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## Written for the Banner of Light. 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 aright 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 all of these there is an introduced to the 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, intelligent guidance and cooperation of power, intelligent guidance and coöperation of spiritual beings, it seems fitting to consider the phenomenal aspects of the subject first in this

lized public attention. Some of these were doubtless genuine, and have continued in hon-orable consistency, and are a credit to them 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 condi-tions attending most of the materializations, tions attending most of the materializations, the dim lights which made recognition uncer tain, the objections urged against any change of the prepared conditions, by which the pos sibility 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 oreated general distrust of that phase of mediumship. The "test séances" held under the manage-ment of Henry J. Newton of New York, proved that with genuine materializing mediums the

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 con-tinued to increase in diversity, and extend the evidence to the great variety of minds to be reached; for evidence that is absolute and con-lusive to a scientific mind often makes but clusive 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 alism. They are the great educators; without them phenomena could make no headway, ac complish no valuable results. The manifesta-tions are so varied, novel, contradictory and freaky that without a whilesenhicel interprefreaky, that without a philosophical interpre-tation they would only astonish and confuse. The spirit-world understood this, and provided seers and thinkers to introduce and accompa-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 re-lations with their far-seeing intellects and in-spired reason.

The Univercalum" first greeted the world

many of the best and truest mediums were | doubtful phenomena with the educational | Research Society acknowledging that the spir neglected, while numerous "materializing me-diums" sprang into prominence and monopo- | sands into the liberal churches who were once | of the facts; the distinguished and profound | 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 genreal organization—the first  $t = \infty$  buried in the débris 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 if. State Associations are coöperating, and others developing, and the tide seems to be setting in toward a general system of cooperative, 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 Teads the list. Then, like stars kindling in the midnight sky, flashed like stars kindling in the midnight sky, flashed upon the world the inspired zenius 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. Brig-ham, 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. Win. Denton, Hon. O. P. Kellogg, L. Judd Pardee, Amelia Colby, Record of the second se

been added, while many of the carry workers have gone to their reward. If the limits of this sketch permitted, it would be interesting to trace the changes in the atti-tude of "our friends, the enemy," the various "fads" that have grown up under the shadow of this great tree of life, the origin and good of this great tree of life, the origin and good works of the various societies for psychical re-search, the accessions to our ranks of noted men of science like Prof. Wm. Crookes, Prof. Flammarion, Alfred Russel Wallace, Prof. El-liott Coues, et al., and to trace the origin and valations to Smithuelize of Blansteiner The 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 errot meet, and to show the animus of the bigoted legislation against the exercise of mediumship, chiefly inspired by the blinded zealots of religious igno-rance, in the vain hope of rescuing their sinking claft 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 tes-tified 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 cen-tral magnet, and from which Modern Theosophy was materialized, and the assassination of 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 pre clude all possibility of collusion or fraud, and compel recognition. E. V. Wilson was a walk-ing 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. W. Fletcher, E. W. Emerson and Joseph D. Stiles. 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 spiritworld-when it inspires a great, earnest soulthat 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 investipations of the Seybert 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

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 reli able mediumship versus cheap legerdemain, al indicate for this decade an epoch making pe-riod, and imply a glorious fulfillment of long-cherished hopes of all true Spiritualists.

Government by Spiritualism in Africa.

## BY BERTRAM SPARHAWK,

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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 posses sion 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 pre-pared 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, tumb lers 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 the bot-tom of a pitcher is carefully broken out, 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 fave rite drinks. By this means he departed is supposed to be kept in good humor with his family and friends. Such buri al 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, ju ju, gree gree, or fetich-men are mediums, and are believed to be in con-stant 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 gbo. 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 laves 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 pre-ceded 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 en-trances 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 lrum, 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 dis-covered 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 au-tomatic 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 rep-resents "fetloh." If a orime 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 communi-ties, the prople are ruled by the brute force of the billet, 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 Sabiria S. Hayward, were working people, and their on 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 under-stood 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, hence he early affiliated with the church, having united with the Orthodox Congregationalists at the age of eleven Later he became a member of the Osean 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 tippings. 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 Richmoud, 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. Il s 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.

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 set-tled 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 Psychical 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, elementals, hypnotic suggestion, antenatal memory, subliminal self, and astrals, have never touched the fundamental basis, scientifically established in the first decade of Modern Spir itualism. 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 objec-tion 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 won-derful gifts equaled any of the reputed mira-cles of the Apostles; Charles Foster, whose gifts converted many thousands. Add Form 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 intel-ligence; Mrs. Hollis, representing the physical and mental in convincing force; Annie Lord Chamberlain, still with us, presenting phe-nomena that no theory but the spiritual ex-plaine; Mary Andrews whose heat years preplains: Mary Andrews, whose best years pre sented the most complete and reliable phenomena, combining the physical and mental, of any I have known. She was the first mate-rializing 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 séances the most exalted spirituality tangible in all the air, and the sweetest con-sciousness of the "kingdom of heaven at hand," that I have ever realized in any materializing séances.

The Eddys presented some inexplicable phenomena, and convinced many of the great re-ality; 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 the 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, The system of chaotic and unstable manage-and for a time other and equally valuable phe-nomena were disregarded or undervalued, and sake of novelty and excitement, and mixing ism; the most critical skeptics of the Psychical created a great demand for materializations, and for a time other and equally valuable phe-

ship 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 repre-sentative scientists. Curiously enough the latter, though professedly seeking truth and analyzing facts, with impartial devotion to scientific accuracy, spurned the evidences, re-fused to examine the proof, held themselves stubbornly aloof from every opportunity to stubornly aloor from every opportunity to witness phenomena, and from their secure re-treat cried "humbug," "delusion," and de-clared the manifestations, as reported by un impeachable witnesses, many of whom were their peers in learning, "impossible," "con-trary to the known laws of nature," and un worthy, a moment's streation. Nevertheless worthy a moment's attention. Nevertheless, such illustrious scientists as Prof. Robert Hare of Philadelphia, the peer of any on the continent, Prof. Mapes, Prof. Wm. Denton and oth-ers, with Judge J. W. Edmonds, Governor Tallmadge, 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 phe-nomena 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 val uable 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, night?" 'Why do roosters crow at mid-

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 overwhelming-ly 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 Spir-itualism, 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 fuwho advertised to "expose Spiritualian," 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 spiritcommunion, they were dealt with, and usually expelled. To attend a circle, spiritual lecture 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.

## 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 al-tered 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 be of its is of medicine residing in the United States. Faithfully yours, ANNA SARGENT TURNER, Sec'y New York State Anti-Vivisection Soci-

ety, Saugerties, N. Y.

#### LIGHT. BANNER OF

## 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-ali! well, it matters not. It is said that in heaven at twilight a great bell softly swings. And man may listen and hearken 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 angel 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 ; Shechinah ; 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 Inward Sphere : Plato on the Mysteries ; Post-mortem Awakening of an Evangelical Minister; Signs, Sortes, White Dove ; Charles H. Foster foretells as to Capt. Minot's Safety and Arrival in Port.

To the Editor of the Banner of Light:

as an abomination, and subjected its practitioners-wizards | Mr. Joseph Smith, he being directed thither by an angel. 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 clairaudient, 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 the times of war and rapine, are not unfrequently buried Moses veiled his face (Ex. xxxiv: 29-75). During the forty years that Moses mediumized 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 other people, as means of divination; that is, of intermen, like Korah, Dathan and Abiram; therefore as safeguards and defences for the supremacy of Yahweh, of his statutes and his medium, many of the Mosaic prohibitions gifts, "speaking in an unknown tongue," and says that were enacted.

But all of Yahweh's priests were not mediumistic; therefore 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 onehalf 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 acaciawood 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 child, Millie, (then of the age of three years, three months which, after having swallowed the Egyptian rods as men- and twenty-nine days,) I arose and opened the door into tioned in holy writ, budded and produced almonds-thereby the front entry. There on the stairway, on the fourth ment to commence a new life of strictest piety and virtue.

turned the following answer, since published. in his "Answers to Questions," p. 99:

"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 spart, 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 oll 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 had 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 suffciently advanced in years, was called 'a priest,' and was according ly 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 prophecy, 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 touched his tongue with a drop of Thummim which mysteriously, like the widow's crucible, 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 And a parallel instance, which fully explains the uses of the ancient stone, in our Autobiography, the 'Magic Staff,' pages 266-269."

Mr. Perley B. Pratt mentions in "Faith and Doctrines of the Church of Jesus Christ" (page 145), that a Urim and Thummin of two transparent stones, clear as crystal, set in two rows of a bow, were found, Sept. 27, 1827, in the Divination was prohibited and stigmatized by Yahweh | earth, in a hill in Manchester, Ontario County, N. Y., by Not impossible is it that, long before the discovery of America by the Northmen or Columbus, some of the children 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 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 course with invisible spiritual beings. Paul (I. Cor. xiv.) mentions among what he calls "pneumatica," or spiritual such tongue is for "a sign, not to them that believe, but to the unbelieving (verse 22). This double experience occurred 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 belief that it is not less reliable, it may not be without interest to the reader. And may I presume upon permission to drop occasionally the use of the third person of the pronoun, 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 little, if any, education; could read, but not readily, a small Testament that he always carried with him. It is doubtful 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

Jeaus to say to his disciples, but he refrained because they could not bear them then. The great central truth taught 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 undergone by initiates in the Eleusinian Mysteries. "A deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him." Then it was that he grew into consciousness of another sphere of life; and therein becoming clairaudient, he heard the voice of Yahweh (Gen. xy: 12-18). The "Poughkeepsie seer," in his Autobiogra | sure hours, I went house hunting, but with no success in phy, 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 with its owner, I told him that on the next day, before then in his seventeenth year, uncouth, unlettered and uncultured; but the chrisma which then and from time to time he afterward received (I. John xi: 27) abided in him, and no need had he 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 repass my brow, the chamber of thought. The living blood, which had flowed undisturbed through my vouthful 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. Dreadful 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. 'Ob, mother!' thought I with terror, 'can this he 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 gradually 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. Preconceived or innate ideas were evolved from' my inmost sensibilities. ... These conceptions-as a 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 second sphere of existence."

March 6-7, 1844, Swedenborg assured Davis-probably referring to this indrawing or focusing of his Ego, or spiritual being-"Thy spirit is now untrammeled, 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 confound those of the land who are considered deeply versed in science and metaphysics."\*

Cicero (De Leg. lib. ii. cap. 14) remarks that the ceremonies 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 sanctity 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 dispositions 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-

Not unfrequently communications, professing to come

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sential to their right apprehension. Many things had | the page that Faulkland touched. He met his fate at Newbury, and Charles was afterward beheaded.

Dr. J. Higble of Berlin, N. J., seventy-six years of age, in the Mysteries, and by various startling spectacles and recently informed the writer that in the winter of 1885-750, severe personal experiences, vividly impressed on the he then being resident in Rochester, N. Y., was present at a meeting in the great Corinthian Hall, then filled to overflowing, 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 lecture 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 elevated, a more sunny location. For several months, at leifinding the right one. At last, in Roxbury, I found a new house, which my wife and I thought might suit our circumstances and tastes; yet not completely. Negotiating 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 answer 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 owner, 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 discovered that I was being defrauded, and this so disheartened me, that I sold the property at a considerable sacrifice, and submissively waited. In the early summer of 1869, 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 notice any particular house, lest 1 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: "Don't you wantto 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 unprotentious 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, occured to me in March, 1880, at one of the many pleasant social interviews I had years ago with Charles H. Foster. Doubtless he is yet remembered in many of the principal cities of the United States, Europe and Australia, for he traveled in many countries, under the advice of spirits; and the phenomena apparent at his scances, always awakened great interest with his visitors. The Cary sisters, especially Alice, enjoyed his presence; and not unlikely is it that

proving to those who believed it that Yahweh had chosen step from the entry floor, appeared Millie, apparently com-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, cherubimwith 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 occasionally 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," "presentia Dei"-the majesty, the presence (that is, the Spirit) of God. To eyes not clairvoyant, it was the visible manifestation of Yahweh; and from its shining and dwelling between the cherubim, it was called Shechinah. "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; Pe. 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: 5, "the secret of his tabernacle."

Some years ago the present writer was one of a circle of attendants at a seance 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 phosphoresence. Similar lights were occasionally seen in or about the cabinet used by the Davenports 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 decarnated men and women. Reasoning analogically, what valid objection is there for not accepting as a truth that the Shechinah was a similar manifestation of an invisible decarnated 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 cherubs, as mentioned in Num. vii: 83; viii: 1, in which instance 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 inheres in objects fashioned by his hand, is a belief held by many persons. Iamblicus 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 occasion, 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 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 xxviii: 39: 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 explained. 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 distinguished by different ways of writing the sacred name. According to Josephus (Antiq. iii: 8, 9) it had disappeared two hundred years before his time.\*

Planchettes, Ouijahs and Psychographs of the present day, if used with an honest purpose, not unfrequently return answers, probably not from Yahweh, but from spiritfriends or associates of the inquirer. To an inquirer who premised 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-

ing down, but steadying herself by the banister. She was remonstrating quite earnestly, saving: "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 pervaded 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 1 never before or since have experienced, I sprang at her, as if to tear out her heart. Then I awaked. 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 myself-sat at the table, and I was about to serve the breakfast, 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?" Inclining 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 Hebrew 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 earliest, 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, ground before the ark of Yahweh." It was replaced; but 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 conducted by Miss Lizzie Doten and the Rev. Solomon Peek. 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 memorandum 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, emanating 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-

from departed spirits, have appeared in the BANNER OF LIGHT. declaring that their prior knowledge of Spiritualism-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 Phodo, 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-bearers, 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 baptism than I could have administered." I was startled by the salutation, for although 1 had some years before withdrawn 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 pertinency of the address, I inquired for the name of the communicating 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 communicating 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 answer: "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 mediums would be more likely than ordinary people to foreknow 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, auruspicy, 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 younger sister. Charles I. and Lord Faulkland being in the Bodlean Library at Oxford, a short time before the battle of Newbury, consulted the "Sortes Vigilliana," and disaster 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.

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 spiritual character. At one time, in answer to a remark of mine, he said that Andrew Jackson Davis is great, philosophically and medically; that he himself was great, phe nomenally; and that Swedenborg was great, philosophically 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 pencilled on a slip of paper, as follows: "March 20, 1880. Question 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. Arrived, 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 Savannah, returns the following answer:

"I think I left Havre in the Wild Hunter on Feb. 7, 1879, bound to Savannah, and was sixty-live days in making the passage, when I expected to make it in about thirty days—the usual time. Against my own jurigment. I took the advice of two old shipmasters that were in Liverpool at the time, aud 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 Ellie, 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 Foster, the medium, had told you the ship would arrive in a day or two, he not baving either seen or known of your communication."

[To be concluded.] Hyde Park, Mass.

Written for the Lyceum and Home Department.

BEDTIME.

My little blue-eyed darling,

As she sits upon my knee,

Lovingly turned toward me,

If they open wide the windows

To show them every night."

"If the stars are playthings, mamma,

Won't my baby brother, dear,

And then the dear head drooping,

Guide me, Father, oh! I pray thee, Guide me to the world of light,

Guards my brown eyed boy to-night,

RAY LAURANCE.

Where some loving angel mother

For my heart is almost breaking

Phenomena During a Lyceum Ses-

sion in Haverhill, Mass.

As a supplement to the report I sent you last

week, in reference to the unprecedented ethe-

realization of faces at our Lyceum session, I

would add that Mr. Samuel W. Jones, a vet-

eran of the late war, arose and said that he

recognized one of the faces as that of Captain

The other members of the group corrobo-

rated the statement made by Mr. Jones. Al-though they had not been personally acquaint-

ed with Major How, their description of the

I have so far secured the following, who have

during the memorial exercises of the Haver-

hill Children's Progressive Lyceum, on Sun-day, May 30, 1897, between the hours of 12 M.

Adults.-Flora E. Hasseltine, Mary B. Gay, Elizabeth L. Nott, Walter E. Chapman, Mar-tha A. Kimball, Charles L. Lakin, Lucy H. Carll, Hattie E. Jones, Emma L. Nason, Sarah

the local Post is named).

Jones did.

and 1 P.M.

face confirmed his statement.

And spare me darling Amy

For the baby gone away.

A little longer, pray,

To his Amy waiting here?"

And pray to Heavenly Father

To give my sad heart rest.

I clasp unto my breast,

Throw some through the open window

Asks me, "If the stars of heaven Are the angels' playthings bright,

With her face of wondrous beauty

#### BANNER LIGHT. OF

## Passed to Spirit-Life.

From the earth-home of her only daughter, Mrs. John Hunnewell, Somerville, Mass., MES CAROLINE BENSON NORTON, widow of the late Matthew Benson, of Bolon, Me., and wife of Earle Norton of Somerville, aged 71 years and 6 months.

6 months. Mrs. Norton was a Spiritualist of many years' standing, and looked upon the time of transition as a welcome re-lease from all physical pain, and an entrance into the higher life of the soul-world. Herearth-life was replete with good deeds, sud many loving tributes from true and loyal friends are laid upon the altar of her memory. She knew she was going home, and fell asleep peacefully Tuesday morning, June 9. She was and is a devoted wife, mother and friend, and the world has been made better through her having lived in it. Her immediate family have the knowledge given only by Spiritualism to console them for the loss of her physical presence. At her request her remains were cremated, thereby attesting one of the cardinal points of her Spiritualism. The fumeral services were held at her late residence in

The function services were held at her late residence in Somerville on the 11th inst., H. D. Barrett officiating.

From his residence, in Lebanon, Pa., Tuesday, June 1, 1897, WILLIAM M. DERR, ESQ., aged 69 years 7 months and 27 days.

Mr. Derr was a Spiritualist, and exemplified the philoso-phy of Spiritualism in its best form. To him Spiritualism demanded that we should live just and honest lives, and be put forth his best efforts to establish the kingdom of heaven on earth, because he saw that the human family needed

on earth, because he saw that the human family needed a happler condition right here and now, rather than postpone the realization of this ideal until we pass beyond the por-tals of this life. Although our friend has departed from our midst in mor-tal form, his spiritual being remains with us to enhance and elevate our lives. To him death was no dark mystery, but an opportunity for nobler service and a possibility for the best within us to be ever in the ascendency. JOIN S. SNAVELY. JOHN S. SNAVELY.

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

## Beware of Ointments for Catarrh that contain Mercury,

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the except on prescriptions from reputation physicians, as the damage they will do isten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and nu-cous surfaces of the system. In buying Hall's Ca arrh Cure be sure you get the genuine. It is taken internally, and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free

The Sold by Druggists, price 75c. per bot 1e. June 19.



## Spiritual Camp-Meetings. LYCEUM AND HOME DEPARTMENT CONDUCTED BY MRS. J. S. SOPER.

SPHOIAL REQUEST.

## Northwestern Camp.

The Northwestern Camp, at Minneapolis, Minn., presents the following attractive program :

Will Conductors of Lyceums throughout the United States send to this Department an out of guests June 18. Grand opening Sunday, line of their method of conducting their Lyceums, as applied to the younger Groups? June 20, Flag Raising and Patriotic Airs, Opening Address by President Aspinwall and others, Lecture, Public Test Scance by Benj. Foster; 21, Children's Lyceum conducted by Mrs. Loe F. Prior, Conference and Educational School Comp. Dunce: 29, Children's Lyceum but what do we do for them? Do we ever stop and consider how much we might do? how much others are doing? Mrs. Loe F. Prior, Conference and Educational School, Camp Dance; 22, Children's Lyceum, Conference and Educational School, Mrs. Vaughn, Lecture by Mrs. Loe F. Prior, Test Scance, Walter J. Way; 23, Children's Ly-ceum, Conference and Educational School, Mrs. Lepper, Lecture, Public Test Scance, Mrs. Loe F. Prior; 24, Children's Lyceum, Conference, Mrs. Shaft, Lecture, Mrs. Barton, Test Scance, Beni, F. Foster: 25 Children's Ten cents will keep a sick baby for a whole day in the country or at the seashore under the direction of some one of these associations. One dollar will bring untold happiness to a child for five days. Three dollars will keep a child in the country for thirteen days. Why not look into the work of the fund or association of summer work for children nearest you, and, before you take your own children to the coun-Test Scance, Benj F. Foster; 25, Children's Lyceum, Conference, Mrs. Emma Knight, Camp Dance; 26, Children's Lyceum, Confer ence, Mrs. Goulde, Lecture and Tests, Mrs. Carrie Tryon; 27, Children's Lyceum, United Band of Harmony Mrs. Lencer, Locium, Di try, leave or send something, even though it be but ten cents, to one or more of these Fresh Air Funds? It will bring health and happi ness to some little child whose mother cannot Carrie Tryon; 27, Children's Lyceum, United Band of Harmony, Mrs. Lepper, Lecture, Di-vine Healing, W. H. Harroun, Mrs. Isa W. Kaynor, Test Séance; 28, Children's Lyceum, Conference, conducted by Secretary Ray-mond, Camp Dance; 29, Children's Lyceum, Conference, First Vice President, A. C. Dunn, Lecture, Test Séance. Mrs. Loe F. Prior; 30, Children's Lyceum, Conference, Mrs. W. A. Barckaloo, Healing and Test Séance, Walter J. Way; July 1, Children's Ly-ceum, Conference, Ella J. Davis, Lecture, Mis. Cora L. V. Richmond, Public Test Séance. Mis. Cora L. V. Richmond, Public Test Séance, Mis. Cora L. V. Richmond, Public Test Séance, Benj. F. Foster; 2, Children's Lyceum, Confer-ence, Mrs. Kaynor, Lecture, Mrs. Emily Lep per, Test Séance, Mrs. Isa Wilson Kaynor, Camp Dance; 3, Children's Lyceum, Confer-ence, Mrs. A. R. Coursen, Lecture, Dr. G. C. Beckwith Ewell, Public Test Séance, Mrs. Barton; 4, Children's Lyceum, Mrs. Loe F. Prior, Lecture, Mrs. Cora L. V. Richmond, Public Test Séance, Prof. Way and Mrs. Bar-ton, Isa W. Kaynor, Public Test Séance; 5, Lyceum, Conference, Mrs. Knudson, Camp Dance; 6, Children's Lyceum, Conference, Mrs. Barton, Lecture, Mrs. Cora L. V. Rich

Children's Lyceum, Conference, Mrs. S. Low-ell, Lecture, Mrs. Loe F. Prior, Divine Heal-ing, W. H. Harroun; 8, Children's Lyceum, skirt. Adjusting her belongings as best she could, and putting the trimming in proper shape, she began a search for a pin. The belt, Conference, Mrs. Talcott, Lecture, Mrs. Cora L. V. Richmond, Public Test Séance, Mrs. Loe F. Prior; 9, Children's Lyceum, Conference, Mrs. Jennie Maish, Public Test Séance and Healing, Prof. Way; 10, Children's Lyceum, Conference, Anna L. Bobisson, Lecture Mrs. the edge of the dress, the collar-every place Conference, Anna L. Robinson, Lecture, Mrs. S. M. Lowell, Public Test Séance, Mrs. A. R. Coursen; 11, Children's Lyceum, Lecture,

and she gave up in despair, and settled herself to the idea that the trimming must drag until she could get to some place where the needed repairing could be done. A pert youngster across the car grinned, and enjoyed her embarrassment. A rather dashing looking woman transfixed her unfortunate sister with her eyes, and smiled in an insulting fashion. A middle aged man, evidently a dyspeptic, exchanged glances with his friend; and, all told, the sit uation was not particularly comfortable.

Just then a man rose from his seat, passed down the aisle of the car, halted just long enough to offer the lady some pins, touched his hat, and was gone in an instant. There was more genuine good-will in the act than all of those disgruntled spectators could feel in a lifetime. The man was a stranger, and the lady scarcely caught sight of his face, but she Carli, Hattle E. Jones, Emma L. Nason, Sarah E. Smith, Etta M. Huntington, Gertrude E. Winslow. M. Lizzie Fifield, Estella S. Bean, Samuel W. Jones, Frank S. Reed. *Children.*—Elmer F. Allen, Bessie S. Rich, Albe S. Noyes, Arthur Smith, Wesley White-house, Mamie Chapman, Rosa Hastie, Clinton Bich, Anuje Tyler, Homer Nasen, Harry Sol. knew without any further evidence that he was a gentleman.-New York Ledger.

## Hints and Recipes.

Rich, Annie Tyler, Homer Nason, Harry Sol-kins, Bertha Andrews, Grace Chapman, Lottie G. Rich, Mary A. Howarth, Weldon E. Allen, Sarah Connolly, Clara Leeland. One large chicken as heavy as six pounds is considered by economical buyers to be a better investment for roasting than two smaller ones. A use for old corks when they have accumu-

OTTO HENCKLER, Conductor. lated in any quantity, is to revive a dying fire, for which purpose they are excellent, and worth saving.

Loe F Prior; Divine Healing, Wm. Harroun: 22, Children's Lyceum, Conference, Lecture, Dr. G. C. B. Ewell, Test Séance, Mrs. Barton; To remove scratches and bruises from furniture, rub them gently with a fresh walnut, butternut or hickory nut kernel, and they will disappear as if by magic. A sponge large enough to expand and fill the chimney, after having been squeezed in, tied to a slender stick, is the best thing with which to clean a lamp chimney.

F. A. Wiggin; 30, Mr. F. A. Wiggin; 31, 110n. L. V. Moulton; Aug. 1, A. M. Mr. A. E. Tisdale; P. M., Hon. L. V. Moulton; 2, 110n. L. V. Moul-ton: 3, Mr. A. E. Tisdale; 4, Mrs. M. E. Cad-wallader; 5, Mrs. Carrie F. Loring; 6, Mrs. M. E. Gad-Bullader, 7, Methand Americation, 8 E. Cadwallader; 7, National Association: 8, A.M., Mrs. Jennie Hagan Jackson; P.M., Mrs. H. L. Russegue; 9, Mrs. H. L. Russegue; 10, Mrs. Jennie Hagan Jackson; 11, Mrs. H. L. Russegue; 12, Mrs. Jennie Hagan Jackson; 13, Mrs. Jennie Hagan Jackson; 14, Mrs. H. L. Mrs. Carrie E S. Twing; 14, Mrs. Carrie F. Lor-Camp will be in readiness for the reception

Mrs. Carrie E. S. Twing; 14, Mrs. Carrie F. Lor-ing; 15, A. M., Mrs. Carrie E. S. Twing; P. M., Mr. H. D. Barrett, President of the National Association; 16, Mr. H. D. Barrett; 17, Mrs. Carrie E. S. Twing; 18, Mr, H. D. Barrett; 19, Mrs. Maggie Waite; 20, Dr. George A. Fuller; 21, Mrs. A. B. Walcott; 22, A. M., Dr. George A. Fuller; P. M., Mr. H. D. Barrett; 23, Conference; 24, Mrs. A. B. Walcott; 25, Mr. Moses Hull; 26, Mr. W. J. Colville; 27, Mr. Moses Hull; 28, Mr. W. J. Colville; 29, A. M. Mr. Moses Hull; 28, Mr. W. J. Colville; 29, A. M, Mr. Moses Hull; P. M., Mr. W. J. Colville. LOCATION AND HOW TO REACH ONSET. Onset is located fifty miles from Boston on the Cape Cod Division of the N. Y., N. H. and H. R. R., over which express trains are daily run to this resort. Take trains from Kuceland street station, Boston. Excursion tickets are sold at all the leading ticket offices of the coun-try, good from May 1 to Nov. 1. Ask for ex-cursion tickets to Onset Junction. From Boston to Onset Junction and return, \$2.15. Street cars connect with every train, and convey passengers to the extreme end of the grounds, through the business centre. Baggage and freight marked Onset will be promptly transferred to all parts of the grounds. Onset is connected by telegraph and long distance tele phone. Post office address is Onset, Mass. The steamers of the New Bedford Steamboat

Co., commencing Sunday, July 4, make regular trips each Sunday from New Bedford to Onset. They also make frequent excursions from On set to Gay Head, Newport, Martha's Vineyard and Nantucket, affording visitors a most de-lightful sail. Wareham has long been cele-brated for its fine shell roads, which are un surpassed for driving and bicycle riding.

Friends wishing a program please enclose stamp, and address Maj. C. F. Howard, Fox-boro, Mass., or H. E. Gifford, Onset, Mass., and they will be forwarded immediately on receipt of the same.

## Oneida Lake, N. Y., Camp-Meeting.

A Camp-Meeting has been arranged to be held at Sylvan Beach, Oneida Lake, N. Y., July 25 to August 8, inclusive. Excellent talent is being engaged. G. W. Kates has been secured to act as Chairman of the meetings:

The grove is stated to be a beautiful place, with hotels and boarding-houses contiguous. The lake is one of the most popular and beautiful in New York State. A permanent organ-ization for holding yearly camp-meetings is to

be effected. All New Yorkers can easily reach the place, and will there find the desired location for a

sylvan Beach is eight miles from Durham ville, N. Y., thirteen miles from Canastota, eighteen miles from Rome, twenty-three miles from Syracuse, twenty-five miles from Utica and thirty miles from Auburn.

In this populous centre a good camp is assured. Tents may be rented by five days' notice. Every possible accommodation will be afforded. For circulars and particulars, ad dress H. C. SESSIONS, Cortland, N. Y.

## GREETING TO OUR 'MANDIE.

Given at Amanda Bailey's Annual Concert at Salem Sunday Evening, May 30.

- With willing hearts to day we meet To show the love we owe One we are ever glad to greet, And truly proud to know.
- For many years your noble band Has held this member dear, Extending her the friendly hand, With greatings of goad cheer.

For many years most cheerfully She's answered each appeal, If made in joy, or tearfully,

faculty of doing these things gracefully. An incident in a street car the other day illustrates the aptitude of some people in meet ing emergencie, and the ease with which they grasp the situation. A lady entered the car holding her dress up to avoid stepping on the trimming, which had broken loose, and was dangling some distance below the edge of the

Jack How, afterward Major How (after whom where a pin might have been found was examined, but to no purpose. The threads that held the trimming were then pulled up, and tied as snugly as possible, Mrs. Martha A. Kimball, a member of an-other group, who knew the Major personally, recognized his face at the same time that Mr. signed this statement; We hereby certify that we were present and saw the etherealized faces at Brittan Hall

Mrs. Anna L. Robinson, Lecture, Mrs. Cora L. V. Richmond, Public Test Séance, Prof. Ray-mond, Oil Painting, subject in sealed enve-lopes from the audience; 12, Children's Ly-ceum, Conference, Dr. Aspinwall, Camp Dance; 2, Children's Ly-13. Children's Lyceum, Conference, Mrs. Loe F. Prior, Lecture, Mrs. Georgia Cooley, Test Séance, Anna L. Robinson; 14. Children's Ly-ceum, Conference, Judge A. C. Dunn, Lecture, Mrs. Cora L. V. Richmond, Test Séance, Geor-in Cooley, 15. Children's Lycoum, Conference, Judge A. C. Dunn, Lecture, Mrs. Cora L. V. Richmond, Test Séance, Geor-in Cooley, 15. Children's Lycoum, Conference, Judge A. C. Dunn, Lecture, Judge A. C. Dunn, Lecture, Mrs. Conference, Judge A. C. Dunn, Lecture, Mrs. Lecture, Mrs. Conference, Judge A. C. Dunn, Lecture, Mrs. Lecture, Mrs

Mrs. Barton, Lecture, Mrs. Cora L. V. Richmond, Public Test Séance, Benj. F. Foster; 7,

afford to do what God has made possible for you to do for your little ones. It is not so much that many of us are disinclined to be charitable, it is rather that we are not apt to take the trouble to find out, or to know how much we can do with very little. We would give if we but knew where and how to give. The noblest offering we can make to God is the saving of the life of one of his little ones."

## Little Courtesies of Life.

It is a pleasant thing when one is going about the world to bestow little courtesies, or do little kindnesses for those with whom we come in contact; but it is not every one who has the

Two country lads came at an early hour to a market town, and arranging their little stands sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman coming up, placed his hand upon it, and said, "What a fine, large melon! What do you ask for it, my boy?"

Truthfulness.

The melon is the last I have, sir, and though it looks very fair, there is an unsound spot in 'said the boy, turning it over. 'So there is,'' said the man; "I think I will

"So there is,' not take it. But," he added, looking into the boy's fine open countenance, "is it very busi-ness-like to point out the defects of your fruit to customers?"

It is better than being dishonest, sir," said the boy, modestly. "You are right, little fellow; always remem-

ber that principle, and you will find favor with God and man also. I shall remember your little stand in the future. Are those clams fresh? he continued, turning to Ben Wilson's stand.

Yes. sir, fresh this morning. I caught them myself," was the reply; and a purchase being made the gentleman went away. "Harry, what a fool you were to show the

gentleman that spot on the melon! Now you can take it home for your pains or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price 1 did the fresh ones. He would never have looked at the melon until he had gone away." "Beb, I would not tell a lie, nor act one,

either, for twice what I have earned this morn-ing. Besides, I shall be better off in the end, for I have gained a customer and you have lost one.'

And so it proved, for the next day the gentleman bought nearly all his vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season pass-ed. The gentleman, finding he could always get a good article of Harry, constantly patron-ized him; and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition, and when the winter came on, the gentleman wanting a trusty boy for his warehouse, de-cided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner in the firm.—India's Young Folks.

The Poor Children of Cities.

Their Lives May be Made Much Sweeter by a Summer Outing.

In the June Ladies' Home Journal Edward W. Bok makes an earnest appeal that the poor children of the cities be given an outing in the country during a part of the heated summer season. He heartily commends the work in that direction being done by the various organizations, and urges that they be given heartier support and greater cooperation. "Strange as it may seem to some," he says, "the word country' is only a meaningless sound to countless waifs in our cities. Of a winding stream, of a running brook, of a hill higher than a pile of refuse in the street, they know nothing. The only water they know is that which flows past the city piers. Of a run in a field white with daisies, yellow with buttercups, or red with clover, they have never even dreamed. Their only playground is the hot and ill-smelling pavement. Even a clean bed is unknown to them; the fire-escape, the roof or an uncovered wagon, are their sleeping-places on the hot summer nights. The only glimpse of God's beautiful sky they ever see is through the city's smoke. And yet how many of us think of these little ones? Think of them we may, perhaps,

Colored starches of delicate tints-ecru, pale pink, green or blue-are sold to use in the laundering of white muslin and lace curtains, to which articles they impart the desired shade.

It is the suggestion of a thrifty woman that pieces of children's dresses of wash materials should be included in several launderings to secure the requisite change of color that will make natches unnoticeable.

If one wishes to cool a hot dish in a hurry it will be found that if the dish is placed in a ves-sel full of cold, salty water it will cool far more rapidly than if it stood in water free from salt.

## Sincerity.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marble, men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The work men, however, were then guilty of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble. or if they discovered some conspicuous flaw, they would fill up the chink, and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the buildings the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from the first to the last was to be sine cera—that is. 'without wax." Thus we ob-tain our word "sincerity." To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say .-

Presbyterian Review.

## THE FIEND WITH A FAN. BY AUNT MARJORIE.

Not the friend, I wrote tiend, and I mean it. Every summer I write to her, begging her Oh! fan where you will, and fan at your ease, But not on the back of my neck, if you please, But not on the back of my neck, if you please, The day may be sultry, the place may be hot, But my shoulders, dear lady, I falter, are not The better for having a waiting of ice Sent o'er them so swiltly; a chill is n't nlce; Neuralgia's a nightmare, pneumonla's a dread, Sweet flend, do not fan on the back of my head, And fan where you list, yes, pray fan at your ease, But not on the back of my neek, ifoyou please. -Exchange.

The small son and heir had been sent into the garden to fetch a stick, with which he was to be punished. After some delay he returned, saying, with a sigh, "Could n't find a stick, movver; but here's a little stone you might

frow at me."-Harper's Magazine.

### Original Enigma.

I am composed of seventeen letters. My 6, 2, 14, is something precious. My 10, 15, 11, 12, is a delicious fruit. My 8, 7, 4, 9, 12, 17, is a sandy plain. 3, 1, 5, 12, 13, is what some people are. My 16, 2, 13, is used by fishermen. My whole is an important department in the BANNER OF LIGHT. ANNA.

ANSWER to Enigma in last BANNER-George Fuller.

Kr Original Riddles or Charades from young people of all ages will be gladly received. Ad-

23, Children's Lyceum, Conference, Lecture, Anna L. Robinson, Test Séance, Mrs. A. R. Coursen; 24, Children's Lyceum, Conference, Lecture, W. C. Gibbons, Test Séance, Dr. G. C. B. Ewell; 25, Children's Lyceum, Lecture, Anna L. Robinson, Lecture, Mrs. Loe F. Prior, Test Séance, Benj. F. Foster, Grand Closing Test Séance, All Mediums.

gia Cooley: 15, Children's Lyceum, Confer-ence, Secretary Raymond, Lecture, Mrs. Loe F. Prior, Test Séance, Anna L. Robinson; 16,

Children's Lyceum: Conference, Judge Dunn,

Lecture, Georgia Cooley, Test Scance, Benj. Foster, Camp Dance; 17, Children's Lyceum, Conference, Dr. Ewell, Lecture, Mrs. Barton, Test Scance, Isa Wilson Kaynor; 18, Chil-dren's Lyceum, United Band of Harmony, Nya Lapper Lecture Mrs. Los F. Drive, Bab

Mrs. Lepper, Lecture, Mrs. Loe F. Prior, Pub-lic Test Séance, Mrs. Georgia Cooley, United Test Service, all mediums taking part; 19,

Children's Lyceum, Conference, Mrs. Lepper, Camp Dance; 20, Children's Lyceum, Confer

ence, Lecture, Anna L. Robinson, Indepen-dent Painting in Oil, Prof. J. F. Raymond, subject by audience in sealed envelope; 21,

Children's Lyceum, Conference, Lecture, Mrs.

### CAMP-GROUNDS.

The management of the Northwestern Spiritualist Camp-Meeting Association take pleasure in announcing that the grounds secured for the annual Camp-Meeting are so much superior to anything heretofore attempted in that direction, that there is practically no room for comparison. Indeed, search the whole counry over, and it would be a difficult matter to nd their equal.

Located directly on the Interurban, equi-listant from the great cities of St. Paul and linneapolis, the accessibility of the grounds is beyond question, and can be reached for five cents from either city. Thoroughly sodded, entirely free from underbrush or other obstruction, the grounds present the appearance of one of our choicest kept city parks, while magnificent oaks and other equally desirable forest trees furnish an abundant shade.

These grounds are located in close proximity to the Merriam Park, Transfer, Prior and Uniersity Avenues.

Camp will be formally opened at these grounds on Sunday, the 20th of June, and coninue uninterruptedly until the last Sunday of July-the 25th.

On or about July 1 the Minnetonka Camp will be opened for campers and visitors, togeth er with those who prefer the healthful lake breezes, and those workers in the Spiritualist field whose homes are in that vicinity, and while the grounds are not as far advanced as was expected they will nevertheless present an attractive and picturesque appearance.

Formal opening will take place on the 4th of July, the exercises to continue throughout the month.

Our grand speakers and mediums engaged for the season will be present, and take part at both camfs, alternately, or as occasion may suggest, due notice of which will from day to day be given through the journals and distributed circulars

Those camping at the lake will have the advantage of a quiet camp. Boating, fishing and bathing can be indulged

as may seem desirable.

The Great Northern'railway will convey and land passengers directly on the grounds, at the low rate of fifty cents, the round trip, trains running at frequent intervals through the day Thus it will be seen that the managers of the Association are doing everything in their power to not only accommodate but to please all tastes of the people and sections of the all to turn to with a helping hand, all doing their share, looking to the upbuilding of a cause fast revolutionizing the religious world.

## **Onset Bay.**

high order, as will be seen from the array of talent secured for its platform during the pres-

July 4, A. Mr., Mrs. C. Fannie Allyn; P. M., Prof. J. W. Kenyon; 5, Conference; 6, Mrs. C. Fan-nie Allyn; 7, Prof. J. W. Kenyon; 8, Mrs. C. Fannie Allyn; 9, Prof. J. W. Kenyon; 10, Mrs. A. E. Sheets; 11, A. M., Mrs. A. E. Sheets; P. M., Prof. W. F. Peck; 12, Conference; 13, Prof. W. F. Peck; 14, Mrs. A. M. Glading; 15, Mrs. A. E. Sheets; 16, Mrs. A. M. Glading; 17, State Asso-ciation; 18, A. M., Dr. C. W. Hidden; P. M., Mrs. A. M. Clading; 10, Conference; 20, Dr. C. W. A. M. Glading; 19, Conference; 20, Dr. C. W. Hidden; 21, Mrs. Sarah A. Byrnes; 22, Dr C. W. Hidden; 23, Mrs. Sarah A. Byrnes; 24, Vet. erans; 25, A. M., Mr. F A. Wiggin; P. M., Mr. J. Frank Baxter; 26, Conference; 27, Mr. J.

If made in woe or weal.

Ever ready, hand and heart, And sympathetic voice, Whether to take the comforter's part, Or help glad hearts rejoice.

Willing to be by the sacred bier, As in gatherings of glee, Senul to honor her country dear, With her glorious "Flag of the Free."

Never faltering, though in pain. Though pressed by burdens sore, No sufferer calls to her in valn-Can mortal number more?

Oh! guard with care your jewel, friends, As she will prize your love. Until her earthly journey ends, And she is called above.

Then still, still with you she will be, Ald make you sense her joy As a ransomed soul, so glad, so free, Whose peace knows no alloy.

Little sweet singer, can you know What cheer your tones impart? You cannot trace the waves that flow Into each listening heart,

Nor know the weary souls you raise As by a subtle power; You need no words of ours of praise, You have a priceless dower

In your sweet voice which, faithful one, You've kept with wondrous care, With trust in angels, who have done Most willingly their share.

In sweet rapport with them you've kept Yourself for many years, And when in sorrow you have wept They gladly dried your tears.

Oh! may the angels guard you still

With their most tender care, Protecting your sweet voice, until It warbles over there.

And with their own most sweetly blends And with their own more careful In one glad triumph song. But, ere your earthly journey ends, May you tarry with us long. M. F. WILLIS.

7 Douglas street, Cambridgeport.

### June Magazines.

THE CENTURY.-The most complete pictorial record of the work-of the sculptor, St. Gaudens; yet made, is here published in a group of papers by Edward Atkinson, W. A. Coffin and . W. Higginson. There is also a sketch of the life of Col. Shaw, by the Editor, and an edito-rial on the sculptor. The material relating to Queen Victoria comprises a tribute by the Hon. Thomas F. Bayard, an article by Florence Hayward on "Queen Victoria's Coronation Roll," here reproduced by Her Majesty's special per-mission. A third article of special interest is an illustrated account by Eugene P. Andrews country, by making it possible for each and every one to spend a few weeks of midsummer in the enjoyment of life as may seem to them most desirable, and now it only remains for the three serials, Dr. Weir Mitchell's "Hugh Wynne," Mrs. Catherwood's "Days of Jeanne d'Arc," and General Porter's "Campaigning with Grant." The Century Co., Union Square, New York.

> RECEIVED.-The Journal of Hygiene and Herald of Health, Dr. M. L. Holbrook, Editor, 46 East Twenty-First street, N. Y.; The Light of the East (for April), published by the Pro-prietors, 68<sup>1</sup>/<sub>2</sub> Shikdarbagan street, Calcutta: The Theosophist (for May), published by the Proprietors at the Theosophical Society's Headquarters, Adyar, Madras; Kindergarten News, Milton Bradley Co., Springfield, Mass.; Will Carleton's Magazine Every Where, Brooklyn, N. Y.; Vick's Illustrated Monthly Maga-zine, Vick's Publishing Co., Rochester, N. Y.; The Hypnotic Magazine, Edited by Sydney Flower, the Psychic Publishing Co., Chicago, 111.; The Housekeeper, Minneapolis, Minn.

### For a Nerve Tonic

### Use Horsford's Acid Phosphate.

Dr. H. M. HARLOW, Augusta, Me., says: " regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic.

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# Banner of **Dight**.

BOSTON, SATURDAY, JUNE 19, 1897. 1850ED BYERY THURSDAY MORNING FOR THE WEEK BNDING AT DATE.

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coöperate heartily with us in the step which ing the use of the auditorium on the Exposihas been taker, and that regular subsoribers for THE BANNER will make an effort to inorease 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 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 ESTABLISH-MENT will be closed on that day.

barriers of oaste and oustom, that all men of awful orimes. It is usual to say kind things might recognize the kinship of the race, and about people after they are out of the form, realize that they had a common destiny. It but it would be far better for our race were we 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 bler 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 ulti mate 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 Spiritual ists 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 Nash-We trust that Spiritualists everywhere will ville some time during the Exposition, offertion 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 ho d a meeting in the city of Nashville proper at the time of the meeting upon the Centennial grounds. materially enhanced, and the Cause which this Library Hall was engaged for the city meetfour days mentioned above. The Exposition managers had so many applications for the use of the grand auditorium that they were conoision was due to no disrespect to the Spirit not produce slate writing under the same con-

the water of love. It came to break down the | the majesty of the law in Ohio by this chapter aimed to thaw the loeberg of materiality by to do more for them while in the form. In the the genial warmth of the sunshine of the spirit. present case action should have been taken by the olty officials to prevent the slaughter and maining of innogent men through the egreglous 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 beinous 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 mor ally-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 oriminals of all kinds given indeterminate sentences in institutions for moral reform. The pardoning power should be taken away from the Ex ecutive 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 ing, and a contract closed for its use for the 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 | sive travels and years of study having made up an excellent show. But he cannot produce | him an authority on many subjects pertaining strained to say that the Spiritualists could one genuine spiritualistic phenomenon. He have but one day's use of the same. This de has said to not a few Spiritualists that he can-

ualists as a body, but to the fact that they ditions that the most reliable mediums do. pair of slates, hold them in our own hands | LIGHT. The Journal states: "He read a very nent citizen of Nashville, and State Agent during our sitting with him, he not to touch for the National Spiritualists' Association, ex- them during the scance, 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 me 2:30 P. M., and will close Sunday evening, the | diums are doing every day of their lives in this 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 was promptly agreed to by the officers of the 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 footthe mass meeting. The talent employed are lights, nor anywhere else. His tricks may resemble some of the physical manifestations ceive only their expenses incident to their | 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, philosophy and religion before the world in side by side with a true medium, he would soon see, as would all witnesses, the difference the cultured men and women of the nation, 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 investigathe ablest speakers in our ranks, as well as tors to keep their eyes and ears wide open when witnessing phenomenal manifestations of all kinds. Through our lack of organiza. tion a class at once lawless, heartless and cruel, has entered our ranks for the purpose of dewill be a good thing for the Spiritualists of the ceiving the people by ways that are dark and South, Tennessee especially, and will certain- 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. FF 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.

## Anti-Vaccination.

The New York Journal recently gave an account of the transition of two little childrens cont issue of the Progressive Thinker ; "The from the effects of vaccination. These deaths First Spiritual Society of Ft. Wayne has vest-oreated no little excitement at the time, and fed its Committee on Ways and Means with caused the Anti-Vaccination Society to arouse Juliperserand authority in regard to the enitself, to renewed activity in its campaign aggement of speakers and mediums to occupy against a oustom at once useless and barbarous. | the platform. The Society binds itself to abide Dr. L. H. Piellu is President of the New York | by the decision of the Committee in all cases, Society, and Dr. E. B. Foote is the Treasurer. | whatever that decision may be. The Commit-Dr. Foote speaks as follows in reference to the | tee pledges itself not to engage any medium 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 ac-count. 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 fool-ed 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 sulficient 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, dis-ease-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 mishaps they would quit the whole business of disease-mongering instanter."

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.

11 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 extento the realm of thought.

Among the large number of men eminent in the domain of letters and science who were resent was Dr. Alexander Wilder of Newark,

A Progressive Step.

M. H. Wefel, Ft. Wayne, Ind., says in a reor 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. Le 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 leaven 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.

1997 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?

For 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 fellowgamblers 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 representa tives 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 heritance found in spiritual truth. Of course it takes time for all earth-bound spirits to come 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 matetreasure house of spiritual truth that the heartthirsty ones of earth might be moistened by | the mischief that has been wrought against | physiques and mental liberty.

wished to deal fairly and impartially by all denominations. Col. C. H. Stockell, a promierted 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 26th. Two sessions will be held daily in the direction. city on the first three days, and three on Sun day, the closing day.

The platform talent will comprise the most emineut speakers and mediums in the ranks of Spiritualism. In fact, this was one of the stipulations of the Exposition officials, and 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 work in Nashville for some weeks, and has raised nearly or quite one-third of the expenses of expected to donate their services, and will revisit to Nashville.

This Grand Mass Meeting is certainly an opportunity for the Spiritualists to place their their true light. Nashville will be filled with 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 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 ly 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 milith was called out, and a few volleys fired material gain is lost to sight in the richer in- | 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." to a knowledge of this fact, yet sooner or later and the legal authorities in general did not they are overcome by the revelations of higher 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 rial values, nor to hold people in servitude to | troops went back to their barracks, while the material possessions. It came to unlock the Mayor of the city rises to say that the sheriff and himself are largely to blame for the whole hunger of the masses might be satisfied. It affair. Such in brief, is the story of Urbana's came to open the gates to the great reservoir | tragedy. No words of regret nor spoken "ifs" of soul-affection that the parched lips of the will restore the slain to physical life, nor undo

15 The Vaccination Inquirer for May is at

If Mr. Kellar will permit us to purchase a N. J., a valued contributor to the BANNER OF 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. Phi-losophy aspires to know principles, to know God and his manifestations.

We are to-day afflicted by much education that does not educate. True education is the educing 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 indi-viduality 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 indi-vidual'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 govennment officer has recently given some lectures upon this subject, and so great is the interest taken in the matter that the British Govern- Mme. Milo Deyo as solo pianist and accompa-ment is considering the feasibility of using nist. W. J. Colville gave a valedictory adment 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.

105 The little control of Mrs. Frank R. White, 21 Everett street, Charlestown (a patient of Mrs. W. S. Butler), has again contrib. uted 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 Pittsburg, Pa., is seriously ill, suffering from nervous prostration. He is a believer in the rite of hand, and, as usual, is full of solid facts with baptism, and an advocate of a "church liturwhich the world at large should be made ac- gy" for Spiritualist Societies. His sincerity quainted. In its warfare against the perni- of purpose and devotion to the Cause are incious and utterly useless custom of vaccina- disputable, but we are yet to be convinced tion the Inquirer should have the loyal support | that baptism of any kind (save a daily bath) of every lover of good health, well-developed and church liturgies have any place in Spiritl ualism.

1937 The summer school at Mantua, Ohio, is now in session, under the able tuition 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.

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

107 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 lectureroom 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 dress, 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. Hidden's song, "The Organ in the Corner," at the morning service at Onset 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. Hidden'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. Hidden of Newburyport, Mass. Two sessions will be held each day, and Dr. Hidden 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 PLANCHETTES for sale by Banpner of Light Publishing Co. Price 60 cents.

## OF LIGHT. BANNER

## NEWSY NOTES AND PITHY POINTS.

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

True prayer does not consist in words, but in actions, and the gods help him who helps him-self; 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 abaurdity, 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 emo-tions, 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 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.

Mrs. Pilgrim—"Now these boys air sister's." The Census-Taker—"No, you mean brothers." Mrs. Pilgrim—"No, sir; 1 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 con-duct of children. "What do you know about it?" laughed the passenger, "you're not mar-ried, 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 employés 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 envel-ope. You could n't 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 proba-bly held until delivered. I suppose it was sent partly as a joke and partly to test Uncle Sam' 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 wa-ter. A coin of the value of five drahmas 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 word, content, I dream, Lulled by the gentle murmur of a stream.

## 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 com-memorative of the life and character of the deceased were delivered by Messrs. David Taylor, L. L. Whitlock, Joseph Badger, 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 yery 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-mind-ed, 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 per

plexing to most minds. For a number of years he was a regular con-tributor to the Twentieth Century Magazine, writing on "Voluntary Cooperation," on "So-cialism 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 profes-sion 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 hu-man 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 be-come 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.

## 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 obsoured 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 oth-er sources for aid for the unfortunate; yet when that plain, simple heading in the BAN-NER 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 pen-nies, 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 sug-gest the insertion of those three words from ime 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."

## A Spiritual Congress in Los Angeles, Cal.

## To the Editor of the Banner of Light:

It has finally been decided-and 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 campilie. Camps through the astern and wastern States will 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 clear the line along the line. S. D. DYE, Pres. California Camp-Meeting Association o.

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 Quite a small gathering was present, and the first meeting was held at 2 o'clock P. M.; and Lyceum No. 1. just as the meeting commenced the rain dellin

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

Mrs. Elsis 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 recogaged for the present year. He holds a three days' meeting at Leon, Wis., July 2, 3 and 4. He may be addressed for fail and winter en-gagements at Wheaton, 18.

C. M. Osmau, 712 Front street, Allentown, Penn. to an osman, he from street, Anencowa, Fenn, honolary member of the "Lei Chaitanja Yoga Somaj," 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. Loe 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 Flith 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, Waverley, 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 fail and winter engagements.

Mrs. Annie E. Cunningham would like to make engagements as a test medium for the fall and winter of '97, also '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 3224 Hewson street, Puiladelphia, Pa., where they may be addressed during the summer. They re-port 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 Prof. J. Madison Alien, 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 Ot-tawa, Kan., in care of Mrs. Etta Temple. He will visit the Atlantic or Pacific coast, or Gulf States the coming fail 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. Ad-dress, 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 Peoples' 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 Conven-tion 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

## Lyceum No. 1.

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, June 19. Mass. 30

SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Bannes 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.

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

## onset bay Camp-Meeting.

## Program, 1897.

July 4, A. M., Mrs. C. Fannie Allyn. July 4, P. M., Prof. J. W. Kenyou. Sunday, July 4, A. M., Mrs. C. Faunle Allyn.
Sunday, July 5, Conference.
Tuesday, July 7, Prof. J. W. Kenyon.
Thursday, July 8, Mrs. C. Fannle Allyn.
Friday, July 8, Mrs. C. Fannle Allyn.
Friday, July 9, Prof. J. W. Kenyon.
Sturday, July 10, Mrs. A. E. Sheets.
Sunday, July 11, A. M., Mrz. A. E. Sheets.
Sunday, July 11, A. M., Mrz. A. E. Sheets.
Sunday, July 12, Conference.
Tuesday, July 12, Conference.
Tuesday, July 13, Str. A. E. Sheets.
Friday, July 14, Mrs. A. M. Glading.
Thursday, July 15, Nrs. A. E. Sheets.
Friday, July 18, Mrs. A. M. Glading.
Saturday, July 18, Mrs. A. M. Glading.
Saturday, July 18, P. M., Dr. C. W. Hidden.
Sunday, July 18, P. M., Brs. A. M. Glading.
Sunday, July 18, Dr. G. W. Hidden.
Wednesday, July 20, Dr. C. W. Hidden.
Wednesday, July 20, Dr. C. W. Hidden.
Friday, July 20, Dr. C. W. Hidden.
Friday, July 20, Dr. C. W. Hidden.
Friday, July 22, Dr. C. W. Hidden.
Friday, July 25, A. M., Mr. J. Frank Baxter.
Sunday, July 25, A. M., Mr. J. Frank Baxter.
Wednesday, July 21, Mr. F. A. Wiggin.
Sturday, July 25, Mr. F. A. Wiggin.
Sturday, July 20, Mr. F. A. Wiggin.
Saturday, July 20, Mr. F. A. Wiggin.
Saturday, July 20, Mr. F. A. Wiggin.
Saturday, July 30, Mr. S. Carrie F. Loring.
Friday, Aug. 1, P. M., Hon. L. V. Moulton.
Monday, Aug. 4, P. M., Hon. L. V. Moulton.
Monday, Aug. 4, Mrs. Mr. C. Braneile Hagan Jackson.
Sunday, Aug. 4, Mrs. Carrie F. Loring.
Friday, Aug. 8, Mr. M. Sunday, Sunday, Monday, fonday, July 5, Conference. fuesday, July 6, Mrs. C. Fannie Allyn.

OFFICERS FOR 1897. President-J. Q. A. WHITTEMORE, Boston. Vice-President-O. A. MILLER, Brockton, Mass. Cletk and Treasurer - MAJ. C. F. HOWARD, Foxboro,

Mass. The Headquarters Bookstore will be in charge of Mr. H. E. Gifford, and any information relating to Onset can be obtained there. 4w June 12.

Spiritualism.

## 1

The gentle sighing of the wind o'erhead My brighter thoughts to melaucholy wed. There is beauty in these summer days Which tunes one's heart to songs of tender praise. Ah! blest the one whose heart with rapture thrills When gazing on the distant purple bills. And blest 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 cr poets, 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 advertisers' ideas are the right ones.-Horace Greeley.

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

THE NEW JOURNALISM. — "Help! help!" cried the drowning man. "I am drowning!" "Jove! What an opportunity!" cried the re-porter on the shore, whipping out his note-book. "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-Mississippian.

WRITING THE EDITOR.-In conversation re-cently 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 con-sideration of the public. Next to this is the pleasure of seeing yourself quoted without oredit being given. This is an evidence that you have been able to say something worth steeling and it is the bicket form of compli stealing, and it is the highest form of compliment that one newspaper man can pay to another.-York (Neb.) Republican.



s ripe, and we urge every Spiritu alist 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 Holt-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 at-

tack 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 coöperation 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 co-operation 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. Addresss,

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 writer 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 Carpen-

ter 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.

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.

Kelty of Lynn. On Sunday, June 20, we are expecting quite a number of mediums from Boston. On Sunday, July 4, J. Frank Baxter of Chel-

sea 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, \$200; 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 I have been informed by reliable parasked. ties, 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. Orthodoxy says we have been exposed, and we are 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 pitied 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.

10 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.

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 electrics, 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 Avenne, 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 Lyceum.

### Annual Picnic.

The Boston Spiritual Lyceum 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 Lyceum J. B. HATCH, JR., MRS. CARRIE L. HATCH, free.

ELMER PACKARD, MRS. —— HAYNES, MRS. — HAY DR. J. R. ROOT, G. S. LANG,

Committee of Arrangements.

Spritual Temple will be held at the office of Hebron Libbey, 231 Washington street, Boston, Tuesday evening, June 22, at 7:30. J. B. HATCH, JR., Sec'y. June 5, 1897.

### 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 Pres-ident, and any other legal business that may come before the Board.

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

## Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the local-ties 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 Man-agers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Pint-form Speakers will not fail to call attention to it as occa-sion may offer-thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publish-ers for the arduous work which the Cause demands of all its public advocates.

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

Onset Bay, Mass.-July 4th to Aug. 29th. Lake Pleasant, Mass .- July 25th to Aug. 29th.

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

Mowerland Park, Camp Progress, Upper Swampscott, Mass.-Commences June 6th, for the sca-

Northwestern Camp, Merriam Park, Minne-apelis, Minn. June 20th to July 25th. Lake Minnetonka, Minn.-July 1st to July 25th.

Chesterfield, Ind .- Opens July 22d, closes Aug. 16th. Sunapee Lake, N. H.-Commences July 25th, closes Aug. 22d.

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

Madison, Me .- Sept. 3d to Sept. 12th. Oakland, Cal., Trestle Glen.-June 5th to June 30th.

Maple Dell Park, Mantua Station, O.-July 18th o Aug. 22d.

New Era Camp (twenty miles south of Portland, Ore.) -Opens July 9th, closes Aug. 1st.

Illinois Spiritualist Camp-Meeting begins (at Peoria Fair and Driving Park) July 15th, closes Sept. 1st.

Onelda Lake Camp, Sylvan Beach, N. X .- Opens July 25th, closes Aug. 8th.

Devil's Lake, Mich .- July 10th to 28th.

## Cape Cod Camp-Meeting,

## OCEAN GROVE, HARWICH PORT, MASS.

THE Spiritualists of the Cape will assemble and enjoy their delightful location by the sea and liston to the fol-

**L** their delightful location by the sea and listen to the fol-lowing speakers: Rev. S. L. Beal of Brockton, Mrs. A. E. Sheets of Grand Ledge, Michigan, Mrs. Jennie Hagan-Jackson, Mrs. May S. Pepper, Mr. A. E. Tisdale, Mr. H. D. Barrett, and Mr. J. Frank Barter of Boston. The meeting will commence July 18, and close August 1. June 12. 2W -

Mary T. Longley, M.D., Gives advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symp-toms by mall, or personally at her oflice. Also for the de-velopment of mediumship, business, advice, and psycho-metric readings. Terms by mall, \$1.00 and stamp. Address 517 South Olive street, Los Angeles, Cal. June 5. Isiy

## Practical Mesmerist and Hypnotist WANTED.

INTERVIEW desired. State full abilities, and where in Boston can be met. Address Mr. G., BANNER OF LIGHT June 19.

FLORIDA Voitors, is described in a bandsome illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. is Jan. 4.

Miss J. M. Grant, June 19. Medium, 28 Upton street, Boston.

411\* Works on Hpynotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD.

H. F. TOWER, Bookseller, 312 West 59th street, New York City. IMPORTANT ANNOUNCEMENT TO **Old Subscribers** Banner of Light.

The management of the BANNER OF LIGHT PUBLISH. ING CO. take pleasure in announcing to all their subscrib-ers who are now receiving the BANNER OF LIGHT that they have concluded arrangements with the Manufacturers of the celebrated

## Waterman Ideal Fountain Pen,

Which will enable them to make the following liberal offer:

oner: To any old subscriber who will send us one new yearly subscription to the **BANNER**, and a year's renewal for him or herself, together with \$4.00 to pay the subscription of both, we will send one of the WATERMAN IDEAL FOUN-TAIN PEAS, which retails at \$2.50. The following are some of the DISTINGTIVE FRATURES of excellence of the WATERMAN IDEAL FOUN-TAIN PEN:

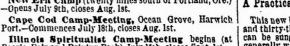
TAIN PEN:

of excellence of the wartERMAN IDEAL FOUN-TAIN FEN: A gold pen, the best that can be made. A hard rubber holder of the best shape and the finest finish, containing an ink reservoir; and A feed that conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. The best writing tool known, the common pen, has, as its distinctive feature, "the spilt" between the nibs, without which it will not write. The special feature of the feeding device in the "Ideal" is its splits, which draw the ink from the reservoir to the pen with the same reliability that the split of the pen draws the tak to the paper, and both respond to the act of writing with automatic regularity. The first pen mentioned in history was a split reed, used by the Egyptians more than five thousand years ago. As the split is essential in pens, nothing will ever super-sede it in a fountain pen feed. The foregoing offer applies only to REGULAR SUBORIB-ERS, who receive THE BANNER direct from our office not to those who purchase from Newslealers.

## The Hymnal:

A Practical Song Book for Congregational Singing.

This new book of thirty-two pages contains one hundred and thirty-three hymns (without music), every one of which can be sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the SPIRITUAL HARP and the GOSFEL HYMNS. Price to societies \$10 per hundred copies, or 19 cents a copy in less quantities. By mail \$2 cents atria. For sale by BANNER OF LIGHT PUBLISHING CO.



## BANNER OF LIGHT.

## SPIRIT Message Department.

## SPHOIAL NOTION.

Questions propounded by inquirers—having practi-ter bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left in our Counting-Boom for answer. It should also be dis-inctly understood in this connection that the Messages pub-lished in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly it we—whether of good or evil; that those who pass from reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more. The file who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

## SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



## MRS. JENNIE K. D. CONANT.

- Report of Seance held 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 room 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 re turn, they may give variation of opinion as to what was found on the spirit-side, but we know they must speak as they understand: they must give it according to their own comprehension. 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 those 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 we do the mortal, and we wish to come in unity with all, with malice 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 perfeet 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

like to say that I cannot give in public, but I ing or communication. I have tried to manifeel thankful that I have learned the law that | fest before, for there is one member of my governs control, and to have the privilege of family that has been somewhat anxious to 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 use- of a consolation if I could make all know that ful 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 earthlife 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. 1 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

know what the results and conditions are, so I thought this morning it would be somewhat 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 don'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

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.

say, be true, be honest with the duties that

have been placed upon you, and God will deal

## 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 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 are beyond my measurement or my daring. 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 Catholić 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

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 Ausonia, Conn. That will do for this time.

comrades in spirit, and I also have met with your city is concerned and your surrounding lived and left behind will flash back upon the many of my own, and there is much I would towns, but I am a stranger in this way of talk-live to say that towns, due is not find towns, but I am a stranger in this way of talk-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 ohanged in its expression, but virtually the same life.

I want to speak to you about this man; this man as a sou!-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 en

larged 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 readjust and enter again. Law und order called him to account, and he had to make, like all men, his readjustments. He had in the prime of his day splendid intellect-ual 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 predomi-nating faith, marches on with stalwart step till years of change, vicissitude and victory still pursuing him on his way, and yet there was ever 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 cap stone 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 in-spiration and enrichment of the soul. It is a great thing to live and to endure your time for he fulfillment of your work here, and the unfoldment 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 es-caping 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 those evidences of communication between the great intelligences of the universe. Man is but one of the intelligences of the universe; but the bright intelligences of the universe

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 liv-ing in the zone where the features of that zone are common to you.

This your departed brother is a child on a 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

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 slready 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 had 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 faniliar associations, working for the same noble purpose and cause, and assisting the dear ones to return with messages of love and com-

ort to the sorrowing relatives they left behind. We try to show you the lessons of the com-ing 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 compan-ionship, and cuts the bond of love. Gone out into 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. Pleas-ure 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 irosts 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. 'T is there—and there that patience holds you now; if to spare and bear the accidents and burts 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.

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

Massachusetts. WORCESTER. - M. F. Hammond writes:

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 moral 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-1 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 vet 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 ist, and not live. 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, also to feel that we were some use in the world ress, although I could not exactly call myself hold, my eyes are now open. I do regret many 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.

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 and reaches many souls, and sets them to 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 up of those in earth life, and make them feel 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

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 Louuder.

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 earthlife; 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 ail habits. We get so accustomed to living that we think we must live just so anyway. We have to ex-

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 and I love to meet with fellow-men, and I love | body, if I had only had will-power enough to control myself, how much more comfort would in trying to assist each other. I know religion | I have been to myself and to others. I want to was all right. I was also interested in prog- say to you all, I see things now different; bethings, 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 I have those that I am interested in in the 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, thinking, and it is with that object in view to day that it will help me to stir the souls 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 Lounder, and my home was in New Haven, Conn.

## Capt. Charles T. Smith.

Well, friend, I feel that I am familiar in your to say I met with many of the old friends and atmosphere this morning, that is, as far as touches mother earth again, the life he has

## Messages to be Published.

Mau 14.-Capt. Joseph Potter; Mary T. Dwinell; George Boardman; Charles Foster; Charles Henry Marshall; Eliza May 21.-Joe Anderson; Isabel Moulton; George Lenuel Wiley; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Welsh.

Welsh. May 28.- Daniel Shaw; Mabel Morrison; Arthur Hodges; Frances Kenyon; Minnle Garner; Mary A. Richardson. June 4.-Louis H. Hobbs; Lucinda Thayer; Julia E. Hel-mer; Nancy C. Stearns; Flora Schooley; Lizzie Ryder. June 1.--William S. Walt; Charles W. Johnston; Maggle Dooley; Susan L. Atkins; Mrs. Thomas Tew; Mary A. Storne, Store, Store

## 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 Kuickerbocker; 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 tributes to the spirit in relation to its body. This 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; rich is 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

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 Love is beauty. Love is a flower. is food. 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 is a beautiful and happy Home. 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 dim-ly 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 begin, but it is not as distinct as when he had a body in a state of health. His fu-ture 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 be gin. 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

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You choose the old doctor before the young one. Why?

Because you don't want to entrust your life in inexperienced

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Ayer's Sarsaparilla must be. You take no chances when you

take AYER'S Sarsaparilla.

"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 portraved 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 es timation, is to expose and denounce the mountebanks and charlatans who aspire to publicity, or who, for more love of twaddle 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 devout Spiritualist has a friend whom he desires to see interested, and hearing that some medium of wonderful powers is in the community, the friend is invited, who becomes disgusted at the namby-pamby twaddle, and instead of another believer, such a person be-comes 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 weeding process can begin? Will the time ever come when the public in general, and every spiritual society in particular, will dewith a dominating vitality it may be long. mand credentials of good qualifications of The man who waits for the resurrection of his every speaker and medium before such an one

## JUNE 19, 1897.

#### BANNER OF LIGHT.

can find an opportunity to appear before the two mediums, there has been a rapid growth publio?

I write this for the purpose of arousing the great number of reputable speakers and medi ums to a full realization of one source of danger to our Cause. I am now located at No. 1 Iludson Court, and would be pleased to corre-spond 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

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 had some of the most prominent and popular speakers with us the past season, it has re-sulted 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 ser-vices 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 mani-fested 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 were attracted to our meetings through curi-osity have become interested in Spiritualism, and are now regular attendants.

and are now regular attendants. On Sunday, May 30, the services were of un-usual 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 remem brought by the audience as tokens of remem brance 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 ten dered 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 hun-dred 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 Associ ation 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 re-turn of health, accept sincere thanks for their good wishes, as it was impossible to respond to them all personally?"

### New York.

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 be-gins. 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 per-petuate the Cause; and the Fraternity, as or-ganized in Rochester and elsewhere, is also proving a great help to hold the members in interested fellowship. A final social meeting before our leave tak-ing was held Monday evening, May 31, at the residence of Mrs. Josivn. Her parlors and oth-

ing 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 'The New Woman,' followed by spirit-tests. The writer opened the meeting with a recitation. After the lecture recita-tions were given by Mrs. Cooper and Mrs. Os born 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 lect ure to the women, and a number of them es corted us to the dépôt, and so sadly bade us good by that we came near 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.'

in the interest of Spiritualism. Many of our noblest minded ohurch people are seeking to better unierstand the natural laws of pature, 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. Mazgie Waite 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 of this oity closed its meetings for the season on May 30. For the past year the meetings have been with which she enters into facts unknown ex-cept through her psychic gifte, cannot but convince the honest investigator.

To the writer she gave full names and de scriptions of triends 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."



I have spent nearly fifty years in the treatment of Ca-tarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from tols time on, send the means of treatment and cure as used in my practice, Free and post-paid, to overy reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address **Frof. J. A. LAWRENCE, 88 Warren Street, New Yorz.** Mar. 6. 26w



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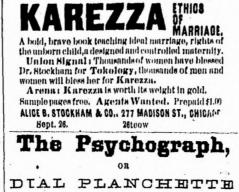


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haud. Can be purchased at 25 cents per copy. FRANOIS BAILEY WOODBURY, Sec'y. Feb. 20. tft

## Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR. C. W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delight-ful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each title-page hearts a likeLess of the author. Price 40 cents per copy. For sale by BANNER OF LIGHT PUBLISHING CO.

## The Humanitarian. A Monthly Magazine,

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Mar. 2



BLENDRA, TATES CO., N. T. D. WILLIS combines accurate scientific knowledge, being an educated physician, with keen and searching psychometric powers. In diagnosing disease he claims to be unexcelled, and for thirty years his success in treating all forms of difficult and complicated diseases in both sexes has been phenomenal. Send for encular, with references and terms. May 15. MAGNETIC HEALER and Test Medium, No. 233 Tre-mont street, corner of Elict street, Boston. June 19. lw\*

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COLLEGE OF PSY CHICAL SCIENCES AND DEVELOPMENT.

### Michigan.

GRAND RAPIDS .- H. W. Boozer 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 en-deavor 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, allaround worker. His tests are rarely unrecognized. 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 II. C. Dorn, 721 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 16, 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 con-ducted 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 inter-est manifested. The tests were many and excellent, being all recognized, and many full names given.

Since our meetings in March, held by these

EVERY LADY SHOULD READ THIS. WILL send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a com-mon-sense remedy that never falls. FREE, with valuable advice. MRS. L. HUDNUT, South Bend, Iud. Mar. 27. 26teow



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## Inspirational Addresses

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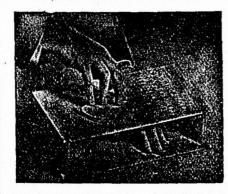
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ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. MRS. Dr. DORBSON-BARKER, San José, Cal. Apr. 3. 13w MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamp. Whole Life-Reading \$1.09. Magnetic Rem-edles prepared by spirit-direction. Address No. 40 Union street, Lewiston, Me. eow Dec. 5.

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SIMPLE THEOSOPHY. Articles written for the Boston Evening Transcript, April, 1891, by M. J. BARNETT, F.T.S.

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dium of a very dear sister, also becomes converted to Spirit ualism

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#### LIGHT. BANNER OF

## BOSTON, SATURDAY, JUNE 19, 1897.

## MEETINGS IN BOSTON.

atheone Hall, GF4 Washington Street, corner Encland, Booley of Ethical and Bpiritual Outure B Spiritualiste). Beetings Sundays at 11, 24 and 754 days at 3 o'clock. Mrs. M. Adeline Wilkinson, Presi-

Appleton Hall, 9% Appleton Street-Paine Memo-ral Ballding, side entrance. The Gospel of Spirit Return Society, Minnie M. Soulo, Pastor, will hold services every Saturday and Sunday at 2% and 7% F.M.

Hellis Hall, 789 Washington Street.-Meetings Sandays, at 11 A. M., 2% and 7% . M. Mrs. H. L? Tobin, Conductor.

Brystan Hall, 820 Washington Street.-Meetinge andays, 114 A.M., 24 and 74 P.M.; Wednesdays, 3 P.M.; Fridays, 3 and 74 P. M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.-Meeting: at 11, 3% and 7% Sundays. Dr. W. H. Amerige, Conductor. The Votoran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylstor Piace, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. Eben Gobb, President; Mrs. J. S. Soper, Clerk.

His worths Hall, 321 Tremont Street (near Ellot street).-Meetings Sundays at 11 A. M., 2% and 7% P. M., also Wednesdays at 2% P. M., for speaking, tests and readings Edwin H. Tuttie, Leader.

The Beston Psychic Conference and Facts Meetings, every Sunday evening, at the Woman's Jour-nal Parlors, 3 Park street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street. -- 10% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N.P. Smith, Chairman.

Good Templars Hall-I Johnson Avenue, Charlestour, Dist.-Sunday, Wednesday and Friday evenings, and Fri day afternoons. Mrs. E. J. Peak, Chairman.

Brighton.-The Occult Phenomena Society holds meet-ings every Sunday at 7% P. M., at Mora Parlors, Room 10, 33 Washington street. D. H. Hall and Mrs. G. M. Chap-

Grand Army Hall, 573 Massachusetts Avenue Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M Mrs. L. J. Akerman, Conductor.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers out-ride of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings. Our directory of Boston meetings will, however, be contin-ted 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 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. Bow-den, Mrs. Dr. Robbins, Mr. Quimby, Dr. Thos. Nichols, Dr. Frank Nichols, Mr. Kranisiki, Dr. Newton, Mr. J. A. Woods, C. E. Marston, Dr. Badger, Mr. Thos. Jackson, Mrs. Georgie Hughes, Mrs. M. Erwin. Mrs. Cynthia, H. Clark opened the meeting

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. Raizell 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. Bel-lows, Mrs. Annie Hanson Kibble, 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 many others. We shall continue meetings all summer at

this ball.

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COMMERCIAL HALL, Mrs. Wilkinson, President.-A correspondent writes: Sunday morning session began with half hour song service; invocation by Chaplain. Mrs. Collins and Sears conducted the developing circle; Mr. Badger made a few good remarks; Mr. Jackson spoke, besides giving several tests; Mr. 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 Barnicoat 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.

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 Ars. (Hilliand on "Indian Controls," followed by tests; also tests by Mrs. Millan and Mrs. Davidson; poem by Mrs. Dickey; Bros. Hersey, Quimby and Jackson wore present.

Friday evening, June 18, our Peace Council; friends are invited to unite with us. Our socials on Tuesday are very entertain ing, 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

llodges First Spiritual Society held its regular

## MEETINGS IN NEW, YORK.

NEW YORK.-M. J. Fitz-Maurice, See'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 sessor

To Prof. W. M. Lockwood, 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. Em erson 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. Gharles Dade rendered a poem with fine effect. The music, under the direction of Mr. R. L. Myers, left nothing to be desired.

left nothing to be desired. During the year just ended our platform has been filled by Prof. W. F. Peck, who opened the season in September last; October brought Mrs. Helen Russegue; November and Decem-ber, Mrs. Carrie E. S. Twing; January, Mrs. A. M. Glading; February, Dr. Fred L. H. Wil-lis; March and April, J. Clerg Wright; May, Prof. W. M. Lockwood, while Mrs. Maggie Waite, Edgar W. Emerson and Mrs. May S. Penper carried off the honors in test medium-Pepper carried off the honors in test medium

ship. 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 cong atulate 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 meet-ings 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. 'T is almore lasting methods are necessary. 'T is al-most 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 séance 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 re-quested the audience to join with Mr. Myers in singing a familiar hymn. Mr. Emerson was then introduced, and after delivering an invo-cation interacted the assembly for over a poour cation, 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. Lockwood 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. Lock-wood's efficient work in the field of Spiritualism. Mrs. Newton then extended a general invitation to all present to clasp hands with Prof. Lockwood 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 te:cher 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 lect-urer was followed with marked attention by the ladies and gentlemen present, a great many of them displaying their appreciation of

seemed inspired by the harmonious conditions of nature, as was attested by their smiling faces and hearty greetings. The State Secreta-ry, Mr. II. L. Whitney, presided. After singing of the hymn by the congregation, Mrs. B. R. Plum, on request, delivered the opening ad-dress, followed by Mrs. Frances M. Holmes with a very aweet porm entitled "I Am Only a Daisy." Rev. E. Swachhamer, an old ac-quaintance of this Society made an interast. uaintance of this Society, made an interestng address.

The subject of a monument for the Fox sis-ters being before the meeting, a resolution in-troduced by Mr. Deleree 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 Spirtualists throughout the land. The Secretary was instructed to issue an appeal to Spiritual-ists, through the press, for contributions, large or small, for this most worthy object.

Mrs. Chapin, the blind medium, being intro-duced, favored the company with a song, playing her own accompaniment on the plano; she also gave some tests. Remarks were made by Mr. Lafumé, Mr. McDonald, Mrs. Hutchings

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.

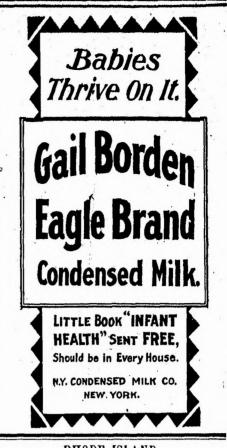
In my last appeal to the Spiritualists of Michigan, I asked for names of places where they desired a missionary to come and help them along. I received a few replies from my letter, and as soon as I could I started out. I was gone a little over thirty days, and gave wenty nine lectures and (traveled 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 Spir-itualist, and have each one enclose a stamr, and just as soor as I can hear from en ugh, will plan my work, and place it in shape where I can do something, so as not to be compelled o 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 meet-in", 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 some-thing for our Cause, now is your chance to show your valor and zeal by coming to the front sending result. front, sending me your name and place of residence, and if you can't hold more than a par-lor 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 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 grand-est afforts aver made in the State and here a est efforts ever made in the State and have a genuine evival. So send me your name and stamp for reply. and you shall receive a visit as soon as arrangements can be made. Send to my home address, Wheaton, Ill.

Frusting I shall hear from all over the State, 1 am, as ever, the well-wisher of all, Wheaton. Ill. G. H. BROOKS.



JUNE 19. 1897



## RHODE ISLAND.

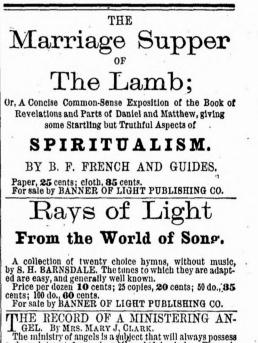
PROVIDENCE.-Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association held its meetings in Columbia Hall Sunday, June 13, as usual, having for speaker its highly es-teemed and respected sister, Mrs. Ida P. A. Whitlock.

Subject in the afternoon, "Why does Spirit-ualism stand alone and as a leader?" Evening subject, "The hand which rocks the oradle is the hand which rules the world." Mrs. Whitlock gave many convincing tests and readings after each lecture.

after each lecture. On Sunday, June 20, we shall hold our anni-versary services, when a number of good medi-ums will be present. Members and friends are requested to bring bouquets of flowers. Wednesday, June 30, H. D. Barrett, Esg., ed-itor of the BANNER OF LIGHT, Dr. Geo. Fuller of Worcester, Mrs. Ida P. A. Whitlock and others will be with us for the nurpose of form.

others will be with us, for the purpose of form-ing a State Association, and it is desired that all who have Spiritualism at heart will be pres-

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services Sunday at 33 Summer stre-t, with large and appreciative audiences. At 2:30 Mrs. S. J. Watson led the singing; Mrs. May S. Pep-S. J. Watson led the singing; Mrs. May S. Pep-per of Providence, R. I., gave a sublime invo-cation; Capt. J. Balcom spoke on "The Desire for Spiritual Knowledge"; W. H. Rounseville on "Spirituality"; Mr C. W. Brown on "Spirit-Communion": Frank Neate on "The Power of Spirit"; Edward F. Murray on "Working of Spirits Torough Humanity"; Mrs. J. E. Matson on "Spiritual Philosophy." Tests and massages by Mrs. May S. Pappar

Mrs. D. 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. Fur-bush, Mr. Brown and others. Magnetic treat-ment 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-

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. La t 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-Pres-ident; 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 plat-form 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.

8

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 Bos

ton 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 read-ings; Mrs. S. E. Rich, Mrs. A. P. Guiterrez, Mrs. S. P. Putnam, Mrs. A. Woodbury, N. P. Smith, psychometric readings.

: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 Thurs. day.

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. Wood-bury, 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 anwered mental ques-tions. 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. Norse, Smith, Hillings, Golding, Mesdames 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

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 ar-rived 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 ex-pounded by Prof. Kenyon, who dwelt particu-larly 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 ma-terialized 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 Douglass; Clerk, Eliza Douglass; Corresponding Secretary, Hattie E. Jones; Treasurer, Edwin P. Whitehouse; Col-lector, 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, Presdent, writes: Sunday, June 13, our developing circle at 11 A. M. was largely attended, and was filled with spirit-power. Many were con-trolled 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. Scarlet 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. 5---

BANNER OF LIGHT for sale.

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 Treworgy of Fall River followed with a test scance 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.

his utterances by frequent and judicious ap plause

Said Mr. Wilson: "Ages ago a material universe began to appear, and to it came an appar-ently material man. But back of all materi-ality there was the *Word*, which may be defined as creative power, or creative energywhatever 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, assum ing 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 Shakspeare, as Revealed by the Baconians, Accompanied by Reflections on the Source of his Inspiration." As the gentleman is a member of the Shakspeare 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 Shakspeare and Spiritualism, as revealed in his plays and sonnets.

## MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bodford Avenue, opposite South Tenta street. Meetings Sunday evenings, So'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Free Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Sears free. All welcome. Herbert L. Whitney Chairman; Mrs. Frances M. Holmes, Sec'y. Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lect-urers regularly provided.

The Church of the New Spiritual Dispensation meets Sundays at 3 P. M. at Single Tax Rooms, 1183 Bedford Avenue. A. H. Dailey, President. Mrs. F. M. Holmes pre-

The Fraternity of Divine Communion 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, philoso-phy and fact from our leading volunteer workers. Mr. Wines Sargent Conductor argent, Conductor.

Jackson Hall, 515 Falton Street.--Mrs. L. A. Olm stead holds a Spiritual Class every Wednesday at 3 P. M. 639 Myrtle Avenue.-Mrs. B. R. Plum 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 Mys-teries." His guides took up a new field of Work by answering questions from the and work by answering questions from the audi-ence, 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 attend! ed the meeting of the "Advance Spiritual Conference," occupying every available place.

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MEETINGS IN CHICAGO.

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

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmony. Thursday, 7% P. M., Orpheus Hall, Schil-ler Theatre.

The First Spiritual Temple Society meets at 7829 Hawthorn Avenue (Auburn Park), every Sunday evening at 7% o'clock. J. O. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, In-spiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed.

## MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Koffer; Vice-President, Mrs. M. E. Oadwallader; Recerctary, Frank H. Morrill. Bervices at 2½ and 7½ P. M. Young People's Meeting, 1½ P. M.

Philadelphia Spiritualists' Society meets at the northeast corner of 5th and Spring Garden stree's every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

WASHINGTON, D. C. First Society. Masonic Hall, corner of 9th and F Streets N W.-Every Sunday, 11% A.M., 7% P. M.; Lyceum 10 A.M. M.C. Edson, Pres.

MILWAUKEE, WIS. Unity Spiritual Society meets at Ethical Auditori-um, 553 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson. President.

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