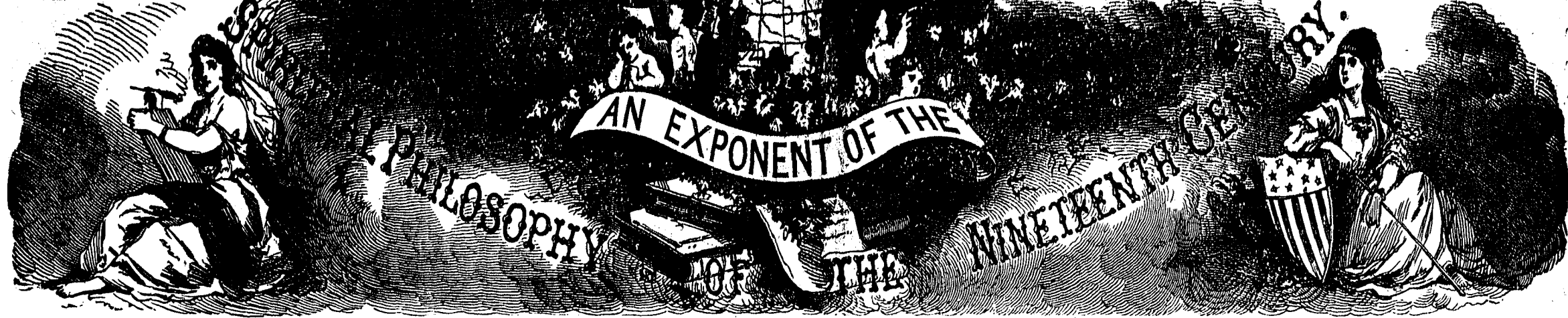


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## THE JOURNEY OF THE SOUL.\*

BY E. L. HANLON.

Beyond the rays of ambient light  
Where stars reawaken their course,  
Beyond the limit of the night,  
Where Nature finds its love and force,  
Where thought is born unto the soul,  
A spark upon a living sea,  
Whose tides will sweep it to its pole,  
There was I born, there will I be.

This source, whose language I must know  
Ere I begin my pilgrimage,  
Has given a guardian thread of light,  
An ever changeless heritage;  
And knowing that our feet would tire,  
And earth her letters tighter draw,  
Has given to each a glittering key  
To open the gates of love and law.

I start upon my earthly path  
With vells around, above, between;  
Alternate groping in the dark  
Or seeking for some loveliest gleam;  
Not knowing that the Father gave  
A jewel bright to every one;  
God's will-mark set upon your brow,  
Denotes the path you came upon.

I struggle for a place to stand,  
And feel that I must war for bread;  
I reach out for a brother's hand  
And find a spear of gold instead.  
And some forget how poor indeed  
Are those who aim thus heaven's light,  
And try to rend the golden thread  
Which binds them to the Infinite.

I learn one lesson through my pain:  
The soul will bend though body break;  
And though I'm crushed to mother earth  
My sorrow does my soul awake,  
And as the darkness denser grows  
The brighter shines this heaven sign  
Upon my brow, so all may know  
He claims each one in his design.

Along that thread the lessons come  
And tell us where our feet may tread;  
We see the footpaths of the rich  
And choose the humble poor instead;  
For brighter grows the light beyond,  
And nearer to our Father draw,  
When we in love and sympathy  
Fulfill his heaven appointed law.

When we have lived our life in vain  
We know it is not wholly so;  
We all are links within his chain,  
And all must to his bosom go.  
For if we fall we rise again,  
And endless still the lessons be;  
God's teachers dwell within the soul,  
And time is all eternity.

I close my tired eyes in sleep  
To open them on a brighter day;  
And if beyond I still should fall,  
I yet am led the better way.  
Love is beginning and the end,  
And God is all affinity;  
Man in his father lives again,  
And thus gains his divinity.

\* This poem was read at the funeral services of its author on Tuesday, June 6, by his special request, having been composed by him in view of his impending transition. Mr. Hanlon was an invalid for several years, and knew that he could never recover his health. He was a Spiritualist in the best sense of the word, as the above production abundantly proves.

## The Genius of Modern Spiritualism.

An Address Delivered at Berkeley Hall,  
Boston, May 28, 1899, by  
DR. DEAN CLARKE.

The modern spiritual movement is the most radical and revolutionary ever known to history. It is a reform universal in scope. It portends change of ideas and of institutions wherever its power is manifest. It was inaugurated to better the conditions of humanity throughout the whole earth.

It is recorded that the Jewish pharisees said of the disciples of Jesus: "Lo! they that have turned the world upside down have come hither also." With greater truth and stronger emphasis may this saying be applied to the agents of this New Dispensation. A great writer has said: "Let superstitions flee and tyrants tremble when God lets loose upon this earth a thinker." What, then, may be expected when thousands of them are turned loose, each one mentally and spiritually quickened and inspired by a divine power that is aggressive and invincible?

It needs no prophet's gift nor prescient vision to discern the significance of "the signs of the times," whose augury is manifest in the trend of human events. The past half century has witnessed the most far-reaching mental agitation, evolution and growth known to past ages. The most startling discoveries have been made, the most marvelous inventions designed and created, and the most wonderful and sublime truths have been evolved and revealed that this world has ever known. Marvelous above all material discoveries, magnificent beyond every other revelation, more glorious than all the achievements of this unparalleled age, was the advent of Modern Spiritualism; for it has been and is to be of greater good.

Previous to its dawning materialistic skepticism hovered like a dark cloud over the mental vision of many of the brightest intellects of the world, obscuring all light upon human destiny, which the uncertain records of the past reflected. The altar fires of religion were waning for want of new fuel to keep alive the celestial flame that had once kindled the zeal of its propagandists. Belief in the so-called supernatural was fast declining in the minds of the educated, who were growing to regard the word as synonymous with superstition. Christian theology had reached the zenith of its power, and its many fantasies and fallacies were weakening its hold upon all thinking minds in the Church.

Offices hypocrits stood in its pulpits wearing sacerdotal garments, "making long prayers, to be heard of men" only, while gilded opu-

lence, "clad in purple and fine linen," sat in velvet-cushioned pews, dreaming of stocks or the next day's market, and paying tithes "robbed from widows houses," Mammon being the only god really worshipped.

In the political realm slavery still gave the lie to the Declaration of Independence, and demagogues, boasting of their patriotism and their love of "the dear people" just before election, scrupled not to hoodwink the ignorant voter, and purchase votes by which to gain positions where they might sell their own to gigantic trusts that are monopolizing "the earth and the fullness thereof."

In the social world democracy was fast giving way to aristocratic caste, even in our own boasted land of "equal rights," (?) and crime kept pace with its foster parent poverty in all the by-ways and slums of all great towns and cities.

In the commercial world, especially in nominal Christian communities, the Golden Rule was immolated upon the altar of Mammon, and intrigue, dishonesty and fraud were regarded as a *sine qua non* to success. The motto, "Business is business," justified the trader, great or small, in ways that are dark, and in tricks that are vile, by which to "get the best end of the bargain."

Thus, whatever might be thought by high and low of "The Fatherhood of God," its correlative "The Brotherhood of Man," was practically regarded as mere "bosh," or a senseless platitude to be ignored whenever self interest might dictate another's spoliation or defeat.

Though church spires everywhere pointed to a higher life, saint and sinner alike lived as though this one life be all and end-all of human existence. Instead of laboring mainly to lay up treasures in heaven, they "compassed sea and land," and dug into the bowels of the earth to fill their earthly coffers.

At a time when all the world was thus carelessly drifting into practical Atheism, real infidelity and soul-blighting Materialism, it was startled from its revel in the things of time and sense, by strange sounds which could be traced to no mortal source, but proved to be telegraphic signals from the Great Eternity! Though that marvelous event was as astonishing as a thunderbolt, or a waterspout from a clear sky, to those who accepted its verity, yet few then dreamed, or even yet perceive the grandeur and vast significance it possessed. The phenomena were so peculiar, and intrinsically interesting to wonder-seekers, and the "glad tidings of great joy" which they brought from "loved ones gone before," were so soul-absorbing to millions of mourners, that even now, after fifty one years of manifestation, the higher and grander significance of Modern Spiritualism is but faintly and casually realized.

Though, to use an ancient metaphor, "the Kingdom of Heaven is at hand," and a New Dispensation from it has dawned to fill this world with new light transcending all hitherto known; though scientific facts enough to fill thousands of Bibles have already been given to "those having eyes to see and ears to hear"; though the "mighty dead" have spoken volumes of "thoughts that breathe and words that burn" with the fire of divine love to warm all human hearts; though unmistakable messages, by the million, have come from every grade of intelligence inhabiting the graded spheres of the boundless Spirit-World; though inspired prophets by the thousand have "spoken as the (or a) spirit giveth utterance" concerning the intimate relations of the two worlds, the earthly and the spiritual, nevertheless comparatively few of the most progressive people of earth have learned these great facts, and far less have comprehended their vast importance and deep significance!

No words of eulogy less glowing than angel voices can utter can fitly represent the priceless value of the spiritual phenomena as scientific demonstrations of continued natural human life after the great transition miscalled death. All the grand discoveries of man in every age of the world are insignificant in comparison with the inestimable value of the facts which settle absolutely the great question of human destiny.

This scientific demonstration of a natural, progressive life beyond the grave, is the crowning glory of the Nineteenth Century, and towers in greatness, grandeur and magnificence above all other achievements as much as the Himalayas rise above a mole-hill!

Let no one sneer at or attempt to belittle even the most trivial phenomenon which proves the stupendous fact of Immortality. All the science and philosophy of earth, and all the written Revelations from heaven are not worth so much to a thinking skeptic as one spirit manifestation tested by his own senses and intelligence! Would that there were a hundred facts of this kind where now there is one, and Home Circles could be everywhere organized to furnish conditions for their production. Remember the old adage: "Get your spindle and your distaff ready, and God will send you flax."

But let no one seek the production of spirit phenomena as a mere idle pastime, or in a trifling spirit seek for intercourse with the power producing them, otherwise "the fool will be answered according to his folly," and more evil than good may ensue. Mediumship should be held as too sacred an office to pander to thoughtless, or selfish and depraved spirits, in the flesh or out, and it should be regarded as the most nefarious and diabolical sacrilege to counterfeit it, or to so live as to open the door to evil spirits who will produce their "lying wonders" for such as invite them!

But to return to our theme, we say, as we

have said many times before, that, inestimable as is the value of spirit phenomena, when properly presented and rightly used as the means to worthy and righteous ends, the great purpose for which wise and powerful spirits inaugurated them is vastly more important for consideration.

## THE GREAT COMFORTER.

The worth of Spiritualism as a comforter to all who sorrow over earthly disappointments, and the loss of the visible presence of their nearest and dearest friends, can be fully appreciated only by those whose broken hearts have been soothed by its all-healing power. For ages death has been regarded as "the King of Terrors," the most dreaded foe of human happiness. But what a marvelous transformation has Spiritualism, with scientific demonstrations that the "dead" still live, wrought in the faith and feelings of all who know its comforting power! A distinguished poet thus apostrophized Science:

"Daughter of Faith, awake! arise! illumine  
The dread unknown, the chaos of the tomy;  
Speak, and the starless grave shall shine  
The portal of Eternal Day!"

Thank the Hosts of Heaven! it has spoken and continues to speak through Modern Spiritualism, and the words of the poet are more than fulfilled. Yea, with the ecstasy of St. Paul every true Spiritualist can say: "O Grave, where is thy victory? O Death, where is thy sting?"

If it had done no more than to prove eternal life, and calm the fears and sorrows of troubled souls in this "vale of tears," Spiritualism would be the greatest blessing vouchsafed to humanity. But that is only one of many benefactions.

AS A MIGHTY "POWER THAT MAKES FOR  
RIGHTEOUSNESS,"

as the world's Great Reformer, Reconstructor, Illuminator, Teacher and Ethical Guide, Spiritualism is yet to arise in its might and save the human race! It is "the light that lighteth every man," woman and child "that cometh into the world," and as the years roll on, its true genius, purpose and power will be made manifest in the downfall of "the powers of darkness," and the uplifting of free, enlightened and redeemed humanity. It is the most tireless and relentless foe of ignorance, superstition and priestcraft that has ever unsheathed the sword of Truth, and was to be the idol and idolaters that stand in the way of its progressive march: for they shall

Fly before its all-conquering sway,  
"Like the moon-eyed herald of dismay  
Chased on his night-steed by the star of day!"

Spiritualism has not come simply to reveal the future world, but far more to uplift humanity in this world. The bells it tries to save us from are all around us and within us. The heaven it purposes to secure for all, is in this world, and in our own humanized and harmonized souls. Its redemption is within us, and its Redeemer is Truth as revealed in Nature, interpreted by Reason, and proclaimed by Angels. Its purpose is to wage unceasing warfare against all the ills, crimes and wrongs that curse this world. Its great aim is to establish liberty, justice and fraternity among all the inhabitants of this planet. The mighty Angelic Host, whose subordinate agents have produced the many "signs and wonders" hitherto so prominent in this vast movement, with patience have waited their opportunity. When the preliminary work of demonstrating their presence and ability to communicate with mortals has prepared the way, the "mighty works," anciently done in the Orient will be as greatly surpassed by what they will do as the superior enlightenment of mankind will permit. Back of all the great progressive movements of the nations to-day, Clairvoyance may see the Angelic Host as the prompter, agitator and guide that shall "shape their ends, rough hew them how they may." Shall we who have partaken of "the first fruits" of this great Dispensation, neglect to do all we can to cooperate with our Divine benefactors and helpers?

They cannot work without mediums as agents. Shall "the children of light" "hide their light under a bushel," or will we "let it so shine that others, seeing our good works," shall seek for the great light of Truth which hath made us free from fear and doubt and superstition's thrall?

Shall we waste our time and great opportunity for better things, by forever seeking "signs and wonders," and have no eye for the greater truths they were intended to symbolize and convey? If we will have phenomena, let us study them by scientific methods and in a scientific spirit, to see what truth they contain and what may be the ulterior purpose of the power producing them.

We may well be thankful for all spiritual gifts, which are blessings if we do not pervert and misuse them; but let us, when we have learned the lessons of our spiritual kindergarten, graduate and enter the higher schools of truth, and "covet earnestly the best gifts," which shall lead us out of mental childhood and develop the highest and best within us, and best fit us to cooperate and associate with "ministering spirits," who come to do the greatest good to mankind.

My friends, let us fully realize the great blessings that are ours to use and to dispense to our fellow men. Let us appreciate the great honor bestowed upon us by glorified spirits, by making us agents and co-workers in every great humanitarian work of the age. Let us be faithful to our trust, and the Cause we love shall rise and shine in resplendent glory, and in due time command the love, honor and homage of all the world.

## What Progress Have We Made?

BY H. W. RICHARDSON.

To delineate the experience of an investigator of Spiritualism; to picture the road leading from Materialism, or from Christian Orthodoxy, to a knowledge of spirit communion; to relate the surprises, the wonders attending the earlier experiences and investigations; to paint in human language the varied lines of thought, the mental commotions, the intellectual somersaults of one who travels this road, would require a volume to record, and one more gifted than myself to appropriately accomplish the feat. So you will see that I can only hope, in dealing with this subject, to touch here and there along the borders of this highway in which so many of us are traveling.

Our first experience may perchance be that of a visit to a clairvoyant or trance medium, who, although a stranger, seems in some inexplicable manner to immediately know our name, and apparently all about our business affairs. While in an unconscious state what claims to be a spirit, quite likely a friend or relative, seems to control the vocal organs of the medium, and we are assured that this spirit friend lives, although the physical body has been cast off. We are reminded of certain events known only to ourselves and to the spirit purporting to communicate. We exclaim, How wonderful! No one else could have known of this event, and certainly the medium could not have gained the knowledge through any of the ordinary channels with which we are familiar.

What can it mean? Is it a miracle? Our mind reverts to the familiar story of Jesus and the woman of Samaria. We note the similarity. We have been taught that that event was proof that Jesus was divine—was Almighty God; and here is a plain, every-day woman (or man, as the case may be) doing exactly the same thing. We are surprised. We are more than surprised, we are confounded; what can all this mean? We must investigate further.

Possibly our next experience is with an independent slate-writing medium. The sitting is in the day-time in a thoroughly well-lighted room, and we have our own slates, proposing not to be deceived this time, at least. We hold the slates ourselves, the medium not even touching them. We tie them together, thus forming a dark cabinet between them (as Spiritualists would say); but since all around us and all around the slates which we are holding in our own hands there is the bright light of midday shining in upon us, there is no chance for deception.

Hark! We hear the writing between the slates. The medium is sitting the other side of the room, and has not touched them. Ten times quicker than we could have written it ourselves, the slates are filled with writing. We open and read messages from various departed friends, some of them signed in the exact duplicate of the autograph of the one purporting to have written. The several messages on our slates purport to come from relatives or friends who have passed to the beyond.

But here is a message signed by a name we do not recognize. The surname is that of a friend in the mortal, but the given name we do not know. Greetings of love are sent to that friend in the mortal who bears the same name as this surname on our slate. We are requested to deliver the message, which we do, and, to our surprise, find this given name on our slate is that of our friend's relative, who had been dead (so-called) for some years. The message is pertinent, the name appended thereto correct, and yet we knew nothing of this individual's name; neither could the medium have known. We have more food for thought. A new field is opened to us. We repeat the sittings with this and with other mediums until we know it is neither sleight-of-hand nor deception. We find that writings gotten under similar conditions, through different mediums, from some of our spirit-friends always bear the same familiar signature, apparently the same handwriting, notwithstanding the mediums are in nowise connected with or related to each other. We study the subject from all standpoints. We try to account for it through thought-transference or mind-reading.

These might possibly account for some of the phenomena, but they cannot be made to account for all. They cannot apply to the case of the writing on our slates of the given name of our friend's dead relative, a name unknown to us, as well as to the medium.

Were we hypnotized; yet had no sensation different from the usual? This is hardly tenable.

But we continue our investigation. We visit mediums for various phases, and always the communicating intelligence claims to be a disembodied spirit who once lived in a material body, and walked the earth like unto ourselves. But we must hasten on; suffice it to say that in time the evidence of spirit communion has overwhelmed all our doubts, and we know that departed spirits do live, and can communicate with mortals.

What progress have we made thus far? We have learned that our friends live beyond the grave. We are told by them that all of us will continue to live in spirit. They tell us that many of the things now being taught to the children of earth are erroneous, are wrong, and will have to be unlearned; that eternal punishment is a myth; that all will, sooner or later, be led in ways of pleasantness, and be privileged to enjoy the happiness that awaits every soul when prepared for it. To be sure they tell us that many spirits are unhappy

for a long time as the result of dissipation and wrong-doing while in the body, but that in God's own good time all will have worked out their own salvation, and having learned the lesson of life will be led by kind spirits into ways of happiness.

These things are so different from our early teachings that we at first are almost staggered. When we do accept them we see they are just, and seem in harmony with reason. We desire to share this knowledge with our friends. We have a brother or a sister in the church who we believe entertains mistaken ideas regarding heaven and the future life. We tell our experiences, thinking they must be convincing, but how sadly we are mistaken in the effect.

We are informed that we are deluded, deceived by the devil, who to them is a real being. Some Orthodox clergyman, whose investigations of the subject have consisted in one or two sittings, in a frame of mind that would not allow a spirit to come nearer than across a forty acre lot, knows all about it and has written a book. He has quoted profusely from the Bible, and shows conclusively that it is all the work of the devil; that mediums are those who have familiar spirits and who are possessed of the devil, and that all who allow themselves to be deluded by this fatal doctrine will surely be damned and suffer eternal torture. Our friends entreat us to desist before it is too late and we are eternally lost.

We read the book. "Perhaps we are staggered. Can it be possible that this devil theory is the correct one, and that we are on the wrong track? We are disturbed. Anxious to know the truth; perhaps, if we have been brought up under Orthodox tutelage, we pass a sleepless night. We recount in memory our experiences. We try them now from this other standpoint. We study the Bible anew. We find it full of the records of just such events as we have experienced. We reason that if it is wrong for us to commune with our departed friends, then many of the so-called holy men of Bible times must have done wrong. If the exercise of mediumship was condemned of God in Old Testament times, then many of the apostles and other characters of the New Testament times who held converse with spirits must have disobeyed God's commands; and if so many good men are going to hell, we will have some good company there at least.

The closer we analyze the subject the more ridiculous does the devil theory appear, until we dismiss it altogether once and for all time. Thus the battle between the new idea and the old goes on, and a fierce struggle it is with many of us.

Like the sturdy oak that grows in the open field, exposed to every tempest which strains and pulls against it, inducing the throwing out of thousands of new rootlets until it becomes so firmly rooted that it can withstand the fiercest storms with impunity, so it will be with us if we persistently and conscientiously continue our search for spiritual truths.

Every mental struggle increases our power of mental combat, until we can digest the knotty problems that are continually presenting themselves for solution.

The knowledge of spirit-communion is a long stride from the belief of a materialist who assumes that death ends all, or from the old doctrine of justification by faith alone; but should we stop here, at this stage of our progress, we shall be a long way short of having reached the goal.

As we pass beyond the province of tests and feel no further need of evidence to convince us of a continued life beyond, and reach out into the philosophical realm, we find a broad expanse before us. Reaching this elevation on the highway which we are traveling, we come, as it were, to a broad plain, over which our first glance reveals the faint outline of a great number of truths. At our first survey we discern but are unable to comprehend them. We reach out first this way and then that.

We explore a little in one direction and then in another, with the experience that the nearer we approach these grand and important principles the more real they become, and the more positive are we that the foundation rock of spirit-communion is neither a myth nor a thing to be passed by as of little importance. Further research only magnifies the importance of our discovery, and we come to learn that Spiritualism, in its broadest sense, embraces and includes not only the things pertaining to this earth, as well as to the spiritual realm, but that it also deals with all principles, all philosophies, all sciences, and all religions.

True Spiritualism furnishes us with positive proof of continuity of life, which of itself means a great deal in this age of doubt and skepticism; but this is only the introduction or foundation for an immense structure that is to be built thereon—a temple that shall be broad enough to encompass all truth; that shall be charitable enough to include all humanity; that shall be discerning enough to sift the wheat from the chaff, to eliminate the false from the true, the evil from the good. This structure shall embrace a reconstruction of religions, appropriating that which is pure and helpful from any and all of our present systems.

It will also embrace a reconstruction of science on similar lines, dissipating false theories and elaborating and completing correct ones. It will lay its hand on the body politic, substituting statesmanship for narrow partisan and wire-pulling, giving recognition to true principles of government that must embrace justice for all and favoritism for none.

Am I claiming too much for this philosophy, this solution of life's problems on spiritual lines, that is to come from this realm into which we are but just entering?



# Written for the Banner of Light. A SUMMER DREAM.

When sweet summer returns in her beauty,  
When rich roses of June blossom fair;  
When the soul is at peace with dark duty,  
As the sky with her storm-clouds of care;  
When the forests are waving in gladness—  
All because of blessings so bright,  
Then thy presence is pleasure and goodness,  
Like a note of regret and delight.

For 'tis there, in the past that has perished,  
Left as lonely as ship on the shore;  
That I see what my spirit most cherished,  
And I long to reclaim o'er more.  
'T was amid the same glow of splendor  
Gentle angels recalled thee above,  
And that I in deep grief did surrender—  
Type of heaven in thy tenderest love!

And although 'tis a pain and a sorrow,  
This perfection of earth and of sky,  
Since it bringeth to me no to-morrow—  
When thy spirit to mine makes reply,  
Yet ever is remembrance awaking,  
With a comfort that clings to my heart,  
So I whisper—in spite of forsaking,  
That the beautiful never depart!

Still they linger like sunset over us,  
All the blessings affection may prize  
With radiance of glory they cover us—  
As out of the past they arise.

'T is memory retains olden treasure,  
And fond hope has the future foretold;  
In life's storehouse are jewels of pleasure,  
While the city of light is pure gold!

If the song of the bird in its singing  
Must ever accord with the sea;  
If the flowers are forever upspringing,  
I cannot conceive I've lost thee.  
No! nearer to nature than roses;  
More precious than nightingale's song,  
Is thy soul, that in beauty reposes,  
That I wait for and pray for so long!

From a seed once hidden, before me  
Comes a blossom in colors divine;  
So the future, I trust, will restore thee,  
And the beautiful then will be mine.  
For back of the winter so weary,  
Lay buried this fulness of bloom;  
Thus behind life, lonesome and dreary,  
Is a summer succeeding the gloom!

And all, as I treasure more dearly—  
Flush of flower from whiteness of snow,  
Will I preciously prize thee clearly,  
When the olden beauty I know.  
'T will be like arising of morning—  
From the slumber and shadow of night,  
Or like Spring, the places adorning  
Where dark Autumn has scattered his blight.

So I love, and hold to believing  
In our beauty before as a sign—  
That Nature is ever retrieving  
All the gifts she selects as divine.  
In the summer there opens a vision,  
As a valley that looks to the sea;  
'T is revealing a region elysian—  
Yes, it pictures and brings thee to me!

WILLIAM BRUNTON.

## The Old and the New.

Lecture by HUDSON TUTTLE before the  
Cleveland West Side Progressive  
Society, Jan. 29, 1899.

At the great Fair, held in that wonderful  
White City, which seemed like a dream, or a  
creation worked by the magic lamp of Aladdin,  
might be seen the engine and cars of the first  
railroad built in this country. The cars were  
fashioned after the stage-coach, and the engine  
was a toy affair, little more than a boiler on  
wheels, with a barrel for a water tank, and a  
wood-box on the opposite side for fuel. It as-  
tonished the people by making ten miles an  
hour, and could be forced up to the unheard-of  
speed of fifteen.

By its side stood the magnificent engine 999,  
the latest product of human skill and handi-  
craft. Its immense wheels were turned to ab-  
solute truthness; its sides were like those of a  
giant monster; its arms of steel reflected the  
light like a mirror; its motions were so perfect  
it was difficult not to invest it with intelligence  
and life. It was the embodiment of the thoughts  
of ten thousand inventors, who have labored  
for its perfection. It was made possible by the  
ponderous machinery which, with Titanic  
power, forged, planed and turned the steel into  
its articulated parts. Now it goes forth with  
the rumbling of thunder. Its heart is of fire,  
and its tireless steams propel it with a speed  
which devours space and annihilates time. Sixty  
kicks of a clock, and it reaches a mile, or  
brought to the full speed at the end of an hour  
one hundred miles. It rushes over the level  
prairies; with a breath it leaps the rivers,  
thunders through the mountains. The storm  
is cleaved by dripping sides, and the night is  
pierced by its wedge of light piloting its path-  
way. It has a long line of palatial coaches in  
which every convenience and luxury is fur-  
nished; palaces such as no king ever possessed.

Scarcely fifty years intervene between that  
first engine, with its rude bars and imperfect  
fittings, its woodbox and water barrel, and the  
last. Scarcely the length of life of a man,  
and yet the progress is almost inconceivable.  
The old pigmy engine, with its lilliputian  
coaches, excite mirth, as though caricatures.  
Yet when we think of it, the old and the new,  
which stood side by side in the great Expon-  
sition in all departments, showed equal differ-  
ence and as vast progress. In the Electricity  
Building was displayed a bewildering diversity  
of the uses and appliances of the force which  
flashes on the brow of the storm. Everything  
of value in that vast building may be said to  
have been the product of the last twenty years,  
and it may be safely said that the laws of this  
present will be so much better understood that  
twenty years from now every appliance in that  
building will have been modified or become  
obsolete.

In these examples we have concrete expres-  
sions of progress which are the pride of our  
times. Between the birch-bark canoe of the  
Indian and the ocean liner, the thatched hut  
of the Samoan and the palace of arts; the bow  
and arrow and the Krupp gun; the bark cloth  
and the silken fabric, lie all the ages from savag-  
ery to the present. With this material con-  
trast came one of mind which would not have  
been possible twenty years ago. Think of  
church-members in the last generation seri-  
ously proposing to have all religions send dele-  
gations to meet in a great congress, compare  
and prove which was worthy of most credence!  
Why, our fathers did not admit there was any  
other religion in the world but Christianity.  
They had no patience with the heathen or  
heretics, and only tolerated them because  
they believed God had, by his inscrutable  
providence, thus provided material to feed the  
fires of hell. It was a pleasing doctrine, for  
they were among those who did not get burnt.  
Consult with the heathen! It is enough to  
make Cotton Mather rise out of his grave and  
bring about a veritable resurrection of Jonathan  
Edward's dust to think of such impiety.  
We must preach Christ and him crucified to  
all the world; and if the heathen do not ac-  
cept that faith eternal torment is their lot.

The missionaries went forth with the grace  
of God, and have succeeded, backed by Gatling  
guns and whiskey in exterminating many sav-  
age races, and here and there establishing a  
weak hold on the heathen world. After nearly  
1800 years the result is 400,000,000 Christians  
against 1,000,000,000 heathen. In money it is  
somewhere stated that the cash cost of every  
African converted is \$3.00. What that conver-

sion is, is principally represented by the wear-  
ing of some article of European clothing which  
in that torrid clime is a kind of torture and  
cruelty. The natives do not readily com-  
prehend the mysteries of the Godhead, which  
have puzzled philosophers, but they do take an  
interest in bracelets and beads, and love the  
fire water, and we read that a ship engaged in  
the Congo trade recently left her European  
port with an assorted cargo of rum, gunpowder  
and missionaries. There were 30,000 gallons of  
rum, 700 cases of powder, and 12 missionaries.  
The number of Bibles and tracts which went  
with the missionaries is not stated.

If a Congo negro should attempt to under-  
stand an orthodox tract on "Free will," or  
"Predestination," the result on his sanity  
might even discount that of rum! And yet these  
savages have a way of solving the knottiest  
questions quite peculiar, yet certain. There  
were two missionaries on a South Sea Island,  
one of whom was engaged in teaching the chief  
the story of the Creation, of how God placed  
Adam in a deep sleep, and took out a rib from  
his side, and made a woman.

"Adam was a white man?" asked the chief.

"Yes," replied the missionary, flattered by  
the apparent interest awakened.

The next day the chief returned and said  
seriously:

"That story you told is a lie, for the white  
man has as many ribs on one side as the  
other."

"How do you know?" asked the preacher  
anxiously.

"We kill the other missionary for supper,  
and count his ribs; just the same on both  
sides."

Here was the true scientific spirit opposed  
to the speculative or metaphysical; and by it  
the savage won his case.

The most difficult obstacle speculation meets  
with is a fact, and to be successful it must soar  
entirely above and out of the region of hard,  
cold reality.

The Islander would have been supported by  
the entire Christian Church, with its priests,  
even to the infallible Pope, as late as the sev-  
enteenth century. It was believed, without a  
word of doubting, that man had one rib more  
on one side than the other; and because Ver-  
salus proved by direction, forbidden by the  
church, that such was not the fact, he was  
summoned to Rome, and escaped torture by  
dying on the journey.

Our fathers regarded these heathen as des-  
titute of religion, deluded, immoral and wholly  
depraved. They regarded Christianity as en-  
tirely distinct and unique, without any con-  
nection with other systems, and a direct out-  
growth and development from Jesus Christ.  
It was a daring scheme to invite the high  
priests and chief exponents of the faiths of  
the heathen nations to sit in council and com-  
pare their beliefs. Of course the Christians  
had no doubt as to the superiority of their  
system, that it would eclipse the others by its  
brilliant light. The result was unexpected,  
for they found that Christianity was only one  
branch, by no means the largest of the many  
from the great trunk which has its roots in a  
past so remote that history has no record.  
They found, that these great religions, having  
a common origin in the organization of man,  
have grown in diverging courses, but have  
reached the present in essential elements the  
same. They all have sacred books, holy priests,  
saviors and moral codes. They all strive to  
hold the souls of men in bondage to the life  
which is to come.

The Brahmin spoke of the moral purity re-  
quired by his religion: the Chinese referred to  
Confucius; the Buddhist compared Buddha  
with the Saviour; the Parsee laid his Zoro-  
Avesta by the side of the Bible, which it vastly  
outdated, and read therefrom the decalogue,  
which Moses claimed to have received from the  
direct hands of the Almighty. The Japanese  
spoke of the beautiful character and morality  
of his people, and boldly charged Christianity  
with bringing among them revolution and  
nameless cruelty. Christianity had a poor  
showing, and its best exponents were silent.  
It remained for a Joseph Cook, whose egotism  
is only equalled by his ignorance, to ignore the  
gentler systems of Buddhist and Brahmin, and  
cry out for "blood," "the blood of Christ!"  
It was a marvelous Congress, and one the far-  
reaching consequences of which cannot be mea-  
sured.

Tolerance and brutal aggressiveness was  
shown by no other religion except Christianity.  
The priest from the temples of his religion,  
calmly presented the doctrines of his religion,  
which was in its vigorous youth before the Is-  
raelites were in Egyptian bondage, and the  
Buddhist, with the assurance of perfect faith,  
expounded his belief. Mohammedanism was  
ably and well represented by an enthusiastic  
Western disciple. The Japanese, with keenest  
intuition, after arraignment the Christian world  
in such words of burning truth and eloquence  
that even Christians cheered him to the echo,  
said: "You come to uproot our religion, sub-  
stitute the superstition of our people, and basi-  
tate yours. Do you not know that when you  
have destroyed that superstition you cannot  
substitute another religion which has its origin  
in the superstition of another people?"

He expressed a principle which all mission-  
aries have ignored. No race or people ever  
has been or can be converted out of its su-  
perstitions to other faiths. The new is re-  
ceived as a graft on the old root, and a devel-  
opment along the racial lines of thought. Mo-  
hammed, by giving the Arabs a sacred book,  
created a new religion, but it absorbed so  
much from the old faith that really it became  
an evolution rather than a creation.

Christianity itself, which has been taught to  
be as distinct as truth from error or light from  
darkness, took its most subtle doctrines from  
the East, and absorbed so much from pagan  
Greece and Rome that it was accused of only  
changing the names of the gods and retaining  
their forms of worship. The temples became  
churches, statues of Venus, Ceres and the  
nymphs became images of the Virgin mother,  
their altars became the shrines of saints, and  
transformation was so imperceptible that no  
one can say when paganism terminated and  
Christianity began.

Then it was claimed that with the advent of  
Christ, "Truth came into the world, and the  
system built up on his teachings was the only  
true and perfect one! To bring the faiths of  
other races, faiths held with equal adoration,  
and serving as the bread and wine of spiritual  
life to generation after generation through  
thousands of years; to bring these faiths and  
sit them down in council with Christianity  
was a daring experiment, and if the Colum-  
bian Fair with its vast outlay had accomplished  
no more, it would have fully repaid the outlay.

Never in the history of the world before  
was such a Congress possible, not even ten  
years ago. It is the crowning glory of the last  
years of the nineteenth century, and the re-  
sult is one of which the leaders did not dream.  
Christian divines expected their religion to be  
like the Sun of Morning among the stars, ob-  
scuring the light altogether. They found that  
they had no advantage, and the moral lustre  
of Buddhism was a Brahminism equalled by that  
of the Christian faith. It was said with some  
hope of fulfillment that out of the blending  
and comparison of all systems, a new one, a  
composite, which by eclecticism would take  
the good from each and reject the errors, and  
that such would be the religion of the future,  
which has been so anxiously awaited.

Such forget the lesson furnished by the Ro-  
man Pantheon, wherein Rome gathered the  
gods of vanquished nations, and confronted  
them with each other. The gods of the con-  
quered people were themselves conquered and  
brought on the triumphal march to the capital.  
By their incapacity to protect their worship-  
ers they were made prisoners of war, and held  
as hostages. With them came the myths and  
beliefs of their devotees, and rituals of worship.  
The result was not a mingling of these, reten-  
tion of the best, and a higher religion, but a  
cancellation of the gods themselves, and the  
priests laughed when they looked each other  
in the face.

Thus in the grand Pantheon of the Religious  
Congress, all faiths confronted each other, and  
their union in one common system is as possi-  
ble for branches of a tree to unite at their  
extremities, and go on with their growth.

The Congress, by its published reports, has  
gone beyond the audience that assembled to  
see and listen, and has the attention of the  
civilized world. The humblest reader will be  
able to gather from the voluminous report the

salient facts of the similarity and relationship  
of religious faiths, and their dependency on the  
same source. They came from an age of igno-  
rance, and were conceived in the childhood of  
the races, and their cardinal dogmas are ex-  
ceedingly old.

Now I give you this proposition, which you  
may think presumptuous and rash, but which  
I hope to prove and make clear to you:

The older an idea, the greater probability that  
it is false.

I would not be understood as implying that  
all the ideas of the past are false; that because  
old an idea must be false; yet the probabilities  
of their being so is in direct ratio to their an-  
tiquity.

As the further back in time we go the more  
savage and ignorant man becomes, and the  
ideas and conceptions of God and nature of  
such people must necessarily be conceived in  
ignorance and nurtured by superstition. I am  
well aware of the opposition this will call  
forth, for its consequences are far reaching  
and destructive. The past has been and is re-  
spected by many eminent men, with a vast fol-  
lowing, as having a patent on all truth, espe-  
cially moral and religious, and the present as  
bound to conform to its demands. The sheet  
anchor of all religions is belief in the authority  
of the old. The ideas, the customs and ob-  
servances of the fathers have been the prus-  
tean bed whereon the new was measured.  
Every step of advancement has been made by  
direct combat with the superstitious reverence  
for the past. It has been a brake on the wheels  
of progress instead of being a help. Yesterday  
has confronted to-day and disputed its ad-  
vance.

Whole nations and races pointing to the  
past instead of the future! Nations and races  
feeding on the dust of the past instead of the  
living fruits of the present. Nations and races  
chained to the corpses of dead ideas, and with  
solemn and uncertain steps backing into the  
future! Even education, as exemplified by  
the great institutions of learning, means men-  
tal distortion, the twisting of the vision back-  
ward and reverence for antiquity. Dead lan-  
guages are held of more value than living  
tongues, and the dust of mummies to nature  
things with life. A diploma granted for  
proficiency in the knowledge of antiquity con-  
fers greater honor than one bestowed for sci-  
entific knowledge.

How came this superstition? Self-evident-  
ly from an utterly erroneous conception of  
nature and of man. It started from the false  
assertion that man came originally into the  
world a perfect being, an assertion that no  
one versed in the knowledge of the history of  
the world would make if uninfluenced by the  
past.

The conclusions drawn from this assertion  
were logical. If man was created perfect, his  
present imperfect state proves that he has  
degenerated. The perfect age was of wisdom;  
we must look to that age for knowledge. It  
was one of purity when the gods were near to  
mankind; a pleasing myth, dispelled by the  
rude hand of knowledge, which proves man,  
however civilized, to have been a savage; low-  
er, most brutal savage.

What follows? That each step into the past  
brings us nearer to our savage ancestors and  
their crude and childish conceptions of nature.  
Those ancestors two or five thousand years  
ago, by believed exactly as savages of the  
same plane believe to-day, and we may know  
what that belief was by questioning the Es-  
kimo, the Congo negro, you would not go to  
them for moral philosophy, theology or a  
scheme of creation, yet that is exactly what  
is done when the questionings of the past are  
received. Every race of mankind does this by  
the reception of sacred books, which are re-  
mains of the literature of the childhood of the  
race which accepts them, and embody the  
early and hence childish views of causation.  
We laugh at the Indian cosmology placing the  
earth on the back of a beaver, and the beaver  
on a tortoise suspended in an infinite ocean,  
while our own sacred book has a cosmology  
that leaves the earth flat and square, supported  
by pillars that run down into the abyss of  
nothingness. It gives us a story of creation  
that is delightful as a poem, and unreal as the  
ardent fancy of a child.

These books, receiving the reverent homage  
of posterity, carry into a civilized age the re-  
cords of the imperfect views and conjectures.  
The ignorant of the savage or semi-civilized people.  
We may assert, without fear of refutation,  
that there was not a single idea, theory or ex-  
planation of any process or phenomena of na-  
ture uttered by the most eminent thinkers two  
thousand years ago, which does not require re-  
vision and re-statement in the light of the  
knowledge of the present. We may safely les-  
sen the time to one thousand years, or again  
reduce it to five hundred years. What sci-  
entific statement of truth, excepting mathemat-  
ics, has descended from the fourteenth century  
unchanged.

In astronomy the belief in the flat earth of  
the Bible, or the cycles of Ptolemy was received  
until Galileo's time, and he found a dunce  
for proving that the Bible and Ptolemy were  
in error.

In physics, fire, water, earth and air was the  
comprehensive summary of the elements. In  
the realm of life absurdity explained absurdity.  
Disease was accounted for by a curious jargon  
of humors, and prescriptions were made by  
most learned doctors, black cat's eyes, snake's  
heads, and disgusting concoctions. Hippo-  
crates, the Father of Medicine, would be the at-  
tempt to practice to-day, be an outlaw and  
quack. Aristotle, who, until the advent of the  
modern scientific method, enslaved the schol-  
ars of Europe, would be a butt of ridicule were  
he to advance his views in a scientific associa-  
tion.

Al! the incomparable Plato, who occupied  
the throne of philosophy, has he not formulated  
ideas which have remained throughout the ages,  
and led advanced thought even to the present?  
That may be a matter of opinion, but before  
the matter is seriously discussed we should  
bear in mind that the methods of Plato, the  
philosophical scheme of evidence is obsolete.

We have decreased the time from two thou-  
sand years to five hundred; may we not de-  
crease the limits to one hundred years? Should  
we come down to twenty five years ago we  
should find that the doctrine of evolution has  
made obsolete almost everything written be-  
fore that time, and the discoveries in electri-  
city have entirely changed our ideas in that  
and related departments.

The present method of gaining knowledge  
is to observe. If you want to know examine  
and think for yourself. The scientist does not  
go to a book to get infallible knowledge, nor  
to another scientist. He directly applies to  
the phenomena and forces the explanation  
from them. He makes the dumb rocks speak  
and grasps the lightning fast and compels it  
to answer his questions. Plato and the philo-  
sophers were above this. When they wanted  
to know they went to their own minds and  
sought to explain by words. This introspective  
method is a short step from the self-delusion of  
the jugglery of the priest.

Mingled in this interminable rubbish are  
strands of truth—more especially of moral pre-  
cepts, which the few clearly discerned while  
the masses remained brutally ignorant. These  
moral precepts have formed the relieving fea-  
ture of all formulated religions. They have  
descended, the concrete expression of human  
relations, and are as bright and beautiful in  
Seneca or Epictetus as in the mouth of Paul or  
of the Nazarene.

To these ancient faiths, albeit they were  
valuable in their time for the living truths of  
to-day, would be like discarding the modern  
railroad train for that first engine with its  
uncomfortable cars. It is more; it is taking the  
old ox-cart for a journey, because our fathers  
used it, instead of the "Exposition Flyer."

Morality has had small influence in the in-  
ception or propagation of the great religions.  
Their beginning and growth have depended  
on the mistaken views of ignorance, and they  
have been sustained by the superstition the  
present has for the past.

As an illustration of this genesis and growth,  
take the tremendous dogma of the Fall of  
Man. It is the bed-rock on which religion in  
all its complex forms rests. It is not on  
God or immortality, as much as this estrange-  
ment, that it rests. If man never fell by dis-  
obedience, then there would be no need of re-  
belling him to God, who would have no cause  
for anger. He would not be lost from God,

and there would be no necessity for reconci-  
liation. Religion in the very texture of the word  
carries the idea of this estrangement and the  
return of the prodigal to resolve the forgive-  
ness and mercy of the Father. It means the  
process of appealing an angry God for man's  
transgressions. Every one may, as they do,  
give a definition of religion; yet this primary  
significance remains unchanged.

How came the dogma of Man's Fall? A  
correct answer to this question will bring us  
nearer the truth than any length of argumen-  
tation. It came from the attempt of savage  
man to fathom the mystery of good and evil—  
the antagonism that appeared everywhere to  
exist. It furnished a reason for the coming of  
the storm and the sunshine; the rains which  
invigorated, the hall which trampled the har-  
vest; the fragrant breath of health, and the  
insidious blow of the pestilence; the abundant  
joys of life, and the appalling shadows of  
death. A good God could only create good  
men for happiness; and as they were not good  
and suffered pain, the fault must be man's,  
not God's. The good man could not sin unless  
tempted by an evil being. To the savage this  
antagonism appears in most terrible aspect.  
He entertains incorrect views of nature, and  
his conclusions are false in whole and in de-  
tail. The temptation and fall of man were  
most prolific of dependent conclusions. The  
first business and concern of life was to regain  
this lost estate, and here arises the idea of a  
Mediator or Savior, an idea pre-historic and  
which has run a remarkable career. When  
this stage of advancement had been reached  
the mind began to reason more actively, though  
coming to erroneous conclusions.

Man's sins being infinite, only an infinite  
sacrifice can atone for them. Hence, as God is  
the only infinite being, he must answer for  
them himself.

Heaven and Hell, as places of reward and  
punishment, and the judgment day, grew  
spontaneously from these dogmas; and the  
power of the priests, God's vicegerents, be-  
came superior to that of the temporal rulers,  
kings, emperors or tyrants, for the priests held  
the keys of the future world and the power to  
bless or curse.

These dogmas have descended from immem-  
orial time; have been embellished, and explained  
with endless commentaries; countless antago-  
nizing sects have sprung into being by slight  
variations of interpretation, and millions have  
been persecuted unto death because they be-  
lieved too much or too little.

Slowly, with torture and martyrdom of the  
truest and bravest, the new ideas of Nature  
and man's relations thereto have gained hear-  
ing. The basis on which this stupendous su-  
perstructure of religion rests, the very founda-  
tion of the Christian scheme of salvation, van-  
ishes as a fog in the sunlight of morning.

Man is progressive, not retrogressive. He  
came from the brute, not the angel. By in-  
herent growth he tends away from savagery to  
angelhood. Science has no statement than  
this more absolute or demonstrated.

The fall of man is a myth, and even the prob-  
lem it sought to solve has no existence, being  
a "misconception of the methods of creation," a  
chimera of ignorance.

It follows that there is no necessity for a me-  
diator, and the only possible Savior is the  
teacher who imparts knowledge of the laws  
of the universe and how the conduct of life  
may best conform thereto.

Heaven and hell as places, and the personi-  
fications of good and evil, have no part in the  
manifestations of the life of the world. As will  
be seen, the most of these ancient conceptions  
are swept entirely away; others are modified  
or evolved into higher forms, suffering a "sea  
change into something new and strange."

While evil and the god of evil vanish, and  
the personification of good follows the same  
path, there arises a conception of an all-power-  
ful, intelligent, impelling force within the uni-  
verse, working outward for expression and  
clothing itself in the external world.

Immortality, which was believed to be a gift  
bestowed by faith, or for the purpose of end-  
less punishment, reappears as evolution from  
mortal life, of which it is a continuance, that  
the ideal excellence of time may be realized in  
its full privilege in eternity.

Man's duties to God have become his obliga-  
tions to his fellow-man. He is no longer living  
for the pleasure of God but for himself. In  
other words, not adoration of God but perfection  
of human life.

All has changed, not in the twinkling of an  
eye, but through ages of labor, and the fiery  
pain that sought to fester the courage which  
has borne aloft the axis of the truth!

All has changed; the old is passing away like  
a cloud that melts into shadows, and then  
blends and is absorbed insensibly into the blue  
sky, leaving only light and hope for the unfet-  
tered future!

And no man's hand can stay the rising tide  
which surges onward from the grim headlands  
of the past into that infinite future when all  
our dreams of ideal excellence shall be real-  
ized.

Written for the Banner of Light.

## In Re Query of W. C. Bowman and of Loss of Earth Memories.

BY MRS. M. T. LONGLEY.

IN THE BANNER OF MAY 20, a genial and in-  
teresting letter from my good friend, W. C.  
Bowman, of Los Angeles, Cal., contains the  
following paragraph:

"The other question is for Mrs. M. T. Long-  
ley . . . and her Guides. It is in relation to  
the improvised poem, 'Our Spiritual New  
Year,' given through her lips by Nannie Gib-  
son, a spirit child only six years old. The  
question is, on what principle in our Spiritual  
Philosophy such maturity of mind and poetic  
ability in so young a spirit-child can be ex-  
plained, and how it can be harmonized with  
our theory of the gradual growth and develop-  
ment of children in spirit-life? In enlarging  
the answer in connection with this same theory  
of growth in spirit-life, I think a great service  
would be done for our Cause by explaining  
why child-controls of ten, fifteen or twenty  
years ago are still children; with no change of  
manner, and no apparent increase of intelli-  
gence."

In response to the above kindly put queries,  
please allow me, Mr. Editor, to offer the in-  
formation, and thoughts on these very sub-  
jects, that have come to me from the spirit-  
world.

First, in relation to little spirit Nannie.  
This child first came to me—as a protégé of Lo-  
tela—in January, 1896, in Pasadena, Cal. Nan-  
nie came as a tiny child of three years, and all  
her language, gestures and mannerisms were  
such as those of a mere babe would naturally  
be. The child had been a wait on earth, and a  
month before Lotela brought her to me she  
had passed away from a children's hospital.  
Nannie soon began coming every day, and from  
week to week we observed a gradual improve-  
ment in her speech and control—of the me-  
dium—but she continued to be the same little  
girl, with all the interests and characteristics  
of a child. Lotela had been giving some poet-  
ical name and character readings, and one day  
when Nannie came, Mr. Longley said to her,  
"Why can't you make a poem for us?" She  
said in her baby tones, "I dess I can," and  
she immediately rattled off, in her lisping,  
baby way:

"There was a little bird  
Way out upon a tree,  
And he never said a word,  
Until he sang to me.

He had a little nest  
High up upon a bough,  
In which he used to rest,  
I guess he's resting now."

That was her first "poem," and occasionally  
she would give us something of a similar child-  
ish nature. Within a few months, however,  
the baby began to tell us that she could "pick  
verses out of the air," and all any one who was  
with us had to do was to select a subject—on  
any theme—and immediately the little thing,  
still unable to talk plainly, would give a poem  
that I am not ashamed to have the world see  
and criticize (and I am something of a critic  
myself.) Scores and scores of these improvised  
poems have been taken down in shorthand, as

given, and are treasured by many intelligent  
people who received them offhand from their  
own subjects.

On one occasion, in February, '98, Mr. and  
Mrs. H. H. Hill, and Mrs. Cadwallader were at  
our home in Los Angeles, and just introduced to  
Nannie. She was busy playing with dolls, and  
showing the ladies her large Japanese doll that  
some ladies who were with us that same even-  
ing had given her the Christmas before. Sudden-  
ly Mrs. Hill, Longley said to her, "Can't you give  
Mrs. Hill a poem?" "I guess so," she replied,  
and asked for a subject. Mrs. Hill selected  
"The Rose," when a beautiful floral poem was  
given. Then Nannie asked Mr. Hill for a theme,  
and he selected "Musio," upon which a poem  
was given that he enjoyed very much. Then  
came Mrs. Cadwallader's turn, and she said to  
the child, "Now I am going to give you a job."

"All right," said Nannie, still playing with her  
doll, as she had been doing between the lines  
of the previous productions, while waiting for  
the stenographer to catch up with her. "I am  
going home to Philadelphia next month," said  
Mrs. C., "to attend the Fifteenth Anniversary  
of Spiritualism. I want you to give me a poem  
on the Anniversary, to be read on that occa-  
sion, and I want it to be a first class one, so I  
can tell how and where I secured it." In a mo-  
ment Nannie commenced, and gave a lengthy  
poem, as requested, which Miss Winn took  
down verbatim. It was read at the celebration  
in Philadelphia, and was published by Mrs.  
Cadwallader. Now this was one of the poems  
that Nannie "Picks out of the air," and not  
one of her own little verifications, such as any  
poetical child would make. Our guides told us  
long ago, that she is naturally a medium, and  
that she is inspired or controlled when we re-  
ceive her best poetical selections from her lips.  
Moreover, she is naturally poetical, very sensi-  
tive and susceptible, and in her spirit-life lives  
in the atmosphere of poets, among them our  
own good soul, Pierpont. Therefore, the fact  
that Nannie is but a little maid of six years—  
which any one who can be with us day after  
day, month in and month out, and can study  
her as she comes to us, will admit—does not  
conflict at all with the other fact that she can  
give high inspirations to us in poetry, when  
called upon to do so. I will say here, that al-  
though I have for many years been inspired at  
times by poetical spirits to write poetry, I never  
could improvise from a theme selected by  
others, or in any way do the work that this



## Children's Spiritualism.

Dear Children: Daisy Dean's letter in last week's BANNER about her pony "Bessie," must have interested a good many of you; so I am going to tell you about some ponies I knew, if Mr. Barrett will give one of the older children room in your column. Ever since I was a little bit of a fellow I have loved horses of all kinds; from the slow, patient work horse to the mischievous Shetland pony and the intelligent and kind carriage horse; and I have come to look upon them as upon people, and to feel just as much acquainted with them; and that they are just as good, loving friends as many people are.

Here, in New York, as many of you probably know, we have, every year, just before Thanksgiving Day, what is called the "Horse Show," which is held in a large, covered building called "Madison Square Garden." People who own fine horses come a great many miles to this show, and bring their horses to be seen and admired. In the center of the building is a large ring, like the ring at a circus, into which the horses are brought, and either led or ridden around it, or driven around harnessed to carriages or wagons. Gentlemen called the Judges watch the horses from the center of the ring, and give prizes to those they think are the best of the kind. All around the outside of the ring are seats where ladies and gentlemen sit to see what goes on in the ring. The best way to enjoy yourself at the Horse Show, however, is to go down into the stables, in the lower part of the building, and see the horses at home, in their roomy box-stalls. If you wander about there, as I always do, you will see the horses much better than if you stayed up near the ring. There are always a lot of the handsomest ponies there that you can imagine. Sleek, fat little fellows, with mischief shining out of their eyes, as if they were wondering whom they could play some funny little trick on, and yet the kindest and gentlest ponies in the world, who would not dream of actually hurting any of the dozens of girls and boys who come to see them, and who pat them, and stroke their soft, silky manes. There are black ponies, and white ponies, and brown ones, and gray ones—almost any color you can think of—and they all seem to like to be petted and admired just as much as the children like to pet them.

Now the first pony I ever had was not a pony at all, but a big white dog whom I used to call "Billy," but, by-and-by, I had a real Shetland pony, whose name was "Dick," and who was almost as smart and clever, I think, as Daisy Dean's "Bessie." I used to ride on his back, or drive him to his little dog-cart very often, and if I got down into the road and called him he would follow just like a dog does. He did not like to have any one ride him, though whom he thought did not know how to ride, and I remember well that one time a boy got on his back who could not ride at all, and after galloping slowly around the field in which they were, found a nice, soft place, and then stopped so suddenly as to throw the boy right over his head on to the ground; but of course it did not hurt him at all, only frightened him very much.

One time when I was up in the country I was helping one of my cousins to teach a little colt named "Nada" to wear a halter and to be led around by a rope. Suddenly, however, she became frightened at something, and, jerking the rope out of my cousin's hand, ran away up the road as fast as she could go, dragging the rope after her. At the next house two children were swinging in a hammock in the front yard, and when they saw Nada coming they were afraid she would come into the yard, for there was no fence there, and so they ran into the house. It was well they did so, for Nada ran right into the yard and into the hammock so hard that it tripped her up and made her turn head over heels on the lawn. Of course that frightened her all the more; and in falling through the hammock, in some way she got turned round again, and ran right back home, where we caught her.

The horse that I liked best of all I ever had is a little black one whom I call "Topsy." I have had her for many years, and we have always been the best of friends. She is very old now, and is far away from me up in the country, where I keep her on a farm so she can have a good home as long as she lives. She always knows me when I go up to see her, as I do sometimes, and I am always very glad to see her. When I was a little boy I used to hide in her manger when playing hide-and-seek around the barn, and I always knew I was safe there, for she would not be likely to let any one else come into her stall while I was there. When I got older I rode and drove her many, many miles. She never liked to be tied up, however. If I got out of the carriage to go in somewhere, and tied her up to a post or anything, as soon as my back was turned she would jump and break the harness until she was free; but she would not run away. She would stay there with all the broken harness hanging on her, until I came. So I learned not to tie her up; but when I got out of my carriage I would pat her neck and tell her to stay there until I came back, which she always did, never breaking a piece of harness or the carriage in any way.

I could write you many little stories about my old Topsy, and, if Mr. Barrett will give me room in your Children's Column again some day, perhaps I will; but I must not write any more now, excepting to say to you all that by learning to love and be kind to all dumb animals you will find that they will learn to love you, too; and you yourself will grow happier because you do love them and because you are doing what God and the dear angels teach us all to do at all times; to love not only our parents and our brothers and sisters and friends, but to love everything—the horses and the other animals, the flowers and all the beautiful things we see from day to day.

COUSIN VAL.

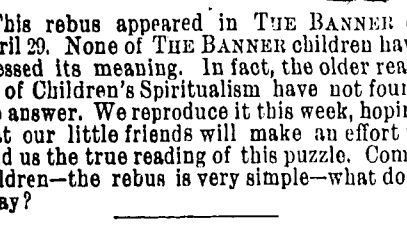
Dear Leone: I want to tell you how I love to read the Children's Column; and on May 20, 1890, I was home when THE BANNER came, and when I read your lovely letter, and Sunbeam's, I thought I would write to you and next time to Sunbeam.

I think the Editor of THE BANNER OF LIGHT is very kind to let so many nice letters from earth-children and spirit-children be printed.

I have a little playmate whose mother is in the hospital, and it would be nice if some of the Spirit Band could go to see her.

I think it is very kind of the Spirit-Children to come to their mediums and tell us of that beautiful home which we all hope to go to.

Give my love to Sunbeam, and my little sister Agnes, and all the Spirit-Children. Good-bye. From BESSIE ROBERTSON.  
106 Dustin street, Allston.



This rebus appeared in THE BANNER OF April 20. None of THE BANNER children have guessed its meaning. In fact, the older readers of Children's Spiritualism have not found the answer. We reproduce it this week, hoping that our little friends will make an effort to send us the true reading of this puzzle. Come, children—the rebus is very simple—what does it say?

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

## Literary Department.

AU PAYS DE L'OMBRE (French), by E. D'Esperance, is the story of a born clairvoyant, a child seer of phantoms, who suffered intensely on account of her power of seeing what was invisible to others. Her early childhood was spent in a gloomy old house on the east side of London, a dwelling of stone and mortar, with a light of marble steps leading up to a heavy door of carved oak, flanked by iron bolts and guarded by grilles on either side; its open-door chambers imperfectly lighted, and its great staircase affording a fitting background for the spirit visitors who came to be the natural and welcome companions of the lonely child. Some of them were very dear to her, especially the old lady in soft black raiment with fine lace, who sat knitting so swiftly and assiduously. But no one believed in them. The child suffered the most intense misery because she was accused of inventing these things, and this suffering was brought to a climax by a physician's warning that these visions were a sign of incipient madness. The weight of this burden upon her mind is first lifted by the acknowledgment of her teachers at school, upon a somewhat similar occasion, that she was really truthful and honest. This she seems always to have been, since we are everywhere impressed by the sensitive, even the timid and apprehensive conscientiousness with which she carefully records every failure and constantly hesitates on her difficult path, lest she should be led into anything which was not true, should be right. As M. Akakoff says in his preface, she "became a medium against her will," so careful and fearful was she at every step.

It was only on "recovering from an illness which had threatened to be fatal, that she says she comprehended the true significance of 'Spiritualism.'" She utterly disavows the materialism of those Spiritualists to whom Spiritualism is only phenomena, and everywhere shows the fixed determination to adhere to her father's motto: "Fais ce que dois, advienne pourra." We are tempted to take space enough to allow her to speak for herself, as in the chapter "From Darkness into Light": "How small and how feeble an atom was I in this immensity! and yet one with it, born in it, and belonging to it. I realized this, even with my limited comprehension, and I knew that, all poor, all feeble as I was, I yet made a part of the indestructible and eternal All; I knew that without me it would not be complete. I was penetrated by the light of this grand life, and I comprehended that thoughts are the only really tangible substances. The secrets of life and death were unveiled, and I could seize upon their meaning; the reason of losses and suffering, the eternal efforts toward perfection were explained; each atom of life had its appointed place there, where it was necessary each change, each evolution brought it nearer to its end. And as a desire arose in me, I found the means to realize it. Knowledge was mine. I had only to desire it, and it was in my possession." M. F. H.

Published by P. G. Leymarie, 42 Rue Saint-Jacques, Paris.

A VALUABLE NEW BOOK. Permit me to say a word in commendation of one of the latest volumes issued by the Banner of Light Publishing Company, "CUBES AND SPHERES," by F. A. Wiggin. This admirable collection of stirring essays on live topics of fundamental value has strongly appealed to me as just the thing needed by many people who are feeling their way toward higher mental elevations and need some strong plain helpful statements to assist them on the road. Mr. Wiggin has written clearly, forcibly and convincingly, and also in a style which is certain to prove attractive to earnest students of various shades of thought. The book is divided into fourteen chapters, each a complete essay. Though all are of high excellence, I think "Inherent Power" and "Receptivity" will prove of extreme benefit to every thoughtful reader. The views expressed are moderate in tone and language, and the book as a whole occupies safe middle ground between fanatical positions. As the author has kindly presented me with a copy of his work, and I have read from it publicly at some of my recent meetings, and have been asked by members of the audience where the book could be obtained, I feel that if any word of mine can serve to introduce it more fully to the public, it is a privilege to say that. Wishing the book and its author, as well as the publishers, every success, I shall hope to be instrumental in selling many copies. W. J. COLVILLE.

THE CENTURY.—Mr. Josiah Flynt's article on "The Tramp and the Railroads," in the June number, embodies his experience in investigating the tramp nuisance on a single road. He estimates that ten thousand tramps ride free on American railroad trains every night of the year.

To day it is the boast of the hoboes that they can travel in every State of the Union for a mill per mile, while in a number of States they pay nothing at all. On lines where brakemen demand money of them, ten cents is usually sufficient to settle for a journey of a hundred miles, and twenty cents often secures a night's ride. They have different methods of riding, among which the favorite is to steal into an empty box car on a freight-train. At night this is comparatively easy to do; on many roads it is possible to travel this way, undisturbed, till morning. If the train has no "empties," they must ride on top of the cars, between the "bumpers," or on the car ladders, or on the rods. On passenger-trains they ride on top, on the "blind baggage," and on the trucks.

Taking this country by and large, it is no exaggeration to say that every night in the year ten thousand free passengers of the tramp genus travel on the different railroads in the ways mentioned, and that ten thousand more are waiting at watering tanks and in railroad yards for opportunities to get on the trains. I estimate the professional tramp population at about sixty thousand, a third of whom are generally on the move.

In summer the entire tramp fraternity may be said to be "in transit." The average number of miles traveled daily by each man at this season of the year is about fifty, which, if paid for at regular rates, would cost, say, a dollar. Of course one should not ordinarily pay so much to ride in a box-car as in a passenger-coach; but the ordinary tramp is about as comfortable in one as in the other, and, on the dollar a trip basis, he and his 50,000 companions succeed in getting out of the railroad companies sixty thousand dollars' worth of free transportation every day that they all travel. Multiply this figure by a hundred, which is about the number of days in a year when all trampdom "flits," and you have an approximate idea of how much they gain.

Another serious loss to the railroads is that involved in the disappearance of goods under going transportation, and in claims for personal injuries. Some tramp considerable thefts are made from freight cars, and tramps, or men posing as such, are generally the guilty parties. Professional thieves frequently become tramps for a time, both to minimize their guilt and to elude capture, and the probability is that the majority of the greater thefts are committed by them. Tramps proper are discouraged thieves, and I have seldom known them to steal anything more valuable than fruit from freight-cars and metal from idle engines. In a year's time, however, including all the thefts committed by both tramps and professional thieves, a very appreciable loss results to the railroads, and I can recall, out of my observation, robberies which have amounted to several thousand dollars.

The Century Co., Union Square, N. Y.

THE AMERICAN MONTHLY REVIEW OF REVIEWS.—The signs of the times on the industrial and business horizon are outlined in the June number. In the department of "The Progress of the World" the editor

discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world. Mr. Byron W. Holt contributes an article on "Trusts—The Rush to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is being maintained by a list of more than one hundred and twenty-five industrial combinations now operating in this country, each of which is capitalized at not less than ten million dollars. This list was revised to May 20, and includes the concerns formed during the past few months.

In regard to trusts and great fortunes the editor says: The period through which we are passing, in which the competitive economies of large production drives capital inevitably to seek the security of combination, abounds in those uncertain elements which give opportunity for the formation of immense fortunes, due rather to abnormal conditions than to relative superiority in the management of business enterprises. This phenomenon of the rapid growth of colossal fortunes will doubtless continue until the transition is fairly complete, and the great industries settle down to steady-going methods under strict public regulation. The tendency will then be for labor on the one hand, and the State through taxation, on the other, to absorb everything except a reasonable profit upon the capital employed in the monopolized enterprises. The speculative element in the so-called "industrials" will have a tendency to disappear, as in the case of the railroad systems; and it may be expected that there will come about a gradual diffusion of ownership in these great enterprises through the investment of the savings of the people in their stocks and securities, quite as in France, where the real owners of most great undertakings are working people and small investors. It is altogether too soon to say that the tendency to the accumulation of great fortunes will not be squared off by other, and even more potent tendencies. The next census, in so far as it may carry out a special inquiry into the wealth of the country, is not likely to find that the past decade has put an increased proportion of the national wealth in the hands of the millionaires. It has certainly produced the phenomenon of a larger number of multi-millionaires. But the advance in general prosperity of more than seventy million people easily counterbalances the abnormal growth of individual fortunes.

The Review of Reviews Co., 13 Astor Place, New York.

OCCULT TRUTHS.—The June number will contain some of the investigations made by the editor at Lourdes, in France, where thousands of miracles have been performed. The magazine contains cuts illustrative of Lourdes. Sample copies ten cents. Address, Washington, D. C.

OUR LITTLE ONES AND THE NURSERY, now in its thirty-fourth year, contains the kind of pictures and stories children from four to ten, and even older enjoy. It is the only magazine for little people of from four to ten years old. You will catch older children reading it. Illustrated stories teaching truth, honesty, gratitude, obedience, charity and kindness, make this delightful little magazine almost an education in itself. Used in Boston schools. Fifteen stories and jingles, thirty pictures every month. They are so interesting and entertaining that they keep the little ones quiet and amused, at the same time imparting information and instruction. Everything objectionable, either in matter or expression, is carefully excluded. The regular subscription price is \$1.00 a year.

Lawrence Elkins, publisher, 181 Tremont street, Boston.

THE SUGGESTER AND THINKER.—Dr. C. O. Sahler's Practical Suggestions for Parents on "Sexual Disorders" are very valuable. The nineteenth century has given us much of great worth, but there is nothing to equal the knowledge that is now available to all—the knowledge how to so train those little souls of love, sent to make every home complete, that the divine light will ever shine—each physical and mental life will be filled with health and happiness. There are many, many ways of extinguishing this glorious luminary of life, and one of the most frequent is blighted affections. Dr. Sahler says:

How often we have seen a child, although very young, with a loving, happy nature, hunger for sympathy, for a kind look, a kind word of praise, something which sets the life-blood coursing through its little frame, giving it strength, vigor and confidence, making it grow up in perfect harmony and purity. How often we see instances where a parent is cross, and seems irritated whenever the child comes into his or her presence, thus creating a fear that is evidenced in a startled look in the eye and face of the child and a shrinking or cowering down whenever the parent approaches.

Such a child is living a life of fear which is blighting its very existence, the fear being distributed as a vital fluid, thus replacing for the beneficent power of love, one of disturbance, fear and dread, thereby developing seeds of disease. If this fear does not create a diseased physical being, there will be a perverted mental state, so that the whole nature of the child, instead of being full of rollicking, happy, buoyant life, becomes sullen, morose, suspicious and deceptive. What would have been a happy life develops into one which will bring a curse of sorrow to family and friends, often leading to a life of debauchery and wickedness, because its craving for sympathy and hunger for love were never appeased. Its affectionate nature becomes blighted in early infancy by parents who oftentimes have an aversion—yes, even hatred—for the child before it was born. This is not an over-drawn picture; it is only one of thousands and thousands. Every physician who is an observer of human nature meets such cases every day of his life.

The Suggester and Thinker Pub. Co., 178 Summit street, Cleveland, Ohio, \$1 per year.

EVERYWHERE.—The lovers of Will Carleton's famous magazine will be delighted to learn that "Josiah Allen's Wife" (Miss Marietta Holly) has joined the "Every Where Family," and will contribute a number of her opinions of matters and things, as they are occurring now a days, to every issue of that paper. This will produce a sensation among the thousands of the friends of that estimable and winsome lady, for there is no humorist in this country to day who enjoys more fame with all classes of people. The papers will commence in the next number. In the June issue are two poems from Carleton, who writes verse and prose for every copy. The best of additional literature abounds, including stories, sketches and timely home hints. It is only 50 cents a year, sent to the Every Where Publishing Company, Brooklyn, N. Y.

A UNIQUE SPIRITUAL HYMNARY has been prepared by W. Ladden, for use in Sunday, Lyceum, and other services. The first twenty-four pages of the book are devoted to invocations, responsive readings and lessons. The remaining seventy pages contain spiritual songs, words and music, both for adults and children. As there is comparatively little music extant that is adapted to spiritualistic services, we feel that this will be welcomed by many, especially those who like to retain the best of Bible teachings. In the lessons and responsive readings are quotations from A. J. Davis, Andrew White, Swedenborg, and other liberal teachers. Of the ten lessons made up of questions and answers, the following are some of the subjects discussed: "Who and What is God?" Q. 1.—Is it possible for the finite mind to comprehend the Infinite? A.—The First Cause [God] in his entirety, is absolutely un-

knowable and unthinkable as to his being; "Psychic Studies," "Evolution," "Theology," Q. 4.—In what way can we obtain any knowledge of God? A.—This universe, with all things animate and inanimate contained therein, exists only because he, as the Infinite Presence and source of all life, exists in it. This great book of nature is open to our inspection, and from it we may learn some of the attributes of that Supreme Being in whom we live, and move and have our being; "The Existence and Source of Evil," and other subjects equally interesting.

Some might object to a spirit of worship which seems to pervade the book, but on the whole it is a vast improvement on the old Gospel hymns for spiritualist meetings. A stanza from one of children's songs, "We're a Sunbeam," may be of interest:

If I were a sunbeam

I know what I would do;

I'd seek the whitest lilies

The rainy woodland through;

Stealing in among them;

The softest light I'd shed,

Until each grateful lily

Waved its drooping head.

Published by Ludden & Bates, 137 Bleecker Avenue, New York. Order through this office.

## PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D.

Author of "Cosmology."

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The list of topics under each of the two general heads into which the subject is divided by the author, forms a real and profound interest and the most comprehensive variety.

The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of natural phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse and popular. The style of the author throughout is so impressive—compact with clear thought and dignified in expression, that the book will at once be pronounced a remarkable one in every respect. Being compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of its author, but of its singular merits.

The Postulate that dominates all is, that the forces inherent in matter rule the universe; that air, in motion, is the cause of the earth's axial and orbital motions; also the cause of geological and glacial phenomena. These involve a revolution of modern thought. Embellished with a steel plate portrait of the author. Cloth, 12mo, pp. 44. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

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BY ERNE COBB.

To the many who have listened to the clear and concise expositions of spiritual truths enunciated by the author of this volume, platform, pulpit, and in the home, it is said further than that Ernie Cobb is his writer. Its wide range of subjects, and its adaptation to the mental wants of nearly every individual, will be learned by a perusal of the following Table of Contents:

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A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

## INDEX.

Angel Cars. Ready to go. A little while longer. Shall you know each other there? Angel Visitors. Sweet hour of prayer. Almost Home. Sweet meeting there. And He will make it plain. Sweet reflection. A Fragment. Sow in the morn thy seed. A day's march nearer home. Star of truth. Ascended. Silent of help. Beautiful angels are waiting. She has crossed the river. Bethany. Summer days are coming. Beautiful City. They'll welcome us home. Beautiful Land. There's a land of fables beauty. Bliss. They're calling us over the sea. Beyond the mortal. Love we live. Come up this life. Come, spirit-ghosts. Trust in God. Consolation. The land of rest. Come, go with me. The Sabbath march. Day by day. The spirit of the spirit. Don't ask me to tarry. The silent city. Evergreen shore. The river of time. Evergreen side. The angels are coming. Fold us in your arms. The Lyceum. Fraternity. They are coming. Flowers in heaven. The happy time to come. Gathered home. We'll have a happy-by-and-by. Gone before. The other side. Gentle words. The Eden of bliss. Gratitude. The region of light. Golden shore. The golden shore. Gathered home beyond the sea. The harvest. Home of rest. Time is bearing us on. He's gone. The spirit-land. Here and there. The Eden above. I shall know his angel name. The angel ferry. I'm called to the better land. Voters from the better land. I long to be there. We'll meet on the bright side. Looking over. Welcome angels. Longing for home. Waiting for the shadows. Let men love one another. When shall we meet again? Live for an object. We welcome them here. My armor of love. We'll meet them by-and-by. My home beyond the river. We'll journey on. Moving homeward. We'll anchor in the harbor. My home is not here. We'll gather at the portal. My guardian angel. We'll know each other. Not yet. We'll dwell beyond them all. No weeping there. Waiting to go. No death. Waiting on this shore. Not yet for me. We're journeying on. Never last. What must it be to be there? Only waiting. When we'll weary never. Over there. One we are past. Outside. Whisper us of spirit-life. Over the river I'm going. Waiting at the river. Oh, hear me away. Waiting on this shore. One by one. We're journeying on. Passed on. Come to me. Passing away. How long? Parting hymn. I have reached a castle often. Passing the veil. Invention chant. Repeat.

In this book are combined "Golden Melodies" and "Spiritual Echoes," with the addition of about THIRTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but little above that of other books of similar kind. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them with confidence. Boards, 35 cents; postage free. 12 copies, \$3.00. For sale by BANNER OF LIGHT PUBLISHING CO.

## RELIGION OF MAN AND ETHICS OF SCIENCE.

BY IRVING TUTTLE.

The Past has been the Age of the Gods and the Religion of Faith; the present is the Age of Man and the Religion of Science. Not so very long in the past, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection, and the foundation of the religions of Man and the system of Ethics, were laid in this work. The following are the titles of the chapters: PART FIRST.—Religion and Science. Introduction; Religion; Fetichism; Polytheism; Monotheism; Phallic Worship; The Attributes of Solism; Dependence on its Intellectual Growth; The Great Theological Problem—The Origin of Evil, the Nature of God, the Future State; Fall of Man and the Christian Scheme of Redemption; Man's Position. Part II.—Free Agency. Natural Rights; Responsibility; Duties and Obligations of Man to God and Himself.

PART SECOND.—The Ethics of Science. The Individual; Genesis and Evolution of Spirit; the Laws of Moral Government; The Attributes of Solism; Penalties; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness; The Path to Advance; The Will; Man Free Agency; Cause and Development of the Will; Character of Human Rights; Liberty; Duties and Obligations; Sin; Punishment—Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; to the Community; to the Nation; to the World; to



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

## Banner of Light.

BOSTON, SATURDAY, JUNE 17, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK  
ENDING AT DATE.

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

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Issued by  
**BANNER OF LIGHT PUBLISHING COMPANY,**  
Isaac B. Rich, President.  
Fred G. Tuttle, Treasurer.  
Harrison D. Barrett, Editor-in-Chief.

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the honesty of its many advertisers. Advertisements which are  
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are using our advertising columns, they are at once discontinued.  
We request patrons to notify us promptly in case they discover  
in our columns advertisements of parties whom they have  
proved to be dishonest or unworthy of confidence.

## TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will  
coöperate heartily with us in the step which  
has been taken, and that regular subscribers  
for THE BANNER will make an effort to in-  
crease its circulation. If every one now on  
our subscription books would make it his or  
her business to obtain one new subscriber to  
this paper for 1899, the heretofore high stand-  
ard of THE BANNER could easily be main-  
tained, the value of its contents and their  
practicality materially enhanced, and the  
Cause, which this paper has so long defended  
and upheld, greatly strengthened.

## Special Notice. July 4.

Our readers will kindly take notice that  
Tuesday, July 4 is a legal holiday, on which  
occasion the office of the BANNER OF LIGHT  
will be closed throughout the day. They will  
also do well to remember that we go to press  
one day earlier than usual in honor of the glo-  
rious Fourth.

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

## 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  
even 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.

## Psychism.

How many Spiritualists have read this splen-  
did work by that erudite writer, Dr. Paul  
Gibier? It is a most remarkable book, and  
ought to be in every public and private library  
in the land. Remember that it can be ob-  
tained at this office at only one dollar fifty  
cents per volume. Send in your orders, and  
induce your friends to do likewise.

## Wanted.

A few copies of No. 6, Vol. LXXXIII. of the  
BANNER OF LIGHT, in order that we may com-  
plete our files. Send them to Fred G. Tuttle,  
9 Bowditch street, Boston, Mass.

## Phenomena.

The phenomena of Spiritualism are very  
much in evidence in scientific circles at the  
present time, and are being widely discussed  
by all classes of people. Their real value lies  
in the internal evidence they offer as to the  
actual presence in our midst of our beloved  
spirit-friends. Many Spiritualists find their  
chief delight in the sensational presentation of  
these phenomena by many who pose as psy-  
chics. Such ones care nothing whatever for  
the inner esoteric evidence that reveals not  
only the identity of the communicating spirit,  
but also gives spiritual enlightenment, mental  
stimulation, and soul encouragement. If the  
test seems to be striking or startling, that is  
all for which they seem to care. They have  
little or no regard for that which would cause  
them to actually realize, through the sense of  
feeling, intuition and soul perception, the ac-  
tual presence of their spirit friends.

So long as human hearts are called upon to  
suffer, so long as souls are forced to part com-  
pany on earth, just so long will humanity reach  
out for tangible proofs of life beyond the grave.  
Those proofs exist, and the mourning millions  
of earth's children are entitled to them. It is  
the duty of Spiritualists to give the heart-hun-  
gry world the evidence necessary to remove the  
sting of so-called death. Their psychics are  
abundantly able to prove to every rational  
mind, unbiased by theological dogmas and ma-  
terialistic assumptions, that there is open com-  
munion between the mortal and spiritual  
worlds. The proper method of presenting that  
proof is a question that should be carefully con-  
sidered by every true Spiritualist. The effect  
of every religious revival is never lasting, nor  
does the sensational presentation of phenom-  
ena serve to awaken the higher spiritual na-  
tures of those who witness the same. True  
growth is from within, and that which quick-  
ens the interior, or soul-forces, is of the  
greatest value to mankind. This is true of the  
presentation of phenomena both in public and  
in private.

In public, if the vanity of some of the recipi-  
ents of the so called tests is flattered, and they  
are given roseate pictures of the great things  
they are going to do by-and-by, they feel that  
they have been "signally blessed by the angels,"  
and especially selected by Almighty God to  
morally revolutionize the world. Others de-  
light in receiving advice upon business mat-  
ters, about the "heaps of wampum" they are  
going to make, or inherit, etc. Still others are  
only happy when they are given mysterious  
hints of what might be told, if the communi-  
cating spirit only chose to do so, weird refer-  
ences to uncanny experiences of a varied char-  
acter, and mystical allusions to some impending  
danger, trouble or disaster. In private, phenom-  
ena are sought by these classes for about  
the same reasons as stated above. The soul  
side is entirely neglected, or, if noticed at all,  
is completely ignored.

Those who seek phenomena, either of the  
mental or physical phases, for the sake of con-  
solation and spiritual instruction, are alto-  
gether too largely in the minority to make the  
thought a pleasant one, in view of the fifty one  
years' work of Modern Spiritualism. The phenom-  
ena are as necessary to-day as they were  
fifty years ago, but it is not inspiring to find  
many people mentally and spiritually standing  
at the same goal at which they stood a half cen-  
tury ago. They want signs and wonders every  
day, and the greater the marvels, the better  
are they pleased. If asked as to what they  
have been taught by these wonders, they will  
reply that they like to see what the spirits can  
do. It is a matter of doubt whether such  
people have been benefited or injured by be-  
coming believers in a Spiritualism of this  
kind. If a man is no broader, intellectually  
and spiritually, after fifty years' communion  
with the spirit-world, then it follows that such  
communion has kept him from doing that  
which would have given him instruction  
through practical experience in life.

One rap from a disembodied spirit, when in-  
telligently interpreted, settles the question as  
to whether or not our departed loved ones can  
communicate with us. As soon as that one  
fact is established, it is the duty of intelligent  
men and women to study that rap analytically  
in order that they may ascertain where it will  
lead them. If caused by a spirit, under what  
law did that spirit operate? What is that  
spirit's work? Why does he seek to com-  
municate with his earth-friends? Can he add to  
man's knowledge of spiritual things while on  
earth? Can science be aided by the communi-  
cations the spirit is able to give? In addi-  
tion to these queries, there are others relating  
to man's duty on earth—how he shall live,  
what he must do for others as well as for him-  
self, and kindred topics of moment, that need  
attention. If the phenomena of Spiritualism  
possess any merit whatever, then they can be  
applied to all of the above important ques-  
tions. It is the investigator's first duty to  
determine the source of the phenomena and  
then to ascertain their true relation to the  
lives of men.

When this is done he will be led into the  
temple of science, and will there find that  
Spiritualism has the greatest and grandest of  
missions among the children of men. It has to  
remove the sting of so-called death; it has to  
build the temple of the soul upon a sure founda-  
tion; it must reveal the verities of the spirit  
as science reveals the facts of the outer or visi-  
ble world; it must comfort the mourner,  
soothe the aching heart, remove all fears, quiet  
the rebellious soul, and heal all mental and  
physical ills. With such a mighty mission,  
what a responsibility devolves upon its follow-  
ers! They must cease to be worshipers of sen-  
sationalism, mere seekers for signs and won-  
ders, and become spiritually and intellectually  
illuminated. They must become workers, not  
drones, in the human hive, and endeavor to  
fill the comb of life with the priceless honey  
of spiritual truth. They should cherish their  
phenomena, not as the end of their aims, but  
as a means to an end. This they can do when  
they invest their psychics with such a wealth  
of affection as to enable only the highest and  
best the spirit-visitor can offer, to find its way  
into expression. The phenomena that tell are  
those that touch the heart and inspire the  
soul, hence they should be carefully guarded  
by Spiritualists, and only the best given to the  
world. The mercenary spirit and the love of  
the wonderful should be set aside, that pure  
spirituality, intellectual development and all  
other soul virtues may find proper expression.  
Then will the phenomena of Spiritualism  
really fill the position for which the forces in  
spirit-life always designed them.

We received a very pleasant call from  
Bro. S. S. Gordon of Brooklyn, N. Y., Monday  
of this week. He was en route to Nova Scotia  
and Cape Breton for the benefit of his health.

## Prof. Hyslop.

This eminent educator and earnest investi-  
gator of psychic science made several plain  
statements of fact in a recent address, to  
which we make extended reference in another  
column. After fifteen years careful study of  
the phenomena of Spiritualism through differ-  
ent psychics, particularly Mrs. Piper, he has  
arrived at the conclusion that either Mrs.  
Piper possesses an infinite mind, or the phenom-  
ena are produced by disembodied spirits.  
It is, therefore, apparent that Prof. Hyslop is  
bound to accept the hypothesis that exanimate  
human intelligences can and do communicate  
with mortals.

In experimenting with Mrs. Piper, the mem-  
bers of the Society for Psychical Research  
have had every séance stenographically re-  
ported, in order that the results might be care-  
fully studied, and the occurring phenomena  
compared with those produced on other occa-  
sions. It will be seen that these seekers for  
truth have followed the scientific method of  
investigation, hence have laid a foundation in  
fact for the Spiritualism of the future. This  
method was in vogue in the early days of our  
movement, and was carefully applied by Prof.  
Hare, Mapes, Dodge, Varley, Crookes and Wal-  
lace, as well as by Judge Edmunds, Dr. Brit-  
tan, et al. Had Spiritualists held to this  
method throughout the past half century,  
Spiritualism would now hold the foremost place  
in the thought of the age.

Many members of the Psychical Research  
fraternity earnestly solicit the coöperation of  
the Spiritualists of America in their endeavors  
to determine the facts connected with psychic  
phenomena. We believe that these two bodies,  
both of whom are aiming for the goal of truth,  
should work together. For many years, how-  
ever, (and we regret to say it), our spiritualistic  
friends have had only frowns and sneers for  
the work of the Psychical Research Society.  
They did not realize that these scientific gen-  
tlemen were occupying the ground that the  
Spiritualists had themselves abandoned when  
they began to prefer a multitude of seeming  
wonders to a few simple, yet incontrovertible  
facts. The Spiritualists were indeed the pio-  
neers in the scientific field, but progression's  
chariot ever moves forward, and when the  
Spiritualists paused to glorify the marvels they  
had witnessed, other students grasped the  
lines, and began to guide the vehicle of thought  
straight onward over the road of scientific  
fact.

It will not do for the Spiritualists to say "we  
knew all of these things years ago, and we  
don't care to waste our time with them." It  
is true that the Spiritualists have produced a  
vast amount of material, but as yet they have  
not classified it, nor have they sifted it thor-  
oughly, so as to be able to assign each fact to  
its proper place, and to rule out all of the  
errors that have attached themselves to the  
facts. Had they made complete and truthful  
records of all of their sances, they would now  
be able to do as our Psychical Research breth-  
ren are doing, viz., compare the results, weigh  
the evidences, and logically analyze the facts.  
They could then synthetically build the sci-  
ence of the soul. Prof. Hyslop and his coad-  
jutors are showing the Spiritualists (and the  
opponents of Spiritualism as well) how to do  
work that will tell. It was to this work that  
Prof. James, and others connected with the  
Society for Psychical Research invited the  
Spiritualists one year ago. The invitation  
was presented to the last National Spiritual-  
ists' Convention, at which the delegates unani-  
mously voted to coöperate in the work in ques-  
tion.

It was an easy matter to do this, and, while  
it was a step in the right direction, it was sadly  
incomplete in its effects. A scientific gen-  
tleman made a most generous offer to that same  
convention, and asked the Spiritualists to aid  
him in finding mediums who would do for sci-  
ence what Mrs. Piper and the Society for Psy-  
chical Research have been doing for fifteen  
years. Up to date, so far as we know, less than  
six psychics have signified their willingness to  
aid in this noble work! Many say, with lofty  
sneer, "We do not have to be tested; we are all  
right," while others have asked, "How much  
money is there in it for us? We will go for five  
hundred dollars for a couple of months," etc.  
It is therefore painfully apparent that spiri-  
tualistic coöperation with the Society for Psy-  
chical Research, with few exceptions, and  
interest in the Psychical Institute, with  
fewer exceptions still, consists largely of mere  
words. We deeply regret this indifference on  
the part of our people, and hope they will give  
both of these progressive movements their  
active support. The representatives of these  
bodies are doing the work that Spiritualists  
ought to have been doing for fifty years, there-  
fore there should be perfect harmony between  
them and a recognition of their mutual inter-  
ests and agreements. We applaud Prof. Hys-  
lop's work, his frank admissions of his facts, and  
the work of Prof. James, whose invitation to the  
Spiritualists to resume their old time activity  
in scientific research, should be an inspiration  
to them to close up their ranks and go forward  
to certain victory over the hosts of Error with  
whom they have so long been forced to main-  
tain an unequal combat.

## Spirit-Photography.

According to a recent issue of the *New York  
Journal*, Rev. Minot J. Savage has become a  
believer in spirit-photography. He holds that  
there is scientific ground for believing in spirit  
communication, hence feels that spirit-photog-  
raphy rests upon the same basis. Spiritualists  
have long held that spirits could be photo-  
graphed under proper conditions. Their anx-  
iety to hear from and to see their spirit friends  
often led many of them to recognize as tests  
much that had no foundation in fact. Mumlur  
and a few others succeeded in obtaining pho-  
tographs of people in spirit-life whose like-  
nesses were never taken by any artist on earth.  
If Mr. Savage has found a manifestation of  
this character he is certainly justified in ac-  
crediting its cause to disembodied spirits.

Deception in spirit-photography has become  
a fine art. Many so called spirit-pictures have  
been taken upon plates that have already been  
exposed. When these plates are developed  
the several faces of course are brought out.  
These prepared plates are held in stock by  
dealers in photographers' supplies, and sold to  
all who send special orders for them. It is  
now well known that a certain symbol in the  
order for plates indicates that "doctored" plates  
are desired. In some cases men and women  
who are perfectly honest with themselves, are  
obtaining what they claim to be spirit-pic-  
tures. They order their plates themselves,  
and take pictures of themselves by means of a  
mechanical device, develop the plates alone,  
and find faces side by side with their own on

the plates. This would seem to justify them in  
believing the pictures to be likenesses of disem-  
bodied spirits; if they would reflect a little  
they would not be so certain.

Pretended mediums for spirit photography  
know of the experiments of these parties to  
whom we refer. They notify the dealers in pho-  
tographic stock of the fact, and these dealers  
send them the prepared plates. The pictures  
are taken, and the amateur photographers be-  
come convinced of the truth of spirit photog-  
raphy because they alone were implicated in  
the experiment. The fact is they have been  
deceived in their plates through the efforts  
of some fakir who wished to add to his own in-  
come, and to maintain his influence over the  
parties whom he is instrumental in deceiving.  
It is often done, and many reputable people  
are thereby victimized.

Occasionally a few of the prepared plates are  
slipped into the boxes ordered by regular pho-  
tographers. They are not Spiritualists, nor  
are the majority of their patrons. Every one  
is greatly surprised, therefore, to find a half  
dozen faces upon the proof of a certain plate.  
When the fact of these specially prepared  
plates is made known the source of the phenom-  
enon is easily determined. The unsus-  
pecting person, however, does not stop to think  
of possible collusion in the case, and accepts  
the result as evidence of supernatural power.  
If spirit photography rested upon no other  
basis, it could with propriety be doubted by  
all thinking people. There is, however, the  
genuine coin back of it when scientifically  
tested. Instances are known where plates  
have been taken directly from the manufac-  
turer, handled only by skeptics, and pictures  
developed of parties of whom no likeness was  
in existence. Such tests only are of value,  
hence scientific evidence is what the world  
needs in connection with this subject. Mr.  
Savage has probably applied the scientific test  
method of investigating this special phenom-  
enon, otherwise he would never have proclaimed  
to the world his belief in it.

## Prize Fighting.

A most disgusting brawl took place in New  
York City on June 9 between two brutes wear-  
ing the human form, for the sake of a large  
sum of money. The Chief of Police of Greater  
New York was an interested spectator at the  
fisticuff, as were several thousand others  
equally as intelligent and law-abiding as he.  
The daily press devoted several pages each to  
glowing descriptions of this most revolting  
affair, and even had complimentary words for  
the victor in the demoralizing contest. It was  
most shockingly sinful for the Southern and  
Western States to permit prize fighting within  
their borders, hence many editorial arrows  
were shot at the citizens of Louisiana, Texas  
and Nevada when a few brutal human beings  
endeavored to engage in similar contests in  
those States. Prize fighting was legally pro-  
hibited in the former States by the will of the  
people, while Nevada is still suffering from the  
wound received when her Legislature legalized  
this horrible practice within her borders.  
Evidently the people of the metropolis of  
America, under the divine guidance of Tam-  
many Hall chieftains, are anxious to share  
Nevada's honors (?) with her. Shame on the  
American people that such demoralizing exhi-  
bitions can even be thought of in this country!  
Is civilization retrograding that such scenes  
can be enacted without rebuke from the press,  
the pulpit and the civil authorities?

## Warning.

Our good friend, John Withell, of Montreal,  
has spent the past two months in British Co-  
lumbia on business. During his stay in Van-  
couver a certain Prof. (?) Raymond, hailing  
from Seattle, Wash., began to hold "spiritual"  
séances in that city. Mr. Withell studied the  
manifestations (?) carefully, and found no evi-  
dences whatever of genuineness. He is too  
well versed in legerdemain to be deceived by  
the pretentious claims of a charlatan, hence  
he was qualified to judge of what he saw and  
heard. He frankly told Raymond that he was  
a fraud, and denounced him to his face for  
tampering with the holiest emotions of the  
human soul. Mr. Withell found a staunch sup-  
porter in the person of a reporter of one of  
the Vancouver dailies, who published a com-  
plete account of the exposé. Raymond pur-  
poses moving on to Nanaimo, where he hopes  
to reap a golden reward for his duplicity. Mr.  
Withell's acuteness stood in his way in Van-  
couver, and he was unable to rob the people as  
he had intended to do. All Spiritualists should  
be on the watch for Raymond, and give him a  
wide berth whenever he comes into their  
midst. Mr. Withell did Spiritualism a great  
service when he unmasked the impostor.

## "The Fallacy of Vaccination."

Dr. Alexander Wilder has given the world  
some very plain facts in his splendid pamphlet  
bearing the above title. Dr. Wilder knows  
whereof he speaks, and presents some startling  
truths to his readers in his careful analysis of  
the subject. His arguments are logical and  
absolutely irrefutable. No reader of THE BAN-  
NER will take exceptions to such sentences as  
the following: "The contaminating of the  
body of a healthy person by the virus of dis-  
ease, under any pretext whatever, is unphilo-  
sophical, unjustifiable, criminal." "To in-  
fect him with distemper on the plea of protect-  
ing him is preposterous." He cites Alexander  
Von Humboldt, Prof. Alfred Russel Wallace,  
Francis W. Newman, Herbert Spencer and  
other noted scientists, as outspoken opponents  
of vaccination. Such a work is of great value  
at the present time, and should be read by  
every lover of freedom in this country. Dr.  
Wilder has shown the Spiritualists of this na-  
tion their duty in unmistakable terms, hence  
they should read his able work in order that  
they may be posted with regard to their course  
of action. Send in your orders for this very  
instructive pamphlet. For sale at this office,  
fifteen cents per copy.

## Mrs. Mary M. McCarroll.

The many friends of this noble woman will  
be pained to learn of her transition to the  
higher life on Monday, May 29, from her home  
in Ottumwa, Iowa. Mrs. McCarroll was a life-  
long Spiritualist, and was a prominent worker  
at Mt. Pleasant Camp-Meeting from the date  
of its organization. She never hesitated to  
avow her knowledge of Spiritualism, and  
always had a good and sufficient reason for the  
faith she professed. She was highly respected  
in the city where she resided for many years,  
and numbered her friends by legions through-  
out the nation. Her husband preceded her  
entrance into spirit-life by some years, but six  
children, all grown to maturity, are left to

mourn her departure. They all have the as-  
surance of Spiritualism to comfort them in  
their affliction, hence the parting is less bitter  
than it would be otherwise. The funeral ser-  
vices were held at her late home in Ottumwa,  
May 31, Mrs. Cora L. V. Richmond, of Chicago,  
officiating. The secular press spoke of the  
beauty of the service, and referred to the life  
and character of Mrs. McCarroll in highest  
terms. The Ottumwa Independent of June 9  
published Mrs. Richmond's discourse in full.  
It was an especially able effort, and fittingly  
portrayed the beauties of the gospel of Spiritu-  
alism. Mrs. McCarroll was and is a true  
woman, and the world is better because of her  
noble life.

## Miss Lorenza Haynes.

In the transition of this eminent exponent  
of its faith, the Universalist Church loses one  
of its leading lights, and the cause of equal  
suffrage one of its ablest advocates. Miss  
Haynes was one of the first women in  
America to enter the ministry, and had for  
her contemporaries the well-known Rev.  
Olympia Brown and Mrs. Mary A. Liver-  
more. In early life Miss Haynes followed  
teaching as her profession, and became widely  
known in educational circles as one of the  
most progressive and talented instructors of  
the day. In 1873 she entered the ministry of  
the Universalist Church, and was settled for a  
term of years at Hallowell, Me., also in Rock-  
land, Mass., Fairfield and Skowhegan, Me.  
She has been quite an invalid for some time  
past, and took leave of earth from her home in  
Waltham, Mass., on Tuesday, June 6, at the  
ripe age of seventy-nine years.

## N. S. A. Convention Reports.

The report of the proceedings of the last  
National Spiritualists' Convention is now out  
of press and ready for the market. Single  
copies twenty-five cents each. A copy of the  
report of the Convention of 1897 and one of  
the Convention of 1898 can be obtained for  
thirty-five cents. Send in your orders for  
these valuable works. In ordering these re-  
ports, don't forget to mention the year you  
wish. It would be well also to enclose post-  
age. Now is the time to learn what was done  
at the last Convention. Buy the report, and  
see how the delegates voted upon the impor-  
tant questions there acted upon.

## Edward F. Pierce.

This well-known worker in many local and  
camp-meeting associations has passed to his re-  
ward in spirit-life. Mr. Pierce will be remem-  
bered by the many visitors at the several camps  
in Maine, also at the various grove meetings in  
the vicinity of Boston. He was a good singer,  
and his services were always in demand. He  
delighted in doing something for the good of  
Spiritualism, and found his keenest enjoyment  
in his efforts to make others happy. He will  
be much missed by his many friends, all of  
whom will unite in expressing many kindly  
thoughts of him who has gone home.

## A Woman Mayor.

The Mayor, Clerk, Treasurer, and the major-  
ity of the Councilors in Beattie, Kan., are all  
women. The Mayor is a reformer in the full  
sense of the word, and purposes giving the city  
a "real clean administration." As her first  
step in that direction, she has decreed that all  
saloons must be abolished. If she can prevent  
the sale of liquor in her city she will have ac-  
complished more than any mayor of the male  
sex has ever done in any city of the land.

## Lyceum Picnic.

Our readers should not forget the annual  
picnic of the Boston Spiritual Lyceum, to be  
held at Heyward's Grove, South Braintree,  
Mass., the latter part of this month. Watch  
the next issue of THE BANNER for the exact  
date. A good time is in store for all who are  
privileged to attend it.

The Sunday paper is not wanted in  
England. The *Daily Mail* tried the experi-  
ment, and the public immediately frowned  
upon the enterprise. The proprietor bowed to  
public opinion, and withdrew his paper. The  
Sunday paper has become a fixture in Amer-  
ica, and no progressive citizen would think of  
attacking it. It will take the English people  
some time yet to realize that they really need  
a Sunday paper.

Dr. Dean Clarke, the well-known writer  
and speaker, announces that he is ready to fill  
lecture engagements during the coming season  
upon very reasonable terms. He is an original  
thinker, and has the power of stating his views  
coherently and cogently. He makes his hear-  
ers think for themselves, hence should be kept  
busy. Dr. Clarke has been before the public  
for many years, and has a message still to give  
the people.

Read, reflect and profit by what the se-  
cond page of this issue contains. The lecture by  
Hudson Tuttle is full of information, hence all  
Spiritualists should read it. Mrs. Longley's  
article is very instructive, and answers several  
important questions. Mr. Brunton's poem is  
one of his very best.

There is not an honest man in the United  
States but feels down in his innermost con-  
science, that on the Philippine question, the  
government has erred—indeed, has grievously  
sinned. We are not quite ready to sacrifice all  
that is noble on the altar of greed.—*Star and  
Kansan.*

The eighteenth century gave us mat-  
erial development; the nineteenth has given us  
intellectual development; the twentieth will  
give us spiritual development. From the eigh-  
teenth, power; from the nineteenth, knowl-  
edge; from the twentieth, virtue.—*The Co-  
operator.*

## Psychism.

The Analysis of Things Existing, by Dr. Paul  
Gibier, the French scientist. This book is des-  
tined to occupy an important place in the lit-  
erature of Spiritualism, or Occultism, so-called.  
Every page of "Psychism" betrays the schol-  
arship of its author, and all ideas advanced  
are clearly expressed and complete in them-  
selves.

Briefly he outlines the path to be followed  
in the "study of things"; refers to the chang-  
ing of the earth's surface, to the universe as a  
whole, and man in particular, to matter, the  
molecule, the atom, to the reality of illusion,  
and the illusion of seeming reality. With this  
foundation he launches forth into the consid-  
eration of physiological psychology, and to  
many phases of psychical phenomena.  
The work is a comprehensive treatise upon  
the title it bears; a reason is given for every  
theory advanced, and one is entertained (if so  
light a term may be used) as well as instructed  
and inspired by its perusal. 12mo. 287 pp.  
Bound in cloth. Price \$1.50. For sale by the  
Banner of Light Pub. Co.



## Camp-Meeting Representatives Wanted.

We want an energetic representative at every spiritualistic camp-meeting in the country this summer. The work will be light and agreeable, and can be done by men or women. In addition to doing a noble work for the cause of Spiritualism, the right party should be able to earn from \$2 to \$8 a day, according to whether a portion or all of the time is given, and at the same time preparing for a permanent, all-the-year round position, if desired.

In order to save time and unnecessary correspondence, applicants should state age, previous experience, whether entire time can be devoted to the work, and name at least three references. Address at once, Banner of Light Publishing Co., Boston, Mass.

### Mrs. J. K. D. Conant,

the BANNER OF LIGHT medium, has just closed a very successful season with the Societies at Lawrence, Haverhill, Malden, Brookton, and other points in Massachusetts. She has always been greeted with full houses. Mrs. Conant has a few open dates for 1899-1900. She can be found at her office, 84 Bosworth street. Mrs. Conant will be in the city the greater portion of the present season.

### Prof. James H. Hyslop Confident he Can Demonstrate Life After Death in a Scientific Way.

Absolute demonstration of the fact that life continues beyond the grave is the object of the exhaustive investigations now being made by James H. Hyslop, Professor of Logic and Mental Science in Columbia University.

Prof. Hyslop recently said that as a scientific man he had long ago accepted the materialistic view, but for fifteen years had labored tirelessly in the line of psychical research. He has established many important facts to his own satisfaction, but is unwilling to state his conclusions in detail until he has finished his report, which he hopes to make scientifically convincing.

While unwilling to anticipate the scientific features of his report, Prof. Hyslop is willing to stand by the general statement that he has found scientific proof of the immortality of the soul, or, at least, its continued life after the death of the body.

He does not like to say that he is convinced he has held communication with his dead father, because he modestly concludes that his own belief is not convincing to the public, but he says that the outcome of the work of the Society for Psychical Research will be such a wave of excitement as the world has never seen before.

In recent years, he says, faith has waned, and many persons have abandoned their ancient belief in spiritual things. They have demanded proof that there is another world, but when they find that proof is furnished they will run mad like wild animals in the turning of the tide from materialism.

Prof. Hyslop says that while he has investigated hundreds of other cases he finds that Mrs. Piper offers the best opportunity for communication with the dead, for the purpose of scientific research, because the society has been able to control her demonstrations for the last fifteen years. They have had a contract with her, so that they have been able to get a great mass of evidence.

#### FAITH IN MRS. PIPER.

Mrs. Piper is a normal woman, who devotes her life to the care of home and to the usual pursuits of an average woman. The society has taken the greatest precautions to prove her sincerity, and has even employed detectives to see that she did not have outside agents who furnished her with information. The record of every sitting for years has been kept to the most minute particular, every word uttered in her room being stenographically reported. The bearing of one statement upon another has been compared, with the result that Prof. Hyslop is compelled to choose one of two decisions—that she has an infinite mind or that she is controlled by the minds of the dead.

Prof. Hyslop took the precaution at his first sittings with Mrs. Piper to wear a mask entirely covering his face, and to hide his identity in every possible way. When speaking to her he said very little, and that in a disguised voice. She told him the name at the end of the second sitting, and his father's name at the end of the fourth, although she had previously identified his father by unmistakable instances.

Mr. Hyslop's father has been dead about three years. Before he died he had a conversation with his son on the Swedenborgian belief, and at another time a talk on the part telepathy played in the manifestations of mediums.

#### AIDED BY HIS DEAD FATHER.

In one of her sittings Mrs. Piper wrote a statement from her control on a paper pad, telling the Professor he would have to disregard both the Swedenborgian and telepathy ideas. This is taken to show that his father had thought over the matter and connected these two conversations, or that the mind of Mrs. Piper was infinite.

Prof. Hyslop's father, he says, has frequently made suggestions regarding his investigations and has really assisted him in them. As far as he can judge he is able to convey to the mediumistic control, which in this case he assumes to be his father's spirit only, assent and dissent—that is to say, the control is able to know whether communications made are proved or denied.

Prof. Hyslop finds that there is also a progression made from one sitting to another; in other words, things that are left in confusion at one sitting are cleared up at the next. The severest test, and the one which eliminates the hypothesis of telepathy, is the receiving of statements which those present cannot verify, but which are afterward verified by information received from distant States. He has already on hand a lot of information awaiting verification of this nature, but is very sanguine that no mistakes will be found.

#### SLATE-WRITING.

Prof. Hyslop has recently investigated thousands of cases in New York which were of no scientific value; in fact, he characterizes them as simple frauds. He says that slate-writing, as it is usually practiced, is one of the easiest tricks imaginable, and he is convinced that he can make more money at slate-writing than it would ever be possible to make as a teacher.

He says that the development of scientific facts in this line is certain to result in deception by the wholesale. Persons will be hoodwinked and robbed by fraud mediums and all sorts of iniquitous devices, and he fears that they will learn better only after a very bitter experience. He was tempted to suggest that no mediums be allowed to practise except after securing a license from a board of scientific men, the best that could be secured, to decide upon the genuineness of the practitioner.

He also thinks scientific men interested in this subject should be united in a society, with strength or funds enough to enable them to push forward their investigation in a thor-

oughly scientific manner. This would relieve in some measure the danger the public would be likely to experience from the exposition of the startling facts now promised. While not fearing publicity, the professor maintained that he was not yet through with his experiments. He thought it might be a year before he could complete a report which he would be satisfied could not be broken down.—N. Y. Herald.

### W. J. Colville's Farewell Meetings in Philadelphia.

On Sunday and Monday, June 4 and 5, W. J. Colville appeared for the last times on the platform of Casino Hall, Girard Avenue and Thirteenth street, Philadelphia, as lecturer for the First Association of Spiritualists, to whom he has been effectually ministering for many months. Though both days were intensely hot there were very large audiences, and as the halls are spacious and well-ventilated in the Mosebach Building, the people were not unpleasantly affected. The floral display on the platform was magnificent, and all the exercises at the four sessions were intensely interesting.

On Sunday afternoon two children were dedicated and five new members were added to the Society's roll of membership, which, of late, has been steadily increasing. The lecture on "Seers of the Ages" was pronounced by many of the speaker's friends one of his finest. In the evening the topic of discourse was "The Present Drift of Religious Thought—Its Certain Outcome." Many forceful comments were made upon the present attitude of the clergy and laity of different denominations, and though it was not claimed that Spiritualism pure and simple was being everywhere accepted, it was clearly shown that all liberal and progressive thinkers were traveling surely toward the goal of Spiritualism, while the opposition to advancing thought and modern evidences of immortality came almost exclusively from the least intelligent and the most reasonlessly bigoted in various denominations. The lecturer spoke in grateful terms of the kindness and generosity extended to him by the Society of which he was taking leave, and expressed the fervent hope that the old organization which has now weathered the vicissitudes of forty seven years would continue to prosper and increase and extend its good influence in ever-widening circles. A very handsome set of books was presented to W. J. Colville by Judge Garrison, and beautiful flowers by many other friends. The following letter was also read:

"My Dear Mr. Colville: Will you convey to the members of the Association my appreciation of their sympathy with me during my illness. Assure them of my continued interest in the welfare of the Association, and that it is my most earnest desire to come home, and take up my work with renewed vigor. Remember me to them all, and tell them that the knowledge of their sympathy brightened and cheered many a sad hour through my illness.

With the kindest regards from father and myself, I am, Yours truly, M. E. CADWALLADER."

The writer of the above is now in England, from whence she will doubtless report good tidings in due season.

The Monday evening exercises consisted of a lecture by W. J. Colville on "Telepathy" which was very largely attended by a most cultivated audience, including some prominent physicians, who expressed great pleasure with all the doctrines advanced; a feast of strawberries and ice cream, which was greatly enjoyed by over two hundred persons, and a social dance, all of which (including a phonograph exhibit) occupied four hours very pleasantly from 8 p. m. till midnight. The Helping Hand, with Mrs. Humphreys as its practical executive conductor, is doing a great deal to render the work of the Association more effective than it otherwise could be, and too much praise could scarcely be bestowed upon the Young People's Union, which with Prof. Bacon (organist and pianist) has done excellent service in furnishing music and entertainments all through the season.

Public meetings are held during the summer at 8 p. m. on Sunday, and at such other times as are found convenient, in Casino Hall, and there are many circles and social gatherings at the homes of members. The regular lecture season is now over till the early autumn. W. J. Colville has been invited to occupy the platform during July and August if he is in the neighborhood, and at liberty; he has also been earnestly solicited to take a class in Psychical Science in Germantown, before or after his visit to Atlantic City, about the time of the meetings of the Jewish Chautauqua at that popular seaside resort. Arrangements are pending, but no definite program has yet been arranged. It is expected that W. J. Colville will leave for Australia in September, after his appearance at Onset.

### Proposed Camp-Meeting.

A public meeting of Spiritualists was held in Denver, Col., at Chosen Friends' Hall, on May 15, to complete arrangements for a Camp-Meeting to be held in July and August. At the above-named meeting it was stated, on good authority, that there were many Spiritualists in and around Colorado, and that the one thing necessary to make their power felt for good is a substantial organization. A committee was appointed to issue an appeal to all friends to assist in completing our camp. A few friends purchased a tract of land, at a cost of several thousand dollars, at the mouth of one of the most beautiful canyons in Colorado, twenty-seven miles from Denver, four and one-half miles from Boulder, and three and one-half miles from the Chautauqua Assembly, which opens July 4, 1899. There will be cheap rates from all the surrounding States. All who have seen our location pronounce it an ideal place for a camp-meeting. We have the land ready, and want to build a large pavilion at once, to serve as hall, etc. It is admitted by all that a camp meeting here each summer will result in organizing all the forces of Spiritualism.

The pavilion will cost \$700; tents, etc., not less than \$500. We are short \$1000 to complete all arrangements. To raise that amount we make the following proposition: We will furnish a tent, cot, campstool, admittance to camp, railroad fare from Denver to camp and return, use of pavilion, admittance to lectures, entertainments, music and dancing, etc., for two months for ten dollars. All those who can engage tents, etc., kindly do so, and thereby enable us to complete arrangements. Those friends who cannot join in person, but who would like to assist us by donation, will kindly send such amount as they can afford to Mrs. M. Taylor, Chairman of Committee, box 789, Denver, Col. All donations will be acknowledged through whatever paper the donor designates. On our land (which we have purchased, not rented), there is an abundance of building material, stone, lime, etc. If we meet with sufficient encouragement, we intend to build homes for those who have grown old in the Cause, or others who are needy, and furnish such employment as they wish. Such a movement in these uncertain times ought to meet with the assistance of all those who have the welfare of their fellow-creatures at heart. "Those who give promptly give twice" is certainly true in this case.

Yours, on behalf of Committee, Box 789, Denver, Col. Mrs. M. TAYLOR.

### The Woman's Progressive Union of Brooklyn, N. Y.

Various inquiries having been made regarding the welfare of our society, whether it is "to be, or not to be" in the future, as it has been in the past, a factor in the field of Spiritualism, we feel justified in giving a short résumé of our last year's work.

For several weeks we were not in THE BANNER for the reason that our esteemed co-worker and general secretary, Mrs. L. L. Smith, was very ill. Most of our officers connected with the society are not alone charter members thereof, but also well-tried, loyal and true workers; so that when sickness enters into their homes we, in sympathy for them, overlook or forget at times the business part, and hence our omission in the usual announcements of THE BANNER.

The past season has been the most trying one the society has ever experienced. Sickness and death have entered many times into our ranks, separating ties that were not alone endearing, but in every way helpful to us.

As a society, we still hold our own and feel proud to say that we are still progressing, although in a modest and unassuming manner. We were greatly blessed in having our brother members take such an active part, they of their own accord arranging entertainments to bring in revenue, doing the work all alone, unaided by the women.

So much has the society been benefited by these "non-commissioned officers" that it has been a serious question in the mind of the President whether it would not be better to assume the baptism of another name, whereby the brothers and sisters could all work together, and be equally recognized.

No doubt this question will be brought before the members at future business meetings, and whatever the united and mutual ideas may be, they will be accepted and carried out, but under no consideration would we consent to an outsider stepping in, and arranging matters for us. *Supplicite Sat.*

Regarding our next season's work we are very hopeful of the same success we have had in the past, intending to open our meetings on the second Sunday in September, with Mr. J. H. Altemus of Washington, D. C., to be followed by Mr. J. Frank Baxter, who will be succeeded by Mrs. Mary E. Lease, both in the afternoon and evening, followed by Mrs. May S. Pepper with messages; then we will have Mrs. Helen P. Russeque, followed by Miss Maggie Gaulle with messages, and will conclude the season with Prof. W. M. Lockwood. We wish to divide our platform between both brother and sister speakers, believing that if woman be gifted to instruct and educate us, she should at all times be welcomed upon our platform.

Regarding our music for the coming season, we will have congregational singing, to be followed by choice solos, in the afternoon, while for the evening session we are promised a fine quartet of cultivated voices combined with instrumental solos, and singing by the congregation. Our social meetings are also to receive larger and improved attention, while progressive eucure is so well established that we look upon it as an important factor in our next season's work.

What a vast amount of work is connected with societies in general to meet all the various issues, to well supply the platform, and try to please both members and patrons, is best understood by those who have the reins in their hands and are made responsible for good or evil. I therefore cannot close my report without expressing my deepest and most sincere appreciation to all the good workers in the Union. They have all done their duty to the best of their ability, and those who have failed to do so were encumbered by circumstances of which the general members were ignorant, but which were always known and fully understood by their President.

The Woman's Progressive Union will continue its work in the future, as it has done in the past, bearing in mind that while Progression is the watchword of the day, on our banner should ever be inscribed the words "Onward and Upward."

ELISABETH F. KURTH.

### Highland Park, Port Jefferson, L. I.

A new movement or enterprise has been started among the Spiritualists in this section of our State, which, judging from the present outlook, bids fair to be a grand success; it is the establishment of a permanent Spiritualist camp at Highland Park, Port Jefferson, L. I. This ideal spot, very centrally located, is directly opposite the city of Bridgeport, Ct., and is within easy access of the five States of Massachusetts, Rhode Island, Connecticut, New York and New Jersey. The scenery is beautiful, the weather at all times delightfully cool and the air pure.

The subscription books have been opened about two weeks, and one hundred and twenty-five lots have already been sold, proving the favor with which this enterprise is being received. Ira Moore Courlis has pledged himself for forty lots, and will be one of the mediums to open the camp. Miss Anna J. Chapin, the blind medium, has also taken a lot, and will erect a tent. Camp opens Aug. 1. There is no restriction as to the kind of a cottage to be built, excepting all cottages must be painted. Lots are now selling very low, so as to be within the reach of all, and can be paid for by the month to suit the purchaser. The enterprise is under the management of Dr. Henry von Gomez, who has thrown his whole soul into the work, and his untiring zeal and efforts are already bearing fruit.

The permanent Board of Directors soon to be chosen are likely to be Dr. Henry von Gomez of 246 Atlantic Avenue, Brooklyn; Ira Moore Courlis, H. L. Whitney, W. Sanford, Mrs. Jennie Malesworth, Mrs. Tillie Evans, J. C. Jettcott, Jos. Jackson, Frank N. Foster. For full particulars, circulars etc., address either General Manager or Herbert L. Whitney, 953 Madison street, Brooklyn, N. Y.

### Queen City Park.

The meetings this season at this favorite camp ground will commence Sunday, July 30, and close Sunday, Sept. 3. The management is glad to be able to announce that the following excellent list of speakers has been engaged: Mrs. Lee F. Prior, Atlanta, Ga.; Mr. Oscar Edgerly, Mr. H. D. Barrett, Mrs. Nettie Holt-Harding, Mrs. H. P. Russeque, Mr. J. Clegg Wright, Mrs. Tillie E. Reynolds, and the Vermont State speakers, Mrs. S. A. Wiley, Mr. A. F. Hubbard, Mrs. A. W. Crossett, Mr. Colborn, Mrs. Paul, Mrs. Morse-Baker.

The Universalist Society will hold a series of meetings at the Park from Aug. 7 to 14, and from the splendid array of talent they have secured a most enjoyable week of meetings may be anticipated. Their list includes such names as Rev. Dr. Thomas, Chicago; Rev. Dr. Rexford, Dr. Shutter, Dr. Canfield, Miss Varnum, Rev. Mrs. Jones, Dr. Shinn, Elbert Hubbard, and others. The meetings are held under the direction of Rev. J. J. Lewis.

We hope this season to have the electric cars running from Burlington down to Queen City Park. The Traction Company of Burlington having signed a contract, in which they agree to have the road open in July, we look for a very prosperous season. E. A. SMITH, Pres. Queen City Park Association.

### The Compound Association

of Spiritualists will hold their thirty-fifth annual picnic on Wednesday, June 21, at 10 A. M.; business meeting, 11 A. M.; conference, 2 P. M. Mr. Edgar M. Emerson will lecture and give a test séance. The Lake can be reached by electric cars from Hartford, New Britain, Plainville and Bristol. Good accommodations in case the day should prove stormy. A restaurant is connected with the pavilion. Mrs. J. E. B. DILLON, Sec'y.

# A 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

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM,"—a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood; and

"WOMAN,"—a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

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A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address

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

June 3.

### A Great American Industry.

The well known New York Condensed Milk Co. of New York City has just been reorganized and incorporated as Borden's Condensed Milk Company. The capitalization is \$20,000,000. The incorporators are H. Lee Borden, Joseph Milbank, William J. Rogers, Albert J. Milbank and Isaac Milbank. The entire amount of stock was taken by the stockholders of the old company except a portion which was set aside to be sold to some of the prominent and most valued employees of the company. Borden's Condensed Milk Company is at the present time the largest manufacturer of proprietary food products in the world.

The first output of Borden's valuable invention dates back to 1857, and a year later an organization was formed which has been long and favorably known as the New York Condensed Milk Company. The fame of the Borden's Eagle Brand became worldwide. The civil war precipitated upon the company very heavy demands for its product, and the Northern armies were supplied extensively as manufacturing facilities would permit.

During the late war with Spain among the first food supplies to follow the American troops, whether in Cuba, Porto Rico or the Philippines, was the Eagle Brand and the Red Cross outfit was not considered complete without a liberal stock.

Constant additions to the company's manufacturing facilities have been made year by year to keep pace with the increasing demand. New factories have been added, until now it operates fifteen very large plants, among which are some that outrank in size, capacity and actual product manufactured any other factories of a similar nature in the world.

Dr. W. J. Colville's class in Spiritual Science is now meeting in the hall of Faith and Hope Association, 242 Huntington Avenue, Mondays, Thursdays and Saturdays, at 2:30 and 8 P. M., till July 1 inclusive.

### Movements of Platform Lecturers.

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

Dr. Dean Clarke, whose improving health encourages further usefulness upon the rostrum, desires immediate correspondence with Secretaries of societies to the end of engagements for lectures during fall and winter. He would prefer long engagements, but will meet the requirements of his employers on terms mutually satisfactory. His address is 181 Dudley street, Roxbury.

W. J. Colville's address is 242 Huntington Avenue, Boston.

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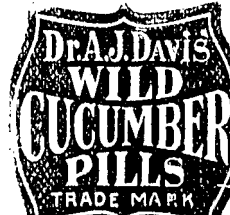
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## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be directed to the Editor of the Banner of Light, as 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 to an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

### SPIRIT-MESSAGES

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

Report of Séance held June 2, 1899.

#### Spirit Invocation.

Oh! then great spirit of love and kindness, we again prepare ourselves to open our circle so that those who are capable of sending forth their messages of love may be assisted in doing so.

We know we do help one another, and are often instrumental in leading others out into a broader and more enlightened path. Roll back the curtain of darkness and ignorance, and let the sun of progress shine through to illuminate error and enlighten all. Oh! ye ministering angels, who have visited the earth-plane so often, who have the work of this establishment in hand, we ask you to direct us in the course that is best for us to pursue; that we may fulfill the demands that are upon us, and that we may be instrumental in scattering seeds of kindness. And for those who may manifest, may they not only be strengthened, but feel that it has been good for them to be here. As we unite the two worlds, as it were, in one, let us feel as we become more familiar with the work that we must study earnestly to understand our own spirit. Help us this morning in all things, and we will leave the results for time to reveal, now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Horace Wiley.

I desire this morning to send out a few words of consolation and encouragement to my loved ones who are still struggling with the environments of life; who are still anxious to accomplish what they have undertaken and yet are often discouraged because there are so many set-backs in earth to prevent the desire and ambition to go ahead.

I wish to say to Eliza, my earth-life companion, that I have observed her ambition, and I have to some extent helped to develop it; but I find it is hard for me to make her understand, although she is somewhat mediumistic herself and has some idea of spiritualistic influence; yet she is not a believer, neither can I say she understands much about it. Hence I have taken this means to help to develop her interest further and to bring her to a more conscious realization that we can help her and will be able to encourage her. All things will yet work together for her welfare and her benefit. "Do not worry about the boys. They are now old enough to look out for themselves. Each one must fight his own fight of faith and work out his own destiny, as we all have done. All that we can do is to take hold of life and do the best we can with that which is given to us. We must seek for light and not darkness." This is my message to my loved ones. Horace Wiley, Pittsburg, Mass.

#### Mary Alice Handley.

My name is Mary Alice Handley, and my home, Gloucester, Mass. I have been out of the body many years, and am surprised that I return at this late day; but we do not return at all until we are called, until our loved ones wish to hear about us. In our time of life (my husband is with me this morning and his name is Joseph) we did not look on Spiritualism and spirit return as we do to-day. There have been many changes; many conditions are different from what they were while we were in the body, and many have joined us on the spirit side since then; yet we have three boys who are still in the sea of activity, who are struggling with the environments of earth-life to provide for themselves and families.

My son John, who follows the water much of the time, has not been very successful of late, hence he is anxious; and as he is somewhat interested in the progress of spirit control, I thought this would be a good way to reach him, and to say that even on the bosom of the deep we can follow him and impress him as to what is best to do and how to do it. Also to William and James I would say that it makes no difference what position in earth-life you occupy, when you seek, you will find; when you ask, it shall be given to you.

I feel this morning as if I had come a long way to communicate with the friends of earth-life. In connection with my other private matters I should like to have an opportunity to meet with my children privately. I have taken this means to awaken an interest, so they may feel and know that mother is not dead. Thank you, my friend. I feel that this is enough this morning, and if they desire more light they must seek diligently for it.

#### Joseph C. Kneeland.

Well, now this looks kind of natural as one comes out, and the other goes in. Each one tells his own story, in his own way, and tries to make others understand him. I hardly know how to express myself this morning at this privilege, but I certainly think that those who find this message may appreciate it, even if they do not believe it. I was well along in years before I passed on, and stood many times by the casket of those who were near and dear to me. I have two children who are yet in earth-life, and as my daughter Ellen is not very well this may rest her, and assist her to realize that death is not a shadow, but a beautiful awakening of the conscience to find that your loved ones are waiting, and you are free, and are not forgotten. To Edward I would say, be cautious, be careful; you have much responsibility upon you, and many things do not go as you feel they ought, but I say to you, and to all, "Go ahead, do not falter, the angels are with you." Father, mother and the children in spirit unite in sending love. I wish to say to all of my old friends, that it is well with me, and I hope to meet many more as they come over and join the great majority. Joseph C. Kneeland, Northampton, Mass.

#### Isabel E. Moore.

Oh, how I should like to convince my friends that they only laid the body aside, and not sister; and the spirit returns to those who supported me in all my illness, my trials and tribulations. Yet I trusted through all, and felt that I would be well with me. When I awakened on the spirit-side I found so many

loved ones with me, so many precious, familiar faces, that it was like a new awakening in the physical form, into a new and higher person. I was out of the old, worn-out, physical body in which I suffered so much, and I felt that truly there was another life far more beautiful than the one I left.

I have been seeking for the last five or six years an opportunity to return and inform them, and cry with a loud voice of the glory and beauty of the home I was permitted to enter and enjoy on the spirit-side. Mother is with me, and we are waiting for father and the others to come; we feel that we can assist and uphold you. I was not what you would term a Spiritualist. I was very much interested in the Methodist Church, and I loved the class meetings and the other blessed meetings and all that goes to make a good Christian life. But with my physical body (I suffered intensely both from rheumatism and cancer of the stomach) it seemed as if I could not enjoy all that I would have, had I been well. As I feel the old conditions as I take control of this medium, I will not try to hold her longer, and therefore will just send my kindest regards and purest thoughts for the enlightenment and benefit of my loving sisters, Carrie and Mary. From their sister, Isabel E. Moore, Yonkers, N. Y.

#### Col. Daniel Keyes.

Well, madam, I find myself very familiar with the location I am now in, as I passed from the body only a few steps from where I control this morning, and as I have been waiting around watching for an opportunity to let my friends of earth-life in every State know that I am still active, and desirous of both amusing and instructing the world at large, whether it is on the stage or whether it is the managing of others. I was called to the other side very suddenly, without a moment's notice, and yet I went as I had always desired to, as I did not wish to become a burden or trouble to any one. Little did I think when I stepped into that store or shop that morning that I was to be carried out instead of walking out. But I wish all my old friends to realize that it was more pleasant for me than it was for them—much more pleasant than language can express—and great was the joy I felt within myself when I knew I was away from the environments of the physical, but my spirit grew sad as I saw the influence it left upon those in material life—those who had an interest in me.

I was well known in many places, especially in New York, where I was for many years in theatrical work. I was well known to Mr. Rich, and to many of the leaders who are yet helping to instruct and bring forth on the great stage of life that which will not only assist but lift the souls of men and women higher and give them something to think about other than the trials and tribulations which disturb them. I have often wanted to return that I might identify myself, but I found that I was not so smart as I thought, for I could not control the brain of the medium without the assistance of some of my friends. They have assisted me this morning to give out a few words of consolation, to identify myself as one who has survived death and the grave. I wish to thank those who were so kind to me, especially those who took part in the disposal of my body. I have no words to express it, neither can I tell how I felt, when I saw the one who came forward and helped then. I had almost forgotten to thank you all. May God and the angels bless you and direct you in the prayer of their former friend and co-worker, Col. Daniel Keyes. My home was in New York, but my spirit passed away in Boston, very near where I am to-day.

#### Mabel Matthews.

Yes, while music detracts and often takes our thought from that which we are doing, yet this morning I feel that it was an assistance to me to obtain control, for I love music, and it seems to be balm to my spirit and strength to my body. Like the gentleman who has just left, who was so desirous to instruct and educate, I, too, am anxious to rend the veil of superstition and dogmatic influence from the eyes of father and mother, that they may behold the true spirit. You, dear mother, father and sisters, all feel and know that what has been said of Jesus is true; then why can't you feel that the loved ones return and help you as he has helped you? For he hath said that "where I am there ye may be also." I feel as if I would be music to my soul to hear them call. I wish to tell them to look into their own hearts and let God and the angels guide them and direct them and bring comfort and consolation, and believe that what comes to them is natural and good, and not a chastisement. Oh! if I could only make you understand, if I could only help you to appreciate what it is to pass from the physical body and enter into the spiritual, you would change your course; you would not pull down the curtains, you would not clothe yourself in black, you would not shut out the light and try to live in the darkest corner, but you would let the light come in; for you would see that all is good and there is no ill. This is my message this morning, to try to explain to my loved ones in earth, so they may say, "It is well, it is well." We shall wait and watch by the river until we see you come. Then all will be made clear and we will all understand each other better. My name is Mabel Matthews, my home, in Portland, Oregon. You may say I did not understand Spiritualism while in the body, neither do my friends; but I hope this will help to arouse a feeling of interest.

#### Messages to be Published.

June 9.—George Spesten; Samuel Patterson; Sarah Bolton; Abigail Davidson; Elizabeth M. Gardner; Carrie Welch.

#### A Letter from Abby A. Judson.

NUMBER SEVENTY-FOUR.

To the Editor of the Banner of Light:

It is a pity to revert to my eyes again, but it seems to be necessary to do so. Many write me voluminous letters, sometimes with pencil, often with fine or indistinct writing. And some go so far as to request me to write letters to strangers that they tell me of, thinking a personal letter from me would benefit or interest them.

Those who take this course either do not know of my eye troubles, or suppose that my sight is all right now. They are led to think thus: they hear no more about my eyes, and because I write a long letter for the BANNER OF LIGHT every week.

No one knows the physical distress I suffer in order to keep up these weekly letters, and to write an occasional article for *The Progressive Thinker*. It is only by the exertion of all my will, and through the urgency of my spirit-friends, that I am enabled to keep up this pub-

lic writing. I make everything bend to this special duty, and bear the pain as best I may.

The trouble in my left eye is just as bad as ever. Reading a single letter brings it on, unless it be written very clearly. In some cases, when the letters consisted of many pages, written in an indistinct hand, the reading of a single page has brought on such suffering that I have returned them to the writer, and said that I could not read them.

Others send me a newspaper, and after spending painful time over it, thinking it may contain something pertaining to some friend that I ought to learn, I find a fine pencil mark, or no mark at all.

Such as being my distressing and remediless condition, I must implore those who write to me to use a plain, bold hand, and black ink. Even when these conditions are observed some writing is very hard to read because there is not a clear space between the words. And if a friend sends a newspaper, I hope the special article will have a black mark which will catch the eye. Many send me newspaper scraps which have interested them. Some I am thankful to receive, as some real gem like "My Own Will Come to Me." But most newspaper columns are very hard on a bad eye.

With the outside address I have nothing to do, provided the contents reach me. One can write in any hand, and put the "postage stamps on the lower half of the letter" if he prefer. Our admirable postal system gives us our own, though it seems as if our postal clerks were sometimes skilled in mind-reading, to make an article reach its destination, and I am sure we all thank them for their faithful care.

There is another kindred subject that may be alluded to here. In sending flowers by mail, it is better to put them in a wooden or tin box. I have been sorely grieved to open a queer, flat package, to find a mass of trailing arbutus pressed out of comeliness. I knew how beautiful they were when the sender placed them with loving thoughts in the paste-board box, and how sorry she would be to see that beauty destroyed. A short time ago I received some white narcissus from Massachusetts. The sweet smell lingered, but these dainty, round, beautiful creations were flat. Flowers can perhaps go in this way on short journeys. But anything of this sort that must go through that seething maelstrom, the New York postoffice, with its tons of mail matter, would better be encased in tin or wood.

Now, Mr. Editor, I have explained about my eyes, and I know that letters full of loving sympathy, and written very plainly too, will come to me. And if the future can be guessed from the past, there will also be two or three letters from those who will say that nothing ails my left eye, that it feels bad because I think that it does, and that all I have to do is to make a mental picture of it all whole and good, and that all trouble will then be removed. Perhaps if a cut had been made in their eye, which broke open and healed wrong, holding the iris fast to the scar, they would think differently. Some of this class of thinkers wrote that I could see right through the cataract if I only thought that I could. If they were darning a stocking, and some one should hold a book right between their eyes and the stocking, they would see right through the book, if they only thought they could! I would like to quote Puck's line, "Lord, what fools these mortals be," but it would not be polite.

While I do believe that much discomfort and disease can be conquered by the power of the mind over the body, I yet believe that nature's laws are dominant, and that when a physical hindrance prevents an organ from performing its function it cannot perform it. No will force can set aside the laws of optics, for miracles do not take place in a natural universe.

I would like to tell our readers of a dear Spiritualist friend whose case has occupied my mind and sympathies for several weeks. Her kind and loving husband died two years ago, leaving her with five children, of whom the oldest is a youth of fifteen, and the youngest, a boy of three. A year ago she rented a farm of eighteen acres in Northern New Jersey. Though industrious and used to hard work, she could not, hampered as she was, work enough out of the farm to live on and pay rent. But, poor as she is, she asked me last fall to come and share her home with her, rent free. That won my heart, and showed me her generous and unworldly nature, for you know that persons who can "write like an angel," but who prove to be quite the opposite when we come to winter and summer with them, are not unknown in the realm of letters. But she trusted me, and asked me, and won my heart before she ever saw me.

Well, about two months ago she made up her mind to give up the farm, sell what she could, saving clothing, bedding and the bare necessities of life, and her faithful old horse Harry. With the proceeds she bought another horse, to make a team, and had nearly enough to buy the large covered wagon in which she proposed to set out, with her five children, for Southern California. Her plan is to make, with herself and children, a Spiritualist colony wherever they may be.

Having got so far, she and the oldest boy came to see me, and I found them to be just what I expected, genuine all through. To quote J. G. Holland in "Sevenoaks," regarding the little sempstress in that story, she is "a genuine creature."

She still owed four dollars on the wagon and had no harness. What I did for her, first and last, it is not necessary to state here. I sent her the next day to a Spiritualist of means in New York, whom I well know to be generous, with a letter from me. He gave her five dollars; another gave her three dollars, and she found one awaiting her on returning home. She paid up the wagon, but she could buy no harness, for food must be had, and feed for the horses.

A man lent her a harness, and she and the boys packed all night. In the morning nothing could induce the horses to move out of the yard. A still voice said: "Be patient; wait and see." She waited two days; then a man came and offered to make her a good harness of stuff that he had, and be paid in goods that she was going to leave. When that harness was made the horses consented to start, her boy driving, the big mastiff and another large dog accompanying as protectors; and in the wagon, herself, the five children, the two tiny dogs, five cats, and three children from Newark that she had given a home to for a month. They stopped to see me and I saw the whole outfit with its jangling freight. While they were eating at my home I said: "Oh! what will you have to eat?" She said: "We do not eat much. We are satisfied if we have enough to keep body and soul together."

Then they went to Newark and left the

three children with their mother, a working woman. They were very sorry to leave the second dog in Philadelphia. He is shaggy, brown and white, and loving, so we hope he will find a good home. She has found nice homes on the way for all the five cats. She could not leave the animals to mourn and starve when she left the place.

While I write she is about reaching Chambersburg, where she will have a letter from me and a little money. When she reaches Bedford she will find another letter from me, and a dollar that a lady sent me for her. There are so many toll-gates in Pennsylvania that they ate up the money that she had held onto for the horses' feed. And she must feed the horses else they cannot pull the wagon. The boys weed and do other chores on the way, and they get paid in food for the family.

She will keep me informed all along, so I can always write to her at the next place; so if any reader will send me money for her from time to time I will see that it reaches her.

As this letter is wholly personal I will add that I have some "interior" photographs of myself sitting in my little parlor, which I can dispose of on inquiry.

Yours for humanity and for spirituality,

ABBY A. JUDSON.

Arlington, N. J., June 3, 1899.

### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

QUES.—[By Donald Fraser, Philadelphia.]—Have unsolicited knocks and raps any significance? Should they be heeded, if so, how?

ANS.—We always advise people to heed everything which appeals to their attention, and excites their interest, but to heed is not to blindly follow, and to heed wisely requires that whatever the matter is it should be broached in a calm, philosophic spirit of scientific inquiry. To many people who do not reason deeply upon psychic phenomena of rudimentary types it appears extremely undignified, if not positively ridiculous, to assume that wise intelligences should resort to such common means as "raps" or "knocks" when seeking to open communication with their friends, but if such arguing were based on philosophy instead of prejudice and fancy, it would appeal with equal force to the ordinary transactions of daily life on earth. A silly child who is full of pranks will knock on some one's door, or ring a bell, then hide away, and enjoy the fun of bringing somebody upstairs or downstairs to answer a meaningless summons, but none are too wise among professors of the sciences to knock or ring when their object is to call attention to some matter of importance.

We are fully aware that a great many peculiar noises are often heard which have no bearing on psychic phenomena, and that many over-excited persons attribute ordinary sounds to some very extraordinary source, but this should not prevent level-headed investigators from determining to decide, as far as possible, what is the real underlying cause of such mysterious knockings as cannot be fairly attributed to rodents, or to cracking of woodwork. The crucial test, applicable in all cases, is to interrogate the unknown source of the noises with a view to discovering whether it will display determinable intelligence. Many people to-day are going over precisely the ground traversed by pioneers of Modern Spiritualism fifty years ago, and it is perfectly natural that they should, as the same phenomena are occurring in 1899 as astonished many in 1849. We are never wrong when we quietly and persistently inquire of whatever intelligence may be back of the sounds what is the purport of their production, and it frequently follows that intelligent answers to direct questions are distinctly given. The old code of signals, one rap for no, two raps for doubtful, and three raps for yes, answers to day as well as in the past. It is also always legitimate to call over the alphabet and take notice if raps are given so as to spell words.

Q.—[By W. C. Bowman, in BANNER OF LIGHT of May 20, 1899.] One of my two questions I propound for Mr. Colville and his guides. It is in relation to what many Spiritualists have got into the habit of speaking of as the "Sixth Sense." To my uneducated reasoning, this is an error that needs correction. It seems plain to me that the psychic powers of clairvoyance, clairaudience, etc., cannot properly be coordinated with the physical senses at all, and hence cannot be counted as additional to them, but must be regarded as belonging to another complete set of senses inferior to and corresponding with the external senses. Am I right or wrong in this view?

A.—We do not think the term "sixth sense" is always properly applied, as the very terms clairvoyance and clairaudience signify only clear sight and clear hearing, or we may say they properly designate the functioning of sight and hearing on the psychical or interior plane, to which the external or physical simply corresponds. There are two distinct planes of action, the one inner, the other outer; therefore we consider our present commentator to be correct when he objects to the use of an expression which seems simply to add one more to the accepted number of physical senses; at the same time there is nothing unreasonable in referring to a sixth or even to a seventh sense, as no one has a right to dogmatically assert that five is the total number of senses possessed by human beings.

Prof. Elmer Gates, whose experiments in mind and character-formation excite a good deal of attention among experimental psychologists, boldly states that there are several more senses than are ordinarily acknowledged, and he claims that he has devised means whereby these can be exercised and thereby cultivated. The compound term psychophysics is one that is now often applied to a system which takes into account the value of psychology and also of physiology, and whose professors maintain that both departments of human nature should be cultivated together. Mr. Bowman seems to think it necessary to separate the psychical entirely from the physical after the manner of those Swedenborgians who are very strenuous in upholding Swedenborg's doctrine of *discreet and continuous degrees*.

There may be a difficulty in some instances in finding the exact dividing line between the continuation of one degree to its utmost, and the beginning of the next more interior degree. Take what is known as spirit-photography, as an example. Quite recently in Philadelphia some portraits were taken in the ordinary way, and no one gave a thought to anything beyond developing the negatives and printing the cards, as usual, but to the astonishment of several who purchased the photographs of a well-known person, faces other than that of the sitter were distinctly discerned on some of the finished cards, though not on others, and with the aid of a magnifying glass these faces showed very distinctly, so that everybody possessed of average eyesight could detect them.

Now at the time when the pictures were taken there must have been a more or less material object present, or it could have made no impression on the sensitized plate of the photographer, and had there been a person in the studio at the time who was in a lucid or clairvoyant condition, this ethereal object might have been visible to him or her though not within the range of average visual perception. In that instance there would have been no evidence furnished of an additional, or sixth sense, but one of the usual five senses would have been found stimulated beyond the ordinary wont.

The further we investigate the psychic problem the more evidence do we accumulate bearing toward the conclusion now reached by many earnest students of psychic phenomena, that the more highly sensitive a human being is, the wider is the range of his universal observation. Intuitive perception of truth, prophecy, and other distinctly spiritual gifts and perceptions, do lie in another region from that occupied by the senses, but clairvoyance, clairaudience and psychometry have their distinct bearings on the earthly side upon the domain of sense, while their scope is so great and their phenomena so varied that, on their inmost or highest side, they bring us into direct contact with a realm of spirit which lies entirely beyond the pale of even the clearest and fullest sense-perception.

### Poverty.

BY ONE WHO HAS EXPERIENCED IT.

O poverty, thou art hard to bear! What false views of life we take when we are without money! How despondent and gloomy the aspect! How we watch every word and look of our fellow-creatures, often taking offence where there was no need to be offended! There are times when the spirit becomes depressed, and hope seems to have fled. Life then certainly does not seem worth living. It is hard to bear the harsh, unkind, and often unjust remarks of others, when our only crime is the want of money.

Poverty in many instances is the parent of ignorance and crime; the want of money has caused many a man and woman to do mean and dishonest actions, which under different circumstances they would not have done. What cowards does poverty make of us! What false positions it often makes us take! Poverty is extremely disagreeable, and yet on calm consideration I am glad I have known poverty, for it has made me acquainted with many different classes of people; it has enabled me to see men and women in their true character, which I never could have seen had I been a rich and prosperous woman.

There are many degrees of poverty; what to one person seems poverty, to another, placed a little lower in the social scale, would be affluence. Among the poor—the very poor—I have often witnessed acts of kindness done with a delicacy of feeling which many a rich woman does not possess. To thoroughly understand the poor we must be placed as they are, and must go through the same experiences. It is not only the very poor who feel the pangs of poverty; there are many in the middle ranks of life who suffer keenly. It is very painful to fall from the comfortable middle rank of life to extreme poverty, and I have often wondered why a kind and merciful God should thus permit so many of his children to live a life of toil and misery; but we are told in Holy Writ that every child whom the Lord loveth, He chasteneth.

May it not be that our Heavenly Father, who knoweth what is best for all his children, gives us poverty, with all its inconveniences, as a means to make us more humble, to crush pride and arrogance in our nature, to teach us to look into our own hearts, and, seeing our own imperfections, we may become more charitable in thought to the shortcomings of our neighbor? All persons are not alike in their organisms; some can bear the trials of life much better than others; some natures are so buoyant that whatever troubles come to them they will rise above them; they feel the cross that is laid upon them, but manfully they face whatever troubles assail them, and adhere to the good old maxim: "If at first you don't succeed, try, try, and try again."

Others, when troubles assail them, resemble the mighty oak: when the rude winds of adversity blow over them they strive to stand fast; they cannot, will not, bend before the wind. But, strong as the oak tree is, there are times when the wild wind in its fury tears the branches from the trunk and scatters them to the earth, whilst the same storm will pass over the drooping willow without breaking one of her slender boughs; and when the sun again shines in all its beauty how lovely does the willow appear; the wind and rain that have scattered the mighty oak have only added new beauties to the drooping willow. So it is with the human soul; like the mighty oaks they strive to brave the storms of adversity; they cannot, will not bend to adverse circumstances, and in trying to maintain a high position they suffer fearfully. The same storm of adversity will pass over the humble soul which meekly bows its head, and the trouble that has wrecked the lives of the haughty and proud has only added new beauties to the soul of the humble and meek. "Is poverty necessary for every person for their spiritual welfare?" is a question I once heard a gentleman ask in a lecture room. I do not remember the exact answer that was given him, but I should say "No." There are many rich persons who know how to use and not abuse the wealth that is given them. Riches in the hands of a wise man or woman are a great blessing. But every person has not strength of mind to resist the temptations that beset the path of the wealthy.

Saint Theresa in her writings used to say, "Oh, pity the poor rich." Her prayer was, "Lord! give me neither riches nor poverty. I can echo her prayer, for I do not wish to be rich, neither do I wish to be poor. Those who are very poor have not the same opportunity to learn or seek for truth as their more fortunate brothers and sisters. There is one thing to be said in favor of poverty: the person who has experienced it knows a degree of happiness when the pressure of poverty is removed from them that it is impossible for any person to feel who has not experienced its extreme difficulties.

—F. H., in *The Harbinger of Light*.

This day shall be consecrated by beautiful thoughts. Into it shall enter nothing unworthy. It will be a day of inspiration, a day in which all gladness of the heavenly radiance shall shine. It is to be lived on the spiritual plane, on which alone is our real life.—Lillian Whiting.



(Continued from second page.)

must of necessity lose all recollection of the lower life he lived when steeped in the slums of vice, ignorance or shame.

I know that many spirits, in returning through mediums, are unable to give their names or to recall incidents in their mortal career, but I am aware that they have to handle instruments that are unfamiliar to them and such as may not be at all adapted to their particular case, and as there are well-authenticated instances of thousands of spirits who have remembered and mentioned affairs that their hearers had forgotten, or who knew nothing of them till they were investigated later, I think it is wonderful that the spirits have done as well as they have in proving their identity to doubtful mortals.

But I must close, with love to all friends, and good-will to all searchers after truth.

Washington, D. C. MARY T. LONGLEY.

P. S.—An ardent exponent of the theory of loss of earthly memory—by spirits—writes me of a case of lapse of memory of a few hours on the part of a man who had been subjected to the influence of a powerful electrical current for a brief period. My friend states that the vibrations being changed for the man during that time, he never will remember what occurred to him and around him during the lost hours until he comes under the same rate of vibration again. But it is a question with me whether or not this can be accepted as what may happen to any one who should be subjected to the same electrical influence, and even if so, as we are in that instance dealing with physical things and laws, would they equally apply to spiritual things and laws? Only careful experiments along these lines can determine this point.

I knew of a case in Massachusetts a very few years ago of a man who came under the influence of a powerful electrical current, day in and day out, for a long period, until he became so thoroughly charged with the fluid that his vibrations were quickened to an almost inconceivable degree. He became a victim to insomnia and other ailments, and was in such a very unusual state of vibration and discomfort that the doctors—and he had the best in Boston—could not do anything for his relief. The only help he could find came from the treatments of a fine magnetic healer, but these could not restore him to his former normal condition, for in a few months he passed away, though the physicians were astonished that he lived so long. Now this man did not lose his memory or any of his mental faculties, but I understand that these were intensified by the increase of vibration that had been wrought in his system. Who, then, shall decide if the case and experience of one person will apply to every one who might be brought under similar conditions?

## In Memoriam

E. L. HANLON.

Who took leave of earth Sunday, June 4, from his earth home at 30 Shirley Avenue, Winthrop, Mass., aged fifty-one years. Mr. Hanlon was a Spiritualist of many years' standing, and thoroughly posted in regard to our sunny philosophy. He was a member of the Faithists, and hence found much to interest and instruct him in that mystical work "Oahspe," as well as in the teachings of Dr. Newbrough. He was a gifted artist, and his pastel and crayon work was widely known and much admired. He possessed a fine mind, singularly gifted in many respects. He was a great reader, a clear thinker, a logical reasoner, and a poet of fine attainments. He found Spiritualism an ever-present comfort, and a constant inspiration. For the past four years he has been an invalid, and was a great sufferer for four months prior to his transition. His faithful wife, two sons and a daughter survive him, who have the knowledge of Spiritualism to comfort them in their bereavement.

The funeral services were held at his late residence on Tuesday, June 6, Mr. H. D. Barrett officiating. Messrs. E. F. Webber, E. E. Bullock, B. G. Willard, and Robert Bruce, constituting the well-known "Temple Quartet," furnished excellent vocal music. The Faithist ritualistic service for the departed was effectively read by Dr. Weeks, a member of the order, and a friend of Mr. Hanlon's. By special request of the arisen brother, Mr. Barrett read a poem of Mr. Hanlon's, composed in anticipation of his transition, at the opening of his remarks. The poem appears in full on the first page of this issue. The exercises were concluded by the reading of the following poem, also by Mr. Hanlon, and at his request, entitled

## THE PRAYER.

I know that my Creator lives and dwells in everything.  
I, with his music in my soul, his wondrous glories sing.  
His voice indwells in every sound, his breath in every breeze;  
The odor of the violet, the whisper of the trees.  
Then purify this casket, thou who blew thy breath within,  
Whom raised this shell up from the dust to place thy spirit in.  
Then give me, if I others love, the love I earn from thee;  
Oh! judge me as I others judge each day unceasingly.  
Oh! Thou who art where love may dwell, Oh! worshiped by thy name,  
Thy kingdom as in heaven above with us on earth remain.  
Make us as little children pure; begin our life once more.  
Oh! give, thou great Jehovah! light within this open door.  
Make pure this earthly tenement each morning when I wake,  
And each night I consecrate my spirit for thy sake.  
Oh! give me power to evil shun, thy blessings to regain,  
And for life everlasting thy glory be. Amen.

## Epsom-on-the-Hill.

On and after July 1 the Old House will be open to guests.

Epsom, N. H., is seventy-nine miles distant from Boston, on the Southern Division of the Boston & Maine Railroad. Trains leave Boston at 8:30 A. M. and 3 P. M. Railroad station is three miles distant from the hill; village and post-office, two miles. The house is surrounded by farm lands, with woods and brook near by. Delicious air and pure water. Quiet and restful. Large, sunny rooms. Board by the week or day.

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## A Query.

BY M. A. WARREN.

Noting the various and at times somewhat conflicting utterances and theories as to the Philosophy of Life, as they appear in the columns of THE BANNER, especially in the last number, I feel impelled to ask you, in this connection, if you do not think that, between the ideas as set forth by Prof. Grubb, Babbitt and Oyston, they are getting the idea, if not the Philosophy, of Spiritualism and the Philosophy very much mixed? so much so, indeed, getting the two so blended, that it is difficult at times to fully comprehend which is regarded by these writers as the truest and best Philosophy of Life; for, per contra, it would seem a question of expediency whether we had not better fall back on such facts alone as can be demonstrated, à la Zollier in his "Transcendental Physics," under the strictly and rigidly scientific conditions he imposed in his investigations?

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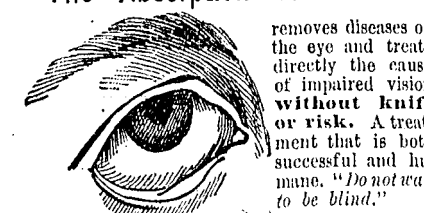
## A Criticism.

In the BANNER OF LIGHT of May 20 appeared a letter under the heading "An Interesting Séance," wherein the writer says he sat at a table, etc., then tells us that "My father also came and sat upon my knees, and the weight seemed like the heavy man he was." Now I am curious to know how a heavy man could sit on any one's knees who was seated at a table. If this happened one of two things also must have happened: either the table was moved away from this sitter or else the table must have been elevated, so as to admit of a heavy man sitting upon this writer's knees; which? As the story is recited there seems a slight element of improbability at attached thereto that vitiates the account. Perhaps Mr. Messer will explain for the satisfaction of A STUDENT OF PSYCHIC PHENOMENA.

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# Banner of Light.

BOSTON, SATURDAY, JUNE 17, 1899.

## 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 noon of the Saturday preceding the date of publication.

### BOSTON AND VICINITY.

**Assembly Hall** (Lecture of Honor Building), 200 Huntington Avenue.—The Gospel of Spiritism, Sunday, 11 A.M.; Pastor, Discourse and Evidence 7:30 P.M. every Sunday.

**416 Tremont Street**.—Mrs. Guitierrez, President. Services Sunday at 10:30 A.M., 2:30 and 7 P.M.; and Wednesday at 7:30 P.M.

**816 Tremont Street**.—Mrs. Guitierrez, President. Services Sunday at 10:30 A.M., 2:30 and 7 P.M.; and Wednesday at 7:30 P.M.

**Home Hall**.—Johnson Avenue, Charlestown. Sunday at 11 A.M.; speaking and tests 7:30 P.M.; Tuesdays and Thursdays, 8 P.M.; Fridays, 3 P.M. N. E. Gilliland, Conductor.

**Echo Hall**.—Johnson Avenue, Charlestown. Sunday and Wednesday evenings. Mrs. E. J. Peat, Chairman.

**First Spiritualist Church**, 730 Washington St.—Mrs. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; and 8 P.M. Thursday, 8 P.M.

**Harmony Hall**, 724 Washington Street.—10:30 A.M., 2:30 and 7:30 P.M. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

**Hollis Hall**, 789 Washington St.—Services Sunday, 10:30 A.M., 2:30 and 7:30 P.M. George B. Cutter, Chairman.

**Spiritual Fraternity**.—At First Spiritual Temple, Exeter and Newbury streets, Sunday at 10:30 and 7:30 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 Sunday at 10:30 A.M. and 7:30 P.M. Tuesdays and Fridays, 8 P.M. Lecturer, W. J. Colville. All seat free. Voluntary offerings.

**The Opeley Mystic Circle** meets Sunday at 7:30 P.M. Room 6, Huntington Avenue. The Metropolitan School, Mondays, 8 P.M.; Fridays at 11 A.M., class for advanced students on the inner mysteries and occult forces of life. T. A. Miller, President.

**The Thursday Spiritualists' Union** holds meetings the third Thursday of each month in Dwight Hall, 416 Tremont street, at 7:30 P.M. All are invited. Christopher G. Shaw, President. Mrs. J. S. Super, Clerk, 61 Huron Road, North Cambridge.

**Plummer Hall**, Hyde Park, corner of Hyde Park Avenue and River street. Sundays, 10:30 A.M., 2:30 and 7:30 P.M. Mrs. F. E. Bird, President.

**Winchester, Mass.**—Circles Wednesday evenings at 8 P.M. Place Avenue, on the electric cars from Arlington to Stoneham. Investigators welcomed. Mrs. M. C. Borden.

**West Groton, Mass.**—Liberal Association.—Services every Sunday at 2 o'clock in Wildwood Hall. Mary L. French, local speaker.

### CAMBRIDGE.

**The Spirit of Truth Society**, 327 Massachusetts Avenue, Cambridge. Meetings Sunday at 10:30 and 7:30 P.M. and Thursdays at 7:30 P.M. Mrs. A. J. Banks, President.

**The Cambridge Industrial Society of Spiritualists** holds meetings the second and fourth Wednesdays of each month in the lower hall, 51 Massachusetts Ave. Mrs. A. J. Banks, President; Mrs. Z. W. Allen, Clerk, 11 Wright street, Cambridge.

### MALDEN.

**Malden Progressive Spiritualists' Society**, Main Building, 78 Pleasant street. Meetings every Sunday at 11 A.M. and 7:30 P.M. Mrs. M. Barber, President; Mrs. Rebecca Moore, Sec'y. H. W. Warner, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

**Church of the Divine Communion** (Incorporated).—Rev. Ira Moore, pastor and psychic. Holds spiritual services on the Christ principle, Bedford Avenue and Madison street, Sunday evenings, beginning at 7:30 P.M. An excellent program of vocal and instrumental music is always rendered by the best talent, after which psychic communion is given.

**The Advance Spiritual Conference** meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. Welcome. Mr. G. Deleere, President; Mr. Alice Ashley, Secretary.

**Meeting of Associate Spiritualists** meets every Sunday at 3 P.M. at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. W. Barget, President.

**Spiritual Conference**, Jackson Hall, 515 Fulton Street.—Sundays, 8 P.M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

**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 388 Tompkins Avenue, Friday evening and Wednesday afternoon. Mrs. J. C. Olin, president.

**People's Mission**, Columbia Hall, 1810 Fulton Street.—Sundays at 8 P.M. Mrs. M. C. McGilvery, medium, Herbert L. Whitney, Chairman.

**Jackson Hall**, 515 Fulton Street.—Sundays at 8 P.M.; Wednesdays at 8 P.M. Mrs. A. C. Olin, Conductor.

**680 Myrtle Avenue**.—Mrs. B. R. Plum conducts a meeting every Sunday at 8 P.M.

### CHICAGO.

**First Spiritual Church**, South Side, 77 Thirty-First Street.—Sundays, 2:30 and 7:30 P.M. Georgia G. Cooley, Pastor.

**Englewood Spiritual Church**, 328 West 63d street, Sundays, 2:30 and 7:30 P.M. Lora Holton, pastor.

**The Spiritualists' and Mediums' Home Society** hold free public services every Sunday, 10:30 A.M. at 3310 Rhodes Avenue, Chicago, Ill. Dr. C. T. H. Benton, Conductor, assisted by other good mediums and speakers. Also a benefit service every Wednesday, 8 P.M. Take Cottage Grove car to 33d street, then one block west.

### CINCINNATI.

**Society of Spiritual Unity**, Washington Park Hall 122 Race St., Sundays, 7:30 P.M. St. Omer-Briggs, pastor.

### NEVARK, 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**, 74 Lexington Avenue, one door above 8th street.—The Spiritual and Ethical Society hold meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

**Christian Spiritual Union** meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 8 P.M. Dr. Harlow Davis, medium for April.

**The Faneuil Spirit Society** holds its meetings every Friday at 8 P.M.; Sundays 3:30 P.M., and Children's Lyceum at 2:30 P.M.

### SYRACUSE, N. Y.

**First Society of Reincarnation** (exponent of universal Religion) meets Sunday at 10:30 A.M. in Hays Hall, 239 West Onondaga street. J. C. F. Gramblin, lecturer.

### 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 towns in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

### Local Briefs.

#### BOSTON.

On Sunday last, June 11, W. J. Colville conducted two services in the Temple, Exeter and Newbury streets, which was well filled on both occasions. His discourses had reference to the present movement in favor of arbitration, and were greatly appreciated. A meeting for answering questions is held on Tuesday at 8 P.M. and on Friday, June 16, at 8 P.M. W. J. Colville speaks upon "Medical and Spiritual Liberty," with special reference to the recent contention over Christian Scientists and other "irregular" practitioners. On Sunday next, June 18, W. J. Colville's subjects will be: 10:30 A.M., "The True Nature of Spiritual Liberty"; 7:30 P.M., "The Dreyfus Case and What We Should Learn from It." Seats free. Voluntary offerings.

The First Spiritualist Church, M. A. Wilkinson, pastor, held services Sunday, June 11, at 616 Washington street, in memory of Prof. Pierce, for whom a chair was decked with flowers. Those assisting were Messdames F. B. Hill, Mariner, Sears, Akerman, Grant, Bishop, Knowles and Baker; Messrs. Proctor, Fyfe, Hill, Baker, Newhall, Pratt, Abbott, Wood.

Commercial Hall, Mrs. Nutter, Conductor. Sunday, June 11, those assisting in the exercises of the day were Messdames McLean, Nutter, Pepper, Weston, Ritzel, Wheeler, Irwin, Fisher, Knowles, Cunningham, Burrell, Carbee, Tracy; Messrs. Jackson, Nelke, Abbott, Graham.

### Massachusetts.

**Greenwich**.—Sunday, June 4. Mr. F. A. Wiggin occupied the platform. A large audience from many towns was present. Mr. Wiggin was at his best, and the people were much enthused by his eloquent lecture and wonderful messages. Socially the people were impressed by his genial personality. In the evening many friends met with him in the spacious parlors of Mr. F. M. Smith. JULIETTE YEAW, Sec'y.

The First Association of Spiritualists, Lowell, Mass.—Mr. John Banks, Sec'y. Sunday, June 11, Dr. Geo. A. Fuller gave two excellent addresses, subjects, "Culture," "Spiritualism the Highest Religion." Sunday, June 18, Mrs. Pettigill of Malden will lecture.

The First Spiritualist Society, Fitchburg, Dr. C. L. Fox, President.—Sunday, June 11, parlor meeting at Mr. and Mrs. King's, 54 Day street. An able address by Mr. George Lamont of Leominster; messages by Mrs. King. Sunday, June 18, meeting with Dr. Fox, 74 Day street, at 7:30 P.M.

Sunday, June 11, the Haverhill Spiritual Union was again favored by having Mrs. Jennie K. D. Conant, who had tendered them a benefit, a full house greeted her. We have with us next Sunday Mrs. Alice M. Perkins of Boston. The Children's Lyceum will close the last Sunday in June. H. E. Jones, Sec'y.

The Arthur Hodges Spiritual Society, Lynn.—T. H. B. James, Sec'y.—Sunday, June 11, those who assisted in the afternoon service were: Messdames Belcher, L. D. Butler, N. S. Noyes; Messrs. Balcom, Belcher. At 7:30 P.M. Mrs. May S. Peck of Providence, R. I., gave an excellent service. Sunday, June 18, many mediums will assist.

Camp Progress, Mowland Park, Mrs. H. D. Gardier, Sec'y.—Sunday, June 11, services at 2:30 P.M.—Those taking part were: Messdames Harding, Knowles, Robertson, Demorest, C. Fannie Allen; Messrs. Miliken, Huot, Smith. Excellent music was furnished by a quartet.

### Other States.

Sec'y writes: The First Church of the South Side has concluded to hold services at 77 31st street, Chicago, Ill., during the summer, and as Mrs. Georgia Gladys Cooley, the pastor, takes a vacation during the months of July, August and September, correspondence is solicited from mediums and speakers traveling from the East and the West, who wish to make engagements for one or more Sundays during that period. Address Thos. H. Hartley, Cor. Sec'y, 501 State street, Chicago.

Orient Hall, Portland, Me., Mrs. M. A. Brackett, Sec'y.—Sunday, June 11, Dr. C. W. Hidden lectured afternoon and evening. Subjects of his discourses, "Threshold of the Two Worlds," "Hypnotism, Its Power." He will undoubtedly serve the society again in the near future.

Several of the officers and friends of Verona Park, Me., met upon the grounds June 2 and 3 for improvement on roads and wharf, and on Sunday, June 4, had a social meeting in the Park Hotel. All signs indicate a successful meeting in August. Three new cottages have been erected since last season, and more are contemplated.

First Church of the South Side, No. 77 Thirty-First street, Chicago.—Dr. T. A. Bland, formerly of Boston and now of Chicago, who has done such great work in behalf of the Freedom of the Medical Bill, and whose fearless letter denouncing the manner of legislation at Springfield, which appeared in Chicago Times Herald April 30, and Inter Ocean May 1, has been secured to occupy Mrs. Cooley's platform Sunday, June 18. Mrs. Cooley's absence being due to her taking part in the anniversary services of the Harmonia Society at Sturgis, Mich. This prominent speaker's subject will be "The Religion of Demonstration versus the Religion of Dogmas." Mrs. Cooley will be with us until and including the last Sunday in June, when she leaves on a three months' vacation. Her return on the first Sunday in October will be hailed with delight by all who have been fortunate enough to listen to her eloquent lectures and convincing spirit messages.

Bingham.—The meeting at Lakewood, Madison, June 4 and 5, was a great success in every way. Dr. Geo. A. Fuller was the speaker, and did great credit to himself and the Association of which he is a member. The members of the Madison Camp Association responded nobly when asked to subscribe funds to pay the expense of the meeting. After paying all bills there was a balance of \$11.35 to put into the treasury. The Auditorium was crowded at the Sunday meeting, and all listened with great interest to the grand discourse of the speaker. Our meetings at Lakewood Grove are an established fact. Twenty good names were added to our roll of membership. At this date we have one hundred and seven members in good standing. A. BAKER, Sec'y.

### The Spiritualist Training School.

The third session of the Spiritualist Training School at Maple Dell, Mantua Station, O., opened according to announcement the 30th ult. The prospects for the school were never so favorable as at the present season. The attendance of students is much larger, and without an exception, they have taken hold of the work earnestly, and are already in love with the school.

The hotel is under the management of Mr. and Mrs. Cole, progressive Spiritualists, who are not only interested in the school, but in everything that pertains to the welfare of our Cause. The hotel is at present more like a home place than a public house. Those who met a few days since as strangers, regard every other one as a sister or a brother, and when assembled for any purpose, it is like the meeting of one family.

Students who prefer to board themselves take rooms in the cottages. The village of Mantua is within short walking distance of Maple Dell, thus making it convenient to get supplies, or when desired, they are delivered to the grounds.

Aside from the routine of school work, services are held in the auditorium every Sunday. The morning is devoted to Lyceum work and conference. The exercises of the afternoon consist of singing, usually a reading by Mrs. Jahnke, the teacher of Oratory, and a discourse by Mr. Hull, or some other lecturer, who can interest the audience on some phase of Spiritism.

We are encouraged over the present outlook of the school, but regret that so many who had hoped to join the class the present season are prevented from doing so from a lack of means. If the donations promised the school had been forwarded, a few, at least, among the disappointed, would have been with us.

With tuition reduced one-half, and board furnished at \$2.13 per week, or the privilege of boarding one's self, it is lamentable that those who desire to attend the school are compelled to remain at home because the few dollars cannot be raised.

The term closes the 14th of July. If there are those who can join in by the middle of the term, I assure them much may be accomplished during the remainder of the term, as arrangements will be made for private instruction without extra charge.

MATTIE E. HULL, Sec'y.

### Clinton, Iowa, Camp-Meeting.

This progressive Association will hold its annual meeting at Mt. Pleasant Park, Clinton, and for the first time in its history, will assemble entirely free from debt. Able musical and platform talent has been secured for the entire season. The St. Paul Quartet, led by Prof. Zimbach, and Hoffman's Brass Band will furnish music, while A. E. Tisdale, George P. Colby, Mrs. C. E. S. Twing, Mrs. F. F. Peck, Mrs. George B. Warner, Prof. W. F. Peck, Mrs. Maggie Walter, Mrs. Georgia G. Cooley and Max Hoffman will occupy the platform.

### Camp-Meeting, Watertown, N. Y.

The "First Progressive Spiritualist Society" of Watertown decided that the best and only way to arouse Spiritualists from the lethargic state into which they had fallen was to treat them to an open air camp; so they appointed committees, consulting mostly of their members, and arrangements have been completed for a rousing and effective Camp meeting.

One of the first things attended to was the securing of a summer resort, a beautiful glen at the foot of Jim Wood's Falls, one of the most picturesque spots on Black River, just outside of the city limits and connected with the street car line. It is just the finest place one could choose for Spiritualists to hold forth and engage in spiritual communion. Then they engaged some of our best speakers and mediums, among whom are Mrs. Amanda Coffman, Mrs. Maggie Walter, Mrs. Augusta Armstrong, Mrs. H. Morse Baker, Mrs. Iva Wilson Kayner, Mr. E. W. Sprague and Campbell Brothers, and a few others that they can depend on to do their share of this elevating work.

A Woman's Day will be an interesting feature, when Mrs. Armstrong will give us her idea of Political Equality. It must be a good one since she takes for her motto:

Right is right, since God is God,  
And right the day must win;  
To doubt would be to disobey,  
To falter would be sinful.

With this corps of active and efficient workers, together with those who have the direct interest of it at heart, and too, its being the first Spiritualist Camp-meeting ever held in Watertown, there is no reason why hundreds of poor hungry souls cannot be made happier for living and the truths of Spiritualism made manifest.

The officers of the society are: President, D. G. White; Vice President, Mrs. Ida Baldwin; Secretary, Attorney F. N. Fitch; Treasurer, Ed. L. Jasmine; all of whom are Traders, as are also Mrs. K. N. Mattison, Mrs. D. G. White and John McGregor. Besides these we find Dr. and Mrs. A. B. Burnham, Mr. and Mrs. E. Jackson, Mrs. Graves (all magnetic healers) Mr. and Mrs. C. H. Mattison, Miss Eugenia Roubie, Miss Mattie Schriever, Mrs. Van Wormer, and several others on the committees.

In case of rain they have engaged the Opera House on the grounds, in which to hold meetings. In fact, nothing has been left undone for every one's comfort, so

Come one and all to Glen Park Hall

And hear what we will tell.

We have no angry Gods to fear,  
No burning brimstone hell.

The good in all things that we find  
And hear what we will tell.

Good thoughts and deeds to all mankind  
Is what we wish to show.

The Bible to you we will read,  
Not as has been read 'tis true.

Not as it is read in the Bible,  
Facts that will strengthen you.

We then will grasp you by the hand,  
And show to you a better land.

Your friends who have passed on before  
Will guide you to this other shore.

Then come, we will prove to you here  
That life is happiness.

That angels here are always near  
To comfort, cheer and bless.

(Poem given through the mediumship of Mrs. D. G. White.)

### Report of Newburyport First Spiritualist Association for May and June.

We have had but two platform mediums for the past six weeks, viz.: Mrs. Effie Webster of Lynn and Mrs. C. Fannie Allyn. Local mediums have done all the other work on Sunday evenings.

Our regular meetings closed with our customary Memorial Sunday services May 28, but we have had meetings on the evenings of June 4 and 11, the latter being a benefit tendered to us by our good friend Mrs. Webster. She left two sick members of her family rather than to disappoint us, and I am happy to say she was greeted by a large audience.

It is a long time since we have had the pleasure of listening to Mrs. C. Fannie Allyn of Stoneham, and the subjects for lectures and poems which were given by the audiences were treated in a very satisfactory manner. We shall have her again next season.

June 5th we held our fourth annual election of officers. The lady members of the society have the entire business in their hands for the coming season, and are pledged to perform it successfully. So far the speakers with whom cases have been made are: Mrs. Webster of Lynn, Edgar W. Emerson, Mrs. A. J. Pettigill of Malden, Mrs. Helen Taylor of Philadelphia (formerly of Lowell), Mr. Lucius Colburn of Essex Junction, Vt., with other good ones under advisement.

We have for our President for 99-00 Mrs. Jennie Torrey Little, a good medium and our youngest member. For Vice-President we have Mrs. Eliza A. Poole. The two who have served us as Secretary (Mrs. S. A. Lowell) and Treasurer (Mrs. May Shute) were unanimously re-elected. Our Board of Directors includes the above named officers, and sisters Safford, Blaisdell and Morrill.

We feel encouraged in looking forward to our next season's work, because the new faces in our audiences from Sunday to Sunday show a growing interest among skeptical outsiders.

May the angel world be with us to help and bless us in the future, as we feel they have done in the season just closed.

S. A. LOWELL, Sec'y.

\*Our retiring President, Frank N. Fuller, positively declined being a candidate for re-election, having held the office of Secretary for the former society and President of the present one for over fifteen years. We wish to publicly acknowledge our thanks for his faithfulness in being always promptly at his post of duty.

### Peace Union of Philadelphia.

The Universal Peace Union, whose headquarters are at 1305 Arch street, Philadelphia, took advantage of W. J. Colville's last evening in Philadelphia to accept from him a benefit lecture. The hall was overcrowded, though the weather had been intensely hot, and thundershowers were imminent. Dr. Rebecca Moore, Mrs. Foster and several other prominent Peace Workers spoke beautifully previous to W. J. Colville's stated oration, which was a glowing tribute to the practicability of the peace enterprise common to the homes of the people, and among the little children, and spreading till the whole wide world shall be embraced in the pure white robes of the heavenly mantle of unqualified good will.

During the lecture a forcible reply was given to the views expressed on "The Woman of To-Day and of To-Morrow," by Prof. Peck, in the current issue of the *Cosmopolitan*. The speaker was enthusiastically applauded, both for the address and for the felicitous impromptu poetry which followed it.

The ladies of the Helping Hand connected with the First Association of Spiritualists were many of them present, and took occasion to present W. J. Colville with an exquisite FALSA FLORAL CHIGNON as a token of their heartfelt esteem. "Artificial Flowers Emblems of Undying Friendship" was the theme of the closing improvisation.

### Actual Evidence of Spirit Return.

While sitting in my home on Memorial Day, trying to entertain my family and friends with some music, one of my spirit guides came and showed me the form of a valued friend, stating that he had just passed to spirit-life. I asked my husband to note the hour, which was 10 o'clock in the forenoon. In the afternoon my husband asked me to allow my little control to come, as he wished to ask her some questions. I did as he requested, and she told him that our friend had passed to spirit-life at daybreak

that morning. Feeling greatly worried, we sent our son to find out, if possible, how our friend was. The word that came to us from him was: "I have just received a telegram telling me my father passed away at 4 o'clock this morning."

The above is vouched for by the family and friends present at the time. Mrs. I. M. Fye, Cambridgeport.

### Passed to Spirit-Life.

From Verona Camp Ground, Maine, May 13, EDWIN F. PIERCE, of Charlestown, Mass., aged 58 years.

Mr. Pierce was a pronounced Spiritualist, known in Boston and vicinity, at all Verona, Maine and other camps, by his sweet singing. He was for over twenty years a temperance worker, and was highly by his kind words and ministrations. C. Nelsons to the last, he saw and heard the loved ones in spirit, and also gave messages to others about him. His voice is hushed to earth, but rings out triumphant in the life which he has entered.

Again this community has been called upon to mourn the loss of one of its best citizens, Mrs. PIERCE BAKER, a native of Moscow, Me., where she lived a long and useful life and will be missed by all. She was a life-long Spiritualist and a member of the Madison Spiritualist Camp Association. May she find the reward in the high life which she so nobly earned on earth. Her home in the spirit-world is built of good deeds done here.

\*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 above heading.

### LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

C. FANNIE ALLYN, Stoneham, Mass.  
JAMES MADISON ALLEN, Springfield, Mo.  
F. M. ATERHORN, East Bangor, Me.  
Mrs. E. H. BAKER, Charlestown, Mass.  
DR. H. ANDREWS, Bangor, Me.  
Mrs. S. M. ABERNETHY, East Bangor, Me.  
Mrs. NELLIE T. BRIGHAM, 24 E. 39th street, New York.  
Mrs. E. H. BAKER, 411 1/2 street, Detroit, Mich.  
BISHOP A. BEALS, Sunnyside, Cal.  
ADDIE L. BROWN, 1021 Market street, San Francisco, Cal.  
G. H. BROOKS, Wheaton, Ill.  
CATT, RICHARDSON, San Jose, Cal.  
Mrs. S. A. BYRNES, 7 Shenandoah st., Dorchester, Mass.  
J. FRANK BAXTER, 47 Tudor street, Chelsea, Mass.  
Mrs. L. E. BAILEY, Battle Creek, Mich.  
Mrs. N. B. BURNHAM, 39 Salem street, Malden, Mass.  
Mrs. ENMA J. BULLEN, Denver, Col.  
Miss L. BARNICOAT, Boston, Mass.  
Mrs. SCOTT BRIGGS, 122 McAllister st., San Francisco, Cal.  
Mrs. M. B. BRITTON, Chelsea, Mass.  
Mrs. C. H. CLARKE, 96 Washington street, Boston, Mass.  
LAURA CUMMINGS, 65 Palmer Avenue, Springfield, Mass.  
W. J. COLVILLE, care BANNER OF LIGHT, Boston, Mass.  
Mrs. E. C. GARY, 108 Dartmouth street, Boston.  
Mrs. E. B. CRADDOCK, Concord, N. H.  
Mrs. ABIE W. CROSETT, Waterbury, Vt.  
Mrs. E. C. GARY, 108 Dartmouth street, Boston.  
Mrs. S. DICK, 9 Bosworth street, Boston, Mass.  
CARIE C. VAN DUZER, Geneva, O.  
J. W. DENNIS, 120 Normal Avenue, Buffalo, N. Y.  
Mrs. J. L. E. D. DENNIS, 48 Dickinson st., Somerville, Mass.  
J. L. ENOS, Cedar Rapids, Iowa.  
DR. G. C. BROWN WITH EVELL, Shelton, Ct.  
Mrs. ELIZABETH EVERETT, Exeter, N. H.  
Mrs. E. W. ENGLISH, 101 Bridge street, Manchester, N. H.  
OSCAR A. EDELLY, Lynn, Mass.  
PROF. SILAS W. EDMUNDS, 95 Camp st., New Orleans, La.  
GEORGE A. FOLLER, 42 Alvarado Ave., Worcester, Mass.  
E. B. FARRILL, Stoughton, Mass.  
Mrs. ADA FOYE, Box 517, Chicago, Ill.  
MARY L. FRENCH, Box 8, Townsend Harbor, Mass.  
Mrs. E. H. FRENCH, 101 Bridge street, Manchester, N. H.  
Mrs. A. M. GLADSTONE, Box 62, Doylestown, Pa.  
J. C. G. GRIMMIE, 1230 Hawthorn st., Sta. P., Chicago.  
T. GRIMSHAW, Onset, Mass.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
LYMAN C. HOWE, Fredonia, N. Y.  
Mrs. H. G. HOLCOMBE, 46 Acushnet Ave., Springfield, Mass.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
W. A. HALE, M. D., 232 Columbus Ave., Suite 4, Boston, Mass.  
Mrs. NETTIE HARDING, 14 George st., E. Somerville, Mass.  
NELLIE C. HAWES, Louisville, Ky.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
Mrs. M. J. HENDE ROBERT, San Francisco, Cal.  
DR. W. D. N. HAYWARD, 144 Mason street, Brooklyn, N. Y.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
MRS. HULL, 101 Bridge street, Manchester, N. H.  
JENNIE HAGAN JACKSON, Ft. Worth, Texas.  
ABBY A. JUDSON, Arlington, N. J.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
O. P. KALLOO, East Tremont, Astoria, O. O.  
J. W. KENTON, 285 Prospect street, Cambridgeport, Mass.  
Mrs. J. W. KENTON, 285 Prospect st., Cambridgeport, Mass.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
Mrs. ZADA BROWN-KATES, Rochester, N. Y.  
DR. M. KING, Main Station, O.  
P. L. KING, care BANNER OF LIGHT, Boston, Mass.  
Mrs. E. H. GRIMSHAW, 101 Bridge street, Manchester, N. H.  
Mrs. F. A. LOGAN, 117 East 20th street, Oakland, Cal.  
Mrs. SOPHONIA M. LOWELL, Anoka, Minn.  
T. L. LORING, 101 Bridge street, Manchester, N. H.  
Mrs. H. S. LARK, Cleveland, O.  
Mrs. CARIE F. LORING, Box 8, East Bra