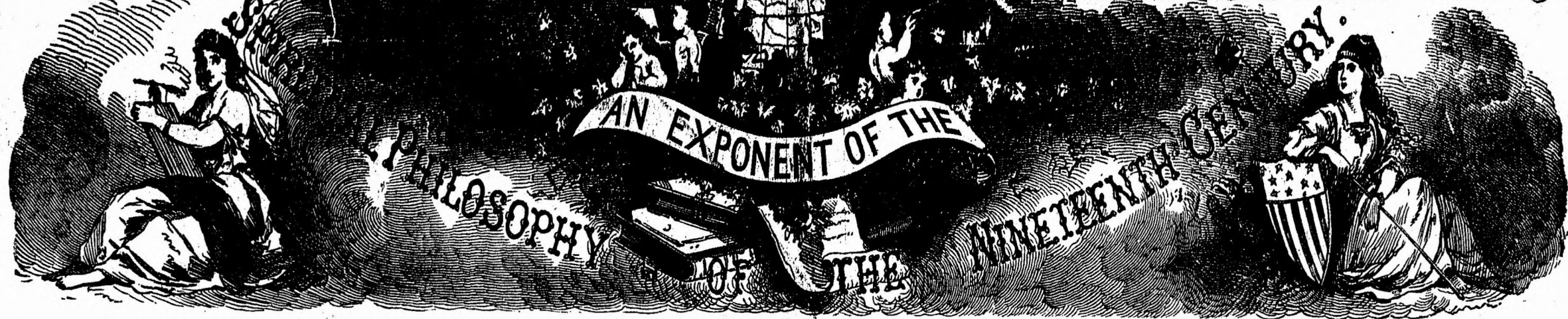


# BANNER OF LIGHT.



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NO. 17.

Written for the Banner of Light.

## TWO ROSES.

Side by side two roses grew,  
In the summer sweet;  
Bright the sunshine and the dew  
Fell on them "neath skies of blue,  
And their hearts with joy did beat!

All the world to them was gay,  
Blessedness was theirs complete.  
Songs of birds with magic lay  
Charmed the pleasant summer day—  
Life as love to them was sweet!

So and so in fragrance fair  
Passed the hours as moments fleet.  
Balm and beauty in the air,  
Not a breath of blighting care,  
And their hearts with joy did beat!

Then a storm o'erswept the sky,  
And asunder leaves did beat.  
Why should beauty ever die?  
Why love's petals scattered lie,  
When that life as love is sweet?

This, perhaps, the truth to show,  
Which the soul must wisely meet,  
That beyond must beauty grow,  
And beyond our hope must know  
Love whose joys ne'er cease to beat!

WILLIAM BRUNTON.

## Miserable Offenders.

BY CHAS. B. NEWCOMB.

"My peace I give unto you."—Jesus.  
"The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. And of course so much force is withdrawn from your proper life."—Emerson.

SUNDAY.

"We have done those things which we ought not to have done, and we have left undone those things which we should have done, and there is no health in us."

"O Lord, have mercy upon us, miserable offenders."  
"Be pleased, O Lord, to keep us this day without sin."

MONDAY.

"We have done those things," etc., etc.  
"Miserable offenders."  
"Lord, this day without sin."

And so, *ad infinitum*, through all the days and weeks and years, do many people, claiming to be intelligent and reasonable, renew and alternate confession and petition without a thought of the mockery of asking to be kept "without sin," while holding persistently to the confident expectation of returning the next day to confess their "sins" and pose again as "miserable offenders."

Evidently their God is powerless to "keep them," and they know it. But why do they go through this miserable form of pretence, and imagine in their pagan childishness that it is pleasing to their deity and helpful to themselves? One would think the salt would lose its savor, and the pious fraud would cease to satisfy their own minds. These religious nostrums have been the patent medicines and cure-alls of the last three centuries. They are the bromides and opiates with which we have dulled the spiritual consciousness in order that we may slumber a little longer.

We have magnetized ourselves with the sound of our own voices in the Litany, but the sun has climbed so high we cannot longer sleep. We are compelled at last to open our eyes, and perceive that a new day has dawned.

The only point of these routine Confessions which is of any special consequence is that "there is no health in us." After many repetitions it becomes an accomplished fact, a thought externalized. So true is this that the physicians find their most profitable employment among the most "devout." It is the "good" people, the "religious" people, who are usually the habitual invalids. Their mistaken thought has borne its legitimate fruit. Nature has arraigned them as transgressors. It is not for our acts we need to make atonement with ourselves, but for our thoughts. We attach too much importance to what we do or fail to do, because we overlook the fact that all cause is in mind. Thought moves on the lines of least resistance. The important matter is to permit no obstruction in ourselves to the best things, but to root out all unrighteous thought as it presents itself.

When we are habitually impatient to declare our own views rather than to listen to those of others, we show plainly that we are not learners. It is useless to talk of spiritual truth to those who are hypnotized by prejudices. They simply cannot hear. The thought will fail to reach them, and result only in irritation. They must be awakened from their trance by some shock of life before their ears are open.

Let us beware of missionary zeal. It is delusive. People we can help will be attracted to us. We will be led to others who can do us good. We can trust this law of spiritual attraction. It is the manifestation of Divine Wisdom. There can be no doubt of a personal God, but we must enlarge our ideas of "person." Something of good is manifest in every life, and every person is a part of the "grand man" which all humanity embodies as the Supreme One, the Divine. "God" is our highest possible ideal of character. It can include no trait that does not manifest itself in some individual of the race. Otherwise we could not conceive it. God is the incorporation of our largest thought.

Every soul with earnest, honest purpose may be sure of finding the truth he seeks.

It will often seem to be by paths and methods he would not have chosen.

We sometimes find out the obstructions we must surmount by running our heads against them.

The muscular system of the spirit sometimes needs to be developed as well as its perceptions. This appears to be one of the chief uses of our objective world.

We have no reason, however, to fear failure in anything we are really called to do. We will find ourselves equipped for every work for which we are responsible.

The principle of muscular development is found in the overcoming of inertia. All gymnastic apparatus has this end in view. The pulleys are weighted. The vaulting horse stands in the way, and must be cleared at a bound. The muscles must meet resistance—persistent and severe. In this way they acquire strength and flexibility. This is equally true of intellectual and spiritual development. We find that the same law governs alike upon all planes of life. The law of correspondence

is an invaluable key to the problems of existence.

All life demands expression. There is no expression possible without resistance. Man could not walk without the resistance of the ground. He could not speak without the resistance of his teeth and lips to differentiate the sounds he utters. The bird could not fly without the beating of its wings against the air. The fish could not swim without the pressure of the water on its fins. What we call the "trials of life" are the elements that make possible, through resistance, the multiplex expression of our spiritual nature. Without them life itself would be inane and barren of opportunity or results.

To desire an easy life, to pray "lead us not into temptation," is to ask that our school-books should be taken away, that we might spend the hours in sleep. It would take us out of the objective into the subjective state, and defeat the very purpose of existence. Every playground and athletic field shows the importance of this principle.

Upon the other hand, disease is often caused by an unwise resistance, which may be conscious or unconscious. The fall of a drunken man is usually harmless, though it might easily result in broken bones if he could rally his muscular and nervous forces to resist. It is well known to every acrobat that one who falls without rigidity will seldom suffer. We too often pride ourselves on that which we ought really to let go. Egotism results in a nervous irritation, which is the resistance of pride.

The vital currents will not fail to flow through us when we have removed the hindrance of our selfish thoughts.

It is the yielding of the Southern forests to the tropical storm that saves them from destruction.

It is from our own idea that life must be a "struggle" that we suffer most. The antidote is peace. It comes with the confidence that all is well.

He who would get, must give. He who would learn, should teach. He who would rule, should know that the highest sovereignty is gained through service. Perfect peace is perfect power.

## Strange Phenomena Appearing in France.

BY QUESTOR VITE, PARIS.

The prophecy made by Mlle. Couëdon, the professed prophetess of the "Angel Gabriel" (Gabriel is a Kabbalistic word, signifying a Hierarchy), that a series of manifestations from the invisible world would appear in different parts of France, appears to be becoming realized.

A series of apparitions of the Virgin Mary have been witnessed by a number of people at Tilly, near Caen, in Normandy. This place, curiously, had already been associated with the supernatural in 1839, when a working-man of the name of Vintras claimed to have been visited by angels, and was stated to have performed miracles on the strength of which a number of followers flocked around him, partaking in a species of cultus which he established. As Vintras had taken upon himself to act independently, without first having obtained the approval and support of the church, the latter establishment hastened to condemn a departure which partook of a competitive character. Curiously, Vintras had foretold, before dying, that a miracle would occur at this place in 1896.

The present phenomena, being thus associated with a movement already opposed by the church in the past, and having also been foretold by Mlle. Couëdon, whose inspiration has been described by that establishment as pertaining to "the demon" (whatever that may be), have been condemned by the Canon Brettes of Notre Dame, after a visit of twenty-four hours, as pertaining also to the evil one. Yet, strange to say, the local clergy have given their support to these wonderful apparitions by erecting an altar, with full pomp and ceremonials, at the place of their appearances, on the 15th of August last, the feast-day of the Virgin Mary.

M. Gaston Mery, a writer on the staff of the Paris daily paper, the *Libre Parole*, who had distinguished himself as the champion of Mlle. Couëdon, when that lady's case was examined into by the "Société des Sciences Psychiques," of which Canon Brettes is President, went down to Tilly several times, staying a week at a time, to investigate the phenomena which had been predicted by Mlle. Couëdon. He has published a full description of the manifestations, with a series of attestations by independent witnesses of varied social positions in some pamphlets appearing at Dentus: "Le Problème de Tilly-sur-Seules," which includes the reply he made at the "Société des Sciences Psychiques" to the report issued by Canon Brettes. M. Mery points out the great similarity in the Tilly apparitions with those previously appearing at Pontmain and at Pellevoisin, which had been admitted as veridical by the church and even with the apparitions at Lourdes. Also as coinciding with the prophecies made at La Salette in 1846 by a young girl, Melanie Calvat, whose visions and revelations were patronized by the church. Her prophecies were of a similar character to those of Vintras and the more recent ones of Mlle. Couëdon, in which war, pestilence, famine and many manifestations by the evil ones were predicted, after which God would show His will in many ways.

The fact that the local clergy, under permission of the Bishop of Bayeux, have sanctioned the phenomena by erecting an altar, would infer that the church is divided on the question. Indeed, the Abbé Gombault, vicar of the neighboring parish, is one of the strongest opponents. Canon Brettes admits in his report that the church having issued no official verdict in the matter, he only expresses his own opinion conditionally, and if his superiors come to a contrary conclusion he will at once modify his judgment. The validity of opinions in the church appear, therefore, to depend entirely on hierarchical office.

The vision was first seen from the window of a Catholic orphanage and school, by a number of children and their teachers, sixty in all, as occurring in a field, at a distance, and near to an elm tree. Next day the Mayor's wife came to see it; the local priest followed. From March 13 to 31 it was only seen from the school. On April 1 a little girl went to the field itself, and there again saw the vision, near the same tree, as seen from the school. A gentleman, A. M. A., saw the vision at the same time as the child. Having an opera glass in his pocket, and not believing his own eyes, he looked through the glass, but then saw nothing. On removing the glass he again saw the vision,

however. He called some other people, who also saw it. The vision lasted half an hour. It was described by witnesses as developing out of a small cloud, in which the figure of the virgin appears. Some have seen it as a statue of white stone, draped in blue. Two young girls, one from the orphanage, the other from the village, who are "leides" (clairvoyants) Marie Martel and Louise Polinière, see the figure as that of a living person, who speaks to them. The Marquis L. describes an image of a statue, which appears justified in the eyes of Marie Martel during her entranced visions. He examined the image in the pupil of her eyes with a magnifying glass.

The village has become a place of pilgrimage, and numerous cures are announced as having taken place among the pilgrims. All are not equally favored, however. While some see the apparition, others present at the same time do not see it. The two clairvoyant girls see the vision daily, when praying at the altar which has been erected near the elm tree where it first appeared.

A wave of apparition-seeing appears to have swept over the district. At Auquy-sur-Audon in Calvados, and other villages near, more than two hundred people saw a figure of the virgin unfold from within a pink cloud. In other villages the virgin appeared near trees or hedges. The words pray, war, were objected in some peculiar way, say the witnesses.

Mr. J. Mery divides the phenomena as described by the various witnesses into three heads: Collective normal vision; isolated normal vision; entranced vision; and concludes that, though the descriptions vary, they yet tend to show the externality or objectivity of the phenomena.

These manifestations appear to differ from generally known mediumistic, magical or mesmeric phenomena, in all of which human, vital, auric radiation constitutes the basic foundation. Mesmer maintained, it should be remembered, that trees acted as condensers of magnetism. Denton, in his "Soul of Things," has shown that all living things radiate an aura. A well-known psychologist has argued that the faculty of sensing this impalpable radiation may be exceptionally developed in blind men, who may thus be guided in finding their way. Perhaps, from some cause unknown to us, this astral radiation may be developed in the particular place where these phenomena appear, and thus constitute the nexus or pabulum, or connecting medium, used by the invisible operators, in which to objectify the apparitions they wish to present. That the invisible operators have retained their Catholic faith is evident from the images presented. The same fact appears with regard to the guides of Mlle. Couëdon, who continually enjoin prayer to the Virgin, and announce the restoration of a spiritual papacy and also of a legitimist king. These manifestations, consequently, are not determined from a state in which sectarianism and politics have been transcended.

Further phenomena, of a different character, have appeared at Valence-en-brie, at Agen, Rodez, Yzeure, which will be referred to on another occasion.

## The Political Outlook.

BY THOS. H. B. COTTON.

To-day we have in the United States, as well as in the civilized world generally, two extremes among men, as the direct result of the drift of political energy for ages past. These wide extremes refer to character essentially without regard to the name of any political party. The one extreme includes those who hold the reins of power; the other extreme, those without this power. The dominant class is composed (a) of the law-making element, technically so-called, and (b) of the money power which stands behind it, quietly dominating its movements. Neither of the two extremes realizes the situation as it is. If they did, the statement which I am about to make would not need to be written.

The extreme which holds the reins of power, not in the spirit of murder or of malice, but in the spirit of ultra-competition, which is avarice unmitigated, is struggling with all its might and main to crush out the life, soul, body and spirit of that other extreme. On the other hand, the extreme which holds not the reins of power, is struggling with all its might and main, to the uttermost, to submit gracefully to the power thus misused by the dominant party. This fact, so strangely grotesque, would be ludicrous in the extreme, were it not profoundly serious, would be in fact an immense comedy, were it not, instead, a stupendous tragedy. This condition exists, and only can exist, because as stated, neither party, that is to say, neither of these two extremes, realizes the situation.

In our immortal document we are told that all men are created equal. This surely implies that the five senses are as acute on an average, in the physical constitution of the man without money, as in that of the man of plenty; that the pangs of hunger are just as keen in the case of the famishing child in the city of New York, as they would be in the millionaire's daughter, should she be so unfortunate as to lose her way, and wander alone in some dense forest long enough to become thoroughly hungry.

The millions who are starving in India to-day suffer all the torture of the situation just as thoroughly as every millionaire in the world would suffer were the situations exactly reversed between the two classes for one month. While it is not possible to produce the change which I have suggested, it is thoroughly legitimate to conceive of such a change in our mind, and to consider the consequences involved in their moral effect on the two classes named were this change actually wrought before our eyes.

The spirit of avarice, that has been so assiduously cultivated by the typical, successful financier (as well as by his ancestry for generations), holds him enthralled, unconsciously(?) to himself, until it is a matter of as much indifference to him what the fate of a starving wretch may be, though only a few feet from him, as to the ordinary mortal may be the destiny of the ant rotd beneath his feet a hundred times a day! His supreme faith is in his money. On the other hand, the spirit of resignation that has been so assiduously cultivated by the typical man without money (as well as by his ancestry for generations), holds him in meek submission to the ordinary hardships of indigence (growing more extraordinary every year), and causes him to look upon the sufferings of his brother man with even more intolerance than upon his own; so that were the conditions between the two classes exactly reversed, as above hinted, the starving millionaire would scarce be more ready to crush the

life out of his more fortunate (not to say more worthy) brother than he is to-day. On the other hand, the half-starved wretch, thus made suddenly to roll in wealth, would fly almost on lightning wings to the rescue of his unfortunate brother, the erstwhile millionaire. Why? Because his supreme faith is in the humanity of the very men who are crushing him.

In the above allusion to these two types of men, it is to be understood that exceptional individuals are not included under the descriptions respectively.

## Vaccination.

BY E. H. CARPENTER.

I see by the *Bulletin* that the Supreme Court of Wisconsin say that no man who believes it is morally wrong, and in violation of God's laws, need submit to the operation of vaccination. I say "Amen" to that decision, and that every State ought to have such a law. I think that Mr. Darling, the man who put out so much money and spent so much time and energy trying to stop vaccination, ought to have a monument in commemoration of him, if any one in the country ought to have one.

After suffering untold misery for many years from the effects of vaccination, and seeing and talking with others, I think that the wrong can no more be measured than the sea can be measured. No name can be put to it that will cover its blackness and its curses to mankind. It ought to be placed on the list with old-fashioned bleeding, with the giving of calomel and the past idea of letting fever-stricken people die of thirst—literally burn up. Thank God, however, they are of the past, and the physicians are as glad as any one, I trust, and they will be as ashamed of vaccination in the years to come, when it is done away with. Undoubtedly thousands die, and more are made sick and miserable by the effects of the poison put into the system. How many small-pox patients have there been in this State for twenty-five years? Very few. Yet every clean-blooded, sweet babe, boy or girl, has to have the filthy matter put into the system ere the child can attend school.

There is some matter in the City Hall that can be traced back seventy years, and it is poison enough to do its work now. Think of such a terrible thing! Diphtheria is more to be feared. Why not vaccinate every one for that? The smallpox patients have been isolated and taken care of, and it has gone no farther. The physicians are advocating isolating diphtheria and scarlet fever. With isolation, and the care now given smallpox, there is very little chance for it to spread. Isolation and care are the secrets of its being kept where it has been kept, undoubtedly. Therefore, with the same care, why need every drop of blood in the people of this country be poisoned with something you would hesitate to put into your pet dog?

The people ought to rise in their might, and stop vaccination. Thousands of the people in this State can write better than I, and they owe it to their children, and to future generations, to do all they can to stop it. I think the physicians as a whole will be glad when it is stopped. The advanced ones will surely. No one would care to go through what I have. If they did, they would stop the worst operation that has ever cursed humanity.

There are children in East Providence and in the city that the physicians will not vaccinate, neither will they sign a certificate to allow them to attend school. They can be punished by the law, yet are not allowed to go to school. Is not that a queer state of affairs for an enlightened people? Who but the people are to blame, and what will they do?

East Providence, R. I.

Written for the Banner of Light.

## A Few Observations on Patriotism.

BY WALTER E. CLENDANIEL.

"Were half the wealth bestowed on camps and courts  
Given to redeem the human mind from error,  
There were no need of arsenals and forts."  
—Longfellow.

Before the next issue of THE BANNER Flag Day will, or at least should have been celebrated with due patriotic pride, and in connection with that occasion, as agreeable to the "law of adaptation," the writer ventures a few observations on the subject of patriotism.

Genuine patriotism is a noble emotion which, where it really exists, cannot fail to produce good results. Like everything else that is worthy, however, it has its counterfeits, which the thoughtful mind will have no difficulty in detecting, the vital difference being love of might instead of right.

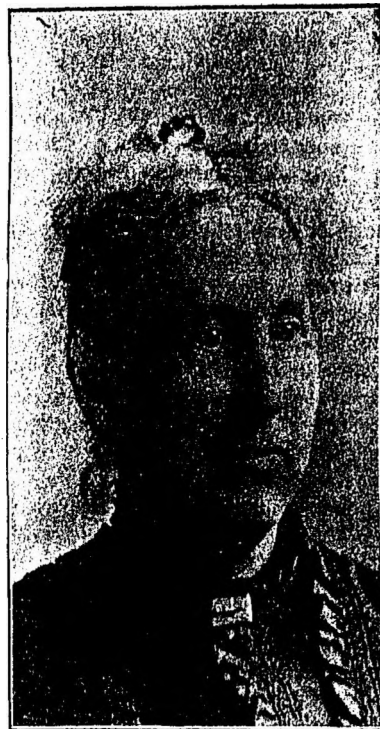
While in the infancy of our country it was necessary to use military force to overcome military aggression, and while this same element figured largely in the "late unpleasantness," it does not follow that all the future disagreements that arise between human beings will or should be likewise adjusted.

Patriotism is more popularly associated with the march of armies, the bombardment of forts and the like, rather than recognized as influencing one's actions in the peaceful walks of life. The soldier in time of war is patriotic, but the business man, as such, in time of peace is self-seeking. But were the patriotic emotion, aroused by the existence of a national peril, kept alive after the averting of that particular danger, and directed toward the improvement of existing states of society by peaceful methods, what would not the harvest be? Or were the minds of the people developed to that degree where the actions of each would be influenced by a regard for the welfare of all, where would then be the troubles by which we are now beset?

Spiritualism has an important work to accomplish in educating the people to a higher standard of living in which brute force will be relegated to the rear. It is in the world to achieve this result, among others, and though its truths be presented under various names, it is only a question of time before they will be absorbed and carried into practical effect.

Given a condition of mind in which a person attaches not supreme importance to earthly existence, but considers it with reference to a higher life into which he expects to enter, and in which his happiness will be affected by his previous course of action, without power of escape from the consequences thereof, and a community in which all the members accept and act upon this idea, and we will have what is now considered an ideal mode of living. A nation thus constituted would indeed be strong and great, and all lovers of humanity anxiously await the day when such will actually exist.

Washington, June 14, 1897.



Mrs. Flavia A. Thrall.

The subject of this sketch, Mrs. FLAVIA A. THRALL, was born fifty-eight years ago in the town of Windsor, Conn. She was the youngest of the four children of Cyrus and Sarah Howe. At a very tender age she exhibited peculiar traits of character unlike other children, and so very marked were her peculiarities that they were noticeable by her friends and acquaintances. To illustrate: at the age of six years she saw and accurately described her sister, who had passed away years before her recollection.

Her parents, who were devoted church-members, were very much disturbed at these strange actions. At last one day she told an older sister to give her pencil and paper, as she wished to write. The materials were furnished, and, to her utter astonishment, a communication was given through her hand, purporting to be an uncle of hers, a physician, who had been a resident of the other life for many years. The message was so strikingly like that of the purported sender that it was at once recognized by all who saw it. It is needless to say that her puerile parents were completely nonplussed, and thought that the Evil One had possession of their daughter; but investigation and calm reason finally held sway, and from that time until they entered the new life they were firm in their conviction of the truth of spiritualism.

The years that followed were replete with the most marvelous manifestations of spirit-power given through her instrumentality, such as arising at all hours of the night, and, taking a pencil and paper, which were always at hand, she would, without the aid of a light, be occupied for some moments, and then return to bed. In the morning it would be found that the paper contained a message, or, as in most cases, a beautiful poem had been written, and every line on the paper had been closely followed. The different manifestations which would occur were witnessed by scores of people from near and far, until her fourteenth year, when she began the treatment of the sick, together with public speaking, while in trance, in company with the world-renowned medium, Mrs. Nettie Cobburn-Maynard.

This was continued for several years, during which time hundreds were converted to the new philosophy. At the age of twenty-five Miss Howe married Mr. Edward F. Thrall, a resident of Windsor. Three children were the result of their union, of which two are living, the other having passed over when quite young. Mrs. Thrall has always been quite active in all matters relating to Spiritualism in the town, and a fine hall has been the result of her efforts, where lectures are given from time to time, socials held, and questions discussed by each one for the purpose of interchange of ideas and the dissemination of truth.

Mrs. Thrall enjoys a large practice for the healing of the sick, the average number for the past twenty years being more than three thousand per year. The doors of her home are always open to the sick and needy, and they are certain to obtain comfort and encouragement. Too much cannot be said in praise of this estimable woman, whose whole life has been devoted to the relief of physical suffering and the uplifting of the soul to higher and nobler aspirations. She has all the comforts of a beautiful home, and is surrounded by a happy and devoted family. Her friends are legion, and it is hoped that she may remain with us yet many years to continue the grand work in which she has been engaged for many years; and when called to go hence she will have the happy consciousness that she has not lived in vain, but has always listened to the higher voices and obeyed them, and that the world is better for her having lived in it.

Forestville, Ct. H. S. CLARKE.

## A Righteous Decision.

BY T. A. BLAND.

A man in Lawrence County, Ill., refused to allow his children to be vaccinated, and they were refused admission to the public school. He then entered suit to compel the authorities to allow his children to attend school.

The case went to the Supreme Court of the State, which rendered a decision in his favor, on the ground that the State Board of Health cannot prescribe conditions upon which citizens may exercise rights guaranteed to them by law, notwithstanding that the Legislature had delegated to the Board authority to make a rule excluding non-vaccinated children from the public schools.

This is an important and just decision.

They say I am growing old, because my hair is silvered and there are crow's feet on my forehead and my step is not so firm and elastic as before. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am young—much younger than I ever was before.—Dr. Guthrie.

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

BY A TRUTHSEEKER.

VII.

*Spiritualism an Outgrowth; Davis's "Divine Revelations"; How Received by Scholars, College Professors, D. D.'s, and M. D.'s; Development, i. e., Evolution Proclaimed, by A. J. Davis, prior to the English Scientists; Spiritualist Workers, Many; The Spiritual Congress, Its Mission; The American Seer in his later years, as a Physician; His Covenant, What Was it? The Harmonical Philosophy.*

To the Editor of the Banner of Light:

Spiritualism, whether ancient or modern, is an outgrowth of human nature. It is as various and comprehensive in its phases, as are the individuals, tribes and empires of mankind; like Proteus, it bears many forms, and is intended in different names. Idolatry, superstition, animism, religion, theosophy, holiness, etc., are developments, outward or inward, of the spiritual principle—each as different from the other, as are the diverse tastes, prejudices and emotional natures of its recipients and opposers. Its manifestations and doctrines are considered as human, demoniac or divine, only so far as they disagree or are harmonious with the inherited or instilled sentiments and opinions of the individual. In all ages and among all people Spiritualism is received or opposed, according as it comes from the Shechinah, the Urim and Thummim, from oracles and divinations, from holy books and arcana, or from "Nature's Divine Revelations"; yet, beyond all else, more or less readily accepted, according as the individual is more or less unfolded in his perceptive powers and spiritual development.

The present year is the fiftieth anniversary of the publication of the "Principles of Nature, Her Divine Revelations," by and through Andrew Jackson Davis, the Poughkeepsie seer and clairvoyant. To many American and European scholars, scientists and thinkers, in 1847, it was the wonder of the age. Pamphlets, reviews and articles—some candid, others scurrilous—were published upon it. Parke Goodwin, son-in-law of William C. Bryant, in a letter to a London journal, spoke of it as written with coherence and profundity, unfolding a true method of reasoning, containing the most rigid and unflinching logic, of the highest interest, an extraordinary work in every light, and displaying astonishing, almost prodigious, powers of generalization. George Bush, an eminent Biblical Commentator (apparent in his "Notes on the Levitical Books," in six volumes), and afterward Professor of Hebrew and Oriental Literature in the New York City University, attended Davis's lectures, and wrote in the *New York Tribune*, Nov. 15, 1846:

"I solemnly affirm that I have heard him correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. . . . In these lectures he has discoursed with the most signal ability, on the profoundest questions of historical and biblical archaeology and mythology, of the origin and affinity of language, of the progress of civilization among the different nations of the globe, beside an immense variety of related topics, on all which, the results announced would do honor to any scholar of the age, even if in reaching them, he had had the advantage of access to all the libraries of Christendom. . . . I do not perceive that there is any definable limitation to his powers of imparting light on any theme of human inquiry. He apparently discourses on all subjects with equal facility and correctness. The range of his intuitions appears to be well-nigh boundless. Indeed, I am satisfied that were his mind directed to it, he could solve any problem in any science. His remarkable power is uniformly held in entire subordination to some important use. He submits to no experiments prompted by mere curiosity. . . . Urgent solicitations have been made to him, to aid individuals in the accomplishment of schemes of private interest, but all in vain. He refuses, because he says it would not be right, and because it would endanger the continuance of his clairvoyant power for higher and holier purposes."

Taylor Lewis, Professor of Greek in the New York University, a religionist of a narrower type of mind, in the *New York Tribune* of August, 1847, said there could be only three possible suppositions in respect to Davis's "Revelations": (1) The book is true, and all the wonders in relation to it; or (2) Davis is obsessed by evil spirits, etc.; or (3) it is from beginning to end a shameless and wicked imposition.

About eight years afterward, in 1855, Rev. A. Mahan, first President of Cleveland University, in a volume of nearly five hundred pages, entitled "Modern Mysteries Explained and Exposed," presented his view of Bible manifestations and the respective "Revelations" of Davis and Swedenborg.

Count Gasparin also wrote a treatise of two volumes, each of nearly five hundred pages, on "Turning Tables, the Supernatural and Spirits." It was translated into English in 1856. Rev. Robert Baird, D. D., in his introduction to it, mentions its author as "one of the most distinguished French Protestants of our times," and published it under the title of "Science vs. Modern Spiritualism." Yet not a word of scientific proof against, but many pages confirming Modern Spiritualism, may the reader find therein.

Robert Hare, M. D., Professor of Chemistry in the University of Pennsylvania, and member of various learned societies, and especially eminent among chemists for his invention of the compound blow-pipe in the year 1835, published a volume of four hundred and sixty pages entitled, "Experimental Investigation of the Spirit Manifestations, Demonstrating the Existence of Spirits and Their Communication with Mortals. Doctrine of the Spirit-World Respecting Heaven, Hell, Mortality and God. Also the Influence of Scripture on the Morals of Christians." In it he showed that the morality of Christians, being irreconcilable with the New Testament, cannot be its legitimate offspring (p. 206), and that the world has been least moral when the Christian Church had most sway (p. 270).

In June, 1857, a committee from the professors of Harvard College, after making such experiments of Spiritualism as they thought proper, published as their opinion that every connection with spiritualistic circles corrupts the morals and degrades the intellect, and promised to publish a report of their proceedings—a report which up to the present time has not been published.

The learned and distinguished Professor of Greek, C. C. Felton, in the same college, subsequently its President, did not content himself with energetically and publicly expressing sentiments adverse to Spiritualism (as he did at times, after lectures in the Melodeon, Boston, by mediums therein), but also wrote in the editorial columns of the *Boston Courier* in August, 1857, as follows:

"We remember once sitting at the side of a singular-looking personage at a hotel table. Our attention was drawn to him by the extraordinary speed with which the edibles on the table vanished under his capacious throat. The raps on the table for fresh supplies, resembled in frequency and vehemence those which are heard in the best constituted spiritual circles. Soup, beef, mutton, poultry, fish, cabbage—in short nearly everything on the bill-of-fare—came, and were seen no more. We were filled—not with dinner, for wonder held our appetite in suspense—but with amazement. It seemed as if he must be a conjurer. He looked like the performance of Jack-the-Giant-Killer, when he slyly thrusts the enormous pudding into a bag under his waistcoat. We do not usually inquire the names of those whom we chance to meet at hotel tables; but there was something so miraculous in this gentleman's performance, that curiosity gained the better of reserve, and we were told the great devourer was Andrew Jackson Davis. This explained the matter. His trances were now to be traced to their true cause. They are the trances of an anacosta after he has swallowed an ox, horns, hoofs and tail. He has not only his own earthly organism to support, but the spiritualistic organisms of the innumerable higher intelligences."

Mr. Davis replied: "I hope there is no person living who waits for my positive denial before rejecting the above as a total fabrication. . . . I make a note of the statement to show how vulgar a falsehood can emanate from a source high in the estimation of literary gentlemen in Boston. Verily, prejudice blinds the moral sense, and makes intellect an ally of bigotry."

Not impossible is it that, as the Professor grew in years, his spiritual nature developed; for on the headstone of

his grave in Mt. Auburn is an inscription in Greek letters, which the Superintendent of that cemetery, at my request, wrote to me as follows:

"ΕΙΔΩΝ ΚΑΙ ΙΔΟΥ  
ΟΥΡΑΝΟΥ ΙΜΕΝΗ  
ΕΝ ΤΩ ΟΥΡΑΝΩ."

Literalized, "I saw, and behold! heaven opening in the heaven." This inscription is very suggestive, perhaps significant. It is similar in expression and most of its Greek words to a clause of the first verse of chapter iv. of the Revelations: "After these things I saw, and behold a door opened in heaven."

Doubtless before his decease the spiritual department of the Professor's nature had opened, and he had become sufficiently receptive and refined to associate something other than uncouth gluttony with the name of that Wondrous Seer, who then was, and now is, one of the purest, wisest and most spiritual men in the world's history.

St. Paul argued before Agrippa and Festus that Christ should rise from the dead, and should show light unto the people and to the Gentiles; and as he thus spoke, Festus said: "Thou art beside thyself! Much learning doth make thee mad." But Agrippa said unto Paul: "Almost thou persuadest me to be a Christian" (Acts xxvi: 23-28). Does not Paul in I. Cor., ii: 14-15, reconcile the naturalness of these two divergent conclusions when he says: "The natural man receiveth not the things of the spirit of God. But he that is spiritual examineth all things, yet he himself is judged of no man"? An important question is not only as to the truth of Spiritualism, but also as to the spiritual capacity and receptivity of the person to perceive and receive it. If he can receive it, then, according to Paul, he is "spiritual"—that is, a Spiritualist; if he cannot, then he is "the natural man"—that is, a materialist.

The conflict between Spiritualists and their opponents still continues. In Christendom it is a tendency or growth or development to or from one or the other of the two—that is, Rome or Reason. In childhood (men are but children of a larger growth) parents, teachers, public opinion, control the individual. In maturer years, as reason and the superior consciousness awake, he hears and accepts the inward monitor, the *Arabula*, as superior to all tribunals. When the energies of his spirit (in this or any sphere of existence) become harmonized, each with all the others, and all in harmony with the Universal Spirit (that pervades the Principles of Nature), then he is at one with the Divine Being. Then he does justice, loves mercy, and walks humbly with his God.

Many and great, and all for the better, are the changes and outgrowths in religious opinions, and in spheres of industry and labor, which have occurred in Christendom within the last fifty years. Broader intercommunication of commerce, enlarged acquaintance with the Vedas, and the other sacred literature of the Orient, freer discussion in matters of politics and economics, have all intermingled, and begat new spheres of thought and action.

Spencer, Darwin, Huxley, and other scientists have eloquently promulgated and lucidly illustrated the doctrine of Evolution, as a substitute, in place of the theological doctrine of Creation. As such it is now more or less accepted by not a few of the superior grade of theologians; but inasmuch as Involution is the antithesis of Evolution, the inquiry arises, not yet answered by scientists, whence, where and how the Involution that necessarily preceded the existing order of Evolution? Let it now be borne distinctly in mind, that both the theory of Evolution, and also whence, where and how its necessarily antecedent conditions—were published by Andrew Jackson Davis, some twenty or more years prior to the evolutionary writings of Spencer, Darwin and Huxley.

In July, 1848, Davis published his wonderfully comprehensive, and yet no less wonderfully minute and correct "Chart of the Progressive History and Approaching Destiny of the Race." It is republished in Chap. XLVI. of his *Autobiography*, under the title of "Vision of Prophetic Peace." Therein the reader may observe

I. "Father God," i. e., "Love, Will, Wisdom," mentioned as the cause.

II. "Mother Nature," i. e., "Substance, Aggregation, Universe," as the effect.

III. "Nuptial Law," i. e., "Association, Progression, Development," as the end.

Therein is apparent that what the scientists named Evolution, A. J. Davis, equally comprehensive, has yet more exactly designated as Development. Evolution may be on the same plane as Involution; but Development implies an improvement, a rise into a higher plane of existence, as by a discrete degree. Under certain conditions, monkeys might evolve monkeys *ad infinitum*; under more favorable conditions, out from monkeys, through aeons of time, might develop or come forth humanity.

That Chap. XLVI. ("Vision of Perpetual Peace,") its past and future revelations of the development of the human race, and of its past and future career in philosophy, theology, government, literature, arts, sciences, etc., is especially interesting and instructive, as yielding intimations of the light and joy that accompany true knowledge, as it rises into consciousness in a divine mind. It is inspiration or inbreathing of truth, independent of any god, or other revealer. When Kepler became absolutely certain of the third of his laws of planetary motion, he said, "what I prophesied two and twenty years ago, I have brought to light. Nothing holds me, I will indulge in my sacred fury, I rejoice; the book is written, to be read, either now or by posterity. It may well wait a century for a reader, as God has waited six thousand years for an observer." That wonderful and instructive "Vision of Perpetual Peace" came to Davis's consciousness within the space of twenty minutes, as he was in an Episcopal church, one pleasant Sunday morning, in Channingville, Dutchess County. It resulted from the systematic action of his own intuition and clairvoyant discernment. The grandeur of the view made him shiver with delight, and he published it as one of the triumphs of the "superior" (i. e., spiritual) "condition."

In the meantime there have arisen many other workers, saints, apostles, and promulgators of Modern Spiritualism, in all the more enlightened parts of the world. Such workers have all been endowed with one or another, or more of the spiritual gifts spoken of by the apostle Paul, in the twelfth and thirteenth chapters of his First Epistle to the Corinthians.

Spiritualists have not been backward in these onward and upward movements. As in the great convulsions of religion eighteen centuries ago, when the apostles and disciples of Jesus looked not at things which are seen, but at the things which are not seen, and were assisted and strengthened in their beliefs and labors by miracles and higher powers—so modern mediums, in season and out of season—many of them without gold, silver or nickel in their purses, without scrip for their journey, have lectured, and published the gospel of Spiritualism—some from platforms in spacious halls, others through books, pamphlets and weekly journals, and others by startling phenomena not unlike Bible miracles. Many of these mediums have worked where they listed; audiences saw and heard them, but often could not tell whence they came, nor whither they went. "So is every one that is born of the spirit."

Yet not uncommissioned and unassisted, have been the apostles and promulgators of Modern Spiritualism. In 1832 the American seer, then in his twenty-fifth year, had visions of *The Spiritual Congress*. No more authentic and instructive relation of an assembly of Supernal Beings exists in sacred history. In no convocations have appeared a greater number of spirits of a high degree, or for wiser or more benevolent purposes, than in the Spiritual Congress described in A. J. Davis's volume entitled "Spiritual Mysteries Explained" (pp. 110-171).

The seer is in High Rock Cottage, Lynn, Mass.; the time is August 7-9, in the year 1832. His spiritual eyes are opened. He sees a company of men from the spirit-land. They seem very natural. They move and talk and smile and gesticulate as ordinary men, yet with far more grace, ease and spontaneity. Their features emit a sudden radiance, as it were, from minds highly endowed with wisdom. Far beyond, he beholds a great multitude, many thousands of spirits and

angels, both male and female, coming toward the company. They arrange themselves, they gaze upon the different towns, villages and cities on this side of the earthly surface. They seem to be looking into the mind and reading the heart of every human being. The seer's spiritual ears are now opened; he is both clairvoyant and clairaudient. Four spirits approach whom he recognizes as his most dear friends in the spirit-land.

"There are days," says Emerson, "when the great are near us; when there is no frown on their brow, no condensation even when they take us by the hand, and we share their thoughts. These are the days which are the carnival of the year." Such must have been those summer days to A. J. Davis, when his guardians in the spirit-world came near; when the illustrious Galen, one of his guardians, made known to him the mission he was to enter upon, and promised assistance to him in his labors.

"What," inquired Davis, "is the object of your vast multitude of spirits, who have been in session so many hours?"

"They have convened," replied Galen, "for the purpose of weighing kings, emperors, tyrants, teachers and theologians; in the balance of Justice and Truth. Men have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written; when completed it will be found to be a New Dispensation."

"When will this investigation terminate?" inquired Davis.

"When there shall have been discovered twelve teachers of philosophy, and enough media to awaken the advocates of sacred superstition from the delusive sleep which has befallen them," answered Galen.

"Can you inform me by what names some of those spirits in your innumerable host are known on the earth?"

"I will transfer to you for the present," he replies, "a few names of the spirit-brothers who are now, this very moment, urging forward the essential principles of Justice and Wisdom and Truth—interior philanthropists, the lovers of their terrestrial brethren: Zoroaster, Moses, Solomon, Paul, Lycurgus, Plato, Christ, Hippocrates, Socrates, Galileo, Fénelon, Mozart, Raphael, Fourier, Spinoza, Byron, Goethe, Spurzheim, Washington, Franklin—these, together with many thousands of no less advanced minds, though less known to the world's superficial history, have places assigned to them in your legislature."

In the effulgence of those heroes of thought just named—our brethren of all times, classes, nations and religions—how compares it with a Monday morning conference of Evangelical ministers, just after the funeral of the Concord philosopher, discussing the question, doubtful to them, whether Emerson had gone to heaven or to the other place?

"Close, close above our heads  
The potent plain of dæmonic spreads;  
Stands to each human soul his own,  
For watch and ward and furtherance."

"Sometimes the airy synod bends,  
And the mighty choir descends;  
And the brains of men henceforth  
Teem with unaccustomed thoughts."

"If Christ Came to Chicago?" is the title of a book, and is the question which Mr. William T. Stead, an earnest worker in Spiritualism and other reforms, has discussed with ministers and laymen of all religions, and of many vocations and callings. To many Spiritualists the question is not an hypothesis. They believe as unreservedly as Christians believe the Bible, perhaps more so, that Christ and others of the Spiritual Congress have approached to, and not unlikely have been in Chicago. Clothed in their spiritual bodies, they would be invisible to all its inhabitants, except to clairvoyant eyes. Not unlikely is it that the "Congress of Religions" which there convened, was an outcome of their influence.

Most of the generation that first read of this wonderful Congress of Spirits, half a century ago, have passed on to the higher life. Many now believe that the seer who witnessed and described it has also gone. About twenty years ago, returning from a trip in the White Hills, he stopped over night at the hotel at Gorham, N. H. While there, the Hon. P. W. Chandler, formerly City Solicitor of Boston (an attendant at, and perhaps a member of the Swedenborgian church), learning that A. J. Davis was one of the hotel guests, desired to be introduced to him. As Mr. Chandler approached with extended hand, he started back, evidently much surprised, saying:

"Are you Andrew Jackson Davis?"

"Yes."

"The author of 'Nature's Divine Revelations'?"

"Yes."

"Of the 'Great Harmonia'?"

"Yes," smilingly answered Mr. Davis.

"Well, I am astonished," Mr. Chandler said. "I expected to see an aged man, spare, with bent form, and long, white beard; but here you are, young, erect, alert, and in good health!"

"Yes," said Mr. Davis; "but I was quite young when I published those works."

Since then Mr. Davis has been assiduous in his labors. For the past twelve years, his home has been in, or near Boston. Beside writing and publishing the second volume of his *Autobiography*, extending it to Feb. 10, 1885, entitled "Beyond the Valley: Sequel to 'The Magic Staff,'" he has devoted largely of his time to medical practice. The following is his present business card:

ANDREW JACKSON DAVIS,

PHYSICIAN TO BODY AND SOUL,

Will be in his office, 63 WARREN AVENUE, BOSTON, MASS., Tuesday, Thursday and Saturday, from 8 A. M. to 4 P. M.

Owing to a very large and increasing office practice, it will be impossible to examine and treat new patients by mail. Letters from patients under treatment strictly confidential.

First consultation, with directions for cure, \$2; every subsequent interview, in office or by letter, \$1. Medicine extra. His remedies are very few and simple, and effective, being exactly adapted to the individual condition. No professional visits at residence of patients.

N. B.—Tickets from 1 to 7, inclusive, are retained for early callers. Numbers from 8 to 17, inclusive, may be engaged one day before by letter or telephone addressed to S. Webster & Co., 63 Warren Avenue, stating the hour you intend to arrive at the office. Number 8 is rarely reached before 12 M. Persons not present when number is called lose their place.

During this time, in Boston, he has treated from forty to fifty patients per week—say about one hundred and fifty per month, or eighteen hundred each year—forty per cent. or more of whom he has cured of a great variety of (mostly chronic) diseases; sixty per cent. or less he has relieved of their infirmities. Beside his office practice, he has an extended correspondence, three days in the week answering letters from foreign countries. During such days, if pleasant ones, at the right season of the year, there may often be observed a group of two, four or more bicyclists, ladies and gentlemen, speeding along some one of the many parks or highways in or around Boston. One of the party, not always in the lead, may be a medium-sized man, sitting erect, holding firmly to the cross-bars, his gray hair struggling out from the well-fitting cap. Not strange is it that his white-silk neckerchief, belted jacket and bloomer pants, secured by anklets, should have become well dusted by his long-distance ride. Perhaps that rider—under all circumstances keeping an even mind, even when his cycle wobbles, vexed by ruts or stones in the road—may be recognized as the American Seer, Dr. Andrew Jackson Davis, for he often takes such rides.

Fifty years have passed since the publication of "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind," by and through Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant." Forty or fifty thousand copies of the work have been circulated. It is the belief of many, that as the mission of Jesus on earth was one of love, so that of A. J. Davis has been and is a manifestation of wisdom. Have we any reliable knowledge of the purpose which the visible or invisible persons or agencies had in view in the delivery and publication of the lectures contained in that "most remarkable work of all the ages," as some people believe it to be?

Professor Bush attended the delivery of many of the lectures, and received certain very remarkable tests of the

personal influence of Swedenborg in connection with them. In his *Messenger and Swedenborg*, published in 1847, p. 210, he writes of young Davis, then about twenty years of age, and of the great purpose of the lectures, as follows:

"The manner in which Mr. Davis's remarkable gift is, so to speak, managed and overruled, is no less extraordinary than the gift itself. It is uniformly held in entire subordination to some important use. He submits to no experiments; prompted by mere curiosity. He makes no revelations, offers no advice, expresses no opinion which would in any way give one person an undue advantage over another. Though evidently possessed in his abnormal state a supernatural knowledge, no worldly inducement has the least effect toward persuading him to exercise it for any purpose which would not conduce to the good of the whole."

As to the lectures in which he is engaged, he maintains that in their grand scope they aim directly at the regeneration of society; that a great moral crisis is impending in this world's history; and that he is selected as a humble instrument to aid, in a particular sphere, in its accomplishment."

What his life, words and actions have since been to the present time, now in his seventieth year, are open to the whole world. No person can reveal them more fully than he has unfolded them in the two volumes of his autobiography already published, and incidentally in other parts of his many volumes. Socrates regarded himself as holding a mission from Apollo. A. J. Davis, in that wonderful spiritual experience of his, March 6, 1844, recorded in the "Magic Staff," pp. 227-245, says: "Presently I beheld a man approaching deliberately, . . . he was a person of diminutive stature, his fine symmetry, beauty and elegance of deportment captivated my attention; . . . his moral and intellectual developments were prominent, he was a spiritual being. In his hand I perceived a clean, white scroll; . . . he elevated the scroll to his lips, affectionately imprinted upon it a pure and holy kiss, then handed it to me to open and read; . . . it contained writing in characters which I had never before seen; but I could translate them without hesitation. . . . It read thus:

"As they were, so they are;

As they are, so they will be!"

Beneath the following interrogatory: "Now do you believe it?" . . . I signed my conviction, and signed my name.

"This being done, he received the scroll with a bow, rolled it together, presented it to his lips, then turned and departed."

"How unaccountable," exclaimed I, "that a stranger should come, obtain my signature, and depart, without uttering one word vocally, and yet so eloquent! Mighty truths now gushed up from the depths of my spirit, and I was impressed with the following correspondence: The scroll-bearer represented a reformer who (while on earth) had shed light upon life and immortality." Mr. Davis does not mention his name. When interrogated whether or not it was He of Nazareth, he neither assents nor denies—makes no answer, or pleasantly changes the matter of conversation.

As being the most prominent Spiritualist and Clairvoyant of the age; as an unwearied Reformer, writing volumes, editing and contributing to reform journals; as a Lecturer, speaking from platforms in many of the cities and large towns, from the ocean to the great rivers of the West, Mr. Davis has performed great, beneficent and varied labors, and it is proper at the present time to vivify in memory, as has herein been somewhat attempted, the name, the marvelous revelations and visions of the American Seer, inasmuch as he was the pioneer of Modern Spiritualism and has within the last year passed the Psalmist's "three-score years and ten," and also because the present year is the fiftieth year since his first volume, "Principles of Nature and Her Divine Revelations," etc., was entered for copyright. The entry was made in 1847, not in his own name, nor for his personal profit, but in the name and for the pecuniary benefit of Silas S. Lyon and William Fishbough—the one his magnetizer, and the other his faithful scribe.

The American Seer, clairvoyant, clairaudient and clair-sentient, is also known as the promulgator and exponent of the Harmonical Philosophy. Its principle is simple, its sweep universal; it permeates and pervades the heavens and the earth and all things therein. It operates to promote their harmony and unity. It includes and coordinates all philosophies and departments of knowledge—natural, spiritual and celestial. Says Pope:

"All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul."

But the Harmonical Philosophy is Spiritualism philosophically applied in investigating the constitution, energies and divine principles of nature. Nature includes all that is born and ceaseless evolution. It is a word of exhaustless meaning. It includes the entire system of all existence, whose centre is everywhere, whose circumference is nowhere, the Eternal Cause and the Eternal Effect, and is the great fountain of truth. There are those who have given, as it were, their lives to apostolic writings, Bibles and traditions of the ancients; they have "reasoned high

Of Providence, Fore-knowledge, Will and Fate,  
Fixed fate, free will, fore-knowledge absolute,  
And found no end, in wandering mazes lost."

"But he," says Davis, "who searches Nature, searches the gospel of God. It is the fountain of all authority in science, morals and religion."

THE END.

Hyde Park, Mass.

ALFRED E. GILES.

## No Woman Named in the Decoration-Day Sermons.

*Detroit Journal:* I have read the reports in yesterday's daily papers of sermons on Memorial Day by several leading clergymen. Much that they said of trials and heroisms in the past, and of patriotic duties in the future, was worthy of commendation, but a strange omission was painfully noticeable. Not a word of the services and trials of woman in the fearful war days, or of the need of her help in coming days to uplift the standard of our national life! One might indeed conclude that there were no women in this poor world. "Mother Breckeryke," Clara Barton, whom the soldiers called "The angel of the battle-field," and a large company of their sisters on many bloody fields and in hospitals, passed by in silence. Surely the veteran soldiers hold them in blessed remembrance. Mrs. Mary A. Livermore and others, so efficient in raising funds and giving priceless aid in collecting hospital stores and in their use and distribution, not named. The heartaches that no poor pen can describe of the mothers and sisters and beloveds in their homes, waiting anxiously for days or weeks after the great battles for tidings from those gone out to peril their lives for country and freedom—all ignored.

As to danger and duties—present or future—the same painful silence. Strange, indeed, in this day of a blessed uprising of the world's womanhood in noble efforts to purify the home and make us safe and strong in that righteousness which "alone exalteth a nation."

The Woman's Christian Temperance Union has its Woman Suffrage department. Lucy Stone has gone to her heavenly reward after her saintly work for her sisters and for all humanity. Mary A. Livermore, Elizabeth C. Stanton, Susan B. Anthony, Anna Shaw and their co-workers from Maine to California, able men as well as women among them, are moving with growing power toward "a consummation devoutly to be wished," as they hold.

The growing interest and influence of woman, in its varied aspects, has been good, and it is to be for the healing of the nation, as Abraham Lincoln and Bishop Simpson wisely said.

On this silence reigns, as though women had no part in our national duties or dangers. Are half the citizens of our land and three-fourths of our church members to be ignored in the discussion of perils past and duties before us on an occasion so serious and valuable?

*Detroit, Mich., June 1, 1897.*

G. B. STEBBINS.

What we all want is inward rest; rest of heart and brain; the calm, strong, self-contained, self-denying character which needs no stimulants, for it has no fits of depression; which needs no narcotics, for it has no fits of excitement; which needs no ascetic restraint, for it is strong enough to use God's gifts without abusing them; the character, in a word, which is truly temperate, not in drink and food merely, but in all desires, thoughts and actions.—*Xingley.*

# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

### THE LITTLE BROWN HANDS.

A HEART SONG.

Deep in memory's casket  
Is a picture to me so fair,  
Of a bright-eyed, red-cheeked maiden,  
With sunny snarls of hair,  
And mouth, so smiling and tender,  
Issuing childish demands,  
And bare arms round my neck clinging,  
And dimpled, little brown hands.

"Does your head ache now, dear mamma?"  
I hear her sweet voice cry—  
"I think I can surely cure it,  
If you'll only let me try."  
So, with a bowl of cold water,  
By my side my little one stands,  
Cooling my throbbing temples  
With dimpled little brown hands.

They always ministered kindness,  
Those hands, so dimpled and small,  
Nimble in helping "dear mamma,"  
Willingly helping all.  
Strong in their clasp, yet tender,  
Blending with loving hands  
Our hearts to the beautiful maiden  
With the dimpled little brown hands.

The dimpled brown hands are folded—  
The rosy cheeks waxen and white—  
The form so beautifully moulded  
Is hidden from earthly sight;  
Her lips never move to kiss me—  
Her arms enfold me no more—  
Her feet have passed through the river  
And climbed the other shore.

And here in the earth-gloom I'm waiting,  
With head and heart oppressed,  
Longing to see my darling,  
And fold her to my breast;  
In fancy I hear her sweet voice  
Saying, as in days of old,  
"I'll cure your headache, mamma,  
With a dish of water cold."

Is it fancy, or is she near me—  
My Bertha, my darling child,  
Wearing the garb of an angel,  
But having the same sweet smile?  
I can see her bright eyes shining,  
And her hair, with its sunny strands,  
And feel on my aching forehead  
The touch of the dimpled brown hands.

And earth seems to me less dreary,  
And the sunshine seems more bright,  
For the vision of loving fancy  
Of my little one gone from my sight.  
And now, when heart-worn and weary,  
I sigh for the Better Land,  
In fancy she's beckoning to me,  
With her dimpled little brown hand.

SUNIE MAR.

### A Graceful Act.

BY ERNEST GILMORE.

It came under my own eye—this picture that I am about to show you. A lady and gentleman entered the car and sat down, talking pleasantly together. The former had in her hand a small bouquet of lovely flowers, sweet peas, heliotrope, pinks, etc., which she seemed to enjoy very much. The car passed on, and presently stopped at another station. Among the passengers who got on at this station were two who attracted some attention—a middle-aged man and a feeble, white-haired old lady. They belonged, evidently, to the respectable poor, although they were neatly dressed. The man gently led the old lady to a seat by the window, and tried his best to make her comfortable. Her bonnet was taken off, and a little scarf tied loosely over her head took its place.

The lady opposite, with the flowers, was interested at once in the sick woman. Pity shone in her eyes as she saw the sorrowful white face grow whiter—the poor invalid getting faint from the heat and closeness of the car. The middle-aged man—her son—put the window up, so that the breeze could fan the sick woman's cheeks, and then arranged a small pillow on the back of the seat for the weary old head. As he was about to sit down the lady across the aisle remarked in a low voice:

"I'm sorry she is so sick. I wish I could do something for her."

And he answered in almost a whisper:

"Thank you. She's had a stroke of paralysis and is very weak; but—"

There was no more said—his heart and voice were full.

"Please give her these."

The flowers were passed over and put into the frail pale hands. The tired eyes opened and saw the sweet gift and then closed again. Presently, while the eyes were still closed, the pale hand lifted them up to the pale face, then they were put down again; but they had comforted. After while the weary eyes opened, and the flowers were looked at and smelled of again and again.

The husband of the lady across the aisle said very quietly:

"Why, my dear, I thought you wanted those flowers to wear."

"I did," she whispered, "but I do not want them now. See how they comfort her."

### Too Refined and Too Late.

She kissed the old man: she showered upon him kisses and tears. She told all the people how good he was. I thought if she had only given two of those kisses per quarter for the last ten years how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor, she young and rich. She had ten rooms, but no room for father. Yet he had made room for her when he had only two. The "old man" was not educated. She was; at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more "learned and cultured society," and married among them. The old people's dress and dialect were too coarse. She kissed him, and buried him in a beautiful coffin. "Dear father" is to have a costly marble monument. A warm kiss while living is better than cold marble when dead.—Rev. J. T. Woodhead.

### Health Hints.

THE FEET.—Perspiration of the feet sometimes amounts to almost a disease, and, when this is so, they should be bathed, night and morning, in soda and water, or water with the addition of one of the many disinfectants, and afterward powdered with equal parts of powdered alum and boric acid. The stockings should also be changed daily.

DRET.—Women who lead sedentary lives need to be much more attentive to their diet than those who get plenty of outdoor exercise.

They should drink a good deal of cold, but not iced, water before breakfast and more before going to bed. Fruit should form part of every meal. Steamed figs are excellent for them. The lean red meats are more nourishing than others. Green vegetables are excellent, and simple salads dressed with oil are also good.

BRUISES.—A bruise or contusion is an injury caused by a fall, a wrench or a blow from a blunt instrument, without a rupture of the skin. It is to be treated by keeping the part at rest, and cold or iced water, or a bladder containing ice, should be applied at once. Hamamels is also a good application. Should there be an inflammatory pain or swelling, apply leeches. To produce absorption of the effused fluids and restore the use of the parts, use friction with a stimulating liniment, and lastly apply a bandage. It is also said that rubbing a bruise in sweet oil and then in spirits of turpentine will usually prevent the unsightly black and blue spots, which not only tell tales but deform.

### A Breath of Country Air.

BRING THE POOR CHILDREN OF CITIES CLOSE TO NATURE IN SUMMER.

"The closer we can bring children to nature the better men and women they will become," writes Edward W. Bok in the June *Ladies' Home Journal*, in a plea that the poor children of the cities be given a summer outing in the country, and showing how cheaply it can be done through some of the various organizations engaged in that humane work. "The boy or girl whom this summer you can be instrumental in either sending to or receiving in the country, will, in the coming years, very likely be a father or a mother. The glimpse you may give such a child of the country this year may modify for good, not only the life of the little one who is the receiver of your thoughtfulness, but later of his or her children. It is often the simplest thing we do which has the widest and most far-reaching influence."

"Our own pleasures will be the fuller this summer if we know that somewhere amid green fields and pure air some little child is enjoying a vacation which but for us it might not have had. Far away from us, perhaps, but under the same blue sky that gives zest to our feelings, and sunned by the same sun that brings health to us, there will be some grateful mother offering blessings to God for the unknown hand of mercy stretched forth to save the life of her little one. You will have brought sparkle into eyes that were listless; roses into little pinched cheeks; limbs almost crippled by disease will have responded to your medicine; and in some beautiful field yellow with shining buttercups there will be a healthy child, romping with glee and breathless with a new delight."

### Useful Knowledge.

Every housekeeper should know:  
That salt should be kept in a dry place.  
That melted butter will not make good cake.  
That veal should be white, dry and close-grained.

That the colder eggs are the quicker they will froth.

That good management is better than a good income.

That mutton should be deep red and close-grained.

That nutmegs should be grated at the blossom-end first.

That to make a good pastry the ingredients must be very cold.

That the best poultry has firm flesh, yellow skin and legs.

That lemons will keep for weeks if covered with cold water.

That the best beef is moderately fat and the flesh of a bright red color.

That pork should be fine, close-grained and the rind smooth and thin.

That soap and chalk mixed and rubbed on mildewed spots will remove them.

That a spoonful of vinegar added to the water in which meat or fowls are boiled makes them tender.

That good macaroni is of a yellowish tint, does not break readily in cooking, and swells to three or four times its bulk.

That a little vinegar kept boiling on the stove while onions or cabbage are cooking will prevent the disagreeable odor going through the house.—*Ladies' Home Companion*.

### Common Spices.

The strips of cinnamon bark are usually about forty inches long.

The clove is the product of a tree belonging to the myrtle family.

The clove plant is believed to be a native of the Molucca islands.

Pepper has always been regarded as a tonic and stimulant to digestion.

The nutmeg tree begins to bear in the seventh or eighth year, and lives to seventy or eighty years.

The best grades of cinnamon are almost as thin as paper, and of a light yellowish brown hue.

The fruit of the nutmeg tree is about the size of a peach, to which it bears a strong resemblance.

Oil of cloves is an exceedingly valuable adjunct to the microscope, being used to render transparent slices of animal tissue for microscopic examination.

After being peeled from the tree the cinnamon bark is piled in heaps in order that it may ferment, and thus enable it to be more readily cleaned of the epidermis.

The name of the clove is derived from a Latin word signifying little nail. It is a remarkable fact that in every civilized language the name of the clove has this signification.

The leaves of the false pepper tree possess the curious property, when broken and thrown into the water, of swimming to and fro with a jerking motion, this being due to the escape of volatile oil from the broken portions of the leaf.—*St. Louis Globe Democrat*.

### What Made it Yawn?

Travel, which adds charm to the conversation of an agreeable person, sometimes renders a bore more tiresome than ever.

"And there I stood, Aunt Susan," said Miss Porter's slow-speaking but long-winded nephew, who had been droning on about his summer in Switzerland, for some hours since the old lady's eyes had begun to droop in the lamplight—"and there I stood, Aunt Susan, with the abyss yawning in front of me."

"William," said Aunt Susan, speaking as one who has long kept silence, "was that abyss yawning before you got there, or did it begin afterward?"—*Youth's Companion*.

### The Boston Spiritual Lyceum

Held its annual meeting at Berkeley Hall Tuesday, June 8, 1897. It was very gratifying to find our Lyceum had been so prosperous during the past season; our finances are in a flourishing condition, and we are able to give a small donation to the Boston Spiritual Temple, for kindnesses received from them.

The following officers were duly elected for the ensuing year: President, George S. Lang; Vice-President, Alonzo Danforth; Secretary, A. Clarence Armstrong; Financial Secretary, Mrs. S.

A. Frost, Treasurer, Mr. J. H. Lewis, Auditor, Mrs. S. B. Hatch, Jr., and Dr. J. B. Smith, Entertainers, Committee, Mrs. E. B. Hatch, Jr., Mr. J. H. Hatch, Jr., Mrs. Haynes, Dr. Root and Mrs. Lang, Lyceum Officers: Conductor, Mr. J. B. Hatch, Jr., Assistant Conductor, Dr. J. R. Root, Guardian, Mrs. J. B. Hatch, Jr., Assistant Guardian, Mrs. Alice Root, Clerk, Mr. A. O. Armstrong, Chief Guard, Mr. Elmer Packard, Assistant Guard, Edward W. Hatch, Alice Hill and Charles F. Lang, Lecturers, Mr. Danforth, Mrs. Lang, Mrs. Frost, Mrs. Geo. Pratt, Mr. Lewis, Mr. Snow, Mrs. Alice Waterhouse, Mrs. Hattie Sheldon, Mrs. Felton, Mr. J. S. Mansergh, Substitute Lecturers, Mr. Geo. S. Lang, Mrs. Haynes, Mr. A. Waitt, Mrs. Armstrong, Miss Hurford, Mrs. Trumbull.

The Society takes great pleasure in extending thanks to the BANNER OF LIGHT for all courtesies extended through the press, and to all platform workers who have so kindly visited our school and spoken words of cheer and encouragement.

The many friends of our Clerk (Mr. Armstrong) will be pleased to learn he is rapidly improving, and will be able to be out again very soon.

GARRIE L. HATCH, Acting Sec'y.

ANSWER TO ENIGMA IN LAST BANNER—Message Department.

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

### The June Picnic at Cassadaga Camp.

To the Editor of the Banner of Light:

The seventeenth Annual Picnic of the Cassadaga Lake Free Association was held at this truly magnificent camp on the 11th, 12th and 13th insts.

Nature had done her best toward beautifying the place, and had spread her soft green carpets for the feet, decorated the parks with bright flowers, and flung to the breeze her abundance of leafy banners, and filled the place with the melody of birds.

Many veterans of yore olden time were present, besides a large number of strangers, who were welcomed within the gates with all of Cassadaga's characteristic hospitality and fraternal love.

The universal feeling of the receptive soul on entering this woodland city is that we have laid aside for the time being the anxieties and perplexities which in the present trying times beset us in the outside world, and breathe into our souls the delightful and uplifting spiritual atmosphere engendered here, and come in touch with the angel world.

The grounds never presented a more lovely appearance than the present spring. The foliage is abundant, and resplendent, and many improvements in the cottages and parks have been made, and it is said that there are more people here than at any previous similar occasion.

The June picnic is virtually a prelude or indicator of the coming camp session, and in the present instance is very encouraging. In fact, each succeeding year, since the inception of the camp, has shown an ascent in the scale of spiritual unfoldment. There has been some trouble in consequence of an attempted liquor traffic on the outskirts of the grounds, but stringent and thorough measures have been taken, and it will, without doubt, be exterminated, and we have every reason to predict, from present indications, that the camp of 1897 will be a success.

On Friday, June 11, Mrs. Inez Huntington Agnew of Waterford, Pa., was the speaker of the afternoon, and was warmly greeted by a goodly audience of appreciative friends. Upon the platform was a number of representative people, among them Hon. A. Gaston, President of the Association; Mr. Lyman C. Howe, of Fredonia, N. Y.; W. W. Hicks, of New York; Mrs. Carrie E. S. Tving, of Westfield, N. Y.; Prof. and Mrs. Bach. Mr. Gaston opened the session by a few earnest and appropriate remarks, stating that seventeen years ago the present June there was a meeting held here for the purpose of dedicating these grounds to the cause of Spiritualism, and that we had assembled again to rededicate them to true Spiritualism. "We have inspired speakers," said he, "those taught by the angels, and we have learned speakers, but we are not responsible for the utterances of any. Their teachings must stand upon their own merits. We bar personalities, but shall defend what we believe to be true and genuine."

Instrumental music was furnished by Prof. and Mrs. Bach. Mrs. Agnew read a poem entitled "The Answer," which was replete with lofty sentiments. An invocation song, that filled the place with sweet melody, was rendered by the choir.

"What is Spiritualism worth?" was the question which Mrs. Agnew based her discourse upon. Mrs. Agnew possesses the rare ability of reducing the grand and exalted theories of Spiritualism to practicality, and making them apply to all the issues of life. She said the question, What is Spiritualism worth? suggested to many minds what its probable value in dollars and cents would be, and she deplored the fact that the present system was such as necessitated the placing of a commercial value upon it; and she believed that when we have a system which will permit the sacred gift of mediumship—the teachings from the angel-world—to be given without money and without price, as freely as the dew and the sunshine, there will be no fraud, and we will have Spiritualism pure and simple.

The speaker set forth the inestimable value of Spiritualism in the different departments and professions of life; not Spiritualism according to our particular definition of it, but Spiritualism which spiritualizes, whether it bears the name of Spiritualism or of Methodism or something else. She spoke of its value in the home, and of the utter barrenness of the homes in which Spiritualism, and its principles of loving kindness and sympathy, one toward another, are lacking. "It gives sweetness and richness to all home relations," said she, "and a clearer perception of nature—a better understanding of life, and is a balancing power to our being."

She spoke of the value of the psychic power to the physician, who is thereby enabled to unravel the thread of life and trace effects to their underlying causes and apply the suitable remedy thereto; and of the minister and politicians, who, if actuated in their teachings and practices by the principles of forgiveness, justice and fraternal love, the foundation principles of the spiritual philosophy—would soon bring about a better system of religion and ethics than at present exists.

The value of Spiritualism as an adjuster of the temperance question, and the many wrongs and evils existing in the political and social realm, was a prominent and forcible feature of Mrs. Agnew's practical and instructive lecture.

She believed that Spiritualists depended too much upon the spirit powers, and did not seek to unfold their own powers as they should. "We have made just as great a scape-goat of Spiritualism as the Church has of Christ. We should go along abreast with our spiritual teachers—put in practice their teachings and keep up with their line of precept."

"True Spiritualism drives every feeling of selfishness, envy and hypocrisy out of the soul. It demands that we live, daily and hourly, a life of purity and goodness. The reason why we do not have more exalted expressions of life is because we have not got enough Spiritualism. Spiritualism develops the inner consciousness, and makes us feel that we are our brother's keeper."

The choir sang "Rock of Liberty," and Mrs. Tving pronounced a beautiful benediction. Thus ended the first course in this truly enjoyable and uplifting "feast of reason and flow of soul."

In the evening the Carroll Dramatic Company entertained quite a large audience by a presentation of the famous play "Rip Van Winkle," which, in consideration of the circumstances, facilities which were at hand, was very creditable to the manager and his assistants.

"What is Cassadaga's Mission, and How Can we Best Aid its Fulfillment?" was the question before the conference for discussion on Saturday morning. There was a good turnout of the workers and visitors, and the question was ably discussed by those speakers who entered the arena of thought.

Prof. Bach, who was elected Chairman, said he thought Spiritualism should be educational, and should lead Spiritualists into the highest lines of thought. "When we take that stand," said he, "and overlook what Cassadaga has done in the last seventeen years, we must realize that it is a great factor in the reformatory education of the day. Its influence and renown have not stopped at the confines of this State or nation. Its mission is known all over the world. I have even received letters from Calcutta, India, making inquiries about Cassadaga."

Mr. Moses Hull, of Boston, Mass., was present in the audience. He was invited to the rostrum, and greeted with much enthusiasm.

He said he was glad to meet the people here—was glad to meet people everywhere who were thinking and investigating the vital questions of the hour, and he found them everywhere.

Mr. Hull made an earnest plea for the education of our speakers and mediums. He said, in substance, that we were paying a premium to fraud through the crude and uneducated mediums who are before the public demanding a price for their imperfect wares. "It is our own fault," said he, "that we do not make them competent. The time has come for us to cease denunciation of any body or any thing. It is our province to teach what is true—not what is wrong or untrue."

"I do not prove myself a good man by proving that somebody else is bad."  
"The Bible is a great factor in the religions of the world, but its true interpretation can come only through the light of Spiritualism. The churches, both Catholic and Protestant, are seeking for a clearer interpretation of it. They are all coming our way, and when they get here they will never go back. A chicken that has once broken the shell never goes back into it again."

Mrs. Tving, in her unique way of appealing to the heart, said: "The subject seems to me an immense one—Cassadaga as it is and Cassadaga as it might be!" She didn't want the young mediums to feel that there was no room for them. Somehow, she felt like mothering them. "Oh!" said she, "so many people have learned the way through the simple teachings from the heart!" She told some incidents in her own experience with so-called ignorant mediums, which touched many to tears. She said she did not believe in thinking so much about grammar as to forget their inspiration. She referred to Brother Lyman C. Howe, who was in the audience, who she said had been taught by the angels, and was giving to the world the highest and most uplifting inspirational teachings.

W. W. Hicks said, in his fervently eloquent way, that Cassadaga stands for the most important, the most divine and most highly educational movement on earth. It is the affirmative declaration of a spiritual universe, an immanent God, and an established relation and communion between the two worlds—the seen and unseen—that man has never fallen, except upward. The little matter of conversing with our mother or grandmother on the other side of life is not the all important question. The main thing is the coming in touch with the spiritual universe, and being able to commune with it without the aid of a medium. Cassadaga is a school, and everybody that comes within its gates feels the divine influence of that school. Spiritual truth is seen with spiritual eyes. Education helps the angel over there to thunder through us. Education of the right sort will not hinder, but help, the downpour of spiritual gifts.

Bro. Lyman Howe was called for, and in his calm and impressive manner said, in substance, that enough had already been said on the subject to furnish food for thought for a whole year.

Our venerable brother, Dr. J. F. Carter, who has been a clairvoyant medium and healer, well known to us all, put in an earnest plea in favor of inspiration.

Mrs. Agnew said she thought while we were all seemingly disagreeing, we were agreeing in the central thought—that there were not many schools that are educating the individual but are filling them with other people's ideas. Cassadaga's mission is to educate the people to accept educated teachers.

Mrs. Myra F. Payne made an earnest plea in favor of integral education—education which draws out the inherent qualities of the soul—an education which does not exclude, but includes inspiration.

Mr. Frank Walker digressed somewhat from the subject. He made a plea for the State Association and for the semi-centennial celebration forthcoming, and delivered a message of greetings from the friends at North Collins, who have recently held a three-days' meeting.

On Saturday P. M. the famous Northwestern Orchestra, to the great delight of all lovers of good music, put in an appearance and filled the place with their soul-stirring melodies.

Mr. Moses Hull was the speaker of the P. M. He took for his subject the oft-repeated question propounded by Job, and reiterated by the whole world from that day to the present one, viz.: "If a man die, shall he live again?"

On Saturday evening the usual dance took place at the auditorium.

Sunday morning, the 13th, was rainy and discouraging, but a number of people came in on the excursion trains, and the auditorium was soon filled by an appreciative audience, who listened with delight to a truly eloquent discourse by W. W. Hicks, upon the subject "Home, Sweet Home." Moses Hull gave a discourse in the P. M. to a very large audience. His subject was "The Resurrection of Jesus in the Light of Spiritualism."

Our report of this interesting session has already grown so lengthy that it is impossible to embody a suitable excerpt of the able lectures of Sunday at the present writing.

The "Thought Exchange," presided over and conducted by Dr. Hicks, convened on Sunday evening and was intensely interesting.

The exercises of Sunday were interspersed by excellent music, both instrumental and vocal, rendered by the choir and by Prof. and Mrs. Bach, upon the mandolin and harp.

Your correspondent has been entertained during this picnic at the home of Mrs. M. A. Enches, who is now a permanent resident of Lily Dale. Her cottage is on Fourth street, a most restful and delightful place. Mrs. Enches is a woman of high integrity, and is also a most excellent and reliable test and clairvoyant medium.

Mrs. Maggie Waite, the noted platform test medium, will be at Cassadaga this season, and while present will give tests from the platform. The exact date of the engagement will be announced later.

As previously announced, the vocal music will be under the capable management of Madame Bourgeois, of Chicago, of whose talents and successful directorship flattering things are spoken, and of whose work at Cassadaga we have reason to expect gratifying results.

Cassadaga's platform will again be presided over by the always genial and gentlemanly George H. Brooks of Wheaton, Ill., whose unquestionable ability as Chairman was most successfully and pleasingly demonstrated last season, and whose return will be welcomed by a host of friends—enemies he seemed not to have—with whom he was especially popular.

The Children's Progressive Lyceum, we are glad to announce, will be under the personal direction and leadership of Miss Annette Rittenhouse of New York, an accomplished young lady of experience, especially adapted to this important line of work, and who will infuse into it an enthusiasm and earnestness of purpose that cannot fail in making our Lyceum exercises instructive, entertaining, beneficial and elevating to the unfolding youthful mind.

As in past years phenomena in every phase will be well represented at Cassadaga during the season of 1897—thus giving the investigator ample opportunity to learn of the truth of the claims of Modern Spiritualism.

The Northwestern Band, consisting of the same number of pieces as last season, will furnish instrumental music during the season of 1897.

The Grand Hotel opened June 10, and remains open until the end of the season.

Rates according to room. Special rates by the week. Special attention given to the entertainment of families.

If you contemplate visiting Lily Dale this season you will act wisely if you communicate

with F. E. Cooke, Proprietor, and secure your apartments. His address will be until June 10, Fredonia, Chautauqua County, N. Y., after that date Lily Dale, Chautauqua County, N. Y. Telegrams for rooms may be sent at his expense. ORPHA E. HAMMOND.

### 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 damage they will do is ten-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 mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine article, and its name is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle. June 19.

### FUN MAKING

and health making are included in the making of HIRE'S Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

### HIRE'S Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

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

### DYSPEPSIA, INDIGESTION, HEART-BURN, and all Stomach troubles quickly relieved and cured by FLORAPLEXION. Sample bottle free by mail. Every drop is worth its weight in gold when you need it. Address Franklin Hart, 92 John St., New York. Mar. 6.

### THERAPEUTIC SARCOGNOMY.

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

This volume opens with two full-length illustrations of Sarcognomy, on the anterior and posterior views of the human body. It contains two hundred and thirty-two original and trenchant presentations of the new philosophy and new practice, showing important errors in the doctrines of the leading physiologists, explaining the relation of the soul and body, and their joint action in the production of disease, not by speculative argument, but by experiment and pathology. Showing the anatomical, neurological and therapeutic relations of the spinal column; explaining the vital relations of all parts of the brain; the new view of health—the relation to the brain and its preservation; illustrating the application of the psycho-physical forces; a full exposition of pneumatic treatment, guided by Sarcognomy, as the most important contribution of the century to therapeutics; a comprehensive review of electro-therapeutics; narratives of the numerous and wonderful experiments of the author, which reveal the laws of Sarcognomy; an exposition of electro-therapeutic apparatus with new and original apparatus described; electro-therapeutics guided by Sarcognomy (63 pages)—a complete code of practice in diseases generally.

One volume, imperial 8vo, 700 pages, cloth, neatly printed and elegantly bound, with valuable and original illustrations. Price \$5.00, postage 35 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

### THE ASTROLOGY OF THE OLD TESTAMENT.

## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 99 Beesworth Street (from 99 to 100) Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for books, to be sent by Express, must be accompanied by full or at least half cash; the balance, if any, must be paid O. D. Orders for books, to be sent by Mail, in suitably accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

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

No attention is paid to anonymous communications. Names and addresses of contributors are a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

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

## Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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

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

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

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.  
Fred. G. Tuttle, Treasurer.  
Harrison D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the Editor of Light Publishing Company.

## TWO DOLLARS PER YEAR.

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

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

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 6 o'clock each week-day except Saturday, when it will close at 2 o'clock.

## Our Position.

The position of the BANNER OF LIGHT in regard to mediumship has been well known for many years. It has always had a word of encouragement for every worker for the cause of Spiritualism, and has gladly extended a helping hand to each and every medium in the time of need. So desirous of doing equal and exact justice to all has THE BANNER been in the past that it has frequently been imposed upon by those without consciences, who were striving to add to their material profit by ways that were decidedly questionable. THE BANNER has preferred to suffer through loss of patronage rather than to even seemingly persecute or injure any sensitive or medium. It has often excluded the attacks of the secular press and prejudiced public from its columns, and given the accused an opportunity to defend themselves to the Spiritualists of the land.

This lenient spirit has led many unscrupulous men and women to seek to use THE BANNER as an instrument to aid them in defrauding an innocent public. The appearance of certain names in THE BANNER was, to the general public, a quasi-endorsement of them as men and women, as well as mediums. Gratuitous notices, commending the manifestations that were alleged to have occurred in the presence of different mediums, have filled THE BANNER's columns, often to the exclusion of matter bearing upon the religious and philosophical aspects of Spiritualism. Through these several channels THE BANNER has been an unconscious instrument, in some cases, in imposing upon the people.

Complaints have reached this office from many sources of late, stating several startling facts in regard to some of the so-called mediums and public workers whose names appear occasionally in our columns. The good nature of THE BANNER seems to have been wantonly imposed upon and its confidence cruelly betrayed. A halt must be called, and we utter the first alarm at this time. THE BANNER here and now declares to its patrons that it will not knowingly lend its columns to fraudulent advertisements, nor to puffing mediums and speakers about whom it has no reliable information. If a man or woman is defrauded of money through an advertisement in the columns of THE BANNER, then the injured party naturally feels sore, and THE BANNER loses ground at his hands, through his claim that it was a party to the fraud upon him.

Our Boston readers have been victimized, perhaps, more than any others, and we shall begin our work at home first of all. It is necessary to do this, because people from other States are attracted to Boston by certain plausible advertisements, hoping to visit their spirit loved ones at certain seances. When they go to some seance-rooms they find only the most palpable fraud. They naturally complain to THE BANNER and ask for redress. THE BANNER wishes to be just to every medium, to every reader, to every investigator and to every advertiser; but in order to do this it must first be just to itself. Our columns, then, will be purged of all questionable matter when the advertisers are proved to be guilty of wrong-doing.

Complaints are on file against several so-called mediums. We shall drop their adver-

tisements unless they come to THE BANNER office, alone or attended by one or two friends, and give a test seance or sitting to THE BANNER's managers. Their advertisements will be reinstated provided the tests are clear-cut, and that the seance or sitting is managed solely by THE BANNER. The mediums shall have friends in each circle in the interest of fair play, and shall have every courtesy shown them in every degree. Those who refuse to give such seances or test sittings will be dropped without question, and if necessary our reasons therefor shall be given to the public.

THE BANNER takes this position for self-protection. If the editors and proprietors receive satisfactory evidence of the genuineness of the suspected medium, they will be justified in readmitting the advertisement, and in stating the facts to the public. We shall have fortified and protected ourselves by a test of fact, hence will not then be imposing upon the public. We are aware that each seance must stand by itself, and one genuine manifestation does not insure the genuine in every instance. But THE BANNER has means of discernment by which it can arrive at the truth, and a series of test-seances always reveals some logical facts, hence we shall build upon facts in this work of defending ourselves.

## Practical Spiritualism.

Every Spiritualist Society should have a home of its own. This is not a Utopian scheme by any means, but has been proven by every religious denomination in existence to-day. Where the Spiritualists have worked together, and sought, with singleness of heart, only the good of the Cause, they have been signally successful in erecting buildings suitable for worship for themselves and associates.

Costly temples with rich trappings are not necessary, nor at all essential for practical purposes. Comfortable halls, churches or temples can be erected at small cost if the people only think so, and unite their efforts for such a worthy purpose. The Spiritualist Society in Sparta, Penn., numbers less than forty members, yet it has a home of its own, and derives an income from its rental to other bodies for religious and social purposes. It was organized about six years ago, without one dollar in its treasury, with a membership of only twenty-five.

Its meetings were held bi-monthly in the parlors of the various members, where collections were taken up, donations received, and plans made for a series of entertainments, whose proceeds should go to the temple fund. Thus they labored for four years or more, when they purchased a lot and erected a temple with seating capacity for several hundred. This temple was dedicated Oct. 31, 1885, with an indebtedness of \$800 upon it. This sum was reduced more than one-half at the dedicatory services, and the balance has since been paid in full. The Spiritualists of Sparta now own their temple free and clear. The value of the temple and lot upon which it stands is not less than \$2500.

This Society has furnished an object-lesson for the Spiritualists of America. Instead of frittering away their money in expensive rents they should reserve a portion of their financial strength for a building fund. The same devotion on the part of all Spiritualists as was manifested by our friends in Sparta for a period of two years would give every society a fine church, temple or hall. The Sparta-burg people worked together as one family. They made Spiritualism their first object, and self-interest last of all. They did not quarrel over the offices to be bestowed, nor did they stop to question the sincerity and honesty of their associates. Their devotion influenced business men who were not Spiritualists to contribute to their temple fund.

Such would be the effect in every community where devotion to principle and to Spiritualism is manifested. But people outside of our ranks will not contribute to any object when they see unbusinesslike methods followed by the people in charge, and where family quarrels occur almost daily. A house of worship, of any kind, adds to the dignity of the city or town in which it is erected. It, therefore, elevates the standing of the denomination to which it belongs, and the present status of Spiritualism is such as to lead many to the conclusion that it needs elevating in not a few places, in this country at least. Practical results can be obtained in every community where Spiritualist societies exist to-day, if the members will but resolve upon some one object, and work as a unit for its accomplishment. There is no greater need than comfortable halls or temples of worship, and devotion to the principles of Spiritualism on the part of the people will give these homes to every society in the land. Spiritualists, let us unite to practice what we preach.

## The A. P. A.

A Skowhegan, Me., Spiritualist writes for information in regard to the secret order bearing the above title. We are not acquainted with all of its objects, but primarily it was formed for the protection and defense of American institutions, more especially the public schools. The emblems selected were the little red schoolhouse and the American flag. As a matter of course its principles clashed with those of the Roman Church, which for many years has been struggling to break down the American public schools, and to establish the parochial schools in their stead. It also favored the principle "Americans for America," claiming that all foreigners should be Americans in thought, word and deed when they are admitted to citizenship.

In the above-mentioned respects THE BANNER considers that the A. P. A. was founded for beneficent purposes. But Protestant bigotry equals as virulent and bitter as those of the Romanists, saw in this movement an opportunity to ride into power, and to gain some little éclat at the expense of the Catholics, under the pretense of patriotism. Accordingly the Protestant clergy joined the A. P. A. in large numbers, and soon had control of its entire machinery. Pure patriotism then became a phantasm, and was used only as a rallying cry by the leaders. Compulsory reading of the Bible, and to defeat Catholic citizens at the polls, became the main features of its propaganda in not a few localities. These narrow views caused many of the best friends of the A. P. A. to revolt against it, and led many others to withhold their support.

It was not long before a second perversion of the principles of the A. P. A. was discovered. Its leaders endeavored to dispose of its vote as a body to one or the other of the great political parties of the land. By trickery they were successful to an extraordinary degree, and in one instance actually delivered more than

sixty-five per cent. of its vote as they had promised to do. This was the climax. Religious and political intolerance had joined hands in this order that originally promised so much for the defense of pure Americanism.

In some cities Spiritualists were not allowed to join the order, because of the prejudice of the bigoted Protestants in control of the local bodies. It is even whispered that those who were known to favor a certain political party were likewise rejected. In a few instances local branches of the A. P. A., composed almost wholly of Spiritualists and Liberals, were formed, but they were not numerous nor strong enough to overcome the bigotry of the intolerant orthodox clergymen and laity who were in control of the different societies.

The opposition of the A. P. A. to the encroachments of Catholicism was just and timely. Parochial schools are no part of our American institutions, hence are a menace to freedom. Fealty to the flag of our country is patriotism of a high order, and the A. P. A. demand for loyalty to that flag first, and never to the Pope of Rome, is Americanism pure and simple. To debase such principles is to forsake the cause of Truth. Yet THE BANNER feels that that is what has occurred in the A. P. A. movement. Catholic intolerance and bigotry are not one whit worse than those of the Protestants, and the A. P. A., in yielding to the latter, while denouncing the former, is not only inconsistent in its course, but is acting as unjustly as the Catholics did themselves in their palmy days of persecution of so-called heretics. THE BANNER stands for American principles and American institutions. Compulsory Bible-reading, sectarian instruction for the masses, enforced political affiliations, religious tests and unjust political discrimination in supporting candidates for public office, constitute no part of our Americanism. Therefore we feel that the A. P. A. has become un-American, hence has outlived its usefulness.

## Patriot's Day.

The 17th of June has come and gone. The one hundred and twenty-second anniversary of the Battle of Bunker Hill has been appropriately observed, and has passed into history. The celebration was all that its projectors could hope for. The weather was ideal, and everything combined to make the occasion one long to be remembered. The pageant was a magnificent one, and each feature had something of especial interest to all beholders. Charlestown did the honors of the day in a dignified manner, and reflected great credit upon all of her citizens.

It is well that all great events in history should be celebrated in a becoming manner. Bunker Hill holds an important place in the mind of every loyal American, and the memories that cluster around that height are fraught with emotions that thrill every heart with the loftiest patriotism. There the American soldiers learned that they could withstand the trained troops of the "Old World," and that fact, for more than a century, has contributed not a little to the growth of our national pride and dignity as a people.

It is desirable to keep alive in all hearts a deep, pure affection for our country. Heroic deeds that thrill the heart and fire the soul have their influence. Great names in history still have or should have an impress upon the minds of our American youth. Devotion to our beloved flag always serves to make a man a better citizen, neighbor and friend. The lessons taught by the great conflict of '76 should not be forgotten. Indeed, there is need of them to-day to a greater extent than ever before.

But they can never be taught by making war and warlike deeds the incentive to patriotism to the young men and boys of to-day. In the Charlestown celebration, several companies of boys from the various high schools and academies took part. Their marching was most favorably commented upon, and elicited much applause from the assembled thousands of onlookers. The boys took great pride in their uniforms and rifles, and bore themselves in a most dignified manner. THE BANNER takes exceptions to this expression of patriotism. The military spirit belongs to the epoch of blood-shedding, of war, and every form of barbarism.

The public schools of the land have been diverted from their original aim and purpose through the introduction of the study of military tactics, thus filling the minds of the students with a love for the excitement of the drill and a desire for war. Some of the denominational schools have also introduced this very objectionable feature, and the teachers seem determined to keep alive the spirit of militancy in the rising generation. West Point is bad enough alone, but to have sectarian and public schools united with it in teaching people how to kill one another in a scientific manner is infinitely worse. War should ever be the last resort of nations, and every approach to bloodshed should be frowned upon by all classes. The blessings of peace, the religion of human brotherhood, are now made secondary to military pomp, love of excitement and adventure, together with a thirst for glory to be obtained upon the field of carnage.

The time has come to sound the alarm, and demand that our schools be made the conservators of peace and brotherly love.

## Editor O'Sullivan.

The Boston Traveller in a recent issue vigorously arraigns the parties who secured the conviction of Editor O'Sullivan of Lawrence, Mass., for criminally libelling some of the officials of that city. The Traveller even goes so far as to republish in its own columns the alleged libel, in giving an account of Editor O'Sullivan's trial and conviction. It is doubtful whether or not any action will be taken in the Traveller's case, because of that paper's influence.

Mr. O'Sullivan is a reformer, and believes that a public office is a public trust. He feels that the interests of the people should be considered, rather than the interests of the privileged few. He has been bold and fearless in his utterances, but has ever pleaded for what he felt to be right, and attacked every form of wrong. He may have gone too far in his criticism of the city officials in question, but many of his readers, and even political opponents, will persist in having views of their own in regard to the matter. The officers may or may not be guilty as charged. A jury has virtually declared them innocent by convicting their assailant.

The question of the rights of the press is involved in this case. As a conservator of public morals, how far can an editor go in his attacks upon what he believes or knows to be wrong? Can he demand an investigation of

all public affairs in the interests of the people? If officials have been false to their trusts, why should the public not be made acquainted with the fact? To be sure, no one should have carte blanche authority to attack people indiscriminately, but honest men have a right to demand honesty on the part of their servants. It is the bounden duty of the press to keep the public well informed as to the acts of all office holders, and to direct attention to needed reform. Admitting that no wrong has been committed by the Lawrence officials, their methods of procedure might be open to question, and there should be some censor to call them to account.

It seems to THE BANNER that Editor O'Sullivan was endeavoring to serve the people, even if he did err in his methods. Had he been backed by powerful political or plutocratic influence, we feel that his trial would have resulted differently. As it is, he goes to prison for eighteen months at hard labor. He is one of the minority, hence is at a disadvantage in having popular prejudice against him because of his political views. But minorities often give great truths and great reforms to the world. His incarceration will not stay the ear of progress, nor reform work in general.

It is a blot upon justice to send this man to prison. The public feels that partisan prejudice secured his conviction, and there will be a reaction in his favor long before his term expires. Gov. Wolcott can do no worthier deed than to pardon this man. If this is not done, O'Sullivan should be sent to Congress from the Lawrence district, as a rebuke to the prejudices of his opponents.

## The Paris Exposition.

The Exposition at Paris in 1900 promises to be the greatest event in the history of the world. All nations on the globe have been invited to participate in it, and thus far only one—Egypt—has declined to do so. Two others have not yet expressed an opinion one way or the other. These two are Switzerland and the United States. It is a humiliating spectacle to see the foremost nation on the globe so backward in such an important matter as the Paris Exposition. It places our country in a very sorry plight before the nations of the earth, and unless our politicians act promptly in this case, the United States will be the laughing-stock of the world.

Every nation that has signified its intention of participating in the Exposition has shown its interest in the importance of the event by asking for from double to twenty times the floor space occupied at the Paris Exposition in 1889. The available space in 1889 was 203 acres; in 1900 it will be 271 acres. But the increased acreage will not yield such ample space as prevailed in Chicago in 1893, therefore the parks, etc., will be much smaller. The Columbian Exposition cost \$32,000,000, and the Paris Exposition will largely exceed that sum. The magnitude of this event will make it a fitting introduction to the new century.

Our politicians at Washington should rise to the dignity of statesmen in the present instance by formally accepting the invitation of the French Government to take part in the Exposition, and by making a liberal appropriation for the same. The appropriation made by France for the World's Fair at Chicago was \$750,000. The United States should do as well, and THE BANNER feels that the sum should be, at least, \$1,000,000.

These Expositions are educators of the people, and American money cannot be expended for a better purpose than to show the people of the world, and American citizens in particular, what American genius has accomplished in the past century. Its industrial development surpasses all nations of the earth, and the inventive minds of Edison, Bell, Morse, and others, have left the impress of American genius upon the world. These facts should be made known, and the United States can make them known through the great Exposition in Paris. Our political masters in Washington ought to act at once in this important matter. The United States should make a display befitting the dignity and standing of a great nation.

## Off for Europe.

Mr. and Mrs. B. B. Hill, accompanied by Mrs. M. E. Cadwallader, sailed for Europe on the 16th inst. They will spend some time in traveling in the British Islands and upon the Continent for the benefit of Mrs. Cadwallader's health. She has been an invalid for many months, but is now slowly improving. It is hoped that European travel will completely restore her to health. The party may be addressed until further notice, London, England, care of J. S. Morgan, Banker, Branch of Drexel, Morgan & Co. Our friends have THE BANNER's best wishes for a safe voyage to and pleasant sojourn in the "Old World," and we trust that they may return to their native land in the full flush of health, strength and mental vigor.

## Notice to Spiritualists in Maine.

Owing to the illness of some of the leading workers, and brevity of the notice given, it has been deemed wise to postpone the State Convention until later in the season. Due notice will be given through the Spiritualist papers, and by letter, to all who are interested as to the time and place of the Convention. All Maine Spiritualists are requested to correspond with Mrs. Viola A. B. Rand, Hartland, Me., in regard to the Convention, and the place where it should be held. Watch the papers for notices of the great Convention.

And now Dr. Lyman Abbott comes out with a vigorous denial of the doctrine of the trinity! How the dry bones of old theology will rattle (and the Unitarians rejoice) at this new heresy. The pious clergymen who are yet in bondage will lift their hands in holy horror, and wonder why the earth does not open to engulf this arch infidel. The world moves, and Dr. Abbott's vigorous pushing is aiding its progress not a little. A few more Lyman Abbotts in the Church and Spiritualism will have to look out for its laurels.

Mrs. Addie Belden-Gage, a well-known New York woman, has been attracting no little attention at Mount Clemens, Mich., through her musical performances while under spirit control. The New York World in a recent issue devotes a full column to an account of Mrs. Gage's inspirational singing and improvisations. The World pays the lady a high compliment, saying that her singing and playing are of a high order of excellence. Her husband, O. D. Gage, it is said, is a cousin to the Secretary of the Treasury.

## Notice to Speakers.

The following letter speaks for itself, and, as it is one out of many, we reproduce it for the benefit of the public:

I wish the public to know my experience in trying to get a Spiritualist speaker to officiate at my husband's funeral. I took the list printed in THE BANNER, telegraphed to speakers in New York and along the line of the railroad, offering any reasonable amount of money and expenses if they would attend the funeral. I even wired Boston, but only received two replies to all my inquiries: I had to accept the services of a credulist, whose teachings my husband had entirely eliminated from his nature. You are simply wasting ink, Mr. Editor, in publishing such names as I refer to. If you would publish the names of a few who would go for money when called upon, you would confer a favor upon a helpless public. My husband spent his money freely in behalf of Spiritualism, and was especially generous to speakers and mediums. The family will take good care that the latter are fully entitled to all they get hereafter. Our treatment was a rank shame.

The foregoing is but another evidence of the need of a stronger organization among Spiritualists. A central office is required, such as the National Association has established in Washington, in which a register of the names of all speakers and mediums should be kept for the benefit of the public. Then people can telegraph the State or National Secretary for a speaker or medium when wanted, either for Sunday services or for a funeral occasion. The experience of our correspondent is one of many, and shows the lax methods followed by far too many of our workers in regard to their post-office addresses.

## Rhode Island State Convention.

The attention of Rhode Island Spiritualists is again called to the Grand Mass Convention to be held in Columbia Hall, corner Weybosset and Richmond streets, Providence, June 30. Remember this is a State affair, under the auspices of the National Spiritualists' Association, and is not for the benefit of any one Society, but for the furtherance of Spiritualism throughout the entire State, and to bring together into one great live working body all who have in their hearts a desire for the triumph of truth. Every Spiritualist in the State is expected to take an active interest in the success of this Convention.

The Ladies' Aid Society will serve a "red and green supper" at six o'clock in the hall. This is to be a unique affair, and should be well patronized.

Beatrice, Neb., now has a fine Spiritualist society, with Mrs. Georgia Cooley, of Tacoma, Wash., as speaker for the month of June. The following officers manage the business affairs of the society for the present year: President, A. J. Pethoud; Secretary, Wm. G. Washburn; Treasurer, A. J. Rutherford. Leonidas Pethoud, a recently-developed trance speaker, occupies the rostrum every Sunday afternoon, and is followed by Mrs. Cooley with remarks and tests. Beatrice is the third city in population in Nebraska, and is a promising field for the rearing of an excellent spiritual harvest. Frank H. Parker, of Santa Cruz, Cal., has been assisting the Beatrice society for some time in its good work.

Attention is called to the Babe Will, published in full in another column. Our readers will observe that the document they are asked to assist in defending, is legally drawn, and very explicit in its statements. It will take fifteen hundred dollars to defend this will, that more than eight thousand dollars may be saved to the cause of Spiritualism. Will not the Spiritualists of the land see to it that a vigorous defense is made? Send in your money, be it one hundred dollars, ten dollars or one dollar, to help a worthy cause. All moneys should be sent to Francis B. Woodbury, Secretary National Spiritualists' Association, Washington, D. C.

Prof. William Crookes, one of the most distinguished scientists and scholars in England, well known throughout the world as a Spiritualist, was knighted by the Queen prior to the opening of the Jubilee celebration on the 21st inst. This is a graceful tribute to a worthy man, and, while the Professor's elevation to knighthood will not add one iota to his just fame, it will yet give him a higher social standing and more influence among the scholars and scientists of the world. Long may he live to give instruction to mankind.

The recent attempt upon the life of President Faure of France reminds the public that Presidents as well as Emperors and Kings are objects of the assassin's deadly hatred. The death of President Carnot has not been forgotten by the French nation, and this assault upon the present Chief Magistrate will serve to arouse the people to the necessity of constant vigilance for the safety of their rulers. When will Liberty wear her crown without let or hindrance in every nation on earth?

The Lebanon (Pa.) Semi-Weekly News, of June 3, devotes five columns to the publication of eulogistic addresses upon the life and character of the late William M. Derr, Esq. Mr. Derr was a prominent member of the Lebanon Bar, an outspoken, consistent Spiritualist, and was highly esteemed by all who knew him. One of the speakers, after delivering an excellent memorial address, closed his eloquent remarks by quoting Sir Edwin Arnold's beautiful poem, "After Death in Arabia."

Mrs. Henry J. Newton of New York City, accompanied by Mrs. Hatch of Hull, Mass., made us a welcome visit on Monday of this week. Mrs. Newton is devoted to Spiritualism, and makes its advancement the one object of her life. She will be heard from in the future on topics of interest to Spiritualists.

We learn with deep regret that our esteemed friend George W. Burnham met with a heavy financial loss through a recent fire in Williamstown, Ct. His loss is only partially covered by insurance.

Don't forget that God's Poor Fund is yet open for donations. Some soul can be made happy through your generosity. Will you kindly send in your contributions?

Our readers will note the fact that the "Lillie Cottage," at Cassadaga Camp, is for sale. No doubt a purchaser for such a desirable piece of property can easily be found.

Maine Spiritualists should not forget that they are to have a State Convention during the present season. They should prepare for it, and attend it as one man.

## Explanatory.

I find it necessary to enter into an explanation of some matters of a personal, therefore private nature, in order that the public may not misjudge me or my motives.

I am charged with receiving two salaries for my work in Spiritualism. This is absolutely untrue. For my work as editor of the BANNER OF LIGHT I am paid a stipulated sum. But I receive no salary from the National Spiritualists' Association while at my desk in THE BANNER office. If I go out to attend conventions, or to do any work for the National Spiritualists' Association, then I receive nothing from THE BANNER Company, but am to be paid by the National Spiritualists' Association. In brief, I draw salary for only the time spent in actual service of the National Spiritualists' Association, no more, no less. For example, last month I worked five days for the National Spiritualists' Association, exclusive of Sundays, and twenty-one days for the BANNER OF LIGHT. THE BANNER paid me accordingly, and I presume the National Spiritualists' Association will pay me for the five days at the proper time.

Again, my Sunday work is questioned. What I earn on Sundays, over and above actual traveling and hotel expenses, is placed to the credit of the National Spiritualists' Association. Since April 1 I have been idle one Sunday only, and I was then confined to my bed by illness. I cannot help feeling that I do no wrong to the National Spiritualists' Association by working for it on Sunday. The wrong I do is to myself, because of the effect of so much labor upon my health.

One point further, and I will close this (to me) distasteful chapter of personal references. I perform every duty pertaining to my office as President of the National Spiritualists' Association with the same conscientious fidelity as I should devote to it were I in Washington, instead of Boston. I attend to a vast correspondence in its behalf, keep my eye upon the missionary field, and plan with the same loyalty of purpose for the upbuilding of the National Spiritualists' Association as I have heretofore manifested. I labor over hours to do my work, and by so doing am able to put in full time with the BANNER OF LIGHT.

I ask my critics to note the facts in the case: I do all the work of the President of the National Spiritualists' Association, save missionary labor, yet am paid only for the time that I am away from Boston in its interests. Second, I credit the National Spiritualists' Association with my Sunday earnings, outside of actual expenses. Third, I draw but one salary for work performed. Fourth, I wrong no one by my actions save myself.

I am as deeply interested in the National Spiritualists' Association as ever, and intend to uphold its principles as zealously as I have heretofore done. My accounts will all be audited, and a full investigation into all departments of my work will be made, and given to the public at the end of the present year.

HARRISON D. BARRETT.

## Mrs. Ellen L. Dearborn.

Our Washington correspondent, Mr. George A. Bacon, writes, "The (N. Y.) Magazine for May, has a finely illustrated two-page article of the excellent and successful medium, Mrs. Dearborn. It is an interesting sketch of a most worthy lady and an eminent trance psychist, whose fame extends far beyond the borders of our own State."

The high character of her mediumship is such as to command the utmost respect not only of all candid investigators, but even of those whose limited experience in spiritual matters prevents any just appreciation of her rare medial powers. Indeed, her patrons are largely composed of those who persistently claim to be wholly outside of the ranks of believers. But personal facts of a spiritual nature brought home to the inmost consciousness of men and women overcome prejudice, sentiment and theology.

Instances are related of her great predictive power even when a child. During the last seven years she has given thirteen thousand professional interviews or sittings, with less than one hundred failures. This is a record that outdoes any of the famous prestidigiters or oracles of ancient Greece, and is worthy of the highest renown.

The full glory of mediumship has never yet been revealed among men, but such an instance as this gives us a grand conception of what it is capable of.

One noted with pride and pleasure the fact that a popular magazine has the courage and good sense to enrich its pages with an illustrated sketch of a worthy lady medium. Let other pictorial magazines follow so good an example."

Washington, D. C., June 4, 1897.

## Boston Spiritual Temple.

At a meeting of the Board of Directors of the Boston Spiritual Temple, held Tuesday evening, June 15, Mr. E. L. Allen, the popular presiding officer of the past season, was unanimously elected President of the Society for the year next ensuing. Mr. Allen has been a conscientious, faithful worker, and the Society has honored itself by bestowing upon him the highest office in its power. The Boston Spiritual Temple, in the persons of its President and Vice-Presidents, is assured of a good presiding officer for the coming year.

The Temple Society will reopen its meetings in Berkeley Hall, Sunday, Oct. 3, 1897, with Mrs. Helen Stuart-Richings of Milwaukee, Wis., as speaker. The Lyceum will reopen its meetings at 1 P. M. the same day, the Board of Directors having voted free use of Berkeley Hall every Sunday afternoon from October, '97, to June, '98.

J. B. HATCH, JR., Sec'y B. S. T.

## A Card.

Mrs. R. S. Lillie wishes to announce to those who are familiar with the grounds at Cassadaga Camp, and who may contemplate buying a place there, that the "Lillie Cottage," one of the best locations on the grounds, is for sale; also thirty shares of stock in the C. L. F. A. For further particulars she may be addressed at her permanent address, Lily Dale, Chautauque Co., N. Y.

## HALL'S Vegetable HAIR RENEWER.

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

## Opening Day at Onset, June 17, 1897.

To the Editor of the Banner of Light:

And what is opening day? you will ask. It is a day appointed in the early part of the season, when people who have cottages and those who desire them for the season meet here to prepare for their stay during camp-meeting. Some come to buy lots, and some to arrange for tenting ground. A meeting is held at the Auditorium to rejoice and give thanks for past blessings and those anticipated. On the early days they came laden with baskets and parcels, a merry lot of picnickers, and the hearty hand-shake and welcome greetings were spontaneous and cheery, and the chattering of voices made words almost unintelligible by their rapidity of speech, showing a truly brotherly and sisterly feeling of gladness that was genuine.

To-day we have hotels and restaurants in abundance; only for economy's sake do a few bring food. Ladies seem to vie with each other in matters of dress and style, and when they offer you the tips of their gloved fingers for a conventional hand shake, you turn away with a sigh for the good old Onset days when brotherly love alone prevailed. As the years advance customs change, and "opening day" as it was once observed is now considered a misnomer. June 17, made memorable by the battle of Bunker Hill, has been appointed a holiday in Massachusetts. Business is generally suspended, and many take advantage of the occasion to visit Onset and get a sniff of sea air or enjoy a day's fishing. Wise ones have already engaged cottages for the season, as "first come, first served," is applicable here as elsewhere.

The city of Onset is now twenty years old. What a growth has taken place during that time. Instead of bushes and briars and a few tents, with here and there a small cottage, we have handsome villas and picturesque cottages, large and commodious, electric lights, shelled roads and concrete walks. Whichever way the eye may turn, the scene is one of beauty and enchantment. The much-talked-of electric road has not yet materialized, but is expected in the near future.

On Sunday, Aug. 26, 1888, the dummy trains carried fifty-two car loads of passengers to and from Onset station to the campground during the day, and this was not an unusual occurrence on Sundays, but the ruling faction discontinued steam and went back to horse power, since which time the travel in that direction has been much less, but we are looking forward to better and grander conditions. Electricity will do wonders for this and all other summer resorts along this shore. The price of land is steadily increasing. Those who bought in the early days are fortunate indeed, for many of them could not buy now at the rate at which property has advanced in price. Some property has changed hands since my last writing, and building is steadily going on. The Whittemore cottage on Ocean Avenue has been sold to Mr. George Faught; Mrs. Flynn's cottage on Ninth street was sold to Mrs. A. F. Harris of Boston.

Onset begins to have a busy look. Union Villa—E. W. Lewis, Proprietor—opened Saturday evening with an illumination and band concert. Avenue House—N. Bole, Proprietor—has been running several weeks; also Washburn House. Bullock's Dining-Room opened the 17th. Onset House opens under the management of Mrs. A. V. Williams, formerly Ring & Williams. The Skating Rink opened June 17 with a dance, music by Poole's Orchestra. The Bowling Alley is also open. The new drug store looks very neat and inviting. Mr. Carr, the photographer, has leased the old drug store, in addition to his other business. The High School Cadets will camp this year at Point Independence. The market-men and grocers are all busy. Mr. Gifford is now executing plans for a new sewerage system, to be run by a system approved by the State Board of Health. The daily programs of the meetings will also be issued by Mr. Gifford.

Since writing my last letter news has reached us of the departure to a higher life of Mrs. M. A. Cox of Malden, a very energetic and ambitious lady and thorough Spiritualist, who came to Onset in '80, built two cottages on West Central Avenue, and kept lodging-rooms each year. Mrs. Kenney of Middleboro', who will be remembered as the milliner here, has also passed on.

For the benefit of those who have asked by letter and otherwise who our Board of Officers are, I will state that Mr. J. Q. A. Whittemore is President of this Association, a gentleman highly esteemed for his integrity and honesty of purpose. Mr. W. is widely known as the inventor and one of the manufacturers of the "Gilt Edge" shoe-blackening, doing an extensive business in Boston. Mr. O. R. Miller, Vice-President, is a gentleman of means and a firm Spiritualist. Mr. Miller is a large manufacturer in Brockton, having salesrooms in Boston and in Europe. Major C. F. Howard of Foxboro, Treasurer and Clerk, a true and tried Spiritualist, whose heart and sympathy have ever been for the best interest of Onset since its first inception, together with Charles Whittemore, Louis E. Bullock, J. H. Burgess, Mrs. C. M. Robbins, Dr. George A. Fuller and C. Hobart Davis—all people of responsibility.

Special Correspondent O. B. G. Asso.

## A Beautiful Service.

FITTING TRIBUTE TO A BEAUTIFUL LIFE; SISTER OF MRS. CORA L. V. RICHMOND HAS PASSED ON.

From her home in Cuba, N. Y., June 2, Mrs. Emma L. (Scott) Hammond, aged fifty-one years.

Quietly the beautiful white angel, Death, entered the home of F. Eugene Hammond and bore from her mortal form the devoted wife, the loving mother, the fond, though young, "grand-mamma."

Two years ago it was thought that Mrs. Hammond could not recover. In fact, Mrs. Richmond twice visited her sister during that summer, and expected any moment to be summoned there. She rallied, however, and for the intervening time had seemed to be improving, although her malady was pronounced "incurable." Up to the day before her decease she had enjoyed the advancing spring, and had taken drives and short walks. But, suddenly, disease of the heart terminated her earthly life.

Mrs. Richmond had but just returned from her home in Rogers Park, when she was summoned to her native home to minister unto her sister's household. She left at once for Cuba, N. Y. The day for the services was Sunday, June 6. No lovelier day ever greeted the beautiful hills and valleys of old Allegany County. The sun rose peacefully and fair, and bathed everything in a soft light. The birds sang out more joyously than was their wont, and the flowers had an added beauty. Every thing seemed to tell of the lovely life into which she had entered in the "just beyond."

In the early Sabbath morning Mrs. Richmond and her nieces arranged the flowers in the rooms and around the casket holding the dear form, resting now from all its pain. Flowers and garlands sent in by loving friends and neighbors, flowers brought from woods and fields by her loving children, all formed a bower of sweetness. Garlands were at the door and just outside the garden, in which she had spent so many happy hours. No crape, no black, no outward show of grief; but deep, tender and abiding love was there, a love that could not be spoken or attested in trappings of outside mourning.

The services commenced with the singing of "Oh, Morning Land," one of Mrs. Hammond's favorite pieces, by her two daughters and two daughters-in-law. Then followed an invocation by the guides of Mrs. Richmond. Then the eldest son of the deceased, Mr. Victor Hammond, repeated from memory several stanzas of Tennyson's "In Memoriam," which he said his mother loved to read. The daughter then read a poem composed by her brother, entitled "The Castle of Thought," that Mrs. Hammond greatly admired.

The guides of Mrs. Richmond delivered the address, a beautiful, glowing tribute to the life of the one just arisen—such an address as

only such a scene could inspire, closing with a poem on "Death, the Angel of Life."

After all the words were spoken, such friends as desired passed through the rooms and viewed the casket. There were between two and three hundred present, and all except the immediate family looked upon the still, white face.

Then, led by Mrs. Richmond, on whose arm was an aunt, followed by the daughters and daughters-in-law, and the four little grandchildren bearing flowers, the casket borne by the sons and sons-in-law, the procession passed around the house, up through the orchard to the side of a little ravine; there on a grassy knoll, shaded by a cluster of maples, they placed the casket. A few more words were spoken by the guides, a last loving tribute by the daughter, the four little children scattered flowers—except the smallest, too young to know the meaning of all that was passing, he held the pretty blossoms tightly in his hand, and said, "No, see as far as grandma."

In the midst of all the scenes she loved so well they placed her form, while her spirit, joyous in being released from the suffering form, bent in blessings above them. No stranger hand, none but her own household performed one act or spoke one word on this memorable occasion. Even the verdure and flower-lined resting-place was prepared by loving hands.

It was a sweet (though humbly sad) blessed Sabbath day.

(Copy.)

## Babe Will.

I, Mary A. Babe, of the City of Washington, District of Columbia, being of sound and disposing mind, do make and publish this my last will and testament, hereby revoking all former wills made by me.

After all my just debts and funeral expenses shall be paid, I give and bequeath all my property, both real and personal, which I now own, and all such as I may hereafter acquire and own at my death, to Theodore J. Mayer, Trustee, his heirs and assigns, with full power and authority in said Trustee to sell and convey, transfer and deliver the same without liability on the part of any purchaser to see to the application of the purchase money and to apply all the net proceeds thereof to the National Spiritualist Association of the United States of America, for the spreading of the gospel of Spiritualism as said Association may desire and deem wisest and best.

I hereby nominate and appoint my friend, Theodore J. Mayer, to be my executor.

In testimony whereof I have hereunto set my hand and seal this eleventh day of October A. D. 1895.

MARY A. BABE. [Seal]

Signed, sealed, published and declared by the said Mary A. Babe as and for her last will and testament on the day aforesaid in my presence, and we in her presence and at her request, and in the presence of each other, have hereunto signed our names as witnesses thereto.

WILLIAM T. BETTS, Washington, D. C.  
HARRY L. SMITH, Washington, D. C.  
JOHN J. HURLEY, Washington, D. C.

I, Mary A. Babe, of the City of Washington, D. C., being of sound and disposing mind, do make and publish this as a codicil to my will heretofore made and dated Oct. 11, and I do hereby add the following provisions:

First, I give and bequeath to Adeline M. Glading of Doylestown, Pa., the sum of three hundred dollars (\$300).

Second, I give and bequeath to C. A. Spier, Canaan Four Corners, Columbia Co., N. Y., the sum of two hundred dollars (\$200).

Third, I give and bequeath to Mrs. Emma A. Rice, of Washington, D. C., all the furniture in my house No. 434 K street, N. W., including all the carpets throughout the house, and all the pictures throughout the house, also including all the kitchen utensils, and crockery and plated ware in the kitchen and dining-room.

Fourth, I give and bequeath to Corine Hay, 458 New Jersey Avenue, S. E., Washington, D. C., the sum of one hundred dollars (\$100), also vase in front yard of my house, 434 K street, N. W.

Fifth, I give and bequeath to Mrs. C. E. Hollister, of Chillicothe, O., (care of Mrs. Sears) all of my clothing of every description.

Sixth, I give and bequeath to Mrs. Mary Griswold of San Diego, Cal., the sum of two hundred dollars (\$200).

Seventh, I give and bequeath to the National Spiritualist Association of the United States of America the larger book-case, and all my books, and all the pictures of myself and my husband's.

In testimony whereof I have hereunto set my hand and seal this eighteenth day of July, 1896.

M. A. BABE [Seal]

Signed, sealed, published and declared by the said Mary A. Babe as and for her last will and testament on the day aforesaid in my presence, and we in her presence and at her request, and in the presence of each other, have hereunto signed our names as witnesses thereto.

MISS ARABELLA DONALDSON,  
438 K street, N. W., Washington, D. C.

MRS. ARABELLA DONALDSON,  
438 K street, N. W., Washington, D. C.

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ory remarks, announced that his Music Rooms, No. 180 Columbus Avenue, were open to those who wished to increase their knowledge in the art, and he and his daughter would be found there by those who were desirous of study and improvement; which would seem to be a hint that students would find a pleasant welcome, and skillful teachers in attendance there.

The entertainment resolved a worthy and successful close by the concerted performance on muted violins—of "Dreaming of Music," (Paganini) by Prof. and Miss Watson, which was impressively received by the large audience.

J. W. D.

## The Thirty-Third Picnic of the Compounce Association of Spiritualists.

Was held at Compounce Lake, Bristol, Conn., Wednesday, June 9. The weather was not in our favor, for we had a downpour of rain all day.

Business meeting opened at 11 A. M., with the President, Mrs. Storrs, in the chair. The reports of the Secretary, Mrs. Dillon, and of the Treasurer, Mr. Gad Norton, were read and approved. Three solicitors were appointed to collect the membership fee of twenty-five cents: Mrs. Dowd, Mrs. Dillon and Mr. Kenyon acted in that capacity.

The election of officers then followed: President, Mrs. A. E. Pierce, Niantic; Vice-President, Mrs. E. B. Kenyon, New Haven; Secretary, Mrs. E. B. Dillon, Hartford; Treasurer, Mr. Gad Norton, Bristol. Mrs. J. D. Storrs was elected delegate to the National Spiritualists' Association Convention, held at Washington in October, with Mr. J. W. Storrs as alternate.

It was voted to hold the next picnic the third Wednesday in June, 1898. Mrs. Pierce gave an interesting account of her attendance at Washington, as a delegate to the N. S. A. in 1896. A vote of thanks was extended to the retiring President, Mrs. Storrs. Mrs. A. E. Pierce took the chair at the conference which followed the business meeting, and opened by tenderly alluding to the members who had passed to the higher life during the past year. She also spoke of the transition of Mr. Joseph D. Siles, who officiated as our speaker in 1893. Mr. Kenyon and Mrs. Storrs followed with interesting remarks.

The afternoon session opened at 2 P. M., and although the rain had increased in force we were pleased to see quite an addition to our numbers. Mrs. Nettie Holt Harding was our speaker for the afternoon, and after reading Longfellow's poem "The Footsteps of Angels" she gave a very interesting lecture on the religion of Spiritualism, and what could be accomplished for the uplifting of humanity if true Spiritualism was only lived up to and taught in its fullest and highest sense. After the lecture Mrs. Harding gave many spirit delineations, all of which were recognized. Mrs. Palmer-Russage followed by short, pertinent remarks which were extremely interesting. The music was rendered very acceptably by Mrs. Malone, as vocalist, and Miss Taylor, as pianist.

The picnic ended with a feeling that it had been good for us to be there.

Mrs. J. E. B. DILLON, Sec'y.

## IN JUNE.

The roses leaves fast are going,  
A little wind is blowing,  
It seems almost like snowing  
Under the white rose-tree;  
And oh! we all are sighing  
For June to be a-dying.  
We're anxious to be trying  
Vacation days so free.

They tell us learning's better  
Than fun, but 'tis a letter—  
I'm such a sad forgetter—  
To have to pore o'er books.  
So, June, now do please hurry,  
And make the school-days sunny.  
Bring on Commencement's break!  
Then, ho! for f-i-l-d-s and b-r-r-r-y!

—From June St. Nicholas.

WE call the attention of the readers of the BANNER OF LIGHT to the long advertisement of the Mason Chemical Co. in this issue. It will interest very many who need what they advertise.

## Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the localities and times of sessions where these Conventions are to be held. AS THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating among the visitors as fully as possible, and that the **Form Speakers** will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y

## SPIRIT Message Department.

### SPECIAL NOTICE.

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

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

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



MRS. JENNIE K. D. CONANT.

Report of Séance held May 14, 1897.

#### Spirit Invocation.

Oh! divine spirit, again having come in contact with our circle, may we, as instruments in the hands of thy great power, be molded and outlined, that beneficial results may be demonstrated.

We realize that spirit is superior to all matter, and we desire to gain control, to express and know what to do. This morning we desire to open this avenue, that thine influence may penetrate into the homes where it is dark and desolate by the removal of some dear loved one, or where they are in trouble, for the soul is oftentimes in trouble while it is in the body of material flesh. Hear us this morning, guide us and direct us, and thy name shall have the praise now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Capt. Joseph Potter.

Good-morning, Mr. Chairman. I would like to return to earth-life for a little while, for I feel that I could remove the shadow and darkness that has been cast by the removing of my body.

I was cut off very suddenly through a railroad accident, and it seems that it was not the death that gave the shock, but the cause of the death, and I would like to say to the dear ones that have been left, only a few of them now, that I personally was not conscious of the terrible disaster, but was conscious of the influence that the mortal threw upon me. I found, when I got on the spirit side, that they could mangle the body, but the spirit was all right. I met the dear father and mother and companion, and those that had been near and dear to me in earth-life, and I feel very happy that I was separated from the body; but I was much affected by the influence it left on those in the body; but I should like to say to them, all is well, and no one was to blame; I was where I ought not to have been.

I was pretty well along in years—pretty near seventy years old when I was carried out of the body—but I want to relieve the mortal this morning. I have not been out of the body so very long, and I do not feel I am forgotten, and what was not settled will be made all right.

My home is in New London, Conn. You can put my name down as Capt. Joseph Potter, as I followed the sea a great many years. I will also be known in Noank, Conn., and I hope to be remembered by all. I thank you very kindly, Mr. Chairman, for this is truly a privilege.

#### Mary T. Dwinell.

Well, I feel this morning as if I would also like to be brought in contact with the ones that were very dear to me in earth-life, although I have been out of the body a great many years and passed away a long distance from here. I passed out in North Carolina, although I was formerly of Maine, and I have friends there now, and also in Massachusetts, and I feel this morning like reaching them through the press, because it is so seldom we can tell where the mortal is, for they are moving about and changing, but I feel I am not forgotten, although time has lapsed and many changes have come to those I left behind me, but I would like to reach my children, for I have three still scattered in the earth-life, and I would like them to know that I have still an interest; father is with me this morning, and so are Ella and Eva, both my daughters, and I want them to know that, although many changes and conditions have come, I have been very much interested, especially lately, since they have tried to open the door, so as to call an inquiry; and they will ask if that is mother.

I see that Henry, my son that is yet in earth-life, has become very strongly impressed by spirit-manifestation, and he is quite a medium himself, but he sometimes doubts, so that I thought if I could return to him through your valuable paper, and make him feel that all we need now is to feel a harmonious current, and for the mortal to be patient, and we shall get good results by-and-by, and if we could only establish confidence, and not so much doubt, then we could reach you with more completeness, and gain much more satisfaction.

To make this perhaps a better test, for that is all the mortal is looking for, I should say I passed away with cancer of the breast, and I went to live in North Carolina, with the expectation of getting cured, and was there quite a number of years, as my husband was in business there. I passed away there, and it has always worried the boys because they were not able to bring the body here.

I want to make that statement, for they may understand it better, and say no matter about the body; the spirit is with you. You can put me down as Mary T. Dwinell, and my husband's name was Frank.

#### George Boardman.

Well, now, I would like to just send a few words out this morning through your valuable paper, for truly this is one of the greatest privileges that mortals can receive if they only understand the valuation of it; but it is like many other blessings that are given to the mor-

tal, they don't seem to realize how much it is until after the spirit is gone the many privileges we have that we don't appreciate.

This morning I feel as if I would like to reach those who have been so kind to me, and also the mother and father that are still in earth-life, who are now growing old; and as I get the conditions, they are looking for consolation and comfort; and it seems while I cannot contribute money, I will try and contribute a few kind words and give them consolation that they are not suffering alone; and it seems almost as if I was back again to earth-life, and would like to say, not that I am dissatisfied with the spirit-life, but it seems I could be of some use, of much assistance, if I could have been held in the body to assist mother and father; but as God knowest all things best, and saw fit to remove me, I must feel satisfied, for I feel so pleased that I have the privilege of returning and ministering unto my friends, perhaps more, spiritually, and sustain them more than I could in the body; but I was carried out of the body very suddenly, the trouble being brain fever.

I don't remember but little of my earthly sickness; I don't seem to retain much about it, but I wish to say to those that are left, for there is one particular neighbor who takes the paper, and they are very kind in giving it to mother to read; and she has asked so many times in her prayer that if the spirit returned can't George come back? Can't George help me? And I want to say I am helping him. But I thought I could make her realize things better by coming through your paper than any other way, and so you can put me down as George Boardman; and my mother is now living in Philadelphia, Pa. But I passed out of the body when I was only twenty-two years old, in West Virginia, and was interested in the lumber business. And that is why mother has felt so bad, because I was cut off as her only support; but say, do not fret, for by-and-by we will all be together, and then things will be understood better.

I cannot think of anything to express that would convince more than what I have, but will say to her, as you receive it so shall the spirit be with you, and I will try and assist you more when we find you more reconciled to the conditions.

#### Charles Foster.

Good-morning, Mr. Chairman. Well, it is some time since I visited your circle-room, and some time since I tried to make a manifestation to the mortal world, although I always tried to make myself known wherever I am. I feel that there are those that are still interested in me as a spirit if not as an individual, and I would like to send forth a few encouraging words, and a little bit of what we would term consolation. I have but a few relatives to go to now in earth-life, but I should like to come in contact with the various instruments that I should like to control, and especially those I have already demonstrated through, for while in earth-life I was somewhat of a medium, and somewhat known, and would like to say to all those that are instruments in the hands of the spirit-world, that it would be well for the instruments to sometimes study for themselves, and comprehend some of the laws that the spirit has to handle to get control. I find it is easier to control some more than others. I would like also to come in contact with those that were carrying the same influence, or you might say something of my own organism, so that my spirit band that used me while in the body could not finish their work, for it was not complete. I should say to those in mortal, especially my co-workers, that if I had understood the spirit-laws and the theoretical education of the material body, I would not probably have been in spirit-life to-day, for we are all apt to be carried away with prosperity, and especially by the flattering tongues of the mortal.

Sometimes we find prosperity a blessing, but to some it is a curse, but I want to send this out this morning, for I have a great work to perform. I feel my work in earth life was not satisfactory; it was satisfactory as far as it went, but I see now where if I had comprehended things differently I might have been more beneficial even to the world at large and the advancement of spirit power.

I have now a medium that I can control pretty well, and if her circumstances were different, so that she could give up more to the work, I feel that I could do better by her, but as it is we must be patient; when the right time comes all things will work together for good. I would like to send a long message this morning, but they inform me that time and space are limited, but I wanted to say something to the co-workers and friends, and old associates, and those that were near and dear to me, and some of the veterans, but there are only a few, for I have more on the spirit side than I have on the earth-plane, but I still have a sister in the work, and say to all, first learn to understand yourself, know how to keep your body clean, and also know how to keep the mind in pure thoughts, and when we can do that then the spirit will be able to manifest so thoroughly that there will be no doubts or questioning, and so I say to all mediums, especially those that are interested in the phenomena, to be more careful with themselves, and the spirit can do better with them, for in many cases the mediums soon get to thinking that they know more than the control, so that is why I wish to make this statement this morning; and just say to all, I am with you in heart and hand, and my prayer and desire is to assist by spirit power, and you can put me down as Charles Foster. You might say this is no test, for I have controlled many mediums, and I have also been able to gain many conditions, and I am well known both publicly and privately, but I have a mission to fulfill, and that is to come here this morning through your paper to gratify the one that desired me to come and manifest through your paper, and to say I am here. My home was in Salem, Mass., and I thank you very kindly for being so patient with me this morning, and I will now bid you good-by.

#### Charles Henry Marshall.

Well, I was not exactly a Spiritualist, nor I don't think that there are any of our friends that are open to conviction of Spiritualism; but still when we were in earth-life, if we got into a strange country or got to a strange place, we did not care who delivered a letter if we only got news to our friends, so it seems to me this morning that it sometimes astonishes me when there is a communication given from the spirit, the first thing they ask is, was he a Spiritualist, or did he believe in spirit-return?

I would like to say to the mortal that the despatchment of one's desires many times leads us to do things that we would not do

under any other circumstances, and I wish to send this letter merely to give the friends that are in earth-life a little opportunity to investigate and seek for themselves the opportunity of knowing, when your friends die, where are they and what are they doing, and as to what conditions they find themselves in. These are the questions that are oftentimes asked when we go from one place to another; and why should it not be so when we pass out of the body? And I wish to say to them that I found things really more natural after I was disembodied than I did while in the body.

I have left a wife and two children, a sister and a mother, and I would like to reach some of them, to let them know that when they get through with the trials and tribulations of earth-life we will meet again, and it was not necessary to have any certificate from any church for me to reach my destination. I want to say that you will probably see that I was a very peculiar person. Our people are all great church people; they are all Baptists, but I belong to no denomination. I passed out of the body somewhat suddenly, more through apoplexy, and they have wondered many times how I was received in spirit, or as to whether they would meet me on my arrival. I have heard mother pray many times, and I wish to say that her prayer has been answered, for I am happy. You will just say that Charles Henry Marshall was here this morning, and you can locate my own home in Providence, R. I., but my mother is here in Boston, and my sister lives up here a few miles, near the New Hampshire line, and that is the reason I am here this morning.

You might say that my father is with me here in spirit, and also the two brothers that passed away in childhood. I will not detain you longer, but truly this is to me one of my happiest moments in spirit-life. I hope my letter will be received with thankfulness.

#### Eliza Johnson.

Well, Mr. Chairman, I, too, would like to come in. My name is Eliza Johnson. I was quite well along in years, being over eighty when I passed out of the body, and as the last spirit said Providence, it put me in the line of thought of home, for that was my home. I have dear loved ones who believe the spirit can return; they love to sit down and get the raps and sounds, and open the door for the father and mother and dear ones that are gone. I have oftentimes wished I could demonstrate myself more clearly, for while in earth-life I could not see the truth in Spiritualism that I can to-day. I suppose I was sort of old-fashioned in my ideas, for I had been brought up a strict orthodox, and took great consolation out of my Bible, and I feel to-day that it did not hurt me. I want to say to the children that I can return, that I am satisfied, and when I grow stronger—for I still feel the effects of the physical body—I will say more, and I would like to tell them of all I have seen and heard since I passed out of the body, but only a few words of comfort will do this morning, and I will be satisfied if they will reply to it, or give me an opportunity to demonstrate myself more, for there are many things I would like to express that I see now that I did not understand while in earth life.

You can just put me down in your paper, for my boy reads your paper, and he will see it, and I know it will do him good.

That will do this morning; thank you very kindly. Just say that father and mother and my husband are with me, and you might say all the dear ones are with me; but my husband was in spirit a great many years before I passed out.

#### Messages to be Published.

May 21.—Joe Anderson; Isabel Moulton; George Lemuel Wiley; Laura E. Metcalf; Elizabeth Bowen; Mary Ann Welch.

May 28.—Daniel Shaw; Mabel Morrison; Arthur Hodges; Frances Kenyon; Minnie Garner; Mary A. Richardson.

June 4.—Louis H. Hobbs; Lucinda Thayer; Julia E. Helmer; Nancy G. Stearns; Flora Schooley; Lizzie Ryder.

June 11.—William S. Walt; Charles W. Johnston; Maggie Dooley; Susan L. Atkins; Mrs. Thomas Tew; Mary A. Stacey.

June 18.—Mary C. Fletcher; Mary Ann Marshall; Capt. William Barry; Joseph P. Brown; Jessie Palmer; Benjamin F. Seabrook.

#### Written for the Banner of Light.

##### THAT CALF PATH.

[Lines suggested by reading "The Calf Path" in Banner of Oct. 26, 1895.]

With interest I've perused the tale  
Of the path, marked out o'er hill and dale  
By the calf, the track of whose wandering feet  
Was followed by sheep and dog so fleet,  
And later, when path became a road,  
By the patient horse with heavy load,  
Still later on by man 't was trod;  
He—"made in the image of his God"—  
Felt "righteous wrath" as the path he found  
To be so crooked, as it wound  
In and out, o'er hill and vale,  
Following the original calf-made trail.  
Man, accounted above the animal kind  
By being endowed with soul and mind,  
Was the very first to express any wrath  
Because of the crookedness of that path.  
The patient horse and sheep and dog  
No anger showed as the path they trod;  
And yet, how often we all are told  
That patience is a virtue of mind and soul.  
And the same ones tell us that soul and mind  
Do not exist in the four-footed kind.

Oh, consistency, jewel rare!  
We vainly seek for its presence where  
It ought to exist, in the two-footed kind,  
Who claim to possess all the soul and mind.  
Methinks that "first primeval calf"  
Will with the "wise old wood-goat laugh,"  
If he beholds, at this late day,  
The inconsistency of the way  
In which some of his followers—men of mind—  
Still prefer to "go it blind";  
And, putting reason on a shelf,  
Pay a pastor, to himself  
Do all their thinking, and to howl  
About the immortality of the soul,  
But shut their eyes to our modern light,  
Which demonstrates with rays so bright,  
And proves the fact by pen and speech,  
They've paid their reverends to preach  
About for eighteen centuries, or so;  
Still, blindly, they refuse to know.  
But here I am, far off the track,  
And I must surely hasten back.  
What started me upon this quest  
Was the query that my mind possessed  
As to what city it was whose devious way  
Was marked out by a calf in that long-past day.  
When swift came the thought, "It describes it complete,  
It must be Boston's Washington street!"  
FLORENCE SAMPSON.

### The School at Mantua, Ohio.

To the Editor of the Banner of Light:

Knowing your interest in education for all Spiritualist workers, and knowing that many of the readers of THE BANNER are also possessed of the same interest, I am sure you will be glad of a word from the new school at Mantua Station.

We have but just arrived on the ground. The teachers and pupils met, and spent the first half day in discussing the plan of study and hours of recitation.

Mrs. Hull was chosen Secretary, and the following arrangement of classes and study hours was agreed upon:

At 2 P. M., Physical Exercises, by Mrs. Jahnke; 2:45, Rhetoric and English Language, by A. J. Weaver; 3:30, Elocution, by Mrs. Jahnke; 4:15, Logic and Biblical Spiritualism, by Moses Hull. The forenoon and evening are to be devoted to study.

On Sunday two religious and educational meetings will be held, and the Lyceum will occupy one of the sessions.

Those who are here already in the work, either as settled pastors or itinerant speakers, or are intending to enter as soon as prepared. They have come to get aid and direction in preparing themselves to be thinkers, speakers, writers and scholars.

There may, perhaps, be some successful workers in the cause of Spiritualism who do not need education; some, perhaps, whom the spirit world has educated. There may be some with such peculiar mediumistic natures that spirits can pour through them the ripest thought, clothed in pure English, arranged in logical order, independent of the medium's moral and mental acquisitions. There may be some illiterate or ignorant medium through whom a Webster can fully reveal his intellectual greatness.

But such mediums are a rarity. They are themselves a phenomenon. Let such go on in their way and do their work which they are, by their peculiar mediumship, qualified to do. But outside of this class are many Spiritualists who, in their normal state, could also be some good speakers or writers. Alfred Russell Wallace, Prof. Crookes, Epes Sargent, Robert Dale Owen, and scores of others, who through their books and lectures have done good service, are illustrations of what help Spiritualism can receive from men who are not mediums but are scholars, and who depend alone upon themselves and their learning for what they utter.

To this class, as well as to mediums, does Spiritualism appeal for help. There is a work, and a great work, in its behalf, which this class can do, and do well. One need not ask, and ought not to ask, before he enters the ranks as a worker, "Am I a medium?"

Let him simply ask, "Do I love Spiritualism so much that I am willing to be poor and despised for its sake; and can I qualify myself, intellectually and educationally, so as to be able to put it before the world in an acceptable manner?" Can I acquire the ability to go into a town or city, gather the Spiritualists into one organized and harmonious body, and be their successful pastor for a year?

Spiritualism has room for men and women who can do this. But they cannot do it without preparation.

Whether a Spiritualist lecturer speaks under control, or in a normal state, in either case he will fail unless he can give a discourse which is worth hearing, and give it in language which does not offend good taste. If he has natural talent, and is reckless in attacks upon the church, or if he has conceit which he parades in the place of knowledge, he may get a following among ignorant Spiritualists, but among them only. Wind and bravado disgust people who read and think; and the language of the street as clothing for a sermon is repulsive to people who use correct English.

Never was mediumship needed more, or more in demand than to-day; but to be acceptable to educated people the medium needs to be not coarse and "slangy," but refined and cultured. Much more is this the case with our writers and public speakers.

It matters not how they become educated—whether they are educated by the spirits, or by schools, or by self-culture, but the better they are educated, other things being equal, the better will they succeed, and the more benefit will they be to Spiritualism. Let entranced mediums be not ignorant of the fact that spirit controls do not always educate those they influence. They often give through their ideas which are crude and antiquated or unjust and unkind, and the language reveals the fact to a good English scholar that illiteracy is not all on the earth side.

If a medium gets sick, so, as an instrument, his control is unable to give a good manifestation, it is the duty of the medium to get well as soon as possible; if his control cannot or does not give health the medium's first object should be to obtain the proper remedies himself.

So if a medium is lacking, morally or intellectually or educationally, his first duty is self-improvement.

Knowledge, wisdom, advanced ideas and plenty of them, clothed in choice language and delivered with ease and grace, are the demand of the hour. Let a medium or a lecturer or a writer in our work obtain these, each in the way most convenient.

Schools are one of the ways in which all, or nearly all, can gain what they need. Many of our most active and interested workers are more or less lacking in education. The spirits have not educated them, and they have not educated themselves. In early life they were deprived of schooling, oftentimes by no fault of their own. In later life the cares of the world pressed upon them and absorbed all their time and strength. So long as they had no interests outside of the home circle they did not realize their deficiencies, but when Spiritualism brought them to the front they began to feel the need of those things which education can give.

To a certain extent their mediumship led them out into new fields of thought, and quickened in them a new interest in spiritual truth and life, but it did not do everything for them; it did not take from them the necessity of caring for their physical bodies, nor did it take from them the need of training their minds to think in logical order and their lips to speak in grammatical English.

If mediumship did this; if it took from its possessor the need of personal effort and of intellectual endeavor; if it gave to a medium all knowledge and wisdom so that one's self has nothing to do, it would be an injury as much as a benefit.

I think the mediumship that most helps the medium and the world is that by means of which spirit power inspires a soul to more active effort in the acquisition of knowledge and of goodness.

The weakness of Christianity is that Jesus saves the soul from sin, instead of the soul saving itself. If mediumship saves a soul from the need of personally seeking its own intellectual development, it is open to criticism as much as Orthodoxy.

The universal law of soul-life is that the moral nature and the intellectual nature both are measured in their growth by the personal effort made and by one's quickness to learn. Mediums are not an exception to this law of "no effort, no growth, either intellectually or morally."

I look forward to the time when every soul will be mediumistic and the spirit-power be universal, but never to the time when that power will take upon itself the physical or moral or intellectual work which nature ordains each soul must do for itself.

I fear that inspiration is not of the highest order which falls to quicken the mind of the medium through which it comes with a keener hunger for more and higher truth, and a renewed effort to search for it wherever it can be found, whether in this world or the spirit-world; whether from science, from history, from philosophy or from religion; whether from Darwin over there or from Herbert Spencer here.

A. J. WEAVER.

Mantua Station, Ohio.

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

### Theosophy.

"We believe," says Mrs. Besant, in the *Washington Post*, "that life is simply a term at school for the soul. The soul is a globe of the Infinite, which is hurled upon the earth much as a drop of water flies from a revolving wheel. All souls are not born at once. First, take a single soul. It is born in the lowest type of civilization—a savage. After his death the infant soul is transformed into the void, where it may live for centuries, maybe only for years, according as it has been good or bad in life. If good, it is soon born again, this time in a higher form of civilization and culture. If evil, it remains for many years undergoing penance in the void, and may be again born in the savage type. Life is only the training for the soul, and the more advanced they become, the more perfect the type of bodies the soul inhabits."

GOOD SOULS ARE BORN SEVEN TIMES. "The animal type will require many reincarnations before its carnal longings are at last spiritualized and it enters, a perfect soul, into the world of souls, which corresponds, in our belief, to the Christian heaven. A good soul does not require such a long period to become perfect and eligible to entrance into the world of souls. Ordinarily the good soul passes through seven reincarnations; but as the soul is bad or evil, it may require fourteen or twenty-one reincarnations before it finally attains peace. All through its wanderings the soul maintains its main characteristics, which after each birth are intensified and improved upon."

For instance, take the soul of a man like Jay Gould. In former lives Jay Gould's soul was strongly addicted to money-making. Perhaps in the early centuries he was a miser. Then, in the middle ages, he began, let us suppose, to accumulate vast sums. When he died this money could not be taken into the void, and his longing for gold became intensified. Then he returned to earth, and his centuries of experience at money-gathering bore their fruit in the immense fortune he accumulated. I do not mean Jay Gould's soul actually did this. I mean that this is the process such a grasping soul must have gone through.

It is the same way with music. A soul that in former lives developed great musical talent would retain that faculty in the void, and be born again as a great musical genius. That is how we account for geniuses of all sorts, especially musical and literary ones. All geniuses must be born in a family that is suited to their faculties. For instance, Handel, Mendelssohn and Bach were all born in musical families, and in each case the musical talent of the family died with them. Not only in a mental way, but also in a physical way, must the family be prepared for the genius. Take Shakespeare, for instance. Such a man did not need to be born in a literary family. He was a poet of nature, and he demanded only that his body and mind be sound physically.

It is also true that a soul that is cruel and harsh in life will be born again in misery, and will himself endure what he provided for others. A happy benevolent man will be born amid happy surroundings. That is our only hope or fear held out of a reward or a punishment after the life we are living now.

"We are able to work for our own salvation. The better we are, the quicker we attain the soul world. Good and evil men in the world are caused by the fact that at the beginning all souls were not born at once. The soul of a good man has lived many lives, and it is now well nigh perfect. But the soul of a criminal is still young, as lives go. A criminal is but a type of savage, a few grades higher than the primeval man. His soul is not old enough to see the beauty of being good. He must pass through many lives and be born many times, but ultimately he will be a good soul, and will enter the soul world. Intelligence is the only thing that will shorten the probation of a soul."

### June Magazines.

St. NICHOLAS.—The current number is full of out of door spirit. It opens with a poem, "Laddie's Fishing," by Rev. W. H. Woods, illustrated by Varian. "Steering Without a Compass," by Gustav Kobbe, tells of the various devices that sailors depend upon in guiding the course of their ships. "The Risks of a Fireman's Life," is one of a series of articles written by the artist Charles Thaxter Hill, who probably knows more about the New York Fire Department than any other outsider. Mr. Hill has drawn a number of spirited pictures to accompany the article. Lieut. John M. Ellicott contributes a chapter on "What is Told by the Bell," relating to life on a man-of-war. Thomas H. Kearney, Jr., gives some interesting facts in Botany in "Plants that Feed Upon Insects," for which Harry Fenn has made a number of drawings. The usual illustrations of the serials "Master Skylark," "The Last Three Soldiers," and "Miss Nina Barrow," are contributed, also many poems, and the usual complement of jingles, pictures, etc. The Century Co., Union Square, New York.

SCRIBNER'S MAGAZINE has as opening paper James W. Alexander's article on "Undergraduate Life at Princeton, Old and New." He has drawn upon the memories of graduates (printed and spoken) from colonial days to the present. The illustrations are from original paintings by W. R. Leigh, which are reproduced. Photographs could not represent these scenes. Montgomery Schuyler, a leading authority, describes the architecture of "The New Library of Congress," and Peixotto illustrates it with sixteen of the best pictures yet made of that noble building. Mr. Howells' "Story of a Play," gives an amusing picture of life in a New York flat on the upper West side somewhere in the eighties. C. D. Gibson's glimpses of "London Salons" gives an idea of what London is at the height of the season. There are other papers by prominent writers, also poems, and the conclusion of Richard Harding Davis's novel, "Soldiers of Fortune." Charles Scribner's Sons, New York.

RECEIVED.—The Independent Pulpit, J. D. Shaw, editor and proprietor, Waco, Texas; The Ladies' Home Journal, the Curtis Publishing Co., Philadelphia, Pa.; The Youth's Companion, Perry Mason & Co., publishers, Boston, Mass.; The Lyceum Banner, published by the proprietor, J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W.

### Spiritualism at Lake Cora.

The old society of Southwestern Michigan (second in the State—thirty years old) invites its friends and the public generally to a day of rest and recreation at its annual meeting, Sunday, June 27.

Mrs. Dr. Ada Sheehan of Cincinnati, O., will address the audience, and Mrs. Jennie Hagan-Jackson of Grand Rapids has also been invited. Mrs. C. H. Butler and Mrs. M. D. Buskirk of Paw Paw will furnish music. Services at 11 A. M. and 2 P. M. Usual gate fee obtained. Very low rates and special train service from all Chicago and West Michigan stations, Grand Rapids to St. Joseph inclusive, have been arranged for the occasion, connecting at Hartford with special train on the S. H. & E. for Lake Cora. For schedule of trains and rates, see railroad bill or inquire of any C. & W. M. agent. Low excursion rates by the steamer Williams from Chicago to Lake Cora and return start from Rush street bridge, Chicago, Saturday, June 26, at 11:30 P. M.

L. S. BURDICK, Pres., Texas, Mich.

MISS ZELLA WAITE, Sec'y, Decatur, Mich.

NO VACANCY ANYWHERE.—"I called," said the confident young man with manuscript sticking out of his pocket, "to see whether there is a vacancy in this office." "No," replied the melancholy editor, as he looked around the place. "I'm sorry to say there is none. Even the waste-basket is full."—*Indianapolis Journal*.

### For Over Fifty Years

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

## Banner Correspondence.

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

## Pennsylvania.

**PHILADELPHIA.**—Charles L. Ge Frorer, Sec'y, writes: "The Philadelphia Spiritualist Society has closed its meetings for the season, the most successful by far of any in its history. In the field of spiritual labor we have reached high water mark, and attracted audiences that have filled our hall, which is to us an evidence that a society properly conducted will meet with success and fulfill its mission in the field of labor to which it has devoted itself."

Our Society during the month of May was to have been favored with a certain prominent speaker, who at the last moment disappointed us, and forced us to depend upon any one whom we could get in the emergency. Having heard of the local fame of one of our mediums, she was engaged and placed upon our platform. What was our surprise to find that in her we had discovered an instrument of the higher world almost if not fully as capable as the very best talent in the ranks of the spiritualistic arena, a subject in whom we could find the force and power of a Moses, and the eloquence and logic of a Moses, combined with a keen sense of what is best fitted to present to the people in order to satisfy their mental appetites. Mrs. Irene Stephenson, the lady in question, has been working for a number of years without any recompense, giving her time and effort as a labor of love and with the desire to spread a knowledge of the truth wherever an opportunity presented itself. In her mediumship she is entranced and altogether unconscious, and the control has the ability to lecture or answer any questions in a manner that proves the controlling intelligence to be fully capable of discussing the most profound questions in a manner that is both logical and concise.

Our Society, during its existence of six years, has had upon its rostrum the best speakers in the ranks of Spiritualism, and in recommending this lady to the public we have no hesitation in saying that our experience fully warrants us in the step we have taken, and that she is fully endorsed by the board of managers. Mrs. Stephenson's address is 2247 Ingersoll street, Philadelphia. She is open for engagements for next season, and will probably be heard in one of our largest camps before the summer is over. Our Society has engaged speakers for next season who will appear in the following order: September, Irene Stephenson; October, Fannie Allyn; November, Adah Sheehan; December, Prof. Wiggins; January and February, Prof. Lockwood; March and April, E. W. Sprague."

## New York.

**NEW YORK CITY.**—J. A. Robinson writes: "A regular public séance was held at the residence of Mr. H. C. Dorn, 72½ Columbia street, Newark, N. Y., last evening, 16th inst., at which I found a select intelligent audience who were kept on the alert following the unbroken chain of spiritual communications and tests given through his mediumship."

It is a privilege to find, when one is away from home, a place where can be spent an evening so pleasantly and profitably among our own people as at these séances given by Mr. Dorn. Meetings are held here every Wednesday, Friday and Sunday evening at eight o'clock."

## Devil's Lake Spiritualists' Camp Association.

Sunday, July 11, Address of Welcome by the President, Lecture by E. W. Sprague of Jamestown, N. Y., and Lecture and tests by E. W. Sprague; July 12, Lecture and tests by E. W. Sprague; July 13, Conference, Lecture and tests by E. W. Sprague; July 14, Question Box, Lecture and tests by E. W. Sprague; July 15, Conference, Lecture by James Aiken of Jackson, Mich., subject, "Moses as a Medium, Forty Days in a Trance"; July 16, Conference, Literary and Musical Selections; July 17, Lecture by W. F. Smith of Jackson, followed by tests; July 18, Lecture and Inspirational Singing by Mrs. Marian Carpenter of Detroit, Lecture and tests by Mrs. Carpenter; July 19, Lecture and tests by Prof. Frost of Jackson; July 21, Business Meeting, Lecture by W. F. Smith; July 22, Conference, Lecture by Mrs. Virginia Rowe of Jackson; July 23, Question Box, Lecture by Prof. Frost; July 24, Business Meeting, Lectures and tests by Mrs. Virginia Rowe; July 25, Lectures and tests by Mrs. Anna L. Robinson, of Port Huron.

Music will be under the efficient direction of Mrs. Francis Sanborn, of Grand Rapids, Mich., assisted by Miss Nettie Wilson of Sheridan, Ia. Mediums.—We invite mediums of all phases to visit our camp. A goodly number have already signified their intention of being with us. All are welcome.

Mrs. C. A. Sprague, Jamestown, N. Y., test medium and magnetic healer, Mrs. Levi Wood, South Haven, Mich., private readings, and Vern Cooper, of Mason, Mich., materializing medium, will be with us; we also expect James Riley, of Marcellus, to be with us, and a host of others will be on the grounds, representing all the different phases of mediumship.

**Railroad Rates.**—Reduced rates have been secured on the C. J. and M., and roads connecting therewith.

**The Grounds and Lake.**—Devil's Lake is five miles long by two miles wide, and is too well and favorably known as the site of one of the most beautiful and popular summer resorts in Michigan to need but brief mention. Easy access from all directions on the C. J. and M. R., which grants half rate round trip tickets upon this occasion.

If there are things you wish to know which do not appear in this program, write to D. P. Hughes, Sec'y, Wheatland, Mich., who will cheerfully answer all questions.

Officers.—W. F. Smith, Jackson, Mich., President; Delphia P. Hughes, Wheatland, Mich., Sec'y; S. E. Potts, Manitou Beach, Treasurer.

## For Over-Indulgence

## Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.

## Passed to Spirit-Life.

June 13, 1897, GEORGE W. WATSON, at an advanced age. Deceased was a Freeholder and member of the Washington Secular League, and though a Spiritualist in his convictions, affiliated largely with the Spiritualists of this city, besides having been a subscriber to our publications and a liberal patron in other respects.

Mr. Watson was a Union veteran and member of the Grand Army, having lost a limb in the battle of Gettysburg, and a philanthropist and public-spirited citizen.

Mr. Maurice Pechin, of the Secular League, officiated at the funeral. W. E. C.

From Providence, R. I., April 8, Mrs. ANGELOINE DUFFY, after four months of great physical suffering, which she bore with patience and resignation.

She experienced beautiful visions during her illness; saw and talked with her dear departed ones; and she passed on, fully believing in the immortality of the soul. Mrs. Duffy was a fine medium, holding circles in her own home, giving forth the messages for those who gathered there from time to time.

She leaves a husband and son, brothers and sisters, who

will miss her, but feel their loss to her gain, and so look forward to a reunion after the change called death.

May 21, Mr. EDWIN H. THOMSON.

He was a reader of THE BANNER and a staunch Spiritualist for more than twenty years. He was deeply interested in the occult, and was just returning with pockets well filled with testaments from an old occultist, when he was overtaken by a stroke of apoplexy, which freed him from earthly life. He was cremated at Oakwood Crematorium, Hudson, N. Y., June 14, 1897.

From his home in Bearmont, Me., June 8, Mr. Wm. D. Morse, aged 68 years.

Mr. Morse was an esteemed citizen and kind and beloved relative and friend. He was a earnest Spiritualist, and for years a co-worker with his wife, Mrs. Abbie Morse, so well known as the pioneer medium of Maine. She passed on in March, only three months before him. They will be united in the camp of Mars.

Mrs. M. J. Wentworth officiated at the funeral.

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

## A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and as usual, my practice is free and post-paid, to every 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 Prof. J. A. LAWRENCE, 88 Warren Street, New York.

## FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corns, etc. Thousands of testimonials from grateful people who have been cured. We send a full copy of the medicine free and post-paid. You run no risk and save Doctors' bills. Goods not wanted. Address EGYPTIAN DRUG CO., New York.

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Onset, - - - Mass.

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May 22. 13w

**SOUL READING,**

OR PSYCHOMETRIC Delineation,

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

Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1306 Main street, White Water, Walworth Co., Wis.

May 1. 26w

**DRS. PEEBLES & BURROUGHS,**

SPECIALISTS in all Chronic Diseases. Correct Diagnosis free, by enclosing name, age, sex, leading symptom, and stamp for reply. Remember to address, DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

Feb. 13. 13w

**FOR SALE,**

Lake Pleasant, Mass. Mrs. STODDARD GRAY'S Cottage, 8 rooms, on Lyman street. Half purchase money now, balance on mortgage. Apply to 323 West 34th street, New York.

June 19. 13w

**DR. J. S. LOUCKS,**

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

May 15. 13w

**ASTONISHING OFFER.**

SEND three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease, and we will send you a copy of the book "The Spirit of the Law" by spirit power. MRS. DR. DONSON-BARKER, San Jose, Cal.

Apr. 3. 13w

**OPPIUM**

and WHISKEY HABITS cured at home without pain. Book of patients FREE. B. M. Woolley, M.D., Box 67, Atlanta, Ga.

Sept. 5. 26w

**PSYCHE, THE DEVELOPING CABINET.**

Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

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

FLAHERTT, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

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

For sale by BANNER OF LIGHT PUBLISHING CO. 1f

Price \$1.00. When sent by mail or express, 20 cents extra.

**THE WRITING PLANCHETTE.**

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

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**DAS GEBAUDE DER WAHRHEIT, VON USEG.**

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# Banner of Light.

BOSTON, SATURDAY, JUNE 26, 1897.

## MEETINGS IN BOSTON.

**Northboro Hall, 604 Washington Street, corner of Kneeland.**—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11, 12 and 1:30 p.m. and Wednesdays at 8 o'clock. Mrs. M. Adeline Wilkinson, President.

**Appleton Hall, 94 Appleton Street.**—Palme Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 12 and 1:30 p.m.

**Wells Hall, 789 Washington Street.**—Meetings Sundays at 11 a.m., 12 and 1:30 p.m. Mrs. H. L. Tobin, Conductor.

**Myrian Hall, 820 Washington Street.**—Meetings Sundays, 11 a.m., 12 and 1:30 p.m.; Wednesdays, 8 p.m.; Fridays, 8 and 10 p.m. Mrs. A. H. Guilford, Conductor.

**Wells Hall, 789 Washington Street.**—Meetings at 11, 12 and 1:30 p.m. Dr. W. H. Amerige, Conductor.

**Elwatha Hall, 241 Tremont Street (near Eliot Street).**—Meetings Sundays at 11 a.m., 12 and 1:30 p.m.; Wednesdays at 8 p.m., for speaking, tests and readings. Edith H. Tuttle, Conductor.

**The Boston Public Conference and Facts Meetings.**—Every Sunday evening, at the Woman's Journal Building, 3 Park Street. L. L. Whitlock, President.

**Harmony Hall, 724 Washington Street.**—104 a.m., 12 and 1:30 p.m. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

**Good Templars Hall—Johnson Avenue, Charleston, S.C.**—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

**Brighton.**—The Occult Phenomena Society holds meetings every Wednesday at 7:30 p.m., at 32 Foster Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.**—Sundays, 11 a.m., 12 and 1:30 p.m. Mrs. L. J. Ackerman, Conductor.

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

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

**COMMERCIAL HALL, Mrs. Wilkinson, President.**—A correspondent writes: Sunday morning circle began with a half-hour song service, led by Prof. Peak. Developing circle was conducted by Mrs. Collins and Miss Sears. A great and grand work is going on in this line, and many are being brought out in their various gifts. Tests, readings and remarks were given by the following mediums and speakers: Mrs. M. Knowles and Mrs. Odiorne, Mr. Mansergh.

Afternoon session.—Singing by Mrs. Wilson (the colored soprano). Mr. C. Abbott opened the meeting with some very good remarks. After more singing the following mediums took part: Mrs. M. Knowles, Mrs. Nutter, Mrs. E. J. Peak, Mr. Scarlett, Miss Sallie Jones, Mrs. Lizzie Butler of Lynn, Mr. Jackson, and others. All the tests given were very accurate.

Evening session.—Singing by the colored quartet, after which Mrs. Forester, Mrs. Mabel Witham, Mrs. Lizzie Butler of Lynn, Mrs. Nutter, Mrs. Lamphier, Mrs. M. J. Butler, Mr. Jackson, Mrs. Knowles, and others took part. Miss Webber gave a fine piano solo. Mr. George Cutler sang "Some Sweet Day By-and-By"; also "The Holy City." Both were well rendered. Mrs. Cutler gave several fine tests. Mrs. Baker a number of readings.

BANNER OF LIGHT for sale.

**EAGLE HALL.—W. H. Amerige, Conductor, writes:** We had a very large healing, developing and test circle Sunday morning, June 20. A great many very fine tests were given by the various mediums present, and every one was fully recognized. These very popular circles and meetings are increasing in numbers and interest every Sunday. The three sessions were well attended; the following mediums kindly taking part: Mrs. M. A. Graves of Everett, Mrs. A. P. Guiterrez, Mrs. Annie Harlow Kibbe, Mrs. W. Ratzel, Mrs. C. B. Hare of Lynn, Mrs. Howe, Dr. C. W. Hall, Dr. W. E. Clark, Dr. D. G. Bowman, Mrs. Weston, Mrs. Rich, Mr. H. D. Hersey, Mr. Smith, Mr. Krasnik, Dr. Newton, Mrs. May Moody, Mr. T. Jackson, Mr. C. W. Quimby, Dr. Amerige and many others.

Very fine music was rendered by Mrs. Moody, assisted by Prof. Rimbach, cornetist, Mrs. Whittier, Mrs. Gemond and others.

Excellent talent always present. These meetings will continue every Sunday through the summer at this hall.

BANNER OF LIGHT on sale at door.

**ELYSIAN HALL ASSOCIATES.**—A correspondent writes—held three sessions on Sunday, well attended, and all well pleased with work done. Our work is slow but sure. Our test work through the different mediums is always recognized, and those who are not yet in public work are improving in every way. Our leader, Mrs. Gilliland, takes an interest in every one, and finds an able assistant in Mrs. F. M. Mellen, who is also a magnetic healer, and one of the best. So each one in our circle gains much physical strength as well as development. Mediums who assisted 11 a.m.: Mr. Morse, Golding, Smith, Elliott, Mrs. Gilliland and Mel en.

2:30.—Remarks, Mrs. Gilliland; tests, Mr. Marston, Dr. White, Hillings, Brooks. Every one receives a test at this session.

Evening.—Remarks by Mrs. Gilliland on subject (by one in the audience), "Why is Spiritual Growth so Small in Our City?" She also gave many tests, which were all recognized. Remarks and tests by Mr. Quimby and Hersey and Mrs. Mellen. All were well pleased with the day's work.

THE BANNER always on hand.

**HIAWATHA HALL.**—A correspondent writes: Sunday, June 20, the morning circle was very interesting. Excellent remarks and tests. Mrs. J. E. Woods, Mrs. C. B. Hare, D. H. Hall, C. W. Quimby, Mr. Marston and E. H. Tuttle took part.

2:30, piano solo, H. C. Grimes; invocation, remarks, tests and readings, Mrs. C. B. Hare, Mrs. J. E. Woods, Mrs. E. R. Brown, Mr. Marston, E. H. Tuttle; benediction, Dr. Blackden.

7:45, invocation, and poem on subjects suggested by the audience, Chairman, Mrs. Dickenson, Mrs. S. E. Cunningham, Mrs. M. Ratzel, Mrs. E. R. Brown, Mrs. F. Gough, E. H. Tuttle, clear and convincing tests and readings. Mr. Tuttle answered mental questions, and closed the meeting with a benediction.

Our friend, the BANNER OF LIGHT, is for sale Sunday and Wednesday afternoons.

**HARMONY HALL.**—A correspondent writes: 10:30 a.m., Mr. Wm. Haynes opened the meeting with an invocation. Mrs. A. Woodbury, Mrs. Jones, readings; Mrs. Little, address; Mr. Simmons, remarks; Mrs. Lovering, pianist.

2:30 p.m., N. P. Smith, remarks and tests; Mr. J. Hilling, address and readings; Dr. J. Milton White, address and readings; Mrs. S. E. Rich, tests; Mrs. A. P. Guiterrez, Mrs. A. Woodbury, Mrs. S. P. Putnam, readings; Mr. Huxley and Mrs. Lovering, vocal selections; Prof. Rimbach, cornet solo.

7:30 p.m., Father Quint, address; Mrs. Annie Hanson-Kibbe, invocation and readings; N. P. Smith, remarks and psychometric delineations; Mr. Huxley and Mrs. Lovering sang, "Many are the Friends who are Waiting To-Day"; Mrs. Putnam, readings.

BANNER OF LIGHT for sale Sunday and Thursday.

### God's Poor Fund.

Amounts received since last acknowledgment: Eleanor, \$1.00; Susan L. Porter, \$5.00; Mrs. L., \$6.00; A Friend, \$1.00; Sympathy, \$5.00; Mrs. M., \$10.00.

## MEETINGS IN BROOKLYN.

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

**The Advance Spiritual Conference meets every Sunday evening, 8 o'clock, at 118 Bedford Avenue, 3rd floor.** All welcome. Herbert L. Whitney, Chairman. Mrs. Frances M. Holmes, Sec'y.

**Fraternity Hall, 809 Bedford Avenue, near Myrtle Avenue.** Meetings Sunday at 8 p.m. Sundays at 2 p.m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

**The Church of the New & Single Dispensation meets Sundays at 3 p.m. at 814 Third Street, 118 Bedford Avenue.** A. H. Dalry, President. Mrs. P. M. Holmes presides.

**The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7:30 p.m.**

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

**Myrtle Avenue, Mrs. H. R. Plum conducts a meeting every Sunday at 3 and 8 p.m.**

**BROOKLYN.—W. J. Cushing writes:** The Spiritual Society of Associated Missionaries met as usual in Arlington Hall (see notice) for conference and test mediumship.

While the Woman's Progressive Union has built up, through hard work and good business methods the most creditable meetings, as regards providing paid speakers from out of town, we have a goodly crowd of speakers who have grown up in the Cause here, as well as test mediums, who readily give their services free, in the interest of furthering our local work. These constitute our missionary workers.

Though the Union would seem to suggest that a "man (or woman) is no prophet in his own land," yet Mr. Sargent, our Conductor, being an unselfish and unpaid worker himself, seeks to draw around him such local talent as are in sympathy with his efforts to build up a Sunday afternoon meeting of a confidential nature.

The subject of "The Spiritual Teacher," was "sprung" upon Miss Terry unexpectedly by the Chairman, to which, after a short session, she replied, under influence. Mr. George Delere, an inspirational worker, followed upon the same theme; Mr. Watson of Baltimore expressed his earnest convictions of the truth of Spiritualism, and his fealty thereto; Mr. Eljah Swackhamer, our venerable expounder of the Planet-archy—a system which needs more space and ability than I have to make it understood—made a few remarks for the first time here; Mr. Dorn of Newark, N. J., who presents the Cause at that place as a medium, followed, after which Mrs. Ashley and Miss Terry brought the meeting to its close with test messages.

**BROOKLYN.—Herbert L. Whitney, President, writes:** The Advance Spiritual Conference held a flower memorial service on the evening of June 5, for our workers who have lain aside the physical form, and the occasion was one long to be remembered by all who had the privilege of being present. Our hall was very prettily decorated with flowers, thanks to our sisters.

Sister Hutchings took advantage also of this occasion to present our Conference with a large crayon picture of our ascended Secretary, Mrs. Emily Ruggles, standing by the casket of Maggie Fox. Mrs. Fox Jencken passed out at the home of Sister Ruggles, and this picture was copied from a photograph taken just before the funeral service at Bradbury Hall.

The meeting was opened by song, and a violin quartet by the Neidhardt sisters, assisted by their mother, on the piano. After introductory remarks of welcome by the President he introduced the Secretary, Mrs. F. M. Holmes, who was to make the address of the evening. The President sang a solo, "Old Black Joe," and was followed by Prof. Brittain, the elocutionist, with a reading, "Down in Tennessee," followed by a violin quartet by the Neidhardts; Sister B. R. Plum, and Brothers Delere, LaFumee, Sargent, and Father Green, also, made very interesting remarks; Prof. Brittain then read "Robert of Sicily" in a very pleasing and effective manner.

The meeting closed with a selection by the Neidhardt Quartet.

**BROOKLYN.—Fraternity of Divine Communion, Arlington Hall, Gates and Nostrand Avenues.**—A correspondent writes: "In spite of the warm weather our meetings have been unusually large, the average attendance being one hundred and fifty. Mrs. Frances Holmes, one of the best inspirational speakers we have, has been filling the platform, with her beautiful, clear ideas of Modern Spiritualism from the highest standpoint. Mrs. Holmes is an earnest worker, as well as a pioneer, having been an intimate friend of the Fox sisters. Her guides are clear, earnest and to the point. Our test medium is Ira Moore Courlis, a young man, but earnest and sincere, and through his work has made many new friends and converts to Spiritualism. This is his third month with us, and we hope he may be led to remain a long time still. Among the soloists are Miss Maud Mason, Mrs. E. Heeg and Miss Mabel Roberts, Prof. Angus Wright. Pipe organ music does much to give grand conditions for good demonstrations. June 27 we are to have a lady trio, which promises to be very fine. The work is growing fast in Brooklyn, and we feel encouraged, and hope to see grand and glorious results after the camps are over and cool weather comes in.

On Wednesdays, at 108½ Madison Street, Mrs. Holmes and Mr. Courlis hold a meeting for the Philosophy of Spiritualism only, and so far the parlors have been full and great interest manifested in this truth as a religion. A cordial invitation is extended to all. No door fee, but free-will offering, as the spirit leads."

**BROOKLYN.—J. A. Robinson writes:** The Saturday evening meeting of the "Advance Spiritual Conference" was, as usual, well attended. The conditions here are so bright, and the welcome extended always so pleasant, that it would be difficult to find a spot where one could, in this "city of churches," pass a more profitable two hours than right here, where every one present has the privilege of speaking.

We always find those in the front rank who are earnest every-day workers in the cause of spiritualism. Addresses were given by Mr. Whitney, Mr. E. Swackhamer, Mrs. Plum, Mr. Lalumee, and a gentleman from Baltimore; all were exceedingly interesting, free from misapprehensions, but sparkling with those grand truths that come straight from the heart, unbiased by theology or dogma, though frequent quotations are made from the Bible, and other writers. The first hymn sung, "Blessed be the Tie that Binds our Hearts," etc., seemed most appropriate for this spiritual gathering.

It was announced that a "grand testimonial" will be tendered to Prof. J. Alfred Britton at Fraternity Hall, No. 809 Bedford Avenue, on Monday, June 28, at 8 o'clock in the evening, in recognition of his kindness in so often assisting our people through his talent and gifts.

There will be dancing afterward, and the admission will be twenty-five cents.

### Movements of Platform Lecturers.

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

E. J. Bowtell spoke at Canton, O., June 6; Youngstown, O., June 13. Is engaged at Freeville, N. Y., Camp, July 24, 25 and 26. Address till July 19, Lake Brady Camp, via Kent, O.

George T. Albro has recovered from his recent illness, and has resumed his business at his residence in this city.

## MEETINGS IN MASSACHUSETTS.

**LYNN.—T. H. B. James writes:** The Arthur Hodges First Spiritual Society held one of the most interesting and beneficial services of the season Sunday at 33 Summer Street, with fine, intellectual audiences.

At 2:30 p.m. Mrs. S. J. Watson presided at the piano and led the singing; Dr. George A. Fuller of Worcester, President of the State Spiritual Association, read a poem on "Immortality," gave an invocation, and masterly address on What God has Spiritualism done for the World and Humanity?

His lecture was listened to with the closest attention. Many tests and spirit messages were given by Mrs. Lefavour, Mrs. Matson, Mrs. Brennan and others. Magnetic treatment to many, free, by Drs. Murtagh, Warren, Pierce, and David Shepard.

At 7:30, Lena and Elsie Burns rendered appropriate selections; Dr. Fuller read a poem on "They Are Not Dead," gave an invocation, and another able lecture on the Old and New Religion, which received well-merited applause at the close.

Next Sunday Mrs. May S. Pepper of Providence, R. I., and Mrs. Wm. S. Butler of Boston, are expected to occupy the platform at 2:30 and 7:30.

If weather permits the Grove Meetings will open July 4. Look in next week's BANNER for full particulars.

The good work still continues at Mrs. Dr. Dowland's Tuesday evenings. Last Tuesday Mrs. Lincoln of Boston did remarkable work for the Cause by giving many recognized tests and spirit messages.

**WORCESTER.—Mrs. D. M. Lowe, Cor. Sec'y, writes:** Sundays, June 13 and 20, Edgar W. Emerson officiated as speaker for our Society. Good audiences greeted him both morning and evening, and listened with close attention to his able addresses, always followed with demonstrations of spirit-return. Many of his tests have been very convincing.

Next Sunday closes Mr. Emerson's engagement with the Worcester Society for the present.

Our meetings will be resumed again in the fall, commencing Sept. 5, with Mrs. Helen Stuart-Richings as speaker for the entire month, to be followed by Prof. W. F. Peck for the months of October, November and December.

BANNER OF LIGHT for sale at each session.

**G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.**—Mrs. L. J. Ackerman, President, writes: Sunday, June 20, morning circle at 11 a.m. was well attended. We had with us, from Keene, N. H., Mr. F. P. Gleason, also Mrs. Seymour, Mrs. Merritt, Mr. Nichols and others.

Afternoon and evening meetings we opened as usual with Bible readings and prayer by the President, after which the following good mediums took part: Mr. D. S. Clark, Mrs. Merritt, Mrs. Fredericks, Mr. Evans, "Serita" (Spanish control of Mrs. Ackerman), Mr. Hardy, Katie Butler gave recitations.

BANNER OF LIGHT for sale.

**LOWELL.—Miss Daisy E. Brainerd, Sec'y, writes:** Mrs. Hattie C. Mason of Chelsea spoke afternoon and evening for the Ladies' Aid connected with First Spiritual Society, at Odd Fellows Hall.

Her lectures were very fine, being inspired by our dear brother worker, N. S. Greenleaf, who seemed so rejoiced to mingle with his good friends of Lowell again. "Little Sunshine" followed with many convincing messages from our loved ones, and there was good attendance.

Next Sunday will be our "Flower Sunday," and Miss Blanche H. Brainerd, of our city, will occupy the platform.

BANNER OF LIGHT for sale at each session.

**HAVERHILL.—O. Henckel writes:** that a fine audience greeted Mrs. Effie I. Webster on her first appearance here last Sunday. She made a good impression; her tests were quite accurate.

Mr. J. Edward Bartlett closes the regular lecture course for this season next Sunday.

The regular Thursday developing circle will be continued during the summer; much credit is due to the untiring efforts of Mr. and Mrs. Jones in making these circles a success.

It is also proposed to hold conference meetings every Sunday evening during July and August.

**FITCHBURG.—Dr. C. L. Fox, President, says:** Mrs. S. E. Hall of Roxbury served the Society Sunday, June 20, in her usual able and acceptable manner. Good audiences greeted her at both services. Many present received loving messages from the spirit side of life.

Mr. Effie Webster of Lynn, Mass., the able speaker and test medium, will close our special hall meetings next Sunday.

**BRIGHTON.—D. H. Hall writes:** The Occult Phenomena Society will hold meetings during the summer months at 32 Foster Street, Brighton, on Wednesday evenings, instead of Sunday evenings.

The meeting last Wednesday evening was well attended.

Mrs. G. M. Chapman will be the speaker and medium for the season of 1897.

## MEETINGS IN NEW YORK.

**NEW YORK.—J. W. T. writes:** The lecture on the "Authorship of Shakespeare," delivered by Mr. Floyd B. Wilson, at the rooms of Mrs. M. E. Williams, 232 West Forty-Sixth Street, on Wednesday evening, 16th inst., was more than usually brilliant, and was listened to by a large number of professional people, who testified their appreciation by frequent applause.

Mr. Wilson said: "That the Bacon myth first came into existence about forty years ago, when a Miss Della Bacon advanced the theory that the plays were written by Sir Francis Bacon, and that some ten years later Judge Holmes, of Missouri, followed suit, with an argument that no one but a man of Bacon's learning would be capable of giving to the world such marvelous works as those attributed to the poor player. Then came a number of smaller fry, and the climax of absurdity was reached when Ignatius Donnelly stepped into the arena with a cipher, said to be discovered in the plays by him, which proved that Bacon not only wrote Shakespeare, but everything that had been credited to Marlowe, Ben Jonson, and even Montaigne. If," said Mr. Wilson, "this is true, then Shakespeare's contemporaries must have been strangely deceived, as nearly every one of them testifies to his greatness as a poet, and his dedications to Southampton and the Earl of Pembroke prove that they were on terms of intimacy with him, and would surely have detected the cheat if it had existed. Not alone this, but Jonson, Greene, Chettle, Meares, Heminge and Condell would have known it; and it is capable of credence that they would have lent themselves to a deception that could only have been profitable to a rival? The plays may have been written by Bacon, I will admit for the sake of argument, but what are we to say about the sonnets, Venus and Adonis, and the Rape of Lucrece?"

If, as is urged by the Baconians, the plays are the property of their idol, what object could he have in disowning the poems, which would reflect no discredit on him, no matter how exalted his rank, and no matter in what disesteemed theatre was held? Genius such as Shakespeare's is comprehensible to Spiritualists. It is no mystery to them why the partially-educated player could write with

such matchless power and such wealth of grand imagination. He was one of the most perfect mediums that ever lived, and while he may not have been as learned as the Chancellor, he was more gifted as a poet, and could do without effort all that is the subject of so much controversy by people who have no conception of what we Spiritualists know."

The lecture continued in this strain for nearly two hours, and though an exacting performance, Mr. Wilson followed it with a remarkable speech on "Thought Waves, and the Mystery of Mind when Related to Matter." Thanks to the presence of so many actors and actresses, the evening was made joyous with song and recitation, and before the meeting broke up a vote of thanks was offered to Mr. Wilson for the pleasure he had afforded all present.

**NEW YORK.—John Eggleston writes:** A lamentable sight indeed was that witnessed by the good people of Pittsburgh who were unfortunate enough to be numbered among the congregation of the Second Presbyterian church in that city on a recent Sunday, when their pastor, the Rev. Frank DeWitt Talmage, displayed his ignorance of the truths of spiritual phenomena. There are many facts which it would be well for this young, would-be autocrat of the pulpit to remember when assailing the blessed truths of our religion. A few, however, will suffice viz.: 1st, that there are over six hundred forms of religion in the world to-day besides that of Presbyterianism, and we find people of just as good calibre adhering to one form as to another. 2, everybody's religion is sacred to each follower, and shame on the man who wantonly assails a religion; that his own father made a very serious mistake (to him) once when he was throwing mud at Spiritualism he placed himself on record as saying "In my opinion, ninety-nine out of every one hundred manifestations of Spiritualism are fraudulent," thus admitting that through his blinded eyes he could touch for one in every hundred as being genuine. What a wonderful admission! 3, Minot J. Savage (to whom every minister of the Unitarian church bows graciously) has written a book which is now on sale, embodying his wonderful experience with mediums. 4, Dr. Lyman Abbott of Plymouth church, over his own signature, in *Harper's Bazar*, says: "I am well satisfied that since my mother's death I have been controlled by her spiritual presence."

Rev. Heber Newton has placed himself on record thus to a New York World reporter: "My health has prevented a personal investigation of the many claims of Spiritualism, but I have investigated the matter very searching at second hand, through the vast literature connected with the movement, and I am forced to believe there is something besides fraud in the phenomena. Personal investigation landed Prof. Cromwell Varley, Prof. Crookes, Prof. Zollner, and Prof. Alfred Russel Wallace plump into the lap of Spiritualism, and they are now firm believers. They are all men of learning; it will not do for the average man to turn his nose up at these facts."

5, Joe Howard, Beecher's biographer, says: "I know that Henry Ward Beecher was deeply interested in the subject of Spiritualism during his latter days, and with three esteemed and trusted members of his church talked long and earnestly about it, and that the great preacher saw visions I am positive, for he has many times explained to me what he saw."

With such men as these on record in favor of Spiritualism, the Cause as a whole certainly has nothing to fear from such pulpit mountebanks as Frank Talmage. The good people of Pittsburgh are to be commiserated for having him in their midst.

## RHODE ISLAND.

**PROVIDENCE.—Joseph Cooper, Sec'y, writes:** The Providence Spiritualist Association held its annual memorial services on Sunday, June 20, in Columbia Hall, corner of Richmond and Waybosset streets. It was evident from the large number of bouquets in the hall that quite an interest was expressed in desires to communicate with the friends and loved ones who had passed to the life beyond, and many and vivid were the readings given by our sister, Sarah E. Humes, and many a left the hall rejoicing that immortality was a certainty, and that the supposed dead still lived, and could communicate when the proper avenues were opened for them.

Miss Lulla Buflinton, of Johnston, rendered some of her readings in a most charming manner.

On Sunday next, June 27, conference will be held in the afternoon, and a mediums' circle in the evening. Mediums are invited to come and assist.

On Wednesday, June 30, a meeting will be held in Columbia Hall to form a State Association, when H. D. Barrett, Esq., Dr. G. A. Fuller, Mrs. Ida P. A. Whitlock and others will be present. Spiritualists are invited to attend.

## First Spiritualists' Society, Salem.

At the annual meeting held in Cate's Block, Room 6, Friday evening, June 4, the following officers were elected for the ensuing year:

President, William A. Peterson; First Vice-President, Nathan H. Chase; Second Vice-President, George W. Moreland; Treasurer, Nathaniel B. Perkins; Secretary, Mrs. Harriet S. Gardiner; Executive Committee, Mrs. Annie S. Hall, Mrs. Hannah A. Baker, Augustus Verry.

The report of the last year's meetings was read by the Treasurer, showing a good balance in the treasury, with all bills paid, and they feel very much encouraged at the outlook for another season.

# A NEW TRIUMPH.

## The Dreaded Consumption Can be Cured.

T. A. Slocum, the Great Chemist and Solentist, Will Send to Sufferers Three Free Bottles of His Newly Discovered Remedies to Cure Consumption and All Lung Troubles.

Nothing could be fairer, more philanthropic, or carry more joy to the afflicted, than the generous offer of the honored and distinguished chemist, T. A. Slocum, of New York City.

He has discovered a reliable and absolute cure for consumption, and all bronchial, throat, lung and chest diseases, catarrhal affections, general decline and weakness, loss of flesh and all conditions of wasting away; and to make its great merits known, will send three free bottles of his newly-discovered remedies to any afflicted reader of the BANNER OF LIGHT.

Already his "new scientific system of medicine" has permanently cured thousands of apparently hopeless cases.

The Doctor considers it not only his professional, but his religious duty—a duty which he owes to suffering humanity—to donate his infallible cure.

He has proved the "dreaded consumption" to be a curable disease beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of "heart-felt testimonials of gratitude" from those benefited and cured in all parts of the world.

Catarrhal and pulmonary troubles lead to consumption, and consumption, uninterrupted, means speedy and certain death. Don't delay until it is too late. Simply write T. A. Slocum, M. C., 98 Pine Street, New York, giving express and post-office address, and the free medicine will be promptly sent. Please tell the Doctor you saw his offer in the BANNER OF LIGHT, and greatly obliged.

4tcowls May 29.

## LINE REVERSIBLE TA550 COLLARS and CUFFS.

ARE NOT TO BE WASHED.

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The management of the BANNER OF LIGHT PUBLISHING CO. take pleasure in notifying all their subscribers 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:

To any old subscriber who will send us one year's 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 FOUNTAIN PENS, which retails at \$2.50.

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