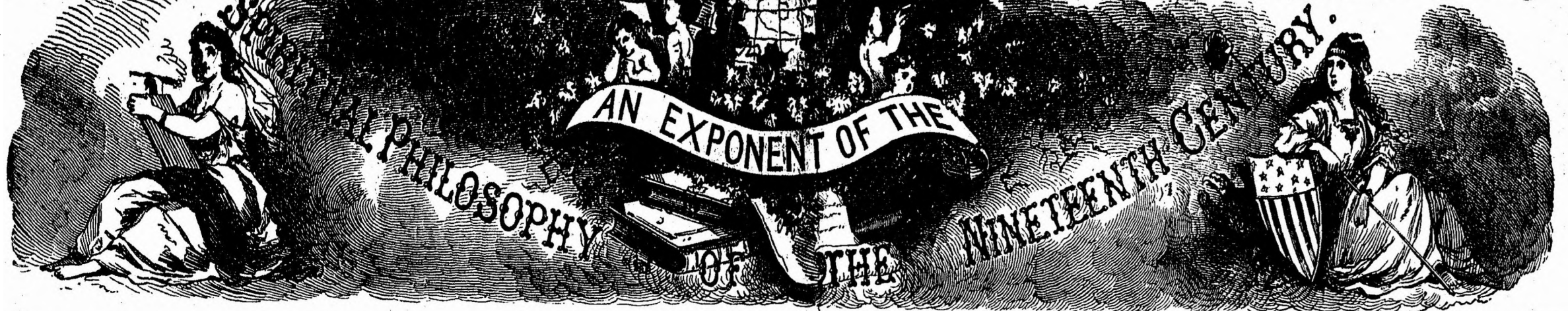


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NO. 18.

Written for the Banner of Light.  
POOR CUBA.

BY STEPHEN H. BARNSDALE.

Poor Cuba, stricken Cuba,  
Fair gem of the deep blue sea;  
Well have your sons stood by their guns,  
And fought for liberty.  
You have an equal right with us  
To freedom's happy boon,  
And much we wish that you will win  
This priceless gift full soon.

You are our little sister,  
And we your elder brother;  
Yet we stand by and see you die  
In some dread way or other;  
Loud sound your piteous prayers for help,  
As horrors on you stalk;  
But we are deaf, and small relief  
We give, but talk and talk.

Poor Cuba, stricken Cuba,  
Fair gem of the deep blue sea;  
Your sons and daughters starved to death  
By Weyler's base decree;  
We common, plain Americans,  
To help would not be slow  
If we but heard the ringing word  
Commanding us to "Go."

Oh! for a mighty earthquake,  
With thunder's loudest peal;  
To make our public servants  
More quick to act and feel;  
For a people of true courage,  
Who die to slavery choose,  
Die by such means as Spanish fiends  
Can only find to use.

Poor Cuba, stricken Cuba,  
Fair gem of the deep blue sea;  
Your wives and daughters ravished  
By Weyler's soldiery;  
What can we say, what can we do,  
But close our eyes and ears?  
For men of state have souls so great  
They heed not cries and tears.

Oh, God! the hot blush mounts our cheek,  
Our hearts indignant swell  
At all the foul barbarities  
No tongue nor pen can tell;  
Why not be brave, and quick, and strong,  
Before we sleep again,  
To end this blighting, burning wrong,  
And cleanse a coward's stain.

"Conscious Thought Entities,"  
AS EXPLANATION OF SPIRITUALISTIC  
PHENOMENA, A QUESTIONABLE  
THEORY.

BY M. T. LONGLEY.

In the *Progressive Thinker* of June 12 appears an article from the able pen of my good friend Chas. Dawbarn, upon the unique and interesting subject of "Thought-Forms," in which the writer suggests the possibility of the generation and vitalization of "Thought Entities" by human beings while dwelling upon the mortal plane. These entities, according to Bro. Dawbarn, are created by the intense and positive thought of the individual within some special line of vibration, and upon some particular theme, and are endowed, at least for a time, with the personality and intelligence of the creator, so that as distinct beings they can manifest various qualities of human habit, passion and intellectual activity.

These thought entities may take possession of their creator, the ego, at certain periods, and manifest attributes and faculties that are directly opposite to those expressed by the individual while he is in his normal condition. An accident, such as occurred in her early years to Mollie Fancher, may set in motion certain vibrations, which enable the ego to create the thought forms, which in the case of Miss Fancher, manifest through her organism as different personalities, each one claiming to be a distinct and separate personality. The indulgence of a gross and sensual habit, may, as friend Dawbarn suggests, create an entity that is lewd, gross, and of the earth earthly, that has the power to manifest an intelligence and individuality of its own independent of that, of the ego per se.

In pursuing this line of thought the able writer points to instances in the experience of Spiritualists in which so-called spirits have only manifested a part of their identity through mediumship, being unable to answer test questions upon special events in their former lives, and to otherwise satisfy the demands of the skeptical or incredulous friends as to their individuality, and he suggests that the intelligence claiming to be Tom Jones is thoroughly honest, inasmuch as he is one of the thought-forms of that individual, and therefore an essential part or offsprung of him, but that this entity can only express a certain degree of intelligence as to the past life of Jones, and give to the investigating mortal those events in that life with which it was familiar, the ego Jones being either annihilated because he had not in his earth career developed sufficient spirituality, or consciousness of an indwelling divinity, to become immortal, or having so far passed beyond the pale of earth, because of that development of divine consciousness, as to be unable or unwilling to return and manifest to struggling humanity.

"Is man really a compound personality here?" friend Dawbarn inquires, and then proceeds to speak of Miss Fancher of New York, and the hypnotic French subject "Leonie," whose several exhibitions of personality seem to answer his question in the affirmative. And yet we cannot by any means admit that the impossibility of Miss Fancher, or Leonie, under certain conditions and influences being "controlled" by one and another spirit entities who hover in the atmosphere of these sensitives, gaining knowledge and experience peculiar to themselves at such times as they find expression through the mortal organism, spirit entities that are not thought creations or imaginations of Miss Fancher or Leonie, but personal egos that have not arisen from the earthly plane

Psychic law may yet explain many of the uncertainties and inconsistencies of mediumship, and yet not touch upon the domain of thought entities. If the latter theory is true, Spiritualism as a revelation from immortal life is as yet unproven, for according to the theorist who expounds this idea of thought forms, "What appears but one person in earth life may thus have several distinct manifestations after death, and each may be capable of spirit return, but always on its own plane. And yet I am not assuming or suggesting that there is more than one ego to that mortal life." Further on, our philosophical friend writes: "I am not supposing that every chance thought produces an entity, but it begins to seem certain that man, the mortal, can, and does, infuse life into a form thus created by his own thoughts, even if such thoughts are a consequence of accident or disease. If that be true, it becomes probable that such a 'thought-form' will have enough of the true ego to exist, at least for a time, after the mortal form has ceased to be its home. If the gentleman in question—referring to a case he had cited—has created thought-form that is permeated by intelligence, although on a low level, I can see no reason that such a form should not manifest after death when conditions are favorable, and claim, honestly enough, the entire manhood of the earth life. And yet the true ego may have rapidly reached conditions where return to earth-life would become painful, or perhaps impossible."

Mr. Dawbarn admits it is difficult in an article to elaborate this thought, and apply it universally, and continues: "But in such cases as named, we see differing intelligences, but not necessarily more than one ego. And if that ego can reach the consciousness of an indwelling divinity, it thereby becomes immortal. Otherwise there can be nothing of which we can surmise to save it from the law of destructive change that seems to dominate creation. But these entities as evolved by man, the mortal, seem each to live amidst vibrations that must mean dissolution sooner or later."

I may, perhaps, be pardoned, in view of the multiplicity of facts deduced from the history of Modern Spiritualism to prove the immortality, intelligence, purity and spirituality of thousands of individual egos within the last half century, for forming a different opinion upon this subject than that of my good and valued friend Dawbarn, whose personal correspondence with me has been a source of instruction and pleasure to me and mine for years.

As far as my observation and experience of mediumship for a quarter of a century goes, I feel justified in forming the conclusion that while the ego may enter several states of consciousness at different times and under various conditions, ranging from one of darkness and earthiness to one of spiritual exaltation and refinement, yet there is but one individual, active and intelligent entity concerned with them all. A man, in one state of thought and consciousness, for instance, when mentally depressed, and when everything looks hopeless and black before him, is a very different person in the bitterness of his complaint and denunciation of life than when in an exalted state of calm tranquility and optimism. True, in the one mood he may not claim to be Tom, and in the other Samuel, but while in his savage and melancholy condition he may lower his vibrations into unison with those of some earth-bound wandering-spirit ego—Tom, and become the mouth piece or instrument of that entity, and in his exalted mood he may raise his vibrations and state of consciousness to the plane of some celestial Samuel, who overshadows him for spiritual good.

A man may possess the inherent dual possibilities of a Jeckyl and a Hyde, and yet be the one ego that under the pressure of influences and subtle forces, at different times exhibit the tendencies and qualities of the one or the other; and yet his thoughts, that carry with them a potency for producing good or ill in his own or other lives, may not of necessity become distinct, intelligent entities that live after he has either succumbed to "the law of destructive change" or passed on to a condition of immortality where "return to earth-life" would become painful or perhaps impossible, to masquerade as the veritable, spiritual entity of him who created them, thus playing upon the credulity, affection and confidence of the friends whom he left on earth.

Psychometry teaches the potency of magnetic force, also of thought force. That the positive, magnetic and thought force going out from a strongly individualized character may make such an impression upon the atmosphere of his surroundings as to be powerfully felt by a sensitive who comes therein at a later period, I have no doubt; and that such a sensitive may hear the voice and see the form of that individual, while hypnotically influenced by the magnetic and thought force of him who still permeates the atmosphere, may be true, but that this is proof of actual, intelligent and conscious thought entities, masquerading as special characters, possessed of distinct names and personalities, as are the various manifestations of the intelligences who possess Mollie Fancher at times, I fail to see.

The uncertainty of gaining tests of personal identity through mediumship may be explained on the hypothesis of imperfect transmission of thought or incomplete connection between spirit and mortal. I have been a medium for many years. Thousands of spirit entities have voiced their thoughts through my organism, some more perfectly than others. Many of these have intelligently and correctly given the tests demanded or requested of them by their mortal friends; others, while giving correctly certain events and data in their mortal experience which I knew nothing of, have been unable to tell some special point required of them. Why? Not because they had forgotten the name or circumstance, but because the medium could not catch the desired information and properly transmit it to external life.

A dear friend once had a long series of sittings with me, at which many of his loved ones gave him satisfactory messages. One of these could not for years give him her last name; every other test he required of her was given but that. Once in his absence the spirit came to me and wrote a full account of her earth association and experience with him—had she lived she would have been his wife— which occurred in the North of England forty years before, mentioning events, places, friends, in detail and by name, yet she did not sign her last name to the message, simply "Katie." The gentleman then gave up trying to get what he had asked for. He was satisfied that Katie, as a human, spirit ego, lived in a higher and a better life. Two years after he determined to ask no more for the name, concluding that she had forgotten it, Katie, who was conversing with him through my organism, suddenly said, with a smile: "Bob, I will tell you my name if you wish it now. It is Kate Storey," which was correct, and which I had never known.

Photographing Sound upon the  
Brain.

BY MRS. LOE F. PRIOR.

What is sound? Webster says "It is the perception by the ear of vibrations of the air." We are also told that if it were not for the atmosphere which surrounds this earth noise would make no sound, because there would be no vibrations to convey it.

To me sound has always produced some very strange results, and I believe it does upon all sensitive or nervous people. I had no idea though that sound could imprint different figures upon the brain until about three weeks ago, when listening to a large brass band, I was somewhat startled to find that the sound-waves which were borne to me seemed to strike the brain in a spiral manner. Closing my eyes (so I could catch the sounds better) I was able to register carefully all sounds which were brought to me. The greater the volume of sound, the larger the diameter of the circle which it produced. Distance seemed to add to or lessen the spiral.

Since my first test of this brain-power I have devoted one hour each day to experiments, and have been able to discover the following results: My mode of procedure was to concentrate my mind upon the sounds around me, but merely with regard to their producing waves upon the brain.

I use the term brain, as it is the only material expression of what seems to me a very fine, sensitive or ethereal plate which surrounds the mental forces, and yet is apart from the physical brain. The brain, or this ethereal plate, has no measurement. Upon its surface may be photographed, or registered, volume of sound, which seems to be twenty (20) feet in circumference, yet the mental capacity is not at all tested by this force.

In catching the early morning sounds, such as the hoof-beat of horses as they pass, drawing the heavy ice wagons or the milk carts, the sound of voices calling, the ringing of church bells and the chirping of the sparrows, etc., etc., the hoof-beat waves are short, quick and compact, the spiral large and strongly marked, but very compact. The whirling sounds of the wagon wheels make much larger spirals and more drawn out. The voice wave is spiral, but uneven, as the waves rise and fall with the inflection of the voice. The chirping of the birds is but a dot, or series of dots, interblended until they seem to be the finest lacework. The ringing of the bells forms a spiral, which is broken at times—large and compact, then small and well drawn out; as the tones become less distinct they are waves more than spirals.

Each of these waves is distinct in its formation, yet blends and interblends, twines and interlaces with the other waves, until I have a perfect whole, a beautiful pattern of lace photographed upon my mind.

The midday sounds, that is, the whizzing of the electric cars, ringing of the car bells, the shrill notes of the factory whistles, etc., etc., produce like results yet are different; that is, the sharper or shriller the finer are the spiral waves and the more beautiful the lace pattern. As the notes and tones rise and fall, I can see distinctly photographed before my mental vision the forms and outlines of very graceful foliage and trees.

The night-sounds—the croaking of the frog, chirping of the crickets and other insects, with an occasional bark from some dog in the distance, generate sound-waves which are fairy-like in their delicate tracery—more like the beautiful figures and outlines which we see "Jack Frost" mark upon the window-pane on a winter's morning.

Music, both vocal and instrumental, creates the most beautiful forms. The photographed outline of the tones, notes, chords and symphonies is grand in its spiral formation, the major chords being very distinctly marked; but ever and anon the low, minor key traces its way along the sensitive plate, each a part of itself but all blended together.

I am continuing my concentration, and find as each day passes I am able to catch more and more distinctly the sound-waves. They are becoming (to me) more creative, so that certain sounds make me think at once of certain objects, until I have photographed before me flowers, fruit, trees, and even faces.

I would like some one's opinion upon this, Mr. Editor, some one who has made experiments scientifically.

A Prophecy.

BY GEORGE A. BACON.

During the preparatory military action between Greece and Turkey, in common with all other watchful observers, I was greatly interested in the approaching struggle between these two countries, and often, as the days went by, thoughtfully wondered what the final outcome would be.

While thus silently cogitating over the matter the following prediction came to me, as unexpectedly as it was unsought, at least in any ordinary conscious sense. It was a pertinent response to my questionings on the subject, and came from one whom I had not heard from for a year. The lady who sent it—Sara Williamson—is known to her friends as a conscientious medium of the prophetic type, unpretentious and modest to an unusual degree, while her written communications, sometimes expressed in excellent verse and sometimes veiled in Oriental figures of speech, are always marvels of clear apprehension and expositions of public concern, relating to occurrences taking place in various portions of the world.

Here is the prophecy in question:

The tide will turn. The strife between the Crescent and the Cross is not to be won or lost alone by the powers engaged in this initiatory movement. Ere the end many nations will become involved. Collateral issues infinitely mightier than mortals can now see will open out before the nations. Abdul is but a single pawn in the hand of the movers of Destiny.

The establishment of Justice, born of Love and Wisdom, will be the final result. But the end is not yet. (Signed) HENNES.

This prediction, be it remembered, was written last March, when the leading powers of Europe were outwardly pretending, under the veil of diplomacy, to satisfactorily patch up a continental peace, while secretly and secretly intriguing over the whole question to outwit each other; and the original paper was in my possession several weeks before the war actual-

ly begun on April 18. Whether its statements will be fully verified time will soon determine.

At any rate, as I write the transatlantic dispatches are thus heralded by the press to day in largely displayed headlines: "War Clouds over Europe. Russia Supplying Turkey with Vast Sums of Money. The Porte's Strong Hand. Conflict over the Possession of Thessaly may Lead to War between the Great Powers. Russia believed to be Acting a Treacherous Part."

This information then follows: "The delay in the negotiations at Constantinople for a treaty of peace has been taken advantage of by the Sultan to hurry troops from Asia Minor and elsewhere, in order to have them where they will be immediately available should any of the powers attempt to oust him from the territory his troops have conquered. Abdul Hamid has three hundred and fifty thousand troops in province and in Macedonia, and more are being carried forward as quickly as possible. England's declaration is treated with practical defiance. The consensus of opinion is that the situation is more ominous than at any time heretofore."

I thought it well to place on record this statement, while continuing to watch the progress of events going on throughout Europe and America.

June 13.

Human Rights.

BY LIZZIE HARLOW.

The question of human rights is one of the most important of the times. For a long time the question of Woman's Rights has agitated the minds of the people, but to me the question is Equal Rights or Human Rights.

Too long man and woman have stood in antagonism to each other. There should be no mastery on either side, but the knowledge sought is, or should be, how to bring them nearer to each other in a truer relation. They were made for each other, and should first of all recognize the fact that they were both evolved by one and the same law. This law is no respecter of persons, nor of sex, for it has given woman as many faculties as it has man; a brain with which to think, reason and judge things; five senses with which to become acquainted with the outside world.

Man has intuition, spiritual perception and spiritual vision. It has been commonly thought woman had these more fully developed than man, and man the physical faculties more fully developed than woman. If this be the case, does it not prove they should come together for great good, or a perfect whole? Instead of man thinking of woman as a slave to serve his physical senses, or to excite his idle fancy, he should recognize her as his better half, the more conscious element of his life; while she, instead of hugging to her heart the thought that she is abused and held in slavery, should demand her rights, then take them, and after having taken them, live them.

In man she should see her other half, or that strength of physical being and power of intellect that is needed in every spiritual existence to make it a grand success. As I view this problem there are rights and wrongs on both sides, some arising from old customs, some from religious faiths and beliefs, and some from cowardice. Man is so imbued with the old religious idea of a male god, who made man first, that he feels if he were to let go of these ideas, woman would usurp his place, take all things into her hands, then rule over him as he has over her. He has not seen that the principle of these rights lies far deeper than voting or sitting in places of public honor. Man has so long considered the mission of life to be power, fame and material wealth, that he has become blind, and refuses to come forth, in his manliness to work for the good of all.

He has worked in the selfishness of his being so long that he does not dream there is greater good to be found outside of himself. Woman has submitted to bondage too long; while in herself feeling the wrong, yet has allowed herself to be a mere bubble on the sea of life, believing from the old traditions that woman's only mission was wifehood and motherhood. Oh! woman, if this be thy mission, then indeed has thy living been in vain, as those two elements present themselves in our nation alone to day.

True motherhood and wifehood mean much more than submitting to perverted passions of men. A woman cannot meet a man, although he be her husband according to law, in a true wife's sense, either in the physical or mental realms, when either or both have drifted into the state where these things have become a habit. Habit is a perverted state of natural demands; in our being; we do a thing first because there is some demand for it either in our physical or mental realm, and as it, true to the law of our being, supplies the demands, we in our stupidity, think we must repeat it whether there is a call for it or not, receiving only the effect of physical action. Not stopping to analyze or study the case, we drop into a fixed habit, which, after a certain length of time, becomes not only a habit, but a disease or abnormal state of the chemical affinities of our physical structure, blossoming out at last in the crime confronting men and women to-day in the mental and physical realms of life.

It is impossible to maintain the true wife's relation unless the husband is true to his higher self. Such a condition would result in strengthening the physical, and in a more perfect unfolding of their inner selves; both would become more universal in all their attributes, and a divine recognition of the mutual rights would speedily obtain. As it is now, depleted and infirm physical forms even in the meridian of life, narrow and selfish mentalities become the fathers and mothers, not of a free and noble race, but of masters and slaves, whom we have in our midst to-day. True motherhood cannot come from debased conditions or sources. It can only come where true fatherhood, not mastership, has come in response to the natural demands of the whole being; then saviors will be born instead of criminals. Then true souls will be brought into being, conceived in holiness and harmony, and when cared for in love and wisdom will give us perfect physicals, and well poised entities, which will restore harmony between spirit and body. Now, through habit or disease, nearly all conceptions are in the filthy garments of lust; children are reared in hatred, and demons instead of angels are found on earth, with diseased bodies and weak mentalities, which blossom forth in the monstrosities of the nineteenth century.

Man and woman are parts of a perfect whole, and necessary to each other. They must arise from the lethargy of habit to natural growth; they must know themselves, and come together for perfect unfoldment in all things. As they do this, the fruits of their labor will be peace, love, justice and harmony in the home relation, with knowledge as their guiding star.



Mrs. Loe F. Prior.

LOE F. HICKS PRIOR was born in Carson City, Nevada, Oct. 19, 1863, in which place her earlier childhood was passed. When about sixteen years of age, with her parents she removed to Oregon City, Oregon, where she remained for many years. Her parents were High Church Episcopalians, and in this faith our subject was carefully reared.

As a child she was unusually quick, and seemed to be able to solve the most difficult problems intuitively, and manifested many evidences of the wonderful mediumistic power that came to her later in life. It was noted that she was quite sensitive and impressionable, and grasped the finer spiritual truths in religion much more readily than did her elders and teachers.

She made friends easily, and was quite a favorite with her schoolmates. Her indomitable will power made her a natural leader among her little friends, over whom she tyrannized at will, or ruled them with the wand of love, as the mood seemed to take her.

Her life as a young woman had nothing of moment to our readers, as she was not at all interested in Spiritualism. She was not even willing to investigate it for many years, so strong was her religious prejudices. It is evident, however, that her latent mediumship made itself known, as instanced by many curious phenomena that occurred in her presence as the years rolled away.

It was not until after her union with Mr. F. H. Prior that her attention was called to Spiritualism. It seems that Mr. Prior had been a Spiritualist for many years, but his wife had not been made aware of this for some months after their marriage.

Mr. Prior did not attempt to force his religious views upon his wife, but sought in a quiet way to call her attention to well-authenticated phenomena that would give her unmistakable evidence of their truth.

The discovery of her rare medial gifts is a very remarkable and interesting story.

Resolving to become familiar with the teachings of Spiritualism, so that she might prove to her husband the falsity of his belief, she procured books both pro and con on the subject. Not long after, yielding, one night, to her husband's request that she sit with him at the table, she was fully entranced for an hour, and, while under the control of her guide (known as "The Professor"), delivered an address. When told what had occurred she became very angry, having no remembrance of what had taken place; she determined more fully than ever to prove its untruth.

From time to time she was entranced, voicing many wonderful messages from the immortals whose friends sought comfort and consolation through the young medium.

She would not accept it as spirit power until one morning, while lying in her bed, she said if there was any truth in spirit-return, if the spirit controlling would show her his face she would believe, and fight it no longer. Almost immediately, hearing her name called, her eyes were attracted to a spot on the wall, where there began to gather a mist-like cloud, becoming more dense, then forming into a frame, within which soon a face appeared, perfectly materialized, gazing at her as if to speak, then slowly fading away. The words "Remember your promise," came in its place, then all disappeared.

Astonished and overwhelmed by this remarkable phenomenon, she opposed no longer her medial powers. In less than six months she stood on the public platform, since which time she has been constantly before the public as one of Spiritualism's most earnest workers and teachers.

Her work has been in most part confined to the Pacific coast States, until one year and a half ago; since then she has worked throughout Canada, and the Southern States.

Wherever she goes the higher and most intellectual classes of people are attracted to her work; and listening to the logical discourses, followed by "tests," that always "touch the right chord," they soon become convinced of the beauty and truth of the religion she represents.

Being an advocate of organization, and working in this line for one year as "missionary-at-large" for the National Spiritualists' Association, she has achieved for herself the honor of having organized and chartered more societies







# 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 Lyceum and Home Department.  
**THE LITTLE BROWN BOY.**

BY FRED. L. HILDEBRATH.

There's a little brown boy that comes daily to me,  
And I've many times wondered whose little boy was he.  
Round, laughing black eyes, and curling black hair,  
This boy, and dog Prim, are a pretty cute pair.  
Say, little brown boy, will you tell me your name?  
Well, he said, Prim and me, I guess, both have the same.  
Where are father and mother, and where is your home?  
Well, I guess you're a lot of folks, if you let us both come.  
You see there's a tree of us, comes here in pairs,  
And we smell of the flowers and play on the stairs.  
We're all little folks in this home, don't you see;  
We're kind of adopted, so Sunbeam tells me;  
She says you "dogged her," this is her home;  
And you'd let us dogs, birds, and little folks come.  
So here we all is, though we don't make much noise,  
Barking dogs, singing birds, laughing girls, happy boys.  
Then you've pictures we look at, little children you see,  
'Bout as big as these same ones that come'd here with me;  
And the flowers are so sweet that humming birds come—  
'Haps they think they're adopted, and this is their home.  
Now I've got to go play; in the door there is Prim Barkin',  
And just teasing me to come and chase him;  
And the rest are all laughing and running about—  
I should think you might hear those boys and girls shout.

Say, little brown boy, will you tell me their names?  
Yes; that's Rosebud and Sparkle over there playing games,  
This little one here standing close side of me  
Is named Peek-a-boo, just as cute as can be.  
There's Daisy, and Primrose, and Starlight, and Dell;  
This one is named Josey, and that one is Blue Bell;  
There's Pansy, and Rubie—that boy's name I forgot—  
And this sweet blue-eyed baby—why, she's every one's pet.  
Well, my aches and my clouds melt like mist 'fore the sun  
As I watch their bright faces wreathed with frolic and fun.  
Long months have I battled with sickness and pain,  
But the little brown boy brought the sunshine again.  
Little boy, your prescription of sunbeams and song  
Helped, where medicines failed, to pass sad days along.  
So with patience as handmaid, when sorrow crowds joy,  
I will ask as an antidote the little brown boy.

## Sunny Rooms Make Sunny Lives.

Light is one of the most active agencies in enlivening and beautifying a home. We all know the value of sunlight as a health-giving agent to the physical system; it is not less so to our moral and spiritual natures. We absorb light, and it nourishes us with strange powers. We are more active under its influence—can think better and work more vigorously.  
Let us take the airiest, choicest room in the house for our living room—the workshop where brain and body are built up and renewed—and let us there have a bay-window, no matter how plain in structure, through which the good twin angels of nature—sunlight and pure air—can freely enter.  
We can hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint out for us through our ample window—rosy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy while we sit in our sheltered room, as the changing days glide on.  
Dark rooms bring a depression of spirit, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer.  
Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the windows, let light stream in, and gloom vanishes, and care and sadness flee.  
Keep your house sunny and keep your soul sunny. Let the Sun of Righteousness arise on you with healing in his wings, and you shall find that "light is sown for the righteous, and gladness for the upright in heart."—*The Christian.*

## Some Weather Signs.

When the fog goes up the mountain boppin',  
Then the rain comes down the mountain droppin'.  
But if, instead of rising, the fog descends, it is going to clear off.  
If you see froth along the shores of the streams, you may know it is going to rain.  
On such mornings as you see the cobwebs on lawns and grass fields shining with dew, the day will be fair.  
When the farm animals are unusually frisky, it is a sign that it is going to rain.  
If the breast-bones of the Thanksgiving chickens are light in color, there will be a good deal of snow in the winter following. If the color is dark, there will be little snow.  
When the night passes and no dew falls, it is a sign it is going to rain. This omen loses much of its mystery when one remembers that dew has not fallen because the night was clouded.  
Northern frosts are a sign of cold weather. After the frosts begin to sing in the spring, if they are frozen in three times, you may be sure that afterward you will have warm weather.  
When the fire snaps and sparkles, it is a sign of cold weather is coming.  
If some night you hear a cricket chirping in the house, look for cold weather soon.  
When the wind whistles about the house, that is a sign of a storm.  
When you hear an owl hoot, it is safe to conclude it is going to storm.  
When you hear a cuckoo calling, you may know it is going to rain. Bob White sings at such times, too. Some say he is calling, "More wet, more wet." When you hear the tree-toads cry, you can also know it is going to rain.—*Clifton Johnson's "What They Say in New England."*

## A Magician's Hands.

Herrmann was a born magician. He not only mystified and entertained by the astonishing dexterity with which he executed his remarkable feats, but charmed his audience by his graceful manner, and the singular magnetism of his personality. Not only was he a magician, but a comedian of a high order. His success lay largely in the perfection of his skill as a manipulator. His hands were trained to a marvelous state of responsiveness, and he was primarily a juggler, deceiving the eye by diverting attention from the movements that might reveal the mystery, while he performed almost impossible feats with his hands and fingers.

It was in the mastery of this simple work that his strength as a performer lay, although he elaborated them with paraphernalia and stage effects. He was continually elaborating old tricks with new adaptations.

## Training of Boys.

WHAT THE MOTHER OWES TO THE FUTURE WIFE OF HER SON.

I wonder if the mother when training her boy with a helpful, useful manhood in view ever thinks of the possible and very probable wife whom her son some day may have? As the mother sows so will the wife reap. I know a young wife who takes great pride in doing the work of her little home, but whose duties are doubled by a careless, untidy husband—muddy rubbers worn into the house, collars and ties thrown upon the sideboard, overcoat dropped upon the first convenient chair or couch. When his wife asks him to be more careful he says, laughingly and thoughtlessly, "Mother always picked up after me, why can't you?" It is selfish in the man, but the real fault goes further back, for, as he says, "Mother always picked up after me," and, as the old saying is, "It's hard to teach an old dog new tricks." If that mother had been more mindful of her duty toward the boy whose early training had been entrusted to her—if she had been less thoughtless of the grave responsibility resting upon her—she would have grown up with a love for order and tidiness; he would have been more thoughtful and considerate, and throughout his life would have conducted himself in a manner to cause the least possible trouble to others. *Grace Yule Ball, in May Woman's Home Companion.*

## A Story of Ingersoll.

Robert Ingersoll once learned some verses for a school exhibition. They began with the lines  
"A little bird sits on the telegraph wire,  
And flutters and chitters and folds its wings."  
Robert committed the verses to memory with great care, and appeared before his audience with no end of confidence. He was a favorite, and his appearance was greeted with applause. He was slightly confused at this, but began boldly—  
"A little bird sits on the telegraph wire"  
—and then he forgot the rest. He tried it again in a louder and more confident tone.  
"A little bird sits on the telegraph wire"  
—That was all he could remember. Once more he thundered,  
"A little bird sits on the telegraph wire"  
—and fled from the stage. He laughs about it now and says:  
"That was forty or fifty years ago. I guess the little bird is sitting on the wire yet."—*New York Journal.*

I took my boy off for a sail on a Sound steamer a short time ago. Here is what he asked me in the course of the day:  
"Do you call this a Sound steamer because it makes a noise?"  
"Is that water down there any wetter than the water on the Atlantic Ocean?"  
"Who makes the water wet, anyhow?"  
"How many men could be drowned in water as deep as that?"  
"If a mamma fish could n't get any worms in the water for the little fish would she go ashore and dig for them?"  
"Suppose that a whale came along, and sat for three days on an oyster so that he could n't open his shell, would he suffocate the oyster?"  
"Does n't the dampness ever give clams malaria?"  
"Does it hurt to get drowned?"  
"Is that big man with the gold buttons on his coat the papa of all those men who do whatever he tells them to?"—*Life.*

## JACK IN THE PULPIT.

BY CARRIE SMITH.

Jack in the Pulpit preaches to-day  
Under the green trees just over the way.  
Squirrel and song-sparrow high on their perch,  
Hear the sweet lil'-o-lis ringing to church.  
Come, hear what his Reverence rises to say,  
In his painted pulpit, this calm Sabbath day.  
Fair is the canopy over him seen,  
Penciled by nature's hand, black, brown and green.  
Green is his surplice, green are his bands;  
In his queer little pulpit the little priest stands,  
In blue and gold velvet, so gorgeous to see,  
Comes with his bass voice the chorister bee.  
Green fingers playing unseen on wind lyres—  
Low string and bold voice, low string and bold voice,  
The violets are deacons I know, by the sign,  
That the cups which they carry are purple with wine.  
And the columbines bravely as sentinels stand  
On the lookout with all their red trumpets in hand.  
Meek-faced anemones drooping and sad;  
Great yellow violets smiling out glad.  
Buttercups' faces beaming and bright;  
Clovers with bonnets—some red and some white;  
Daisies, their white fingers half clasped in prayer;  
Dandelions, proud of the gold of their hair;  
Innocents, children guileless and frail,  
Meek little faces, upturned and pale,  
Wild-wood geraniums, all in their best,  
Languidly leaning, in purple gauze dressed:  
All are assembled this sweet Sabbath day  
To hear what the priest in his pulpit shall say.  
Look! white Indian pipes on the green mosses lie!  
Who has been smoking profanely so nigh?  
Rebuked by the preacher the mischief is stopped,  
But the sinners in haste have their little pipes dropped.  
Let the wind with the fragrance of fern and black birch  
Blow the smell of the smoking clean out of the church.  
So much for the preacher; the sermon comes next—  
Shall we tell how he preached it, and where was his text?  
Alas! too many grown-up folks who play  
At worship at churches man-bulld to-day.  
We heard not the preacher expound or discuss;  
But we looked at the people and they looked at us;  
We saw at their dresses the colors and shapes,  
The trim of their bonnets, the cut of their capes;  
We heard the wind-organ, the bee and the bird,  
But of Jack in the Pulpit we heard not a word.

## The Children's Progressive Lyceum No. 1

Of Boston held its annual basket picnic Saturday, June 19, 1897, at New Downer's Landing (formerly Lovell's Grove), Quincy Point. Fully two hundred of the children and their friends were in attendance. The party met at 9 o'clock at 1232 Washington street, from whence they were conveyed by the West End Street-Railway Co. to Neponset Bridge, where they were provided with one of the Quincy Street-Railway Co.'s beautiful mammoth electric cars, and conveyed without change to the grounds.  
Many who were unable to go in the morning followed later in the day, and not a few pedaled their way down upon the ever-increasing popular bicycle. The management at the grounds spared no pains or expense to make it especially pleasant for the party notwithstanding the many who were present in other parties. Both old and young entered into the spirit of the occasion, and fully enjoyed every moment. Flying horses, bowling and swings were among the games enjoyed, while dancing in the large new pavilion (with the whole sides open) was heartily enjoyed. Music by a special orchestra. Baiting, boating and fishing were also enjoyed.  
Each person in the party was presented with a knot of red, white and blue ribbon. Lunch, in the good old-fashioned style of "Ye Olden Tyne," was enjoyed by many, while others enjoyed the magnificent fish dinner provided at this popular outing beach. Among the pleasant events of the day was the contest of prizes for children who altered the contest and provided something at the sessions of the Lyceum, by Wm. A. Hale, M. D., President of the Association, this being a personal matter with the President, who, in a few well-chosen remarks, thanked the children, and presented the successful competitors with the prizes. They were Clara and Lottie Weston, Iona May Billings, Mabel Emmons, Ruthie Clifford.  
Mr. Heywood of the Point, a veteran Spiritualist, came over in his beautiful yacht, and spent some time with the friends sailing.  
At 5 o'clock the party began the return trip (the same route as upon going down), thus ending one of the most successful and enjoyable "outings," there being no incident occurring to mar the beauty of the whole occasion, the plans of the committee being executed like clockwork.  
The Lyceum reopens in September for the season of '97 and '98. VIDEAUX.

## Haverhill Lyceum Annual Meeting.

The Progressive Lyceum Association held its annual meeting at Brittan Hall June 16, and the following officers were elected to serve for the ensuing year: Conductor, Otto Henckler; Assistant Conductor, Dr. Frank Robinson; Guardian, Mrs. Etta Huntington; Assistant Guardian, Mrs. Etta Huntington; Secretary, Mrs. Eliza D. Uglas; Treasurer, Edwin F. Whitehouse; Chief Guard, Charles L. Lakin; Assistant Guard, Mrs. Etta Blake, Mrs. Lucy C. Lakin; Librarian, Mrs. E. A. Nelson; Assistant Librarian, Mrs. Emeline Gurney; Musical Director, Mrs. Martha Stone; Corps of Leaders, group 1, Mrs. Ella Rich; group 2, Mrs. Elizabeth Nott; group 3, Mrs. M. A. Kimball; group 4, Mrs. Flora E. Haseltine; group 5, Robert Douglas; group 6, John Smith; group 7, Mrs. Sarah E. Smith; group 8, Mrs. Julia A. Johnson.  
The Lyceum shows a healthy growth, having trebled its membership during the past year. A library has been instituted, which now contains nearly three hundred volumes. The Lyceum is in good financial condition, the Treasurer's report showing a balance of \$25.30 in the Treasury. The sessions will close Sunday, June 27, and will be resumed the first Sunday in September. A number of outings have been planned, and the children will enjoy them during the vacation season. OTTO HENCKLER, Con.

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

## 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.

## Colorado.

DENVER.—Sarah L. Hard, Sec'y, writes: "The First Spiritual Society has given up for the summer the rental of the pretty, attractive, little church building it has occupied for the past thirteen months, pledges sufficient for its rent, Dr. G. C. B. Ewell, having served the Cause faithfully for three consecutive years in Denver, felt his duty to himself and the work demanded response to the calls made upon him from various places. He accordingly served the societies in Leadville and Aspen in April, and again in June entered upon an engagement at these places, expecting to enter his work to Buena Vista, Glenwood Springs and others, whence demands had been made, when he was suddenly called to assist at Northwestern Camp, they having been disappointed in their opening speakers through sickness. He was engaged there for a later date, and at Clinton, Iowa, to which place he will pass from the Northwestern Camp. He had hoped to be able to respond to calls from Wyoming and Idaho in the summer, and may later, but for the fall and winter is looking to the Pacific Coast and places en route.  
On Sunday, June 13, the First Spiritual Church continued its services in the parlors of the Richelieu. Mrs. M. A. Gridley, who has been a faithful contributor to their needs when occasion required, gave a soulful address on the "Potency of Spirit."  
The Lyceum at Odd Fellows Hall has suspended for the summer, but the branch offshoot, known as the Liberal Thought Lyceum, blooms and flourishes, and held its session in a picnic last Sunday.  
The Ladies' Auxiliary continues its sessions at the residence of Dr. Ewell, and is looking forward to the opening of sewing and reading classes in different parts of the city to meet the leisure hours of the young released from school. It will be an opportunity of introducing our spiritual literature, so rich in thought, and we must obey the injunction, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not what shall prosper, whether it be this or that."  
We would express our ever-increasing appreciation of THE BANNER, and recognize the voice of practical experience in many phases of our work."

## Massachusetts.

ONSET.—A correspondent writes: "The best meeting since Fire District Hall opened, March 28, was held Sunday evening, June 20. Meeting opened with singing 'Nearer, My God, to Thee,' followed by an invocation by Dr. Ellen Johnstone, after which the Chairman and Conductor, Mrs. S. M. Thomas, made some interesting remarks upon the motto lately placed above the platform, which reads: 'Ready at the First Call.'  
Mrs. Georgia Hughes gave some very correct readings from articles placed on the table, all readily recognized. This medium has begun her work of healing. Then followed singing. Mrs. Kenyon, of the Mediums' Home of Waverley, spoke very beautifully of the Home, and urged those interested in the good of the Home and the Cause to join, and also gave some tests. Dr. C. D. Fuller made able and interesting remarks. Mrs. Thomas took up a ring and brought a spirit-daughter's message to a strange lady, which was very gracefully received by her. Mrs. Willie Lecain presided at the organ, and all joined in singing 'Just as I am, Without One Plea.' Benediction by Mrs. Johnstone.  
Fire District Hall has been painted, and the walls tinted, which gives it a clean and inviting look. We were glad to see with us Mrs. Haven of Brockton, also Mrs. Osborn, who is a fine test medium and a good doctor.  
BANNER OF LIGHT for sale at these meetings, and subscriptions taken."

CAMBRIDGE.—Inquirer asks: "Why is it that the clergy, who are our constituted teachers in spirituality, are so reticent concerning the phenomena of Modern Spiritualism? If it is a delusion, or if they think it is, their parishioners should be informed of it. If it is a revelation, it is the most important event, or discovery, of the nineteenth century. What is the true explanation of their silence?"

## Michigan.

PAW PAW.—Dr. B. O'Dell writes: "I would like to tell your thousands of readers what organization has done for not only the Spiritualists, but the great mass of the people of the State of Michigan.  
Some time before the Legislature of this State met last winter to reconstruct and make new laws for the government of our citizens, an organization, called the Medical League, drafted a bill to present to that body that would create a so-called Medical Board, whose duties it would be to say who might practice the healing art in the State. It was very much like the one that became a law in Ohio, Indiana and many other States of this great Union; but I am pleased to say that being well aware of the strength that there is in union, the Spiritualists of this State also have an organization, and to the efforts of this organization the people are indebted for the defeat of this nefarious bill. While we had good and able help from a few outside of our organization, yet I believe that the largest portion of the work was done by our people; for I myself spent four weeks of hard work at the State Capitol as one of the committee appointed by the State Association to look after this bill and see that it did not pass. I feel that to my

efforts and to the rest of our committee the defeat of this bill is largely due, and, thanks to their honesty and integrity and their heroic efforts, we are saved the disgrace of having such a law on our statute books. But this only shows the great necessity of having an organization in every State, and they should be supported and maintained by local organizations in every city, village and hamlet in each State. I believe that our safety depends on organization."

## Maine.

PORTLAND.—Mrs. S. E. DeLewis writes: "Mrs. Nellie F. Burbeck of Plymouth, Mass., has been with us for the past two Sundays, June 13 and 20. Her addresses and tests were satisfactory to all. We expect to have grand results from our meetings in Orient Hall. Our officers are Mrs. Frances E. Ward, President; Mrs. M. A. Brackett, Secretary; Mrs. S. E. DeLewis, Treasurer; Miss E. C. Griffin, Musical Director."

BRADFORD.—A correspondent says: "The Literary Spiritual Club have been having a series of meetings here in Good Templar's Hall."

Mrs. M. J. Wentworth of Knox, Me., has been the speaker three Sundays, and there is quite a revival of interest, and some are awakening to the importance of organization.  
The National Association of Spiritualists is gaining in favor here, and I trust in future time they will join so necessary an organization.  
Mrs. Wentworth gave two temperance lectures while here. She told the audience that she depended upon inspiration for help in her addresses, but this did not deter the public from crowding the hall, and expressing their appreciation. Thus, no doubt, many have less prejudice than before, and the National Spiritualists' Association missionary for Maine will be kindly remembered here."

## Illinois.

CHICAGO.—Mary M. Haire writes: "It seems proper that a word shall be sent to you concerning the year's work in 'The Church of the Soul,' which our beloved pastor has just completed."

Notwithstanding the 'hard times,' which have been so prevalent, we have been able to weather financial storms, and can feel that we have made much growth spiritually. Many have come among us who have entered heartily into the spirit of the teachings, and bid fair, in coming years, to help the Cause which we all hold so dear in every way.

The Band of Harmony, our weekly church meeting, is still holding sessions, which will close for the summer on Thursday, June 24. Of this branch of church work too much cannot be said. Spiritually, socially and financially it is a pronounced success. Of the work which Mrs. Richmond, our pastor, will do in the coming three months, you need not be told. Her light will shine in the northwest and in the east, and many who sit in darkness will be illumined by its rays."

## New York.

BROOKLYN.—W. F. Palmer, Sec'y, writes: "A large audience greeted us at Fraternity Hall on the evening of June 20, 1897, and an attractive program was presented. A twenty minute piano recital before the services is a feature of our meetings, relieving the monotony for early comers.  
The usual song service was followed by invocation by President Barber. Brother A. G. MacDonald was then introduced, and entertained us about twenty minutes with an interesting address, which contained convincing and logical arguments. After a verse of 'Bethany' by the audience, Walter Hayward made a few remarks and gave tests.  
Mrs. Olmstead will be with us next Sunday, as usual."

## New Hampshire.

KEENE.—I. W. R. writes: "Mr. and Mrs. Caleb Prentiss, of Lynn, Mass., were with us on the evening of the 20th inst."

At the conclusion of a forcible and logical lecture by Mr. Prentiss, which held the close attention of the audience throughout, Mrs. Prentiss, under control, gave many tests of an interesting character, the most of which were promptly acknowledged to be true. Her gifts in this direction can but be appreciated by all seeking evidence of spirit-return."

## Anti-Vivisection.

To the Editor of the Banner of Light:

Whenever we oppose vivisection we are accused of wishing to interfere with social progress. We are told that so many things are "about to be" discovered by means of vivisectional experiments, that no one with a particle of public spirit can deny to the investigators the fullest possible latitude in their work. Yet is this a fact? What is "social progress"? Spencer says: "Social progress is supposed to consist in the produce of a greater quantity and variety of the articles for satisfying men's wants; in the increasing security of person and property; in widening freedom of action; whereas, rightly understood, social progress consists in those changes of structure in the social organism which have entailed these consequences."  
It is with the "supposed," or popular conception of social progress, that I wish to deal in this letter, because I am trying to answer the objections of the general public to the anti-vivisectionists' position, not those of the scientific investigator; for this latter as an interested party—as one who makes his living by vivisection—cannot rightly be admitted to give testimony on the social advantages or disadvantages of his trade.

First, then, "Social progress is supposed," by the public, "to produce a greater quantity and variety of articles required for satisfying men's wants." How does vivisection fulfill this first condition? The only articles required for satisfying men's wants that vivisection has been supposed to produce are serum cures for disease. These have, so far, given the disease they claimed to cure, but have not cured it; and we cannot rationally suppose they ever will cure, because the introduction of a second poison into the blood will not neutralize the one already there.

Second, "Social progress is supposed to consist in the increasing security of person and property." If vivisectioners be allowed to continue their experiments on living animals, it will be but a short time before such laws as that once offered in the Ohio legislature, for the vivisection of criminals, will be enacted, and from that step, to a wholesale vivisection of idiots, lunatics and paupers, there is but another, and that a short one. Security of person would be but a name, and as to property, with the vivisectioners in the position they would then hold, why should property be more sacred in their eyes than life?

Third, "Social progress is supposed to consist in widening freedom of action." To whom does vivisection give freedom of action? To the experimenter, and to him alone. Already in some States there is compulsory vaccination. Already it is proposed to make certain antitoxin inoculations also compulsory. Legislatures tend to force us into wholesale killing and muzzling acts; our pets may not travel with us—and why? The vivisectioners get up scares to sell their patent serum "cures." Can justice and vivisection hold sway in the same breast? Can the vivisectioner and freedom live in the same land? Social progress in a country where vivisection is permitted is, and must ever be, but an empty name.

ANNA SARGENT TURNER,  
Secretary New York State Anti-Vivisection Society, Saugerties, N. Y.

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King Solomon was the wisest man in the world. He lived to the ripe old age of 94. He had 700 wives and 305 female slaves, and retained his lustrous strength and powers of youth to the end of his life. He knew nothing of poisons, of nervous prostration, or of constant paroxysms of nervousness, or of the modern results of over mental work or over indulgence.

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Now, Brother, that which gave King Solomon his wonderful mental and physical strength; that which the Widow's Son asked and received from him, is offered you.  
Madam or Miss, that which enabled the Queen of Sheba, Cleopatra, Sappho, Rhian, Helen, Catherine of Russia, and many other women of history to attract to them the love of all men—to keep young and beautiful, loving and lovable for generations, is offered you.

A trial package will be sent you for \$1, or a full-sized package, six times as large, for \$5, securely sealed, and post-paid to any P. O. address in the world upon receipt of price. We live in an age of humbug, but this is no humbug. We could give the names of thousands of the best known men and women of the time who are our constant patrons, and who know the value of this tonic, were we not bound in honor and delicacy not to do so.

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MASONIC TEMPLE, BOSTON, Feb. 17th, 1893.  
Dear Sir and Brother: I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Reclaimed." It has placed it in my library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curiosity and interest.  
Very truly and fraternally yours,  
SEYMOUR D. NICKERSON,  
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## Banner of Light.

BOSTON, SATURDAY, JULY 8, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Isaac B. Ritch, President.  
Fred. C. Tuttle, Treasurer.  
Harrison D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER 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.

## Special Notice.

As Monday, July 5, will be a legal holiday, THE BANNER office will be closed throughout the day. Our patrons will please govern themselves accordingly.

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

## Prison Reform.

A warder in a certain English prison was recently dismissed from office because of an act of kindness rendered by him to a twelve-year-old child. It appears that the child was crying from hunger, and the official, in the kindness of his heart, gave the little fellow a piece of bread. This humane act, insignificant as it may appear, was a violation of the prison rules, and the warder was discharged. He has written a letter to the *London Chronicle*, asking if some form of punishment, other than dismissal, could not have been inflicted upon him, as it takes from him his present means of support for his family.

His discharge has aroused the English people to the necessity of a thorough investigation of all the jails and prisons in England, and may lead to a complete reformation of the entire system of punishment now in vogue there. If a man is discharged because of an act of kindness to a starving child, it is a sad commentary upon the prison discipline now in force in the British Isles. It removes the man in one prison, at least, who was known to have a heart, and makes the iron rule of tyranny so much the harder and surer.

It is probable that the English prison system is not so much at fault in itself as the discipline of the prison keepers and governing bodies, who have been permitted, through neglect, to make cast-iron rules and to enforce such disciplinary measures as they chose, without any restraint whatever. England has probably appropriated sufficient funds for feeding and clothing her prisoners, but the prison-keepers have evidently failed to do their duty. They have combined their efforts to make prison life a hell for every wretch incarcerated within prison walls. In fact, such is the testimony of many ex-prisoners, and the discharge of the warder for one little act of kindness may prove to be the opening of the door to some very startling revelations in regard to prison life.

America has been forced to deal with this same question in far too many instances during the past ten years. The outrages at Elmira, N. Y., by Supt. Brockway, than whom probably a more inhuman monster cannot be found, are still fresh in the minds of the American people. Other instances, equally atrocious can be cited, but such testimony would only tend to show the necessity for prison reform in all lands. John Howard's work has in reality only begun. The abuses are far too numerous at the present day for us to believe that the spirit of the great philanthropist is satisfied with existing conditions or with the progress thus far made.

All punitive institutions should be reformed, where all criminal traits and tendencies can be eliminated through educational processes and high moral influences. As it is today, prisons are either veritable hells, or places of comparative comfort where lazy and selfish individuals can spend a few days or months at

the expense of the State. Every Brookway has his legitimate antithesis, hence there are penal institutions where criminals are better fed and cared for than they would be at their own homes. These two extremes serve to increase the number of criminals in the world through their peculiar influence upon the individual lives affected by them.

The hell-like prison is a school where vice and crime of all kinds are fostered through the spirit of hatred and revenge, kept alive by the inhuman methods of the prison rulers. The injustice of the treatment awarded them is so apparent to the prisoners that the desire for revenge, or to "get even" with some one, becomes a mania with them. Their release is a signal for the organization of a gang of ruffians for purposes of theft, robbery and murder, or for the initiation into criminal practices of many whose paths had hitherto been straight.

The other extreme, the comfortable prison where little or no work is done, where food is plentiful, and heat abounds, invites men within its walls as a protection from hunger and cold. Men have been known to commit petty crimes of various kinds for the express purpose of receiving a sentence of thirty, sixty or ninety days at the opening of the winter season, in the district jail or prison. In some instances these men have had wives and children depending upon their labor for support. The men, too lazy to work, or perhaps unable to find work to do, have selfishly concluded to look out for themselves, by securing food and shelter for a certain length of time at least. Their families, left without food or fuel, go to the almshouse as town or county charges, or become dependent upon the charity of their immediate neighbors.

Prisons should not be synonymous with torture and barbarism, nor should they be asylums of refuge for the selfish and profligate wretches in the land. Prison life should be disciplinary and educational in every respect. All prisoners should be compelled to work eight or ten hours per day, and a portion of the proceeds of such labor laid aside for the prisoner's use when released from confinement. Food and clothing should be furnished, but the prisoners should be made to earn every mouthful they eat and everything they wear. These necessities should not be so very attractive as to induce them to repeat their crimes at the first opportunity for the sake of again getting into prison.

All criminals should be shown that the way of the transgressor is hard, and made to feel the moral wrong wrought by them through their crimes. Men and women of heart and soul should be placed in charge of all penal institutions, that the criminal classes may be cured of their fearful maladies. Neither inhuman nor lenient methods will ever reform the prisoners. Human practices, tempered with justice, will do much, but the proper education of mankind, through stirpiculture, will do far more. It rests with the people of to-day to realize this truth, and to so act as to educate the child of two hundred years hence in righteousness and truth, instead of vice and crime.

## Modesty.

Modesty is a virtue that reflects no little credit upon its happy and fortunate possessor. His merits are recognized and rewarded while those of the vain and pretentious self-seeker are passed unnoticed. A truly modest man is welcomed in all social circles, and every opinion expressed, not deprecatorily of self, nor with hesitancy of speech, but with an air of modest deference to and recognition of the rights and opinions of others, always commands respect and carries due weight. It shows his associates that he feels there is much more for him to learn upon all questions, and that he seeks as well as gives instruction in all matters under consideration.

Political parties, religious bodies, social clubs and all other societies—when possessed of that innate modesty that loves truth and justice—wield a far greater influence than do the pompous, arrogant and bellicose organizations that seek place and power, regardless of merit.

All attempts to advance one's own interests at the expense of others, all statements not warranted in fact, all assumptions of superior ability, primogeniture, or divine right to rule, are reprehensible and should be condemned by all lovers of honesty and integrity. Fair, candid statements of fact are always read and heard with pleasure, and a modest presentation of the claims of any theory in science and philosophy always carries with it no little weight among the masses. There is nothing that disgusts an intelligent man or woman so much as the claim of any one individual, clique or party, to all wisdom or to the control of all the avenues that lead to the realm of knowledge.

Some Spiritualists are lending themselves to the support of these conditions to which reference is made above. Instead of modestly presenting the truths of Spiritualism in a logical, straightforward manner, they boast of the millions of Spiritualists in the world, and claim that every scientific achievement, every important invention, every educational advancement, in fact, all progress made by the world at large, is solely due to Modern Spiritualism. They loudly proclaim that Spiritualism has put out the fires of hell, dignified man and overthrown the dogmatic assertions of the Bible. They overlook the services of the Universalists, Unitarians and scientists in these several fields, and ascribe all of these improvements to the work of Spiritualists. They claim that all the way from ten to thirty millions of people in the United States alone are outspoken Spiritualists, and sneer at the one who modestly asks for reliable data in regard to their claims.

Such extravagant claims, such bald assertions and such utter disregard of fact cannot do otherwise than bring ridicule upon the Cause of Spiritualism. If Spiritualists are so numerous as claimed, where are the fruits of their labors? What temples, schools, colleges, universities, sanitariums, hospitals, homes, etc., have they founded? Where can these many millions be found to whom these modest (?) claimants refer? If each one of the thirty millions (?) of Spiritualists would but give ten cents each to Spiritualism, no religious denomination on earth has the power and opportunity for doing good that the Spiritualists would have.

There are between six and seven hundred local Spiritualist societies in the United States and Canada, fifteen State Associations, and fifty camp-meetings. The average membership of the local societies is less than fifty; granting that the membership is two hundred, we can only find a following of 140,000 for Spiritualism. Admitting that there are ten Spiritualists outside of a society to one in it,

that would only indicate 1,400,000 Spiritualists in the United States and Canada. This figure THE BANNER considers too large, but it is much nearer the truth than are the wild claims made by the enthusiasts who consider neither facts nor figures when making their statements to the public. Truth and veracity are jewels of great value, and Spiritualists should prize them as they prize the jewel of honor. Better a modest underestimation than a glaring falsehood in stating the following Spiritualism now has in the world. Let us be honest with ourselves, and then the gentle angel of modesty will attract people to the standard of Spiritualism, as the magnet attracts the steel.

## A Republic or a Monarchy?

The recent celebration of Queen Victoria's diamond jubilee gave rise to thousands of laudatory sermons and addresses in the United States, commending most heartily the wise and beneficent reign of the noble woman who for sixty years has stood at the helm of England's Ship of State. Many excellent suggestions were made, and not a few helpful thoughts expressed relative to the advancement of the United Kingdom during that long period of time. Her excellence as a woman, wife and mother, was dwelt upon at length, and many useful lessons drawn therefrom in reference to the fact that every American woman can be, if she will, the queen upon the throne of the home in which she is placed.

Victoria's love of peace, education for and sympathy with the common people, her patriotic devotion to England, and her desire to deal justly by all classes, were clearly set forth by our eloquent clergymen in their tributes to England's ruler. Some addresses, however, went beyond what THE BANNER considers the bounds of reason and good sense. One New York clergyman declared, with fervid eloquence, that the long reign of Queen Victoria clearly proved that a limited monarchy was a preferable form of government to that of a republic for the United States. This remark is mildly denounced as snobbery by some of the secular papers, but THE BANNER deems that term far too mild.

The reverend gentleman's words, if uttered by a Debs or any other labor leader, would be denounced as treasonable, and anathematized vigorously by all opponents of the cause of labor. Why are they not treasonable in the present case? Because of the respect paid to the calling of the minister in question. Perhaps there may be less labor agitation in Great Britain than in the United States; perhaps English Civil Service is so thoroughly established as to give splendid results in all departments of government; perhaps the absence of Presidential elections in England does give a greater stability to business; perhaps there are many useful lessons that America can learn from England; but do those assumptions prove a monarchy of even the mildest type to be better than a republic?

Caste is more clearly defined in England than in America; the price of labor is uniformly lower; the working men have fewer privileges; the aristocracy is more arrogant in some respects, and less so in others than in America, while freedom of speech, choice of location and of work, is far greater in this country than across the water.

Queen Victoria has been and is a truly noble and conscientious ruler, yet THE BANNER fails to see one valid reason for accepting her form of government in place of the rule of the whole people as sovereign of the United States.

India, with the multitude of horrors incident upon the cruel famine that has robbed that fair land of thousands of people, and brought the most poignant suffering to many thousands more, stretches out her hands to England and the world, seeking aid in her hour of need. While Queen Victoria is not responsible for the suffering of her Hindoo subjects, the English nation has yet to do with it, through its policy in India. A democracy would give to as well as take from its people. The United States Government has frequently done this in the time of need.

THE BANNER does not claim that the republican Government of the United States is by any means perfect, but it is the freest, hence the best Government on the globe to-day. It can be made better, but a monarchy would be a reversal of the wheels of progress, and give even greater privileges to the aristocracy of wealth than prevail in this country at the present time. There are signs in the skies that point with unerring finger to the doom of the republic unless the few cease to wax rich and strong at the expense of the many. In other words, our national motto should be THE BANNER's oft repeated words, "Equal rights for all and special privileges to none." Let the reverend (?) gentleman seek a home in England if he wishes to live under a monarchical government. W. W. Astor has set him an example, and America can well afford to lose all sycophant worshipers of thrones and monarchical customs. A church hierarchy always loves monarchy. It is well that Spiritualism and other liberal religions, as well as the Free Thinkers, are here to watch the Church militant, lest it destroy all mental and religious liberty, as it ultimately hopes to do. Priestcraft and kingcraft go hand in hand. Destroy the former and the latter will languish and die. It is time for Americans to be on their guard, that they may overthrow the rule of the priest, and thereby remove all danger of a monarchy in the United States.

## Vivisection.

The horrors of vivisection are being revealed more and more as the work of the anti-vivisection societies is made known to the world. The cutting and slashing of living creatures do not satisfy the so-called scientists of to-day, and they have made so bold as to request that criminals convicted of capital crimes be turned over to them to be disposed of as they see fit. A bill was introduced, into one State legislature at least, making it legal to dispose of certain criminals in this manner in the interest of science. It is to the credit of that Commonwealth that the legislators had humanity enough in them to refrain from passing such an iniquitous law as that.

But how much worse is it to cut up some live human animals than it is to cut up some animals of the lower orders of intelligence? We have seen some four-footed animals that had more intelligence and were capable of deeper feeling than are some who wear the human form. But be the victims human or lower than the human, the practice of vivisection is wantonly cruel, and against every sentiment of love and kindness.

Our children have their pets in the home: their dogs, kittens, lambs and birds, are very

precious to them. They serve to make the little ones kind and tender through the love they bestow upon them. Every sentient being knows that this innocent love is fully reciprocated by the dumb objects of their affection. It is not a pleasant thought that the pet dog or kitten of our beloved son or daughter has been out to pieces by the vivisector for the instruction (?) of his students. The moans of pain and the writhings of torture of these pets fill the mind with horror. What right have these embryo scientists to deprive any living thing of the life the laws of the Infinite gave unto it? The commandment, "Thou shalt not kill," has a wider scope than is ordinarily given it. It means that human beings should not kill any living creature.

The effect of vivisection upon every beholder is to harden his heart, and to make him impervious to tenderness and sympathy. It serves to make the student delight in shedding blood, and leads to the desire in the mind of the surgeon to amputate the limbs of, and to freely use the knife upon, his patients. Such a practice is against reason, and conflicts with the highest ethics of the spirit-world. Vivisection should be prohibited by law.

"An American Idyl," by the Countess di Brazzi (Cora Slocomb), is a scientific story, cunningly woven into an alluring romance. A young and handsome European of wealth and position, and devoted to science for its own sake, comes to America to make an exploring expedition in the southern portion of what is known as the Great American Desert.

The story gives an account of his experiences among the Baja tribe of Pima Indians in Northern Mexico, about whom very little has been known by the outside world. The chief charm of the book lies in the presentation of its heroine, a young Pima maiden, known as Ampharita (The Silent One). Having a marvelous knowledge of the traditions, customs and beliefs of her people, as well as of the surrounding country, she becomes the assistant of the Scientist, known among the Pimas as the Great White Shaman, or Medicine Man, that being the greatest title they could confer upon any one.

Ampharita, just blossoming into womanhood, graceful, beautiful in form and feature, usually silent, yet a keen observer, and having great retentive and assimilative powers, becomes an absolute necessity to the Scientist as his guide, attendant and assistant on specimen hunting expeditions, and attends to his personal wants in every-day life.

It is through the intensely interesting conversations of this child-woman that the reader is made acquainted with the greater portion of the scientific knowledge contained in the book. The wonderful beauty of the girl's soul, its development and ultimate triumph, form a fascinating and valuable study.

The book is published by the Arena Publishing Company. Price, cloth, \$1.50.

"The Dawn," a monthly magazine devoted to Religion, Philosophy and Science, office 44 Lansdown Road, Calcutta, India, is the title of a very readable journal that found its way to this office recently. The contents of the May number present a variety of topics of interest to the thoughtful student. The publishers of Dawn are Hindoos, and propose "to make a special study of Hindoo life, thought and faith in a spirit of appreciation, while remaining fully alive to the usefulness and the necessity of the existence of all other systems, secular or religious, Eastern or Western." In their selection of subjects for their last issue the editors have shown excellent judgment, and given their readers much food for thought. Subscription price, U. S. currency, two dollars per year.

Number 4, Vol. I, *Rays of Truth*, conducted by Ray L. Bernier, Oakland, Cal., is at hand. It is full of thoughtful and instructive articles, and contains much valuable information of a personal nature that will be of great interest to the public. This issue is a miniature picture gallery, as it contains excellent likenesses of the officers of the California State Spiritualist Association, the President of the National Spiritualist Association, as well as many of the leading mediums and speakers on the Pacific coast. This magazine should receive a generous patronage. Subscription price \$1.50 per year; single copies 15 cents.

One point of especial interest to thousands of people, in connection with the life-work of the good Queen Victoria, was not touched upon by any one of the clergymen who addressed their congregations upon the Jubilee. It was Her Majesty's interest in Modern Spiritualism. It is said that her devoted friend, John Brown, to whom she dedicated "her first book," was a first-class medium, through whom the Prince Consort often talked with his devoted wife. Many interesting facts in regard to the Queen's knowledge of Spiritualism were easily obtainable, had the clergy seen fit to make use of them.

It is an interesting fact that the *London, Eng., Pall Mall Gazette* republished Quæstor Vitæ's article, "Experimental Demonstrations in Hypnotism," by Dr. Charcot, three days after its appearance in the columns of our esteemed London contemporary, *Light*. Substantially the same article recently appeared in THE BANNER. Quæstor Vitæ is numbered among our ablest and most valued contributors, and the reproduction of his scholarly offering in the *Pall Mall Gazette*, the leading literary paper in London, indicates that our brother's thoughts are appreciated outside of the ranks of the Spiritualists.

The defense fund for the Babe will still open for subscriptions. A gentleman called at THE BANNER office this week, and left ten dollars for the good cause. Would that one hundred and fifty others would do likewise! Are there not fifteen hundred people interested one dollar's worth in their Spiritualism? Remember this will be a test case, and means much to the Spiritualists of this country. Who will be the next to assist the National Spiritualists' Association in saving over eight thousand dollars to Spiritualism? Now is the time to act, as the case will soon be tried.

We learn with much pleasure that the notorious fakir against whom we warned our readers in Detroit and Buffalo not long since, has at last been landed in jail, through the earnest efforts of one true Spiritualist. May all other frauds and charlatans go to keep him company, and may ALL Spiritualists be as ready and willing to detect and expose fraud as the gentleman who has done the public such signal service in the present case.

## What can we Do About It?

Our esteemed contemporary, *The Progressive Thinker*, asks the above question in its issue of June 20, and then proceeds as follows:

"The *Progressive Thinker* was established not wholly as a business scheme, with no motive higher than the accumulating of money—dollars and cents—but with the high and noble motive of furnishing to the world of blindness the bright light of Truth of the eternity of spirit, and its power to return and manifest after disembodiment; of furnishing to the world of thinkers food for their philosophical minds; to the scientist, with honesty of purpose sufficient to conduct honest investigations, with space for giving to the world the result of his deductions, and to the general public a representative of the true spiritual philosophy. In order to do this, it has been absolutely necessary to, at least, make a financial success of the institution, and gain confidence with the world of intellect, and wipe away a deep and dark prejudice that has ever been cultivated in the pulpits and bred into the people.

To succeed in one and all of these motives we must succeed in a financial way, at least sufficiently to continue publishing *The Progressive Thinker*, which we have done, and are doing. But there is a very vexing question forcing itself upon us at the present time; one that becomes more perplexing with each succeeding week; one that the proprietor, in his earnest desire to do the greatest and highest good to the whole Cause, is forced to make many personal sacrifices for, often going in disregard of his own personal ideas; not in fear of financial downfall, but in fear of making bad matters worse for the Cause. No one mind can know it all; no one soul can sense it all; but, with the highest motives for universal good, we have opened the door of wisdom from the other side of life, and called for the silent decision of right and justice in the whole undertaking. Thus said, what are the needs of the hour? What can we do ever for the highest good of the Cause?

We have piled up an accumulation of communications from those who are numbered among the oldest and wisest Spiritualists, pronouncing as frauds many of our mediums who have had a long run in the field of genuine phenomena producers, classing them with the 'gang' that seems to be schooled for the purpose of humbugging, and we have perhaps as many from similar leading lights, completely exonerating the same persons, commending them as of the highest order. We have also an accumulation of advice to 'Go on with the good work of right, and purge our ranks of fraud,' that we have filed with those cursing us for 'ruining the Cause by publishing exposures of our mediums. Let the enemies do that, and let the paper stand by them in their awful persecutions.'

Now, what can we do about it, more than to exercise our good judgment impartially and unprejudiced. As to the persecution of our genuine mediums, nothing can have more tendency to create or cause persecution—persistent and eternal—than to show a disposition to countenance and uphold fraud. That no cause can afford to do.

What if much of the money thus obtained belonged to and was obtained by its possessor by fraud and deception? That does not lessen the curse of false representation of a fact the knowledge of which gives such a divine inspiration to the human mind—such a sublime inspiration to the soul. The one is only a crime upon the human basis; but the other is spiritual debasement or degradation, from the effects of which it may take ages for the perpetrator to recover.

That we have these barnacles of fraud attached to our Cause for money, and money alone, sapping the life-force, and eating away much of the best there is in it, Spiritualists know, and the world knows. The renovation must come, or we lose that potentiality of advancement which has so far been gained inch by inch and truth by truth; thought by thought and increasing wonders of phenomena. Now, what can we do about it?

Bro. Francis has asked a pertinent question, and has stated the situation exactly as it is. Our readers will note that his ringing words appeared simultaneously with the BANNER's last week leader, "Our Position." Our contemporary is experiencing the same difficulties that beset THE BANNER, and will, in common with THE BANNER, speak with no uncertain sound in regard to these great evils to which reference is made above. "Renovation must come, or we lose that potentiality thus far gained," says Bro. Francis, and we say that the work cannot be begun too soon. Every honest, faithful medium will find a friend in the BANNER OF LIGHT. It is for the honest mediums that we are pleading, and in defeating fraud, we sustain the true and honest worker.

## Sea Cove Lodge.

Mrs. Fanny M. Hulbert, Cardinal, P. O. Mathews County, Virginia, in a private letter informs us that Sea Cove Lodge is now open for guests for the season. Mrs. Hulbert is an earnest Spiritualist, and has a very pleasant home for those who desire to pass their vacations at an attractive health resort. THE BANNER trusts that Sea Cove Lodge will be liberally patronized.

## A Basket Picnic at Waverley Home.

Saturday, July 10, there will be a picnic and spiritual meeting held on grounds of the Veteran Spiritualists' Union. The public generally is invited. Take 10 o'clock train on Fitchburg road, at Union Station.

In renewing her subscription to THE BANNER, a lady writes: "I have often thought when the time of my subscription expired that I would stop taking THE BANNER, but when the day came, I could not do it, so would say to myself, 'I will take it just one year more.' I have had it ever since it was issued, and, though I may be on the other side before another year rolls around, I cannot do without the dear old BANNER. It is all the comfort I have, now that my dear ones are all on the other side. None of them have ever come to me through THE BANNER circle, but I do hope my husband can and will send me a message—just one word."

We appreciate our friend's devotion to THE BANNER, and sincerely hope the spirit-forges in our circle-room will remember her with a message. If all Spiritualists were as devoted to their religion as the writer of the above, THE BANNER would be able to do far more for the Cause it represents than it does to-day.

The authorship of the poem "Jack in the Pulpit," published in another column, was attributed to Whittier, but he honestly disclaimed the credit of writing that charming production in a personal letter to the true author, Miss Carrie Smith of West Medford, Mass., who was a composer in the office of the BANNER OF LIGHT for many years prior to her transition. The gifted lady entered spirit-life about eight years ago. Her poem will occupy a prominent place in American literature for many years to come.

The name of Hon. L. V. Moulton of Grand Rapids, Mich., was inadvertently omitted from the list of speakers at Cape Cod Camp, Harwichport, Mass. He will speak there July 28 in the interests of the National Spiritualists' Association. Mr. Moulton goes to Onset from Harwichport for three lectures.



## A Correction.

THE BANNER is requested by Mrs. May S. Pepper of Providence, R. I., to say that she did not authorize one Prof. Thomas to advertise her for Sunday, June 6, for work upon his platform in Portland, Me. Mrs. Pepper was engaged in Lynn, Mass., on that date, and knew nothing of her being advertised in Portland until her attention was called to it by a friend some ten days later.

It is reported Prof. Thomas has since departed from Portland rather suddenly, and the Spiritualists of that city wish their brethren, whosoever dispersed, to be on their guard when he appears among them.

## A Card.

The editor wishes to announce to his many friends that the condition of his health has forced him to cancel all camp-meeting dates from June 20 to July 25. A representative of the National Spiritualists' Association will fill his dates at all camps he is forced to disappoint. With due care he will be able to resume his platform work on the 25th of July.

## Wanted.

Volumes One and Two of *Spiritualism*, by Judge Edmonds and Dr. G. T. Dexter. Any one having a copy of either or both volumes which they will dispose of will please address BANNER OF LIGHT PUBLISHING CO., stating price desired.

A venerable Spiritualist in this State writes THE BANNER that unless she can soon be received in the Waverley Home, she must go to the almshouse. She has been a Spiritualist over forty years, is seventy-four years of age, and has taken the BANNER OF LIGHT for thirty-five years. Through sickness and other misfortunes she has lost her little all, and now want and suffering are her portion. When will the Waverley Home be opened to such worthy ones as she?

The Silver Chain Messenger, Vol. I. No. 1, issued monthly by J. M. and Mrs. M. T. Allen, Springfield, Mo., is at hand. It is devoted to the development and culture of mediumship, and places this motto upon its banner, "Enlightened mediumship is the hope of humanity." Subscription price fifty cents per year.

Prof. Fred P. Evans, the distinguished California slate-writing medium, is now in New York City. He proposes visiting Onset and other Eastern camps during the coming season. See his advertisement in another column.

To the Editor of the Banner of Light:

The accompanying manifesto, which appears in one of our local papers this evening, is justly entitled to a more than local circulation; hence I am prompted to send it to THE BANNER.

It is, I believe, from the pen of a son of one of the most distinguished men of Massachusetts, Hon. Horace Mann, the famous educator, and successor in Congress of John Quincy Adams. G. A. B.

Washington, D. C., June 15.

## MEDICAL FREEDOM.

To the Editor of the Evening Star:

The pending consideration of Senate bill 1134, and the adverse report of the health officer of the District thereon, seem to call for the immediate attention of all persons who value the principle embodied in the measure.

The Church has largely lost its power of oppression and repression in this age, and this power is becoming vested in so-called science, but the science which seeks most to control the affairs of men is mere materialism and not science in any broad sense. The scalpel and the microscope are adding constantly to a knowledge of the physical basis of life, and the compounding of new drugs grants new temporary immunities to the violators of nature's laws.

Medical societies procure the passage of laws which shall forbid the exercise of healing powers by any but the holders of a certificate from a commission which they control, just as in former times none but the officially approved were permitted to administer religious functions. As Jesus Christ was condemned to death for sedition under the Jewish laws, so under the laws of the District of Columbia at the present day he might be fined in the Police Court, and forbidden to heal the sick until he had passed the prescribed examination, and obtained a certificate.

It has been found, not by universal consent, but to such a degree as to be embodied in our laws, that the religious health of the community is best promoted by religious freedom; but the apostles of the materialistic epoch would have us believe that medical freedom is dangerous to the community.

Much better would it be if laws were passed against the administration of drugs even by registered physicians. The proper remedy for disease is the removal of its cause. Virtuous and sanitary living is a crying need of the people. The mission of medical men, if a holy one, is to prevent the commission of sin by advice and admonition based on the knowledge they have acquired by their course of training within the physiological province which is that of their jurisdiction. The practice of medical men is largely the exercise of their ingenuity to palliate the consequences of sin. Thus they uphold and prolong the wrongdoing of the sinner, until its consequences pass beyond their control, and the community is corrupted. To aid them in this endeavor they maintain professional secrecy, whereby the wrong-doer may be further protected from having the consequences of his sin visited upon him.

The advocacy of laws of medical restriction is based upon representations of deceit and imposition practiced upon the ignorant by the unscrupulous, but the laws themselves are addressed to the prohibition of unsanctioned relations between patient and physician, however intelligent or honest. Why not address the remedy to the evil? The prevention of evil practices is within the legitimate province of legislative authority. The Mormon may believe what he will, but the law forbids polygamy; a man may be a traitor at heart to his country, but the Constitution provides that he must be convicted of overt acts of treason before he can be condemned; the freedom of contract is broad, but false pretenses are punished when they result in fraudulent acts. Let the charlatan or the saint be punished for that which he does, but do not condemn him in advance for the professions he makes. No law should be allowed to remain upon the statute books which prohibits any person from seeking a physician for his soul or his body, or from offering his healing powers to the service of the sick.

B. PICKMAN MANN.

When Dr. Talmage first began to preach in Dr. Sunderland's church in Four and a Half street, in Washington, hundreds of people were turned away at every Sunday service, and the income of the church was five hundred dollars a week; but President Cleveland and his wife then attended there. Since the 4th of March the congregations and the income have fallen off, and recently the congregations have been no larger than before Talmage went there. Under his agreement with the society he gets nothing until all the expenses, including Dr. Sunderland's salary, have been paid. For the past four months he has received nothing, and now the church has been closed for three months. Thus ends another experiment in pulpit sensationalism.—Hartford Times.

## Camp Progress, Mowerland Park, Upper Swampscott.

Sunday, June 27, was an exception to the Sundays we have been given of late, in that "the tears of Heaven" refrained from falling for twenty-four hours, and the sun had an opportunity of shining forth, gladdening the hearts of those who wished to visit Camp Progress.

It is surprising how little is known, in a general way, of the beauties of Camp Progress, and how few people know that there is a Spiritualist camp within easy access from Boston and surrounding towns. One can take the train from Boston Union Station to Lynn, and then take the Lynn and Salem electric to the Central Station in Lynn direct to the camp. The electric passes the entrance to the camp. If one desires, and has plenty of time, the journey can be made wholly by electric from Boston.

Arriving there, the visitor finds a truly rural camp right in the woods. Of course the camp is not as old nor as large as Lake Pleasant or Onset camps, but considering all things it is indeed a very pleasant one, and bids fair, when the improvements have been made that are being thought of, to outrival either of the others spoken of.

The Association has control of about twelve acres of land, the natural beauty of which is grand, some of it rising to an altitude of a hundred feet (called Prospect Hill), at present requiring quite an effort on the part of the visitor to ascend. But when one gets there the view well repays for the effort. The picture is charming; directly at the foot of the eminence can be seen the camp-buildings, which consist of a cook-house, covered dining-place, where are served at the noon hour nice fish and clam chowder, coffee, tea and ice-cream; still further on, the roof of the auditorium and speaker's stand, both being covered, but not enclosed; then, as one's gaze reaches out, can be seen Swampscott, Lynn and Marblehead; still further, Nahant (with Maolis Garden, read backward spells Silom), in the distance Nantasket and Baker's Island, and Bug Lights. The Association proposes to build an observatory on this hill at some future time.

Coming down it is better to take a round-about way, but at the same time a better view of the grounds can be obtained, and in that way the visitor realizes more the beauty of the camp.

There are yet some improvements that will greatly enhance the attractions of the present, such as filling in certain wet places, and moving the auditorium and speaker's stand further back from the entrance.

The entrance way has been much improved since last year by an arched gateway, with the name of the camp in large letters, that may be seen at quite a distance. The roadway has also been graded, making quite an avenue to the speaker's stand. A beautiful flagstaff has also been added, from which will float "Old Glory."

Among the improvements that might be made would be to make an ornamental pond of a disagreeable-looking wet place that lies back of the speaker's stand. It could be made to look very beautiful by making a stone or brick border to it, and then grade a walk around it.

But it takes time. Rome was not built in a day, and with time, and the present earnest workers who have the matter in hand, the natural possibilities of Camp Progress will be developed into a camp ground second to none in the State. J. S. S.

## An Interesting Event.

June 17 was a gala day at 54 Green street, Charlestown, the residence of J. B. Hatch, Sr., where a merry party of about twenty-five assembled early in the day to celebrate "Patriots' Day." This day has been faithfully observed for many years by Mr. Hatch, Sr., in an appropriate manner. His well-known hospitality always assures his guests that their visit will be a pleasant one if host and hostess can make it so.

The morning was occupied in cheerful conversation, and in viewing the parade. At one o'clock the party sat down to a sumptuous dinner, at the conclusion of which Mr. Hatch, Sr., rapped for order, and delivered an address in keeping with the day and occasion. He referred most feelingly to the arisen friends who had been present in former years on this anniversary, and paid a high tribute to his friend Luther Colby, founder of the BANNER OF LIGHT. He did not forget the friends in other sections of the country who were interested in "Patriots' Day," and in the celebration thereof at his home. He felt that their thoughts were with the little party there assembled, and closed by calling upon Prof. C. P. and Mrs. M. T. Longley, two of the absentees who were usually present. The letter established a bond of fellowship in spirit that made all feel better for having heard the earnest words, and felt the spirituality of the writers.

Mr. Hatch, Sr., then called upon the present editor of the BANNER OF LIGHT, whom he was glad to welcome in his own home. Mr. Barrett responded with much feeling, and spoke briefly of the memories, the friends and associations connected with this important historical event. At the conclusion of his remarks the company joined in singing "Auld Lang Syne," accompanied on the violin by Charlie L. C. Hatch, a namesake and special protégé of Mr. Colby. The afternoon and evening were spent in social enjoyment, and when the company broke up, late at night, the unanimous verdict was "We have had a good time." M. M. C.

THE SPIRITUAL INDUSTRIAL SOCIETY OF CAMBRIDGE has had two very pleasant outings at Chestnut Hill Reservoir. The next one will be at Franklin Park, Thursday, July 8. The members and friends are requested to meet from 11 to 12 at the Park entrance, where the Park carriages start from.

## RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds meetings in Columbia Hall, corner of Richmond and Weybosset streets, on Sunday, June 27, held a conference in the afternoon, when remarks were made by Mr. Sherman; tests by Mrs. Parker; a poem by Mrs. Hanson.

In the evening a medium test circle was held. Madame Warwick, Mrs. Delia Smith, Mrs. Jones gave tests. Mr. Wood read a poem, "There is No Death," after which he commented upon the same subject in a very able manner. Remarks by Mrs. Susan King, followed by Mrs. Humes, Mrs. Goodrich, and others.

This concluded our meetings at the hall for the present season.

On Sunday, July 4, our meeting will be held at Mrs. Sarah E. Humes', 31 Arch street, at 8 P. M. All are cordially invited to be present.

## A Great Convenience for Travelers.

Pullman's Palace Car Company have added the American Newspaper Annual to the libraries on "Pennsylvania Limited," "Colonial Express" and other trains of that class. The Wagner Palace Car Company have made similar provision for their passengers. This work is also in the libraries of nearly all the Ocean, Coast, Sound, Lake and River Steamers.

The American Newspaper Annual is an encyclopedia of newspapers and periodicals published in the United States, Territories and Dominion of Canada, and of gazetteer facts of the places in which they are published. These gazetteer facts embrace population, political complexion, transportation and banking facilities, leading products and industries, and other information which is of special interest when traveling through these places.

The work is published by N. W. Ayer & Son, the well-known Newspaper Advertising agents of Philadelphia, and has long been recognized as the authority on all matters of this kind.

The newspapers of the country and the traveling public generally will, we are sure, be greatly benefited and gratified by this provision for their convenience.

## Plato on Public Men.

In an article from the pen of Dr. T. A. Bland in the Boston Daily Record of June 12, we find the following very sensible statements:

"Plato said that philosophers only should be entrusted with the responsible duties of statesmen, and a philosopher is one whose moral sense dominates his selfish propensities, and guides his intellectual faculties under all circumstances and relations, private and public."

The people should not entrust their interests to men, however intellectual, whose heads are larger back of and between the ears than in the superior frontal lobes.

Such men are not statesmen, but politicians. They seek office for selfish purposes, and stand ready at all times to sacrifice the public good to private greed.

The science of cerebral physiology, popularly known as phrenology, fully explains the problem of plutocracy now so much discussed by the press and the people, and this science presents the true remedy for this gigantic evil, which, if not checked, will subvert the republic, reduce the masses of the people to pauperism or serfdom, and put back the hands on the dial of progress many centuries.

This science of human character should be taught in all schools, preached from all pulpits, and its principles explained in all newspapers. The people at large should study it until they can apply the science for public servants in all departments of government in city, State and nation, men of high moral character; men who cannot be bribed, flattered or frightened into a betrayal of the trust imposed in them by the people."

## MAINE.

PORTLAND.—M. A. Black writes: Orient Hall, Sunday, June 27, we had Mrs. Cynthia H. Clark of Boston, Mass. All present enjoyed her fine instructive lectures, and they were followed by many tests.

PORTLAND.—M. A. Black writes: Mrs. Edith E. R. Nickless opened meetings here the first of the month in Mystic Hall, Congress street. Her meetings have been well patronized from the start, and are growing steadily. This is not wonderful, when one has listened to the discourses given by her guides, or the exceptionally pleasing and convincing tests given through her instrumentality.

Mrs. Nickless is a lady of attractive personal appearance, possessing great magnetic force and remarkable spiritual powers. As an inspirational speaker we have never had her superior upon our rostrum. It is understood that she will continue her meetings here until August, when she departs for the camp-meetings.

Mrs. Nickless is at present located at 215 Cumberland street, and can be engaged for the platform for the coming season by societies in the East.

## VERMONT.

HUNTINGTON.—Mrs. Henry Sherman writes: We had with us, through the last three Sundays of May, the well-known speaker, Lucius Colburn. While here he held several circles in my home, and a number were convinced that their loved ones still lived and could communicate with them. Mr. Colburn delivered his oration on Decoration Day. Although it rained all day, there was a crowd gathered to the church to listen to the tribute paid to our risen heroes, to the few faithful veterans who still bear the colors of our country and also the Sons of Veterans. The Ladies' Relief Corps furnished a grand dinner for all. As my health is very poor, and I am not able to get away from my home all these things and your worthy paper, which comes to my home every week, give me a great deal of cheer. I am nearing that bright and better shore.

WILMINGTON.—John E. Bassett writes: We do not often hear so fine a lecture on Spiritualism as we were favored with June 20, when Mrs. Nellie Temple Brigham lectured in the Universalist church to a full house. We hope she can come again in August.

## Gifts to Veteran Spiritualists' Home, Waverley.

Not previously acknowledged.

To the Editor of the Banner of Light: From Mrs. Jenkins, Malden, by favor of Mrs. John Woods, one complete marble-top chamber-set; from Mrs. Upham, Chelsea, Mass., four pillow slips; from Mrs. Lawrence, Chelsea, one afghan covering; from Haverhill Spiritualist Society, mattress and comforters.

N. P. SMITH, Sec'y of Trustees.

## Is Your Brain Tired?

Use Horsford's Acid Phosphate. Dr. T. D. CROTHERS, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

## 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 before the Psychological Research Society, Buffalo, N. Y., June 20. Present address, 110 South Division street, Buffalo, N. Y. Instead of that previously announced. Freeville, N. Y., July 24 to 25. Helen Stuart-Richings, during September and October next, will lecture at the Spiritualists' Society, being engaged in Worcester and Boston. Will solicit wishing her services as lecturer or psychometrist, communicate with her? Terms will be brought within the reach of all. Address, care Hon. J. S. Ingalls, Wisconsin Building, Milwaukee, Wis.

E. W. Sprague, trance speaker and platform test medium, would like to make engagements for the season of '97-'98. He has engagements at Rochester, Ind., for the month of November, 1897, and at Philadelphia, Pa., for March and April, 1898. Address him at 416 Newland Avenue, Jamestown, N. Y.

The serious illness of the mother of Mrs. A. E. Sheets has compelled her to cancel her July engagements at Buffalo, Onset, Harwich, Mass., and Nantucket, Ct.

Albert P. Blinn will be in Boston first three Sundays of October. Is engaged at Amesbury Nov. 21. Will engage with societies to lecture the last Sunday in October, and Nov. 7, 14 and 28, and Dec. 5 and 12.

J. C. F. Grumbine has all the Sundays of the season of 1897-'98 engaged except April 10, 17, 24, and Jan. 30 and Feb. 6. The dates in April he wishes to give to a society in New England, and the other dates to New York State or in the West, near Chicago.

Mrs. S. E. Hall, speaker and test medium, has a few more open dates for the season of '97-'98. Will go to your homes to hold circles for the summer months. Sitings daily. Address 3 Hudson street, Roxbury, Mass.

Mrs. E. Cutler, trance medium and psychometrist reader, would like to make engagements for the season with societies. Will come and help build up societies in weak conditions on very liberal terms. Address, Mrs. E. Cutler, Eden P. O., Parkland, Bucks Co., Pa.

On Sunday, July 4, P. M., Mr. J. Frank Baxter will participate with others in exercises at Camp Progress, Swampscott, Mass. From Saturday, July 24, to Thursday, July 29 (inclusive), he is engaged for Onset, Mass. On Friday, July 30 and Aug. 1, he will lecture at Ocean Grove, Harwichport, on Sunday, Aug. 8, at Maple Dell, Mantua Station, O. He will stop en route to latter place to lecture Friday evening, Aug. 6, in Geneva, N. Y. He will lecture daily most of the week, ending with Sunday, Aug. 15, at Mt. Pleasant Park, Clinton, Ia.; that ending with Sunday, Aug. 22, at Ocean Grove, Harwichport, Mich.; will leave on Thursday, Friday and Sunday, Aug. 26, 27 and 29, at Lake Pleasant, Montague, Mass.; and the week ending with Sunday, Sept. 5, at Buswell's Grove, Etta, Me.

Frank T. Ripley will speak and give tests at Elmira, N. Y., for the first Spiritual Society, Sundays, July 4 and 11; will lecture at Genoa, N. Y., July 18; then at the Freeville, N. Y., Camp the whole season. He has open dates for the last Sundays in August and the whole of September. Address all letters to Frank T. Ripley, Moravia, N. Y.

## Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

At last we have been remembered and favored with a beautiful summer day. The wind was cool and bracing, and as it came rustling through the trees it was thrice welcomed by the large gathering assembled to listen to the remarks of the grand array of talent that was present to instruct and interest those who are seeking after true Spiritualism. We were more than fortunate in having so many mediums and speakers present, such as May S. Pepper of Providence, R. I., F. H. Roscoe, do., Mrs. Jennie S. Soper, Assistant Editor of BANNER OF LIGHT, Mrs. Maggie S. Butler of Boston, Mrs. Sarah A. Byrnes of Dorchester, and many others.

11 o'clock, meeting commenced with singing by Messrs. Pierce and Abbott of Boston. Excellent remarks by Mr. Abbott of Boston. Meeting closed with singing by the audience.

At 2 o'clock the exercises commenced as follows: Singing, quartet, "When the Mists Have Cleared Away"; invocation, Mrs. Jennie K. D. Conant of Boston; singing, quartet, "Mother, Meet Me at the Gate"; remarks by Jennie K. D. Conant; singing, quartet; beautiful remarks, Mrs. Sarah A. Byrnes; singing, quartet; remarks by Mrs. A. E. Cunningham of Boston; excellent remarks by Mrs. May S. Pepper. (Intermission thirty minutes.) Singing, quartet; opening remarks by Mrs. Sarah A. Byrnes; recitation, by request, "My Angel Mother," Mrs. B. Robertson of Boston; solo by Miss Amanda Bailey of Salem; remarks by F. H. Roscoe; singing by Miss Amanda Bailey, "Shadowland"; fine tests by Mrs. May S. Pepper; remarks by Mrs. Maggie Butler and J. W. Kelly of Lynn.

Sunday, July 4, we intend to make a grand patriotic day, and we expect a very large audience. We shall have with us that eloquent speaker and medium, J. Frank Baxter of Chelsea.

Sunday, July 18, we have set apart for Veterans' Day, and all the money collection on that day will be given to the Veteran Spiritualists' Union, and we earnestly hope that every one on that day will add their mite to this noble and worthy object. Harrison D. Barrett, President of the National Spiritualists' Association, will deliver an address on that occasion.

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

Electric cars pass the grove every fifteen minutes from Lynn and Salem. N. B. P. June 26, 1897.

## New Era Camp, Oregon.

The First Spiritual Religious Society of Oregon will commence its camp-meeting at the old camp ground at New Era, in Clackamas County, July 10, and continue to Aug. 1.

George P. Colby, one of the best speakers, has been obtained, and will be in attendance throughout the meetings. There will also be other good speakers and mediums present. We hope to make this meeting more grand than ever this year.

The grounds are beautifully situated on the banks of the Willamette river, where fishing and rowing are found very enjoyable. The grounds are among the oldest on the Pacific Coast, and can be reached by the Southern Pacific Railroad or by boat on the Willamette river, eighteen miles from Portland. We have a beautiful grove for those who wish to tent, and tents to let, or a good hotel on the grounds, where the comforts of life can be had.

Officers—O. W. Quint, President, Barlow, Ore.; B. F. Fuller, Vice President, McMinnville, Ore.; W. E. Jones, Secretary, 291 Alder street, Portland, Ore.; Mr. Everest, Treasurer, Portland, Ore.; Mrs. L. L. Irwin, Corresponding Secretary, Barlow, Ore.

A new leader has been sent to the head of the American Theosophists. His name is Foulke, and he represents the Onset Bay faction. He and his followers claim possession of the entire esoteric field in accordance with a communication from the Mahatmas. Of course new communications are likely to arrive by any mail, and Mr. Foulke may have a short rule. The esoteric field is large enough for many quarrels, and, unless we are mistaken, it is not unusual to have a great many quarrelsome leaders.—Boston Journal.

Mr. J. Frank Baxter through June has been lecturing in Greenfield, Deerfield, Plimpton Cove, Rockport, Plymouth, and other places in the State, to the good of Spiritualism, to the interest of generally large audiences, and to the appreciation of the respective managements. He anticipates Ware, Mass., for July 11, and will again speak in Plymouth on Sunday, July 13. After this his camp engagements begin, and will be continuous into September. For the last two Sundays of September, and certain time in 1898, address him at 46 Tudor street, Chelsea, Mass.

## Spiritualist Camp-Meetings for 1897.

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 16; closes Aug. 23.

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

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

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

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

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

Lake Minnetonka, Minn.—July 1st to July 25th.

Chesterfield, Ind.—Opens July 22d, closes Aug. 16th.

Sunapee Lake, N. H.—Commences July 25th, closes Aug. 22d.

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

Madison, Me.—Sept. 3d to Sept. 12th.

Maple Dell Park, Mantua Station, O.—July 18th to Aug. 29th.

New Era Camp (twenty miles south of Portland, Ore.)—Opens July 10th, closes Aug. 1st.

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

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

Onondaga Lake Camp, Sylvan Beach, N. Y.—Opens July 25th, closes Aug. 8th.

Devil's Lake, Mich.—July 10th to 26th.

Mount Pleasant Park, Clinton, Iowa.—Aug. 1 to 29 inclusive.

Grand Lodge Camp, Mich., opens July 25.

Lake Brady, Ohio, June 27 to Aug. 29 inclusive.

Niantic Camp (Niantic, Conn.), commences June 25 to Sept. 6 inclusive.

Lookout Mountain, Chattanooga, Tennessee.—July 4 to July 15.

Summer Camp, Cal.—July 18 to Aug. 8.

Island Lake Camp, Mich.—July 29 to Aug. 31.

Marshalltown, Iowa, Camp.—Aug. 21 to Sept. 20.

Elk Grove, Kansas, Camp.—July 10 to 26 inclusive.

Verona Park Camp.—Aug. 7 to 22.

Hastlett Park, Mich.—July 29 to Aug. 31.

## SPECIAL NOTICES.

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

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

J. J. Morse, 26 Onaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

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

## ONSET BAY Camp-Meeting.

## Program, 1897.

Sunday, July 4, A. M., Mrs. C. Fannie Allen.  
Sunday, July 4, P. M., Prof. J. W. Kenyon.  
Monday, July 5, Conference.  
Tuesday, July 6, Mrs. O. Fannie Allen.  
Wednesday, July 7, Prof. J. W. Kenyon.  
Thursday, July 8, Mrs. C. Fannie Allen.  
Friday, July 9, Prof. J. W. Kenyon.  
Saturday, July 10, Mrs. A. E. Sheets.  
Sunday, July 11, A. M., Mrs. A. E. Sheets.  
Sunday, July 11, P. M., Prof. W. F. Peck.  
Monday, July 12, Conference.  
Tuesday, July 13, Prof. W. F. Peck.  
Wednesday, July 14, Mrs. M. G. Gidding.  
Thursday, July 15, Mrs. A. E. Sheets.  
Friday, July 16, Mrs. A. E. Sheets.  
Saturday, July 17, 8 o'clock Association.  
Sunday, July 18, A. M., Dr. C. W. Hidden.  
Sunday, July 18, P. M., Mrs. A. M. Gilling.  
Monday, July 19, Conference.  
Tuesday, July 20, Dr. C. W. Hidden.  
Wednesday, July 21, Mrs. Sarah A. Byrnes.  
Thursday, July 22, Dr. C. W. Hidden.  
Friday, July 23, Mrs. Sarah A. Byrnes.  
Saturday, July 24, Veterans.  
Sunday, July 25, A. M., Mr. F. A. Vignin.  
Sunday, July 25, P. M., Mr. J. Frank Baxter.  
Monday, July 26, Conference.  
Tuesday, July 27, Mr. J. Frank Baxter.  
Wednesday, July 28, Mr. J. Frank Baxter.  
Thursday, July 29, Mr. J. Frank Baxter.  
Friday, July 30, Mrs. Carrie E. Twine.  
Saturday, July 31, Hon. L. V. Moulton.  
Sunday, Aug. 1, A. M., Hon. L. V. Moulton.



## SPRIT 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.

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



MRS. JENNIE K. D. CONANT.

Report of Séance held May 21, 1897.

#### Spirit Innovation.

Oh! thou divine spirit, do we again prepare ourselves to receive instruction and knowledge. We come, humbly seeking assistance, that thou may inform us what to do and what is best. We ask thee, because we know thou knowest all things. We seek not with faith, but with knowledge in thy divine power. We see thy beauty and thy handiwork in the flowers and in the grain. As nature gives forth in the spring, and as the earth oftentimes thirsts for rain, so do our mortal souls thirst for a baptism of the spirit to renew and bring forth fruit from the seed that has been sown. Oh! how we may labor to convince the mortal of immortality, for as the soul growth so does our knowledge.

This morning we meet in our circle to open up the gateways between the two worlds, that our instrument may bring the star of hope and words of encouragement to those who are still struggling with life and its disappointments. It is the disappointments that bring us blessings, and we desire this morning to seek humbly and patiently, that we shall not overestimate, for all things in earth are limited. We seek thy assistance in all things, and we know the victory will be ours, now and through eternity. Amen.

#### INDIVIDUAL MESSAGES.

##### Joe Anderson.

Good morning, Mr. Chairman. You have some knowledge down in this section of the world, and it seems, as we come back through this material instrument, that for the time being, it brings back past memories and renews a great many things that seem to be forgotten. I am very much pleased at having this privilege this morning of returning again and, as it were, to take on the mortal body for the few seconds that are allotted to me in trying to send forth a few of my own ideas, and I might say independent thought, for we see as we pass from earth-life that it is our experience that many times brings us cognizance, as it were, of past conditions.

Truly we are wanderers, and we seem to know very little after all, but I would like to say that while in the body I did not believe in Spiritualism, neither did I have any thought concerning it. I moved to the West a great many years ago, when civilization was not so well established as it is now out there; but I feel that there are those yet in the mortal world that I don't think have actually forgotten me; and I should say also, I have not forgotten them. I would like to come closer to them. I would like to come in contact with those who are interested now in Spiritualism for the first time, because the recent experiences have caused them to think some, and I would like to say to all that I have many on the spirit-side with me this morning. My companion is here, and I have also my two little children and one grown child with me. I would like to say to the dear daughter who is still in earth-life, that I am anxious to assist the mortal conditions, for they, too, have oftentimes bothered me, as the world would call it, for I see you many times wish you could hear or have a word of comfort from father or mother and from sisters and brothers, but there is so much to be considered and so little time to say it in.

Just say this morning that Joseph was my name, but I was always known as Joe Anderson, and you will locate me many years ago in Lewiston, Montana, and I hope that I will be able, through this letter, to raise a little bit of interest, so as to make the people at home feel truly the spirit returns.

##### Isabel Moulton.

Good-morning, Mr. Chairman. I, too, would like to meet my friends, and I would like also to come in contact with my own family especially, for I have a boy that is very much interested in Spiritualism, and I have others who are interested, but do not take any active part. My boy many times wishes to himself, why don't the spirit assist me more? why don't mother make herself more tangible to me? why don't they bring us in closer communion? But I want to say to the dear ones in earth that the spirit is just as active, is just as much interested, and just as anxious to assist and help us as ever; but it is the conditions of the material life that change, oftentimes, the circumstances that surround us. So I would say, Let things work gradually and carefully, and above all, cautiously, for the Great, Divine Spirit and the Fatherhood of all will take care of the children, and will bring them to see and understand why the shadows and disappointments of earth-life come to them.

Be of good cheer, the work is not yet completed. I would like to reach my companion, who is yet in earth-life, although getting along well in years; and the time is not far distant when we shall meet again, and we shall know and be known, and we shall understand as we did not before. We will feel that the conditions and influences are such that it will be to our advantage when we can understand things as they are.

I should say that my name is Isabel Moulton, and my home will be located in Plymouth, Mass., where my friends still live. I have also friends in Boston, and in Washington, D. C.,

and hence I am pleased with this privilege this morning, and I thank you very kindly.

##### George Lemuel Wiley.

Well now, my friend, when we come in here we seem to be all of one family, and it seems that all know each other, and yet we are strangers. Well, we can introduce ourselves, and by that get more acquainted. We find it is the best way for us to make our own friends, and then there seems to be more appreciation in it, because, my friends, in earth-life, we are sometimes a little peculiar, and we are very apt to be offended because we do not get acquainted with a certain class of people, and then there are others we don't wish to get acquainted with, and that is one reason I should like to return this morning, and send good wishes and glad tidings to the ones on earth life, for it was our privilege, as I said, to make friends and keep them, but we do not in the spirit have to bind ourselves to obligations, nor give an opinion if we do not agree with each other's opinion, so I would like to say to the mortal, that it is an advantage to be in spirit-life, for you can express your thoughts as you understand them, and others will not quarrel with you, and we can also direct as we desire, and we give no offence to any one.

I think I have not been out of the body long enough to be forgotten, because I passed away in Chicago, Ill., from the South Avenue. I think I shall be remembered there, and I want to say to the loved ones I left behind, that I am glad I had the moral courage to stand up while in the body and claim Spiritualism as my religion. I found many that differed with me, but to my own conviction I was satisfied, and I want to say to all those I left behind me, that I shall always be pleased to meet or communicate with them when I have an opportunity, and especially to the dear loved ones I have left behind; the boy and those that I have been interested in. Say to them I have not left them, and I have not forsaken them; the body has been laid aside, but it only gives me better opportunities to advance my own faculties and produce the work that I wanted to see completed in earth-life, for I felt my duty was to my family affairs, as I have observed things since I went out of the body that I did not understand while in the body, and I should say to them all, let the spirit lead you, and do not feel that you are being left without any comfort, for we are all with you.

I had a beautiful reception in spirit-life when my dear loving father and mother and friends met me, and the dear ones that had gone on before me, and it was truly a beautiful greeting, but time will not permit me to give all I wish to this morning, neither is it best to express our personal affairs through the public press, but would like to say to those that I know will receive this communication, that I have come as you requested, for I have seen and heard them express a wish that father would come through the BANNER OF LIGHT. I have come in my feeble way, and find it is harder to control another instrument than my own body, but will try and do all I can, and you can say, Mr. Chairman, that George Lemuel Wiley is here this morning, and that I shall meet and prepare them for their work later.

##### Laura E. Metcalf.

Oh! I should like to come in just a little while this morning, my friends, for I am awfully anxious to find some of my people, for since I have passed out of the body, it seems, I have been forgotten; for they look on death as the last tie of respect and the last conditions that can be contributed to the body. Oh! it seems so hard, and I have tried to get to them; I have tried so hard to make them understand me, but I can't find an open door. You see none of my friends are Spiritualists, nor do they seem to have any thought of it; and it seems sometimes that I almost hold myself in earth-life, for I cannot get away from the earthly conditions, because they hold me in sorrow, for they do not seem to get reconciled to the change; and yet I have been out of the body four or five years. I cannot make any progress in spirit because I cannot leave mother. She seems to cry and take on so much that at times she wishes God had taken her instead of me. And I want to say that it was hard, because she lost three children inside of two weeks, and we are all now in spirit. But I am anxious to make her know that she did not lose us, she merely has got rid of taking care of us; for God thought he could take care of us better than she could; and we want her to look on it as a blessing, and not so called darkness. She oftentimes gets into that little rocking chair, and sways her body to and fro and says, "Where is there justice in God or man?" And yet, mother, I want to say, how much happier you would have been if Bennie had gone, too, for he is my brother that is in earth-life, and he has gone away and left mother, and she don't know where he is, and she sometimes wishes that she knew where he was; and then when she gets so sad and cannot think of anything else, she will say once in a while, "Well, I know where they are, the dear ones that are in heaven," but she do n't know who is taking care of the one that is away from home.

I want to say that Bennie is in the West, and I can follow him sometimes, but I cannot get close enough to him to make him understand that mother feels so badly; but I know where he is now. And say to father, Be kind, be true, because when you come on spirit-side we will all want to be together, and we cannot be together in spirit unless we come in harmony. I do n't know as father will like it, my coming this way and publishing all his troubles and failures in life in a public paper, but Aunt Carrie told me that if I would come in I might be able to say something that some one would recognize, and send my letter to father and mother.

I want to say that father lives in one place and mother lives in another, and that is why I see so much sorrow and trouble, and that is what makes me tell mother that God saw where he could take better care of the children than she could, and for her not to feel so disappointed and despondent, and by-and-by things will brighten up and the results will be satisfactory.

And just say that Alfred and Sarah are with me this morning in spirit, and so are grandma and grandpa.

My name was Laura E. Metcalf, and my mother lives in Portland, Me., but my papa lives in Boston, Mass.; and I have an aunt who lives in this city who sometimes takes your paper, and I hope if she sees my message she will send it to them, whether they like it or not, for I feel I can help them if I can only get to talking with them. I would say that we all passed out with diphtheria.

##### Elizabeth Bowen.

Well, the good Chairman has just said that I might come in. I was a little girl, and have not been out of the body very long, either; but I was not afraid to die, because I saw the good angels coming to me, and I saw how beautiful the place was before I passed away, and I told mamma and papa that I was going to be so much better off, and I know that I am.

I thought I would like to come back, for it seems so nice to have an opportunity to send a letter to papa and mamma from the spiritland, because mamma used to read the communications that came in your paper, and also used to love to hear what the spirit had to say through mediums; so you see that both mamma and papa understand it. But I cannot send a very long message, because I don't feel very well when I come to talk through this medium, because my throat feels bad, and my head also.

I want to tell them all that I am so happy, and I come to the home every day, and I love to go to the Lyceum, for I love to see how pretty the children look, and I remember how pretty they looked at my funeral, and I was glad to see how sorry they all were because I passed out of the body, for they say they miss me; but I don't miss them, for I can see them, and I want them to know that I don't want them to miss me, for I am right there, and I am trying every way I can to demonstrate to them that the spirit can return; and I want to say to mamma that I can get closer to your needs when you go to bed, and I can make you feel me, but I want to make you see me. I want you all to know I am so happy in the spirit-life, for my grandma and my dear friends that I have in spirit, even those I did not know are with me, and I have got lots of pretty things that I want to tell you all about. I do not care anything about those little things I left behind me in earth-life, but I want you to give them to some poor child that has not got any playthings, and make them feel happy. Why, Mr. Chairman, my birthday has just passed in spirit, and I feel as if I had had a fine time.

Just say I came to help mamma this morning, and all the dear ones, and the good spirit has helped me, and I want them to know that when they read this they will have my presence still closer, and you can put me down as Elizabeth Bowen, and my home is in Chicago, Ill. Thank you very much, for I am a little girl.

##### Mary Ann Welsh.

Well, I would like to come in just for a minute or two, to fill up the vacancy that is now left open, and I would like also to send out a message to the companion that I had in earth-life, although he is the companion of another now, yet I am interested in the baby, although some years have elapsed since I passed away, and some changes have come. I feel that even at this late day there are times that it is never too late to do good, and I see, as I have been waited into the material conditions lately, he is not feeling very well, and I find him in trouble. It seems he believes much in Spiritualism, although his companion does not, and he seems to be alone, and I want him to know that while I was in the body I did not know much about Spiritualism, but I have learned much since in the spirit, and I am so glad, for I have so many with me, and I feel we shall all work together to make him change his conditions and be more happy again, for I know he was good-hearted and meant well, although there are few people that understand him.

My husband's name was Frank, and I always used to say: "Frank, be easy, don't rush things, for the time will come when your strength will give out, and you will not be able to do things as well as you can if you will be careful and take care of your strength."

I want to say to you all: I am assisting you, and I am glad that you have done as you have concerning Freddie—that is my baby—for he is so much better off with his grandma than he would have been with his stepmother; not that I wish to say anything against his wife, only she is young and do n't understand children, and she is nervous, and he is a noisy boy; and I want also to say that by the fall-time things will change, and I think you will both feel better. The conditions will be settled, so that you will know what to do. I would say, in reference to father's property, not to be so easy; and he wants me to say this morning that he intended it to be equally divided, and that is why he did not leave any will. There are only three of you left, father says, and he thinks you ought to agree, and he will give you a communication sometime when he gets strength enough, and can hold the medium. Tell the rest that he can feel father, if he is so-called dead, for he is conscious of every act, and he wants you to be careful and not be dishonest, for, if you are true to yourself, you will be true to others; and that will do this time.

You can put me down as Mary Ann Welsh, and my husband's father's name was William, and he belonged in Greenfield, Mass. My husband is here in this city.

##### Messages to be Published.

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; Alice C. Stearns; Flora Schooley; Lizzie Ryder.  
June 11.—William R. Wait; Charles W. Johnston; Maggie Dooley; Susan L. Atkins; Mrs. Thomas Tow; Mary A. Stowe.  
June 18.—Mary C. Fletcher; Mary Ann Marshall; Capt. William Perry; Joseph P. Brown; Jessie Palmer; Benjamin F. Seabrook.  
June 25.—Barling Haskell; Mary Simmons Vezev; George F. Dunbar; Mary P. Gay; One of the Universal Brotherhood; Susan Allen.

GLOBE, ARIZONA, June 1, 1897.

Editor News Letter.—I enclose you a poem written by Mrs. S. M. Smith of Kauaewae, I, which deserves immortality. The sentiments are so exactly mine that I forbear further comment.

LEE CRANDALL.

There are ninety and nine that live and die  
In want and hunger and cold  
That one may revel in luxury  
And be lapped in its silken fold:  
The one in a palace with riches rare,  
The one in a palace with riches rare.  
They toil in the fields, the ninety and nine,  
For the bread that their mother earth  
They dig and delve in the dusty mine  
And bring her hidden treasures forth;  
And the wealth released by their sturdy blows  
To the hands of one forever flows.  
From the sweat of their brow the desert blooms,  
The forest before them falls,  
Their labor has built the humble homes,  
And cities with lofty halls;  
And the one owns cities and homes and lands,  
And the ninety and nine have empty hands.  
Dear God! how long will their wrongs be dumb?  
How long the homeless strife  
Ere the hearts that die and the souls benumbed  
Shall quicken in new-born life?  
And the empty hands that toll from birth  
Be clasped in a hand that spans the earth.  
Ere the night, so dreary and dark and long,  
Shall that glorious morning bring,  
When over the world the victor's song  
Of the ninety and nine shall ring,  
And echo afar from zone to zone,  
"Rejoice, for labor shall have its own!"

## A Letter from E. W. Sprague, State Organizer.

To the Editor of the Banner of Light:

Having been busily engaged in the work of organization in the State of New York for the past three months, perhaps a few lines regarding our work may be of interest to your readers.

We began the work as missionaries for the National Spiritualists' Association in this State March 1, and in three months have visited thirty different towns, held seventy-six meetings, and organized and chartered eleven societies; three of them with the National Association, and eight with the New York State Association.

The first six weeks of this time were not devoted to organizing societies; that time was spent in visiting societies and communities in the interest of the State Convention, encouraging our people to elect and send delegates etc.

We organized and chartered the last eight societies in just six weeks. They are composed of excellent material, and their officers are all worthy, and well qualified. We shall hear of their good work in the future.

Wherever we have been, as soon as the people are made acquainted with the objects and purposes of our Association, they were ready to organize.

I found many communities where there once existed flourishing societies, but some of the old pioneer leaders having passed to spirit-life, and others having moved away, they have gone down. A little earnest work will set the ball rolling again, and new societies will rise on the ruins of the old ones.

What we need to do now is to organize societies in every town and hamlet where seven Spiritualists can be found, then send out speakers and mediums to build them up, encouraging and enthusing the old Spiritualists, and converting new ones. In this way our mediums and speakers may be more fully employed, and our cause advanced.

When societies are located near enough to gather, quarterly meetings should be inaugurated, and carried on regularly; this would create enthusiasm, and give encouragement to the workers.

As fast as societies are organized, circuits should be formed, and speakers and mediums of all phases placed upon them, that the people may hear the beautiful truths, and witness the wonderful phenomena of our beloved Spiritualism. In this way many may be brought to the light, and a new impetus given to our movement, the mediums now idle will be employed, and our exchequer enlarged.

I am satisfied that in the State of New York societies can be well organized, and the Association placed on a practical, paying, business basis, in the short space of two years, if funds can be raised to carry on the work as it should be carried on. If this is true of New York, it is true of many other States.

Let all who are interested, and can contribute funds to carry on this work of organization, do so at once, and thus help the spirit-world to establish "the kingdom of heaven on earth."

There is scarcely any opposition to organization now. It is a strange fact that some of the workers who did oppose it are the first ones to apply to our newly-organized societies for engagements.

I am happy in the knowledge that there is such unity of thought and action in this direction, and that one State after another is swinging into line with the National Association.

Our Cause is advancing rapidly, and it is a healthy growth, which is very gratifying to its friends, though it may be somewhat annoying to its enemies.

Yours for organization,  
E. W. SPRAGUE,  
416 Newland Avenue, Jamestown, N. Y.

To the Editor of the Banner of Light:

I was delighted in taking up THE BANNER of the 12th ult. at seeing the sketch and grand portrait of that noble man and true benefactor of his race, Dr. Edwin D. Babbitt. I have known and have been intimately acquainted with Dr. Babbitt for twenty years. When I started my *Dime Entertainments* for the poor boys and girls in the great hall of Cooper Union, New York, on the evening of Oct. 3, 1877, Dr. Babbitt was one of the first who came forward with kind words and kinder deed to encourage this (at that time) supposed innovation, for the reason that many persons considered it folly for me to attempt to give first-class musical entertainments at the paltry price of one dime admission.

But Dr. Babbitt, Thurlow Weed, Peter Cooper, Wendell Phillips, Walter H. Shupe, and other good and great men, gave the undertaking their encouragement in a manner more tangible than mere words, and more than a quarter of a million of young people listened to over one hundred entertainments given under my direction. Dr. Babbitt had already published some of his advanced ideas as to the marvelous curative power of sun, light and color, and his instructive work, "The Principles of Light and Color," was then fast gaining a foothold, not only in New York, but in various parts of the civilized world; and his wonderful book entitled "Religion, as Revealed by the Material and Spiritual Universe," has given to the world a vast field for thought, and as time rolls on this book must and will become more popular than ever. It is a work that the people are now reading and examining for themselves. I have read Babbitt's "Religion" through several times, and constantly refer to it for "more light." Such men as Dr. Edwin D. Babbitt are not sufficiently prized at the beginning of their career; but to use a favorite expression of my sainted mother "The truth will always bear its own weight," and people who have not read Dr. Babbitt's wonderful work, "The Principles of Light and Color and their Marvelous Permeations," or his other work above alluded to, will find much benefit and consolation by procuring them and pondering well their teachings.

Dr. Babbitt's recent removal to Los Angeles, Cal., I am inclined to think was a wise change, as in that beautiful climate (as Mr. Bowman remarks in his interesting article in THE BANNER), "The fine forces of nature seem most to

abound." And many of Dr. Babbitt's friends will heartily echo Mr. Bowman's wish, that, through the munificence of some great soul, a Temple of Healing and of Health will be established in California that will bless coming generations when its great and noble-hearted progenitor shall have passed to the "Beautiful Land of the Dead." J. JAY WATSON,  
180 Columbus Avenue, Boston, Mass.

## The Connecticut Spiritualist Camp-Meeting Association.

Season of 1897, at Niantic Camp Grounds, Niantic, Conn., commencing June 28, and continuing until Sept. 6, inclusive.

Program: Sunday, July 11, Oscar A. Edgerly; Sunday, July 18, F. A. Wiggins; Sunday, July 25, Mrs. A. E. Sheets; Sunday, Aug. 1, Edgar W. Emerson; Sunday, Aug. 8, Mrs. Sarah A. Byrnes; Sunday, Aug. 15, Miss Lizzie Harlow; Sunday, Aug. 22, Prof. H. D. Barrett; Sunday, Aug. 29, Mrs. Rachel Walcott.

There will, no doubt, be many mediums, representing the different phases of mediumship, in camp during the season.

Amusements.—The Amusement Committee will provide good music for dancing, one or more evenings each week, during the season.

Board and Lodging.—The dining hall and restaurant will be in charge of the Committee on Cottage and Grounds, and will, under their management, no doubt give satisfaction to the public. Comfortable lodgings can be obtained at the pavilion. Rates as reasonable as usual.

Transportation Facilities.—Excursion tickets to Niantic can be obtained at all stations on the New London Northern Railroad at a little more than half rates.

Trains on Shore Line connect at New London with excursion boats to Watch Hill, Block Island, and other summer resorts along the coast.

Location.—East Lyme or Niantic, Conn., is located about six miles west of New London, on the Shore Line Division of the Consolidated R. R. The Spiritualist Camp-ground is situated about three-fourths of a mile from Niantic station, which distance is easily covered in ten minutes by the efficient service provided by the management.

Nature seems to have done her best to make this one of the most attractive spots in New England. The grounds contain about thirty-five acres, mostly covered with a thrifty pine grove, and are surrounded on three sides by the beautiful Niantic river, which affords fine opportunities for bathing, boating and fishing. Some seventy-five families live here during the summer, enjoying to the fullest extent the freedom the camp affords.

#### OFFICERS 1897.

President, A. T. Boon, New London, Conn.; First Vice President, John D. Eager, Niantic; Second Vice President, Mrs. A. E. Merriam, Hartford; Secretary, Mary A. Hatch, South Windham; Treasurer, C. M. Piatt, Waterbury.

Board of Management.—A. T. Boon, New London, Conn.; D. A. Crocker, Colchester; A. D. Dorman, Willimantic; N. H. Fogg, Southington; S. F. Bronson, Hartford; Mrs. A. E. Merriam, Hartford; Geo. W. Pierce, Hartford; E. M. Lyman, Springfield, Mass.

Auditors.—James E. Hayden, Willimantic, Conn.; D. A. Lyman, Willimantic.

Notice is hereby given to owners of cottages, who wish to let the same to outside parties, that they must first obtain permission from Committee on Cottages and Grounds, or the Board of Management. For further information in relation to the above arrangements, or any complaints to be made, would refer you to the Board of Management, or Chairman of proper committees. MARY A. HATCH, Sec'y.

#### Late June Magazines.

NEW ENGLAND MAGAZINE, an opening paper, has a life sketch of "Elihu Burritt, the Learned Blacksmith," by Ellen Strong Bartlett, showing that as "sometimes in the midst of stony and untrimmed New England pastures we find, in an oasis by the brooklet's side, a flower that rears toward heaven its slender stem crowned with delicate grace and beauty. It is indigenous to the soil. Such was Elihu Burritt—a flower of New England." Other important contributions are "St. Paul's School," (illustrated by William D. McTracken); "Mohonk and Its Conference," by Benjamin F. Trueblood; "England and New England," by E. P. Powell; "Nashua, N. H.," by Henry B. Atherton. There are also poems, illustrations and stories by prominent authors, making this number no exception to its usual high standard. Warren Kellogg, publisher, 5 Park Square, Boston.

McCLURE'S MAGAZINE opens with an account by Prof. S. P. Langley, of the Smithsonian Institution, of his scientific investigations in the construction of "Flying Machines." There is also an article by Th. Bentzon (a member of the staff) on "The Revue des Deux Mondes," giving a history of the remarkable success and progress of *The Revue*. "Twenty-Six Life Portraits of Queen Victoria," at various ages from two years to seventy-six, with a variety of grouping, making them highly interesting, are given in honor of the Jubilee month. Thomas Sharp writes of "Col. Dent, Father-in-Law of Gen. Grant," and Hamlin Garland discusses "Grant's First Great Work in the War." The S. S. McClure Co., 141-155 East 25th Street, New York City.

REVIEW OF REVIEWS.—Among the important papers will be noted "The Queen's Empire," by W. T. Stead; "Teachers' Pensions," by E. A. Allen; "Defective Eyesight in Children," by Dr. Frank Allport; "Sugar, the Question of the Day," by Herbert Myrick; "The Season's Output of Fiction," by Henry Lanier; "Brunettes in America," by Henry Lanier. The Departments are up to date on topics of the hour. This is a profusely illustrated number, and tells many a truth in jest. The Review of Reviews Co., 13 Astor Place, New York.

RECEIVED: *Our Dumb Animals*, published by the Massachusetts Society for the Prevention of Cruelty to Animals, Goddard Building, 19 Milk Street, Boston, Mass. *The Hypnotic Magazine*, the Psychic Publishing Company, Chicago, Ill. *Boston Ideas*, Boston, Mass. *The Humanitarian*, on sale at Brentano's, 31 Union Square, New York.

## Sweetness and Light.

Put a pill in the pulpit if you want practical preaching for the physical man; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physics, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

## Ayer's Cathartic Pills.

More pill particulars in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.



## Verona Park Camp-Meeting.

The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Aug. 7 to 23.

Verona Park, situated, as it is, upon an island on the banks of the Penobscot, one mile from Bucksport, while it is easy of access by boat or train, is just far enough removed from the noise and disturbances of everyday business life to render it a most delightful, cooling and invigorating spot to pass a few of the hot weeks of summer. With its shady groves, abundance of pure water and grounds sloping gently to the waves, it is an ideal place for a camp-ground. Here the spirit of harmony and peace prevails, and amid such surroundings, "near to Nature's heart," the soul is uplifted to a higher and nobler sense of its duties and responsibilities, and by communion with those dear ones "beyond the veil," whose every day presence here gives proof that life is eternal, a new impulse is given to the physical and spiritual man, and life becomes brighter and more hopeful in the days to come. All those who are interested in the upbuilding of character, the development of reason and the onward and upward march of human progress, are earnestly invited to come and stay a while with us at "Beautiful Verona."

**Program.**—Sunday, Aug. 8, 10:30 A. M., music, invocation by Mrs. M. C. Smith, words of welcome by A. F. Smith, remarks by Mrs. Juliette Yeaw; 2 P. M., address by F. A. Wiggin, followed by the wonderful paper tests by Mr. Wiggin; 9, 7:30 P. M., social meeting; 10, 2 P. M., address by Mrs. M. J. Wentworth; 11, 10:30 A. M., address by Mrs. Yeaw; 2 P. M., lecture by F. A. Wiggin, followed by tests; 7:30 P. M., lecture by Mrs. J. Wentworth; 12, 10:30 A. M., lecture by Mrs. M. C. Smith; 14, 10:30 A. M., lecture by F. A. Wiggin; 15, Temperance Day, "No Sect, No Party, but a Union of All for the Common Good," the exercises will be conducted by Mrs. M. C. Smith of Rockland and Mrs. Kate C. Pishon of Augusta; 17, Memorial Day, services will be held in the afternoon in memory of those friends who have passed from the mortal and are "within the veil"; 18, 10:30 A. M., address by Mrs. Juliette Yeaw; 2 P. M., lecture by A. E. Tisdale; 7:30 P. M., entertainment in the Pavilion for benefit of Association; 19, 2 P. M., address by Mrs. Wentworth, followed by tests; 20, 2 P. M., lecture by F. W. Smith; 21, 2 P. M., business meeting, election of officers for the ensuing year and transaction of any other business that may come before the meeting; 22, 10:30 A. M., address by A. E. Tisdale; 2 P. M., address by A. E. Tisdale and farewell remarks by others. Other meetings will be announced from time to time from the platform.

**Transportation.**—The Maine Central Railroad will sell half-rate tickets to Bucksport from all stations north and east of Augusta, inclusive. Tickets may be purchased from Aug. 5 up to and including Aug. 21, good to return Aug. 25. Transportation from Bucksport to the Park by small steamer or carriages. Steamer "M. & M." Captain Bennett, makes daily trips from Camden to Bucksport, touching at Verona Park each way.

Steamer *Little Buttercup*, Captain Arey, leaves Bangor every day (Sundays excepted) at 2 P. M. for down-river points, returning next morning, touching at Verona Park each way.

## Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Over seventy families are on the grounds, and new arrivals are coming daily. More building is being done than in any previous year. Several new cottages have been built, and Mr. Ed. Putnam, on Rose street, Mrs. B. F. Brown, on Montague street, Mr. Barnes, on Broadway, and Mr. Shaw, on Adams street, have cottages in process of construction. All of the old Association buildings have been shingled and repaired. The store is open, and the hotel, under the management of Mr. E. E. Conant, will be ready for guests by July 1.

The Fitchburg Railroad will put on the cheap rate excursion ticket for \$3.25 from Boston and return July 15, good till Sept. 15. The \$3.75 ticket is now on sale, and excursion tickets to Lake Pleasant from all points on the Fitchburg Railroad went on sale June 1. It has been decided to charge an admission of ten cents to the grounds at the electric railroad station and at the west gate on the Highlands, but no admission fee will be charged for passengers of the Fitchburg Railroad.

Among the recent arrivals were, on Lyman street: Father Wilson and wife, Miss Ebea Hull, Mrs. Brown of Athol and Mr. Ed. Conant and bride. On Montague street were: Mr. George Cleveland, Mrs. John Wheeler, Mr. and Mrs. S. Smith, Miss Jennie Rhind, Mr. J. S. Hart, Dr. Charles Harding and R. F. Churchill, Mrs. Norris, Uncle Billy Palmer and wife, and Mr. Bert Streeter, who will be railroad agent this season. Among other arrivals were: Mr. and Mrs. Fred Haslam, Mr. Charles Sauer and family, Miss Estelle Beggs, Mr. Joseph Ripley and Mr. and Mrs. Battles.

A reception was held at the hotel on Saturday evening by Mr. and Mrs. Ed. Conant, and quite an enjoyable evening was spent, about one hundred guests attending.

The Towne Cottage on Lyman street has been rented by Mrs. Annie Nash and her sister, who will furnish that much-needed institution, a first class laundry.

Mrs. G. A. Woodruff will, as usual, have her dry goods store in Fales's Block.

During the middle and latter part of August the Massachusetts Association of Spiritualists, the Veteran Spiritualists' Union and the National Association will severally hold mass meetings upon the grounds.

Do not forget to come prepared for the Ladies' Improvement Society Fair, to be held during the second week of August.

Lot owners are assisting the management materially this season in the prompt payment of their assessments and water-tax to the Clerk.

ALBERT P. BLINN.

## Did the Historical Christ Exist?

BY MRS. L. S. GOODNOW.

To the Editor of the Banner of Light:

The paramount question of the times, and a solution of which the present age is claiming, is found in the title to this article. In all humanity I will here state that I inherited an earnest desire for truth, and in life's school have learned that love and truth alone have the power to right the world; and just as long as error on this subject continues, just so long will the world be a witness to the unjust conditions of the times.

For thirty or more years I have passed through what I call a school, which has forced the knowledge upon me that the negative alone can truthfully answer my question.

Why is there a growing distrust in its affirmation? The answer is plain—because there is reason for it. That is the sole cause.

Often when conversing with opponents I am interrogated with: "Why do you not doubt the existence of a Washington, Bonaparte, Plato or Socrates, etc.?" My reply is simple but truthful: "I cannot, for I know they lived."

We must either abandon the idea of the intuitive light, or admit that it is slumbering, but ever ready for rapid growth when given a chance. And I am far wiser to wager here that if it was possible for the world to be brought

into a passive condition on this subject, with an earnest desire for the truth, accepting information wherever found, interiorly or exteriorly, it would not be long before a potent change would be witnessed.

All good and wise people who have and do live are indeed saviors; but as regards the literal existence of the so-called Jesus of Nazareth, excepting as substituted for another, the evidence is entirely wanting. I say there is no evidence. It is positively known that no reliable testimony of him is in existence excepting what has come down in the present distorted condition of the New Testament. John Ruskin says, after reading the Greek translation of the eleventh century: "That the errors of the translations were enough that the notes I have made of them would take a person a year's time to make them plain." Now what should we say of such evidence in these times? especially when so many of the claims were against reason and common sense. But my friend and opponent says: "No such great movement as Christianity ever originated without a great personality behind it." It is true there is always the germ for the origin of all things, and this story of Jesus, of course, is no exception.

A very rational and reasonable explanation for this story is to be found in the life of Apollonius of Tyana, as the history of him reports his living precisely at that time. Isn't it a singular coincidence that there should have been a history written of him as doing the same deeds as the New Testament claims were wrought by the so-called Jesus of Nazareth? Some ask, "What difference does it make whether it was Jesus or Apollonius?" Only just the difference that truth and error always make. If error can fill the place of truth, why let it pass.

We have no doubt but that under the world's past conditions the best has been that could be; otherwise it would be to doubt the evolutionary laws of nature, but that is no reason for continuing in darkness after the light has burst upon us. But does it really require the philosopher's brain to perceive the benefits which must come to the world as a direct or indirect teaching of these newer truths?

Let us suppose (and these things will soon be more than suppositions) that all the money used by the churches and in connection therewith could be available to found and support an improved system of kindergarten and training schools for the very young all over the land, and that all children could be admitted to them. In those schools all physical laws could be made plain to the children, and the necessity for their enforcement taught, with all the additional benefits that would accrue therefrom. And not only the wealth of the churches would be at the command of the people, but also all of the vast expenditures yearly used to support our almshouses, penitentiaries, jails, prisons, asylums, our armies, saloons, etc., which are the direct or indirect result of ignorance, would be avoided.

Ab, beating heart, bestill! In very joy dost thou throb for the generations which are to come. For an unlimited number of Saviors, led by the unseen powers, have paved the way. And the prophecies are pregnant with life, and point to a brighter day when humanity shall know that only in righteousness shall the world at last find peace.

## A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, 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.

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