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LOVE'S EASTER-TIDE.

Ring, Easter-bells! Your happy message roll! They, whom we mourn, ascended with Love's kiss; And, with a clear foreshadowing of bliss. A guardian angel bore each pilgrim's soul. Although their precious presences we miss. O Father, press we onward to that Goal Where sorrowing, breaking hearts shall be made

To spiritual lives Death hath no dark abyss! Ofriends! A little while, and then the Gate Will open for us all; but lo, our prayers Precede us as we mount the golden stairs That lead to heaven. Ah, joy! There loved ones

With outstretched arms, and smiling faces, too, Like stars of glory shining from the blue.

If we would meet them, let us daily fling To all around our path the cheering word, Until with hopefulness their hearts are stirred, For they, like us, are children of the King. Alas! Our trembling lips refuse to sing The major chords when tears the scene have blurred But minor hymns are oft the sweetest heard. And Heaven's blest bells, through sadness, loudest

ring. 'Tis but a span, this life! A few more years Of ministry on earth, and then will shine Eyes, glad and tearless, into yours and mine With burst of Easter-music from God's spheres. What joy, what peace, what rest, will then be ours At Home, within the summer-land of flowers!

Sydney, New South Wales.

New York State Association of Spiritualists.

Report of the President, Frank Walker. for the Year Ending May 27, S. E. 52.

To the Spiritualists of New York State:

In accordance with the provision of the Constitution of the State Association, it is my duty as President of the same to submit for your consideration my report for the year ending aliets in this country, with nothing but the May 27, 1899, S. E. 52.

an institution to elaborate to some extent in a laughed at the credulity of many of our peo plished by your Executive Board during the year past, and for the further reason, that while there are many things that might be recom mended for your consideration, recommenda- reasonable data. I do not believe there are two tions are of little avail unless there is to be sufficient financial backing to carry them into effect. As for your President, he has been unable to devote much time to the interests of the State Association during the past year. I shall insist that you choose someone else as your presiding officer for the ensuing year, and in that choosing I hope you will wisely select some one who is financially able to devote considerable time toward the upbuilding of this the support of the Cause, it would be great luck Association, that it may become a power for if ten thousand were found. This foolish claim good to humanity, and succeed in bringing all has weakened us among thinking men and the Spiritualists of the Empire State into one grand, harmonious Union.

Owing to the dearth of money in the treasury the Board of Trustees did not hold any meetings during the year, the business being done by committees or by correspondence. The Executive Committee of the Board has held several meetings at convenient times, and transacted such business as was necessary.

Only two mass meetings have been held under the auspices of the State Association, the first being in Brooklyn in January last. Owing to illness I was unable to be present. The meeting is reported to have been a success in attendance and finances, but did not result in any of the many societies of Greater New York affiliating by charter with the State As sociation, which is to be lamented; for it seems to me that the local societies of this State, and Spiritualists generally, are far from seeking their own good, as well as that of the Cause in as deists or materialists, and that that class of general, by their attitude of indifference and | Spiritualists is more numerous than many who non-affiliation with this Association. It is are not familiar with those facts suppose. But only by a united front that we will be able to I have taken all of that into consideration in show any strength or create any impression | my statement, and doubt not that I have as on legislative committees or in other matters | much if not more reliable data than most any when they are such as should command the influence of the Spiritualists in favor of or in opposition thereto.

There is legislation that should be secured for us as a people, and in the near future there will be, as all signs indicate, great efforts made stated that he thought probably there was to pass legislation of a restrictive nature that will be inimical to our rights as free-born citizens of this Republic. I shall refer to this in more detail further on.

The other mass meeting was held in Buffalo, April 19, 20, 21. I left personal business that I was attending to in New York City and took charge of the meeting. Our worthy Vice-President, Mrs. Twing, Mrs. Ellis, Moses Hull, Mrs. Mattie Hull and Mrs. Anna Robinson-Gillespie were the speakers. The convention financially was a success; it was a very pleasant and harmonious gathering, but the attendance was slim; many of the Buffalo Spiritualists were conspicuous by their absence. We were under special obligations to Mr. and Mrs. | trained in the ethics of Spiritualism. The Hull, the pastors of the First Spiritual Church, same enterprise should be shown that orthofor their earnest work in behalf of the meeting. Such reports of the meetings as were in dren to attend, and I have no doubt if the the local press were good. My experience is same pains was taken in such Lyceums to inthat, as a general rule, the reporters of the | terest the children as there is in Christian Sunsecular press are gentlemen, and that a proper | day schools, that the promoters thereof would attention to them, with an appeal to their | be greatly surprised at the result. Spiritualists good-will, has a beneficial effect. Furthermore, the press throughout the land has changed very much in its attitude toward Spiritualism since it has been recognized as an | convention at Onset Bay, Mass., Camp-Meetorganized factor; and if no other good could be shown as the result of the organization of the age of sixteen to forty, are eligible for the National Association and its State Auxil | membership, and should become members iaries, that alone is of great value, as are also thereof. The fee is only fifty cents a year. many other results.

The missionary work of the year has been | Spiritualists of those ages to create a great | estly pray that peace and prosperity may ever limited to the few who have undertaken it without any financial backing by the State. and no doubt they will report in relation

The Association needs funds to carry on an extensive work throughout the State, to employ active and experienced workers to travel and create an interest in every part thereof. Conventions should be held in every county. The names and addresses of all Spiritualists and Liberalists in the State should be ob tained. Literature should be gotten out and distributed to every Spiritualist in the State through the local societies or by mail, showing the need of organization, with an earnest appeal for support. Our people do not support and are not interested in the growth of Spiritualism and its organization, as the people of other movements are in theirs.

In a recent letter regretting his inability to be present and assist in the program of this Convention, the Hon. A. H. Dailey of Brooklyn truly said:

"The Cause seems to grow, and the truth to spread, far more than the societies do which are organized to scatter the seeds. They scatter, but gather not from the harvests of their own sowing."

If the harvest is gathered, somebody will be benefitted, and by the sowing the highest teaching of our cult will be carried out, which is "to do all for others." Those who do not desire to be called Spiritualists, though they are such by their very statements, are also sowing the seed. as witness the recent utterances of Lyman Ab bott, Minot J. Savage, and others.

The "higher criticisms" and radical state ments of noted divines regarding the Bible are creating consternation among the theologians, who still cling tenaciously to the old and worn

out views of the past. Too much stress has been given in the past to the claim that there are millions of Spiritustatement of Roman Catholic priests to sub-While it is customary for the head officer of stantiate it, who, no doubt, have often slyly claim of twelve or fifteen millions of Spiritualists in the United States is a monstrous ab. surdity, unwarranted by any figures, facts or million people in this country who in any sense. either openly or secretly, accept the fundamental principle of Spiritualism, namely, spirit return and communication with the mundane world. In the opinion of others beside myself it would require a very fine-toothed comb to rake out two hundred thousand out and out Spiritualists in this broad land, and if the test of their fidelity was to be a contribution for women because of the extravagance in asserting that one fifth or more of the population are Spiritualists. It should be sat upon, and never allowed to go undisputed.

Spiritualists, keep your feet upon the ground! Do not deal in glittering generalities and imaginary wanderings in cloud-land; that is where many of the nothings are obtained, only | not. in this case the ciphers have been put at the wrong end of the row, and made many people think that if that is the character of our claims how much dependence can be placed upon the

others. I have spoken of this at length because I believe it has been of great damage to us. I am aware that there are many people who are investigating quietly, who are interested, and accept the truths of Spiritualism, who make no open professions, and who continue as members of orthodox churches, or who publicly pose other person for this statement.

I have heard Spiritualists speak of acquaint ances whom they said were believers in Spiritualism, when the only reason they had for the statement was that the person referred to had something in our claims, as he had witnessed some things that he could not explain, or had deemed something strange, etc. To claim those people as Spiritualists, or even in sympathy with our Cause, upon such grounds, is absurd.

There are two important organizations among Spiritualists that should not be overlooked. I refer to the National Spiritualists' Lyceum Association, and to the National Young Peoples' Spiritual Union. They were both organized last year, the latter at Rochester during the Jubilee, and the former at Washington the day following the N. S. A. Convention.

A Lyceum should be organized wherever there are Spiritualists, and the children dox Sunday schools do, of inviting other chilought not to have their children taught those ideas that they do not accept themselves.

The N. Y. P. S. Union will hold its annual ing, Aug. 25 26. All young Spiritualists, from

There ought to be energy enough among

working auxiliary to the N.S. A., as the Chris tian Endeavor and Epworth League are to cer tain Christian organizations. The young need to be trained in the work of the Lyceum and Young People's Union, so that they will be ready to step into the work when needed, as the older workers drop out.

Another matter that should receive the earnest support and attention of our people is the Psychic Institute and Laboratory that was donated to the N. S. A. last fall. More complete statements regarding its objects and value will probably be given during the convention by those who are more familiar there-

The reports of the Secretary and Treasurer will show in detail the financial status of the Association during the year and the present condition of our Treasury, so that I will not report thereon. I would recommend that the incoming Board of Trustees, if possible, secure good, reliable represensatives who will be at Cassadaga and other camps in this State this season, they to endeavor to raise funds for the Association and create : n interest in its

The State Association ought to have one or more members in every town. Where there are not enough Spiritualists to form and support a working society, great efforts should be made to induce what few there are to join this Association direct.

THE DANGER OF MEDICAL LEGISLATION.

I notice a recent statement from Prof. Quackenbush of Columbia College, who has made a study of hypnotism, regarding its efficacy as a remedial agency in disease and morals, and also to the danger of its being used by unprincipled persons for immoral purposes. His statements have astonished many physicians, and, it was stated, has created a decided sensa tion. He says that all persons have more or less of the hypnotic power, a fact which Spir itualists in general, and their leaders in particular, have been cognitant of for many years. He proposes, however, that no one but paper of this nature, I shall be brief, for the ple in accepting their statement, and catching a regular physician of some jof the recognized very good reason that little has been accom- at their cunning bait to our undoing. The schools of medicine shall be allowed to use that power, and recommends that steps be taken to pass legislation, thus restricting its use. We will agree that stringent penalties might properly and should be enacted to punish those who misuse this power; but why an intelligent body of men should even propose, except for their own selfish ends, to have the legislature pass any law that would restrict any man or woman in using for good and beneficent purposes the powers and intelligence with which nature may have endowed them is beyond my comprehension. That learned men should make such a proposition shows the need of cooperation among all Spiritualists and a stanch support of the State Association, that it may be able to combat any such attempt to throttle the inherent rights of man. It would be as sensible to legislate that no one but physicians be allowed to hear or use any other natural faculty or power except in some proscribed way, as to say that man shall not use those finer and subtler forces with which many are so highly endowed, though all physicians are

> The Spiritualists of this State should see to it that the State Association is provided with funds, so that legislation can be watched through a proper representative at Albany. who can present our claims to the proper com

> mittees. Much more could be said regarding this important matter. When means are provided to carry out such ideas there will be plenty of opportunity to more thoroughly discuss the situation. I would recommend that such portion of Article IX. of the By-Laws relating to payment of annual dues to the National Spiritualists' Association, be suspended until the State Association is in better financial condition, and the rule of the N.S. A. regarding annual dues from State Associations and the number of delegates elected, accordingly be

> substituted. I wish to express my thanks to the spiritual press - the BANNER OF LIGHT, The Evolutionist, The Sunflower, The Progressive Thinker. The Light of Truth, The Religio Philosophical Journal and all others-and its editors, for its courtesy in publishing notices relating to the State Association. Those who do not take any of these valuable journals should become patrons.

> During the past two years, and since the organization of the State Association, the relations of the members of your Official Board have been harmonious in every respect, and I shall remember with pleasure those with whom I have been associated. Our only sorrow is that we have been able to accomplish so little for the upbuilding of this Association.

> One of our trustees, Bro. James R. Stone, is, and has been for some time, in very poor health. I trust that you will send out to him your loving thoughts and best wishes for his recovery.

> I should like to mention by name each mem ber of the Board, the missionaries and other workers, who have done what was in their power for the upbuilding of this Association, but will not take your time. I hope the seed that has been sown will bear good fruit, and that those who are placed in management in the future may be able to build up a strong and stable institution, that ere long the Spiritualists of the old Empire State may lead the van among State Associations, as they certainly will if every one will but do his duty.

Friends, I thank you for the honors you have conferred upon me in the past, for your kind attention to this incomplete report, and earn-' sults, but this one experience was enough for us. I good or poor singing.—Ex.

be with you all. Respectfully submitted, FRANK WALKER.

President N. Y. S. A. of Spiritualists.

Startling Phenomena.

BY GERTRUDE ANDREWS.

About six years ago this past winter my husband and I were assiduously following up the phenomena of Spiritualism. We had come in contact with no end of charlatanry. We had been disgusted and offended with much of the

trash that had been served up to us at a dollar or two dollars a sitting. But still, impelled by the belief that there really is a promised land for the earnest seeker-a land which will compensate for the distressing travel through the miasmic swamps of commercial mediumshipwe kept on our way. Our experience has been the experience of many another.

At last a particular friend of ours-a news-

paper man-proposed that we form a little circle of our own. The circle was to consist of himself and wife, myself and husband. We were to sit on a certain night once a week regularly, in our library, and take philosophically whatever might develop. All were thoroughly in earnest. We sat with our hands upon a Foster idleness, vagrancy and alms giving on table, and, after a few times, the table began to tip, and we spelled out a number of commu

nications. Most of them were from people whom we knew, however, and we explained them under the head of mental telepathy, the power of mind over matter, etc.

This went on for some three months. We would receive quite lengthy communications, but they were vague and unsatisfactory. Only one friend brought with him any mental vigor, but he was satisfactory only as an entertain ment. He had been a wit in this life, and he den may be lightened, and his mind freed from had not lost his gift in the left Beyond. He would convulse us with his repartee, and at last I think it was more on account of the amusement we derived from his ridiculously

funny communications that we were held to

to the sittings, than for anything eise. One night my husband was unable to be with us. We three had decided to sit alone, when hall acquaintance. We spoke of the weather when we met, but never had had any converthat we seemed to have a good deal of fun down in our house. It was a day after our spirit wit had been particularly bright. I laughed, and

said we were having fun with departed shades. That aroused her curiosity, and I explained. Immediately she became interested, and said: "Oh! I do wish you would let me come in some time. I have heard so much about that sort of thing, but never had any experience!" So this night, when there were only three of

us, I proposed inviting her down. Perhaps I was it, but at last agreed, and I went after our neighbor. She came very readily, and we took our places around the table. Immediately we all felt the new influence

The table rose and dropped into her lap. The gentleman said to her:

"There is evidently some one here who wants to speak to you."

She grew very nervous, and I spelled out the communication. The influence claimed to be her mother. The lady's voice trembled a little as she said skeptically:

"Well, if you are my mother you can tell

me about Charlie." Charlie might be; but from the table came a

very quick affirmative. "Can you tell me where he is?" And our guest bent over the table eagerly.

"Yes," came quickly again. Denver, Colorado," giving a number on Fifteenth street, which I have forgotten.

The lady's face had grown white. "Can you tell me what he is doing?" she asked. To this the table gave a very slow assent.

and, when pressed for an answer, spelled out, as though reluctantly: "He is a bar-tender."

Our guest looked around at us defiantly, as though we had been playing some sort of a game on her, and then explained:

ran away from home, and we have never heard | visory care over public morals, then its work a word from him since; in fact, we do not has been a most lamentable failure. What the know whether he is living or dead. He was a Salvation Army did was well done, and is wild boy and broke my mother's heart. Now I am going to write to this address, and, if I | to Spiritualists to a greater degree than to any receive an answer from him, shall be converted other denomination, because the denizens of to your Spiritualism. But I think the whole thing is regular bosh!"

us. In the letter she stated that if she heard from him she would tell him how she had ob. the spirit helpers that have vainly sought rectained the address. We really all expected ognition for fifty years. that would be the last of it. But about ten lady rushed into my library unannounced. that she dropped into a chair half fainting. In her hand was an open letter, which she passed was from her brother Charlie, who was employed in a bar-room with the number and on the street which had been given us. He was surprised to think she had found him, and permeating the whole letter was a homesick feeling for his own.

We had explained everything else, but here was something beyond explanation. We sat all the rest of the winter without any special reThe Salvation Army.

BY D. B. HARRIS.

During the past winter the Salvation Army lodged nightly in one city alone, six thousand five hundred persons. Nearly all of these people were able-bodied men, ready, willing and anxious to work, yet could find no work to do. "Over production" had been so very busy in every department of business life, that there was no need of any more manufactured goods. nor of anything else. There was even an overproduction of labor, hence thousands had to suffer for proper food, clothing and shelter, The Spanish War had made times good, oh! so good, and every man, woman and child was perfectly happy! Oh! yes, perfectly, PERFECT-Ly happy, because only many thousands of people were suffering for food, and people ought to be happy to be privileged to witness. the agonies of so many thousands of humanbeings who did not have sense enough to be well fed and clothed.

The despised Salvation Army, too ignorant to know any better, actually presumed to give lodgings to sixty five hundred of these wretches who could not appreciate the fact that times were good. What! Give shelter to mere tramps? the part of people who had better freeze or starve to death at once that the earth might be rid of them forever? What right has a poor man to live any way? What business has a poor man to have a wife and family? He only adds to the burden of the poor rich man who has to pay taxes to support schools for the plebeian's children, and perhaps to give him public alms. The Salvation Army surely is a great nuisance to thus shelter and feed those who ought to die, in order that the rich man's burworry over a possible uprising of the canaille. whose presumption to a right to exist is almost insufferable.

Did other denominations feed and shelter as many other needy human beings last winter? I do not believe they did, for those who support aristocratic churches cannot afford to take care of the "out door poor." Still, it is probsuddenly I happened to think of a lady who able that some were cared for-possible as. lived in the flat above. She and I had a sort of | many more as the Salvation Army cared for alone-six thousand five hundred people in all. Let us see-the Spiritualists fed and sheltered. sation but once. At that time she remarked five thousand of them, did n't they? Oh! no indeed, they could not possibly do that kind of work, for there were fifteen or twenty or more persons, who were giving what they called spiritualistic séances, and they had to save their dellars to go to them as often as twice or even four times per week. What is that? Go. to séances, when thousands of people were suffering for food and shelter? Why, certainly; they were obliged to do so, because it was so much more spiritual, you know, to hug, kiss and fondle the "dear spirits," even if their prompted to do so. The other two were against | breath was perfumed with onions, garlic and whiskey, than it would have been to have fed a motley crowd of unspiritual men and women!

It was far more uplifting to listen to gutteral sounds through a trumpet, to drink in the honey of ventriloquism, to witness spirit-marriages, to listen to the singing of "Nearer, My God, to Thee," "The Sweet Bye-and-Bye," etc., etc., than it could possibly have been to have doled out bread and coffee to the starving, unspiritual poor, who knew nothing of our glorious phenomena! In other words, the needs of humanity were lost to sight because. of the cloud of the marvelous that swept over the mental sky of some Spiritualists. Others The rest of us, of course, had no idea who found their chiefest delight and glory in philosophizing about the cosmos, in considering the wonders of the macrocosm and microcosm. in disputing about the existence of some obscure medium of a remote period in history. They took no thought of the hungry and un-Then without any hesitancy was spelled out clothed unspiritual wretches "out in the cold"; they were too much occupied for anything of that kind to interest them. Others still found their chief occupation in trying to make an outside public pay the running expenses of a Spiritualist meeting at ten cents per head!

The Salvation Army object-lesson was lost alike upon the millionaire, the Christian and the Spiritualist. If, after fifty years, Spiritualism has not been able to induce its followers to take an interest in charitable work, to "Charlie is my brother. Ten years ago he lead in reform work, and to exercise a superworthy of emulation. It is a work that belongs the spirit-world have constantly pleaded for cooperation, and have especially emphasized However, she wrote her letter and read it to the idea of the brotherhood of the race. That mortals have shirked their duty is no fault of

The Salvation Army did not treat the thoudays afterwards I was very busy, when some one Kands under its care as mendicants. It taught rang our door bell, and in a minute more this them self-help, and, while charging them a few pennies for their food and lodging, it used its Her face was colorless. She was trembling so influence to secure work for those whom itsuccored. Where are the lodging houses, the soupkitchens and homes for the indigent among silently to me. It was dated at Denver, and Spiritualists? Are they in the pocket books of fakirs, or in the subjective minds of credulous dupes, or in the superhuman ideals of visionaries? Why can't, why don't the Spiritualists do the work that has been entrusted to their care? Why don't they harmonize their differences and prove the worth of their religion?

> Worship is simply paying to hear a clergyman preach and pray, and to listen to more or less

#### A COMFORTING THOUGHT.

Buch's comforting thought the angels brought, To soothe my weary brain, As terribly distressed, and so oppressed I longed, but all in vain, To cross death's mystic tide, there side by side With my loved ones to remain.

"Oh! listen, lonely child," the tones were mild, Only a breath divine;

"A faithful watch we keep through hours of sleep, O'er the still form of thine, While in your spirit-home, you freely roam With loved ones you here resign,

"But in memory's chain there will remain A tlpy, severed link, Now earth's grief, toll and strife seems the real life, The real a dream, you think, But you nevertheless ofttimes caress The loved ones across the brink.

"You've no river to cross, you've met no loss Except in waking hours, O'er the brink of dreamland, you understand, Is given added powers, During sleep you will know, and watch them grow In beauty like the flowers.

No broken links to blad, no lost to flud, When earth's scenes pass away, 'T is physical power that limits ours. But only for a day; We change our life on earth for higher birth,

Existing as souls alway.' It stilled my fearful grief, it brought relief Unto my aching heart. I seemed so very near to loved ones dear, It caused my tears to start, To know we side by side in love abide,

> And never have to part. MRS. E. GERTRUDE SMITH.

## Allen-Wright Debate.

Subject, "How Shall We Deal with the Fraud Question?"

BY T. ERNEST ALLEN.

Mr. Chairman, Ladies and Gentlemen: As announced, the subject is, "How Shall We Deal with the Fraud Question?" Both Mr. Wright and myself are Spiritualists. We believe that certain phenomena have occurred in modern times which justify the inferences that man exists after death, and that discarnate spirits can commune with those in the flesh. We hold that these truths lie at the foundation of what may well be called a new philosophy of human life, although, on the other hand, we believe the teachings of Spiritualism to be as old as the existence of the human race upon the planet.

There are certain individuals who are unfolded as mediums, who obtain such phenomena through what they believe to be well-developed spiritual senses; that they are preprepared to say, upon the basis of their own tions whatever, and they will say so persistently, in face of the greatest opposition that can be brought from any and all quarters. For the other name, we have an experiment of the kind made by a physician I met in Baltimore several years ago, who devised a method timore several years ago, who devised a method tentrely different. He took two slates, fastened them together at home, sewed them up experience, "I know," without any qualificathe great mass of humanity, however, this way is not open at present.

ation, varies in different individuals, precisely conditions. as this is the case with other gifts, one being naturally sensitive in the direction of music, another in painting, another in sculpture. Consequently, for those who have not this first-hand experience of contact with the spiritual world through developed spiritual sense, it comes to be necessary that they should depend upon what can come to them through their physical senses. Consequently, also, the results at which they arrive are inferences based upon certain evidences which they be-lieve to be true. Now it happens, and that is within the knowledge, I doubt not, of every individual before me, that while we believe that there are many species of genuine phenomena, which, fairly reasoned upon, lead to the conclusions of the Spiritualist—while we have such genuine phenomena, it is also true that we have simulations of those phenomena, or of very many species of them, which are commonly called fraudulent, and it is on account of this that the question which we are to discuss looms up before us, as perhaps the most important one connected with the well-being of Spiritualism that can be named to day.

While Spiritualists have been pursuing their way in the investigation of the phenomena of Spiritualism, there has grown up an organiza-tion known as the Society for Psychical Research, which has devoted itself to the study of psychical phenomena, inspired by a keen study of the scientific method, and by a desire to use all of the light that can be acquired by the study of science and its method, in order to solve the great problems presented to the world in the psychical realm. The workers of this society are getting some valuable results, and I feel that to day, in view of what they have accomplished and of the pages of evidence in favor of phenomena which Spiritualists hold can be interpreted in but one way, we are justified in saying that their work is tending toward the conclusions in which we be-

In the course of their investigations they have considered the matter of the value of testimony. There was a certain conjuror in London who knew of a way to produce slate-writing by trickery. It occurred to Dr. Hodgson to test the value of what passes with some as good evidence, by finding out what different tters who should have séances with this gentleman would report concerning their observations, to what extent these reports would agree, with what actually did happen, and to what extent they would agree with each other. It was discovered that they did not agree with each other, and that they did not report the facts as Dr. Hodgson knew them to be. Not only that, but there were some Spiritualists who protested that this Mr. Davey must be a genuine medium! That would seem, in a way, to be rather a staggering blow at the value of human testimony.

Now considering that such an experience as that was possible, that fraud does occur, as I think every individual here will acknowledge, how can we see to pick our steps, how can we discriminate between what is genuine and what is fraudulent?

So far as the kinds of phenomena generally called by Spiritualists physical, are concerned it is my belief that we can deal with them in but one way, and that is by imposing test conditions which are really fraud proof. In connection with this question there are some points of great importance to be brought out. In the first place, in dealing with the physical phenomena, I hold that it is possible for us to eliminate entirely the question as to the moral calibre of the medium. It is claimed by some of the most experienced students of this subject, that the quality that makes the individual sensitive to the impact of the spiritual world is something that is entirely independ-ent of the moral character of the individual. Now, then, by imposing proper conditions we can dispense entirely with all questions relative to the moral character of the instrument. We can see why this is so. To the best of my knowledge and belief, if I can obtain writing upon slates under conditions which I can presoribe. I shall know that it was impossible for a medium, using all of his normal powers to produce the effect, and therefore the result must be declared not normal, not abnormal, but what has been called super normal. At that point, then, I shall have a fact upon which to build. I shall simply have said that here is something that we believe belongs to a new but did not feel satisfied with the raps—they

knowledge.

In laying down conditions, I want to point out the similarity of psychical science to physical science. Suppose, for instance, we should undertake to find the percentage of increase in volume of air, what they call the co-efficient of expansion of air when heated from eighty to eighty one degrees. Suppose that a person who was well posted, and familiar with the manipulations of the science of physics should undertake the determination of that quantity. He would devise his apparatus. He would make allowances for every source of error that he had the insight to perceive. For instance, the glass containing the air, if glass were used in the experiment, as it probably would be, would expand slightly, and allowance would have to be made for that, and, finally, making his determination as accurately as he could, he would get a certain result. If he was recognized as being a careful worker, his results would be published by the scientific world as accurate, although, even then, his experiment would be repeated by himself several times, and it might be repeated by other people. Yet, suppose that later on, it should appear that he or some one else had discovered that there was some source of error that he had overlooked, what would be done then? Why, the experiment would be repeated, and the new source of error would be allowed for, and all enlightened student of that science would dismiss the old figures as erroneous, and adopt the new. Now, when we come to experiments belonging to the physical phenomena of Spiritualism, I feel that I stand exactly in the same position. It might well be that a person familiar with twenty different ways of producing slate-writing by trickery could devise certain conditions, which, in the light of his knowledge, he firmly believed to be test conditions. And yet, it might be that some one else would have the ingenuity to devise a twenty first way of producing slate writing by trickery which was not covered by the condi-tions under which he had made his investiga-tions, and which, as soon as he became aware of it, would cause his investigation, made under conditions which now are no longer per fect, to become ambiguous. Not until he re-peated his experiments under new conditions which also excluded the possibility of using the new method of trickery, could be properly stand before the world, and say, referring to his last investigation, that he had witnessed a super-normal phenomenon.

Now, I wish you particularly to observe that the student of physical science does not claim to be infallible at any step in the progress of science. He simply says that the latest results embody the best experience and insight bearing upon the question. As fast as we receive new light, we ought to change our conclusions, and just the instant that men cease to stand in that attitude towards the world, that instant they become bigoted, and cease to progress Now then, I claim for psychical science, when its phenomena are properly observed, that it stands upon as firm ground as physical science. Because we can follow substantially the same

methods, we must follow them.

I would like to ask you whether there is any person in this room who would go to the rooms of a medium, place upon his table two slates, and say: "I am something of a skeptic. I will leave these here and retire to your other room out of sight, and at the end of five minutes you can call me back, and in that way I will get my results." Would you recommend that method of investigation? I don't believe there is a person here who would think, for

one instant, of following that course! On the other hand, we have an experiment in cloth, and then put them inside of his coat or vest, and did not take them out at all while he was in the presence of the medium. He In theory we are all mediums, and yet we dif-fer, in that the ability to bring mediumistic power to the surface, to bring it into manifest— There you have two extremes in the matter of

What shall we say now, in view of the ideas I have presented to you? There has been a great deal of general talk about the question of fraud, and, in my judgment, a great deal of talk was necessary in order to arouse Spiritualists, to make them realize precisely where they stand. But the time has now come, in my opinion, when a forward step should be taken. We know how skeptical the outside world is to-day with respect to the phenomena of the Spiritualist. We know that it is extremely desirable to so arrange our evidence that people who care to understand Spiritual ism can arrive at the knowledge by the very

shortest possible cut.

My belief is that, as things stand to day, the National Spiritualists' Association ought to appoint a committee, to be known, if you please, as the Mediumship Committee, which shall have in charge the preparation of what the members of that committee, composed of the brightest minds to be found amongst Spirstandard conditions which, in view of all we know to day, will guarantee the genuineness of phenomena, that the results obtained under them are super-normal, and that they could not have been produced by the medium in a normal way without detection.

In the second place, I believe that this committee should say to the so-called physical mediums: "If you will come to us and produce phenomena under our conditions, which we thoroughly believe to be such as every intelligent investigator ought to impose-if you will do that, we will certify, not to your character, for that is not now called in question, but that you have produced phenomena under conditions which, in the light of to day, we believe guarantee them to be supernormal."

In the third place, I think that that commit-tee should collect the evidence in remarkable psychical cases in order to transmit it to the Society for Psychical Research, so that the rebe revised by them as carefully as ad then be published in their "Propossibl since in this way the evidence will ceeding., be presented to the attention of many of the most thoughtful students the world over.

Now, it will be objected by some that the matter of testing mediums in the way suggested is abominable. I maintain, however, that it is right and necessary to call the individual by name when we are sure that fraud has been committed. Of course, in justice to a medium, it must not be said that he or she has committed fraud unless the evidence is conclusive.

I was going to say that not only should we do something to guide the footsteps of those who wish to study this most important subject by pointing out to them the people who are guilty of fraud, but we should do all that is possible to aid the truth by giving them the names of the people who can produce genuine phenomena under the conditions in which we believe. I think it is due to the honest and capable mediums, to those who have the power to produce phenomena under satisfactory conditions, that we do all that we possibly can to aid them by bringing them to the forefront of Spiritualism, as the ones who are able to give good evidence, and with whom investigators should be acquainted. Consequently, it is not an unkindness to the true medium, in any way, to do what we can to aid the cause of Spirit ualism by establishing sets of standard conditions for the observation of the different kinds of phenomena, and by testing mediums in order to separate those who can furnish genu-

ine evidences from those who can not.

For myself, I do not wish to have one fact as a foundation for my thinking that is not true and genuine, and I feel also that it is neither kind nor honest to present to other people as evidence anything less accurate, less conclusive than I am willing to myself receive as evidence. I feel that the time has come when it is most needful that the subject of fraud should be grappled with and straightened out as far as possible.

We find intelligent people outside of Spirit ualism who are Spiritualists with the exception of a small "but." I think we can see this in the case of Rev. M. J. Savage, as shown in his recent Easter sermon, and in the case of Rev. Lyman Abbott in his farewell address at

Abbott. Just recently, I am told, Bishop Vincent of the Methodist Church, one of the founders of the Chautauqua movement, has presented some thoughts on Spiritualism. Now, nothing in this world can pull Spirit-

ualism out of the mire-for that is the place where many people locate it—to the extent that practical grappling with the fraud ques-tion can. Because we love the people who wish to follow in our footsteps, we wish to give them the benefit of our experience. We say to them, we have tried to do thorough work, and we have left such a plainly-marked road behind us that you can travel easily over the path we have broken. As I have already said, I consider the proper treatment of the fraud question to be the most vital thing in the condition of Spiritualism to-day.

#### Response by J. Clegg Wright.

Mr. Chairman, Ladies and Gentlemen: In commencing my part in this discussion, I regret to say that I have so many points of agreement, and so few points of disagreement with my friend and opponent, Mr. Allen, we must sometimes seem to be on the same side, and not making any debate at all. I wish that he had been more definite in some of his remarks; I wish that he had had more method in the manner of his definitions. He has said really very little about mediumship-what true mediumship is, and what it can do toward providing a correct channel for the expression of the thought and experiences of spirits. I wish that he had defined more accurately what he means by fraud. I know the difficulties under which he had to struggle in having so short a time at his disposal, but as he has neglected to furnish these necessary definitions, I will take the liberty of furnishing my own. I think that Mr. Allen will agree with me,

that the scientific method is the only method that can be used in the correct investigation of any of the varied phenomena of nature. may apply that method further even than he does. I apply the scientific method to all historic questions that have come down the ages, to the orderly presentations of the great characters of the past, and also to those great quesions of faith, belief and religions that exist at the present time, and that have existed in the ages gone by. I would like to see the specula-tions of theologians put under the stern scientific method, and watch them blight and wither under the process.

Mr. Allen belongs to the sacred profession of

religion. My excellent friend is one of the cloth. I am glad that science has been disposed to place her mantle upon his shoulders. Science is a terrible revolutionist. She builds and destroys; she kills and makes alive. Science will make havoc with Mr. Allen's religion. Science is destined to kill all the parsons in the world. A parson cannot live and breathe in an atmosphere of science.

Science is not the foe of mediumship.

Science is its best friend. I do not know that I shall be in agreement with Mr. Allen if I say that the present state of Modern Spiritualism is not one of agony. am not aware that the Cause is suffering at this time from fraud more than at any other period in its history. I am not aware that there are more frauds in the world to day than there were two thousand years ago. Probably had some scientific friend met Jesus, he would have said that he was a fraud. Fraud is a mudmissile often used to cover with obloquy the pioneer of a new cause. Fraud is the weapon the conservative mind, intrenched in the pits of superstition, to fight a new scientific fact. It is the easiest weapon of resistance, and the most in use. By fraud I mean deliberate deception. A falsehood in act, and a falsehood in word. A contrivance to cheat.

By science I mean demonstrable knowledge of the facts of the material world. Science is the order of perceived facts in nature. Theory of facts in nature is not science. Speculations of the order of facts known and unknown in nature are not science. The scientific method is the manner of accurate observation and experimentation as opposed to theorizing. This is the scientific method. Happy the man who comes to nature with this method. He is safe. He cannot make a mistake. He will commit no error. What he gets from nature will be knowledge of her processes. Reason has two laws or manners of working out a truth or thought, viz.: inference from facts of sensation, and deduction of facts from principles of causation, and general truths of previous experiences. These manners are the great characteristics of human reason. Wise and happy is the man, say I, who makes a correct use of his reason; he has a measure for truth not de-pendent upon the accuracy of sensation; but he has the power of experimental verification.

This is the scientific method. A medium is a person with something at tached to the mental machine above and below the normal action of the mere faculties of reason; the capacity exists to receive impressions from separate and independent sources of intelligence; intelligences that exist as persons in another sphere of nature to which the material sphere is related and conditioned; and that these spiritual beings so related have limited powers to act upon the consciousness of a medium, and in various but always limited ca-pacity of expression make themselves known as separate persons, thinking and living in close association with mortals. The fact of such a power existing in the mental phenomena of the human mind is not in dispute at this time by either of us; we both know that this truth has been demonstrated again and again. The faculty of mediumship is unusual and rare. It is dependent for its existence upon nervous and temperamental states. The physiology of mental states shows that under some conditions the circulation of the blood will be affected, the pulse will be either higher or low-er according to the nature and character of the manifestations. All these studies are very interesting to the man of science and intelligence. But these phases of the subject are not in dispute between us. I think that my friend will admit with me that at all times spiritual communications are difficult to obtain, and that mediumship is a great possession to be honored and esteemed. The faculty of medi-umship being the highest and amongst the very rarest of the faculties man can have and exercise, it is apparent that such power must be sought and prized; it must be protected from the flerce blast of human folly, prejudice, ignorance: it must be examined with care, patience and tenderness, and not subjected to the rude

hand of bigotry and selfishness that can cry fraud before the subject is understood.
You cannot deal with the phenomena of mind as you do with the phenomena of chemistry; the mind does not exist in objective ele-ments and parts to be weighed and measured there can never be a science of mind in the same sense as there is a science of common things. The great studies of nature are outside the action of the brain and consciousness; but the greatest difficulties face us the moment we approach the threshold of mind and states of consciousness. I doubt whether it be possi ble to have ever a science of mediumship. We can describe the character of a nerve or a ganglion, and build the whole fabric of the nervous system, but we cannot pass the threshold of consciousness. Consciousness is the home of eternal mystery, the enigma of all philosophy. Psychology is not the science of consciousness, but a great study of those operations that take place in the channel leading from sensation to consciousness. We cannot tell what lies unexpressed at the back of consciousness-there is another field of mystery. Sciousness—there is another neid of mystery. We have no science of psychology; we have a study that sometime may give the barest elements of a science of mind. To day it is an almost bleak and barren study—a dreary headland on the outskirts of legitimate science. These considerations should prepare us for caution in the use of the word fraud as applied to the phenomena of mediumship, for dogman

to the phenomena of mediumship, for dogma-tism is fatal to the success of the investigator. The scientific investigator rarely takes into

category, and that it is for us to consider what did not seem to be divine enough for him. I critical state. In the normal state no man can understand that substantially the same position order that we may assimilate it with other tion is held by Dr. Hillis, the successor of Dr. the critic. A critical audience can spoil a speech, a song or a poem. Many a young artist has failed because of the horror inspired by the critics. What can a medium do when the investigator comes equipped with bolt and screw. with all the guns ready cooked to be fired off? Do you wonder that a medium will sometimes resort to fraud to defeat such methods of investigation? Unwise investigators make the garden for the cultivation of fraud. Has it not been your experience that you get the best mauifestations when you have been expecting nothing? You cannot demand such and such things from mediumship.

During my thirty years of investigation I have come to the conclusion that I cannot approach the door of the spiritual world with a loudly-proclaimed scientific formula; I must accept just what I can get, and I must take it in the way that I can get it. I have learned to wait for my evidence. The evidence of a spiritual existence is not found in the manner in which the communication comes, but in what the spirit says. I don't care a pin whether the communication be written or spoken, whether it be reading a card, a pocket-hand-kerchief, or sitting blindfolded and reading written names; I don't care a rap about the way you get the message; it is in what the message brings to me that I find the evidence of the existence of my spirit-friend. (I cannot be cheated by any medium on ear the scause I want the evidence in the communication I get. The manner of the message is only extolled by those who have not seen correctly just where

the proof has to be found. The phenomena of Modern Spiritualism was surely and correctly investigated by millions of people before the formation of any society or psychological investigation, English or American. The Psychical Society of England started into the investigation with a pompous disregard of all that had been achieved by the Spiritualists, and a disdainful sneer at what they called the "hypothesis of Spiritualism."
"The Spiritualists were weak-minded; they would settle the problem once for all, and make the study respectable." The Spiritualists as a body of thinkers laugh at men with "airs," men who can do it. men who can

I think that it was about 1877 when the first Psychological Society was formed—the London Society. There was a queer air of heterodoxy about it all, and theological punchings and solemn qualms and knowing shakings of the heads; but little has come from it all. Spirit-ual investigation was actually old, even at this time. A literature had actually grown up upon the subject. The subject had already secured world-wide attention. The fiat had gone forth "that there was something in it."

Before the advent of Modern Spiritualism the subject of Mesmerism had received some attention by gifted minds before the birth of the present century. But really little had been done with the subject of abnormal mental states as a study till the era of Modern Spiritualism. James Atkinson and Harriet Martineau thought deeply upon the subject of Mes-merism, and looked toward that source as the solution of the problem of mind and soul. We soon forget the studies of other generations in the absorbing activities of our own. We grow to think that people knew but little before our

Well, let us not be too sensitive about that, we shall get the full recognition of our facts in time, the truth of mediumship will in the course of further experiences be fully recognized. nized by the world at large, and not only that but the evidence of the truth will be forthcom-ing everywhere, and on all occasions. Fraud will disappear in the presence of better mediums, mediums who can produce demonstrations in the form of communications. Mediums are often too sensitive to their own powers, and are weak in the presence of strangers. How hard it is for some sensitive singer to face some sorts of audiences! She will lose half her power and strength when she is timid. She must be strong, and able to hold herself, to do her best work, and that timidity so often nogift. I can remember that when I was the speaker for the Liverpool Psychological Society that if a certain gentleman came to the meeting that his presence so affected me that it interfered with the quality of the work that I did. For this very cause a man with great credulity will often get the best manifestations. A man, however, honest and hopeful and

pure in intention, may fail to get what he is so anxious to obtain. There lies deeper than all emotional states something in the spiritual atmosphere that stops all manifestations from taking place. Some very good and sincere men stop, hesitate, and draw a long breath when you express a belief in the phenomena of materialization, but there is no question in my mind at all about its possibility and also, that it is one of the greatest possible manifes tations; it demonstrates the existence of spiritual beings.

Miss Wood, once of Newcastle-on-Tyne, was a medium of great strength for presenting the spiritual "form." She had courage and power. On one occasion a distinguished scientific man engaged her to give twenty séances in his drawing room in London, which she did, but how extraordinary that he and his noble friends sat nineteen nights and failed in getting anything, but on the twentieth night they succeeded. The medium was placed in a sack and hung up at the top of the room. Such manifestations put the question beyond a doubt. Mr. Adshead, of Belper, England, experimented with the same medium, and secured, under perfect test conditions, molds of the feet of two spirit "forms," which molds could not have been, in the nature of things, made fraudulently. These molds are in existence to-day, and will be strange evidence of the spirit "form," while they are existence of the spirit "form" while they endure. There is no possibility of taking a foot out of paraffine wax without spoiling the

I have seen a pencil get up and write on a slate without a visible hand touching it. have seen the same slate put out of sight, and immediately writing of a high order of intelli-gence came upon it. These facts are demon-strations to me; as testimony they do not have the same weight. Testimony is never as trustworthy as actual personal observation. I agree with Thomas Paine that extraordinary facts need extraordinary evidence to sustain them. Some things I could not believe on the authori

tative say so of anybody.

My able friend suggests that the National Association of Spiritualists of the United States should investigate the mediums. They have not a man among them that could per form, or ought to perform such a service. A mediumship cannot be tried and labeled true or false in that way. The great body of Spiritualists would never agree to an inquisition like that. Such an institution could not have flourished in the "Dark Ages" with success and held the respect of the people. Mediumship must be free to express itself; authority kills it. Liberty gives it life. The people, the real democracy, will settle this matter. There can be no proxy work; no patronage here. The people must investigate for themselves. In Spiritualism there is no place for a man who aspires to dictate and impose mediums and beliefs upon the people. I believe that frauds are best found out when they have liberty to ply their vocation. I am not one of those persons who think I am able to investigate Spiritualism and every other person is incompetent. I am the friend of personal liberty. I would rather be cheated by a fraudulent medium than lose my liberty by becoming the subject of a hire-committee. Let the public investigate, let authority die. Authority is mental tyranny. I believe that when a person is a medium, he or I believe that when a person is a medium, he or she should bring their powers before the public. I believe that he or she will rise or fall according to the judgment of the people. The medium first; organization last. The medium is the real power in Spiritualism. How could you test your great men? What would scientific formula have done around the brain of Thomas Carlyle? How could you brace up Tolstoi to a popular standard. A National Association of Theologians would gladly shut the mouth of Ingersoll if they had the power. The day of the inquisitor and mental tribunal is

genius nor brains. Nature keeps that work in her own hands. Mediumship is developed in

the process of natural mental evolution.

I am glad that my friend admitted that a medium may be deficient in moral quality, but be a good medium—morals have nothing to do with mediumship, any more than they have to do with any one of the sciences. Eliminate morals from the question, and the better it will be for the factof spirit return, as declared in the phenomena of mediumship. Some men advance to the study of spiritual phenomena with mental and rhetorical blast of opinion-ated trumpets. They are going to settle it once for all. Such men are dominated by a certain set of ideas. However highly I may think of Mr. Hodgeson as a man, I think that he has lacked some of those qualities of mental virtue that make a successful investigator. Unfortunately he was long the subject of dominating ideas. He was perfectly sure what could and could not be done. Gen. Shafter, in speak-ing of Mr. Reed, the late Speaker of the House, remarked that he seemed to have a "swelled head": a writer in one of the papers remarked that Gen. Shafter evidently had not spent much time in Washington; if he had, he would have found that Mr. Reed's head was just about that size all the time. It always struck me that Mr. Hodgeson was handicapped in his investigations by this same characteristic defect, but now that he has declared for the truth of the phenomena of Modern Spiritualism we will overlook his unfortunate temperament. That good old man we all loved. Luther Col-

by, as an investigator was of a different mold. He could readily believe that he had spoken th angels; he was credulous to a high degree, but he had spasms of skepticism, yet he was never in a burry to cry out fraud, fraud. He had little sympathy with the spiritual chimney sweeper. The man who lets his mind dwell on the dishonest side of mediumship becomes blind to the real force and beauty of genuine phenomena. Such a man calls around him a dystressing atmosphere of doubt, a mental dispepsia that breeds unrest in brain and heart. The moral sense is deformed by constantly meditating upon the moral obliquity of the human race. The theological mind, full of the rubbish of superstitions, cannot see correctly, nor weigh evidence truly relating to views and facts pertaining to this subject; such a mind in the growth of freedom is a simple dwarf; the religious screw keeps him a mental slave. If he ever becomes a scientist he will apply the scientific method to his religious creed, then woe be to him, his ideals and his God.

#### Between the Two Worlds.

BY ELIZABETH F. KURTH.

When my recent illness came over me I stood with bowed head and weary limbs, a pilgrim before the closed gates, anxious that they should open, and let me in. I wanted to enter into rest, enter into that promised land where all is sunshine and happiness, where we are measured according to our deeds, and where the turmoil, trials, disappointments and short-comings of this life are at an end. How pa-" tiently did I wait. How the sweet melody,

"Open the pearly gates of Light, Let me in, let me in,"

ran through my fevered brain, but the gates did not open, and I still stood waiting, a weary but patient wanderer outside.

I could discern the night from the morn, as I felt the bright sunshine steal over my closed eyelids, and I listened to the stillness of the night, as the last little warbler outside of my window stole into his little nest, and all was hushed in darkness.

I felt the fever rising to my brow, and the

singing of

"Open the pearly gates of Light, Let me in, let me in,"

faintly dying away in the distance, and the vision of the gates gradually disappear-ing like a mist. Then came a cool refreshing breeze; kindly thoughts swept o'er my brow, words of hope and good cheer came closer and closer, mingling with whispered expressions of true friendship and divine love, till I was induced to open my eyes, which I had thought would be closed forever.

And oh! what a grand and beautiful sight did I behold; all the zephyr-winged thoughts of affection and appreciation, were not imaginary, but real and true; and oh, what a beautiful array of floral offerings!

For a long time did I gaze on these lovely gifts, my eyes filling with tears of deepest

gratitude towards every one who had so kindly remembered me, and by their kindness and devotion had led me out of the shadow of death into the light and sunshine of renewed life, assuring me that my work had not been quite finished, and that duty still lingered in the background, pointing out its pathway to me, and I said: "Father, thy will, not mine, be

I wish to thank all the dear friends, far and near, who so kindly remembered me during my illness, and the old BANNER for the sympathetic words spoken in my behalf. I wish furthermore to acknowledge the pleasant read-ing matter sent me during that time, from Battle Creek, Mich.; also that from our esteemed friend, E. W. Wallis of England, assuring my good friends that all were helpful factors in my restoration to health.

## About Kissing Mother.

It was Eli Perkins who put the following reproof of a careless daughter into a father's mouth:

"I want to speak to you about your mother. "I want to speak to you about your mother. It may be that you have noticed a careworn look about her face. Certainly it has not been brought there by any act of yours, but still it is your duty to chase it away. I want you to get up in the morning and get breakfast. When your mother comes down and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face; you were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long years.
"Of course she is not so pretty and kissable

as you are, but if you had done your share of the work during the past ten years the contrast would not be so marked. Her face has more wrinkles than yours; and yet if you were sick that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of these wrin-kles would seem to be bright wavelets of sunshine chasing each other over her dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—Temple of Health.

It is true that in the daily affairs of life it is mpossible to tell the man who is a Christian from the man who is not, although there are some people who declare that about the shrewdest man to deal with is a pure thoroughbred orthodox Christian, and that he thinks he has been cheated in he does not succeed in cheating his neighbor.

I have never seen and cannot perceive of a human being so low in brutality that he did not manifest at some time and in some way a love that betokened a kinship to the Infinite Soul—a condition that did not show a Godhood in him some time.-Montgomery.

## Children's Spiritualism.

A ROYAL BABY.

A baby queen, so pink and wee, Lay soft in her cradle green, While her stout little guard kept watch and ward With their thorny bayonets keen. But nevertheless The subbeams gay
Peeped in, and the baby grow;
And if you can guess
What she is to-day
I will gladly give her to you.

So hold out your hand for—what do you suppose?

A bonny, velvety, sweet June
rose.

-E. H. T. in Youth's Companion.

THE BABY'S LESSON.

"O, boo'ful flower!" the baby cried, And reached for the rose in glee. She grasped its stem with her fingers small, And then with a sob the flowers let fall, For a thorn had pricked her, dimple and all, And a sorrowful baby was she,

Dear me! As sad as a baby could be!

"O, kitty, kitty!" the baby cried. To the pussy-cat downy and wee. She pulled at his fur, alas! alas! For he turned and gave her, it came to pass, Before he scampered over the grass, A scratch that was sad to see, Dear me!

As red as a scratch could be!

"O, pretty, pretty!" the baby cried,
As a butterfly lit on her knee.
She cooed and called in her soft delight,
But when she caught at his wings so bright,
He vanished suddenly out of her sight,
And a 'stonished baby was she,
Dear me!
As 'sprised as a baby could be!

Then into the house the baby went, And her face was grave to see.

She had learned three strange and wonderful things—
The kitten has claws, and the rose has stings.

And a wise, wise baby was she,

Dear me!

Now which of us wiser could be? -Margaret Johnson in Youth's Companion.

My Dear Little Friends: Again I say to you, I am so glad it is time for me to write a letter to you. I wonder how many of you have been looking forward to see what I could say about the "Golden Half-hours." You know we were to take one out of each twenty-four, and keep it especially and wholly for our spirits. By our spirits I mean our own spirit-that which makes us what we are and who we are.

First, we will try and become acquainted with ourselves. Closing every door, forgetting all our studies, our games, our errands or our troubles, we will sit quietly down and think of the great spirit-world which is all about us. We may close our eyes and ask our dear, loving friends in spirit life to stand close beside us to help us realize their presence. Then with them, just as if we were perfectly sure they were beside us, we will ask that some good, strong spirit who has been a long time in spirit-

life, may draw near and give us a spirit lesson. I am sure you will all have thoughts some thing like these: What a beautiful thing it is to have loving friends and guides who can look way down into our hearts, and understand just how good we meant to be, even though we have been careless, naughty, and perhaps un-kind. Then we will be ashamed, and will wonder what we can do so that we may never fear to ask them to look into our lives with their big honest eyes. And, although we may hear no words, and may see no faces our spirits will know that the good guides are telling us that what we have done the day or the hour before is something that is passed, and no matter how sorry we feel we can never go back and undo Tears will not wash it out, and smiles will not cover it up; for it is still there until we grow away from it, and the only way to grow away from it is to do something just as differ-

Our lives are like little gardens, and if we want beautiful flowers like pansies and sweet peas, we must have seeds and roots only of pausies and sweet peas. And our desires, or what we wish for, are the seeds; our actions or what we do are the roots, and it is easier to pull up a seed than to pull up a root. Now our planting time is in our "Golden Hour," and we sow the seeds, that is, we wish for the things which will bear the sweetest, prettiest results, or flowers. We wish to love everything that is good, so we plant the seed of love and the love flower is love itself, and everything which is lovely loves us. Then we rake over and dig down among the roots, and we find a little habit of finding fault with everything which is put on the table.

On that root has grown a wish for ice cream when we ought to eat a piece of bread-and-butter, or for candy when we need a piece of meat; that has brought a flower of Discontent, and everybody who has looked at that flower has been discontented, too; so we dig that root right up, and drop in a little love seed, which makes us love everything that has been kindly provided for us by some one who knows better than we what is good for our bodies. Then we find another funny little root, all curled around the other seeds, and twisted in so tightly it is awfully hard to get This is the habit of wanting to like big folks, especially if the big folks

talk about spirits. On that root has grown a flower of Hatehating to get up early in the morning; hating to learn lessons; hating to do anything that this flower becomes discouraged. But the "Golden Half-hour" is to weed as well as to plant, and so we pull that root out, and by that time we are so happy we just feel full of love and joy and goodwill, and are ready to say good-bye to the spirits for that time, and go out of the room and find something to do for someone else, This is the surest way and the only way I know of to have the little brothers and sisters and grandmas and aunties and friends go with you all the day and watch over you and help you when you need them; for at that time they get so close to you, way down deep into the life, because you have opened the door and invited them there, and they feel as if they are your dearest friends, and so are strong and able to do very many things they could not do without your help. This is the way we do in spirit life: every

morning we look back over the past, as we would the sums we did yesterday, correcting the mistakes, feeling happy over what was right, and then go to work to do the lesson our teacher sets before us for that day. This is why I tell you to do this way, for I want you to grow as fast as we do, then when you come over here we will all be in the same school. That is all for this time. My dearest love to you all. I have been to see Helen Chase and Linnie Towle. Pretty soon I am going to have a party at my medie's home, and then you can all come, and we will have a lovely time together. I will talk to you, and you will talk

to me, and we will know each other better. Sunbeam, through her medium, Friday, May 26, 1899. MINNIE M. SOULE.

Dorothy Drew, Mr. Gladstone's little granddaughter, has evidently inherited the great statesman's bluntness, if this story, told by Rudyard Kipling at his own expense, may be trusted. During his stay at Wiltshire one sum-mer, Kipling met the child, and one afternoon tried to entertain her by telling her stories in the garden. After a time, Mrs. Drew, fearing that Mr. Kipling must be tired of the little one, called her and said, "Now. Dorothy, I hope you have not been wearying Mr. Kipling." "Oh! not a bit," replied the small celebrity, "but he has been wearying me."—Ex.

LULLABY.

Rocka-by, husha-by, baby, my love, Sweet little guest sent from heaven above; Pink little cherub, with soul snowy white-Rocka-by, husha-by, baby, good-night

Hush, not a whisper! The curtains are drawn; Angels watch over our darling till dawn;
Tucked in his nest, oh, so cosy and tight!—
Rocka-by, husha-by, baby, good-night.
— C. B. Ross in Mind.

Literary Department.

ST. NICHOLAS.—Mars may well be termed the planet of romance, says Miss Mary Proctor in the June number, since more\_romances have been told concerning it than any other planet in the solar system. In ancient times it was selected as the planet of war on account of its ruddy light, its symbol being the spear and shield of the old Assyrian warriors. But the evil qualities attributed to the ruddy hue of Mars by people believing in planetary influences have long ago been consigned to the realms of romance, and Mars is no longer held accountable for the wars and disasters that take place on planet Earth. Seen through a fine telescope, Mars presents the appearance of a miniature earth floating overhead, the ruddy markings indicating land, the greenish markings outlining seas and watercourses, while white caps adorn the regions correspond-

ing to the polar regions on earth.

Mars turns around on its axis just as the earth does, except that the day lasts longer than the day on earth. With the telescope, it is possible to follow the hourly changes that take place on Mars, from sunrise to sunset. We can see the mists of morning gradually clearing away, and the gathering of clouds toward evening, probably to pass from the skies at night, leaving the stars to shine with a greater splendor through a rarer atmosphere. Perhaps one or both of the little moons of Mars (for it has two, named Deimos and Phobos), may be shining in the sky. Deimos rises in the east, like other stars, but the inner moon, Phobos, hurries around Mars three times a day. For this reason, it rises in the west every night, and sets in the east after about five and a half hours. Neither of the moons gives much light, since Phobos supplied only one sixtieth of the amount of light given by our moon, while Deimos gives only about one twelve hundredth. But the smallness of the Martian moons must be taken into consideration, since Phobos is only seven miles in diameter, and Deimos five or six. In 1877 Schiaparelli observed some peculiar

lines on the surface of the planet Mars, and he called them canals. For nine years he was the only astronomer who could see them; and when, in 1881, he further announced that the canals had doubled, it was supposed for a time that the Milanese astronomer was the victim of an illusion. However, since then the results of his observations of the canals of Mars have been abundantly confirmed both in Europe and America, especially at the Lick Observatory and the Flagstaff Observatory. The observations made by Mr. Lowell at the latter observatory, and those already made by Schiap arelli, tend to make us feel very much at home on planet Mars. However, it is necessary to state that Mr. Lowell's theories are not generally received among astronomers as satisfactorily established at present, but they are well worthy of consideration.

The canals are not visible during the winter season on Mars; but as springtime advances they make their appearance as faint, dark lines, growing wider and wider until thy are fifty miles across, and then, by way of variety, they double. In fact, single canals have been known to double themselves literally at a day's notice, the twin canals running along side by side like railroad tracks; only, in this instance the railroad tracks are separated by a distance of over two or three hundred miles. Some of the canals extend to a distance varying from three hundred to upward of four thousand miles, and appear to be as accurately straight as lines can be upon a sphere. The canals seem as thes can be upon a sphere. The canas seem to meet at a number of small spots or junctions, which have been termed "lakes" by Schiaparelli, and "oases" by Mr. Lowell. These small spots are scattered over the ruddy portion of the planet's surface, forming a curious network with the canals, the spots at the junction of the canals being as important a feature as the canals themselves.

Mr. Lowell assumes that the region intersected by the canals corresponds to the desert region on earth, and that the canals were apparently constructed for the purpose of fertilizing this region and the cases in the midst of plause. the canal itself, but vegetation along its banks. Yet this does not account for a canal doubling itself within twenty four hours; for, romance as we may about Mars, we can scarcely imagine vegetation developing with such amazing rapidity. As the canals widen, the cases do not increase in size, but darken, which would seem to indicate that they become covered with vegetation as the season advances, Mr. Lowell also enters into interesting speculations as to the canals being of artificial formation, ignoring the rather serious difficulty as to the temperature of Mars. He sees evidences of engineering skill in the construction of the canal system, which he attributes to the superior ability of the Martians. Under the circumstances we can well imagine the (supposed) inhabitants of Mars recognizing the necessity of such canals as a protection against the de-structive effects of the annual inundations; but several years ago Mr. J. Orr of the British Astronomical Association found, on calculation, that the construction of such canals would require an army of two hundred million

men working for a thousand years. The Century Co., Union Square, New York.

SCRIBNER'S for June gives "Stevenson's Opinion of George Meredith," as follows: Talking of Meredith, I have just re-read for the third and fourth time "The Egoist." Vhen I shall have read it the sixth or seventh, begin to see I shall know about it. You will be astonished when you come to read it; I had no idea of the matter-human, red matter he has contrived to plug and pack into that strange and admirable book. Willoughby is, of course, a pure discovery, a complete set of nerves, not heretofore examined, and vet running all over the human body-a suit of nerves. clara is the best girl I ever saw anywhere. Vernon is almost as good. The manner and the faults of the book greatly justify them-selves on further study. Only Dr. Middleton does not hang together, and Ladies Busshe and Culmer sont des monstrosités. Vernon's conduct makes a wonderful odd contrast with Daniel Deronda's. I see more and more that Meredith is built for immortality.

Wandering from book land to the musical world (and our nineteenth century magazines are many of them so complete that we can visit all lands, associate with the great and with the humble) attention is arrested by "Sidney Lan-

ier's Opinion of the Rhein-Gold" ...I have spent the whole Sunday in my room in reading, with slow labor—for my German is but limited—Wagner's "Rhein-Gold," the first part of his great Trilogy, or rather Tetralogy-for it has four parts-which I am going to translate, unless some happy mortal gets ahead of me. The conception is very fine, out there is something in it, or rather something not in it, which I detect in everything that any German has yet done in the way of music or poetry. I know not exactly what to call it, or indeed, how to define it. It is that (if I may express it in a very round about way) sentiment lying deep in the heart of the author, which would produce on his face a quiet, wise smile all the while he was writing-a sort of consciousness underlying all his enthusiasms (which are not at all weakened thereby) that God has charge, that the world is in his hands, that any bitterness is therefore small and unworthy of a poet. This was David's frame of mind; it was also Shakspeare's. No German has approached it, except, perhaps,

Charles Scribner's Sons: New York.

UNIVERSAL BROTHERHOOD for June commences with the second article of the series, "Egypt and 4the Egyptian Dynasties," by Alexander Wilder, M. D. He entitles the article "Auratie-The Children of the Sun." It is accompanied by a number of interesting illustrations of the Egyptian Deities and is notable for the new light it throws upon this

to credit. The present article brings the record of the ancient rulers as far as Menos, generally considered as the first monarch of a united Egypt. Affine engraving of the Sphinx accompanies the article as a supplement.

Another article dealing with ancient history is "Quetzalcoatl," by Mildred Swannell. This is an account of the great Mexican teacher of that name and narrates of the great civilizalons which existed in Mexico prior to the Spanish invasion in a most interesting way.

The Theosophical Pub. Co., 144 Madison Ave.,

ADIES' HOME JOURNAL.-In the June issue Rev. Newell Dwight Hillis writes words that encourage. We may have heard similar sentiments expressed, but we need to ever keep them in mind:

"Culture and character come through sufferng. Life is God's university; happiness is the graduating point, but trouble and adversity are among the chosen teachers. The world is built for joy, but man comes to his full estate through the tutelage of sorrow. If a man washes his eyes in tears and makes his garments white with blood, he, too, is promised the throne and sceptre of the higher manhood. the throne and sceptre of the higher manhood. Suffering is an alchemist refining coarseness and transmuting bad into good, selfishness into sympathy. Steel is iron plus fire. Tools are steel plus gashing axes. Statues are marble plus the chisel, whose every stroke makes sparks fly. Manhood is nature plus the temptations that ships out character. Bronne decre tions that chisel out character. Bronze doors of old cathedrals are all of beaten handiwork, and character is hammered out on the anvil of adversity; wine comes through crushing of grapes, and joy is a fine spirit oft distilled from bruised affections. Sin and selfishness dig great furrows in the face, so suffering is sent in o iron the lines out smooth again. From Paul to Livingstone, what heroic leader hath worn soft raiment? What Luther or Lincoln was reared in Kings' palaces? It is wrestling against opposing winds that works toughness into trees and gianthood into men. If the poet's vision is ever fulfilled and we judge the angels doing easy duty at home, we must first, as veterans of the old guard, achieve our scars and hold our tattered flags in fierce battles upon a far-off frontier. Optimists always, let us not make believe and play there are no troubles. One form of folly is always to drag the corpse into the banquet; another is to try and triumph over tragedies by averting our

The Curtis Publishing Co., Philadelphia.

## Memorial Day.

The Boston Spiritual Temple closed its season Sunday, May 28. The meetings held on that day will pass into history as an event in Modern Spiritualism. During the three sessions about one thousand people were in attendance. This proves that Spiritualism still has many followers in Boston.

The coming together of the two Boston Lyceums working as one school showed that an interest was taken in the education of the children in the right direction, and ought to in-President of the National Spiritualists' Association, will long be remembered by the many who heard them. The only regret was that our hall was not larger, so that a Grand Army post could have been present to listen to his memorial address in the morning.

The meeting was opened at 10:30 A. M., with one of Prof. Geo. E. Schaller's masterly piano solos, after which Miss Gertrude C. Laidlaw, that sweet singer, who has given such beauti ful music during the season, rendered an appropriate selection. Mr. Barrett followed with a poem. After another selection by Miss Laidlaw, Mr. Barrett delivered a Memorial Address, that was received with rounds of ap-

Mr. Barrett rapidly sketched our nation's history, and referred to the two distinct civilizations that peopled the Northern and Southern colonies. He showed that the two were so diametrically opposite in character as to lead to a struggle between them for the mastery sooner or later. The one was founded in democracy, the other in aristocracy—the one believed the people capable of self government. the other established an oligarchy, and affirmed that the right to rule was divinely vested in a favored few. The civilization of the South affirmed that man had a right to traffic in the bodies and souls of other men, provided the skins of those other men were black. The civilization of the North disputed this claim, and affirmed that freedom was the destiny of all men. The Southern civilization affirmed that each individual State had the right to act for itself regardless of all other States, while that of the North affirmed the supremacy of the national government, and the dependence of the States upon it.

He referred briefly to the Civil War, its horrors, its triumphs, its agonies and joys, and then spoke of the lessons to be deduced from it. He quoted the words of the immortal Lincoln with regard to the danger of the concentration of wealth in the hands of the few, and pointed out the fact that Lincoln's prophecy had been literally fulfilled. The blacks were freed, but a policy had been adopted that had led to the substitution of industrial slavery for that of the darkskinned millions of the South. He urged his hearers to guard their own as well as the lights of their follow man in order that the rights of their fellow-men in order that the coming century should not find fifty-five millions of white slaves in the United States in place of the four millions of colored people set free in 1863. He protested against the formation of gigantic trusts and combinations of capital, and was warmly applauded when he said he believed that the multiplication of these very combines would lead in the end to one National Trust, under the control of the

government. The speaker also protested against the militant spirit now so prevalent in America. He claimed that Peace should be the ideal of every nation, and expressed the hope that the Peace Congress at The Hague would lead to the settlement of all international differences by arbitration. He urged a higher civilization for all sections of America, and vigorously protested against turning the Spanish war for the freedom of an oppressed people into a war for conquest and acquisition of territory. He referred most feelingly to the "Stars and Stripes," and besought all Americans to see to it that no dishonor shall ever stain the old flag.

He then referred to the services of the arisen soldiers of the republic, and said that the best memorial that could be given them would be some good deed done for humanity's sake, some effort put forth to remove the passions of war, and to bring in the soothing influence of peace. He also referred to the pioneer workers in Spiritualism, and urged the Spiritu-alists of to-day to profit by the examples of the workers of other days. He spoke of needed reforms in our civil, industrial and social life, also with regard to better methods of work in presenting the claims of Spiritualism to the world. The address was full of patriotism, and its delivery aroused much enthusiasm

among the people present.

At the close of the address Miss Elizabeth Ewer gave evidence of life beyond by giving messages from friends in the spirit-world. After another selection by Prof. Schaller the audience was dismissed, to give time to arrange the seating of the hall for the reception of the visiting Lycoum. Long before the hour for opening, the hall was filled to its seating capacity, and standing room was at a discount.

At one o'clock the Boston Spiritual Lyceum was called to order by Conductor J. B. Hatch, Jr., and the school joined in singing "Amer-About twenty minutes were devoted to the lesson of the day. Mr. Schaller then favored the audience with a piano solo. The visiting Lyceum then entered the hall, and the members of the Boston Spiritual Lyceum arose mysterious land. It is becoming more and members of the Boston Spiritual Lyceum arose more evident that the antiquity of Egypt must to receive their guests, and remained standing have been very much greater than the most until the visitors had been seated with the

daring of Egyptologists has so far been willing | classes to which they belonged, and the officers had taken their places upon the platform. The two Lyceums were then in session as one school. The next number upon the program was the grand march, and grand it was in every respect. About one hundred and fifty children were in line, and, as they went through the evolutions of the march, no grander sight was ever seen in this or any other city. Every child marched with the precision of a veteran. The flags of the visitors being of different colors, mingled with "Old Glory," carried by the Boston Spiritual Lyceum, made a most brilliant showing. As the Guardians came down the centre of the hall, four abreast, followed by the children in the same order. followed by the children in the same order, they were received with a burst of applause The Guardians were Mrs. C. L. Hatch and Mrs. Root of the Boston Spiritual Lyceum, Mrs. M. J. Butler and Mrs. Weston of the Children's Progressive Lyceum. The leaders marched side by side, while the children of both schools marched alternately. During the march the Lyceum song, adopted by the Boston Spiritual Lyceum, and set to the music of "Onward Christian Soldier," was sung with great fervor. Although the room was limited, there was not a mistake made. Upon the platform during the session, as guests, were Harrison D. Barrett, Mrs. Minnie M Soule, Mrs. M. J. Butler, Mrs. M. A. Brown, Mrs. Weston, Mr. Willis Milligan, Mr. Yeaton, and J. B.

Hatch, Sr. The visitors were welcomed by Conductor The visitors were welcomed by conductor Hatch, after which the following took part in the program, representing both Lyceums: Little Baby Lamont, Alice Hatch, Estha Gardner, Rupert Davis, Harry Green, Chas. L. C. Hatch, Mabel Emmons, Miss Gertrude Laidlaw, Fern Foster, E. Warren Hatch, Iona Laidlaw, Fern Foster, E. Warren Hatch, Iona Williag Williag Martha Stillings, Willie Sheldon, Floyd Sibley, Martha MacKenzie, Josie Gerrick, May Burdett, Willie Sharp, Wilhelmina Hope. Mr. Schaller and Mr. Milligan gave a piano duet; Mr. Schaller a mandolin solo; Clifford Lamont, recitation; Mrs. Brown, Conductor of Children Progressive Lyceum, made remarks, as did also Mrs. Minnie M. Soule, Mrs. M. J. Butler and Mr. J. B. Hatch, Sr. During the remarks of Mr. Hatch, Sr., he presented to the National Spiritual Lyceum, through the National Conductor, three old banners that had been used years ago by the Boston Lyceum, of which he was the Conductor for many years. One of the banners had been presented to that school by the New York Lyceum; another was the ban-ner of the old Charlestown Lyceum, the first one ever organized in this section, while the other was the one used by the old Shawmut Lyceum.

After the singing of "America" by both schools, the Boston Spiritual Lyceum was formed in the rear of the hall, and presented flags as the visitors took their departure. The session was brought to a close by Assistant-Conductor Root with a benediction.

In the evening there was another large audience in attendance, and a good program was given. Mr. Schaller opened the meeting with a fine selection, and was followed by Miss Laidlaw with a song. Dr. Dean Clark was the first speaker, and delivered a splendid address. His lecture will appear in full in a subsequent issue of THE BANNER.

After another song by Miss Laidlaw, with violin obligato by Chas. Hatch, Mr. Barrett gave the closing address of the season. He created great enthusiasm as he mentioned the different names of the old workers who have duce the Spiritualists to send their children to passed to the great beyond. Throughout his duce the Spiritualists to send their children to address there were bursts of applause, and at a Lyceum. The addresses of H. D. Barrett, the close he was given an ovation. It was a grand address to close a grand day. The Berkeley Ladies' Quartet gave a selection, and was followed by Mrs. Dr. Caird, who in the short space of time alloted her, gave positive evidence of life hereafter. The work of Mrs. caird for the past two Sundays has been of a high order, and remarkably successful.

After another selection by the Berkeley La-

lies' Quartet, Miss Elizabeth Ewer made encouraging remarks, and, with a benediction by Mr. Barrett the meeting and the season were brought to a close. Among the many who were our guests during the day, none were more welcome than was the Assistant Editor of THE BANNER, Mrs. Marguerite C. Barrett. Among the past Lyceum Conductors in attendance at the meeting were J. B. Hatch, Sr., Alonzo Dan-forth, Benj. Weaver, F. L. Union, F. B. Wood-bury, and Dr. Hale. The hall was decorated with Old Glory, while the platform was covered with flowers placed there by the chiliren and friends of those in the spirit-world. Upon the platform, resting upon an easel draped with the American flag, and decorated with flowers was the life sized portrait of that grand old man in Spiritualism, Mr. Luther Colby. Many visitors were pleased to gaze upon that well-known face again. The services of the closing day of the Boston Spiritual Temple were the finest that were ever held by the so-

The next season will open Sunday, Oct. 1, 1899, with Mr. F. A. Wiggin as speaker.
J. B. HATCH, JR., Sec'y.

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MASONIO TEMPLE, BOSTON, Feb. 17th, 1893.

MASONIO TEMPLE, BOSTON, Feb. 1889, 1889.

KARL ANDERSON, ESQ.:

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 Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curlosity and interest.

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# Banner of Fight.

BOSTON, SATURDAY, JUNE 10, 1899.

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Harrison D. Barrett ...... Editor-in-Chief.

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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 heartly with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to inorease its circulation. If every one now on war subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

## Legal Holiday.

Our readers and patrons will please take notice that the cflice of the BANNER OF LIGHT will be closed throughout the day on Saturday, June 17, in honor of Bunker Hill Day. All notices and articles designed for the second, third. sixth and seventh pages must be in the editor's | befogged by signs and wonders, until they can hands by 10 o'clock Friday morning, in order to insure their publication.

during the months of June, July and August, | does not minister unto their higher natures. the BANNER OF LIGHT Bookstore will close at | If Spiritualists would have the support of 5 o'clock each week day except Saturday, when it will close at 2 o'clock.

## Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium. or the people who cover him up through any personal favor, or, as they mistakenly think, for the honor of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not | ally acts as an inspiration to the masses to remeven for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do .-Minot J. Savage.

## The Unitarians.

The annual meeting of the American Unitarian Association was held in Tremont Temple. Boston, May 30. Many important business matters were considered and settled. The reports of the officers showed the Association to be in a flourishing financial condition, and that the interest in its welfare, on the part of the people, was steadily increasing. The meeting of May 30 was the seventy-fourth annual gathering of the Unitarians of America, and cially large, while the enthusiasm manifested found its way into print, and many of the him mistaken.

was such as to prove that Unitarianism still has a firm hold upon the affections of its fol-

The report of the Secretary, Rev. S. A. Ellot, was a very able document, and contained information of great value to all friends of liberal thought. It showed that the total receipts from church donations and contributions of individuals during the year were \$57,513.67 against \$52,396.77 last year. The number of churches contributing was 319 against 274 one year ago. The receipts from bequests were \$39,501 against \$7,397 in the previous year. This record proves that the finances of the Association are in a very satisfactory condition, as is further instanced by the statement of the Treasurer that all expenses had been paid, and a balance of over \$8,000 was on hand.

The American Unitarian Association has done much to spread the truths of liberalism over the land, and the devotion of our Unitarian friends to their National Association is a striking object lesson to the Spiritualists of America. They have a magnificent building in Boston, erected as the permanent headquarters of the Association; they have special funds safely invested, whose income helps to pay the salaries of missionaries, aids in the construction of churches, and assists weak and struggling local societies to keep up their church organizations. They also send out large quantities of liberal literature gratuitously, and endeavor to acquaint the masses with the essentials of Unitarianism.

The Spiritualists have twice as many local bodies as the Unitarians have; they have three times as many followers, the Unitarians numbering about fifty thousand, while the Spiritualists number not less than one hundred and fifty thousand members. Is it not a sad commentary upon the Spiritualists of America that they, one hundred and fifty thousand people, are unable to make as good a showing as fifty thousand Unitarians? During the past year the National Association of the Spiritualists received less than five thousand dollars from all sources, against nearly sixty thousand dollars received by the Unitarians! This means that fifty thousand people contributed twelve times the money for the support of their religion that one hundred and fifty thousand Spiritualists gave for their religion.

The Unitarians took care of their sick and afflicted; they aided the societies that needed help; they instructed the people through good literature; they kept the missionary spirit alive, and made their denomination a vital affirmed the early teachings of the Wesleys force in the life of the republic. Their recent convention told the world that the Unitarian body as a whole was unalterably opposed to Imperialism, and declared that no provincial spirit, no sectional partiality, and no jealous rivalries influenced its work, or that of its officers. Such a body, strongly organized and well equipped with funds, can not fail to exert a beneficial influence over the nation. Many of the leading statesmen of to day are connected with the Unitarian church.

Spiritualism can exert an influence equally potent for good, when its followers are as devoted to its principles as the members of the Unitarian body are to theirs. It will not do to say that the Spiritualists are poor, hence cannot support the religion of their choice. There are scores of men and women who are believers in Spiritualism whose wealth approximates many millions of dollars. Hundreds of them have estates worth several hundred thousand dollars each. Thousands of them have incomes ranging from one thousand to ten thousand dollars per year. The minority may be, and probably are, poor in purse, but this is also true of Unitarian and all other denominations. If Spiritualists really prize their Spiritualism, they can prove it only by supporting it as its importance warrants it should be. They can dignify it by placing it beyond attack on the score of being a ten cent show, through proper contributions to carry on its work.

The money they waste upon the seeming marvels they purchase for many hundreds of dollars each year from counterfeit mediums could be used in pensioning our aged and indigent workers, in the erection of temples, in aiding struggling local societies to carry on their work, and in divers other ways to the profit of the Cause. Many people have expended thousands of dollars in witnessing phenomenal manifestations of no scientific or educational value whatever. But these are not the ones from whom the religion of Spiritualism receives its support. The phenomenalists seldom care for the scientific, philosophical or religious aspects of Spiritualism. They delight in nothing outside of messages, and extravagant physical phenomena. Messages from the beyond and physical phenomena are of value only when properly used. They should be made the foundation of the spiritual temple, but should not hold people in the basement of the building,

see no light above them. Cultured men and women do not care to have their religion travestied, nor do they Our patrons will please take notice that | feel that they ought to listen to that which those who are of independent means, they must present an erudite ministry, good music, comfortable halls, and a religio-scientific spirit to the world. In other words, the same devotion to principle, the same willingness to do for that principle, the same love for truth, the same desire to be of service to others, that are manifested by the Unitarians must be made apparent by Spiritualists if they would have Spiritualism take its true place in the world. The object lesson set for Spiritualists by the Unitarians is a most striking one, and should cause them to consider well its meaning. It is hard sometimes to be obliged to read or listen to the literal truth, but its presentation usuedy existing ills, and to prove to their fellowmen that they can do something of moment when they really try. May this be the case with the Spiritualists when they realize what has been done by their Unitarian friends during the past year alone.

## Dr. Austin's Heresy.

The trial of Rev. B. F. Austin of the Methodist Church in Canada, for heresy, has aroused no little excitement in religious circles throughout the Dominion, and in the United States as well. Dr. Austin is one of the leading lights in the Methodist Church, and has always been considered orthodox in doctrine until a very short time ago. On the 8th of January of this year he preached a sermon from the text. "Buy the truth and sell it not," Prov. xxiii: they have every reason to be proud of their | 23. This discourse was especially able, and work as an organized body. The attendance | dealt with issues that were of vital interest to

brethren were much exercised in mind when they noted the preacher's progressive words. He was questioned as to the accuracy of the published statements, and truthfully answered that the contiments were his exact views. He was asked to retract then, but refused to do so. He was then called upon to defend himself in a trial for heresy. Four charges were preferred against him: First, opposition to the scriptural doctrine of Eternal Punishment; second, denial of the divinity of Jesus Christ; third, denial of the finality of revelation through Jesus Christ; fourth, "upholding the fraudulent system of Spiritualism, contrary to

the teachings of the Methodist Church." He

stood his trial, and has been found guilty upon all charges excepting the first one. In his defense, Dr. Austin maintained his right as a man to find facts everywhere, and to follow wherever the truth might lead. His coreligionists evidently do not believe in seeking "to find the facte," as they have condemned him for so doing. They are content to believe that spiritual revelations closed with the transition of Jesus of Nazareth, hence no one has secular papers have accepted his articles, and received, or can ever receive, a word from the home of the soul. God deliberately withdrew from all communication with the children of men eighteen hundred or more years ago, since which time the gate of heaven has been shut to all who dwell in mortal form. It has been supposed to open to admit a few of the elect. John and Charles Wesley, the founders of Methodism, tell some strange stories of that which came to them from spirit-realms in their | be addressed for the present. He will fill a

doors of the heavenly city stood wide open so

that the angels could visit their friends on

earth. Modern Methodists, while professing to be lieve the doctrines set forth by the Wesleys, Whitefield and others, absolutely refuse to accept the demonstrated truths of spirit communion handed down to them by the eminent founders of their faith. In fact, they deliberately destroy the ladder by which their fathers climbed to the heights of spiritual perception and knowledge. In this respect, they resemble all other Christian sects, whose members, while professing a belief in the doctrines of Christianity, absolutely reject the evidences of fact upon which Christianity was founded. Dr. Austin has only met the fate of all thinkers; his martyrdom will react upon Methodism and lead eventually to his complete emancipation from all theological fetters. He has told the truth as he has found it, and has merely reand primitive Christianity. The world needs men who dare to think for themselves, hence Dr. Austin is sure to find plenty of work to do in helping his fellow-men to find the broader freedom in religion that is now his.

#### Dr. George B. Warne.

The many friends of this well-known advocate of the "Good Cause," will be pleased to learn that he and his good wife have returned from a recent trip to Mexico much benefitted in health. Dr. Warne is again in the harness as President of the Illinois State Spiritualist Association, and will continue to do loyal service in behalf of true Spiritualism. During his absence Dr. Warne was elected a member of the Board of Trustees of the National Spiritualists' Association, to fill the vacancy caused by the resignation of Ervin A. Rice of Chicago, who was unable to serve, owing to a multitude of business cares. Dr. Warne is well equipped for the position, and brings to his new office the experience and study of many years. He will render faithful service to the Cause as Trustee, and his voice will ever be heard in behalf of truth and justice. He is a believer in and a firm friend of all genuine mediums, and feels that only such should be sustained. One of the best proofs of the sterling worth of the man is found in the fact that he has incurred the enmity of the frauds and fakirs in the ranks of the Spiritualists. Criminals always hate honest men and methods, and the counterfeit medium is no exception. Dr. Warne will do his full duty on all occasions, without fear or favor.

## More Heresy.

What is the matter with the churches? Have their ministers suddenly taken to the worship of false gods, that so many of them are openly charged with heresy? The Presbyterians, Baptists, Lutherans, Methodists and Episcopalians are having trouble with their leading lights, and now come the Swedenborgians with a complaint of the same kind against one of their brightest young men, Rev. Albert Bjorck, who has had charge of an important branch of the work of the New Jerusalemites in Stockholm, Sweden. It seems rather strange to find a church people whose faith rests upon visions. spirit-communion and eternal life for man, charging one of their ablest respresentatives with heresy. It can readily be seen that it would be heresy for a Presbyterian, Methodist, Universalist, or Unitarian even, to believe in visions, or spirit communion, but for a Swedenborgian to be considered a heretic, is an anomaly too great to be described in words. It remains to be seen what constitutes heresy in the eyes of our New Jerusalem friends.

## Osteopathy.

The medicos of Pennsylvania have declared their hostility to Osteopathy, and hold that those who practice it are amenable to the laws of the State. It is now quite well established that it is a crime to cure a person by any method not named by the law; is it a virtue to kill a patient, provided he is treated according to the Statutes of the State? Medical tyranny is Spanish Inquisition fame, and springs from motives equally base. Subserviency to church creeds and greed for gold, wrung from the pockets of the sick and afflicted, are the twin average church man. children of Despotism. Happy will it be for the race when both are overthrown. Spiritualists, lend not your aid to the support of a class whose chief interest in you lies in the money you pay them for experimenting upon your physical and mental woes. Osteopathy and all other methods of treatment that relieve pain and cure disease deserve the hearty encouragement of every believer in and lover of Freedom.

Rev. M. J. Savage has created no little furore in church circles by his recent utterbut only a hope. Not having had Dr. Savage's

#### Dr. J. V. Manafield,

This veteran Spiritualist, once widely known as the "Spirit Postmaster," took leave of earth on Saturday, June 3, at 4:30 A. M, at the ripe age of over eighty years. One by one the veterans are going home, leaving the work to be carried on by younger hands. Dr. Manafield was well known to the spiritualistic public through his many years of service as a medium. He retired from public life several years ago, and has been enjoying the quiet of a green old age at his home in Ipswich, Mass. His work speaks for itself, and his associates of other years know the record of that work so well as to render its recital here at greater length quite unnecessary. His earth-life is, finished, and he has gone to his reward in spirit. Peace to his memory.

#### Dr. J. M. Peebles,

The veteran "Spiritual Pilgrim," has fought a good fight in California during the past four months against compulsory vaccination. The without gloves. He has been backed by myriads of facts, hence his opponents have found | See report in another column. no flaws in his armor through which they could successfully attack him. The good doctor is an able controversialist, as the opponents of the rights of the people in California have learned to their sorrow. Dr. Peebles has returned to Epworth cottage, thereby affirming that the number of lecture engagements at several Spir itualist camp-meetings.

#### Dr. Austin Deposed.

At the London, Ont., trial of Dr. Austin for heresy, on Saturday, June 3, that gentleman startled his ministerial associates by declaring himself an ardent believer in Modern Spiritualism. He was frequently hissed by his Christian brethren, as a token of their Christ-like spirit and loving esteem. At the conclusion of his address, the Conference unanimously deposed him, and he must now leave the fellowship of the Methodist Church. Dr. Austin is an able scholar, a man of broad culture, and very progressive in his thought. He will be most heartily welcomed by all Spiritualists. We bid him "God speed" in his work upon our platform.

#### The Two Worlds.

In a recent issue of this able exponent of the Sunny Philosophy," Mr. E. W. Wallis publishes his valedictory as editor in-chief. He has been elected Secretary of The London Spiritualist Alliance, and will at once remove to London to enter upon the discharge of his official duties. Mr. Wallis will also fill the position of Associate Editor of that justly famed representative spiritualistic journal, Light, of London. We congratulate Mr. Wallis upon his promotion, and trust that success will crown his every effort in behalf of the cause of Truth. The Directors of The Two Worlds Publishing Company have elected Mr. Will Phillips as Mr. Wallis's successor. Mr. Phillips is a man of scholarly attainments, and brings a well trained mind as well as rich experlence to his new duties. We extend to him the editorial handshake, and wish him a full measure of success in his work.

### Dreyfus.

This long-suffering and much abused man is to be given a new trial, per order the French Court of Cassation. Overwhelming proof of his innocence has been found, and it has been supplemented by the confession of Esterhazy that he was the author of the infamous bordereau. A steamer has been sent to Devil's Island to take the unfortunate prisoner to France. Should be reach his native land in safety, there is no doubt that he will be declared innocent of all charges against him. Justice, though long delayed, is about to be rendered to this man who has endured almost every indignity for honor's sake. The French people owe him great amends, and he should receive a welcome home that will assure him that his years of agony are gone forever.

## Across the Deep.

The many friends of Mrs. M. E. Cadwallader will rejoice to learn that she has so far recovered from an attack of inflammatory rheumatism as to be able to take a European voyage, with the hope of completing her cure. She has been quite ill since early in the winter. hence has been wholly unable to do any work for Spiritualism during the past few months. She will fill a number of lecture engagements in England during the summer if her health permits. Her Mends unite in wishing her a pleasant ocean trip, a delightful visit abroad and a safe return to her native land. Mr. and Mrs. Cutler and Mr. B. B. Hill accompa-

Rev. Dr. Lorimer tells a story of William M. Evarts to this effect: A certain corporation was involved in a difficult lawsuit, and the opinion of Mr. Evarts was sought as to the correct interpretation of the law in the case. The corporation's attorney expounded the law as he understood it, and asked Mr. Evarts if his view was the right one. Mr. Evarts thought a moment, and then merely said, "Yes." He received two hundred and fifty thousand dollars for uttering that one word. Of course, Dr. Lorimer took pains to state that Mr. Evarts was paid "for his vast learning of thought and | with middle men-she deals only with the indiexperience" that was back of the word he spoke. The corporation won its case, Mr. Evarts received his money, Dr. Lorimer got a as infamous as was that of Torquemada, of the chance to exhort his hearers to repentance through this story, and everybody felt happy to have this Christian epleode so graphically portrayed. A big cheque is fine gospel for the

The recent divorce and immediate remarriage of parties in high life in New York have aroused no little discussion among the clergy and on the part of the religious press. One denominational journal goes so far as to denounce the new matrimonial alliance as a "tramp marriage," and urges clergymen to be more cautious in uniting parties unknown to them in wedlock. The wedding fee is usually agreat temptation to the average minister, and so long as he keeps within the letter of the law, he will care little as to the character or standances concerning immortality. Many people | ing of the candidates for marriage who may are rushing into print, positively declaring appear before Lim. The best way to remedy that immortality is not a demonstrated fact | the evils that are connected with the question of marriage is to prohibit all clergymen from experiences they cannot be expected to arrive | performing marriage ceremonies. Make marat conclusions similar to those stated by him, riage a civil institution pure, and simple, and this year of delegates and friends was espe- all thinking people. A synopsis of the sermon yet they should not be so anxious to declare the law will soon prevent the abuses to which such strong exceptions are taken.

The welcome given Maj. Gen. Joseph Wheeler of Alabama by the oltizens of Boston on Decoration Day must have proved to that gentleman that "the war is over" so far as Boston is concerned. Gen. Wheeler's address contained many excellent points, and was essentially patriotic in principle. Many of his hearers and readers probably differ with him in regard to the doctrine "Whatever is, is Right," as well as with respect to the imperialistic tendency of the times.

Memorial Day was fittingly observed by the spiritualistic societies throughout the land. The exercises at the Boston Spiritual Temple were in keeping with the progressive spirit of true Spiritualism, and have been especially reported for this issue of the BANNER OF LIGHT. The account will be found in full upon our third page.

The complimentary banquet given the eminent speakers and mediums who have occupied the platform at Red Men's Hall during the past season, by the Ladies' Lyceum Union, the erudite doctor has handled the subject on May 29, under the management of Mrs. W. S. Butler, was a grand success in all respects.

The friends of that old-time veteran worker, Capt. H. H. Brown, will be pleased to learn that he is still in the harness, serving the Cause of truth as he perceives it, in California. his home in Battle Creek, Mich., where he may The Stockton, Calif., Independent of recent date contains an excellent essay from his pen, together with a kindly reference to the author thereof.

> The case against Mr. and Mrs. Kitner of Buffalo, Christian Scientists, under whose treatment the boy, Freddy Saunders, passed away, is to be pushed most vigorously by Distriot Attorney Close. The couple will probably be tried for manslaughter, and the authorities hope to secure their conviction.

### In Re the One Thing Needful.

BY MRS. M. G. TIBBETTS.

While glancing over THE BANNER of May 20 my attention was attracted to the article under the title "The One Thing Needful for Prosperity and Success," copied from an exchange, portraying the need of more love displayed in matters pertaining to material interests, thereby bringing peace and prosperity to all by an amicable adjustment, prompted by that spirit which is born of light or love, recognizing all humanity as our kith and kin. The thought came, "might not Spiritualists at least take a step farther, and bridge the chasm between pure spiritual optimism and church sectarianism? Methinka I hear a protest: From whence cometh the battle-axe? From a pure spiritually harmonized band? Hush! I hear one say, 'Church has opened the affray; we must conquer."

Spiritualism (Modern) ascribes the bond of brotherly love to the awakening power of spirit intercourse, causing minds to discern landmarks of prosperity and happiness far in advance of the unspiritualized ones of earth. Can the pruning sickle be swung with safety over the blooming roses? Easily beauty is beheaded.

Many beautiful buds of promise are to day under the ban of the church. Shall we reach forth a hand of kindly recognition, perhaps to lead them to see the reflection of the priceless gem of which we are possessed? or must we throw a little larger clod of dirt than they can handle, thereby dealing a blow sufficient to uproot them, without displaying a more favorable path through which they may wend their way heavenward? Does such an attitude attord favorable conditions for affiliation? Is the spiritual atmosphere such as to invite those in whose neart a yearning is felt for something purer, nobler, deeper, than church ceremony will allow?

Costly garments do not give obedient servants of church canon power to see as spirits see, or revelation for directing their course, as spiritually awakened persons receive, hence should not be held as tenaciously to the goodwill principle as overpowering lights receiving plenary revelation concerning prejudice and hatred as an operative force for barrier-building, making mole-hills become as mountains before the overshadowed mind.

Call me what ye will, I feel our boat should be rowed before minds enveloped in blinding fog, bearing a beacon of solace and charity. accompanied by kindly thoughts.

Is it not time to throw down the tomahawk of barbaric defense and inculcate principles of harmony and love, which will annihilate hostilities in creedal, as well as business difficulties, with the prayer that the higher may supplant the lower, light expel the darkness, truth and purity dethrone bigotry and hypocrisy, and all in peace abide, under the leavening power of humility?

## The Dignity of Self-Reliance.

Self-confidence without self-reliance is as useless as a cooking recipe without food. Selfconfidence sees the possibilities of the individual; self-reliance realizes them. Self-confidence sees the angel in the unhewn block of marble; self reliance carves it out.

Life is an individual problem that man must solve for himself. Nature accepts no vicarious sacrifice, no vicarious service. Nature never recognizes a proxy vote. She has nothing to do vidual. Nature is constantly seeking to show man that he is his own best friend or his own worst enemy. Nature gives man the option of which he will be to himself.

All the athletic exercises in the world are of no value to the individual unless he compel those bars and dumbbells to yield to him, in strength and muscle, the power for which he. himself, pays in time and effort. He cannot develop his muscles by sending his valet to a gymnasium.

All the religions of the world are but speculations in morals, mere theories of salvation, until the individual realizes that he must save himself by relying on the law of truth, as he sees it, and living his life in harmony with it, as fully as he can. But religion is not a Pullman car, with soft-cushioned seats, where he has but to pay for his ticket, and some one else does all the rest.

In religion, as in all other great thinge, he is ever thrown back on his self-reliance. He should accept all helps, but—he must live his own life. He should not feel that he is a mere passenger; he is the engineer, and the train is his life. We must rely on ourselves, or we merely drift through existence-losing all that is best, all that is greatest, all that is divine. W. G. Jordon, in the Saturday Evening Post.

#### The Annual Convention of the New York State Association of \* Spiritualists. .

The second annual convention was held this year on May 26, 27 and 28, in the beautiful little city of Saratoga Springs. It was an interesting and enthusiastic gathering of delegates and friends from different parts of the State.

The meeting was called to order by the President, Frank Walker, at 10 30 A.M., and Dr. Walter B. Mills, to whom the State Association is greatly indebted for his kindly donation of the hall and its decoration of flags, out flowers and potted plants, made the address of welcome, which was responded to by the President, after which the following committees were appointed: Mrs. Carrie E. S. Twing and Mrs. Tillie U. Reynolds, Committee on Rules, and E. G. Reilly and W. Wines Sargent as a Credential Committee. Further business was then suspended, and a conference was held, opened by W. W. Sargent followed by E. G. Reilly, Mrs. Nellie T. Brigham of New York, Miss Belle V. Cushman of New York, Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds, closing with remarks by the President.

The afternoon session was called to order at 2:30 o'clock, and the President then appointed the following committees: On President's Report, H. W. Richardson, East Aurora; Mrs. Laura S. Holt, West Potsdam; Mrs. Carrie E. Laura S. Holf, West Potsdam; Mrs. Carrie E. S. Twing. Secretary and Treasurer's Report and Auditing Committee—W. Wines Sargent, Brooklyn; E. G. Reilly, Syracuse; Mrs. Tillie U. Reynolds, Troy. Delegates Reports—Mrs. T. U. Reynolds, H. L. Whitney, Brooklyn; Mrs. Laura S. Holt. Finance. Ways and Means—E. G. Reilly, Mrs. Carrie E. S. Twing, Mrs. Loretta Matthews Potsdam. Followed by a short address by Harrison D. Barrett.

The evening session was opened by President

The evening session was opened by President Walker at eight o'clock with congregational singing of "America," followed by a poem, "Faith in the Absolute Good," by Harrison D. Barrett of Boston, Mass., President of the National Association of Spiritualists, followed by

Bro. Barrett then delivered the address of the evening, the subject being "Spiritualism in its Application to Every Day Life." It is un-necessary to say that it was scholarly, forceful, and replete with many rich gems of thought He said that all religions are measured by the influence they have on the lives of their followers. He complimented the Unitarians and Universalists on their liberality of views, although their religion is based on belief, the Universal-ist believing that "God is too good to damn man, while the Unitarian believes that man is too good to be damned"; while Spiritualism reveals, by the application of demonstrated truth, that man does live after so called death, in the place of the "we believe" guess work. Spiritualism appeals to the heart, and touches the conscience. Spiritualism is a factor in every phase of life's duties, even to the most menial drudgery, by teaching us to do the most insignificant and lowest work in the very best possible manner; developing spirituality or soul growth, rounding out or developing true manhood and womanhood, and a universal brotherhood.

Spirit messages were given successfully by Mrs. Tillie U. Reynolds and Mrs. C. E. S. Twing. The morning session of the second day of the Convention was opened by President Walker, who at once proceeded to business by receiving the reports of the different committees. Committee on President's report, H. W. Richard-

son, Chairman, read the following:
We concur with our President in the idea
that exaggerated statements put forth some years ago, and occasionally in later years, repeated by some of our speakers as to the number of Spiritualists in this country is an injury to the Cause, and recommend that our officers and speakers do what they can to discourage the repetition of this and all other exaggerated statements. Ours is the religion of truth, and one cannot afford to crucify the truth in this

part of the President's address, referring to the National Lyceum and the Young People's Spiritual Union, to the careful consideration of all Spiritualists of the State; for we fully real. all Spiritualists of the State: for we fully real ize that when we allow the children of Spiritualists to be drawn away from Spiritualism we are depleting our own ranks and adding to the ranks of those who oppose us. Truly, if we love our religion, we must desire our children to learn the truth.

While your committee regrets exceedingly that a necessity has arisen therefor, still we feel that, under existing conditions, the President's recommendation that article nine of the by-laws, relating to the payment of annual dues to the N.S. A., be suspended, should be taken up and given consideration by this convention, with a view to placing New York State on the same basis in its payment of an nual dues as are other State Associations.

The key note of Spiritualism is liberty, and

therefore we recommend that that part of the President's address relating to medical legislation as regards hypnotism have special attention by the incoming board; as any attempt to cripple the God-given rights of the people is a menace to American civilization. It is one of the important duties of the New York State Association to keep a close watch upon legislation and be ready at any and all times to enter a protest against that which infringes upon our religious rights or the exercise of psychic gifts We heartily commend the Psychic Institute mentioned by our President to all Spiritualists in the State of New York, and especially urge all mediums, both for mental and physical phenomena, to place their services at the disposal of the manager of the Institute for the purpose of scientifically demonstrating the truths of Spiritualism. To this end we suggest that their names and addresses be at once forwarded to the Secretary of the State Association.

H. W. RICHARDSON,
CARRIE E. S. TWING.

Committee on Secretary and Treasurer's Report-W. Wines Sargent, Chairman-reported tavorably and recommended that the reports sisters were admitted to him. be adopted. Motion carried. The report of the President was also adopted.

The reports of missionaries were then received, the following missionaries reporting:
Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds and Miss Minnie Terry, who sent in a written report, which was read by the Secretary. Bro. Sargent, as Chairman of the Committee on Missionaries, made a long and very interesting report on the general work in the missionary field, which was listened to with very careful attention, and frequently applauded.

The afternoon session of Saturday was opened at 1:30 o'clock, and the first business considered was the election of Mr. Frank Walker and Mrs. Carrie E. S. Twing as delegates to represent our State Association in the coming convention of the N. S. A. at Chicago, Ill., next October, after which the convention pro ceeded to the nomination and election of officers, which resulted in the following board being unanimously elected, the nominations

being unanimously elected, the nominations being made by the convention at large:

President, Mrs. Carrie E. S. Twing, Westfield, N. Y.; First Vice President, W. Wines Sargent. Brooklyn, N. Y.; Second Vice President, Mrs. Tillie U. Reynolds, Troy, N. Y.; Secretary, Herbert L. Whitney, Brooklyn, N. Y.; Treasurer, H. W. Richardson, East Aurora, N. Y.; Trustees, Dr. E. F. Butterfield, Syracuse; Mrs. S. Comstock Ellis, Auburn, N. Y.; E. G. Reilly. Syracuse, N. Y.; Mrs. Laura S. Holt, West Potsdam, N. Y.

The motion of the Secretary that a vote of thanks be extended to our retiring President, Mr. Frank Walker, for his efforts in securing the Chamber of Commerce hall, rent free, for our Annual Convention held at Ruchester in 11 it were true that all bther paints except-1898, also for his generous donation of the services of a stenographer without cost to us for the said convention, was unanimously adopted.

A vote of thanks was also heartly adopted

for the extreme courtesy, kindly consideration and full and correct reports given our Convention by The Saratogean, the only daily paper published at Saratogs Springs.

A vote of thanks was also given to Dr. Walter
B. Mills, who kindly donated the hall and dec-

orations, to our State Association, and to the many friends there who did so much to make us welcome to their fair and justly famed

A vote of thanks was also extended to our missionaries for their efforts in the interests of our Association.

A vote of sympathy was extended to our brother and co-worker on the Board of Trustees, James R. Stone, in his affliction and sufforing, and the Secretary instructed to forward the same to him at once.

This ending the business part of the Convention, we were then favored by a recitation by Miss Florence Mosher of Ballston, N. Y., after which we listened to a very thoughtful and interesting farewell address by our friend and co-worker Bro. Harrison D. Barrett, who extended greetings in behalf of the Berkeley Hall Society, Boston, Mass, and was instructed to But this porous surface which so greetily dark ours in return to that society. He was carry ours in return to that society. He was fellowed by a short address by Dr. E. A. Smith of Vermont, President of the Queen City Park: Camp-Meeting Association, and President of the State Association.

Evening session Saturday was called to order by our newly-elected President, Mrs. Carrie E. S. Twing. The exercises were opened with congregational singing, followed by an invocation by Mrs. Tillie U. Reynolds, Second Vice-President of our State Association; solo by Mrs. G. F. Morris, entitled, "Just When the Sun Went Down." Address by W. Wines Sargent of Brooklyn, First Vice-President of State Association, subject, "There or Thereabouts," followed by a song, "Charity." Dr. E. A. Smith of Vermont, President of the Queen City Park Camp Association, then made an address, followed—after singing by the congregation— by spirit messages given by the guides of Mrs. T. U. Reynolds.

The Sunday morning session of this, our third and last day of the New York State As sociation Convention was called to order by our President, Mrs. Carrie E. S. Twing, with congregational singing of "Blest be the tie," followed with a poem by Miss Florence Mosher, "Pauline, the Reaper." Our brother and ex-President, Frank Walker, answered questions presented by the audience for half labor in the cause of truth and justice." E. A. Smith, President of the Vermont State Association, then gave us the history of that organization. E. G. Reilly, President of the First Society of Syracuse, N. Y., gave a short address. Mrs. Laura Ellsworth of Saratoga Springs gave spirit communications. Sunday afternoon session was called to order

by the President with singing, and an invocation by Mrs. T. U. Reynolds; address, H. W. Richardson, which will be published later; song, "Happy Greeting"; address, Mrs. Tillie U. Reynolds; Dr. Walter B. Mills gave spirit messages, followed by Mrs. Carrie E. S. Twing. The messages of both the Doctor and Mrs. I wing were very clear, and readily recognized. Sunday evening.—Instrumental trio by Prof. J. Martin and Mrs. Gray and Miss Rose Christine Cumins of the Saratoga Music Conserva-tory; poem, "The Calf Path," read by our President, Carrie E. S. Twing; violin solo by Prof. J. Martin Gray; address by the Secretary of the New York State Association of Spirit ualists, Herbert L. Whitney of Brooklyn, N. Y.; cello solo by Mrs. Gray; address by Mrs. Carrie E. S. Twing, "What Did He Leave," Your committee would also recommend that an address of exceeding beauty and power, the world better and purer for having lived in it; mandolin solo, Mrs. J. M. Gray; spirit-messages, Mrs. Tillie U. Reynolds; poem, "Liberty," Miss Florence Mosher; violin solo, Prof.

Gray.

Thus closed a very interesting convention, and we leave the beautiful little city of Saratoga, carrying many a pleasant recollection with us, not forgetting to mention in love and gratitude our genial host, G. W. Burrows (an old and enthusiastic Spiritualist, who did so much to make us comfortable), and his kindly wife. I hope all Spiritualists, when they visit Saratoga, will remember that the they visit Saratoga, will remember that the Washburne House is really a Spiritualist home. 

 Balance in general fund
 \$43.71

 In Medium's Home Fund
 18 50

Respectfully submitted,
HERBERT L. WHITNEY,
953 Madison street, Brooklyn, N. Y.
Sec'y N. Y. State Asso. of Spiritualists.

## An Incident.

Some years ago I was very much in love with a friend of mine. He was taken with the typhoid fever. We had quarreled, and I was not engaged to him at the time of his illness. He was a very large man, and the fever ran eleven weeks. I was at this time at one of the small health resorts in Northern New York, feeling very wretched. He was in a large city in a pri-vate hospital. The fever finally went to his brain, and it required some four men to hold him in his delirium. None of his family were allowed to see him till just at the last, when he became more quiet. Then his brother and two

This is what I saw at this resort where I was the night following his death: It seemed to me as if I were in a maze, struggling to get away from a power that was trying to hold me. I had never been mediumistic, and I did not know this friend of mine had died the night before, as I heard the next day. I was so frightened that I did not yield myself up to the power at all, but I realized he was trying to communicate with me. I gathered in part what it was, but was too frightened to understand fully. I afterward learned that his business affairs were in a very much tangled condition, and that the day he died it was in vain he tried to tell his brother about some of his business mat-ters. I, however, received a positive address, to which I have sent several times, but with no very good result. However, if I go abroad myself ever, I shall try to find out. Now it may be that this was in part the result of a nervous condition of the mind at the time. Otherwise I do not understand at all. If any one can throw any light on this subject will they please

address Aura, this office.

I afterward described the room in which my friend died, and the contents, and the attending circumstances, and they were found to be correct. My impression was at the time some bonds had been concealed by him. It was certainly found that his estate was very much involved, and he was supposed to be a very rich man. Can I trust these impressions? Any information will be gratefully received.

AURA.

ing white lead come off in scales or liakes and that all paints do come off in time, the assertion that chalking is a virtue might have some plausibility. But, fortunately, the assertion is not true. All paints wear out in time, from the abrasive action of the elements; but if we have two paints one of which wear agree agree.

have two paints, one of which wears away from the surface by the grinding action of rain, hall, snow and dust, leaving the remain ing paint still impervious and resisting, while the other paint decomposes, becomes porous, and disintegrates throughout its entire sub stance, it is evident that the former of these two paints affords the better protection.

Chalking" or orumbling is an inherent defeet in all pure white lead paints, and no care in manufacture or preparation will obviate it. is due to the unstable chemical nature of the pigment and to its low oil-carrying capacity. On the other hand, properly made zine paints

do not chalk, but wear away.

It is easy to understand why painters like a chalking paint. Even if they have no selfish paint and soak in a new coat—the job is so ridioulously easy, and then the spongy surface

absorbs oil, takes up water with as much avidity, as any one can demonstrate, by applying a soaked sponge to a chalky surface. This casual fact simply means that a chalky paint no longer protects the surface, but actually acts as a sponge to hold water, and thus does more harm

than good.
Another secondary evil of the chalking and dusting off of white lead is the poisonous nature of the dust. The action of lead on the system is slow, but it is sure, and mo one that is exposed to it can entirely escape its conse-

The remedy is obvious. Use a paint that does not chalk. Such paints are offered in abundance, and they are all based on zinc white. Or if any one is so prejudiced that white lead has become a fetich, at least give it some semblance of durability by covering it with zine white, or by having zine white ground into it; and zine in a paint, whatever other ingredients it may contain, absolutely prevents chalking.

STANTON DUDLEY. STANTON DUDLEY.

#### Complimentary Banquet.

May 29th, at Dwight Hall, Boston, The Ly. ceum Union tendered a complimentary dinner to Mrs. Sarah A. Byrnes, J. Frank Baxter, Ed. an hour very successfully, although it was an experiment with him. I can only say: "Go on, my brother, and we shall very soon have a new and a very fine inspirational speaker to Webber, and the talent which has made the Webber, and the talent which has made the meetings at Red Men's Hall a pronounced suc cess during the season. The banduet was managed by Mrs. W. S. Butler, and was the most perfect success of anything of the kind ever given in Boston. The tickets were limited to one hundred and fifty, and all were disposed of several days before the time appointed. It was a merry and representative company that gathered around the tables, and after an invocation by Sarah A. Byrnes, an hour was spent in partaking of the delicious viands. Prof. Milligan and Prof. Louis Poole discoursed sweet music while the dinner was being served.

Among the guests, besides those above men-

tioned, were Mr. and Mrs. Brown, Mr. and Mrs. Bruce, Mr. and Mrs. Allen, Mrs. Cunningham, Mrs. Mattie Allbee, President Ladies Aid Society, Ex President, Mrs. A. E. Barnes, Mrs. Searle, Mrs. Weston, Mr. Wallis, Miss Mabel Waitt, Miss Louise Horner, Mrs. French, Secty, Preported that Harrison D. Berrett, Ray B. Frenched reported that Harrison D. Barrett, Rev. B. Fay Mills, Mrs. A. L. Woodbury, Mrs. Mabel With am, sent letters regretting that it was impossible for them to be present.

Meetings were opened at Red Men's Hall early in the year by the celebrated medium, John Slater, and were continued, owing to the

demand of the public, until May 28.

Through the executive ability of Mrs. W. S. Butler, who is noted for making a success of every undertaking in which she is interested. these meetings were successful in all respects. On several occasions people have been unable to several occasions people have been unable to secure admission, and "standing room only" could be found on Sunday evenings. After dinner the company proceeded to the large hall, which was handsomely decorated with flags of all nations, "Old Glory," of course, being the most prominent.

Mrs. Butler, in well-chosen words, returned they there have to all for their levelty.

her thanks to all for their loyalty. She reported that not only had all the bills been paid, but that beside this a good sum of money had been raised and distributed among the worthy Sarah Byrnes, J. Frank Baxter, Edgar W. Emerson, Francis B. Woodbury, Mrs. Webber, Mrs. A. E. Barnes, Mrs. Allbee, Mr. Allen, Florence R. White, Arthur Wallis of Manchester, Eng., gave several dramatic readings in his usual fin shed style; Louise Horner, Mr. Harold Leslie, Prof. Milligan and Louis Poole contributed a fine musical program. Exercises closed with a social dance, young and old participating. By a unanimous vote Mrs. Butler was requested to continue the meetings another season, the same hearty support being promised her that has been the marked feature of this season's work.

WOODBURY.

#### First Association of Spiritualists, Philadelphia.

This old and thriving Society has been particularly active during the season now drawing to a close. Among recent meetings of more than common interest should be mentioned the special business meeting of members and friends held on Monday evening, May 22, when there was a large and enthusiastic attendance. W. J. Colville gave an address on "Psychometry" previous to the purely business session, which was open to the public, and revealed the fact that many new members have recently joined the Association, and that the promise

for inture work is brighter than ever.
On Sunday, May 28, during the afternoon service (which was very largely attended), W. J. Colville performed a somewhat unique service of dedication of children, Mr. and Mrs. Zimmerman, who are members of the So ciety, particularly desired that two of their children, one an infant, the other a little girl of three years, should be publicly consecrated to the service of truth and humanity in presence of a full congregation. W. J. Colville complied with the joint request of these good people and the officers of the Association. The ceremony was not in the least ecclesiasti cal, and it bore no resemblance to any sacer-dotal custom. Flowers were used as emblems, and in presenting them to the parents and children, the speaker drew beautiful lessons from these delightful natural symbols of spirit-

ual grace and growth.
In the evening memorial services were held in which Mrs. M. E. Cadwallader (who departed for England May 31) participated with her customary effectiveness. The many friends of this energetic and estimable lady were delighted to find her looking so remarkably well, and were truly glad to listen to her touching words of cheer and comfort as she spoke of the message of consolation which Spiritualism alone can offer to those who are called upon to part with all that is earthly of their beloved ones. W. J. Colville gave a memorial address appropriate to the Sunday nearest Decoration Day, and spoke feelingly of the abiding monu ments, which are not of stone, but of spirit.
On Monday, May 29, there were two excellent gatherings in Casino Hall. W. J. Col-

ville's class in Spiritual Science met at 3.P. M. to consider many vital questions, and in the evening, at 8, a service of song was beautifully rendered by the large and efficient choir of the Association, with Arthur Groom (Conductor of

the Lyceum) as reader.
On Sunday, June 4, W. J. Colville took formal leave of the society as its regular speaker, though it is expected that during the summer he will supply the vacant platform at intervals. A strawberry festival and other exercises were announced for Monday, June 5.

# REMARKABLE OFFER.

## For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

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## Drs. Peebles & Burroughs, BATTLE CREEK, MICH.

Little Marion Clark has been found, and restored to her parents after an absence of eleven days. Her abductors have been arrested, and will, without doubt, be sentenced to a number of years each in Sing Sing. The crime of which they are guilty should be made odious through the examples made of them by the State. Keep them at hard labor for a long term of years, that they may know what it is to earn their living through their own efforts.

#### W. J. Colville's Work in Boston

Commences in the Temple, Exeter and Newbury streets, on Sunday, June 11, when he will speak at 10:30 A. M. on "The Next Great Step in Religious Evolution," and at 7:30 P. M. on "The Peace Conference—What Will be Its Outcome?" Answers to questions on Tues-day at 8 P. M. Jostura on Espiritual and day, at 8 P. M. Lecture on Spiritual and Medical Freedom," on Friday at 8 P. M. All seats free at all services. Free will offerings for sustenance of meetings.

The Annual Meeting Of the Boston Spiritual Lyceum will be held in Gould Hall, Tuesday evening, June 13, at eight clock, for the election of officers. All members of the Association are requested to be present.

A. C. Armstrong, Clerk.

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

Until further notice, Mr. F. B. Woodbury may be addressed at Lake Pleasant, Mass.

Walter D. S. Hayward, well-known test medium, can be addressed at No. 764 Macon street, Brooklyn, Mr. J. C. F. Grumbine will be in Indianapolis in Oc-

tober; Chicago. November and December; Boston and Brooklyn, January; and February, March, (September, '99), April and May are open to Societies. Mr. Frank T. Ripley can be engaged during June

for lectures and messages in Ohio, Indiana and Illi-nois. Address all letters to Mr. Ripley, Oxford, O. care lock-box 77.

## Passed to Spirit-Life.

From Ukiah, Cal., on Friday, May 21, 1899, ELVIRA LUF-KIN SLOAN, aged 59 years 8 months and 10 days. Our arisen sister was a native of Phillips, Franklin county, Me, and was an earnest believer in our beautiful Spiritual Philosphy, deriving much comfort therefrom. She was a sensitive, and was often aware of the presence of her spirit-daughter Eisle and other angel friends. She was a faithful wife, a loving mother, and a devoted friend. Remains were laid away at Hartley Cemetery, Lakeport, Cal., the writer attending at the grave.

JAMES H. PRICE.

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

#### If you have Smoked too Much Take Horsford's Acid. Phosphate.

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Dr. F. L. H. Willis may be addressed at Henora, Yates Co., N. Y.

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#### HENRY SCHARFFETTER. 300 So. Collington Ave., Baltimore, Md.,

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banish pain and prolong life One gives relief. No matter
what is the matter one will do you good!

62w Mar 18

#### Spirituglist Meetings.

Heyward Grove, Quincy Ave., Braintree, Mass. Meetings will open Sunday, June 11, at 2:30 P. M., with Mrs. N. J. Wiltis of Cambridge as speaker. The public is cordially invited. Take Quincy Avenue cars, Boston & Quincy Street Railway. Mrs. Nettie Holt Harding. will be the speaker June 18.

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Second Edition Revised, with Index.

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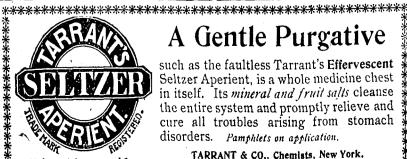
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May 27.

### SPIRIT

## Message Department.

#### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought so later—should be forwarded to this office by mail or left as 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.

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

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. JENNIE K. D. CONANT.

Report of Séance held May 26, 1899. Spirit Invocation.

Oh, thou Divine Spirit! we enter thy sanctuary this morn ing to make preparations to receive thy messages of love and encouragement. Help us to lift the veil of superstition and destroy all dogmatic influences, that the soul may be cleansed and the spirit have liberty to give forth its expressions and to clothe its ideas with words that will bring comfort to sorrowing souls. Help us to seek diligently and wisely, to be directed and assisted in all our undertakings. We know when we search earnestly and conscientiously we will receive of thy wisdom; we shall be able to see, hear and understand thy great teachings of life. Oh, all-wise angels! we ask for light this morning to enable us to walk carefully and do thy will on earth as it is in heaven. Direct thy instruments wherever they may be. Help them to rend the veil in twain that others may see the glorious work and rejoice with the angels who bring us the messages of love. Assist those this morning who may manifest, that the words of comfort and cheer may reach deep down into the hearts of those for whom they are intended. We know the work will still go on, now and through eternity

## INDIVIDUAL MESSAGES.

#### Thomas I. Watson.

1 am Thomas I. Watson of Erie. Penn. Every opportunity that we have we are anxious to make ourselves known to those in earth-life; especially, where we leave a family behind us that is still struggling with the environments of life. I have manifested before and tried to make my wife and children realize that they could be assisted, and they have not laid the companion and father aside, that he is still with them to help them.

While there are many things that we may not "dream." regret, we must say in our souls: "Thank God, for all things work together for good." I am directed this morning through the influences of those who are anxious to communicate with me, and I with them, though hardly able to realize the possibility of so doing.

I was not a stranger to spirit truth and spirit manifestations while in the body, for I was much interested in the work, anxious to see it progress purely, honestly and sincerely, and I take the opportunity, whenever it is offered, to show my interest in the welfare of all souls. I feel this department of the BAN-NER OF LIGHT is one of the God-sends to humanity; though it is criticised, it is loved; and if it was not of interest, it would not be criticised, for it is the unusual that causes controversy. I don't wish to take much time this ma'am takes care of us, and we can now go to morning; I merely send my best wishes. My strongest desire is to help others, and I know by helping others I shall help myself.

### J. B. Stansell.

although it is sometimes hard to prove our identity; to say all we wish to; to express ouranxious to reach my companion and say to her that although the spirit-world is assisting her and upholding her in her work, and will do it, still she needs encouragement and strength; and I am taking this way to bring it closer to her than ever before. I passed away out of the would have made it easier and fixed things up. I wish Elizabeth to know that all things will of herself. "You must not overwork. Your ambition goes beyond your strength; and while the spirit can inspire you and give you the healing powers, yet you must obey the jamin, and my home is Salem, N. H. physical laws, or you will not be able to carry out what you wish." I shall be well known in Colorado, especially in Cripple Creek, and I think I shall not be forgotten in Boston. I wish to reach my friends in sympathy, in harmony and in love, feeling that our work is not complete, but much can be and will be done if they will pull together and work for the progress of Spiritualism. J. B. Stansell, Cripple Creek, Col.

## Mary Elizabeth Brown.

Oh! how beautiful it is to have this blessed privilege to come and send a few words of love and comfort, making us fully realize that we are yet in communication with our loved ones on earth. Oh, how beautiful it is to realize that when we leave the old worn out physical body, we have a home not made with hands, but eternal in the heavens, and that home is the location of the soul and is what we desire. When we desire love and sympathy we find it in spirit; but it is too good to keep for ourselves, and we seek to disperse it amongst our loved ones whom we have left on earth. I hope I shall be able to reach my daughters, for I have three in earth-life—two in the Western States and one in Boston. My husband is in spirit-life with me, also my son George comes and joins with me this morning in sending this communication to Lizzie, Mary and Sarah. They may not understand much of the Spiritual Philosophy, but I have sought to communicate with them personally, especially with Mary, for she is strongly mediumistic and easily affected by the influence of those who come around her. I am anxious that they should understand regarding spirit-return, and. not being able to come and instruct them, I have been sent here thinking that if a public communication comes out, they will find consolation in it; so, my friend, I have just said a few words in hopes that when they recognize this message they will seek diligently for the truth, and they will find it. Those who seek absolutely nothing of spirit-life. for fraud find it also. Take the tares from the wheat, and the weeds from the flowers. It is possible for each one to use his reason so he may understand spirit and mortal alike. Mary Elizabeth Brown, Brooklyn, N. Y.

## Charles Hill.

Malden to understand that I have still an in | Progressive Thinker of April 22.

terest in the welfare of the city, the neighbors and the friends of the past where I spent so many, many years of my earthly existence; where I passed through both adversity and success, sunshine and shadow; where I laid aside the mortal form of my beautiful child, daughter, and also my wife, and where the old homestead is a landmark for many to look upon, and remember the old, peculiar man, for there is truth in the expression that I was peculiar. I had my own ways, and I humored them, and It is impossible for us to please all, but I thank God I can say I feel malice toward none.

I am anxious to let my friends know that my eyes have been opened; I found no unjust God | ity by giving a scientific and philosophical prehere, but I found the loved ones who had passed sentation of the development of the personalon; I found them watching and waiting for me ity of a being from its original individualizafor they had ministered unto me while in the | tion, as far in his career as it is now possible physical form, although personally I was un- for us to follow him. conscious of it. I wish to say to my niece, who was left with the care of all my affairs in life. she who was so kind, who ministered unto me or ego expresses itself here and now through in the last days of my existence, "God bless you, I am satisfied with what has been done, but would have been more so if I had understood things as thoroughly there as I do here." I have manifested before through this same medium, and I have to some of my fellowmen, and you will hear from me often, for I cannot | precisely identical; for on the part of the keep still, I must be up and doing, and work in | spiritual body that corresponds to the brain of my own way for the welfare of humanity. The sincere prayer of my heart is "onward and | more ethereal, the more spiritual (the real) upward." Charles Hill, Malden, Mass.

#### Mrs. John Murray.

I have heard them say, "Blessed are the pure in heart for they shall see God"; but I say, Blessed are they who receive a token of love from the ministering angels.

I was interested in Spiritualism previous to passing away, but my family was not. I became convinced of spirit-return through myself. I suffered constantly for years with cancer of the breast, and in my efforts to obtain from our Father in heaven strength to bear the cross that had been thrown upon me, I received the enlightenment necessary to enable me to see and commune with the loved ones gone before.

I used to say to my daughter Flo (Florence was her name, but I called her Flo), "I have been talking with those who have gone." She used to say that my mind was somewhat weakened by the constant suffering, or she might say-" Merely a dream"; but since she has beheld the same visions, and I have been able to come in touch with her she realizes that I did

I take this opportunity of communicating, that she may understand more clearly than she has that we can speak to her. It gives me great pleasure to be able to send forth these few words of comfort and cheer to the loved ones of earth. Mrs. John Murray, Clarendon.

## Leslie Haigh.

They tell me little children can come here just as well as grown people, and I am so glad they let me come, for I have been out of the body but a little while, and mother has been feeling so bad because my little sister and I died. | facts of mediumship which it is too late in the as she speaks of it. It seems that the light of the | day to deny; and all the phenomena of clairhousehold has gone out, and I have been so anxious to tell her how happy we are. Grandschool and finish our education and make a matter of entire indifference whether a doc- forces in nature. We are all agreed that whenthings so much better, and by and by, when we trine originates with me and my guides or not. ever a Golden Age or ideal state of human are all together in spirit-life, we shall know each other better.

My name was Leslie, and mother often work Another man will again try to take control, ders how Leslie is and what he may be doing. I wish to say to papa and mamma: "We go to school and we go to church, and we have lots selves so others will understand us. I am very of pretty entertainments to make us good and pure, and then our teacher brings us back to the earth-life, so we can understand the life that father and mother gave us, and the beauty is, we will learn to love you more and understand you better." I don't know what I ought to say, and I don't know how to express mybody somewhat suddenly and unexpectedly; if self any more, for I am not accustomed to con-I had understood things then as I do now I trolling any one. I have been out of the body but a little while, and for that reason they have told me what to say: "When I grow stronger work together for good; but she must take care and understand things better, I will come again and speak to you, mamma, and tell you many things that I have come to do." My name is Leslie Haigh. My papa's name is Ben-

Messages to be Published.

June 2.—Horace Wiley; Mary Alice Handley; Joseph C. Kneeland; Isabel E. Moore; Col. Daniel Keyes; Mabel Mat thews.

## A Letter from Abby A. Judson.

NUMBER SEVENTY-THREE.

To the Editor of the Banner of Light:

When I read early last March in The Progressive Thinker an article entitled "Startling Limitations in Spirit-Return." by Mr. Dawbarn, I was not startled nor dismayed in any way, for his theory did not commend itself to my spiritual sense.

Later, I found that some persons, less grounded in Spiritualism than myself, had been disturbed. I felt sorry that it should be so, and read his article again. One person in particular said: "Take the mother of a large family, who has lived only in the interests of her love and children and has made up a spiritual body from such a life of duty, devotion and self-sacrifice. Ushered into the spirit-world without a single memory of the old life, with its affections, sorrows and sacrifices, what would be her condition of mind? What enjoyments would there be for her if there is such a stupendous change that earth-memories perish with the body?"

On reading that, I saw that there were minds which had been affected by Mr. Dawbarn's article to the extent of dreading lest some of the of a doubt that they were separate decarnate results of his theory might be true, and I asked my spirit-friends to enlighten me so clearly on the subject that I might write a definite disap-

proval of his theory. His theory is that spirits lose all memory of earth-life as soon as they pass out of the body and leave the physical brain behind them, that returning spirits lose all memory of spirit-life when approaching the earth-plane, the result of these two postulates being that we know

It was on retiring for the night that I asked for enlightenment. My head had scarcely touched the pillow when there was poured into my mind a clear and irrefragable solution of the difficulties raised by Mr. Dawbarn. The next day I wrote out what had been given me, and it was published as my sixty-fifth letter, in Well, I, my friend, would like to send out a | the BANNER OF LIGHT of April 15, and under few words this morning, to give the citizens of the caption, "Do Spirits Remember?" in The

rebuttals of Mr. Dawbarn's theory, by Mr. B. Baker of Montreal, by Mr. J. Rigdon of Middle Mich., and by Samuel Blodgett. The Light of Truth also published an extended article by Mr. Hermann Fascher, entitled "The Light really exist here, expressed by fondling in in-Turned On to Mr. Dawbarn's Philosophy." They were all well written, taking up the subject from various points of view. Mr. Rigdon's had one sentence which expressed the solving every man and woman has the same privilege. key given to me by my spirit friends; "They inhabit the same spirit body they occupied in the mortal." Mr. Fascher rebuts Mr. Dawbarn's doctrine regarding multiple personal-

The points made in my reply to Mr. Daw barn's memory theory are as follows: The soul two bodies-the fleshly one and the spiritual one. Memory is an attribute of form, and is corded on the psychical, as well as on the physical body. The records are similar, though not the fleshly form is recorded the essence, the part of all the scenes, faces, thoughts, emotions, events, in short anything and everything that makes our life here. Those that we love here, we shall love there, because we shall remember who they were, and why we loved them. Love is imperishable. Names and dates on which we lay such stress here, may be for gotten by the spirit, because they have to do with the physical, and are recorded on the physical brain. But the thing which they represent, the real thing, "the thing in itself," is recorded on the spiritual body, and remains the possession of the soul or ego.

Such is a summary of the argument I presented, and it has been pronounced unanswerable by many who have so expressed themselves. In fact, there is only one way to refute it, and that is to deny that we have a spiritual body now.

In Mr. Dawbarn's article in THE BANNER of May 6, entitled "Common Sense vs. Spirit Revelations," he rejects the notion that we have a spiritual body here and now. He says it was taught me by my controls, and infers that I accept it for that reason, and not because it is a natural fact attested to by the experiences of earth-life. On this point I will quote from my article entitled "The Spiritual Body," in the Progressive Thinker of May 27:

"We declare the existence of the spiritual body, not on the word of any decarnate spirit. We found it on natural and proved facts here on this mortal plane. Among these natural facts may be named the feeling in an amputated limb long after is has been severed, the fact that many look down on their own fleshly body that they have left for a little while; the fact that many persons have been seen at a distance from their mortal form; the general voyance, clairaudience and clairsentience."

I am perfectly content to teach what has been taught by others before me. It is to me | real origin of a seemingly conflicting action of The only thing that matters is the answer to the existence is attained on this globe or on any not arguing to prove my side. I am simply the inhabitants of the orb dwell together in upholding what I know to be true, and oppos- active peaceful association. Such an ideal ing what I believe to be false, and therefore detrimental.

prevailing in the whole material universe, it cept or commandment as "love your enebeing understood that all that is not immate- mies." or even "love your neighbor as yourrial soul is embraced in the aforesaid material self." if there were no innate possibility in universe. These vibrations permeate what we human beings to carry this precept into full call the spirit world, though the vibrations become more rapid in spiritual states.

ded in vibration, because vibration is not substance, but motion. Memory is imbedded in brain substance, be the substance physical or psychical; and the ego recalls these memories by vibration. I set up this vibration consciously when I am trying to recall something. When I set it up unconsciously, the memories come seemingly without effort.

As to what is called "multiple personality," the best opportunity I have ever had for investigation was when I took the sole care of my insane and paralyzed brother for eight months. Different intelligences outside of himself took control of his organism at different times, and I learned to distinguish some of them perfectly well. One was a low and ignoa yery limited vocabulary. I soon learned how to control him and expel him. Another was a very sensual spirit, lascivious in language and in act. I taught my brother how to use his will-power against him, and he ceased to trouble us the last four months of his life on All quarelling proceeds from ignorance, which earth. Another was a haughty, revengeful spirit. With him I could reason, and I at last was able to assist him to a higher condition. One persistent spirit, annoying as a gad-fly, would watch her chance and actually hide the little things he needed beyond the reach of his one good hand. I think I never disliked anybody, mortal or spirit, as much as I did this larly necessary to extinguish, but stirs up malicious being. Her name was Annie Brown. Sometimes my angel-mother's personality was expressed through my brother's organism. His face and voice would become exquisitely

The doctrine of multiple personality would claim that all these were the same Einathan Judson, only at a different rate of vibration. I gave the closest continuous attention to these phenomena, and concluded without the shadow spirits, though it is quite possible that a varia. able theory of attraction vs. repulsion, which tion in the vibrations of the patient's brain en- is certainly involved in spiritual science and abled these individual spirits to control him, each sensing his own appropriate rate.

To take up another portion of "Common Sense," etc., I know of no intelligent and experienced Spiritualists who suppose that the blue sky, and other natural objects in the spirit. happy because they are in uncongenial surworld, are like those in the mortal world. They cannot be, for they are not in the same vibration. If they were, decarnate spirits To throw one's self out of a poor situation on could not sense them. (See my Sixty-ninth) Letter, Banner of May 13.)

As to Mr. Dawbarn's funny picture of an infant arrived in spirit-life, being disturbed in its mother's arms by its grandmother, who for a more spiritual manner of existence. The wishes at that moment to caress the mother, law of attraction is rendered articulate in the while the great-grandmother seizes that inop- oft quoted words "all my own will come to portune time to fondle the grandmother, I can | me," and so all your own will come to you proonly say that my notion of love is very differ- vided you are in a condition to welcome and

Meanwhile the latter paper had published dren, conceived in lust, are never loved at all. That love cannot continue, having never exlove lost between them," according to the old fancy, rising into mutual confidence and lovalty as the years advance, it becomes imperishable indeed. Like every other noble element in our being, it develops, it increases, it intensifies with our progress, and gains new strength and vitality with the endless march of being.

I will close with an illustration I have sometimes used in public. A mother loses her little child. It grows up in spirit-life. Many years after the mother dies. If that child should greet its mother in the glory of developed manhood or womanhood she could not recognize it for her own. The spirit-body being pliable and child, and the fond mother has again the joy of caressing her little one. Later, she learns the development that must have taken place and to recognize with deep joy the spirit-maturity not transferable from one form to another. It of the one who left earth-life a little, ailing need not, for each event as it takes place is re- | child. We are here reminded of Longfellow's beautiful lines:

> " Not as a child shall we again behold her, But when, with raptures wild, In our embraces we again enfold her She will not be a child, But a fair maiden in her father's mansion. Clothed with celestial grace, And beautiful with all the soul's expansion, Shall we behold her face."

The love that rejoices in the expansion of the soul of its object is the love that is imperishable.

When Largued last April against Mr. Dawbarn's memory theory, I mentioned no name, and made it as impersonal as possible. But as I was brought into the article of May 6 to a considerable extent, and the present existence of the spiritual body rejected, while presented as if I stood alone in its advocacy. I have been compelled for the first time to enter into a personal discussion of a subject connected with Spiritualism. I sincerely hope that it will be the last time, for it is a process, Mr. Editor. that I dislike very much.

Yours for humanity and for spirituality, ABBY A. JUDSON.

Arlington, N. J., May 24, 1899.

#### Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

Ques.—[By Lucretia Gilmore, Philadelphia.] As you often lecture on the Law of Attraction, could you define in few words just what this law is?

Ans.—By the Law of Attraction we mean precisely what many writers on Occultism mean when they speak of the Law of Vibration, which is a very frequent expression at present. It is commonly believed and taught that there are two laws in the universe, one of one law, and the single word Attraction sufficiently explains it for practical purposes. There are seemingly two forces at work-one attractive, the other repulsive; but this appearance is misleading to all save those who are looking below the surface and finding the questions, "Is it true?" "Is it false?" I am other planet warfare will have ceased, and all could not have entered a prophet's or a poet's mind were it not possible to achieve its fulfil-I believe in the natural fact of vibration as ment, and there could have been no such preeffect. We are all members one of another; we share a common highest self, which is our It is incorrect to say that memory is imbed- | bond of everlasting unity, though we have diverse lower selves which either serve as obedient or disobedient instruments of the highest. Repulsion is always due to ignorance of true life relations, and until this truth is accepted

and understood all attempt at arbitration in place of warfare will prove futile. This is a great practical question to be met and acted upon by parents and teachers everywhere, not left as simply a grave international issue, to be dealt with by distinguished representatives of the nations now assembled in Holland at The Hague. If you argue that certain natures are mutually antagonistic, and that consequently they repel each other, you cannot establish courts of conciliation or boards of arbitration in the house, school, or anywhere else which rant spirit, who swore like a trooper, but with can accomplish anything, but the instant you perceive that there are no real antagonisms, but that a need exists for intelligent mutual understanding as a first step toward rational cooperation, arbitration at once becomes practical, and hostilities are no longer justified. it is the work of education to dispel. Take the Negro question in the United States as a striking illustration of what we are seeking to convey. A belief in racial repulsion or mutual antagonism not only fans the flame of ill-feeling between the white and colored population of the Southern States, which it is particumany hot-headed people to commit deeds of violence which cannot do other than react most prejudicially upon the perpetrators thereof. Once let the light of true knowledge dissipate these false opinions, and the two races can intelligently cooperate, though there is no reason for their amalgamation. It is quite true that we are not adapted to all

live together, as it were, in one house, or to all engage in the same occupation, but we can surely comprehend to some extent the reasonphilosophy. We teach that every soul has a place and mission in the universe, and that true happiness is found only when every one finds the place adapted to the individual in the organic whole. Many people are ill and unroundings out of which they cannot extricate themselves by any violent act of precipitation. to commit suicide, which amounts to throwing one's self out of the physical body, instead of growing in an orderly manner into readiness ent. Love is not mere fondling. Some chil- receive it when it comes, and, indeed, if you toils.

are ever so blind to it when it comes, it always does come, only you do not always know it, and isted. Some children are so at odds with their you are not always willing to acknowledge it. Point, O., by Dr. II. Rutherford of Wayne, parents in mental make up that "there is no We attract thoughts, persons and things of all descriptions unknowingly so long as we are proverb. But where parental and filial love ignorant of the fact that we are internally magnetic centres radiating attractive force.

If we'live inwardly in a state of discord, we draw to us outward confusion; and if mediumistic people and all inquirers into Spiritualism would only meditate on this proposition much light would be thrown on many a perplexing problem now very difficult to solve. We are not wicked because we are ignorant, neither are unseen spirits bad because they are unenlightened, nor are psychic experiences fraudulent because they are mixed and tangled. The great open secret of success is to be so individualized and self centred that you know your place in the world and are detereasily moulded by its owner, it comes as a little mined to fill it. No matter where you are or what you may be doing at present, you must never lose sight of your goal or lower your ideal, and instead of complaining because your outward circumstances do not come up to your ideal, determine to look upon them as steps toward the ideal. Whether we know it or not, we are all drawing to us precisely what we attract: therefore whatever comes is something we need to meet, deal with, uplift or overcome. If you are an honest man, and you attract a thief, it is because it is a part of your mission to convert that thief to honesty, and one thief cannot reform another. Once let this philosophy sink into your consciousness, and, though you will seek an explanation or interpretation of life's mystery, you will never rebel against anything, though you will walk along the path of overcoming everything. The entire subject of spiritual communion can be elucidated when the law of attraction or syn-chronous vibration is understood, and it would be a great blessing to the world if multitudes would practically study it.

#### Means to the End.

BY G. W. KATES.

There is very little opposition amongst the Spiritualists to some form of organization for the public presentation of Spiritual philosophy and phenomena; but the support thereof is not so enthusiastic. Those who stand aloof, and say: "I want to see what you will do," are more numerous than those who say: "Let me help." It is a chronic condition that causes constant complaint. It is easier to criticize than to see complaint. It is easier to criticize than to ac-Why the public cause of Spiritualism is beset

by a constant struggle is because those who are financially able are less apt to help than are the poorer classes. Popularity will call in all who wait to see," whilst the struggling period

lacks the support of the capable.

To obtain proper support we undoubtedly need to dignify and spiritualize our efforts. The energetic and enthusiastic are not always the most capable, but they rush to the front, and assume control of the Cause. Nearly everywhere there are some who occupy social spheres, and are financially well fixed, we con-stantly hear repeated: "The proper persons are not in control of the local society." To such I always say: "Why do you not marshal attraction, the other of repulsion; but to that, the capable and proper persons to assume the doctrine we refuse our assent. There is only the associated work?" We hear that they are waiting to see what will be done." Those who are complaining, only expose the personal lack of energy and willingness, and are usually hypocrites enough to toady to some popular church. The truth is that Spiritualism is the poor people's religion; and to them must we look for support and effort. "We are poor" is the constant reply of societies to the application of public workers. It is now "how lit-tle" will we exact for service, instead of "how much" they can pay us. The public work is upon a speculative basis, and not in an organized capacity. We find a precious few, in nearly every locality, who assume all the risk, and

usually have the bills to pay.

The local organizations are largely on paper, hence the meetings controlled by individuals of energy are more prosperous. What we need is a higher "ideal" in the association. We have no means by which the members become deeply "interested" and personally helped." Instead of a supporting contribution religiously paid, we find the finances based upon ten cent door fees. Thus the possible contributor says: "There is no need of my help;" and the members say: "I get no more advantage than the visitor." But the management replies: "How can we do otherwise?"

These are perplexities in chaos. The solution, however, seems simple: Associate as members and pay what you can afford, and do that with pride in the Cause and with love for humanity. Open meetings free, and ask for contributions, thus enlarging attendance and interest, and giving your peakers more influence. The public worker is handicapped by the frailty of local effort. "Nothing succeeds like success," and thus the speaker succeeds when success is prepared; but our frail associations look to the speaker for success, when indigence and incapacity have marked the local effort preceding. cThe speaker finds that "frauds" and the "incapable" have preceded him, and a constant battle is waged to break down these "bad conditions" and "public prejudices."
We have a gospel that will not create preju-

dice when properly presented. Dignity, decorum, system, devotion, intelligence and harmony should mark the public assemblage with positive effect. Instead, the "bear garden" system is often in vogue. Proprieties den' are ignored, and respect at a discount. To claim respect we must respect ourselves. Let there be some plan to interest and help the members personally. It is truly humanitarian to present evidence to the public; but propaganda is ineffective unless backed by associated harmony and understanding. Too many Spiritualists are "converted," and too few "developed." Unto the unfoldment of members, mentally, morally and spiritually, must our local societies give heed in order to hold

them devotedly and helpfully.

There should be meetings for members only. The Methodist's "class meetings" and prayer meetings" unite the membership in bonds of fraternity and interest. The Spiritualist will always want a "circle," and that can be arranged amongst the members; but et there also be the study classes, the intellectual feasts and the spirit-communion and instruction, to each of which members only are accessible. This does not decimate the public work, but strengthens it—and thus there is an incentive to membership.

Our State and National Associations would no longer struggle for support—the local Cause would be prepared to render it. How is it now? The ten-cents-at-the-door is insufficient to liberally help the State or National efforts, and the speaker who is depended upon (possi-bly has promised) to raise money for the larger associations meets no response! They have "paid to enter," and a donation is unreasonable and outrageous. I have found it so in several instances, and my personal interests jeopardized. The root of proper support to he National Association is found in the local organization. We cannot develop at the top, but must lay the foundations securely.

It is now a critical period in our organized work, and we must needs carefully plan to carry forward the cause of truth to victory. With the forces inherent within our ranks. to the street is only one degree less foolish than and with powers spiritual behind us, we should march forward to such achievements as shall mark an era of good to the world—that shall proclaim Spiritualism as the greatest possible development of humanity for peace, purity and wisdom. Others are taking our teachings and developing our desires, and soon will universally acknowledge the evidences of spirit-life and communion. Let us not be absorbed by the great maelstrom of isms, but hold intact to our selfhood and enjoy the fruition of our

#### SUGGESTIVE THOUGHTS ON VIEWING AN OLD PLAY-BILL.

Song and Chorus.

Between the leaves of an old book A faded program lay, Attracted by its ancient look. We read of matinée. There came familiar pames to view, One was " Louisa Ganu," With many others that we knew. As o'er the list we scau.

Behold a paper, old and gray, With date of long ago, Folded, purposely laid away-No doubt that it was so. These all are names of friends once known. -Who joined with me in play; Why should we, then, these friends disown? Why hide this bill away?

We hall the record of past years, To thee we'll prove a friend: No more in secret hide thy fears, The past with thee I blend. Entangling paths were often thine. For thou didst aim to please, While we sought a happier shrine And were content with ease.

There is a secret on the wing, One that I'll ne'er disclose, It treats of love and suffering, And something, too, of woes, Oh, heart of love! thou still doth smile, And wave thy hand with grace, Thou mayst be weary all the while, Though sunshine gilds thy face.

Oh! listen to my pleading cry, For young and those more sage; How often doth the world belie The actors on the stage! Portraying life of varied fame. We should protect with care. Remembering each precious name Centres its jewel there.

Musing awhile, thoughts tender grew, Youth's happy visions came; Scenes of girlhood, pictured anew, Love of Thesplan fame. But should affection now extend, And offer thee her hand, Here recognize her as a friend Whose love for thee will stand.

In weaving words for thee more bland We promise true to be, Thy loving precepts here command. And I will set thee free. Although retained without a voice, I Thy fetters we unbind, To give to thee a lasting choice; The freedom of the wind.

To mete to thee compassion's fate. I'll give thee my heart's sigh, Then place thee in the burning grate, Oblivious-good-by. Saved from the wreck of scars and jeers, Age doth appear in scorn, Shielded only by human tears, We are indeed forlorn.

So fare-thee-well, my early love-My only love is dead, And now my thoughts will soar above,

Mindful of all I've said.

Long years have past, and time has fled, And hearts have harder grown, But in my heart of hearts ne'er sped The love for thee, my own. CHARLOTTE A. E. GREENE.

## A Reply to Mr. Dawbarn.

BY LUCY W. HOUGHTON.

To the Editor of the Banner of Light:

Mr. Dawbarn's article in The Banner of May 6 seems to me liable to mislead people in some respects. Though having great respect for his honesty and erudition, I must beg leave to differ on this subject of memory; and first, in all candor I would ask why or for what reason are we to take a few isolated cases of loss of memory through a shock, and consequent change of vibrations while in the coarser forms, as a law for every spirit within the finer realms of spirit-life? I think the evidence is that such loss of memory here is caused more by an abnormal physical condition, else why does not a sudden change of vibrations always produce that result? Is not progress always bringing change of vibrations? We know that a change which is a shock to one is not so to

another, which goes a long way toward proving that there is something ahead of vibrations.

As I view it, the separation of the individual ego from its coarser physical is quite often without any shock at all. Many of us have seen cases where the ego was clear, calm and perfectly conscious till the last breath. En-trancement I also consider an abnormal condition. Of course memory, like everything else, is subject to law, and I have no doubt that those within the finer realms of life forget unimportant details, the same as we do here. He remarks at first that happiness is not to be added into the "sum" when we want a proof that the total is correct; but I notice that in forming his equations he quite often brings in that word heaven, and it would seem that it ought to have some little prominence, while most all are striving so hard to add their "sum" so as to obtain that result—each adding according to the figures or knowledge he has gained. But I must say the idea of a heaven in entire forgetfulness of all this struggling mass of humanity, to me partakes too much of the selfish, isolated heaven of old theology. He quotes quite a column of what we believe

but one can hardly refrain from asking if he has there expressed the belief, to say nothing of knowledge of the most honest, candid, thorough thinkers in Spiritualism? I know I am but a small item, but I think there are many there are he like me here found studying near others who like me have found studying present facts more profitable than formulating any belief, and truly I've never sought to "grasp the details of what awaits us all beyond the death of the body," and it would indeed be a task for one mind if (as manifestations indicate) there are as many different conditions as here. Understanding the true principle of life and growth prevents undue anxiety for the future. Though I very well know there are still many Spiritualists, as well as others, who are looking way off to a vague beyond for a heaven which they have not yet found or developed within. But a clearer vision sees that seeking to understand the law of true harmony within our own being is the place to begin. First know thyself, and thou hast done with fears, Man gets no other light, search he a thousand years."

All true Spiritualists must know that the spirit world is our world right here, and the purer we make ourselves, our atmosphere, and all surroundings, the purer are our communications both mundane and spiritual. Mr. Dawbarn says if a mother die the child only misses a familiar face, yet he acknowledges there is a link which may sometime grow into another love, though I should call it an-other condition of love, and surely if death of the coarser physical does sever that link, the vibration must effect the child either consciously or unconsciously. But he says "the mother love lasts as long as necessary;" very good, and does not the child thus left amid these earthly scenes often need the influence of that mother-love even more than if she had remained in the physical to care for it? I

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think reason and evidence all about us go to prove that death of the coarser physical never wholly severs any links that are of nature's welding. If, as his words indicate, he does not know of a love which requires no embrace to express, then I should say stop and think!

He next makes Common Sense say (his common sense, of course) that everything personal is limitation, whether applied to God or Love; yet he also says that Love which is immortal is God manifest in form. Does he mean form or does he not? And what does he mean by God? There are "Gods many" in these days, as well as in ancient days. No doubt harmony with one's physical is health. Harmony with another is enjoyment not always legitle for another is enjoyment, not always lasting, for growth brings change of harmonies. Love is hard to define in a few words, for it has so many manifestations and forms. I really have not gone so far in my researches as immortality; but he says "love is the same as immortality, though not this earth-love." Will he please tell us just when, where and how it begins to become immortal? Surely there is one consolation; we shall all be immortal as long as we continue to grow towards it.

I know of the extraordinary contradictions, as he terms them, of spirit-communications; but they are by no means confined to spirits within the finer realms, and why are they any more extraordinary from minds there than in the coarser form? Considering the imperfect means of communication. I think they are the less extraordinary of the two. In reason's name, let us listen to all the "voices," but accord only that which the voice within reason. accept only that which the voice within recognizes as truth.

Now as to the two bodies to one soul, does not nature often develop two together? Surely she does. I do not remember of ever hearing or reading of an intelligent Spiritualist who assumed that spirit-bodies were wholly inde-pendent of the law of vibrations, and as I understand it, it is by an understanding of the law of vibrations in the finer realms that spirit intelligences are able to convey their thoughts to some of us, and in just that degree that we gain the power to change vibrations anywhere, just that far we are independent of them. It is not every man who has the capacity to build a finely-constructed machine; or, in other words, he has not yet developed the thought vibrations, which enable him to see the capabilities of even the coarser mate-

Mr. Dawbarn speaks of a man who has lived in the "coarse sensuality of the smoking-room tale" as a progressed spirit. Now I never as-sume to be perfectly sure for another, but as I see such a one he has not yet developed much spirituality or he would naturally choose more spiritual occupations. He says, "Such a spirit is seeking a medium, and what for?" Does he tell us? O, yes. That the medium may recall for him the old vibrations. Recall from where? O, if the medium is adapted; in other words, if he has that kind of vibrations "pinned to his coat-tails." Did not Mr. Dawbarn say in his former article in The BANNER OF LIGHT of Jan. 28 that spirits only came at the call of friends here? I am not sure, as I have n't the paper at hand, but I think he did. Anyway, he says here that such a man is having certain experiences which belong neither to heaven nor earth, but which leave certain vibrations somewhere which continue to evolve states of consciousness in spirit-life. Now, what is the real difference between consciousness and memory? and is there, or can there be, consciousness without some memory? and will Mr. Dawbarn tell us why he utterly ignores the many instances where spirits have not only manifested a good memory of the past but also an undoubted knowledge of present events here, as well as to tell us plainly of their own condition in spirit? Why measure by one rule all on the spirit side any more than here? Madison, Maine.

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## **B**anner of **Fight**.

BOSTON, SATURDAY, JUNE 10, 1889.

## Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock neon, of the Saturday preceding the date of publication.

### BOSTON AND VICINITY. Assembly Hall (Legion of Honor Building), 200 Huntington Avenue.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor. Discourse and Evidences 734 P. M. ev

Mible Spiritualist Meetings, Odd Ladies' Hall,

4.6 Tremont Street.—Mrs. Guiterrez, President. Sorvices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays

Hoston Psychic Conference, 18 Huntington Av. L. L. Whitlock, President., Sundays, 2½ P.M. Home Rostrum, 21 Solvystrest, Charlestown. Sunday circle il A.M.; speaking and tests 7½ P.M.; Tuesdays and Thresdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gilliand, Con-

Echo Hall-I Johnson Avenue. Charlestown Dist.-Sunday and Wednesday evenings. Mrs. E. J. Peak, Chairman. First Spiritualist Chu ch, 730 Washington St.

M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; 3 and 8

P.M. Thursday, 3 P.M. Harmony Hall, 724 Washington Street.—18%
A.M., 2% and 7% P.M. Tuesday and Thursday afternoons
25%. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Services Sun days, 19% a.m., 2% and 7% P. M. George B. Cutter, Chair-

Spiritual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

Spiritual Temple, Exeter and Newbury streets.—Public services Sundays at 10% a. m. and 7% p. m. Tuesdays and Fridays, 8 p. m. Lecturer, W. J. Colville. All seat free. Voluntary offerings. The Copley Mystic Circle meets Sundays at 7½ P. M., Room 6, Huntington Avonue; The Metaphysical School Mondays, 3 P. M.; Fridays at 11 A. M., class for advanced thinkers on the inner mysteries and Occult forces of life. Take elevator. Dr. F. J. Miller, President.

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremont street, at 7½ P.M. All are invited. Ohristopher C. Shaw, Preside it; Mrs. J. S. Soper, Clerk, 67 Huron Road, Morth Cambridge.

Plummer Hall, Hyde Park, corner of Hyde Park avenue and River street. Sundays, 10½ A.M.. 2½ and 7½ P.M. Mrs. F. E. Bird, President. Winchester, Mass.—Circles Wednesday evenings at 8, 15 Prince Avenue, on line of electric cars from Arlington to Stoneham. Investigators welcomed. Mrs. M. C. Borden.

CAMBRIDGE. The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. and Taursdays at 7½ P. M. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritu-alists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall. 631 Massachu-stis Av. Mrs. 1-4. Soper, President; Mrs. Zwahlen, Clerk, 16 Wright street, Cambridge. MALDEN,

Malden Progressive Spiritualists' Society, Ma sonic Building, 76 Pleasant street. Meetings every Sanday at 7 P. M. Wodnesday, 8 P. M. Wm M. Barber, Prest lend Mrs. Robecca Morton, Sec'y, H. H. Warner, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

#### BROOKLYN.

Church of the Fraternity of Divine Communion (Incorporated).—Rev. Ira Moore Courlis, pastor and psychic, holds spiritual services on the Christ principle, Bedford Avenue and Madison street, Sunday evenings, beginning at Ayenue and Madison street, Sunday evenings, beginning at Ayenue and Madison street and and instrumental music is always rendered by the best talent, after which psychic communications are given.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, 600d speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleree, Preside.t; Mrs. Alice Ashley, Secretary.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Ful-ten Street.—Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF FRANK SHAVES OF SALES.

Fraternity Hall, 869 Bedford Avenue, every Sunday evening, 8 o'clock. No admission charged at the door. Collection taken. Good music, messages, physical demonstrations. Weekly meeting 308 Tompkins Avenue, Priday evening and Wednesday afternoon. Miss A. J. Chaplan wedling.

People's Mission, Coulmbia Hall, 1810 Fulton Street.—Sundays at 8 P. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at P. M.; Wednesdays at 8 P. M. Mrs. L. A. Oimstead, Conduc-

680 Myrtle Avenue.—Mrs. B. R. Plum conducts meeting every Sunday at 3 and 8 P. M. CHICAGO.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P. M. Georgia Gladys Cooley, Pastor.

Englewood Spiritual Church, 528 West 63d street, Sandays, 2½ and 7½. Lyccum 1 P. M. Lora Holton, pastor. The Spiritualists' and Mediums' Home Society hold free public services every Sulday, 10% A M., at 3310% Rhodes Avenue, Chicago, Ill. Dr. C.T. H. Benton, Conductor, assisted by other good mediums and speakers, also a benefit séance every Wednesday, 8 P. M. Take Cottage Grove car to 33d street, then one block west.

CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1921 Bace St., Sundays, 7% P.M. M. St. Omer-Briggs, pastor NEWARK, N J.

The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets at 8 P.M. Mrs. G. A. Dorn, President.

## NEW YORK CITY.

International Conservatory of Music, 744 Lexington Avenue, one door above 58th street.—The Spiritual and Bathical Society holos meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Ohristian Spiritnat Union meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 3 P. M. Dr. Harlow Da-vis, medium for April.

The Yorkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3% P. M., and Children's Lyceum SYRACUSE, N.Y.

First Society of Resierucians (exponent of universal Religion) meets Sundays at 10% A.M. and 7% P.M. in Rooms 440-432, University Block. J. C. F. Grumbine, lec-

#### Notice to Local Societies. Hereafter all reports will be condensed in

the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

## Local Briefs.

## BOSTON.

The Chiliren's Progressive Lyceum No. 1 held a Memorial Service May 28 which was the last session of the season, but will reopen again Oct. 1, 1899. The lesson and exercises were specially adapted to the occasion. Mr. Arthur Wallis of England described the English Lyceums, giving to us many practical thoughts for future development. Songs and recitations were rendered by Wilhelmina Hope, Florence Gardner, Harry Greene, Mary E. Warren, Floyd Sibley, Mary Burdett, Fern Foster, Mrs. Sadie French, Iona Stillings, Josie Gerrish. Willie Sharp, Mabel Emmons. Remarks by Mr. Edgar W. Emersen, Mr. J. B Hatch, Sr. Dr. Wm. A. Hale, Mrs. Hattie Webber, Mrs. Wm. S. Butler Through an over sight in last week's report the name of Mrs. M. L. Jordan, one of the old and constant Lyceum workers, who for the past eleven years has faithfully worked for the Cause, was omitted. On July 1, at the Point of Pines, the Lyceum will hold its annual basket picnic. Tickets, adults, 40 cents; children, 25 cents, which can be pur chased at Mrs. Butler's office, 175 Tremont street, or at the Revere Beach and Lynn Rail road, 350 Atlantic Avenue.

Commercial Hall-Mrs. Nutter, Conductor. Sanday, June 4, service opened same as usual. Those taking part during the day: Mes iames Burrell, McLean, Nutter, Bird, Cun ningham, Wheeler, Knowles, Goff, Miss Ratzel; poem, Mrs. Cook; Messrs Graham, Tur-ner, Abbott of Cambridge, Willis, Nelke; recitation by Mr. Bird.

Red Men's Hall. The meeting held on the evening of May 28-Charles B. Yeaton, Sec'y-

was the closing event of a very auccessful season. Every evening since the opening of these mackings, which have been ably conducted by Mrs. W. S. Butler, the hall has been too small to accommodate the many people who seek ad mission. At no meeting has there been less than two hundred people. The evening session began with a song service led by Mr. Steadman; Mrs. Butler made a few opening remarks; recitations were rendered by Clifford Lamont, Miss Bertha Packard, Mr. Arthur Wallis, and songs by Mrs. Olive Sharp, Mr. Harold Leelle and Miss Louise Horner. The remainder of the evening was devoted to remarks and messages by Mr. Edgar Emerson, all of which were recognized and pronounced correct.

First Spiritualist Church, 616 Washington street, Mrs. Adeline Wilkinson, pastor, held its first service for the summer, June 4. Song service; prayer, Mr. Newhall; remarks, Mrs. Wilkinson, Messrs. Morse, Balley, Badger, Jones, Cowan, Abbott, Wood, Johnson, Mes-dames Emmons, Wood, Bishop, Akerman, Hill, Fish. Next Sunday morning memorial services for Mr. Pierce, who used to sing so acceptably at the spiritual meetings, will be

The Uelping Hand Society—Mrs. A. A. Eldredge, Sec'y—met at Gould Hall, Wednesday, May 31. The election of officers for the year resulted in the following ladies being elected: President, Mrs. C. L. Hatch; First Vice President, Mrs. A. Waterhouse; Second Vice-President, Mrs. M. Hayward; Secretary, Mrs. Augusta Eldredge; Treasurer, Mrs. M. A. Young. Memorial services were held in the evening. Harrison D. Barrett, Mrs. C. Fannie Allyn Mrs. Kate R. Stiles, were the speakers. Miss Webster gave a recitation. Miss Laidlaw sang several selections.

Odd Ladies' Hall, 446 Tremont street.-June Mrs. A. P. Guiterrez, assisted by Mrs. Lewis. Circle well attended. Meetings opened by Mr. Haynes. Messages and remarks by Messrs. Hall, Thompson, Pye, Cohen, Graham, Maston, Nelke, De Bos, Robinson, Mesdames Dade, Ratzel, Bird, Pye, Guiterrez, Fisher. Meet-ing every Wednesday afternoon, 2:30.

#### Massachusetts.

Upper Swampscott, Camp Progress, Mowerland Park-H. S. Gardiner, Sec'y.-At 2 P M., June 4, the season opened with a large audience of about one thousand people. Nature was at her best. Services opened with the singing of "America" by the audience. Miss Lizzie Harlow of Haydensville delivered the opening address, which was one of the best we have ever listened to. Singing quartet, "Blue and Gray"; song, "Rock Me to Sleep, Mother"; fine recitation by Mrs. F. A. Curtis of Boston. Afternoon session—Singing, "Come Where My Love Lies Dreaming," by the quartet; readings by Mrs. Dr. Caird of Boston; singing, "Shall We Know Each Other There," Amanda Bailey; remarks and messages by Mr. and Mrs. Osgood Stiles of Boston; song, "Signal Bells at Sea," C. H. Legrand and quartet. Questions given and answered by Lizzie Harlow. The audience was held spellbound by the eloquence with which the subjects were

First Spiritualist Society, Salem, A.O. U. W. Hall, Manning Block-N. B. P., Sec'y.-Sunday, May 28, was the annual benefit of our worthy veteran Spiritualist, Miss Amanda Bailey, and all the proceeds were given to her. It was not so large as usual, but, considering the day, it was a snug little sum. At 2:30 P.M. a conference was held, and quite a number of speakers took part. At 7:30 the annual concert was held, and a ladies' quartet from Danvers and a male quartet sang some very fine songs, which were well received. Miss Bailey sang two songs entitled "The Old Maid" and "Shadow Land." She never sang better in her life; they were rendered beautifully. Recitations and songs by a number of the Lyceum children were enjoyed. The concert was a success and the attendance good.

Progressive Spiritualists, Malden, R. P. Morton, Sec'y. Sunday, June 4, Mr. Barber, President, gave the lesson, and opening address, followed by Mr. Cowan on the same line of Stiles and Mr. Cowan. The sympathy of the society was extended to Mrs. Fagan and Mrs. Allen, who are burdened with sorrow caused by the illness of loved ones. The meetings are steadily increasing in interest. Musical circle every Wednesday evening.

The Arthur Hodges Spiritualist Society, Lynn, T. H. B. James, President. Services were held Sunday, June 4. Singing was conducted by Mrs. M. J. Hamill. Capt. Balcom lectured on "The Knowledge and Growth of Spiritualism." Others taking part during the day were Mesdames Noyes, Stiles, L. D. Butler and Mr. O. F. Stiles. Next Sunday many mediums will assist in the morning; at 7:20 P. M. Mrs. May S. Pepper of Providence will give a

The First Spiritualist Society, Fitchburg, Dr. C. L. Fox, President. Sunday evening, June 4, a large company attended the parlor meeting at Miss L. E. Smith's 58 Green street. George Lamout of Leominster gave a very interesting address, and Miss L. E. Smith of Fitchburg followed with many messages, nearly all fully recognized. Parlor meeting next Sunday at Mr. and Mrs. King's, 54 Day street, at

Cadet Hall, Lynn Spiritualist Association, J. M. Kelty, President. Our hall was filled to the utmost on Sunday, May 28, at 2:30, to welcome the members of Post 5 G. As R, and other in vited guests. After a brief address of welcome from President Kelty, Miss Lizzie Harlow delivered one of the finest addresses ever heard on our platform. Madame Barutio of Boston was present, and fairly captivated the audience with her beautiful singing. Herbert Watts of Lyun rendered a very spirited piano solo of his own composition. Supper was served in the banqut hall to a large number. The evening services consisted of answering questions by Miss Harlow, and singing by Madame Barutio, with Miss Elia Cunningham accompanist. Miss Harlow poke Sunday, June 4 Theofficers extend a cordial invitation to all the readers of THE BANNER to visit them every Sunday this coming season.

## A. A. AVERILL, Sec'y.

Lowell.—We had one of the grandest memorial services ever held May 28, with Mrs. Net tie Holt Harding as speaker. At the evening service we commenced with a hymn by the audience, followed by a solo, "Tenting To-night on the Old Camp Ground," by Mrs. W. S. Davis, and "The Vacant Chair," by Mr. J. S. Jackson, the chorus to both solos being rendered by the choir, making the conditions just grand for a good memorial lecture, which was enjoyed by a large audience. The officers of the society were greatly encouraged. Our Lyceum closed May 28 for the season. Sunday, June 4, Mr. J. S Scarlett gave two interesting oiscourses; subjects, "Distance Mediumship," "Religious Aspect of Modern Spiritutollow with messages.

JOHN H. JACKSON, Pres.

The Cambridge Industrial Society of Spiritualists—Annie J. Banks. Cor. Sec'y—met in Cambridge Lower Hall, May 24. The evening entertainment was very interesting and enjoyable. After a piano solo by Mr. Milikin, Mrs. and others. Vocal music will be under the di-Maggie J. Butler introduced several young ladies, who interested the audience by singing. J. Robinson of Brattleboro, Vt. A full and Maggie J. Butler introduced several young la-dies, who interested the audience by singing, dancing and recitations. The three Lamont children, ages respectively two, four and six years, were the principal entertainers of the evening, and those who were not able to be present missed a fine entertainment.

## New York.

The Church of the Fraternity of Divine Com munion-Auna M. Tuttle, Cor. Sec'y-held its usual Sunday evening service, June 4 at Aurora Grata Cathedral. Miss Georgia Watson favored us with two contralto solos, and Prof. Whitelaw gave a couple of violin solos. Our psychic, Mr. Courlis, then gave a talk and some very fine communications. The church will remain open during June and July, and we hope to have Mr. Courlis with us every cottages, a dancing pavillon, the Auditorium, Sunday. During the month of August we do not expect to hold services.

cottages, a dancing pavillon, the Auditorium, a photograph gallery, bowling alley, post-office, store, and the "Forest House" hotel, owned not expect to hold services.

The First Society of Spiritualists—A. M. Armstrong, Sec'y, Belle Isle, N. Y.—met at the office of Dr. E. F. Butterfield, May 28, 7:30 P.M. Remarks and reading, Dr. Butterfield.

The First Spoiety of Rosicrucians, Syracuse, met in Hiawatha Hall, in a driving rain, but a goodly number was present, and J.C. F. Grum-bine lectured on "Inward Direction" It is expected, that all liberal "necescibles and Spiritualists will support this meeting. All firts to unfold the Divinity in each one, to encourage men to be spiritually-minded and not merely Spiritualists or Theosophists, are the crying needs of the hour, and everywhere the people are rallying to the standard.

#### Other States.

Orient Hall, Portland, Me.—Mrs. M. A. Brackett, See'y.—Sunday, May 28, Mrs. J. W. Kenyon, of Lynn, served the society very satisfactorily, giving, in connection with her other work, two benefit circles. June 4, home talent, Mrs. M. B. Redlon and Mrs. S. E. DeLewis, and will continue to fill conducted the services, and will continue to fill the vacant dates during the summer. June 11, Dr. Hidden will lecture.

Manchester, N. H.- F. C. Fersen, Sec'y.-On Sunday, June 4, we had for our speaker and message medium Mrs J. W. Kenyon, of Lynn, who is a favorite here, and gives very convincing communications. Our meetings have been quite successful the past winter. We open next season the last Sunday in September.

Providence Spiritualist Association, D. F. Buffinton, See'y. June 4 we had for our speaker Mr. J. W. Holden, who took for his subject "The Spiritual World and its Reality." It was a very interesting lecture, and was listened to with the closest attention and frequently applauded. At the close of the afternoon services the election of officers took place: Horace Eaton, President; Mrs. Sarah Humes. Vice President; John North, Treasurer; David F. Buffinton, Secretary; Board of Trustees, Mrs. Mary Goff, Mrs. Ida P. A. Whitlock, Thomas Bentley. The speaker for next Sunday is Mr. Edwin Straight.

The First Association of Spiritualists of Philadelphia, Casino Hall, Thirteenth street above Girard Avenue, Monday evening, May 20, an original, descriptive song service was successfully rendered, entitled "A Terrible Lesson," the story of a strike—scene in England. The readings, rendered by Mr. Arthur Groom, were inspiring, and contained manifestations of spirit power. This is the first service of the kind ever given in this country, but many more will be given in the future A vote of thanks was tendered Mr. Groom, and the choir, under the leadership of Prof.

Tennessee.—The Chattanooga News gives extended commendatory notices of the work of Mrs. Loe F. Prior before the spiritualistic society of that city. It refers to her addresses as able, eloquent and scholarly, while her tests are considered of an exceptionally high order of merit. Mrs. Prior is an earnest worker in behalf of Spiritualism, and has done well in winning golden opinions from the sec-ular press wherever she has been called upon to labor. The Daily Constitution of Atlanta, Ga, of May 15 gives an excellent notice of a marriage service performed by Mrs. Prior in that city on May 14. Mr. George Austin and Miss Della M. Avera were the contracting parties, and the ceremony was witnessed by a large number of people. The Constitution says the ceremony was very pretty and interesting, and states that it was the first one of the kind ever performed south of Baltimore. The occasion was utilized by the pastor to present the salient features of the religion of Spiritualism to the people in attendance. Such notices by the secular press cannot fail to do the Cause of Spiritualism a great deal of good.

The State Spiritualists' Association of Minnesota request speakers and mediums to communicate with the Secretary, N. C Westfield, 1 Highland Avenue, Minneapolis, Minn., care

morning, June 3, when he addressed a large au tience in the lecture hall of the Law College, 627 E street, N. W. In addition to a large number of lectures given in that spacious and central meeting place, W. J. Colville addressed several select companies in the office of the National Spiritualists' Association, 600 Pennsylvania Avenue, S. E. The last gathering in that place, which was on Friday afternoon, June 2 was extremely interesting. Mr. and Mrs. Longley, Mrs. Stevens, Captain Gould and other well known Spiritualists were among the questioners. The questions and answers covered a wide and varied field. Many hopes are expressed that the meetings may be resumed in the not distant future.

Harmonial Society of Spiritualists will celebrate the Forty Second Anniversary in the Free Church, Sturgis, Mich., Saturday and Sunday, June 17 and 18, 1899 Speakers for the occasion now engaged are Harrison D. Barrett of Biston, Mass., editor of the BANNER of LIGHT, and President of the National Spiritualists' Association, Mrs. Georgia Gladys Cooley of Ch cago, regular pastor of the First Spiritual Church, corner 77th and 31st streets, South Chicago, Ill. Mrs. Cooley is not only a fine speaker, but one of the finest message mediums before the public. Mediums of the various phases will be present. Music will be in charge of Committee on Music. Parties of ten persons can get reduced rates on most railroads. All communications pertaining to this Anniversary should be addressed to the President or Secretary of the society. Thos. Collar, President; Dr. A. D. Howard, Sec'y.

Grand Rapids Mich. The services of G. W Kates and wife continue to attract large audiences. We had excellent memorial services Sunday, May 28. Mr. Kates spoke at the after noon meeting upon "A Spiritual View of Mili tarism." In the evening Mrs. Kates gave an interesting address, and psychometrized flowers offered to spirit friends, in several instances giving excellent descriptions of and interesting messages from the spirits. Wednesday evening, May 31, Mr. Kates replied to the Y. M. C. A. speaker at the convention held here on the topic of "Why do Not More Young Men Become Christians?" We need to do constitute the convenience of the something more for our young paople, and the Spiritualists should more earnestly present to them the truths of life.

## Lake Sunapee Camp-Meeting.

On Sunday, July 29, the twenty-second annual camp meeting of the Lake Sunapee Camp Meeting Association will open at Blodgett's Landing, N. H., and continue five weeks, ending Sunday, Aug. 26. To those who have ever visited this most beautiful lake, nothing need ship," "Religious Aspect of Modern Spiritu-alism." Next Sunday Geo. A. Fuller of Wor-cester will lecture, and Miss Annie Jones will sollow with messages. should visit Lake Sunapee at least once in your lifetime.

Among the talent engaged for the season of 1899 may be mentioned, Dr. J. M. Peebles, Mrs. C. Fannie Allyn, Mrs. Carrie E. S. Twing, Mrs. Sarah A. Byrnes, Dr. Daniel G. White, Mrs. E. I. Webster, Mrs. S. C. Cunningham efficient orchestra will be present during the entire season, and will furnish music for the tri weekly dances, and also for all entertain-

ments given by the Association.

The Ladies' Aid Society will hold their annu il Fair about Aug 16. Numerous entertainments are held each season, due notice of which will be given later. Lake Sunapse is situated on the Concord & Claremont branch of the B & M. R R., twenty miles from Clare mont Junction, and thirty-four miles from Concord. The lake is ten miles in length, and from one to three miles in width, the location of the campground being on the eastern shore. about halfway up the lake, and at its widest part. The settlement consists of one hundred

and run by the old veteran Spiritualist, Geo. W. Blodgett. A complete program will be given the readers of THE BARNER later. Any one wishing any further information or ofrou-lars will be furnished by addressing W. II. Wikins, Sec'y, Felchville, Vt., Box 63.

### Lake Brady, O.

PROGRAM, 1809. July 2, Carrie E. S. Twing, 10:30 A.M. and 2

P.M.; 4, Celebration oration 2 P.M., and dance in the evening; 5. Local talent, séance by Mrs Carrie E. S. Twing; 6, Carrie E. S. Twing 2 P.M.; 7, Conference 2 P.M.; 8, Oscar A. Edgerly  $2~\mathrm{P}~\mathrm{M}_{\odot};~9,~\mathrm{Oscar}~\mathrm{A.}$  Edgerly 10:30 A.M. and 2P.M.: 11, Conference 2 P.M.; 12, Memorial Day 2 P.M.: 13, Ososr A. Edgerly 2 P.M.; 14, local talent 2 P.M.: 15, Will C. Hodge 2 P.M.; 16, Will C. Hodge 10:30 A.M. and 2 P.M.; 18 Aunouncement later; 19, Woman's Day, 10:30 A.M. and 2 P.M.; 18 Ososr A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 10:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M. and 2 P.M.; 19 Will C. Hodge 20:30 A.M.; P.M.; 20. Will C. Hodge 2 P.M.; 21, Conference 2 P.M.; 22, Anna L. Robinson Gillespie 2 P M; 23, Auna L. Gillespie 10:30 Am. and 2 P.M.; 25, Anna L. Gillespie 2 PM.; 26, Woman's Fair; 27, Anna L. Gillespie 2 PM; 28, Conference 2 P.M.; 29, Carrie Fuller Weatherford 2 P.M.; 30, Carrie F. Weatherford 10:30 A.M. and 2 P.M. Aug. 1, Carrie F. Weatherford 2 P.M.; 2, Announcement later; 3, C. F. Weatherford 2 P.M. P.M.; 6, C. F. Weatherford 2 P.M.; 6, C. F. Weatherford 2 P.M.; 6, C. F. Weatherford 10:30 A.M. and 2 P.M.; 8, C. F. Weatherford 2 P.M.; 9, Announce ment later; 10, C. F. Weatherford 2 P.M.; 11. Conference 2 P.M.; 12 F. D. Donakin 2 P.M.; 12 F. D. Donakin 2 P.M.; 13 F. D. Donakin 2 P.M.; 13 F. D. Donakin 2 P.M.; 13 F. D. Donakin 2 P.M.; 14 F. D. Donakin 2 P.M.; 15 F. D. Donakin 2 P.M.; 15 F. D. Donakin 2 P.M.; 16 F. D. Donakin 2 P.M.; 17 F. D. Donakin 2 P.M.; 18 F. D. Donakin 2 P. M.; 18 F. D. Donakin 2 P 13, F. D. Donakin 10 30 AM and 2 PM; 15. Conference 2 P.M.; 16, Experience meeting 2 P.M; 17, Announcement later; 18, Local talent 2 P.M; 19, E. W. Sprague 2 P.M. 20, E. W. Sprague 10:30 A M and 2 P.M ; 22, E. W. Sprague 2 P M.; 23, Woman's Day, 10:30 A.M. and 2 P.M.; 24, Announcement later; 25, Conference 2 P.M.; 26, Thomas Grimshaw 2 PM; 27, Thomas Grimshaw 10:30 A/M and 2 P/M

Mr. D. A. Herrick of Ravenna, Ohio, will preside as chairman of meetings and conferences during the season.

Singers. — Mrs. Sadie Herrick, assisted by others of merit, will conduct the vocal exer-

Mr. J. C. Vogan of New Castle, Pa., will be on the grounds with his Kinetoscopic Views,

both interesting and instrutive.
Dr. W. W. Osgood of Kent, O., will hold daily office hours on the grounds from 12 to 1 P. M.

during camp session.

Platform Test Mediums.—Speakers will be followed by well known test medium. Prominent among those engaged, and under pending engagement are: Mrs. H. C. Ebertshauser, clairvoyant tranca medium, spiritual healer, diagnosis diseases; Mrs. Anna L Gillespie, of Pittsburg, Penn.; Mrs. Carrie F. Weatherford, of Alaska, Mich.; Mr. aud Mrs. E. W. Sprague of Jamestown, N. Y.; Mrs. M. J. Crilly of Alle gheny, Pa.; Mrs. Dr. Mosier of South Brooklyn, O.; Mr. C. H. Figures of Cleveland, O.

Mediums who are Expected to be on the Grounds During the Season.—Mr. C. J. Barnes and wife, Trumpet Mediums, Anderson, Ind.; Mrs. M. A. Murry, Clairvoyant, Akron, O.; Mrs. C. Cooper, Business Test Medium, Akron, O.; Mr. D. A. Herrick, Trumpet Medium, Ravenna, O.; Mr. W. E. Cole of Detroit, Mich., the well known medium for Spirit Telegraphy. Mrs. M. M. McCaslin will establish a depot for literature, is also reporter and agent for the secular press; will lecture on Physiology, with illustrations.

### Riverside Park. Grand Ledge, Mich.

PROGRAM, 1899.

July 20, Informal opening: 23, Formal opening; address of welcome by the President, Mrs. A. E. Sheets of Grand Ledge, Mich., 10:30 A.M.; lecture, G. W. Kates, Rochester, N. Y.; of C. M. E. Ridge, with a view to engagement for the Annual Convention which takes place of the Annual Convention which takes place G. W. Kates; messages, Mrs. Kates, 2:30 P.M. in Minneapolis the first Tuesday in September.

W. J. Colville completed a very successful course of lectures in Washington on Saturday

W. J. Colville completed a very successful course of lectures in Washington on Saturday

Mrs. Kates, 2:30-P.M. 28, Test scance, 2:30 P.M. will be held in Tyson, F. i lay, Saturday and 29. Lecture, G. W. Kates; messages, Mrs, Kates, 2:30 P M. 30, Lecture, Mrs. Georgia Gladys Cooley, Chicago, Ills., 10:30 A. M.; lecture and messages, Mrs. Georgia Gladys Cooley,

August 1, Lecture and messages, Georgia Gladys Cooley, 2:30 P.M. 2 Lecture and messages, Georgia Gladys Cooley, 2:30 P.M. 3 Messages, 2:3 sages, Georgia Gladys Cooley, 2:30 P.M. 3 Me-morial Day. 4 Test séance, Mrs. N. M. Rus-sell. 5, Lecture and messages, Mrs. Marion Carpenter, Detroit, Mich., 2:30 P.M. 6, Lect-ure, Mrs. Marion Carpenter, 10:30 A.M.; lect-ure, Dr. A. B. Spinney, Reed City, Mich.; messages, Mrs. Marian Carpenter. 2 30 P.M. 8, Lecture and messages, Mrs. Marian Carpenter, 2:30 P.M. 10, Lecture, Dr. J. M. Peebles, Bat-tle Creek, Mich., 2:30 P.M., and B. Odell, Na tional and State Association Day. 11, Free test séance by mediums on the ground, 2:30 test scance by mediums on the ground, 2:30 P.M. 12, Lecture, Dr. J. M. Peebles, 2:30 P.M. 13, Lecture, Dr. J. M. Peebles; lecture, Dr. J. M. Peebles, "What I Saw in India and Ceylon," 2:30 P.M. 15, Lecture, Dr. J. M. Peebles, 2:30 P.M. 16, Lecture, Dr. J. M. Peebles, 2:30 P.M. 17, Woman's day, Mrs. A. E. Sheets and Dr. J. M. Peebles, 2:30 P.M. 18, Free test éance. 2:30 P.M. 19, Lecture and messages, Elgar W. Emerson, Manchester, N. H. 2:30 P.M. 2:30 P.M. 19, Lecture and messages, Elgar W. Emerson, Manchester, N. H. 2:30 P.M. 2:30 P.M. 19, Lecture and messages, Elgar W. Emerson, Manchester, N. H. 2:30 P.M. 2:30 P.M. 19, Lecture and messages, Elgar W. Emerson, Manchester, N. H. 2:30 P.M. 2:30 P.M. 19, Lecture and messages, Elgar W. Emerson, Manchester, N. H. 2:30 P.M. gar W. Emerson, Manchester, N. H., 2:30 P.M. 20, Lecture and messages, E. W. Emerson, 10:30 A.M.; lecture and messages, E. W. Emerson, 2.30 P.M. L. M. PHARES, Sec.y.

## The Memorial Services

of the First Spiritualist Ladies' Aid Society were held Friday, May 26, at 241 Tremont street. The hall was beautifully decorated with flags and an abundance of flowers. The meeting opened at 3 P.M., with singing by Miss Amanda Bailey, which was well received. The President, Mrs. Allbe, then introduced Mrs. Waterhouse, who in a graceful manner welcomed all, both the mortals and spirits, to the hall; music by E. W. and C. L. C. Hatch. Mrs. Annie E. Cunningham spoke briefly and gave messages. Mrs. M. A. Brown gave a reading, and Mr. Arthur Wallisa recitation; both were enjoyed. Mrs. Hattie C. Mason sang one of C. P. Longley's new songs and then spoke in regard to the past workers and what she as a medium owed to them. She was controlled by "Sunshine," who gave satisfactory mesrages: Miss Etta Willis recited "Ode to the Flag," which was well rendered. Mrs. N. J

## ROASTS ARE GIVEN A MOST DELICATE AND APPETIZING RELISH, IF JUST TOUCHED UP A BIT WITH LEA PERRINS SAUCE FOR SIXTY YEARS THIS SAUCE HAS GIVEN PERFECT SATISFAC-TION THROUGHOUT THE WORLD. JOHN DUNCAN'S SONS. AG'TS NEWYORK. May 1s.

Willis spoke of Memorial Day and its significance to Spiritualism. Mrs. A. E. Barnes spoke briefly. Mrs. M. J. Butler talked about cooperation and what she owed to the spirit-world. Miss Amanda Bulley closed the after-

world. Miss Amanda Bailey closed the afternoon service with singing.

The evening meeting opened at 7:45 with
music by Miss Bailey; Mr. E. W. Hatch gave
a recitation; Mrs. S. C. Cunningham gave a
half hour séance; the messages were all recognized. Miss Lucette Webster gave a recitation; she was recalled three times. Mr. Hatch,
Sr. sroke of the members who had reced-Sr., spoke of the members who had passed over during the past year and paid them a loving tribute; Master Willie Sheldon gave a recitation; he always pleases his audiences. Violin solo, by C. L. C. Hatch; a vocal duet, Miss Laidlaw and E. W. Hatch; a solo, by Miss Laidlaw; brief remarks were made by Mrs. N. J. Willis, Mrs. M. F. Butler and Mr. F. B. Woodbury. The meeting closed with singing.
Thanks are extended to all who participated

in the exercises, to Mr. Hayward and Mrs. A. F. Butterfield for flowers, and to the other members who furnished flowers.

This session closed the meetings of the Ladies' Aid Society until the first Friday in October. CARRIE L. HATCH, Sec'y.

#### The First Picnic

Of the season at the Waverly Home was held June 3 by the Spiritualistic Industrial Society. Each party carried a box or basket of good things to eat, and two of the ladles of the soci-ety furnished tea and coffee, milk and sugar, free to those who wished them. Lunches were eaten under the shade of the beautiful trees and all seemed to enjoy the out of-door meal.

Many came later in the day and there was quite
a large gathering at 2 P. M., when Mrs. C. S.

Appleton, President protem called a meeting to order in the large parlor of the Home. There were speeches and readings by a number of mediums and others. It was suggested by some to hold meetings at the Home (all societies joining in the work) every Sunday at 4 P. M. through the summer. A collection was taken up for the Home-amount \$3 37. We hope all societies may do as well or better. That the Home may be what it should be is the wish of your correspondent,
H. V. CHAPIN.

will be held in Tyson, F. ilay, Saturday and Sunday, June 16 17 and 18, '99, in the hall of Hubbard, Allbee & Co.

In addition to the State speakers who are invited and expected to be present, the managers have engaged Mrs. Helen P. Russegue of Hartford, Conu. Buy round trip tickets over the Rutland Rullroad to Ludlow; from Ludlow take stage for Tyson, five miles north. Board at Echo Lake Hotel, one dollar per day. Come everybody, and help make the Convention a

By order of the Board of Managers.

Don H. Chapman, Chairman.

Janus Crossett, Secretary.

## Spiritualist Camp-Meetings for 1899.

The reader will find subjoined a partial list of the local-lites and time of sessions where the convocations are to be held.

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

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 14; closes Aug. 27. Onset Bay, Moss.—July 2 to Aug. 27. Lake Pleasant, Mass .- July 30 to Aug. 27.

Queen City Park, Burlington, Vt.-July 30 to Aug. New Era, Oregon.-July 8 to 2'. Niantic, Conn.-June 26 to Sept. 9.

Riverside Park, Grand Ledge, Mich.-July 21 to Texas Camp Meeting .- Oct. 1 to 15. Briggs Park Camp, Grand Rapids, Mich .- July

Nebraska Camp.-July 14 to 25. Lake Brady, Ohio.-July 2 to Sept. 1. Island Lake Camp, Mich.-July 16 to Aug. 31. Maple Dell Park, O .- July 30 to Sept. 3 Vicksburg, Mich.-Aug. 5 to 28. Grand Ledge, Mich .- July 21 to Aug. 20. Lake Sunapee, N. H.-July 29 to Aug. 26. Camp Progress, Mass.-June 4 to Sept. 24. Camp Monroe, Ill.-July 1 to Aug. 1. Verona Park, Me.-Aug. 4 to 21. Temple Heights, Me.-Aug. 12 to 20. Etna, Me.-Aug. 25 to Sept 3.

Cape Cod, Harwichport, Mass.—July 16 to 30.

Madison, Me.-Sept. 1 to Sept. 10.





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