle." "Did it carry all right?" "I suppose so. The cent was stuck on tight, apparently, and as the address was a city one it probably held until delivered. I suppose it was sent partly as a joke and partly to test Uncle Sam's patience. It caused a great deal of comment in the office, and the boys all agreed that it was one of the strangest things that ever happened."—*Pittsburg Dispatch.*

NOTHING NEW.—There is now in the British Museum a nickel in the slot machine which dates from a period long before the birth of Christ. It is a combination of jug and slot machine used for the dispensation of holy water. A coin of the value of five drachmas dropped into the slot opened a valve which allowed a few drops of the liquid to escape.

GOD'S GIFTS.

A stretch of meadow, fresh and fair, I see,
Where dew wet daisies lift their eyes to me.
Within the shady wood, content, I dream,
Lulled by the gentle murmur of a stream.
The gentle sighing of the wind overhead
My brighter thoughts to melancholy wed.
There is beauty in these summer days
Which tunes one's heart to songs of tender praise.
Ah! bless the one whose heart with rapture thrills
When gazing on the distant purple hills.
And bless the one who, listening close, can hear
The message Nature whispers in his ear!
For every bird-song trilling in the air
Assures us of a Father's loving care;
And in each touch of sunset glory lies
A promise fair of his sweet Paradise.
—*Mary G. Woodhull, in Presbyterian Journal.*

HOW TO SAY IT.—There is a large class who delight to shine in newspapers as wits or crooks, and announce their wares in second-hand jokes or in doggerel fit to set the teeth of a dull saw on edge. If their object is notoriety, or a laugh, this is the way to attain it; but if it be business, it would seem better to use the language of business. Leave clowns' jests to the circus, and let sober men speak as they act, with directness and decision. The fewest words that will convey the advertiser's ideas are the right ones.—*Horace Greeley.*

NOT ADVERTISED.—"I see by the posters that P., the tragedian, travels under his wife's management." "D—So do most men, only they don't advertise it."—*Orange Judd Farmer.*

THE NEW JOURNALISM.—"Help! help!" cried the drowning man. "I am drowning!" "Jove! What an opportunity!" cried the reporter on the shore, whipping out his notebook. "Quick—tell me your sensations, and I'll give you a send-off in Sunday's paper." But it was too late. The man had gone down for the third time.—*Ex.*

TRUE.—The difference between success and failure, greatness and insignificance, is largely a matter of invincible determination and energy.—*The Trans-Mississippi.*

WRITING THE EDITOR.—In conversation recently with the editor of one of the English magazines, Mr. Munsey learned that it is the custom with the English people to keep themselves in close touch with the publications they subscribe to. That is to say, they write to the publisher with a frequency and frankness that the American public never dreams of. These letters from readers, expressing their opinions of the various departments and articles—commenting on stories and verse, on authors and artists—furnish suggestions to the editor that enable him to interpret the public taste more accurately than it is possible for him to do without them.—*Boston Globe.*

ONE MAN'S VIEWS.—A newspaper likes to be quoted not because of the publicity, but because it is an evidence that its editor has been able to say something worthy of the consideration of the public. Next to this is the pleasure of seeing yourself quoted without credit being given. This is an evidence that you have been able to say something worth stealing, and it is the highest form of compliment that one newspaper man can pay to another.—*York (Neb.) Republican.*

HALL'S Vegetable
HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and cure known to science. A fine hair dressing. Physicians recommend it.

R. P. Hall & Co., Prop., N. H. Sold by all Druggists.

In Memoriam.

In Homestead Hall, 724 Washington street, on Saturday afternoon, May 29, a memorial meeting was held in honor of the late Edward P. Faxon, who entered the higher life of the spirit on Feb. 28 last.

The meeting was fairly attended by those who wished to pay their final tributes of respect to the memory of a comrade in the Cause of Spiritualism and in that of every progressive movement. Accordingly addresses commemorative of the life and character of the deceased were delivered by Messrs. David Taylor, L. L. Whitlock, Joseph Bader, Mrs. Clark and Mrs. Gilliland. There was also read an original poem on Mr. Faxon by Mr. Israel Charlton, the poet, author of poems on Greece and on Cuba Libre.

Mr. Faxon was an intimate friend of Mr. Caswell of Melrose, who is at the head of the temple there, and with whom the former would often tell me of the extraordinary spiritual experiences which he had had on many occasions. To our friend Spiritualism was a very real and vital truth; it was to him as fully and as clearly demonstrated as the axioms of mathematics. Yet his knowledge of the spirit-world was ever becoming larger and larger, more and more vivid. Open-minded, receptive as a child, and with the intellect of the fully-developed man, it was his nature to accept truth, come from whatever source it might. And being also of a very sympathetic nature, he felt it to be his part as well to take an earnest interest in the social movements of the day, which had for their object the welfare of mankind. Hence it happened that he made a thorough study of the social and economic problems which are so perplexing to most minds.

For a number of years he was a regular contributor to the *Twentieth Century Magazine*, writing on "Voluntary Cooperation," on "Socialism and Its Various Phases." His articles were always clear, keen, logical, forcible and masterly. His espousal of the cause of the poverty-stricken masses, the victims of the immoral and cruel system of competition, he felt was entirely compatible with his profession of Spiritualism. He had no doubt, in fact, that his spirit-friends out of the body were co-laborers in the same beneficent and humanitarian work in which he was engaged. At last he broke down under the weight of thought and sympathy which he ever had for the wrongs and sufferings of others. His was a highly susceptible nature. He was the soul of honor, integrity and sympathy. Even his faults leaned to virtue's side. He was an idealist in the world, hoping like an artist to realize here and now in concrete forms in human institutions the ideals within his soul. Alas! he, like so many others, saw his ideals ever far in advance of the realities, although in his best and most luminous moments he must have seen that the ideals of to-day become the realities of to-morrow. So it has been impossible to escape a certain sense of loss since the departure from our mortal vision of the spiritual forces of Edward P. Faxon, who, as he manifested himself through the physical body, irradiated the human pathway of many, and thus helped to make this old earth of ours brighter, cheerier and better than it was when he entered it.

DAVID TAYLOR.

Boston, June 5, 1897.

Maine State Spiritualist Convention
and Grand Mass Meeting.

President Barrett, N. S. A., to be Present.

Spiritualists of Maine: Authority has been given me by the National Spiritualists' Association to call a grand Mass Convention, whereby we may be enabled to organize a Maine State Spiritualist Association.

The object of this is to give better protection to our mediums, and healthier development of our grand Cause.

The time is ripe, and we urge every Spiritualist in Maine to rouse to action, and help in the good work by being present at the State Convention soon to be called, and assure us of his sympathy and support in this work for our beloved Cause.

H. D. Barrett, President National Spiritualists' Association, has promised to be present and preside, Dr. George A. Fuller, Trustee of the National Spiritualists' Association, and Mrs. Nettie Hot-Harding of Boston, Mass., have been engaged for the occasion, which, with our own speakers and test mediums, will give a splendid array of talent. Others may be engaged as our program develops more fully.

We know not how soon the enemy will attack our mediums, therefore we must prepare for action.

That iniquitous "Doctors' Bill" is only resting for a fresh onslaught, and we must be ready to meet and defeat it once more.

All Spiritualists are earnestly requested and cordially invited to be present and participate in the exercises, and societies are requested to send delegates.

Brother and Sister Spiritualists, let us make this meeting a grand success; we ask your hearty cooperation and support in order to make it such.

Further notice will be given as to program, time and place of assembly as soon as the same are decided upon. We want the advice and cooperation of all lovers of liberty and justice.

All Spiritualists in Maine are requested to correspond with the undersigned, stating at what time and in what place said Convention could be held to the best advantage of all concerned. Address,

Mrs. VIOLA A. B. RAND,

Hartland, Me.,

State Organizer N. S. A.

The American Fourth of July for
Cuban Independence.

The Cuban League of the United States, noting the fact that the Fourth of July falls this year on Sunday, herewith appeals to the ministers and religious teachers of every creed throughout the land, that they will give the principal service of the day to the cause of God, Liberty and Humanity, as represented in the struggle of the Cuban people for independence, and that this patriotic service be announced in advance and in the papers, and be made the occasion of a special collection, both to aid the cause of independence, and to feed, clothe and relieve the deserving men, women and children of Cuba.

And the suggestion is added that in all the schools of the land, where certain hours are given by law to patriotic instructions, while telling the story of 1776 in our own land, the lessons or recitals include the present terrible struggle for liberty, but, under more trying circumstances, which heroes are waging to-day in the island of Cuba.

ETHAN ALLEN,

President of Cuban League of the United States, No. 115 Broadway, New York City.

Bankson Lake Camp.

E. W. Sprague writes from Bankson Lake Camp, Lawton, Mich., June 12: We are having a splendid series of meetings. Mrs. Anna L. Robinson has just completed her engagement here. She has made many warm friends, and has taken with her the best wishes of all who met her, and listened to the inspiration that fell from her lips.

Mrs. A. E. Sheets will arrive to-day, and we know what to expect from her. She has visited the camp before (as has Mrs. Robinson), and is also a great favorite with the people.

The writing is very busy, acting as Chairman, and filling a place here and there as speaker, as well as carrying on a public class in psychic science and the development of mediumship. Mrs. C. A. Sprague and Mrs. Minnie Carpenter are on the program for future work here. Our camp is filling up rapidly. The weather is delightful, and this beautiful spot is filled with harmony.

God's Poor Fund.

To the Editor of the Banner of Light:

I was pleased to see those words, "God's Poor Fund," in print again in the *BANNER OF LIGHT* of the 22d ult. So long have they lain on the shelf, or been obscured from sight in some way, I wondered why it was; could it be that the charitable public had not supported it as they should, and thus, for want of funds to supply a needy call, it had finally failed to appear in print at all? But upon reading the paragraph of May 22 I noticed that the hard times of the past few years was referred to as a cause for the depletion of the funds. Undoubtedly it had much to do with it; and besides, there are constant calls from many other sources for aid for the unfortunate; yet when that plain, simple heading in the *BANNER OF LIGHT* meets the eye of a Spiritualist, knowing that every dollar and penny placed at the disposal of that fund will surely go where it will do the most good; that if they, the many, would respond to the call as best they could, even though it be but a few pennies, given with the spirit that the widow's mite was given, which called forth Christ's approval, much good might thereby ensue.

I would, therefore, Mr. Editor, kindly suggest the insertion of those three words from time to time, as occasion requires, in the good old *BANNER OF LIGHT*, as it may be the means oftentimes of reminding your many readers of the opportunity presented them to afford some relief and help to those whom "ye have always with you," the poor.

Enclosed please find five dollars for "God's Poor Fund."

SYMPATHY.

A Spiritual Congress in Los Angeles, Cal.

To the Editor of the Banner of Light:

It has finally been decided—wisely, too—by the Board of the California Camp-Meeting Association of Spiritualists, not to hold a camp this year, but will, during the month of October, hold a Spiritual Congress in one of the large central halls in Los Angeles, a place which will be accessible from all parts of the city by street-car lines. At this time of the year people of all classes will have returned from the sea and mountain resorts, "roughing it" has lost its novelty, and the city, with its charms and conveniences, at this time will be preferable. Spiritualists and liberalists from the country can secure good, comfortable rooms and board cheaper, taking comfort into consideration, than in camp-life. Camps through the eastern and western States will be over. The California State Spiritualists' Association will have completed its work and adjourned, leaving us with a clean field and the cream of the camps to select from, in the way of speakers and mediums.

The books are now open for engagements with speakers and mediums. As soon as the list is completed, the programs will be printed and widely distributed throughout the States. We request the Spiritualist and Liberal papers everywhere to give this Spiritual Congress as great publicity as possible. Now, friends, in the cause of mental freedom, truth, justice and the angel-world, let us hear from you all along the line.

S. D. DYE,

Pres. California Camp-Meeting Association of Spiritualists.

125 West Sixth street, Los Angeles, Cal.

Mowerland Park, Camp Progress,
Upper Swampscott.

To the Editor of the Banner of Light:

The weather this morning was quite chilly; but about 12 o'clock m. the sun shone bright, and we were all perfectly delighted with the grand prospect in store for us in a pleasant day. Quite a small gathering was present, and the first meeting was held at 2 o'clock p. m.; and just as the meeting commenced the rain-fallin' torrents, it thundered and lightened, and a great many of those present left the camp-grounds, disgusted, but hoping before the season was over we might get one or more pleasant Sundays.

The meeting opened as follows: song, "Oh! Where are the Loved Ones?" invocation and remarks by Mrs. M. F. Cross of Lynn; singing by the quartet, "Lead Me Gently"; recitation, Bessie Chase of Salem; remarks by Dr. S. M. Furbush of Lynn; singing by the quartet; remarks by Mrs. H. A. Baker of Danvers; singing by the Quartet; instrumental music, Mrs. Merrill of Lynn; remarks by James M. Kelly of Lynn.

On Sunday, June 20, we are expecting quite a number of mediums from Boston.

On Sunday, July 4, J. Frank Baxter of Chelsea will speak from our platform, and will also sing some of those beautiful spiritual songs and give spirit delineations.

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

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

Oneida Lake Camp.

To the Editor of the Banner of Light:

The Spiritualists have succeeded in leasing grounds, with the privilege of buying same for a permanent camp ground.

The grounds are about one-half mile from Sylvan Beach, N. Y., a very popular summer resort, with the lake in front and a railroad in the rear. With a little time and labor they can be put in shape second to none in the land. A beautiful grove covers the entire twelve acres. In fact, the view of the lake is all that can be asked. I have been informed by reliable parties, that it is the prettiest view on the whole lake.

The lake is a beautiful sheet of water. There are steamboats running to different points with excursions. It is noted for fishing. If any party coming to the lake desiring to fish brings his rod, the fish will give him a chance to show his skill.

Now, brother and sister Spiritualists, wake up. The time has come for us to do something for the Cause. Orthodox says we have been exposed, and on the down road to Hades. This section is quite strong Orthodox, but let's go to work and show them that we are not dead, if we are snoring. Other camps are doing good work, and success to all, why not ours? The camp opens July 25, and closes Aug. 8.

Fact.

The truly great man or woman can never entertain a vindictive spirit. Vindictiveness is characteristic of wasps, hornets, hawks, hyenas, bull pups, bumble bees, and base men. When you find an individual who nurses his wrath, classify him a mongrel. He is neither man nor angel. He is not big enough to be a god, and he is too mean to be a devil. Thankful we are that such characters are never strong enough to establish a type. They live out their little day despised by their equals, and pitted by their superiors, and they die at last to the comfort of all, themselves included. The tendency of beneficent law is to eliminate the mongrel. Speed his passage. Put an obolus in his mouth and a candle in his casket. The ferryman will never handle his carcass unless fee and illumination are furnished in advance. Old Charon is wise from long experience.—*Progressive Age.*

Congressman John C. Bell, of Colorado, pays a high tribute to Dr. Bland's book, "How to Get Well, and How to Keep Well." He says: "By following its directions I regained my health, which was greatly impaired. And I find its advice as to diet and other hygienic agencies as reliable as its medical prescriptions."

This book can be had at the *BANNER OF LIGHT* office for \$1.

Movements of Platform Lecturers.

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

Mrs. Elsie Reynolds of California will be at the Northwestern Camp, Merriam Park, Minneapolis, Minn., from June 20 to July 25.

George H. Brooks, Chairman at Cassadaga Camp last season, has been re-elected for the present year. He holds a three days' meeting at Leon, Wis., July 2, 3 and 4. He may be addressed for fall and winter engagements at Wheaton, Ill.

C. M. Osmun, 712 Front street, Allentown, Penn., honorary member of the "Le Chaitamja Yoga Samaj," Calcutta, India, has been empowered to organize a branch of said society in Pennsylvania. He would be pleased to correspond with all who are interested in this important work.

A. J. Dexter, magnetic physician, will spend the entire season at Onset Bay, in the interest of healing the sick.

Mrs. Lee F. Prior leaves Nashville, Tenn., where she has labored for the past two months, on the 17th inst. and for the next six weeks may be addressed at 2433 15th Avenue, S., Minneapolis, Minn., care Dr. S. V. Aspinwall. She is engaged at the Northwestern Camp for its entire session. She will sail for England about the middle of August.

Frank T. Ripley lectured and gave tests to full houses at Moravia, North Lansing, Waverly, N. Y., the Sundays of May; Sundays June 13 and 20, he speaks and gives tests at Auburn, N. Y. He can be engaged for Sunday, June 27, also for the two first Sundays of July. He is engaged for this—the second season, at Freeville, Central New York Camp-Meeting, for the whole time. He is now ready for the fall and winter engagements.

Mrs. Annie E. Cunningham would like to make engagements as a test medium for the fall and winter of '97, '98. Please address 247 Columbus Avenue, Suite 8, Boston, until July 1; after July 28, Lake Pleasant, Mass.

G. W. Kates and wife are enjoying a much needed rest at 3221 Hewson street, Philadelphia, Pa., where they may be addressed during the summer. They report having been hospitably entertained by Charles Coolidge and sister at Phelps, N. Y., and that the Cause there is finding some increased interest.

Prof. J. Madison Allen, President Missouri Camp Association, Secretary Missouri State Association, State Agent of National Spiritualists' Association, will speak at Ottawa, Kan., Camp-Meeting in July, and will visit other Kansas points while in the State. Address for engagements till July 4, at 1004 West Chase street, Springfield, Mo.; then Ottawa, Kan., in care of Mrs. Etta Temple. He will visit the Atlantic or Pacific coast, or Gulf States the coming fall or winter, and invites correspondence for engagements as an inspirational trance speaker, test medium and musician.

Mrs. A. R. Gilliland, inspirational speaker and test medium, will answer calls for platform work. Address, 820 Washington street, city, during the summer.

Boston.—Clarence E. Fuller, President, says. The concert given Saturday evening at Appleton Hall, under the auspices of the Young People's Psychic Inquiry Club, of the Gospel of Spirit Return Society, was much enjoyed by a large and appreciative audience. The violin solos of Prof. J. Jay Watson, accompanied by Miss Annie Watson, were received as a rare musical treat, as was also the singing of Mr. Taylor, and the entertainment was a very pleasurable event in the career of the young organization.

Rhode Island State Convention.

A Grand Mass Convention of the Spiritualists of Rhode Island will be held in Columbia Hall, corner Weybosset and Richmond streets, Providence, Wednesday, June 30, opening at 10 A. M. This Convention is called under the auspices of the National Spiritualists' Association, hence all Spiritualists in the State are cordially invited to be present and take part in the exercises. The object of the Convention is the organization of a vigorous State Association in Rhode Island. The proposed State Association is to be organized on a broad basis without favoritism to existing cliques or factions. Let every Spiritualist in that State be present in person at the Convention, and help to make the new organization a credit to Spiritualism.

Picnic of Children's Progressive
Lycum No. 1.

If the weather is pleasant, all who will go to the picnic will meet at the corner of Washington and Waltham streets Saturday morning, June 19, at nine o'clock sharp! to go by electric, by way of Neponset Bridge, to the New Downer Landing (formerly Lovell's Grove). Music will be furnished in the large pavilion, where all who desire may dance. Games and other amusements will be provided. It is a basket picnic, so bring your baskets full! Tickets can be procured of the committee—Dr. W. A. Hale, 252 Columbus Avenue, Mrs. J. S. Soper, *BANNER OF LIGHT*, Mr. Yeaton, 68 Cornhill, Mrs. M. A. Brown, 1282 Washington street, Mrs. Weston, St. Charles street, and other members of the Lycum.

Annual Picnic.

The Boston Spiritual Lycum will hold its annual picnic at the Salem Willows on Saturday, June 19. Special electric cars will leave Cornhill at 9:30 A. M.

All desirous of attending should order their tickets of the committee, so they may know how many cars to engage. Tickets for the round trip, 50 cents; children of the Lycum free.

J. B. HATCH, JR.,

MRS. CARRIE L. HATCH,

ELMER PACKARD,

MRS. — HAYNES,

DR. J. R. ROOT,

G. S. LANG,

Committee of Arrangements.

The adjourned meeting of the Boston Spiritual Temple will be held at the office of Hebron Libbey, 231 Washington street, Boston, Tuesday evening, June 22, at 7:30.

June 5, 1897. J. B. HATCH, JR., Sec'y.

Berkeley Spiritual Temple.

A meeting of the new Board of Directors will be held at the office of Hebron Libbey, 231 Washington street, Tuesday evening, June 22, 1897, at the close of the adjourned meeting of the Society, for the purpose of electing a President, and any other legal business that may come before the Board.

June 3, 1897. J. B. HATCH, JR., Sec'y.

Spiritualist Camp-Meetings for 1897.

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 15; 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.

Clear Lake Park, Camp Progress, Upper Swampscott, Mass.—Commences June 8th, for the season.

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

Chesterfield, Ind.—Opens July 12th, closes Aug. 16th.

Sunapee Lake, N. H.—Commences July 25th, closes Aug. 29th.

Clear Lake, near Peterboro, Ont.—June 1st to Sept. 1st.

Madison, Me.—Sept. 3d to Sept. 12th.

Oakland, Cal., Treble Glen—June 5th to June 30th.

Maple Dell Park, Mantua Station, O.—July 18th to Aug. 22d.

New Era Camp (twenty miles south of Portland, Ore.)—Opens July 31st, closes Aug. 1st.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—Commences July 18th, closes Aug. 1st.

Florida Spiritualist Camp-Meeting begins at Fortieth and Driving Park July 18th, closes Sept. 1st.

Oneida Lake Camp, Syrian Beach, N. Y.—Opens July 25th, closes Aug. 8th.

Devil's Lake, Mich.—July 10th to 20th.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office will be closed every Saturday during July and August. Open as usual on Tuesdays and Thursdays from 8 A. M. to 2 P. M. Tickets from 1 to 10 can be engaged days in advance by addressing S. Webster & Co., 63 Warren Avenue, Boston, Mass. 3w June 19.

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

J. J. Morse, 26 Osnaburgh street, Easton 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.

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

— Report of Seance held May 7, 1897.

Spirit Invocation.

Oh! Spirit of Love, we come again to ask thy assistance and direction as to how we may do the most good and reach the largest number.

We have met once more in our circle here to open up the gateway, so that those who have become conscious of the change called death may demonstrate it according to their own understanding. We find many times as the spirits return, they may give variation of opinion as to what was found on the spirit-side, but we know they must speak as they understand. We seek for thy divine power to assist the mortal in interpreting the spirit meaning, there is so much that is oftentimes expressed through the voice of the instrument, and when it reaches these for whom it is intended, they say they do not fully understand it, or they do not recognize it.

Oh! quicken the spirits this morning to give the messages with more clearness and distinctness, trying to prove their individuality as near as they possibly can. We feel that it is necessary to educate the spirit as well as the mortal, and we wish to come in unity with all with matter toward none, but seek diligently, and willing to be moved by thy divine power. Assist us under all circumstances, for we know that thou, Father of all, thou giver of every good and perfect gift, thou that hast ruled the heavens and the earth, thou that hast conquered all battles, can give strength to the weak and uphold those who do right. Amen.

INDIVIDUAL MESSAGES.

Charles Kendall.

Well, we come through the open door this morning, the door that is free to all, and I feel truly thankful to have the privilege of entering and communicating with the dear ones in earth-life, for truly this is a privilege and a blessing, not only in feeling that we gratify the spirit and encourage the ones that we have left behind, but at the same time we oftentimes can get closer to the dear ones by becoming familiar with the various organs that it is necessary for us to come in contact with, so that we can make our friends know.

I wish to return to my friends in Saugus and Boston, Mass., and in fact other places, where, while I was an inhabitant of the mortal world, I was well known, and I remember how anxiously years ago we would gather around the table, and seek with all earnestness to see if we could not get some tangible communication from the loved ones that were gone on before. My own organism was many times used to transfer thought and give a few crumbs of comfort, and as I compare those days with now I feel like rejoicing, for we are not ashamed of the law now. The doors are wide open, and we make no apologies and are not afraid of who sees us; but as I remember my own earthly experience, I can remember when we would slide in at the back doors and become silent in a dark room, anxiously waiting for truth, for our mortal courage was not strong enough to have the world know; but, thank God, truth cannot be hidden under a bushel.

I lived until I was over seventy years old, and I had quite a career, and I have been out of the body some time, but think—in fact I know—I am not forgotten, and that is why I am here this morning. I have also grasped that there are others that have wondered why I have not made myself known through the BANNER OF LIGHT, and now I have come, and I wish to say, fear not, neither must you falter, for those that are yet in earth-life will be taken care of, for the spirit is neither dead nor asleep.

There have been some changes since I passed on, and there are others that have passed on since I have been in spirit life, but just say we are all together, and I am more than pleased at being capable of controlling the medium to send a few encouraging words. You can put me down as Charles Kendall, Saugus, Mass.

Col. Joseph Selden.

Well, I am also glad to have the privilege of coming in here this morning, and making myself known as one that has had the experience of heavenly change of body, and I thank God, for we oftentimes think we know a good deal while we are on this side of life, but we cannot always tell how much we do know. One thing I was much interested in, and that was Orders, and I love to meet with fellow-men, and I love also to feel that we were some use in the world in trying to assist each other. I know religion was all right. I was also interested in progress, although I could not exactly call myself a Spiritualist, because I did not understand it that way, but when I got on to the spirit side I found that I was perhaps nearer a Spiritualist than anything else.

I have those that I am interested in in the earth-life, and I would like to come in contact with some of them in private, if it is possible, or if they will give me an opportunity; truly time makes changes, and some years have lapsed since I passed out of the body, and I find that there are many changes to come, some to my own family, but I do not wish to directly bring individuality in; I come to all, I come to reach any one that will make me welcome, for I feel that death has been looked upon as something to dread, and also something that many times causes a great deal of sadness and sorrow, but when we understand the change, and that we can only make it through natural laws, why the change is n't anything. I should like to say I met with many of the old friends and

comrades in spirit, and I also have met with many of my own, and there is much I would like to say that I cannot give in public, but I feel thankful that I have learned the law that governs control, and to have the privilege of sending a few thoughts and scattered wishes. God bless all, and say that I have been well paid with the change, and I wish to be still useful in earth-life through others, or connected with others.

You will find my home in Norwich, Ct., and you can place me as Col. Joseph Selden.

James Edwards.

Good-morning, sir. What a beautiful morning this is to return to earth-life after one has been absent some time. It seems like going visiting. I feel somewhat of a stranger in your city and surroundings, for my own home was in Pennsylvania. I have waited around many, many times, hoping to have an opportunity to send a few words of encouragement to the ones I have left behind; and I would like also for this letter to convey encouragement especially to Wisconsin, in a town called Superior, where I left the body; but I would say that the mortal moves around the same, I presume, as the spirit does, and there have been some changes since. I was somewhat interested in Spiritualism when I was in the body, and I find that my friends are still interested, and I think a few words through your valuable paper will be well received, because they sometimes search the Message Department to see if mother or father or some of the dear ones or some one that they can recognize has spoken; but I would like to say to the friends of earth-life that we are all happy. There are many things to be happy about. I think, as I come in contact with the medium this morning, that there is a good deal I should like to say, but I was informed if I took control I must not stay long; so for that reason I will just renew my memories, and give them to understand I have still an interest in their welfare and would like to send encouragement to all, especially to the one that the physical conditions are not right, and say by-and-by we will all meet in that morning-land. So just say that James Edwards is here; and although he has been gone some time, that I am pleased to have an opportunity of communicating with the dear ones this morning. You can locate me in Scranton, Pa., and I am more than pleased at this privilege; and tell the friends I will give them more when I have a better opportunity.

Eveline Southwick.

I would like to come in this morning. My name is Eveline Southwick. I am anxious to reach my own family, for I was a long, long time sick when I was in the body—for twelve or fourteen years. I was what the world calls an invalid, and was so glad when I got out of the body. I wish to help those who were so kind and had so much patience with me, for truly I had so much to be thankful for, and I know my spirit-friends assisted me and many times gave me encouragement when it seemed I must fail. I know there are so many changes and so many different conditions have come that I wish I could be of more assistance to them in the earth-life than I really have been; I can throw some influence around them, so that they can sense mother's presence; but I see also many things still needed to be done, and if I could only come closer to them and make them understand me with more accuracy, I would be so pleased.

Mr. Chairman, I have friends right here in Boston, and in Quincy and Lynn, Mass., but my own home was in Berlin, Mass. I would like to say to them that I wanted to encourage that I thought a public message would attract their attention, and I know that they will be pleased at receiving it, for I oftentimes felt as if they wish me near, and yet the anxiousness of the body oftentimes prevents me from going as close to them as I wish; so, Mr. Chairman, I just wanted to say these few words. I will now bid you good-by, for I have not the strength to say more this morning. Just say that the others are with me, and will talk later.

Mrs. George Louder.

I, too, would like to come in and tell the world to be careful as to the habits you fall into, to be careful of how you poison your body; and I would like to reach my friends that I left in earth-life, although they don't believe in Spiritualism and may not understand this, but I am anxious, oh! so anxious, to prove to them that I killed the body, but, thank God, I did not kill the soul, for I died, as the world calls it, through an overdose of morphine. I was sick, and I had got where it seemed I could not live, and I took it as a relief, but the habit became almost irresistible. I could not help taking it, for it seemed to be my only savior, and I just took one dose too much, and it separated the body and the spirit, not with any suicide intention, not thinking that I was going to separate myself from the dear companion and those in earth-life; but it was like a drowning man catching on to a straw. It seemed that I would die if I could not have gotten it, and I died when I did get it; but I hope if this letter does not reach my own friends that my words of warning will be of some account to those that may follow on in the same pathway. Oh! sister woman, be careful of how you fall into habits, for the earth-life now seems to me all habits. We get so accustomed to living that we think we must live just so anyway. We have to exist, and not live.

Oh! if I could only have understood the spiritual laws, if I had strength to rise superior to the aches and pains of the physical body, if I had only had will-power enough to control myself, how much more comfort would I have been to myself and to others. I want to say to you all, I see things now different; behold, my eyes are now open. I do regret many things, but I have been informed that I could not undo what was done, but I can return to you and give you consolation, and can direct you more from the knowledge of what should be done, and not from the view of my own ideas.

I have been told that your paper is like the angel of assistance; it goes into many homes, and reaches many souls, and sets them to thinking, and it is with that object in view to-day that it will help me to stir the souls up of those in earth-life, and make them feel that all things are well.

Thank you very kindly, Mr. Chairman. I have not got words to express my gratitude to you. My name is Mrs. George Louder, and my home was in New Haven, Conn.

Capt. Charles T. Smith.

Well, friend, I feel that I am familiar in your atmosphere this morning, that is, as far as

your city is concerned and your surrounding towns, but I am a stranger in this way of talking or communication. I have tried to manifest before, for there is one member of my family that has been somewhat anxious to know what the results and conditions are, so I thought this morning it would be somewhat of a consolation if I could make all know that while I was separated from the body I carried all my identity with me, and am conscious of what I left behind, and it has bothered me somewhat the way my business matters have gone. I should like to help them out some way, although I may not be of much account now, but my home was in Chelsea, and I will be well remembered there, on Washington Avenue, for I was there quite a number of years, and I was pretty well known all around. I know some of the folks will not think I have been here, but it do n't make any difference to me, for they knew that when I undertook to do a thing I was going to do it, whether it was popular or not; and I have got some reason for returning through this channel, as I wish to see justice; I wish to sustain those that I was under obligation to, and I wish them to know that while they have laid the body out of sight I am not out of sight, neither am I asleep; nor am I waiting for any horn to wake me up. The consciousness of right and justice is enough to quicken my soul; and I will not be personal this morning, for I am in hopes some one will respond to this message, and give me an opportunity in private to say what I wish, and they will then know whether I am dead or not. And I wish all, for I do not wish to call any names, for they will know who I have reference to, to do as directed; do not try to make too many changes, because I think things will work out better. I wish all to know, both in my own home and my friends' and relatives', that the spirit-world is truly a counterpart of the spirit, but things are so natural here that I sometimes hardly know as to which I live in. I want all sorrow, all tears dried up. You have nothing to regret, only, I say, be true, be honest with the duties that have been placed upon you, and God will deal with you likewise.

My name is Capt. Charles T. Smith. I will also be well remembered in Newburyport, Mass., and many other surrounding towns, where in earth-life I was a familiar figure.

Patrick Crowley.

Well, friend, if I am not going to intrude on you this morning I would like to say a few words, for I feel the opportunity has been open to me, and I would like to reach my home, my parents and my brothers. I was only a young boy when passed out of the body; I passed out very suddenly; and I wish them to know that I have been conscious of how bad they have all felt, and how sad was my death, for little did I think when I went out that morning to gather chestnuts that I would be brought home dead. But I want to say that it is all right, and I can see how it affected both my brother and the other fellows that were with me, and so it could not be helped; but I want them to find me an opportunity and I will talk with them and make them feel better. They were not Spiritualists, in fact our people belong to the Catholic Church, and I know they feel my presence, but do n't understand it, and it has made such a sadness in the family that I have been seeking an avenue wherein I could make them feel better, and we will all meet again.

You may say that I am controlling another brain, and not my own, so I cannot say all I would like to, but they will understand this if they see my message, and I hope they will.

My name was Patrick Crowley, and my home was in Ansonia, Conn. That will do for this time.

Messages to be Published.

May 14.—Capt. Joseph Potter; Mary T. Dwinell; George Boardman; Charles Foster; Charles Henry Marshall; Eliza Johnson.
May 21.—Joe Anderson; Isabel Moulton; George Lemuel Welch; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Wiley.
May 28.—Daniel Shaw; Mabel Morrison; Arthur Hodges; Frances Kenyon; Minnie Garner; Mary A. Richardson.
June 4.—Louis H. Hobbs; Lucinda Thayer; Julia E. Helmer; Nancy C. Stearns; Flora Schooley; Lizzie Ryder.
June 11.—William S. Watt; Charles W. Johnston; Maggie Dooley; Susan L. Atkins; Mrs. Thomas Tew; Mary A. Stowe.

Funeral Services of Daniel Snyder,

BY J. CLEGG WRIGHT.

Mr. Daniel Snyder, the husband of Mrs. Stoddard Gray Snyder, passed to spirit life on Friday, April 9, having suffered during the past twelve months from paralysis. He was born at Saratoga Springs, N. Y., and built and owned the well known "Marvin House" there.

His ancestors were of the old Knickerbocker stock, his father, George Snyder, having married Elenora Knickerbocker; and all have lived to a ripe old age.

The funeral service was held at 2 o'clock Sunday afternoon, April 11, and conducted by Mr. J. Clegg Wright, the speaker during the month for the First Spiritualist Society of New York. There were also present on the occasion the President of the Society and many friends of the deceased, also the choir of the First Spiritualists' Society, whose sweet music was very touchingly rendered at the opening and close of the service. The services were conducted at the late residence of deceased, where the remains rested in a beautiful casket surmounted with floral tributes of respect from numerous friends.

At the service Mr. J. Clegg Wright spoke as follows:

"The time has come when we must pay the last tribute to the spirit in relation to its body. The journey has been accomplished; the line of life here is ended, and we will introduce this little mark of respect by singing 'When the Mists Have Cleared Away.'"

At the close of the singing Mr. Wright, under inspiration, gave the following discourse:

Come, inspirations, come! Bring illumination, bring conviction, bring truth, as ye descend to the mental states of earth. Life is a flower: it comes in the spring-time; it rises in its bloom; it gives off, it takes in; it stores up, and then the outward form dies and passes away. Come, ye spirits of departed men and women, come and belt this world with light and joy; may inspirations rise to such a height as to culminate in wisdom and everything that is happy and wise. Come, Death and life mean change—the same thing. Come, the Builder, the mighty Builder, the power—the knowledge. God, the builder, has built. He is building, life and change, joy and pain, smiles and tears. Come, ye inspirations, and raise the thought of man to spheres of light beyond the skies.

Friends, this is an interesting occasion. It is a time when the sober minded find a subject for reflection; when the careless worker in the field of life is called for a moment to a philosophical reflection. We stand in the presence of one of the greatest manifestations of nature. We see a life and an experience on earth here completed—from the cradle to the grave. There lies an experience, there lies a life, with all its pictures, with all its changes, its victories and defeats, its joys and sorrows. The phenomena of conscious life here continue to be phenomena in the conscious life of the spirit. Our friend, our mortal brother, has concluded a chapter in the evolution of his soul's consciousness. When that spirit touches mortal earth again, the life he has

lived and left behind will flash back upon the zone of his consciousness. He will not drop a particle from that chapter of life. Memory will hold her away as in the spiritual mind, and overlap all previous states of conscious development. He will not lose the memory of a friend, the color of the day, the brightness of the light, the fidelity of the companionship, nor the sweetness of its love. Upon this past he begins the new life, with its memories, and old associations become the bed or foundation upon which new ones are formed. The old life—the root of the new life—the same life changed in its expression, but virtually the same life.

I want to speak to you about this man; this man as a soul-man, sojourning here among you for a great many years. I want you to see that life. This is the time to look at it. The lives of men are precious; they speak great truths. They tell men and women what the wisdom and the tragedies of life are. This man began life when the century in which you are living was young; when the great institutions in this country were young. He began life with an ardent attachment to the new ideas of his time. He felt the public spirit of his age. He felt the ambition of his State, and he mingled with the thoughts of man, and struggled for the establishment of order and the building up of justice. His life had an effect upon environments. He was ambitious; he made his struggle and his effort; he enlarged his work and his personality.

I see many changes; his life is like a country of hills and valleys. I see his intellect and heart cast up in prosperity and sometimes involved in adversity. His life has had its changes. He drifted into false environments, had to re-adjust and enter again. Law and order called him to account, and he had to make, like all men, his readjustments. He had in the prime of his day splendid intellectual capabilities; conservative in all that he believed in for the human good and prosperity; a child of this century, truly. He felt the power of his ancestors; he felt the influence of ideas belonging to his race. He was proud of his race. A long journey and an interesting life; eager to attain to that harmony of love and beauty; eager to enter into the field of joy and affection, this man of impulse and reason, of spiritual aspiration and predominating faith, marches on with stalwart step till pursuing him on his way, and yet there was still the light beaming in the happy aspirations of the man.

He has come to his journey's end. His life-work here is completed. The capstone has been put on, and the sweet accents have been stayed. He has finished. He has taken the step all men of earth-life must take. Death comes to man with that unswerving certainty that we are, as it were, but children of an hour. I do not want to lessen in your thoughts the dignity of physical life. It is a great thing to live. Prize it. A glorious power in the inspiration and enrichment of the soul. It is a great thing to live and to endure your time for the fulfillment of your work here, and the unfolding of the past; the soul can have then its sphere. He who hurries from this plane of life makes a mistake. He who lives here the longest has the widest experience, and springs to his beginning in spirit life in the brightest and most complete form. Life on earth must have its work done either here or in the sphere just beyond. There is no possibility of escaping the evolution attendant upon the soul. Most men do the work for the coming to this sphere without giving any attention to the conscious life beyond the physical body and the great intelligences of the universe. Man is but one of the intelligences of the universe; but the bright intelligences of the universe are beyond my measurement or my daring.

There is no possibility within the limits of eternity for the soul to measure all its capabilities. It is an eternal march in the phenomena of universal life. To-day you are living in the zone where the features of that zone are common to you.

This your departed brother is a child on a new plane; he is feeling the springtime of the new life. It is a sample of the light. The palm waves as he enters the New Jerusalem of life. This beautiful day is like a beautiful spirit of nature. When that beautiful spirit of nature comes again to reign for a season it conquers death.

But to-day there is a different man in his relations and comparison with the man you saw and talked with, while the same memory and pursuits of life remain; it stands there, and it comes in contact with those that have gone before him, and knew him and loved him. Love is food. Love is beauty. Love is a flower. Love is light. He has gone to the light of a new day. He has gone to his own, and they have received him in the brightness of their light and love. He will pine no more. He will be fretful no more. He will be nervous no more. He will have no more pain. He is in a brighter world, where physical disabilities are not known. He has tasted of that knowledge, of that experience which is to be. No man can know that which he has not attained to. He is attaining. He has been touched by the fire of the new life, meeting the conditions of that new sphere, and has passed to the plane which shall give him light. He looks back; it is a power of his life so to do. He looks back to you and to the time he was here with you. He has now begun to turn. His life is full of thoughts of those who can give him new experiences.

Home. Home is a beautiful and happy thought in the mortal sense, but home in the spiritual sense is the sphere of love and peace, the sphere of harmony. He is attaining that, just as rapidly as he can throw off the intensity of his earthly convictions. He sees but dimly the new life and the life of the past. He has lost his brain—he has lost his body—that body which was the instrument of thought and vital action. All is changed. Death is a modification. It touches the soul plane, and just as you see the world you throw off the reflection to him; he feels the joy and the pulse of soul being, but it is not as distinct as when he had a body in a state of health. His future is a field in which he must work. He has to make the life there. He has to study the capabilities of soul there, in order to begin. No man is ready so soon. It is a state of torpor. It is a state of mystery. The soul will not remain thus but a very short time to the man with dominating ideas; to the man with a dominating vitality it may be long. The man who waits for the resurrection of his

own memory will long remain on the confines of his own states.

But our departed brother will not suffer the intensity of these conditions. He has already tasted of the truths—the fruit of the tree of life—the knowledge of the life beyond, and mingled with and conversed with the friends who had crossed over the narrow stream to yonder shore.

He who has already received that beautiful experience and knowledge while here among you, will still be around the home he has left, where your spirit friends manifest themselves to you. He will be occupied in those same familiar associations, working for the same noble purpose and cause, and assisting the dear ones to return with messages of love and comfort to the sorrowing relatives they left behind.

We try to show you the lessons of the coming life in the vicissitudes of this one. In a limited sense we ought to feel a solemnity and a tragedy in physical death—but in the larger view of the subject, it is a feature of the struggling of the soul to the higher destiny; but we ought to rejoice when the soul has been born into the higher state, even if it cuts a companionship, and cuts the bond of love. Gone out to silence only in a certain limited sense—gone to return, and to gather all the capabilities of this life and its language on the sea that has no shore. This panoramic sketch of life fittingly comes in on an event like this. You learn from the past the lessons for the discharge of the duties of to-day. Watch well; you are getting old, some of you are getting gray in years. The clock of time is pointing near the hour, and the finger tells you, friends, you will come soon. We are waiting beyond the darkness, we can listen, we are listening. We hear the pulsations of the heart, we feel the throb of life. We are coming, or you are coming soon; and when we meet we will again raise the curtain of the conscious life, and the old folks of the olden time and the new folks of the new time shall meet one another. Pleasure and love, like the spheres of spirit watered by the showers of light, shall rise, and in those future states destined to be controlled by the soul the good and the harmonious and the loving shall walk. To me that change has been; but you are still outside the ports. You will come in. You will come out of the murky atmosphere of time; you will come away from the frosts of care and blight and the blasts of mortal winter into the port that knows no snow, no frosts, no storm that washes on the barren rocks of time; no storm to wreck your boat, no hope to be dashed to pieces, but a new field of love where man meets no foe, where love is never lavished by the enemy, where joy raises high the angels' spirits.

You are old; you are coming to this field of light, and soon the river will be crossed to that brighter shore where living, you never die; where love is never parted; where wisdom reigns and folly finds no place. 'Tis there—and there that patience holds you now; if to spare and bear the accidents and hurts of one another, forgetting the peculiarities of temper and character—to lift the brother on his way—lift the sister on her way, and together pull the mighty boat of life to yonder shore; and then, when on that happy shore, together in the plane of light and love, we will be all together to master the problems of life, to enrich the sphere of hope, imagination and intelligence, and see the mind as it has grown into permanent comprehension. To have no secret hid from the exalted minds. To favor any plan of harmony as brothers of progressing minds, and to that you are rapidly approaching or attaining. When you stop and look across the way, just think of his spirit come to the journey's end. Just think that in the darkness there are whisperings of his love. This shall be his work, your joy, and humanity's unfoldment.

Banner Correspondence.

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

Massachusetts.

WORCESTER.—M. F. Hammond writes: "I have just returned to Worcester, Mass., from a stay of seven years in the northern Middle States, and I find the cause of truth, as portrayed by the communications of freed souls through the mediums of materiality, is about the same in one part of the land as it is in another. In the past seven years I have worked in the States of Illinois, Indiana, Michigan, Ohio and Pennsylvania, where I have had the pleasure of seeing a good number of spiritual organizations established where our Cause was little known before. And through my career all the time among strangers I have learned this lesson, that if a person representing Spiritualism will be honest and frank, he will ever find 'the latch-string out'; and if he (or she) wants work, and is willing to work for the Cause, they need not lack for work."

But I find all along the line one thing which retards the Cause, and if the Spiritualists, and especially the speakers and mediums of repute, have a mission, that mission, in my estimation, is to expose and denounce the mountebanks and charlatans who aspire to publicity, or who, for more love of tawdler than truth, and because they can excite the curiosity of a few, seem to feel called upon to go out, trying to do something for which they are not only not qualified, but by showing themselves where only the best is wanted, they do in one hour what it requires sometimes years to obliterate. Usually some devoted Spiritualist has a friend whom he desires to be interested, and hearing that some medium of wonderful powers is in the community, the friend is invited, who becomes disgusted at the nifty, rambling twaddle, and instead of another believer, such a person becomes an opposer. Who is to blame? Not the fakir alone, but the one who knew him to be a fakir; and if such an one had proved the genuineness of the would-be medium at first, that one could have counted another whose soul might have been made happy and brought to the light. Will the time come when the wedding process can begin? Will the time ever come when the public in general, and every spiritual society in particular, will demand credentials of good qualifications of every speaker and medium before such an one

Drs. Maybe and Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good—but let somebody else prove it. The old remedy *must* be good—judged on its record of cures. Just one more reason for choosing AYER'S Sassa-parilla in preference to any other. It has been the standard household sassa-parilla for half a century. Its record, inspires confidence—50 years of cures. If others *may* be good, Ayer's Sassa-parilla *must* be. You take no chances when you take AYER'S Sassa-parilla.

can find an opportunity to appear before the public?

I write this for the purpose of arousing the great number of reputable speakers and mediums to a full realization of one source of danger to our cause. I am now located at No. 1 Hudson Court, and would be pleased to correspond with societies for engagements; would like to make reasonable terms for the Camp Meetings.

Pennsylvania.

PHILADELPHIA.—Mrs. M. E. Cadwallader writes: "The First Association of Spiritualists of this city closed its meetings for the season on May 30."

For the past year the meetings have been held in Warner's Music Hall, located on the principal thoroughfare of the city. Having had some of the most prominent and popular speakers with us the past season, it has resulted in much success. With A. E. Tisdale, Mrs. A. M. Glading, Oscar A. Edgerly and Mr. W. J. Colville occupying the platform it could not well be otherwise. We secured the services of Mr. Colville for a period of five months, and the audiences at the Sunday lectures, as well as at the classes in Spiritual Science, held under the auspices of the Helping Hand, an auxiliary of the Association, have manifested a deep interest in his teachings. We hope to have him with us again as soon as his engagements will permit.

During February Mrs. A. M. Glading, always a favorite with us, accomplished much good by her pleasing personality and remarkable work as a speaker and medium. Many who have been attracted to our meetings through curiosity have become interested in Spiritualism, and are now regular attendants.

On Sunday, May 30, the services were of unusual interest. It has been our custom for many years to hold memorial services on the last Sunday in May. The program consisted of addresses by Mr. Colville and the writer, followed by Mrs. Minnie Brown, the well-known medium of this city. It was indeed touching to note the many floral offerings brought by the audience as tokens of remembrance for the friends who had passed to the higher life; and as the medium voiced the messages from the arisen ones, the hearers could not fail to receive the comfort and assurance which Spiritualism brings.

Mr. C. L. Smith had charge of the music for the occasion.

As Mr. Colville took leave of the large and appreciative audience who had from week to week listened to his able and instructive discourses, it was moved that a vote of thanks be tendered him for his work of the past month. The audience responded by a rising vote.

A business meeting of the Association was held on Sunday afternoon, June 6, to arrange for the work of the next year. Over five hundred dollars were raised for the purpose, nearly every one present donating liberally. A friend of the Association who recently passed to spirit-life left a legacy of between twenty and thirty thousand dollars to be used for the building of a temple, to be held by the First Association of Spiritualists and its successors forever. The will has been admitted to probate, and there is no doubt but that the Association will receive the bequest in due time.

The writer, owing to continued ill health, has been obliged to give up nearly all public work, though taking part in the meetings for the upbuilding of the Society, as far as strength would permit. Will the friends who have sent so many messages to her wishing speedy return of health, accept sincere thanks for their good wishes, as it was impossible to respond to them all personally.

New York.

ROCHESTER.—G. W. Kates writes: "We have closed our meetings here for the present, but the socials and the Fraternity Cabinet will hold the interest until next season's work begins. It is a good idea not to depend alone upon public meetings to carry on the work of Spiritualism. All well regulated societies should have their dependent movements and sub association."

The Ladies' Helping-Hand Society and the Children's Lyceum are great helpers to perpetuate the Cause; and the Fraternity, as organized in Rochester and elsewhere, is also proving a great help to hold the members in interested fellowship.

A final social meeting before our leave-taking was held Monday evening, May 31, at the residence of Mrs. Joslyn. Her parlors and other rooms were filled by a genial company, who spent a merry evening.

Tuesday afternoon, June 1, Mrs. Kates held a public meeting for ladies only, and lectured upon the "New Woman," followed by spirit-tests. The writer opened the meeting with a recitation. After the lecture recitations were given by Mrs. Cooper and Mrs. Osborn.

The public lectures to ladies given by Mrs. Kates are doing much good. The world's women should all hear such lectures; and when we are able to do so we shall arrange for the same to be delivered where large audiences may be attracted. We need more enterprise and grit among Spiritualists to present the living truths brought us and yet being given by the spirits.

We left Rochester immediately after the lecture to the women, and a number of them escorted us to the depot, and so sadly bade us good-by that we came not resolving not to go at all; but we are to return again and resume our labors with the good friends in Rochester if all goes well with us."

Michigan.

GRAND RAPIDS.—H. W. Booser writes: "The Grand Rapids, Mich., Band of Harmony has just closed its public service in Lincoln Hall, with the ministrations of Mattie E. Hull. Her work has been characterized by its adherence to the subject of Spiritualism proper, and has been much liked by all. With the facts of the life beyond, and the philosophy of the same; with the study of its bearing upon our earth lives, can a more boundless field be presented for human contemplation? And when we realize that the intellectual action, as with the atom of matter, cannot be in all places at the same time, how futile our endeavor to fill the role of specialties outside of our own chosen truth! Mrs. Hull's ability is only equaled by her earnestness, and she has won a place deep in the hearts of our people."

March and April were filled by Theodore F. Price. Mr. Price is a representative, unalloyed worker. His tests are rarely unrecorded. His work is invaluable in entertainments. We have indeed been fortunate to have had two such standard-bearers for the closing of our public work in Lincoln Hall.

June finds us with regular Thursday and Sunday evening sessions and home talent in our circle-room in Melrose Block."

New Jersey.

NEWARK.—Ferdinand Fox-Jencken writes: "Communications will reach me, care H. C. Dorn, 724 Columbia street, Newark, N. J. I have been under the care of Dr. Dorn for the past two months, and he has not only greatly improved my health, but also my mediumship. Dr. Dorn is doing a great work in Newark."

Maine.

LEWISTON.—C. T. Towle writes: "We had with us, May 9 and 10, Mrs. Nettie Holt-Harding, followed, May 23 and 30, by Mrs. Nellie F. Burbeck. These ladies gave lectures and tests afternoon and evening of each date in Golden Cross Hall. The meetings were conducted by Dr. S. F. Miller of Auburn; music by the choir: Miss Laura Merrill, pianist, assisted by the Merrill family. The attendance was large, the hall being full, and great interest manifested. The tests were many and excellent, being all recognized, and many full names given."

Since our meetings in March, held by these

two mediums, there has been a rapid growth in the interest of Spiritualism. Many of our noblest-minded church people are seeking to better understand the natural laws of nature, as illustrated to them by these two able mediums. We hope they may be able to come here again soon."

Ohio.

CLEVELAND.—Mrs. M. McCaslin writes: "Mrs. Mazie Walte still continues to convert people here by her unmistakable tests. We have noted her work here upon several occasions, and the startling minuteness of detail with which she enters into facts unknown except through her psychic gifts, cannot but convince the honest investigator."

To the writer she gave full names and descriptions of friends many years deceased and almost forgotten, adding, after giving their messages: 'They bid me tell you they came as a surprise to you, for you were not expecting them.' This was literally true."

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used by my practice, free and post-paid, to every reader of this paper who suffers from this last, most dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address: Prof. J. A. LAWRENCE, 88 Warren Street, New York.

FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Compulsions, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctors' bills. Good Agents wanted. Address: EGYPTIAN DRUG CO., New York.

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Onset, - - - Mass.

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Interest guaranteed on capital invested through this office. Communications solicited. H. E. GIFFORD, May 8.

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CURES Bright's Disease, Dropsy, Jaundice, Inflammation of the Kidneys and Bladder, Diabetes, Rheumatism, Impotency, Painful or Suppressed Menstruation, and all complaints arising from a diseased state of the Urinary Organs. Price \$1.00 per bottle. Express charges paid to any part of the United States.

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May 22.

SOUL READING,

OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. SEVERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adapted to those desiring marriage, helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

Brief reading, \$1.00, and four 2-cent stamps; full readings, \$5.00, and four 2-cent stamps. Address, 1206 Madison Street, White Water, Walworth Co., Wis. 25w May 1.

DR. J. S. LOUCKS.

SPECIALISTS in all Chronic Diseases. Correct Diagnosis, free by enclosing name, age, sex, leading symptom, and stamp for reply. Remember to address, DR. J. S. LOUCKS, Shelbyville, Ind. Feb. 13.

INSPIRATIONAL ADDRESSES

AND POEMS; Illustrated Lectures, and Demonstrations of Spiritual or Psychic Healing; Societies built up and organized by Mrs. McCASLIN, Ph. D. For special terms, Camp Meetings or other addresses, apply to Mrs. McCaslin, 125 Euclid Avenue, Cleveland, O. Mar. 20.

FOR SALE,

LAKESIDE, MASS. Mrs. STODDARD GRAY'S Cottage, on Lyman street. Half purchase money now, balance on mortgage. Apply to 323 West 34th street, New York June 10.

DR. J. S. LOUCKS.

SEND your name, age, sex, 8 cents in stamps, and we will give a correct diagnosis of your disease free. Address DR. J. S. LOUCKS, Shelbyville, Mass. May 1.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free of charge. MRS. D. DOBSON-BARKER, San José, Cal. Apr. 5.

MRS. JENNIE CROSSE, Business, Test and

Medical Medium. Six questions answered by mail, 50 cents; stamp, Whole Life Reading, \$1.00. Magnetic Remedies prepared by spirit-direction. Address No. 40 Union Street, Lewiston, Me. Dec. 5.

PSYCHE, THE DEVELOPING CABINET.

Every person who becomes interested in the Spiritual Philosophy is more or less desirous of a mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from raps and table-tipping to independent table-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 18x18 inches in dimension, has no metal in it is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED.

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

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

PLANCHETTES, with Pentagraph Wheels, 50 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by BANNER OF LIGHT PUBLISHING CO.

SIMPLE THEOSOPHY. Articles written for the Boston Evening Transcript, April, 1881, by M. J. BARNETT, P. T. S.

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KAREZZA ETHICS OF MARRIAGE.

A bold, brave book teaching ideal marriage, the rights of the unborn child, a designed and controlled maternity. The Union Migrant. Thousands of women have blessed Dr. Karezza for Tokology, thousands of men and women will bless her for Karezza.

Arena: Karezza is worth its weight in gold. Sample pages free. Agents Wanted. Priced \$1.00. ALICE B. STOCKHAM & CO., 217 MADISON ST., CHICAGO. Sept. 26.

The Psychograph,

OR

DIAL PLANCHETTE

This instrument has been thoroughly tested by numerous investigations and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications were of great value to me. The greatest comfort in the severe loss I have had of my son, daughter and their mother."

Giles B. Stebbins writes: "Soon after the new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk sprang to and fro, and the second time was done still more readily."

Price \$1.00, securely packed in box and sent by mail post paid. Full directions.

Report of the Convention of CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but can be forwarded by express only, at the purchaser's expense.

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Mediums in Boston.

IMPORTANT!

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June 5.

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Ayer, Mass.

No. 55 Rutland Street.

SEANCES Sunday, Thursday and Saturday afternoons, at 2.30, also Wednesday evenings at 8.

Mrs. Albion can be consulted free in regard to mediumistic gifts and development Fridays, 9 A. M. to 1 P. M. June 5.

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Sittings daily from 10 A. M. to 4 P. M., except Fridays 8 1/2 Bowdoin St. Communicate Telephone 3686, Boston.

Test Seances Fridays at 8:30.

June 5.

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June 5.

Mrs. A. Peabody-McKenna

BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday and

Banner of Light.

BOSTON, SATURDAY, JUNE 10, 1897.

MEETINGS IN BOSTON.

South Boston Hall, 664 Washington Street, corner of South Street.—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sunday at 11 A. M. and 7 P. M. on Sunday at 10 o'clock. Mrs. M. Adeline Wilkinson, President.

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

Hollis Hall, 789 Washington Street.—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. Mrs. H. L. Tobin, Conductor.

Myrtal Hall, 820 Washington Street.—Meetings Sunday, 11 A. M., 2 P. M. and 7 P. M.; Wednesday, 7 P. M.; Friday, 7 P. M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings Sunday, 11 A. M. and 7 P. M.; Wednesday, 7 P. M.; Friday, 7 P. M. Mrs. A. R. Gilliland, Conductor.

The Veterans Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. Eben Cobb, President; Mrs. J. S. Soper, Clerk.

Hiawatha Hall, 241 Tremont Street, (near Eliot Street).—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M.; Wednesday at 7 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 Parlor, 3 Park Street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—104 A. M., 2 P. M. and 7 P. M. Tuesday and Thursday afternoon at 2 P. M. N. P. Smith, Chairman.

Good Templars Hall—Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoon. Mrs. E. J. Peak, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Sunday at 7 P. M., at Mrs. Parsons, Room 10, 363 Washington Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Ackerman, 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 week-evening meetings.

Conductors of Boston meetings will, however, be continued as heretofore.

EAGLE HALL.—W. H. Amerige, Conductor, writes: We had a very large developing and test circle Sunday morning, June 13. Very many fine tests were given; fully recognized. These circles and meetings are increasing in numbers and interest every Sunday.

The three sessions were well attended, the following mediums taking part throughout the day: Mrs. M. A. Graves of Everett, Dr. Blackden, Mrs. Charter, Dr. W. E. Clark, Mr. H. B. Hersey, Dr. C. W. Hall, Dr. D. C. Bowden, Mrs. Dr. Robbins, Mr. Quimby, Dr. Thos. Nichols, Dr. Frank Nichols, Mr. Kranisick, Dr. Newton, Mr. J. A. Woods, C. E. Marston, Dr. Badger, Mr. Thos. Jackson, Mrs. George Hughes, Mrs. M. Erwin.

Mrs. Cynthia H. Clark opened the meeting in the evening with prayer, also fine tests. Mrs. Dr. Robbins opened the afternoon meeting with prayer, also very fine tests. Mr. Hardy, Mrs. Ratzell and many others. Good music and singing by Mrs. Moody, assisted by Mrs. Gemond and others.

Sunday, June 20, we shall have with us Mrs. J. W. Kenyon of Waverley, Mrs. Julia E. Davis of Cambridge, Mrs. M. A. Graves of Everett, Mrs. A. P. Guiterrez, Mrs. L. A. West, Mrs. M. G. Carbee, Mr. Hancock, Mrs. O. W. Belows, Mrs. Annie Hanson Kibbe, Mrs. Erwin, Mr. Hardy, Mrs. G. Hughes, Mrs. Dr. Robbins, Dr. Hall, Dr. Clark, Dr. Bowman, Mrs. Fox, Mr. Hersey, also Mrs. Butler of Lynn, and many others.

We shall continue meetings all summer at this hall.

BANNER OF LIGHT on sale at door.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning session began with half-hour song-service; invocation by Chaplain. Mrs. Collins and Miss Sears conducted the developing circle; Mr. Badger made a few good remarks; Mr. Jackson spoke, besting giving several tests; De Bois gave a few good thoughts; Mrs. Bird some tests; Miss Sears, Mr. Hill, Dr. F. P. Gleason, Mrs. G. Hughes, remarks and tests; all were very accurate.

Afternoon session began with the usual religious exercises, followed by a solo from Mrs. Wilson, accompanied by Mrs. Shelton; Dr. Blackden made a few remarks; tests and readings by a number of mediums during the afternoon as follows: Mrs. Mabel Witham, Mrs. Peak, Mrs. Nutter, Mrs. West, Mrs. Robbins, Mr. Hardy, Mr. Jackson, Mrs. Knowles, Miss Lucy Barnicot and Mrs. Wilkinson; Mr. George Cutter favored the audience with two vocal solos which were beautifully rendered. Prof. Peak, organist for the summer.

Evening service opened with grand singing by the colored quartet; reading and invocation by the Chaplain; Mr. Scarlett gave the opening address; solo by Mrs. Wilson, after which the following mediums gave readings and tests: Mrs. Knowles, Mrs. Nutter, Mrs. Bishop, Mr. Jackson, Mr. Mansergh, Mr. George Cutter and Mrs. Wilkinson.

BANNER OF LIGHT for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, June 13, our meeting was opened with song service by Prof. F. W. Peak and congregation. Invocation by the Conductor, Mrs. E. J. Peak; Mrs. Robbins gave well-chosen remarks, following with tests; Mrs. G. M. Hughes and Mrs. Peak gave very satisfactory proof of the return of spirit; Mr. T. Jackson, Mrs. E. R. Brown, Mrs. M. Knowles were with us during the week. We would say to the public that our meetings are very harmonious, and are truly enjoyed by those seeking for and investigating Spiritualism.

Next Sunday Mrs. J. W. Kenyon and Mrs. Witham are expected to be with us. The Boston mediums are beginning to find out that these meetings are increasing and very interesting. All are welcome.

HARMONY HALL, 724 Washington Street.—A correspondent writes: 10:30 A. M., N. P. Smith, address and delineations; Mrs. S. P. Putnam, tests; Mr. J. Haynes, invocation; Mr. H. Jones, remarks; Mrs. A. Woodbury, readings; Mrs. Little, remarks and tests; Mrs. Brown, delineations.

2:30 P. M. Mr. J. Hilling, address and readings; Mrs. S. E. Rich, Mrs. A. P. Guiterrez, Mrs. S. P. Putnam, Mrs. A. Woodbury, N. P. Smith, psychometric readings.

7:30 P. M. N. P. Smith, address; Mrs. C. E. Bell, tests; singing by Mrs. M. F. Lovering and L. W. Baxter, accompanied by Prof. Rimbach on cornet; Mrs. A. P. Guiterrez, Mrs. Cynthia H. Clarke, N. P. Smith, Mrs. Woodbridge, psychometric readings; Mrs. Mary F. Lovering, musical selections.

BANNER OF LIGHT on sale Sunday and Thursday.

HIAWATHA HALL.—A correspondent writes: Sunday, June 13, the morning circle was large, harmonious, and replete with spirit power.

Afternoon and evening sessions were satisfactory. The remarks were good, and the tests and readings of each one were fine. Those taking part were Mrs. J. A. Woods, Mrs. C. B. Hare, Mrs. Branch, Mrs. J. E. Davis, Mrs. A. Woodbury, Mrs. E. R. Brown, Mrs. A. Forrester, Mrs. S. E. Cunningham, Mrs. M. Knowles, Mr. Marston, Mr. Cohen, Dr. Blackden, C. W. Quimby, E. H. Tuttle, Mr. Tuttle answered mental questions. Musical selections, H. C. Grimes.

BANNER OF LIGHT always for sale Sundays and Wednesday afternoons.

ELYSIAN HALL ASSOCIATES.—A correspondent writes—held three interesting sessions Sunday, and although the weather was unpleasant had a fair attendance. Mediums who assisted in the morning circle were: Messrs. Morse, Smith, Hillings, Golding, Meadames Gilliland, Millan, Golding and Jenness. Our circle is very instructive to the investigator.

Mrs. Gilliland opened the afternoon session with remarks on "Life and Its Mystery." The

subject was well handled. Remarks and tests by Dr. Thayer of Onset and Mrs. Hardy.

Evening session opened with singing by Mrs. Carlton and Mrs. Parker, also congregational singing; remarks by Mrs. Gilliland on "Indian Controls," followed by tests; also tests by Mrs. Millan and Mrs. Davidson; poem by Mrs. Dickey; Bros. Hersey, Quimby and Jackson were present.

Friday evening, June 18, our Peace Council; friends are invited to unite with us.

Our socials on Tuesday are very entertaining, and growing in attendance. Our hall is so cool that all who care to dance find it very comfortable. We hope to keep open all summer.

THE BANNER OF LIGHT always on hand for sale.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held its regular services Sunday at 33 Summer street, with large and appreciative audiences. At 2:30 Mrs. S. J. Watson led the singing; Mrs. May S. Pepper of Providence, R. I., gave a sublime invocation; Capt. J. Balam spoke on "The Desire for Spiritual Knowledge"; W. H. Rounseville on "Spirituality"; Mr. C. W. Brown on "Spirit-Communication"; Frank Neate on "The Power of Spirit"; Edward F. Murray on "Working of Spirits Through Humanity"; Mrs. J. E. Matson on "Spiritual Philosophy." Tests and messages by Mrs. May S. Pepper, Mrs. Alice M. Lefavour, Mrs. D. E. Matson, Mrs. Annie J. Brennan, Frank Neate, Dr. Furbush, Mr. Brown and others. Magnetic treatment was administered to many free by Drs. Furbush, Murray, Rounseville, Warren, Mr. Brown, Mr. David Sheppard and others.

At 7:30 Misses Lena and Elsie Burns sang appropriate selections; Mrs. May S. Pepper read a poem on "Life's Mysteries," gave an invocation, followed by many tests and spirit-messages for those who brought flowers for their spirit-friends, and in every case received a ready response of recognition; Mrs. Dr. M. K. Dowland spoke on "Life's Mysteries"; her remarks were well received; Willie A. Estes followed with tests and messages.

Next Sunday, at 2:30 and 7:30, Dr. Geo. A. Fuller of Worcester, President of the State Spiritual Association, will lecture, also other mediums will give tests and spirit-messages. Owing to the weather, the grove-meetings will not open until the first Sunday in July.

Look in next week's BANNER for full particulars. At Tuesday evening, at Mrs. Dr. Dowland's, 130 Market street, Mrs. Lincoln of Boston gave many recognized tests and spirit-messages, followed by interesting remarks by Mrs. Dowland.

We were much pleased to have Mrs. Wm. S. Butler, Mrs. J. S. Soper and others from Boston with us Sunday evening.

SPRINGFIELD.—T. M. Holcombe says: "The First Spiritualist Society of Springfield, a regularly incorporated Society since 1889, has been resting for the past three years, and the meetings have been conducted by the Ladies' Aid Society, also incorporated, but this year the old society seems to have recovered some of its vitality, and has decided to conduct the meetings during the coming season, and is engaging speakers and mediums."

At the annual meeting the following officers were elected: T. M. Holcombe, Sec'y; John P. Smith, Treasurer; Fred J. Hart, 1st Vice-President; E. B. Bishop, 2d Vice-President; Board of Directors, H. L. Jenkins, Sumner S. Clark, John S. Hart, J. H. Baldwin, Mary B. French.

At a meeting of the Directors Mr. H. L. Jenkins was elected President. The meetings will be held in Ladies' Aid Hall, and the platform will be occupied by the best speakers and mediums available.

The last business meeting for the season of the Ladies' Aid Society was held Thursday, June 10, and they feel that they have reason to be proud of their record, their receipts having been something over one thousand dollars. They have paid all expense of conducting the Sunday meetings, and have a cash balance in the treasury. They closed the social part of their work by an excursion and basket picnic down the Connecticut River to Riverside Grove, chartering the steamer *Mascot*, Capt. Elmer Smith (who, by the way, is one of our best workers), for the occasion, where the day was spent in a variety of amusements, every one doing what he or she liked best, dancing, bowling, target-shooting, etc. When the contents of the numerous baskets were spread upon the tables there was abundance, and variety enough to tempt any appetite, but most of the appetites there needed no tempting; they were good enough for anything. The steamer arrived back at the dock at 9 o'clock P. M., and it was unanimously agreed that all had had a royal good time.

HAVERHILL.—O. Henckler writes that the people here were agreeably surprised when they learned that Prof. J. W. Kenyon accompanied his wife, who had been engaged to lecture here last Sunday.

The Philosophy of Spiritualism was ably expounded by Prof. Kenyon, who dwelt particularly upon the manifestations occurring at the Lyceum sessions, explaining the phenomena in a masterly manner. That which was occurring, he said, had been prophesied many years ago, and the time was rapidly approaching when Washington, Paine, Lincoln and other immortals would occupy our platforms in materialized form and again address the multitudes. Mrs. Kenyon followed with demonstrations of spirit-return, and many of her tests were very convincing.

At the conclusion of what all present pronounced to be a spiritual feast, a vote of thanks was extended to the Professor and his amiable wife.

At the annual election, held Monday, June 7, the following officers were elected to serve for the ensuing year: President, W. W. Sprague; First Vice-President, Otto Henckler; Second Vice-President, Robert Douglas; Clerk, Eliza Douglas; Corresponding Secretary, Hattie E. Jones; Treasurer, Edwin F. Whitehouse; Collector, James F. Hackett; Directors, W. W. Sprague, Hattie Strong, Sarah E. Smith.

Next Sunday, Effie I. Webster, of Lynn, will be with us. This is her first visit to Haverhill, and a cordial welcome should be extended her.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, President, writes: Sunday, June 13, our developing circle at 11 A. M. was largely attended, and was filled with spirit-power. Many were controlled and gave spirit-messages. Mr. Webster gave an inspirational poem, which was appropriate to the occasion.

We opened our afternoon and evening meetings with a chapter from the Bible, followed by prayer by Mr. Thomas Nichols of Lynn, after which Mr. Scarlett and guides offered some remarks on "Spirit Power." Mr. H. L. Nichols of Cambridge made remarks, after which the following mediums took part: Mr. D. S. Clark, Mrs. Seymour and Mrs. Ackerman. All tests were recognized.

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FITCHBURG.—Dr. C. L. Fox, President, says: C. Fannie Allyn of Stoneham, Mass., the eloquent inspirational speaker, occupied the platform. Large audiences greeted her at both services, and gave close attention to her able addresses. Subjects, as usual, were taken from the audience. Fannie Bruce Treworky of Fall River followed with a test stance with her usual satisfactory evidences of the continuity of life.

Mrs. S. E. Hall of Roxbury speaks next Sunday.

LOWELL.—Miss Daisy E. Brainard, Sec'y, writes: Mrs. Effie I. Webster, of Lynn, spoke afternoon and evening for the Ladies' Aid Society, at Odd Fellows Hall, Merrimack street. The lectures were very interesting, followed by many convincing spirit-communications by her little guide, "Sunbeam." We had good attendance considering the unfavorable weather.

BANNER OF LIGHT for sale at each meeting.

MEETINGS IN NEW YORK.

NEW YORK.—M. J. Fitz-Maurice, Sec'y, says: With the last Sunday in May the meetings of the First Society of Spiritualists, held in Berkeley Lyceum, New York City, closed for the season.

To Prof. W. M. Lookwood, who spoke in the morning and evening of that day to large and attentive audiences, belongs the honor of having delivered the final lecture. Edgar W. Emerson was the central figure at the afternoon session, and his tests were even more startling than usual. Remarks relative to the Society were made by the President, and Mr. Charles Dade rendered a poem with fine effect. The music, under the direction of Mr. R. L. Myers, left nothing to be desired.

During the year just ended our platform has been filled by Prof. W. F. Peak, who opened the season in September last; October brought Mrs. Helen Russeque; November and December, Mrs. Carrie E. S. Tving; January, Mrs. A. M. Glading; February, Dr. Fred L. H. Willis; March and April, J. Clegg Wright; May, Prof. W. M. Lookwood, while Mrs. Maggie Waite, Edgar W. Emerson and Mrs. May S. Pepper carried off the honors in test mediumship.

The average attendance during the year has been excellent, the music exceptionally pleasing, and the meetings in all respects fully up to the standard of previous years. I may congratulate the Society upon their good fortune in having secured such an array of talent as has graced their rostrum in the season just past, adding the hope that a summary of next year's proceedings may reveal corresponding progress in the right direction.

On the third Sunday in September the meetings will commence, with J. Clegg Wright as permanent speaker. Spiritualism seems to have arrived at a point in its history when more lasting methods are necessary. It is almost impossible to cement bonds between speakers and congregations in the brief space of one or two months; and unless those bonds are cemented the best results cannot be attained.

Perfect weather on Tuesday evening, May 25, and the rather unusual conjunction of a test stance with a Strawberry Festival, attracted a goodly company to Adelphi Hall, and the final entertainment of the season, added one more to the list of successes achieved by the Ladies' Aid Society during the past winter.

Not long after eight o'clock Mrs. Newton requested the audience to join with Mr. Myers in singing a familiar hymn. Mr. Emerson was then introduced, and after delivering an invocation, interested the assembly for over an hour with descriptions of departed friends, which were nearly all fully recognized.

Mrs. Lillie Watkins followed with a ballad, eliciting much applause. Prof. Lookwood was next introduced, and spoke at length upon the beauties of Spiritualism as allied to scientific research, and also expressed great pleasure at being permitted to greet so many friends of the Cause.

At the close of these remarks Mrs. May S. Pepper paid a graceful tribute to Prof. Lookwood's efficient work in the field of Spiritualism. Mrs. Newton then extended a general invitation to all present to clasp hands with Prof. Lookwood and Mr. Emerson, and resolve themselves into a thoroughly social gathering, during which strawberries, ice cream and cake would be served.

After this part of the program had been carried out, Mrs. Wm. Robyns, Mr. Charles Dade, and Mrs. Brittingham gave recitations in their happiest vein, to the complete satisfaction of every one, as evidenced by prolonged applause. After some social converse the friends dispersed, apparently well pleased with their evening's entertainment.

NEW YORK.—J. W. T. writes: Mr. Floyd B. Wilson, who has become the accepted teacher of spiritual truths at the meetings held by Mrs. M. E. Williams at her parlors, 232 West Forty-sixth street, on Wednesday evening last delivered a very interesting lecture, entitled "Hints at the Creation of Matter." The lecturer was followed with marked attention by the ladies and gentlemen present, a great many of them displaying their appreciation of his utterances by frequent and judicious applause.

Said Mr. Wilson: "Ages ago a material universe began to appear, and to it came an apparently material man. But back of all materiality there was the *Word*, which may be defined as creative power, or creative energy—whatever to you will represent the fullest measure of mental force. This Energy, or Being, called worlds into space and all life into existence, that life to be controlled by laws fashioned or made by its own impulse. So, at least, the records state—so the story has been told for thousands of years. To make it more comprehensible, certain philosophers, assuming the right to interpret the record, gave a personality to Being. They said *He* called into existence plant and animal life by a *Word*, after having, in like manner, previously created worlds; then made laws whereby the created life could itself be a creator of its kind, by simply observing the law fitted to each particular case."

Mr. Wilson's next lecture will be on the "Authorship of Shakespeare, as Revealed by the Baconians, Accompanied by Reflections on the Source of his Inspiration." As the gentleman is a member of the Shakespeare Society, as well as a profound student of the poet, a most enjoyable evening is anticipated by all who take an interest in the subject of Shakespeare and Spiritualism, as revealed in his plays and sonnets.

MEETINGS IN BROOKLYN.

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

The Advance Spiritual Conference meets every Saturday evening at 8 o'clock, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seals free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

Fraternity Hall, 369 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 P. M. Sunday School at 2 P. M. Mrs. A. Olmstead, Medium. Speakers and lectures regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax House, 118 Bedford Avenue. A. H. Dalley, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communions holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 P. M.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Sargent, Conductor.

Jackson Hall, 518 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 3 P. M. 2 P. M. Mrs. A. Olmstead, Medium. B. R. Plun conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.—A correspondent writes: The Progressive Spiritual Society holds very interesting services at Amphion Hall, Bedford Avenue, on Sunday evenings, with large and appreciative audiences.

For the month of June we have the esteemed co-worker and medium, Walter Hayward, who has favored us with some excellent thoughts pertaining to Spiritualism. Subject for the 6th was "Only Remembered by What They Have Done," speaking of our earnest workers who have passed on to the higher spheres, followed with tests.

This evening, 13th, Mrs. Evans, Conductor, opened the exercises with a poem, "Do Right," followed with singing "Lower Lights." Mr. Hayward's address was upon "Life's Mystery." His guests took up a new field of work, by answering questions from the audience, then gave tests and messages that were correct and interesting. Mr. Morey of New York favored us with some choice remarks and tests.

Mrs. L. A. Olmstead will exchange rostrums next Sunday with Mr. Hayward.

The Cause is progressing in this section, and we are glad to learn the mediums are banded together for unity.

BROOKLYN.—J. A. Robinson writes: Saturday evening, the great audience which attended the meeting of the "Advance Spiritual Conference," occupying every available place,

seemed inspired by the harmonious conditions of nature, as was attested by their smiling faces and hearty greetings. The State Secretary, Mr. H. L. Whitney, presided. After singing of the hymn by the congregation, Mrs. B. R. Plun, on request, delivered the opening address, followed by Mrs. Frances M. Holmes with a very sweet poem entitled "I Am Only a Daisy." Rev. E. Swackhamer, an old acquaintance of this Society, made an interesting address.

The subject of a monument for the Fox sisters being before the meeting, a resolution introduced by Mr. Delersee was adopted, to the effect that the matter be taken in hand by this society, in order that a monument should be erected which would command attention, be a proper tribute of respect, and a credit to Spiritualists throughout the land. The Secretary was instructed to issue an appeal to Spiritualists, through the press, for contributions, large or small, for this most worthy object.

Mrs. Chapin, the blind medium, being introduced, favored the company with a song, playing her own accompaniment on the piano; she also gave some tests. Remarks were made by Mr. Lafumé, Mr. McDonald, Mrs. Huthobings and Mr. Hayward.

Among the visitors we noticed Mr. H. C. Dorn of Newark, N. J., and Mr. Ferdinand Fox-Jencken, who, I am glad to say, seems very much improved in health.

To the Spiritualists of Michigan.

In my last appeal to the Spiritualists of Michigan, I asked for names of places where they desired a missionary to come and help them along. I received a few replies from my letter, and as soon as I could I started out. I was gone a little over thirty days, and gave twenty-nine lectures and traveled hundreds of miles. I learned by that experience how a work of that kind should be conducted, and when I start out again I trust I shall have my arrangements more complete, so I can do a more effectual work. I desire to hear from every place in Michigan where there is a Spiritualist, and have each one enclose a stamp, and just as soon as I can hear from enough, I will plan my work, and place it in shape where I can do something, so as not to be compelled to travel so many miles from one point to the other. It is my desire to visit as many places as possible, and in each place where I am to remain over-Sunday, hold a State meeting, calling it a grand mass meeting, and try to show to all the great necessity of organization. Now, my good Spiritualists all over the grand State of Michigan, who have been, and still are, anxious to do something for our Cause, now is your chance to show your valor and zeal by coming to the front, sending me your name and place of residence, and if you can't hold more than a parlor meeting, let me know, and I will gladly stop off and give you the best that I have.

As the State organizer and missionary, it is my desire to go to as many places as I can, stir our people up, get them into line, so we can make a showing, and let the world know we are a power. Though I was gone so short a time, yet was I fully conscious of the great need of this very kind of work, and I know good was done. Let us make one of the grandest efforts ever made in the State and have a genuine revival. So send me your name and a stamp for reply, and you shall receive a visit as soon as arrangements can be made.

Send to my home address, Wheaton, Ill. Trusting I shall hear from all over the State, I am, as ever, the well-wisher of all,

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