

# **VOL.** 87.

# Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

# BOSTON, SATURDAY, JUNE 16, 1900.

\$2.00 Per Annum, Postage/Free.

NO. 16.

#### DON'T LET THE SONG GO OUT OF YOUR LIFE.

Don't let the song go out of your life; Though it chance sometimes to flow In a minor strain, it will blend again With the major tone, you know.

What though shadows rise to obscure life's skies, And hide for a time the sun; They sooner will lift, and reveal the rift, If you let the melody run.

Don't let the song go out of your life; Though your voice may have lost its trill, Though the tremulous note should die in your throat, Let it sing in your spirit still.

There is never a pain that hides not some gain, And never a cup of rue So bitter to sup but what in the cup

Lurks a measure of sweetness too. Don't let the song go out of your life;

Ab! it never would need to go.

If with thought more true, and a broader view, We looked at this life below.

Oh! why should we moan that life's springtime has flown, Or sigh for the fair summer time? The autumn hath days filled with pæans of praise,

And the winter hath bells that chime. Don't let the song go out of your life,

Let it ring in the soul while here, And when you go hence, it shall follow you thence,

And sing on in another sphere. Then do not despond, and say that the fond,

Sweet songs of your life have flown. For if ever you knew a song that was true,

Its music is still your own.

-Kate R. Stiles in The Transcript.

## Scientific Spiritualism, Historical and 🗮 Experimental.

Further Contribution Toward the Explanation of Transcendental Photographic-Images.

BY DR. W. HOTZ.

The publisher as well as editor of this periodical have asked me, after the appearance of last month's issue containing transcendental pictures, to designate two or four of the most interesting pictures of that collection, to submit them to our honored circle of readers, and to add to each picture a few explanatory notes. I selected four of the same which seemed to me the most important, as they best could represent the process of gradual development in this interesting transcendental "feat" on the part of those in spirit-life, and make it possible for the investigator to

era-box had not been drawn out sufficiently, in consequence of which the outlines remained vague. The peculiar light part, however, of the first exposure (picture V.) shows that sharp demarcation on the opposite side, since the slide of that camera box can be opened only in one direction.



The next, picture VI, is especially noteworthy as several other gentlemen were also present to criticise. One of them set up a second camera to make a "control exposure" at the right moment; unfortunately this gentleman had no experience in photography, which resulted in a failure. Since all so-called scientific investigation methods were depressing to the medium (probably because of the lack of the necessary "soul-harmony" in the process) the result was: a faint, misty form in place of the former very successful one, while the second plate showed nothing unusual whatever. Since the medium had no idea that the stranger would be present, we cannot believe that this exposure was purposely poor to make the genuineness thereof more plausible. As to the possible origin of these pictures, I have

How can we explain that the dark boards of the floor can be distinctly seen, while the lighter form of the medium, dress and apron, are almost invisible? According to the science of photography, the lighter dress of the medium, upon second exposure, would cast a lighter image on the same plate, which is not the case here. I should therefore incline strongly to the belief that these pictures present a transcendental, not a physical, double exposure. And in fact I once developed, for an experiment, two plates not exposed by myself, which had previously been in the medium's hands, under seal, for a few days; it resulted in plainly bringing out "light images" on each one. I regret, therefore, that the editor's wish that I first bring one of those pictures before you reached me too late, yet I hope that the whole series, including above, may yet be submitted to the readers of "Psychic Studies."

1 should have liked to have added a more detailed explanation to each picture, as to the origin of the same, as well as explained the pro and con thereof; but I purposely wish to keep unbiased the opinion of those who are critically to examine said pictures. However enigmatical the process in its fundamental aspects involved in the origin of these images be, I am sure that any outside attempt to deceive is here out of the question; for not only a few, but all essential circumstances deny it.

As to proof, it is not sufficient simply to relate the method at those exposures, but to bring before you, first of all, the history of their development, i. e., tell how gradually the results became more perfect. Absolute proof will likewise herein be an impossibility, for, as with all medium processes, absolute conviction exists only for the person actually present, or for the one having implicit faith in eye wit nesses, as here in the medium and photographer. Translated by Miss B. M. Grossman.

# Spiritualism. Its Mission, Past, Present, and Future.

An Address Delivered at the Annual Convention of the New York State Association of Spiritualists.

#### BY H. W. RICHARDSON.

Spiritualism is the oldest and yet the newest religion this world has known. Fifty-two years ago Modern Spiritualism was ushered in. We say modern, yet in reality it is only a revival of ancient Spiritualism, for Spiritualism is as old as the history of man.

At the village of Hydesville, near Rochester, N. Y., came the simple manifestation of a spiritual rap, so insignificant and yet so important that it was heard around the world.

It is founded upon the Fatherhood of God and the Brother hood of Man, and its softening influence has had a marked effect upon other religious teachings.

It is a religion of knowledge rather than of faith.

It is a religion of doing rather than believing, and wherever there is a wrong to be righted, wherever humanity feels the hand of oppression, there the Spiritualists have a mission. The battle of creeds has been fought and won, and dogmatic theology has gone down before the searchlight of truth. Spiritualism has been largely instrumental in thus liberating the world from the thraldom of ignorance and superstition, and the Spiritualists may now well leave the binding up of the wounds to "Higher Criticism," while they move on in the grander, nobler work of liberating the people from the thraldom of industrial slavery.

Spiritualism has accomplished a great work in modifying religious thought. But its mission will not have been fulfiled until the humblest citizen has access to all natural bounties and is secure in the full enjoyment of the results of his or her own efforts, and thus blessed with environments favorable for spiritual growth and development.

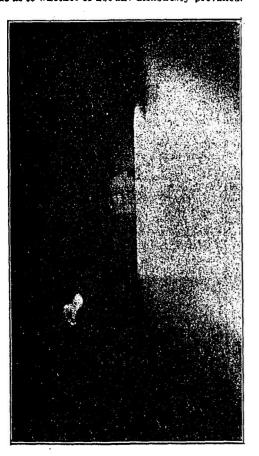
As Spiritualists who enjoy the larger conception of life covered by this earthly pilgrimage, and the spiritual existence which follows, and as citizens who are responsible units of the law-making power of their country, there is resting upon each and all of us grave responsibilities.

We are spiritual beings now, but living in a material world, with material environments, and subject to physical laws. Nature places man here on this earth plane to meet and solve the great problems of life. One of the greatest questions that confront him is how to handle and manipulate material things in harmony with spiritual laws. It has been well said that "Happiness is the ultimate of all human activities." Happiness is indeed the spiritual atmosphere of the soul. It is Heaven; and in order to attain that condition on earth, we must have favorable economic relations; and as we survey the situations and note existing conditions, it is clearly apparent that we are a long way short in economic and political achievements from meeting these necessary requirements.

Hence, Spiritualism has a great mission yet before it. Were I an artist, I would attempt to paint a picture. I would take as a ground-work, this grand old world in which Beauty and Utility seem to be vying with each other in ministering to the wants and the happiness of mankind, The beauties of nature have been sung in song and told in story, over and over again; ever bringing a message of gladness to the human heart. It will be presumptuous in me to attempt to add to this message.

In the realm of utilities, nature has indeed been exceedingly lavish in her provisions. Under the genial warmth

decide as to whether or not any dishonesty prevailed.



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Picture V. for instance, represents the first exposure made at the second sitting, Jan. 16, 1891, (the second of this appeared in the previous number of "Psychic Studies" as the first.) Both exposures, I made one after another, none of those present leaving their seats, and took only the time necessary for exposure and changing the plates; at the most three minutes.



VI. On above pluture (No. I. Book X) the misty shape seems abruptly out off, as if in the process the slide of the cam- suffed doll

heard many a theory but as yet no two alike.

Eng. Albrecht, mechanic to the University in Tübingen, declared, after thorough examination of the pictures, as sation. The manifestations which took place in the pres-Prof. Dr. Maier told me, that, as I have hinted myself, there had been double. The fluid arm, picture III, (in issue of May 5), slightly coalescing, as blotch of light with the medium, was to an expert indubitable proof that first a bright (white) form had covered the plate upon which the photograph of the medium had been superimposed, for which reason the white arm of the phantom shimmered through. In picture II. (in issue of May 5) the fingers of the hand pointing toward a doll cut out or stuffed, and in no way resembling a human hand, are highly suspicious.\*

A famous professor of physiology said, upon a superficial view of the impressions, that the plates by some dexterous trick had been purposely exchanged immediately before exposure or afterward in the dark room. Certainly various things point toward a double exposure; but in my letter of Sept. 6 this year, to Prof. Maier, I minutely ex plained that an intentional exchange of plates for some previously exposed, was out of the question, as also that none could, without my knowledge, have been previously exposed. Such a manipulation demands technical knowledge of photography and would require special skill; i. e., considerable difficulties would have to be met:

1. The seal of the camera-box. 2. Deft introduction of the apparatus. 3. Watching for right exposure-time. 4. The artist's skill to shape a phantom-image exactly in the proportions of human forms (as in pictures II. and III. or 5. as on picture VII.) to produce a "light form" whose one light emission (arm) dies off in mist, while as in picture III., the rest of the figure undoubtedly points to a human original.

The poor shape of the hand in II. and III. is probably due to unfavorable light and poor development of said plates, and let me recall to you how unwillingly professional photographers include the hands just because it is so hard to bring the latter into a favorable position.

Picture VIII, most plainly hints at a presumable previous. 'double exposure." Here one can distinguish only a "light form," while well nigh nothing is to be seen of the medium, who had been sitting upon a chair.



\* In the original picture, aside from other characteristics, one can plainly see where the elbow-bone joins to the wrist-bone, so that there is hardly a doubt that we here have a normal hand-image and not that of a mere

The "Rochester knockings," so called, were heard in all lands, because they were the forerunner of a new dispenence of the two little Fox girls in that sturdy, church going Methodist family, aroused orthodox Christians, and interested all classes of thinkers, scientists, lawyers, clergymen and lavmen.

An important era in the world's history had been reached. Materialism was making heavy inroads into the churches: unbelief was rampant and seemed to menace all forms of religious faith. Spiritualism came at an opportune time. It came when something was needed to roll back this tide of unbelief. It came to a family of Christian people. "It came to its own, and its own received it not."

The angel world pushed aside the curtain, and said to the children of earth: "We are pot dead, and because we live after the change called death, you shall live also." Then was the opportune time for the Christian Church. Then was placed within its grasp the instrument with which to successfully combat materialism.

But no; the spirits said, "There is no hell of fire and brimstone for erring children; there is no fixed and unchangeable condition on this side the border line." "We are all evolutionists in the spirit-world." "To be sure, we all go to our own place." "To that place, and with those associations which our character and our lives in the earth have fitted us." "We have all builded our own homes in heaven by our acts on earth, and we are happy and unhappy in spirit-life, just to that degree we are fitted for and deserving of happiness." "And we have the opportunity for progress here, just as surely as we did while living in earthly bodies."

In fact, the whole theory of spirit-teaching is, that life is one continuous whole; that our earthly pilgrimage is but the primary department of one great school, in which the whole human race are students.

These were, in substance, the lessons from the spiritworld. This was the message of Spiritualism to the Christian church. And because this message was not in harmony with certain inconsistent dogmas that had attached themselves to the pure and loving messages of Jesus of Nazareth, the church said, "No."

We all know how the church spurned Spiritualism. How signally the orthodox clergy failed to understand this message. How they failed to discover the true significance of spirit communion and angel visits, and how they neglected to compare these manifestations with those earlier manifestations, the record of which comprise so large a part of the Bible writings.

But in those days the orthodox church must have its hell; the Bible taught it, or at least so they understood it; hence good, honest Christians, living up to the light they then had, reviled and traduced others just as good as they, and who were trying to teach as Spiritualists the same Christianity that was taught eighteen hundred years before by the lowly Nazarene and His disciples.

But Spiritualism survived all this, and has been a potent factor in softening the teachings of orthodoxy. The fires of hell have been almost quenched, and hell as well as | tion and suffering. Honest, upright people are suffering heaven are coming to be conditions instead of places.

Creeds which once were heralded from the pulpit both in and out of season have been consigned to the lumber lofts, to be brought out and discussed at general conferences or on special occasions, but are no longer held up to an intelligent audience of laymen as regular diet. The fact is, the Christian people are outgrowing their creeds. but hardly know it yet themselves. And to day the orthodox clergyman who weaves into his sermon the most Spirnot find it out, is the greatest preacher.

the world during the past fifty-two years have so permeated theology and all religious thought, and have so interspersed and interblended the teachings and writings of to-day, that the inconsistencies in orthodox creeds are fast losing their hold upon the minds of even those who are professed followers of these doctrines.

of subshipe, and the refreshing influence of rain, fertile soils respond to the toil of the husbandman, and supply an abundance of food with which to nourish physical bodies. The earth from beneath its surface, in response to the miner's pick, gives up its stored sunshine in the form of coal, to furnish warmth for our homes and supply power for transportation for running machinery.

The air we breathe and the water we drink, so necessary for human existence, have each in turn done material service for man by driving machinery to do his heavy work. And as the world's evolution moves forward, nature unlocks her storehouse of ideas, permitting man's genius to apply the expansive force of steam and to utilize electrical currents for relieving the burden of toil. Through the sensitiveness of man's nature, inspiration touches the brain of susceptible individuals, enabling them to invent machines which seem almost human in the intricacy and delicacy of their ability to do man's bidding.

Improved methods, coupled with labor-saving machinery, have revolutionized the industrial and transportation systems, almost annihilating space in giving instantaneous communication between distant ports of the world. All these things combined have largely multiplied the productivity of toil for producing the things we need, until the average day's work will now produce ten fold more than was possible a little more than a century ago.

The possibilities of undeveloped forces can only be conjectured. We may, however, safely assume that nature's seemingly boundless resources are not exhausted; and that if civilization is not turned back by the selfishness and foolishness of man, as was the case in the early centuries of this era, and preceding the dark ages, more wonderful results in labor saving machinery and improved methods will follow, giving still greater facilities for relieving the burden of toil, and larger possibilities for increasing the sum of human happiness. All of these point to the beneficence of a divine fatherhood, which is a fundamental principle in the religion of Spiritualism; but remember that the Fatherhood of God and the brotherhood of man must go hand in hand, or else our religious life is sadly incomplete.

And right at this point is where some religions fail. Here is where I would have you pause while I fill in the groundwork to the picture. The beauties of nature, blended with her utilities, cover a wonderful chapter in the world's history. With such marvelous resources at our command, with ten-fold increase in the productve power of labor, there seems no legitimate excuse for poverty or want. It seems inconsistent that a world so filled with facilities for meeting every possible want, should contain a single person pinched with hunger, or lacking in anything that could contribute in a material way to human happiness. But we must paint our pictures true to existing conditions, else it will not be complete; and what do we find with which to finish the scene?

As we look about us, we find that with all these seemingly inexhaustible resources, with all this marvelous development of natural forces, making them subservient to the will of man, we are confronted with poverty, destitufor the very things which are so plentiful all about us. We behold granaries and storehouses bursting with plenty, while men, women and children are starving beneath their very shadows. We find the extremes of riches and poverty the millionaire and the pauper, side by side, the palace for the one, and the hovel for the ninety-nine, and many times the most worthy in the hovel. We have in this country today thousands upon thousands of men and women working for starvation wages, and under conditions which make itualism, and does it so skilfully that his congregation does their lives on the earth-plane almost a burden to be endured, instead of a condition to be enjoyed. We have thou-Spiritualism and the lessons that angels have given to sands of sober men and women seeking employment, but unable to find it. Sweat shops and tenement houses are continually grinding out candidates for lunatic asylums. Stalwart, reputable men become first discouraged, then desperate, finally outlaws and oriminals, and their wives and children objects of charity or worse.

The alarming increase in pauperism, orime and insanity The religion of Spiritualism is the religion of humanity. are but the reflection of physical suffering and heartache.

# BANNER OF LIGHT.

mental anguish and desperation, which modern civilization, with all its boasted glory, is capable of producing in the closing years of the nineteenth century. This is no overdrawn ploture, for it gives but a faint reflection of the heartache and distress which are darkening the pages of the history of our own time. And it is no diffioult task to discover the underlying physical causes for these conditions. We need no fine-spun, long drawn-out theories to point out the reasons for this state of things. The fault is with man, and not with nature, or nature's

The Fatherhood of God is a fact in nature. The brotherhood of man is as yet only a theory, unapplied in our own economic system; hence we are not reaping the fruits which the application of correct religious principles would give us. We have neglected to apply the fundamental principles of human brotherhood in the affairs of every day life, thus violating this simple law of nature, and are suffering the con-sequences of such violation. The golden rule and the Sermon on the Mount stand for fraternity and justice; and by these principles we, as Spiritualists, are willing to be tried. When ever a people or an institution violates these, it is sadly lacking in the essential elements of true religion.

Rev. William F. Brown, of Plymouth Church, Rochester, N. Y., says: "The vast majority of the priests as preach-

ers of religion, in every age and nation, have been arrayed against every movement for lib-erty and justice." "Not one single victory for human rights, for a juster civilization, for a better world, has ever been won in the name of organized religion." "Every such triumph has been gained against the almost solid oppo-sition of the Church." "The Church of to day stands not one whit higher than the Judaism which condemned and crucified Jesus."

These are, indeed, strong indictments against the clergy and the church by one of them. We regret exceedingly that such assertions as these are warranted by the facts. And, while this may be said of the majority of the clergy, there is a respectable minority who stand for justice, liberty and equal rights, and who are ready to defend these principles at any sacri-Rev. Mr. Brown is one of that number, and one who is working shoulder to shoulder with a host of others whose hearts are afire with the love of humanity, and who call their movement "Applied Christianity" because it stands for love to neighbor and human equality on this earth.

I am sure what Mr. Brown says of the Orthodox clergy is not true of the ministers of Spiritualism. Spiritualists are economic as well as religious reformers. Modern Spiritualism and primitive Christianity bear a very striking re-semblance. The manifestations under modern mediumship are identical in character with those which occurred in the presence of Jesus and his disciples. The message of Spiritualism is a message of love, justice and equality, as was the message of Jesus. It is a message to the lowly as well as to those in the so-called higher walks of life.

Spiritualism is a humanitarian religion, as was the religion taught by Jesus and his disci-ples. It is an economic, social and political revolution; the Man of Nazareth stood for the ago. We may well and truly call the present movement for liberating the human family from the thraldom of industrial slavery, "Ap-plied Spiritualism," remembering that there is no difference hetween "Applied Spiritual is no difference between "Applied Spiritual-ism" and "Applied Christianity," as the term is now used by that minority of which we speak. And whatever difference in opinion we may hold on other points, the true Spiritualist will clasp hands with that minority of the clergy and all others who are endeavoring to roadjust and correct present unrighteous and unnatural social conditions.

Mayor S. M. Jones of Toledo, says: "In dis-cussing the economic situation, I especially avoid charges against any class of society. We are all alike, caught in an unscientific and therefore unrighteous system; a system that for centuries has been studying the interest of the few." "We are in the most important movethe few." "We are in the most important move-ment in history for the interest of all." "Many words have been wasted about the 'greed of the rich,' when we all know that the real trouble is that we are selfish up and selfish down, made so by the system." "Don't talk about bad men, but about a wrong system that

we are playing in this great drama of life, and I appeal to you as Spiritualists, and to those who are not Spiritualists as well, to study this great question from a religious standpoint. Let us develop our spiritual powers; or, as Bro. Townsend puts it, "develop the muscles of our souls" to the end that we may become instruments in shaping and molding public sentiment, and in inspiring the people with this religious understanding; so that when the new era is ushered in, the world will be prepared for it. Industrial cooperation is the ideal of to-day. It will sometime become a living reality; but to bear substantial fruits it must come tempered with that Humanitarian religion taught by Jesus of Nazareth nearly nineteen hundred years ago, and which is now presented to the world under the name of Modern Spiritualism.

## Sacred Books.

#### BY BYRON W. BARGE,

Religion, in the general application, usage and understanding of the term, is based on and deducted from a system of philosophy; a real or supposed revelation. Such revelation and philosophy become sacred to their adherents, and the books containing the record are sacred books. The progress of human knowledge through the discoveries of material and spiritual science, the revelations of astronomy. geology, physiology and psychology, has shown the philosophies of the religions of the world to be mistaken philosophies, and the sacred books of the past are no longer sacred to those who have a higher conception of the universe

and a better understanding of natural law. Revelations and discoveries of to day give to mankind a new philosophy; a real revelation of nature's activities, the constitution of the universe and the possibilities of finite and infinite mind. A new religion must necessarily be based on, and deducted from, a new philos ophy and a new revelation. The philosophy of Spiritualism is a revelation through psychol ogy; intelligence the revelator, psychology the means, humanity the recipient, a new religion the result. Books containing a record of such revelations are sacred books to those who accept them. "Nature's Divine Revelations" is a sacred book to us. Therein shall be recorded the births and deaths of our children, and those events of life that are sacred in the home. This sacred book shall have the place of honor in our home during life, and when our body is laid to rest in the earth, or consumed by fire, it shall be our request to have read from its

sacred lids a portion of the new philosophy. The National Spiritualists' Association has done well in stating the principles of the new religion as they relate to the Great Positive Mind, the central orb of the universe, Infinite Intelligence. But will they complete the state ment by declaring for human rights for physical man, for distributive justice, for the equality of the sexes? Will the N. S. A. declare all of the principles of the new religion as related to man's physical, social and economic states? These are the foundation principles of the new religion by whatever name it shall be known. Spiritualism will never be the religion of an enlightened humanity, if she ignores human rights in her avowed principles.

Spiritualists may be divided into three classes; positive Spiritualists, agnostic Spiritualists Christian Spiritualists. The first class and would include those who recognize the com-pleteness of the new revelation, dispensation and philosophy; the organizers and builders of the new religion and the hope of the world. The agnostic school would include those who recognize the error of the old philosophies and religions, but have no new, positive and better system to offer mankind. They tear down and build not again, leaving humanity in a state of mental anarchy. The third class would in-clude those who recognize the new revelation and philosophy as incomplete, and as supplementary to the old. They would re-write and re-interpret the Christian Bible and build the new structure on an old foundation.

Each class has a work to do, the agnostic will make it possible for the conservative ele-ment to partially discard the old, and partially the soul meeting death with a grim kind of by others than those from whom they purport accept the new. There are no Atheistic or Materialistic Spiritualists. All recognize and acknowledge the operation of the law, the existence of spirit and communion with spirits. but differ as the source of law. All are agreed that individual life is evolved, but differ as to the mode of evolution and the nature of its differ as to the attributes, nature and operations of such life: whether Infinite life is automatic or self-conscious, individualized or

#### FANOY: BY SOPHIE S. WOODSIDE.

Fancy, oh! thou sweet enchantress, Subtle mistries of the mind. What could we do without thee?

Thou art fickle, yet most kind,

For we build our airy castles With thee, for our architect; Though your mood is most uncertain, Yet your plan we won't reject.

How we float with airy pinions Through the fleecy azure heights, Scaling many snow-clad mountains, In our air-ships swift and light.

Still with thee for our mistress, We almost seem to hear Strains of heavenly melody Borne to our listening ear.

You bring us scenes of rarest beauty. Enchanted strains, with Peris bright Salling in a light flotilla. Glinting sails of snowy white,

Looking just like gleaming white-wings, Dipping points in silver tide, Rising, falling, with the billows, Gally chanting as they glide.

Still with thee for a pilot We roam the enchanted woodland bowers, Listen to the chiming blue-bells Calling home the wandering flowers.

Fairies weaving golden lace-work Of the sunheams as they fall, To drape upon their dainty shoulders At the Houris' fancy ball.

You take us to the rippling fountaius, Spurting jets of sweet perfume, Scattering gems of purest crystal With varied tints for fairles-loom.

Winsome fairy, airy fancy, Leading us to fairest streams; Through the mossy wildwood dingle, Soothing us with your daluty dreams.

You paint our lives with richest colors, Bring us sweet celestial scenes; Light our room with perfumed tapers Which with shimmering beauty gleams.

Though your castles often crumble With their base of airy light; Still we love thee, winsome fairy,

To live without thee would be night.

### The Beyond.

Who brought life and immortality to light.-II. Tim

I had a serious conversation the other day with a scientific man, a surgeon, and he made one statement which is so remarkable that I would like to speak of it at some length.

He had, of course, seen many men in their last earthly moments, and he declared that doubt or denial of continued existence, would of progress do not appear to us to be so for-enable one to die as comfortably and serenely midable as they did to those who lived prior as religion. At least that was his experience and observation.

Now it seems to me that this statement contradicts the whole logic of the universe. If it is true, then I have all my life misunderstood my own human nature and that of everybody I know.

I can easily believe that under certain circumstances a man may welcome an eternal sleep as preferable to the life which has furnished him with nothing but disappointment, failure and suffering. Such a man, however, is in an abnormal state of mind, and is not a school leading the radical element into the fair representative of his fellows. I can also forth in the communications which he has renew, the positive religion; the Christian wing conceive of one who is utterly reckless and ceived from his deceased father and relatives

work which we left unfinished as the shadows fell on our short and troubled earthiv career.----George II. Hepworth in N. Y. Herald.

# Life After Death.

In the current number of Harper's Monthly Magazine Dr. James Hervey Hyslop, under the title of "Life After Death," discusses the results of certain psychical researches recently made by him in connection with Dr. Richard Hodgson, the Secretary of the American branch of the Society for Psychical Research. These have been made through the mediumship of Mrs. Piper, who, while in a state of "trance," has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and to be, at the same time, tree from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated in-quiries and the verification of their details, is that it is easier to believe that the information received came from discarnate spirits than from any other source.

The mystery of death is one which seems always to have perplexed the human mind, for efforts to solve or explain the phenomenon are found in the earliest historical records that we have of the human race. Man seems, from the first, to have had forced in upon him the in-complete, unequal, and hence unsatisfactory, conditions of human life, if complete extinction followed upon its cessation. Happiness and sorrow, gain and loss, sickness and health, are so unevenly distributed that it has seemed to be necessary to provide a conscious hereafter, if for no other cause than to produce a more equitable adjustment. There have been, too, pnenomena of various kinds which have been suggestive of something beyond death and the possibility of in some slight degree throwing the veil aside in order to transmute faith and hope into verified conviction. Unfortunately, these most ardent of human

feelings have been made the basis of all manner of traud. From the very earliest times communication with the dead has apparently been the trade of those who have found in it an easy means of plundering the living. Even in Dr. Hyslop's investigations it has been necessary to resort to trance conditions, which to most intelligent people are repugnant, and suggestive of fraudulent practices. It can, of course, be said that psychical influences may be only experienced by a mind in an abso lutely passive condition, and by one whose nervous organization is extraordinarily delicate and susceptible, and who, under ordinary conditions, may not be subject to the control of a strong personality. In photography the sensitive plate reveals many things which the human eye cannot see, and in psychical inves-tigations of the class referred to the human mind is supposed to be brought into a sensitve condition similar to that which in photography

is given to a photographic film. The nineteenth century has made greater advances into the realm of the unknown than any, and perhaps all, previous centuries. We have weighed and analyzed the composition of suns and stars; we have utilized new forces in nature, and, although the field for future investigation broadens out with each step of what he called philosophy, which includes a advance that is taken, the barriers in the way to the century now closing. If a discovery of the mystery of the hereafter were to be made, it might be more confidently hoped for now than during any past time, and yet it seems to us that, unless Dr. Hyslop's investigations are merely preliminary to a wider inquiry, they can hardly be classed as satisfactory.

To trust evidence, you must, of course, first establish the reliability of your witnesses. This is an ordinary rule in court practice, and this is apparently what Dr. Hyslop has endeavored to do in his paper in Harper's Monthly. He seems to be convinced as a scientific investi-gator that the scores of facts and incidents set forth in the communications which he has re-

tianity of vivisection, as well as the sentimental side of this stroclous practice. To limit the work of the anti-vivisectionist to one line of action, no matter how good that line may be, is to weaken our hold on the human race, because men differ so widely that what influences one does not influence another. Let all work against this practice until it is totally provented by law, and, as that happy time has not yet arrived, let each work as he thinks best. JOHN VEDDER, M. D., President New York State Anti Vivisection Society, Saugerlies N. Y.

#### Lake Pleasant, Mass.

The warm weather has come to stay, and every day brings the old campers once more among us, and many new ones to whom the lovely lake in its frame of stately trees, the beautiful drives and the shady walks seem particularly attractive. Everything bids fair for a successful season,

and it looks as though there will be almost as much to attract visitors in July as during the convocation, which commences the 29th of that month. The Reeves American band has been engaged to give a grand open-air concert here for two hours on the afternoon of June

17, and the Fitchburg railroad will have its trains stop here that day to leave or take pas-sengers. July Fourth will be properly observed here this season. We have arranged to have a pie eating match, potato, sack and boat races, band concerts, orations, dancing, and either a vaudeville show in the grove or a balloon as-cension. The Fitchburg railroad will run special excursions that day. The Lake Pleasant Hotel has been let to Mrs.

Prendergast and P. L. Holmes of Westfield, . Y., whose management of the Leolyn at Cassadaga in former years is a guarantee of an excellent hotel for us this season. One of the proprietors will arrive here the last week of June to secure help and get the hotel ready for guests.

Mr. Jack Glickland of Boston will have the depot restaurant and boats. it being his fourth season with us, and Mr. F. A. Bickford has leased the baggage privilege for another year. The dancing pavilion is still unlet, and the privilege of conducting a barber shop and the grocery store has not been let as yet.

For the past two years we have engaged an orchestra to furnish music for the dancing pavilion and to give concerts in the grove; but this season we shall let the pavilion to some orchestra or manager, and will have a brass band for concert work during the convocation.

Among recent arrivals are Mr. and Mrs. Bat-tles, Mrs. Seaman and Misses Floretta Sher-wood and May Fleming of Brooklyn, Mrs. Angie Clapp, who is renovating her boarding, house, which is excelled by none, Mrs. Joseph Bowman, Mrs. S. S. Brown, Mrs. B. F. Brown, Mrs. Robins, Mr. Joseph Gurney, Mrs. Barrow and family, Mrs. E. L. Tozier and daughter and Mr A. W. Frail. Mr. A. W. Frail.

Cottages are letting rapidly, and by July there will be rew untaken. Applications for cottages, tents, privileges or circulars can be addressed to the writer.

ALBERT P. BLINN, Clerk. 603 Tremont street, Boston.

#### The Woman's Progressive Union of Brooklyn

brought its season to a close with a lecture by Prof. Lockwood, on Sunday evening, June 3, assisted by Mr. Fred Watson, pianist, Mr. Mansergh giving a recitation in a most acceptable manner. The subject upon which Mr. Lock-wood based his remarks were "The Moral Value of Psychology and Hypnotism in Medi-cine and Social Etnics." The hall was well filled by an enthusiastic and appreciative au-dience. Some of the members presented the Professor with a large basket of American Beauty roses, as a small recognition of his work done for the society, as well as the peop'e at large.

Prof. Lockwood has opened a new and large avenue of thought, not alone to the liberal minded, but also to laymon and preachers, by placing all his remarks upon the basis of nature's co-relations and in *proving* them, by his numerous and wonderful methods of demby others than those from whom they purport his numerous and wonderful methods of to have come. Quite a number of them appear onstration. His lecture on the "X Rays" one of high merit, bringing together many thinking and reasoning minds, among them many students of the medical faculty. His discourses are given with dignity and intense earnestness, manifesting deep study and re-search, while the most difficult and sensitive points are touched upon with a delicacy of feeling, offending no one. In this, our city of churches, our people have at last awakened from their sleep. Their ears are catching the expressions of one, who stands as a master upon the rostrum of Spiritualism, willing to demonstrate and explain its grand and glorious truths. ELIZABETH F. KURTH.

is constantly making good men bad. Above all, do not indulge in personalities. Time so consumed is worse than wasted. Deal with principles instead of persons. Persons die, principles are eternal."

Mayor Jones strikes the keynote.

It is the existing unrighteous system we are opposing, and it is well to keep this ever in mind; and in meeting the issues involved, let us carry with us an atmosphere of love; let us meet them in a fraternal spirit and strive for a social life which shall guarantee comfort and security to all.

Our competitive system is nothing more or less than an industrial war. We are in the midst of commercial strife which is as unrelenting as was the struggle of the dusky warrior of a primitive age, who gave no quarter to his foe. His weapons were his tomahawk and the bow and arrow, which he used with skill and dexterity, throwing all his physical strength into the contest.

In the competitive warfare of to-day, mental force and skill are substituted for the tomahawk, the bow and arrow; and keen cunning is pushing forward the conflict with the same unrelenting energy as impelled the primitive savage. The battle of the savage was to the strong, and scientists called the result the survival of the fittest. Can we to day say of the victors in our own competitive warfare, they are the survival of the fittest? Ah, my friends, it is far too often that the man who has a conscience and carries it with him into his every day business affairs, goes down before the keen, the cunning, and the unscrupulous competition.

Our competitive system stands condemned before the bar of justice. It is a failure. It has had its day, and its doom is already written. Its results are such as I have attempted to portray to you. In the midst of plenty, it is filling our poorhouses, our prisons and our inse a asylums with poor, suffering, tired humanity, who have gone down in the battle. We all know these things are true; we realize that changes are coming. The centralizing of our industries into trusts and combines are the outgrowth of our competitive system, and as Bro. Townsend told us the other evening, are object lessons in cooperation. They indicate what the solution of this great economic question is to be. The lesson they teach is that industrial cooperation will succeed industrial warfare just as surely as sunshine follows darkness.

I cannot tell you how much the human family must suffer during the transition, nor how long a time will elapse in the working out of this great economic problem; but all signs point toward such a solution somehow, and at some time.

We must learn to live together as brothers and sisters. We must establish a system of eco nomics which is based upon equal opportunity to every child of earth.

We must build an industrial system upon a spiritual basis; not on creeds, not on declaration of faiths, but upon a humanitarian re-ligion, squared by the golden rule, overflowing with charity, and bubbling over with love for humanity.

Trusts and combines are now the order of the day. They are as cruel and unrelenting in their workings as is the competitive warfare which they are superseding. But they are a stepping-stone to something higher and some thing better. We are in the throes of a transition period, and need the wisdom of the gods to guide and direct.

And now, co workers and friends, as guardi ans of this the religion of Spiritualism, this the fundamental religion of the world; and as a sect or class of people who assume to know something more of the great problem of life than most other sects or classes; as a people who assume to deal with life in its larger sense as apportains both to this earthly pil grimage and to the spiritual existence which is to follow, ought we not to be able to deal with these questions most intelligently? As atoms of the great whole which go to make up a nation of people, we are responsible to our own higher consciousness and to the angel so The mind attracted by what is false has world, ever looking down upon us, for the part no relish for better things.-Horace.

or unlocated, are only variations in the conceptions of men. The problem is, shall Spiritualism be presented as a new religion with a positive philosophy and revelations, with a distinctive litera-ture stating its revelations, philosophy and science; or shall Spiritualism be presented as a new interpretation of an old philosophy, with the literature of Christianity renovated and readjusted; or shall there be no orderly presentation at all, no organization, no positive philosophy, no stated principles and no recog-nized literature. We are for the presentation of Spiritualism as a new and complete revela tion, philosophy, science and religion; stand-ing independent of the sacred books and litera-

ture of all other religions. Positive Spiritualism is the universal relig-ion, and "Nature's Divine Revelations" is the logical sacred book and basic literature.

Indianapolis, Ind.

#### From the Home Office of the N.S.A.

Dear Friends of the Banner of Light: It gives me pleasure to announce to you that the Mayer fund is not standing still, and that, .lthough large donations are not plenty, yet the Home interests are gaining by the receipt of willing contributions of various amounts from ten cents to five dollars. 'The suggestion of Bro. Cole of Dowagiac, Mich., that a labor fund be created for the Home fund, by the working people among Spiritualists, to which all contribute twenty cents each, or as much as they can, is meeting with favor, and we are daily gaining in that direction. We are very grateful for every dime that comes, and we snow that those who give their mite will be pleased, when the Home is secured to the N. S. A., to feel that they have bought a brick or two in it, and that they individually have a substantial interest in the Home.

But we are a long way from the three thousand needed to complete the fund: small contributions, though welcome, do not count up nto hundreds of dollars rapidly; therefore we hope that no friend to the Cause of Spiritual-ism will hold back from sending his donation, be it large or small, because he thinks the fund will be filled without his aid. Indeed we need very dime or dollar each one can spare for this good work.

As a touching donation to the Home Fund, ve have received the entire edition of a beautiful booklet of poems from Mrs. H. Straub, of Syracuse, N. Y. This pretty booklet is printed as a loving Memorial to her ascended son, yet the poems are not of that personal character that would make them of value only to friends of the author, but are such as carry consolation and pleasure to any poetical and spiritual heart. The poems are worthy a place in any collection, and the dainty white book will be an ornament in any home.

We are to sell these books at twenty-five cents per copy, two cents extra when sent by mail. Every cent received on their sale will go into the flome Fund; the donor does not ask to be reimbursed for the cost of their pub lication. We trust that every reader of this paper will purchase a copy, and secure a beauitul souvenir, as well as help swell the Mayer Home Fund of this National Spiritualists' As sociation. MARY T. LONGLEY, Sec. N. S. A.

600 Penna Ave., S. E., Washington, D. C.

courage, without any hope of waking up after he falls asleep. He also would be an exception to the general rule. to have been in unfamiliar, but

But that the average man, living an average life, is willing to surrender himself to utter obliteration, and does it cheerfully and without a pang, is to me quite beyond credibility. origin. All agree that there is infinite life, but | I am not myself made in any such mold, and there is no reason to suppose that I am in this respect different from others. That the thought of annihilation can exert a soothing influence on a dving bed looks like a contra homogenous, personal or impersonal, located diction of terms, and that the religion which fills us with hope is no better than the so-called philosophy which denies all hope, is so wholly unthinkable that 1 open my eyes in wonder when the assertion is made.

It will be easily granted, even by atheism, that, if there were another life, the certainty of it would give us good cheer in the hour of our departure. I am sure, therefore, that a man who has faith in immortality, other things being equal, can meet his fate more calmly. can say farewell less regretfully, than he who says good night with the feeling that the night is to last forever.

The last thought is copper, the first is golden, and if it be true that men are just as satisfied with copper as with gold, then I have read the world all wrong.

Stand by a grave. Life is only a prologue and has ended. The love which you have given has snapped like an overstrained rope. No hope, nothing but darkness. Is it well with you, my brother? Are you resigned? Can you be of good cheer? The last note of life's music has been heard, and the soul that uttered it has died with the body. That is one picture. Listen once more. Love never dies. The

dear one is in a better land and awaits your coming. Hearts need not break at separation, because the hope of reunion is ever present Heaven is close at hand, and there will be other handclasps in other climes. Now it is indeed well with you, and there is no bitterness in your tears. This picture is better than the other, and it is the true picture.

Some of us are getting well along toward the autumn of life. The first frosts have already come, and there are flakes of snow in the air, presaging the approach of winter. We have ost some of our heart's best treasures, and their memory is still green. Our love for them grows warmer and kindlier as the swift days, like the flight of birds, go by. We face the in-evitable and ask ourselves what it has in store for us. We must be very thoughtless if we have not done this a thousand times and received some sort of answer.

If philosophy teaches me to doubt, and re-ligion teaches me to believe. I don't know what kind of human nature it is which finds as much comfort in the one as in the other, and I have yet to find the man who would n't be happier and better if he had more of Christ's spirit in his life and heart. The true philoso. phy and the true religion, yes, and the true science also, are all one in their aim, which is to enlarge the scope of usefulness and comfort, and bye-and-bye the three will stand side by side, coöperative giants, lifting us all up to the higher level. I have perfect faith that a man can feel his way to the throne of God, and equal faith that he can think his way there.

Until that consummation is reached, my ob servation shows me, and my experience with my own soul proves it, that an estrangement vantage to mankind. from God cannot produce as grand results as a Different classes of anti-vivisectionists should secure confidence in him. If I am sure that I am traveling along an upward road, and that as my outward eye grows dim, my inward eye will see the home which is my ultimate destination, a home in which I shall once more see my old friends; I can think of death with a smile and even hold out my hands to him in welcome. But if the end is the end, if they are all gone for ever, and I am going the same way, face events in a cifferent state of mind, and wonder sadly why I have lived at all.

The brightest, holiest and most inspiring thing under the sun is a belief that we shall wake up after sleep. It gives us courage, wake up after sleep. It gives us courage, treat the subject of animal experimentation as broadens our shoulders and makes us rich in is most in accordance with their individual anticipation. The other life is better than this, and when there we shall complete the sideration of the morality, justice and Chris-uneay for Diarrhesa. Twenty-five cents a bottle.

to have been incidents of which he himself was unfamiliar, but the truth of which he established by subsequent inquiry. In the classifi-cation of these communications he makes, he finds that there were one hundred and fiftytwo true incidents, sixteen false, and thirtyseven either indeterminate or unverifiable, and in the category of false he has included some that, by a little variation, might be made true. a circumstance which might be accounted for by the imperfection in the medium through which the communications were received.

But beyond establishing a basis of reliability, Dr. Hyslop does not appear to have progressed, or, at least, if he has made advances, has not yet taken the public into his confidence. It would be the greatest discovery that the world had ever known to have it demonstrated in a practical manner that conscious human existence continued after death; but what the great mass of sorrowing, suffering people in the world desire to know are the conditions in accordance with which this existence is continued. The little incidents of the past earthly life of a friend or relative are of slight concern to those who have had the joy of existence blotted out by his or her final departure. What the human mind seeks to know-assuming its verification-is, What is the nature of this future state? And if mes sages can be received from the departed concerning the trivial affairs of a past life, surely it should be possible to obtain information of the conditions under which personal conscious existence is maintained when entirely sepa rated from the physical structure which through life gave to it its character and identity.-Boston Herald.

### Anti-Vivisection.

#### To the Editor of the Banner of Light:

Elizabeth Stuart Phelps Ward has just become an honorary member of the New York State Anti Vivisection Society. The anti-vivisection writings of Mrs. Ward have attracted a great deal of attention to the subject of animal experimentation. Thousands of human beings, previously ignorant of the details of vivisection, have now (by reading Mrs. Ward's account of a pet dog, stolen from its home bound to the table on which it was to be cut up, and only discovered by its friends at the last moment, before it was added to the count less victims of "experimental research"), thou sands, I repeat, have thus become familiar with some of the awful facts which are everyday occurences to the vivisector.

Again and again has the question been raised, How shall we fight against vivisection?' It is claimed by pro-vivisectionists, that all appeals made by the anti vivisectionists are based upon sentiment, and upon that alone. This is not true. Vivisection is opposed from scien. tific, moral and religious grounds, as well as from sentimental considerations. And it is best, as the writer believes, that many methods should be found for attacking a practice which has been made to appeal to human selfishness until some of our race are so blinded to their true motives of action, that in favoring vivisection, they actually believe they are giving their support to something which is of real ad-

surely work on different lines. The profes-sional anti-vivisectionists should deal almost exclusively with the scientific view of vivisection. They should show that experiments on living animals have always led to the vivisection of members of our human family; that we differ too much from beasts to make operations on them of real benefit to the healing art as applied to ourselves; that nothing definite can be learned by experiments made under an anæsthetic, nor in cases of intense suffering, etc., etc. Anti vivisectionists who are not wholly given up to this work may, however, treat the subject of animal experimentation as

# To Lovers of Truth.

Mr. Editor Co Workers and Friends: I ask your attention for a few moments and for the time to be in touch with me. I should have remained silent as to my efforts toward aiding to raise money for the Mayer Fund, but the noble appeal and large sympathy of brother C. F. Cole of Dowagiac, Mich., called forth from me renewed resolutions, and I will give expression to my plan to benefit this fund as far as personal efforts are concerned. Last winter I de-cided to give the National Spiritualist's Association twenty five dollars within a few months, to be paid five dollars at a time, till I have paid all I promised. I am sure that in this manner all other individuals can do their part. Make your contribution five dollars and send in a dollar a week. Oh, sisters and brothers, for this year do a dress or a hat over and send in the cost of a new one to the funds of the N.S.A. To those who wish it (for the two months) and who will send me a notice by mail that they have donated one dollar and more to the Mayer fund, I will send them a little oil painting of a spiritual nature. If Brother Cole will aid me in the plan, my labors may prove successful for a little. Remember, all I want is a notice that you have given to the N. S. A. Please write your address plainly. Now, friends, send in all your notices of donations to the N. S. A., of one, two or five dollars. Send now, we have no time to spare nor lose. This work I shall do together with my platform work. Address me at 819, E. 16th street, Indianapolis, Ind. VIRGINIA BARRETT.

#### Jenny Lind and Grisi.

We have recently read a beautiful incident. Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert before the Queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornlook of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking the final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She had n't sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every mo ment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away, and ended in a sob. There was silence-the silence of admiring wonder. The audience sat spell-bound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so discon-certed her. There was no fierce expression now; instead a teardrop glistened on the long, black lashes, and after a mo nent, with the im pulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience. - Our Dumb Animals.

#### For Over Rifty Years

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# JUNE 16, 1900.

### SUD'S DREAM.

BY KATE RAYMOND,

The stars looked down from heaven one night From the realm of gold and blue, So a ray stole in, through the curtains thin, To the bed of fair-haired Sue. It kissed her check, as she lay asleep, Then glanced off on the bed; While its shining gleam mingled with her dream, Then both to the dreamland sped.

Well, the dream ran thus: Sue lost her puss, And its name was Daisy Dell, While around her neck, held there in check, Was a little silver bell. So it chanced a sheep, whose name was Peep,

Heard the bell a-ringing clear, And she cried Ba, Ba, Nau, here's your Ma, It must be Nan is here.

So away she ran to find her Nan. While Puss ran up a tree, While the bluebird, drest in his azure vest, Laughed as he watched the three. Next a squirrel woke, as the morning broke. And he heard the jingling bell; I wonder, said he, what that can be-Say, robin, please won't you tell?

Then a crow flew by, up in the sky, His song was Caw, Caw, Caw, While the little wren and meadow-hen Told their babies what they saw. Next the rabbit took a hasty look From his hole down in the ground-What's that I see, up in a tree, A new bird come around?

Then Sue awoke-was it a joke, Or would her dream come true? Mince-pie, you know, ofttimes brings woe, This fact I tell to you. So little girls, with their sunny curls,

Had better eat bread and cream, Then while they sleep their thoughts will keep In a pleasanter, milder dream.

Dear Banner of Light Children; I like to tell you about the spirit world where I live, and I am glad if you like to have me do so. I want to tell you about Staff, he lives with 'Tela, and the rest of us at our home. Staff is a dog, a really and truly dog in the spirit world, and our world is not an earthly sphere where ani-mal-like people live either, because we live on the spirit-planet that is a counterpart of the earth planet, and made up of refined forces, atoms and elements. Staff belongs to Lotela, he helps her and some of the others in good works. One of the wise, high spirit-men gave him to her a long time ago. Yes he is a real dog, but he is n't the commoner kind—'cause I'll tell you why. When that part of him was on earth, that is the animating principle it went to make up the life of more than one earthly dog, but after those animals died, and lived awhile in one part of spirit life, they "died" there, and the magnetic life and light of all of them mingled, and as it got refined enough to go higher and to attract atoms in the spirit world where he now is, it became an animal there, with the intelligence and power of several dogs in one. The teachers say so, and I guess they know.

Lots of people on earth say animals do not live after they die on earth, but they do, for I have seen ever so many of them, and they live in different spheres of spirit-life, as well as on the spirit planet. There are some very high spheres where animals do not live, but they are way off and by the time the dogs got there they would have lost all animal shape and mind. Dogs have minds, yes they do-and other animals do, too. Staff has a mind, and a good one; he knows what we say, and he can talk to us, too, so we know what he means. Staff is a great big, splendid fellow; when we first had him, and for a long time, his coat was black, with white spots on it; it was fine and silky too. After some years of work he began turn white : not grev from age. but shining, snowy white. It took a good while he commenced to turn before I went to the spirit-world, and I guess it was two years after that till he got all white; he turned little by little, till instead of being a black dog with white spots, he was a white dog with black spots, and then he slowly got to be all shining white—that's true. People on earth do not know everything about the spirit world, but you might think some of them do, the way they say things must be, or must not be there. Now, I will tell you about Staff's work. Did you ever hear about the work of St. Bernard dogs on earth, in the mountains of their native land, where they go out in the deep snows and save the poor, half-frozen, lost travelers? Well, if you did n't, please ask your folks to tell you about them. Our Staff does such kind of work—only some different; he is a magnetic deep her lote of magnetime and nowar. In the dog, has lots of magnetism and power. In the spirit sphere nearest earth, poor spirits live that cannot get any higher, because they are earthbound; they are made up of elements that are earthy, and they have to stay low down; some of them try to get away, and good, high spirits-men and women-go and help them; the good spirits magnetize them and give them new powers and elements that make them lighter, and that help them to throw off the heavy atoms, so they can rise higher. Some of the poor spirits cannot take up the magnetism of the high spirits, but they can take strength and magnetism from a dog like Staff, for he comes nearer their plane, and when he goes to them, they see him and are glad; he is so splendid they love him and pet him, and they take his magnetism and strength, till they get better enough to take the help of the good teachers and workers among the men and women spirits who come to them. Lots of bad people on earth love dogs, when they hate any human persons, who might want to help them, and they would get help from a dog when they could n't from any other per-son. Lady-Mother is laughing at me now, 'cause she says I "imply" that Staff is a per-son well be is used as much of a person as son; well, he is, just as much of a person, as ever so many human people are persons. I know he is, and he knows as much, too. Now, I must say just this, and then I must go. The magnetism that Staff gives to the poor folks, that helps them to see the higher spirits, and to be taught by them, is just as much good to them, as the reviving liquor that the St. Bernard dogs carry in the little cans fastened to their necks, is good for the weary travelers on the mountains. Well, I must go if any of the little folks want to ask me about Staff, they can send their questions to THE BANNER, and I will tell them what I know, when I come again. I send love to every one. NANNIE, (Mrs. M. T. Longley, medium.)

# **Reviews** and Clippings. "Lisbeth,"

BANNER

Mrs. Carrie E. S. Twing, the author of "'Lisboth," writes: "The following quotations are

only a few of the many I have received concerning the book: S. S. Marsh, of Minto, N. D., says: "It's a good story, and cannot fail to do good; only I think Daniel Doolittle ought to have had five

years in state prison." Mrs. J. D. Palmer, of Willoughby, O., writes: "We have read 'Lisbeth' with great interest. It cannot help but please the reading public. We hope you may sell thousands of copies."

Mrs. Mary H. Hill, Somersworth, N. H., writes: "I sent subscription for your book to BANNER OF LIGHT. I assure you it is fully appreciated. Your characters are all in good coloring. Poor Daniel Doolittle must have been set in a heart of steel, which may be de-veloped in the eternities, but perhaps his new wife and a little hammering stone in the state prison might have forwarded the finding of that gem. However, I was well satisfied with the result, as you were inspired. All such will

John J. Dyer, Roxbury, Mass., writes: "As to "Lisbeth,' I saw it noticed in THE BANNER, and the next day it was on my table, and I have not only read it but re-read it and found more new beauties in it the second time than I more new beauties in it the second time than 1 did the first. It is so true to nature that it must touch the hearts of everyone who reads it." Mary T. Longley, Sec'y N. S. A., writes: "I am very much pleased with your charming and truly spiritualistic book, 'Lisbeth.' It is an interesting tale and charmingly told, calcu-lated to hold the attention of the reader from what to finish and to instruct him call close start to finish, and to instruct him all along the way. 1 consider the dollar expended for my copy well invested. Every Spiritualist should secure a copy of 'Lisbeth,' personally peruse it, and keep it to loan to neighbors and others. I do not blame you for loving 'Lis-beth,' for she is invested with a lovable personality, and one who reads of her becomes also her friend. I can understand your sentiments toward her, for I have felt the same toward characters in my own writings. I be-lieve that such have lived somewhere, and have passed through personal experiences sim-ilar to those depicted by their writers. I wish

you the best of success with your book. "The copy you so generously presented to the N. S. A. Free Library is much sought after; it

will do a great deal of good." ""Lisbeth': A Tale of Two Worlds," by Mrs. Carrie E. S. Twing, the well known Spiritualist, is a book that should be in the hands of every believer in Spiritualism, as well as in the hands of those who are seeking knowledge in that direction. The idea of the book is a story which, of itself, is intensely interesting, through it being woven the principles of Spiritualism with apparent evidences of its existence and examples of its workings, -the com-munications of those who have gone before, with those yet of this world, etc. The story is well told, the characters, most of them, being of New England, and there is some excellent character drawing. There are flashes of wit and humor, suggestive of the nature of the writer, and also a good deal of pathos and much to please the reader and set him thinking. Not only Spiritualists and those interested in Spironly Spirituansts and those interested in Spir-itualism, but the casual reader, who reads merely for a pastime, cannot fail to find the book interesting. The book may be obtained of Miss Carrie M. Bill, 89 Spring street, Willi-mantic, who will take orders in person or at-tend promptly to communications by mail. The book is handsomely bound. The price is one dollar.—William tic Journal, May 26. (Ed-itor not a. Spiritualist.) itor not a Spiritualist.)

## The Future of the Automobile.

Indeed, the greatness of the automobile lies chiefly in the future, as the greatness of the bicycle is drifting into the past. But the

#### ufacture, mining, invention, agriculture, commerce, transportation, war, in short, on modern life itself.

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For the general reader, Mr. Tesla does what he confesses the author of "The Intellectual Development of Europe" did for him-namely, presents a new and never-to be forgotton con ception of humanity moving as a mass. To follow his vivid introduction is like looking down from a great height and seeing familiar and now regions in their true relationship. It begets the feeling of being a spectator at the progress of the world, of listening to the grandest of symphonies. It awakens in one a new interest in his fellow-mon and a sobering and devout sense of his relation to the universe, helping him to realize the poet's vision:

"One God, one law, one element, And one far-off divine event To which the whole creation moves," -The Century.

## Grover Cleveland.

The June and July issues of The Atlantic Monthly will contain two articles by ex-President Cleveland on "The Independence of the Executive." When delivered as lectures, at Princeton, early in April, they created widespread interest, and the brief selections printed in the daily papers caused very general discussion. The author has now revised these lect-ures for publication in *The Atlantic Monthly*. The first instalment, in the June Atlantic, traces briefly and clearly the relation of the Chief Executive to the Legislative branch of the government, from the adoption of the Con-stitution to our own time. With characteristic decision Mr. Cleveland points out those duties which the President cannot evade or delegate to others. The second article draws largely from his own personal experience while President, and throws much light upon the now famous contest between the President and the Senate.

#### Origin of the Months' Names

October, November and December Misnomers for Tenth, Eleventh and Twelfth Months.

"January was named after the Roman god Janus; the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard, in the June Ladies' Home Journal. "February comes from the Latin word februo, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old God of War. Among the Saxons this month was known as Lenct, the Saxons this month was known as Lenct, meaning spring; and this is the origin of our word Lent. April was named from the Latin aperio to open, in signification of the opening of flowers. The Saxons called the month Eastre, in honor of their Goddess of Spring, from which comes our word Easter. May was named after the Roman goddess Maia, and June was so called in honor of Juno. July was named in honor of Julius Cavar and August anned in honor of Julius Casar, and August gets its name from Augustus Casar. Septem ber is from the Latin *septem*, seven, this being the seventh month according to the old Roman calendar. October, November and December also retain the names by which they were known under the old calendar, when there were but ten months in the year-octo, novem and decem meaning eight, nine and ten.

# PHILOSOPHY OF PHENOMENA.

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### CONTENTS

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Chap. 25. Nebulay; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Forned; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phe-nomena, di infinitum.

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#### A Soldier of Four.

A very little boy can sometimes be as brave as the bravest soldier. A small boy four years old who lives in the tenement-house district, where nurses are unknown, has been taking care of a little girl three years old, who lives in the same house, to and from school. Each day he went after her, and, taking her by the hand, would cross the streets where the cars run. No matter what happened, he would not let go her hand until school or home was reached.

One day recently they were crossing the street when a wagon turned the corner so quickly that both children were thrown down and injured.

As soon as he was picked up, this brave little man of four said, "Take care of Aggie!" "Take care of Aggie!" And the doctor to keep him quiet, had to do it.

You see, it is not always necessary to stand Outlook.

Enigma. I am composed of eleven letters. My 11, 9, 6, 10, 5-repose. My 1, 6, 10, 2 —an animal. My 3, 10, 7, 2—to deride. My 4, 6—objective case. successful physician. BLY. Ludlow, Vt.

newer product has come to stay; we may be sure of that. Already freight lines are look ing with apprehension at the splendid possibilities of the freight-carrying automobile, and trolley lines are wondering if automobile 'busses and coaches are destined to war against them, as they have warred against the rail-roads. Recently the New York Custom House tested the automobile's freight-handling efficiency with impressive results. For years the carrying service between docks and Custom House had been done by three wagons, drawn by two relays of three horses, making six horses in all and six men. Instead of these, a single freight-carrying steam-wagon was put on with two men, and all the work of the old service was done quite as well with this much cheaper force and an hour saved every day. Experts all agree that for hauling lumber, coal stone, farmers' produce, etc., over reasonably good roads, the automobile insures a saving of from twenty-five to forty per cent., as against horse and wagon. The movement for a net-work of automobile roads over the land is

strengthening steadily. A well-conceived effort is now making for a transcontinental highway on which automo biles and bicycles may speed from ocean to ocean under the best and pleasantest conditions. This is to be a great recreation highway for the public, the expense of building it to be divided among the benefiting States, counties, and cities along the line. Everything will be provided for needs and comfort of rider and driver, automobile inns or club-houses, repairshops, recharging stations, etc., and nothing will be allowed to interfere with the primary purpose of making this a great people's highway for self-propelling vehicles-the greatest and finest road seen in the world since Roman conquerors spread their marvelous paved ways across empires. At least, that is the plan, and it is so well thought of by engineers and army men (for of course the strategic importance appeals to them strongly) that a committee of some prominence has already been selected for

the furtherance of this interesting project. With the realization of this dream (and the day of its realization may not be so far distant) we shall probably find public taste changing so that many people will prefer to travel from place to place more slowly than at present, and will delight to journey along beautiful, smooth highways by their own conveyance and at their own will and pleasure, rather than to at their own will and pleasure, rather than to rush blindly along iron rails. And if the auto-mobile does that for us (continuing the spirit born of the bicycle), if it makes us see more of our own country out of beaten lines, and see it more quietly and sanely—it will have rendered a splendid service to our American life and character—a service second, perhaps, to none of its more material ones. But first, we must have the beautiful, smooth high ways now only have the beautiful, smooth highways now only dreamed of !- From "Automobiles for the Aver-age Man," by Cleveland Moffett, in the American Monthly Review of Reviews for June.

#### Mr. Tesla's Announcements.

It is well known that for many years Mr. Tesla has been addressing himself to the largest problems connected with the increase of human energy by electrical means, and in the eyes of the great number of eager investigators in the general field of electricity this fact will give piquancy to the important narrative of his work which he contributes to the June issue of *The Century*. Happily, the paper is addressed also to the comprehension of the untechnical reader, who will find some behind a gun or face a cannon to prove that one is brave. To bear pain, to be faithful to a trust, is being quite as much the soldier.—The must seem speculative to the layman can take its proper place only in the purview of the scientist, who knows what a part the imagination has played both as a forerunner and as a stimulus of discovery. In Sir Isaao Newton's day no doubt there were wiseacres who would have considered that eminent "dreamer" much more worthy of their respect if the fall of the historic apple had suggested to him not My 8, 7-to exist. My 8, 7-to exist. My whole is the name of a most popular and some new and important device in cider mills. The dullest observer is not likely to blink the practical bearings of Mr. Tesla's paper on man-

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ments. It is, however, when rightly under- | Their eligibility to membership in the Confer- | stood and circumstanced, a means to a good ences of their church may possibly lead to the end-the revelation of apiritual truth. It is exclusion of the inferior elements complained needed to day even as telographers, physicians, of in the secular press.

A second important change in the polity of majority of the human family have not the the church is the abolition of the time limit of service for elergymen. In the early days of Methodism a minister could remain only two being is the latent possibility of a knowledge years with any one congregation. He was freof telegraphy, medicine, and all other branches quently compelled to change his residence of science. So within the recesses of every every year. The limit was raised to three soul lies the latent germ of mediumship, which, years, then to five years, and is now abolished. when developed, will make its possessor con-Hereafter a Methodist minister will be perscious of the eternity of existence of every mitted to remain with a congregation as long ministers this will be a welcome change, esedge of Immortality. It should therefore be pecially with those who preside over wealthy fostered and protected as one of the helpers of our humanity into a higher and more spiritual state of civilization. It was a simple thing municipal affairs, in educational matters, and that led Newton to the discovery of the law of all reformatory issues that come before the gravitation. No doubt it was repugnant to people. It will be something of a hardship to the part of the United States Government, of the "learned" men of his day, even as Galclergymen of inferior talents, who have, under vani, Gallileo, Copernicus, and other fearless experimenters, were to their "intelligent" a good parish where they could obtain a good compeers. But the results of their work gave | living for a brief period at least. The perma them an honored place in the hall of Fame, while their sneering persecutors are wholly forgotten. This may be the fate of those who the ministry, and will bring to the front a consider the trance "repugnant" to the "in- higher order of talent. It will virtually be to be erected on Government land. Hands off 'the survival of the fittest," and the ultimate | from the people's property ! The Herald concludes that Prof. Hyslop has result can only be helpful to society in genonly established a basis of reliability in his ineral.

vestigations, or if he has done so, has not yet The question of church amusements was vigorously discussed, and an attempt was made to secure the passage of a resolution recog nizing card-playing, dancing, etc., as legitimate pastimes of the church. This resolution was voted down, but it had many supporters, and they were not afraid to state their views to be fifty-three falsehoods against one hundred the world in emphatic terms upon this important issue. The narrow margin by which the order was lost would seem to indicate that it was only a question of time when all harmless amusements will be formally endorsed by the church as a body. Such a change would only be a step in the direction of progress, and will fact in evidence. In the case of Spiritualism, be the legitimate sequence of the other reformatory measures already adopted, to which we have referred above. In order to keep up the church, the young people must be interto the Herald writer this barely establishes a ested in church work; this they will not be unless they can be given wholesome amusements as a portion of a true religious life. It may yet be possible to find a Methodist cler cumulative. It is really amusing to see the gyman preaching his sermons on Sunday, and Herald, and even Prof. Hyslop, contending engaged in teaching dancing-school in his that no one has yet demonstrated that there is church vestry on week evenings. Two or life beyond the grave. The Herald leaps bethree clergymen of the Episcopalian church yond the matter of demonstration and clamors have already done so, and it is not hard for for knowledge as to the nature of this future Methodists to follow when others have taken state, while Prof. Hyslop is most concerned the lead.

The temperance question received some attention at the hands of the Conference, and considerable bad blood was stirred up over the references made to the "canteen law." The evidences to prove his statements, yet coolly good brethren did not dare to put themselves ignores the testimonies of thousands who have on record with the extreme temperance relived and studied this question in advance of formers, fearing their action might be conhim. Scientists like Zöllner, Hare, Mapes, strued as censuring Bro. McKinley, President of the United States, who is a member of the Gibier, Crookes and others have made experi-Methodist church. So they temporized and ments with the same care as he has taken, and compromised, even as do adroit politicians, have long ago given the results of their work to the world. All of this wealth of evidence Prof. Hyslop ignores, and egotistically assumes ohurch authorities with regard to this matter brother and his wife to Boston, and trust that is nothing less than disgustingly contemptible. The Methodistic representatives were ready to devotion to it, even though in so doing alcohol had to be made a veritable part of the divine 'holiness " to which they were devoted. They were ready to trample upon this great moral proposition in order to assist one of their members in his contest for reëlection to the Presidency of the United States. The canteen may

yet prove a boomerang to the Methodistic Pres-

nelled to support a religion in which they do not belleve.

#### Sites for Methodist, Episcopalian and Orthodox churches at West Point and other Government reservations, can now be asked for, and if the Catholics are entitled to one free of cost, so are all other denominations. As a matter of fact, none of them have any business there. Secretary Root went beyond his province in giving countenance to the proceedings by his presence there. This is also true of the army officers who were in attendance. Inasmuch as the majority of our military officers are Roman Catholics, it is not strange, as he and his people can agree. For many perhaps, that the army should be well represented on June 10. If the Army and Navy are to become Catholic in their personnel, let us societies and are pleasantly situated socially. | have a fair understanding of the fact. We are It will add materially to their influence in not opposed to the Catholic as an individual; we are opposed to the hierarchy that controls him, and decidedly opposed to the payment, on any sum as a tribute to that power. Church the itinerant system, been occasionally given | and State should never be united in America. yet the people shut their eyes to their danger by permitting such episodes as the one at West nent settlement of pastors will naturally tend | Point to take place without rebuking those to eliminate those of mediocre ability from | who are responsible for the orime. No church buildings of any denomination have any right

Dr. J. M. Peebles

has something to say in another column con cerning his latest book, "Vaccination a Curse." His excellent work, "Death Defeated," is about to enter its second edition, only one hundred and fifty copies of the first issue be ing now unsold. This speaks well for a work that is only a few weeks from the press. It will be the same with his new work, to which he calls attention in this number. Dr. Peebles is authority on the subject of vaccination, and wages his warfare against that horrible practice wholly from principle. He knows whereof plain terms. The people need enlightenment with regard to the curse of vaccination, and this new work by Dr. Peebles is just what they want to help them to understand the matter. It should have a large sale, and ought to be read by every friend of progress on both continents. Let the warfare against vaccination go on! The curse cannot be removed too soon. power to aid its overthrow. Success to Dr. Peebles in his crusade against it, and may a half million copies of his book be sold in the next six months.

## Dr. N. F. Ravlin,

the gifted platform orator and therapeutic healer, is now located in Boston, at 128 Huntington Ave. It has been many years since Dr. Ravlin visited "the Hub," and he is busy noting the many changes time has made in and about the city. He is accompanied by his wife, who is seeing the city for the first time. They will remain in Boston about four weeks when they will go to Onset where Dr. Raylin is to occupy the rostrum on two occasions. The Doctor will engage in teaching hypnotic suggeswhen they form combinations with the forces | tion and occult science both in Boston and at of evil to gain their ends. The action of the Onset. We most heartily welcome our good

## JUNE 16, 1900,

The substant of

#### Dr. Paul Gibler.

This eminent scholar and distinguished solentist has taken leave of earth. He has fallen when the world seemingly had the greatest need for his services, even though he had not reached the zenith of his fame, nor unfolded in full his splendid mental powers. His work will live after him, but cannot be carried on with the same degree of excellence as it has been under his most excellent leadership. Dr. Gibler was born in the Department of Andre, France, in 1851, and graduated from the University of Paris at an early age. He held high rank as a student, and received honors at his graduation.

For some time he was assistant professor of comparative medicine in the Paris Museum, and was resident physician to several of the most prominent Paris hospitals. His skill was generally recognized, and he advanced rapidly to the foremost rank among the men of medicine in his native country. In 1885 he was commissioned by the French Government to study the cholera plague then raging in Spain. His work was so well done as to win for him a medal from his government in recognition of his distinguished services. In 1886 he was made a member of the Legion of Honor, on account of his services in the south of France in connection with the cholera scourge of that year. In 1888 the government sent him to study the yellow fever conditions in Cuba and Florida. In all of these public services his great ability as a physician was everywhere recognized, and he soon came to be looked upon as authority in biology and basteriology. He took great pride in his profession, and was never satisfied with medioore attainments. He must investigate all things and hold fast that which science proved true.

His scientific studies led him away from emotionalism in philosophy, and caused him to take sides with the materialistic school. Among the followers of materialism Dr. Gibier ranked high as a scholar, and his views were eagerly sought he speaks, and is not afraid to tell the truth in | by his associates. About 1885 he became interested in psychic research, and pursued his investigations with the same fearless zeal that had ever characterized him in connection with other subjects. He felt that it was the duty of the true scientist to analyze in the most thorough and painstaking manner every question that could possibly arise in the human mind, in order that the plain truth might be revealed Every Spiritualist should do everything in his | to the world. His investigations gave him such strong evidence of fact as to cause him to admit that consciousness existed after the change called death.

This admission cost him much. He published an interesting account of his experiences and scientific deductions in the French language, but his views found little favor with many who had hitherto looked upon him as their oracle in matters of scientific thought. He was treated with great coolness by his fellow scientists, and was led to take an independent course from that time forward. He felt that sooner or later his opponents would be obliged to traverse the very ground he had so carefully surveyed, hence he could afford to wait. He determined to emigrate, and in 1890 took up his residence in New York City as the official head of the American branch of the Pasteur Institute, which position he has since held. Under his efficient management the Institute advanced rapidly in public favor, and Dr. Gibier was looked upon as a public benefactor, as well as a thorough master of his profession. His hands were ever busy; he interested himself anew in psychic science, and continued to keep in touch with the important subjects that he had made special objects of study in former years. Dr. Gibier firmly believed in Spiritualism as a science, and bent his splendid energies toward the establishment of the same. He wrote a very scholarly work, "Psychiam," which has been translated and published in people." He says it will be filled with the English language, in which he set forth his demonstrations in a most logical and convincing manner. He became identified with the movement for the establishment of the other branches of occultism, in an original Higher Spiritualism, and took a deep interest way, and will plainly show the difference be- in everything that pertained to the Cause. tween the works of the fakirs of all kinds and He was a member of the Woman's Progressive those of the genuine mediums. The subscrip- | Union of Brooklyn, N. Y., and was one of the tion price will be one dollar per year; single delegates from that society to the National copies ten cents. We wish our good brother a | Spiritualists' Convention in Washington, D. C., in October, 1898. He took a deep interest in the proceedings of that body, and sought to ac-A movement is on foot in our State Leg. | quaint his brethren with the purpose of his work. He offered the free use of his laboratory, containing apparatus valued at fifteen thousand dollare, to the Spiritualists of the na-Board of Registration in medicine was one of | tion for the purpose of establishing Spiritthe number, but for some reason to us un- | ualism as a science. He offered also to board known, it has been omitted from the list. It all mediums sent to him free of cost. and stated would be a good thing for the tax payers of that the results of every séance held would be this Commonwealth to have the work of said faithfully reported by two expert stenogra-Board investigated in a careful manner to the phers and ultimately published for the benefit end that they might know just what it has of the world at large. The experiments with cost the State, and for what purposes the the different psychics were to be conducted State's money has been expended. If this in | upon honor by him and two or three conscienvestigation were once undertaken, it would tious, enlightened Spiritualists, and all medinot be long before our State Solons would ums were to be given a guarantee of good hear from the people in a manner that would | faith, kind and considerate treatment, as well compel prompt action. Class legislation, spec- | as a comfortable home during the time they ial commissions, etc., are contrary to the spirit were with him. At the conclusion of the experiments a certificate signed by Dr. Gibier, setting forth that under certain well defined conditions, psychic phenomena were produced by the bearer, was to be given to each medium. Despite his impartial spirit and his most generous proposition, not more than two mediums were willing to unite with him in this great work. In the transition of Dr. Gibier, Spiritualism has lost one of its truest friends, in fact, one of its main props. Science loses one of its leading lights, and the literary world one of its brightest minds. He has done a noble work during his forty-nine years of earth-life, and has left a shining mark upon the pages of history. The world has need of such men as he, for a teacher and leader of equal power are seldom united in one person as they were in him. He has gone from us at a time when his work was beginning to bear fruit-when his long night of social and scientific ostracism was being dispelled by the sunlight of knowledge, foregleams of which he had given the world years before. He was the victim of a runaway horse, whose fright was due to fireworks in the bands of some careless boys. Dr. Gibier leaves a widow, to whom the sympathy of his thousands of friends goes out in this hour of sorrow. His sanitarium for consumptives in Suffern, N. Y., was opened only one year ago, but was already in high favor, so widely was his fame Progressive Thinker of June 2, is exceptionally | spread, and so great was the confidence of the people in his skill. He has left the world betfact. Mr. Totten evidently desired a different | ter for his having lived in it, yet it does seem answer, but Bro. Tuttle was too just to be as if he should have been spared to carry on his swerved by prejudice. It would seem that the noble work for the benefit of humanity for many years to come. A great and good man year is heralded as a step in advance on the There is, however, a feeling abroad that the A., now that he has Bro. Tuttle's lucid expla- has gone home. Peace to his memory, and may his noble hearted, sorrowing wife be given such

Saturday, a week in advance of the date whereon aboy are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for The DANK is OF LIGHT cannot teel undertake to rouch for Schonesty of its many advertisers. Advertisements which ap gear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons of using our advertising columns, they are alonce interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have groved to be dishonorable or unworthy of confidence.

#### Bunker Hill Day.

Our pairons will kindly take notice that on Monday, June 18 the office of the BANNER OF LIGHT will be closed in honor of Bunker Hill Day.

#### Life After Death.

On our second page will be found an article from the editorial columns of the Boston Herald, bearing the above title. In substance, this editorial is a criticism of Prof. J. H. Hyslop's essay upon the same subject in the current number of Harper's Monthly Magazine. The Herald writer makes a number of good points in the course of his article, to which no one can possibly make objections. Its spirit is fairly impartial, and only in two instances can exceptions be taken with propristy. The words of this writer are in happy contrast to those who ventured to discuss this question twenty-five years ago, and indicate a degree of progress on the part of the secular press that is most gratifying. Spiritualism has so long been the subject of misrepresentation that it is not strange to find the secular press indulging its old-time propensity semioccasionally.

In referring to Prof. Hyslop's experiments, the Herald says that he "found it necessary to resort to trance conditions, which, to most intelligent people, are repugnant, and suggestive of fraudnlent practices." Why should the trance be so objectionable to those who pride themselves upon their "intelligence"? Galvani's experiments with the legs of frogs subjected him to insult and caused him to be called "the frogs' dancing master." all because his investigations were simple in character, hence repugnant to the so called *intelligent* people of his day. Yet behind the simple experiment lay a mighty scientific fact that to-day excites the wonder of the world. The trance is fraught with greater possibilities to mankind than the experiments of Galvani or any other scientist ever have been or can be. The latter deal only with physical phenomena or non intelligent forces, while beyond the trance lies the realm of intelligent life.

It is true that the trance has been simulated and abused. It is also possibly true that minety-nine per cent. of so called unconscious trances are rank humbugs. But these admissions do not prove that the trance does not exfist, or that there is not a rich residuum of truth in the remaining one per cent. In order to obtain the best results, the mind must be freed from all obstacles, therefore preconceived opinions, prejudice and skepticism must be ruled out. The mind must be made passive, and the nervous system rendered so susceptible as to correctly flash the psychic message to the one waiting to receive it. Intelligent spirits in the higher life recognize this fact, and, by a judicious exercise of will power. place sensitives in mortal form under their hypnotic control, and then give the messages of truth concerning the sphere in which they live, that the world pretends to be anxious to receive.

We do not contend that the trance is an in-

that their work was wholly valueless because | he did not plan it for them. The Herald simply deals with Prof. Hyslop's evidence as he has dealt with the testimony of his distinguished predecessors in the same field of scientific research.

telligent" people of to-day.

acquainted the public with his discovery. In

the classification made by Prof. Hyslop, he says

that he found one hundred fifty two true inci-

dents, sixteen false, and thirty seven indeter

minate, or unverifiable. If all of the last two

divisions were considered false, there would

fifty two truths. This is only three to one in

favor of the claims of spirit return, or nearly

ten to one on the same side in case only the

known falsehoods are considered. In law when

a multitude of witnesses testify to the truth

of a certain thing, it becomes an established

the multitude of witnesses in proportions of

from three to ten affirmatives to one negative,

solemnly aver the truth of spirit-return-yet

basis of reliability! The fact of the matter is

this-there is so much evidence to the truth of

spirit-return that further testimony is simply

with the question, Is there a future life?

Prof. Hyslop thinks there is, and assumes

that he is the only one who has ever scientifi-

cally demonstrated the fact. He offers certain

Dodge, Varley, Wallace, Flammarion, Aksakof,

The knowledge for which the Herald asks respecting the conditions whereby conscious existence is maintained apart from the physical form, is obtainable directly from advanced minds in the world of souls, by those who have fitted themselves to receive it. For fifty two years imperfect expressions of spiritual truth have been flashed and reflashed to earth through spirits returning to communicate with their loved ones. They have given reliable data regarding their lives in the higher spheres. This information can be found by the scientist and theologian, by the scholar and the artisan first hand, if each and all will but purify their inner natures, and live the life of the soul. This demonstration is for all men, and all men can receive it if they wish. But so long as they prefer swine flesh, whiskey. tobacco, opium and sensual thoughts, ignoble desires, to the uplifting, purifying influences of the spirit, just so long will they remain in spiritual darkness. "They who are spiritual shall all things inherit." When this fact is understood and accepted, both Prof. Hyslop and his critic will find that spirit return is a fact, universally accepted, and that the life hereafter is exactly that which mortals make

#### The Methodists.

it by their thoughts, acts and desires here.

The General Conference of the Methodist Episcopal Church completed its work last week and adjourned without day. No little difficulty was experienced in the election of bishtomb. ops, and many ineffectual ballots were taken ere any one candidate for church honors secured a majority of the votes cast. The preferment was largely sought by a large number of candidates, who evidently are alive to the large opportunities for doing good that come with the office in question. Such considerations as good salaries, social recognition, and power in church affairs could not possibly influence any clergyman to strive for the position | Root, Paymaster-General Bates, Col. Mills and of bishop! Some of the delegates in writing for the secular press since the adjournment of sion. The chapel is of granite, and occupies the Conference complain that there were too the most prominent position on the post. This many delegates in attendance, who were in- is interesting to those Americans who believe ferior men in moral and intellectual power. in a purely secular form of government. It This is the reason assigned for the many acri- must be highly gratifying to them to think that monious debates and sharp dissentions during | their Romanist friends have gotten the best the sessions of the Conference. But the required number of bishcps were at length elected, and it is probable that every delegate went home perfectly satisfied with the work of the

Conference. A few reform measures were adopted in which people other than the Methodists themselves are interested. The conference voted by a large majority to admit women as lay delegates to future Conferences. This has been a mooted question among the Methodists for many years, and is now settled in favor of the women. There is no reason why they should be excluded from the highest councils of their church. They are the ones to whom the church looks for financial support and numerical strength. It has been a case of taxation without representation with them for many years, but they bore their burdens meekly until they developed sufficient courage to actually demand their rights. Their victory this

dispensable sine qua non in psychical experi- | part of the authorities of the Methodist church. | protegés of the government should not be com- | nation before him.

ident and his church. It is evident, however, to every one who has given this gathering of the forces of Methodism any study whatever, that a spirit of progress is at work in their midst. They are rising above creed and dogma, church tradition and prejudice, into the light of intelligence. The act of justice to women, the abolition of itinerant pastorates and the advocacy of amusements are evidences that the Methodists are steadily moving forward in spite of themselves. With the introduction of amusements, their young people will be brought into closer relationship with those who belong to other denominations, and a liberalizing influence will be the natural result. It is even possible that Rationalism is the final goal of Methodism. If Prof. H. G. Mitchell can be retained as an honored teacher in Boston University, if Methodist clergymen dare to advocate dancing, the step into rationalistic thought is not a very long nor a very difficult one to take. Progress is the watchword of the hour, and our Methodist friends are simply falling in line with the upward trend of the thought of the age. Let them keep step to the inspiring music of Progression, and they will ere long march happily into the camp of those who know that there is another, a better life beyond the shadows of the

### Chapel Dedicated.

The formal dedication of the Roman Catholic chapel at West Point, over which there has been so much controversy for the past three years, took place June 10. Rev. Father Deshon, Superior-General of the Paulists, delivered the dedicatory sermon. Secretary of War, Elihu other army officials were present on this occaplace upon a government reservation from which to pray for their benighted souls. Should we not say, rather, to prey upon them? It is certainly worthy of remark that Secretary Root and prominent army officers were present at the dedication. Is it a bid on the part of the administration for the Catholic vote in the pending election? If not, why is a cabinet officer interested in a Roman celebration? It is not yet forgotten by a few Americans that Attorney General McKenna decided that the Catholics had no right to erect a chapel on government land at West Point. McKenna is a Catholic, yet he sought to correctly interpret the law. Secretary Alger, however, granted permission, and his ruling was afterwards sustained by the authorities above McKenna. The Catholics got the gite free, and the funds for the chapel were speedily forthcoming. Whether the cadets contributed to these funds or not is not the question here.

their sojourn in the metropolis of New England will be in every sense an agreeably profitable endorse the "holy spirit," and to reaffirm their one. Dr. Ravlin is a credit to the Cause he so worthily represents, and we trust that he may long be spared to do battle in its behalf.

"Points."

Under the above caption, our valued friend and esteemed co worker, Ed. D. Lunt of Los Angeles, Calif, is about to publish a new monthly magazine for "practical, progressive "Points" of great value to all who are earnestly seeking for truth. He will deal with Mental Science, Theosophy, Spiritualism and full measure of success in his undertaking.

islature to abolish several superfluous Boards of Supervision, now drawing comfortable salaries from the State treasury. We wish the of true democracy, hence have no place in the political economy of a true republic.

BT If a great political party can afford to turn its back upon a true and tried leader, for having convictions of his own and the manly courage to express them regardless of the consequences to himself, it is time that the people were shown that party fealty is an evidence of mental deficiency. No man is a traitor to his country because of the fact that he wants his country to be right in all of its positions. That man is the traitor who would make party service of greater moment than the rights of man or the good of the nation.

The Suginaw (Mich.) Courier-Herald of May 29 contains an interesting account of the celebration of the eighty-third anniversary of the birth into earth-life of that noble-hearted friend of Spiritualism, A. K. Penney, of Saginaw. Hon. D. P. Dewey and other prominent Spiritualists took part in the exercises, and helped to make the event an epoch in the lives of all present. We wish our venerable friend and his beloved wife many happy returns of the day.

Bro. Hudson Tuttle's reply to a question from Frank Totten in regard to the relation of the N.S.A. to clergy permits, in the good. It is fair, impartial and is based upon questioner could no longer misjudge the N. S.

#### BANNER LIGHT. OF

consolation as will enable her to realize his | say I thank God I was born a baby. Oh, spiritual presence as a staff of support to her In her remaining years of earth life.

#### A Card.

Mrs. Marguerite U. Barrett takes this opportunity to return her sincere thanks to her many friends who have so kindly remembered her with letters of sympathy and good cheer. She will respond as soon as her health is suffl ciently restored to enable her to do so.

"Is the spirit world back of the N.S. A?" asks a correspondent of Bro. Hudson Tuttle. If the testimony of the truest and best among the mediums of earth can be believed, there are many wise spirits in the higher life who are doing everything in their power to advance the interests of the N. S. A. But, as there are millions of ignorant and prejudiced religionists in spirit life, organized compactly as Catholic and Orthodox churches, it would be very strange if they were not active opponents of the N. S. A. The questioner would not be alone in spirit life in his evident opposition to the N. S. A.

IF The Cassadagan for May is just at hand. It is brimful of good things, and advances many important suggestions with regard to matters spiritualistic. THE BANNER extends fraternal greetings and good wishes for the prosperity and success of The Cassadagan. The May number is a credit to its publishers, and we should be pleased to receive a visit from it each succeeding month.

Cassadaga Camp presents a very attractive program for the present season. Its man agement believes in the presentation of all the people crowded the lawn and piazzas and phases of thought upon its platform, and engages speakers who can and will do this. try. It was a better time for ice cream and There is but one subject that is not repre- strawberries than for dancing or the attracsented on Cassadaga's boards this season, viz., tions of a bazaar table. Nevertheless, the Cooperation. Lake Pleasant is also lacking in many contributions of the friends of the poor this respect.

M After an suspension of many weeks, we are again favored with a visit from the Dawning Light, published by our good friend and brother, Charles W. Newnam of San Antonio, Texas. This time the Dawning Light appears as a monthly journal, and will as usual be filled with good things pertaining to the subject of Spiritualism. We wish our Texan contemporary and its good editor prosperity exceeding abundantly.

We regret to learn that Mr. Ferdinand Fox-Jencken, son of Kate Fox-Jencken, was taken violently ill June 5, and was at once carried to Brooklyn Hospital, Sixth St. and Seventh Ave. We trust that he may speedily be restored to his wonted health and strength.

#### **Memorial Services**

under the auspices of the First Spiritualist Ladies' Aid Society were held Friday, May 25, at 241 Tremont street, afternoon and evening. The hall was beautifully decorated. Our president, Mrs. Allbe, was detained at home because of illness, and, by request of our vicepresident, Mrs. A. E. Barnes took the chair ing of June 1. Another member handed me a and welcomed the friends, requesting all to package containing the penny collection of send the kindliest thoughts to aid the recovery of the invalid. Mr. Cleveland then sang a se-lection. Mrs. A. S. Waterhouse, the first speaker, referred to the member, now a spirit, Dear Sister: In presenting you with this sum of who first suggested the thought of having a Memorial Day for the friends who had passed out from our society. She spoke particularly of the friends who had passed away since last Memorial Day, and paid a loving tribute to our brother, Dr. Richardson. Mrs. Carrie F. Loring then spoke, saying: "We have assembled here to day to commemorate the memory of our arisen friends. These beautiful flowers are symbols of immortality, and we have only to unfold the spiritual light within us to fully realize the future life. We must thank the G. A. R. for opening the way for this day. I often think that the G. A. R. represents other principles-Grand American Rights. These flowers represent the friends-your fathers, mothers, brothers, sisters and children-who have only opened the gateway and passed on to the higher life. Should we murmur? We cannot help missing the kind ministrations of the dear ones when they were in our visible presence, but we must rejoice that they have gained the beauties of the invisible land." Mrs. C. F. Allyn was the next speaker. She said: "I sometimes think we would not have so many loved ones over there, if we had taken half the interest in them while they were with us that we have since they left us. We must do more for the living, for those who are spiritually dead and so physically alive. Memorial occasions recall to me the grand workers who have passed on, and those on this side of life who are never known upon the platform, but are the workers. I wish to pay my tribute to-day to Mr. and Mrs. Hatch, whose doors were ever open to the speakers and mediums at a time when it cost something to be a Spiritualist. I presume Mrs. Hatch never spoke upon the platform in her life, yet she has spoken volumes to many in her home, when her doors were always open to dispense hospitality. Let us remember these workers while they are with us." Mrs. Allyn closed with a poem in memory of the old workers who have passed on : Dr. Gardner, Ascha Sprague, Laura Kendrich, Joseph Stiles and others. Mrs. Nutter spoke feelingly of Memorial Day, and gave some ex-cellent tests; Mr. George Cleveland sang an-other selection; Mrs. Carrie H. Loring gave fine spiritual readings. Mrs. N. J. Willis was the next speaker. She said: "This is a day we reverence; a day that comes with sacred memories. You must remember the members on our side are as deeply interested as you on this side. We rejoice that there is no occasion for tears; however tenderly we have loved our own, still there is joy deep and lasting in the knowledge that they are with us still. How much we, above all other people, have occasion to rejoice. We do not have to question where our friends have gone. There is no finality in the life we are about to enter. Life is ours; it has been, it is, it ever shall be. I wish every one could feel the nearness and sacredness of this Memorial Day." Mrs. Barnes said that the society was organized in 1857, and three of the organizers were present on this occasion, one our worthy Vice President (they are all earnest Spiritualists)-Mrs. Butterfield, Mrs. Abbie Woods and Mrs. Pope, all members of our society. A letter was read from Mrs. S. A. Byrnes sending her greetings to the society. She was unable to be present because of an en-gagement in Philadelphia, Pa. We missed Mrs. Byrnes, for she has always been with us upon this occasion. Mrs. Hattie C. Mason was detained on account of the illness of her daughter. The evening session was opened with singing by the congregation, followed with a recita-tion by Miss Etta Willis, "Where Are the Wicked Folks Buried?" Mrs. Sadie L. Hand spoke briefly: "I am one of the new workers, I have only been among you a little over three years, so I am not well acquainted with the veteran workers. 1 am so happy; I feel the loving hands and the welcome voices, and they say they are glad to be here upon this Memorial occasion." Mrs. Hand gave several tests which were recognized. Mr. Hatch and Mr. Cleve-land sang a duet, "Open Those Pearly (Ates of Light." Mrs. M. J. Butler said, "I have been a medium thirty five years and a true one; I feel I have done my work faithfully, and I know when I pass over I shall be glad to meet the friends and old workers I labored with years ago." She spoke briefly of her clairyoy ant sight, and ended by saying she thanked God she was a Spiritualist. Mr. F. A. Wiggin was the next speaker, he said: "I thank God I was not born a Spirit-ualist; in the words of another I would set, Mass., P. O. Box 166.

# if we could only be born under the right coud! tions! I wish parents would cease to try to poison the minds of the child with the poison of their belief, for we have not any of us absolute truth. I am glad to be here to commune with the spirit friends, that a feeling of fra-ternity may be instilled into us; may we seek to reach down as well as up to assist our brothers." Mr. J. B. Hatch then spoke of the boys in blue, how they instituted the Memorial Day. He mentioned Dr. Richardson, Mrs. Cleveland

and Mrs. Foss, who had passed over the last year, and of the interest they always had in our Memorial services. Mr. A. P. Blinn was the next speaker: "Let us so live that our own conscience and our coint friends will appeare. spirit friends will approve. I was afraid to come before you to night. I forgot I was an instrument to voice the words of others. It is not intended that we shall be contented; we would not grow if contented. I am pleased to lay my tribute upon the altar of the loved Tay my tribute upon the altar of the loved friends who have passed on to the higher life." Master Willie Sheldon gave a fine recitation; Mrs. Caird, interesting tests; Mrs. S. C. Cun-ningham, many loving messages; Mrs. Mary Weston, a recitation, "The Whistling Regi-ment"; Mr. E. W. Hatch sang "The Blue and the Gray"; Dr. Wesley told of his experience as a medium; Mr. E. W. and C. L. C. Hatch furnished instrumental music; Miss Gertrude Sloape was the accompanist of the day. The Sloane was the accompanist of the day. The society extends thanks to all who contributed flowers for the occasion. This was the first time we opened our doors free to the public, and it proved a success. We gained a great deal spiritually, and we were agreeably sur-prised to find that we had gained financially as well. We advise other societies to fall in

line and have all memorial services free. CARRIE L. HATCH, Sec'y.

#### The Bazaar in Aid of Veteran Spiritualists' Home at Waverley

was a fine success in many ways. The weather enjoyed the opportunity of a day in the counand needy in Spiritualism were well patron-ized, and, although we have many articles left to sell, to the value of over seventy dollars, we

took in cash one hundred and eighty dollars, out of which the following expenses were paid: for flyers, \$2; poster cards and postage, \$1.02; express for box from Hartford for bazaar, 50 cents; garden swing, \$4 49; two croquet sets, \$218; ten books for shares, 30 cents; twelve butter-plates, 29 cents; postal cards, 10 cents; hiring ice cream dishes, 35 cents; ice, 20 cents; telephoning for music and music for dance, \$2.85; Mrs. Sanderson for help, \$5: ice cream, \$18.80; boiler for coffee, \$1.50; strawberries, groceries, \$13.92; leaving \$126.95 in cash to be given to treasuries of V. S. U. and property consisting of one garden swing, two croquet sets and one boiler for coffee, all of which will bring in money at picnics, besides three quilts, wedding cake, one sewing machine and several other articles to be sold on shares, for which we will get at the least \$70.

I feel proud of the results, considering the heat of the weather. We lost some on the dance, whist and circles, which would have been patronized had the weather been more propitious.

I sincerely thank all individuals and societies who helped make the Bazaar a success, and in particular the First Spiritualist Ladies Aid of Stoneham, whose members were well represented at the Bazaar, and whose Secretary handed me the following letter, with money enclosed, as I entered the Home on the morn-

#### How Much

shall I give to help relieve the victims of the famine and plague?

Whilst each one must ultimately decide this uestion for himself, yet a hint or two by a friend to every perplexed Spiritualist may not

be out of place at this time. In this matter, as in all other experiences, three things must be kept in view, and they are these: 1. Discriminate thoroughly,

2. Decide wisely.

3. Act promptly.

We are so staggered at the vastness of the proposition that disorimination becomes almost mpossible. The problem of starving millions overawes us by its very magnitude. So serious is it that a death in the family would seem as nothing in comparison; so dreadful, indeed, as to shock to the very centre the sensibilities of every man and woman who wrings the unwelcome news from the tardy columns of our daily papers.

At a time like this, fanaticism is worse than useless. It invariably leads to extravagance. The extravagance in this case means simply too much or too little. Acting on the impulse of sympathy alone, we may give far more than our share, thus doing ourselves injustice. In this way the unthinking have sometimes com-mitted crime. If overwhelmed at the vastness of the undertaking, we make no effort to grasp the situation, our narrow view is apt to narrow our conception of duty and result in a gift so small that it is out of all proportion to our ability, all things considered. Injustice again; this time the crime being on the other side.

The exercise of calm, cool judgment, is of the utmost importance in every crisis. I do not say it is wrong to be excited. In the contemplation of this extreme agony of suffering, with some of us at times "tears will unbidden start." To the philanthropist there is double cause for grief: first, the fact of thousands of victims of famine and plague; second, the manifest neglect of duty by those who hold the was a little too warm for comfort indoors, but reins of power throughout the world. By proper storage of non-perishable food, kept for the purpose, these periods of immeasurable suffering might be wholly prevented.

It is a question of doing my full share in helping these starving ones without too greatly injuring myself and those dependent on me. Right here, as the best criterion I know of, the golden rule applies. The millionaire and the philanthropist are alike serious. Happy for him if these two characters are centered in one person. A general

#### TEST OF SPIRITUALISM

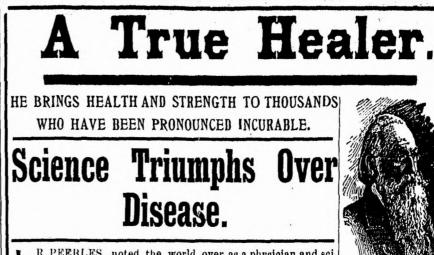
is seen in the following suggestion: If I love my gold more than I love humanity, let me dismiss at once and forever the sweet dream that I am or ever have been a Spiritualist. At this point I submit a hint to all, in four propositions or questions. First, however, let each donor place himself in imagination and in spirit in the place of an average sufferer from plague and famine; then, as the questions are propounded, see which applies to us individ-

ually: 1. As one of those sufferers, how much would I be willing to accept from one in good health and good circumstances? 2. How much would I be willing to accept

from one in fair health and fair circumstances 3. How much from one in moderate health and moderate circumstances?

4. Last but not least, how much would I be willing to accept from one in poor health and

poor circumstances? We mean to give no hint in the shape of an imperious demand. Rather let it be accepted as an invitation, where one whose empty purse speaks volumes of his utter helplessness, may yet aspire to lend a hand with us, though he contribute but a single penny. The Spiritual ist is one whose eye grows moist with honest joy in the contemplation of greatness such as this! It is the exercise of the will to do, which is genuine and not counterfeit, that enlists the gratitude of angels-the fruit of Heaven-and



R. PEEBLES, noted the world over as a physician and sci entist, is performing some of the most remarkable oures the world has ever seen. His fame has become world wide on

account of these marvelous cures. He has patients in every State in the Union and in many foreign lands who stand ready to testify to the wonderful cures he has made of cases that had been treated by n any of the most eminent physicians without success. Many of the Doctor's patients are those who had traveled all over the world visiting all the great health resorts and sanitariums in a futile search for health and strength. They returned home in despair, thinking there was no hope for them, when they were persuaded to write Dr. Peebles for a diagnosis. This was so clear and complete, showing a thorough understanding of the case, that it inspired enough hope to in duce them to try, as a last resort, a course of his treatment. Many such cases showed wonderful improvement from the start. A very few months is sufficient in almost all cases to complete a perfect cure. Mrs. L. A. Humbel, of Long Pine, Neb., who was given up with dropsy and kidney disease by the best physicians in the country says: "I am very grateful for what you have done for me, as I am in better health than I have been for five years. I have gained fifteen pounds, and am getting stronger every day. Last month I visited my aged mother in Iows. She was greatly rejoiced, for she never expected to see me alive again. For five years I traveled and doctored with the best physiciane, finally gave up in despair, and went home to my sister, as I thought to die. I can never express how thankful I am for what you have done for me." Remember that Dr. Peebles does not cure by Christian Science, Mesmerism or any

other "ism," but employs mild but potent remedies in connection with his wonderful Psychic Treatments. These Psychic Treatments, say his patients. "seem as a breath of higher life." If you do not fully understand the PSYCHIC SCIENCE and these PSYCHIC-TREATMENTS which are such a wonderful aid in the treatment of chronic and obscure cases, the Doctor will send you his essay "The Psychic Science in the Cure of Disease," which will explain to you fully Psychic Diagnosing and Psychic Treatment, with other valuable information for the sick. There is no one so capable of writing on this subject as Dr. Peebles, for he has investigated it for over half a century, and is a recognized authority on the various occult sciences in Europe as well as in this country.

All of Dr. Peebles' diagnosing is done by the aid of his psychic gifts. He can read the dis eased conditions of the body as accurately as if each organ and tissue were open to his view. Out of many thousands of cases he has diagnosed during the past few years, nine hundred and ninety nine out of each thousand are willing to testify to the marvelous accuracy of the diagnosis. Do you know your exact condition? Have you suf-fered for years without getting permanent help? Did the physician who treated you fully understand your case? Why will you be experimented upon by those who do not really understand your case, when Dr. Peebles can diagnose your case perfectly understand your case, when Dr. Peebles can diagnose your case perfectly, and thus administer treatment upon a scientific basis? Why will you take patent medicines which are prepared for a "text-book" case, and which at best give only TEMPORARY RE-LIEF. WHEN YOU CAN SECURE TREATMENT FROM THIS EMINENT HEALER THAT IS ESPECIALLY PRESCRIBED AND SUITED TO YOUR CASE AT A VERY LITTLE MORE COST? These are the questions that interest all those suffering from chronic and obscure troubles. Think them over carefully. If you are sick and discouraged don't delay one moment in writing the Doctor for a diagnosis of your case. There is nothing of more importance to you than the condition of your health. It will cost you nothing to learn this. The Doctor will send FREE OF COST a complete diagnosis of your case and also his essay "The Psychic Science in the Cure of Disease," and valuable literature on chronic diseases and testimonials from some of his cured patients, showing the long list of so called incurable cases which he has cured. No disease is treally incurable if perfectly understood. Every effect or diseased condition has its cause, and if these are understood they can in almost every case be removed. When this is done, permanent recovery is the result. DO NOT DESPAIR if you have failed to get permanent help, but write at once. Remember that DR. PEEBLES HAS CURED HUN-DREDS WHERE ALL OTHERS HAD FAILED. Write him an houest letter, giving your full name, age, sex and leading symptom in your own handwriting, and he will give you a complete and full diagnosis, and will also send the literature as mentioned above. Write to day. Address

DR. J. M. PEEBLES, Battle Creek, Michigan. June 9.

Jan. 7.

## SPECIAL NOTICES.

A NEW QUARTERLY.

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JUST ISSUED FROM THE PRESS OF THE BANNER OF LIGHT PUBLISHING CO.

Dear Sister; In presenting you with this sum of twenty-live dollars, for the benefit of the Waverley Home, we, the members of the First Spiritualist La dies Aid of Stoneham, tender our heartfelt wishes for its success. Long may it be an institution of great knowledge and protection for its mediums. MRS. JAMES ROBERTSON, Sec'y.

I have spoken of the success financially, but feel that in interesting so many people in the Home, we have made a success which may bring good results later. I have advertised the Bazaar from Maine to California-even to Eng. land I sent circulars-and from the local advertising we will have even more success in our Sunday meetings than last year, I feel We are now having a revival which will sure. hasten the time when we can show to the world that Spiritualists are solicitous for their poor and homeless. Too long this blot has been upon the cause. It is called a religion of Humanity; let us show by actions that this is

Again thanking all who have coöperated with me in this effort to help the Home at Waverly, I look for greater success in the future. The Sunday meetings are now commenced, and will continue until cold weather-hour 2:30. All speakers and mediums are cordially invited to take part.

MRS. J. S. SOPER, Clerk V. S. U.

#### An Important New Book,

Entitled "Vaccination a Curse and a Menace to Personal Liberty."

Dr. J. M. Peebles has in press and is now reading the revised page proofs of a most sterling book (to be neatly bound and well illustrated), containing between three and four hundred pages, entitled, "Vaccination a Curse and a Menace to Personal Liberty."

This book will treat exhaustively of inoculation, cow-pox and calf-lymph vaccination, from Jenner's time to the present. It tells how the cow-pox pus poison is obtained from the running ulcers on inoculated heifers; how it has utterly failed to prevent small-pox; how the armies of Prussia, France, Germany, and our own Philippine soldiers, vaccinated and re-vaccinated, have died of small pox in Manila; how the vaccine virus, while causing hundreds of deaths, sows the seeds of eczema, pimpled faces, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England, and the vic-tory of the anti-vaccinationists, making it "optional" instead of compulsory; it gives a his-tory of the struggle in San Diego, Cal., and the victory of the anti-vaccinationists, compelling the stupid school board and health board to open the public school doors to all unvaccinated children; it shows the unconstitution ality of the compulsory vaccination law, and the decision of supreme courts; it shows and gives the reason why so many doctors, especially second class scrub doctors, so insist upon thrusting pus poison into children's arms; it tabulates the number that have been killed by this vaccinating virus, and how, by sanitation, etc., to not only treat, but to prevent the spread of small-pox. This book should be in every doctor's library, school library and fam-ily in the country. Price, \$1.25. For sale by J. M. Peebles, Battle Creek,

Mich., and the BANNER OF LIGHT, Boston, Mass.

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

Dr. G. C. Beckwith-Ewell was called home unexpectedly through the passing away of Dr. Hard, but returned to resume his work at Belmont, N. Y., Supday, June 10 ccöperating in evasgelical work with the pastur, Mrs. Lizzle Brewer. Societies in that vi-cinity desiring week-night dates immediately should address him there—Belmout, N. Y. After June 24, Rocky Rest Heights, Shelton, Conn.

Henry H. Warner, inspirational trance speaker and test medium, can be addressed permaneutly at Box 108, Alden, Mich. This is now his home address. He is engaged Aug. 4 and 5 at Grand Rapids (Briggs Park), Mich., Camp, and will accept dates for season of 1900-1, up to April 1.

Frank T. Ripley, platform test medium and speaker, has the Sundays in July and all of August open for engagements. Address all letters to 55 East Wayne St., Fort Wayne, Ind.

e according to our ability. Yours in faith, hope and love, THOMAS H. BENTON COTTON.

# Magnetic Healing.

To the Editor of the Banner of Light:

In view of the fact that there has been much discussion lately concerning Medical freedom, and the hard struggle all lovers of liberty have labored under, I, a young Spiritualist and worker for the Cause, venture to write of a little experience of my own, hoping a perusal of the few facts I give may help, even in a small measure, to strengthen the cause of "Natural Healing," and be of some interest to the readers of your valuable paper. A few days following the anniversary ser-pices of Snirthralism in Boston (in which place

WILLIAM A. BARNES, 505 Massachusetts Avenue, cor. Tremont St., Boston, Mass. Subscription Price, \$1.00 per Year. vices of Spiritualism in Boston (in which place I was then located), I was stricken with a heavy cold which quickly developed into a se-vere attack of La Grippe and typhoid pneumonia. Being entirely alone in a strange city, I had no one to appeal to, but, remembering the great relief given me last summer at Onset Oliver Newcombe Thomas, (Magnetic by Healer), when almost helpless from nervous prostration, I decided to again place myself in the care of his highly spiritual control and guide, "Marguerite." This good, kind spirit HIGHER treated me three times a day for one week, a circumstance which Mr. Thomas assures me never occurred before, but as "Marguerite" afterward informed me, I was so near the border land she felt it absolutely necessary to so treat me in order to keep me on this plane of action. Mr. Thomas is of a modest, retiring nature,

JHYRL BEAUMONT SCHOOL OF and has made many remarkable cures. I know him to be not only an honest man and medium Teaches the Science of Magnetic Healing, Magnetic Mas-sage, Personal Magnetism and Psychology, and the Devel-opment of Clairvoyancy. Prof. JHYRL BEAUMONT, Principal, R. B. SNOWE, Secretary and Treasurer. June 16. 351 Columbus Ave., Boston, Mass. 1w<sup>4</sup> but a perfect gentleman, and one who should be fully recognized as a faithful worker in the cause of Liberty and Truth.

If these few words of the great good done me can help him and the cause of "Natural Healing," I am amply repaid for writing them, and in these days when so many "profess" and do not "possess," I feel it my duty as well as pleasure to call the attention of the public to his powers.

Yours for honesty and truth, ELLA M. ROBBINS. 52 W. Elm St , Brockton Mass.

## Camp Progress.

Sunday morning was bright, and at Camp Progress an unusually large audience assembled for the morning service at 11 A M. Remarks and messages were given by Mr. Furbush of Lynn, Messrs. Banks and Taft of Salem, G. L. Baker of Lynn, and Mrs. West of Boston.

At 2 P. N., after a song by the quartet, a fine invocation was given by Pres. Milliken; a song by the quartet was followed by excellent re-marks by the President; Mrs. Bertha Mer-rill sang "Song of Hope" very acceptably; Mrs. Lillie West of Boston was excellent in remarks and messages; the Mowerland Park quartet rendered "The Wayside Cross" effec-tively: Mrs. Abbie Burnham of Malden made tively; Mrs. Abbie Burnham of Malden made remarks; Mrs. Merrill gave an organ selection : song, "Where the Golden Sunshine Lingers, by the quartet; Mrs. Dr. Caird gave some well defined readings.

At 4 P. M. the services opened with a song At 4 P. M. the services opened with a song by the quartet. Mrs. Baker made pointed and well timed remarks. Mr. Charles Sullivan of Boston sang with fine effect, "Only a Step Beyond," and responded to an encore with "Shadowland," which was received with un-bounded applause. Mrs. Burnham was unu-sually interesting in her remarks. After a song by the quartet, an organ solo and a song by Mrs. Merrill, Mr. Baker gave some read ings, which closed the services. H. O. M.

#### For Nervous Headache

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Dr. F. A. ROBERTS, Waterville, Me., says "It is of great benefit in pervous headache, nervous dyspepsia and neuralgia."

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The story of "Lisbeth" is true to life in essentials, and is so simply and beautifully told as to hold the reader's deepest interest from the initial chapter unto the close. Wit, humor, pathos, bursts of eloquence, homely philoso-phy and spiritual instruction can all be found in this book. Mrs. Twing has spoken with a power not her own, and was certainly in close touch with those whose sentiments she endeavored to express in words. The style is similar to that of Mrs. Harriet Beecher Stowe, and it is not too much to assert that the fifted anthor of "Uncle Tom's Cabin" was not far away when Mrs. Twing's hand was penning the beautiful story of "Lisbeth." This book must be read to be appreciated, and should be placed at once in the home of every Spiritualist, Liberalist and Progressive Thinker in this country.

#### CONTENTS.

CONTENTS. Aunt Betsy's "Duty"; Daniel Doolittle; The Revival Meeting; Pumpkin Pie for Luncheon; The Conversion and Engagement; Preparations for the Wedding; The Wed-ding; Leaving the Ole Home; 'Lisbeth's New Home; 'Lis-beth's first Public Prayer; Nancy Brown Gives the Minis-ter a Piece of Her Mind; A Letter from Aunt Betsy; The Methodist Prayer Meeting; A Strange Force; The Knock-ings; "The Prince of Evil"; An Answered Prayer; A Re-markable Breakfast; Sentence is Pronounced; April's Giff; to 'Lisbeth; The "Milk Sweetener"; "Vengeance is Mine, I Will Repay"; The Guiding Lights; Reaction of Public Opinion; 'Good God, I Thank Thee"; Nancy "Steals" the Pincushion; Sweet Communion; In the Old Home Once More; A Fatal "Dyin' Speil"; The Spirit Triumphs; The Two Reverends Discuss Hell; Mother Doolittle's Fear of Death; "Lisbeth's Day"; Nancy Stertothal; Growing Old; "I Will Not Leave You Comfortless"; The Stranger; Remorse; "Jest Waltin."

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# TheDiscovery A LOST TRAIL.

#### BY MR. CHARLES B. NEWCOMB.

Mr. Newcomb's great ability as a writer upon subjects of spiritual truth is to well known to require further refer-ence at this time. It is sufficient to say that he is a teacher of teachers - a m n of high ideals, endowed with the happy facility of being able to impart them to others. It is a rare book, and its merit should command for it a large sale. A writer says: "Mr. Newcomb made a distinct success with 'All's Right With the World,' which continues in the front rank of the metaphysical books that are now so popular. The great number who have been cheered and strengthened by him will welcome an other book by this wise teacher whoss words of help are doing so much to make the world better by makir, guen a d women better able to understand and enjoy it. 'Discovery of a Lost Trail' is a simple study of that strange and beau full thing that we call life, but grand in its scholarly simplicity. In the worlds of the author, 'Plain suggestions of comfidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.'" 'Em sale by RAX NYER OF LIGHT PUBLISHING CO. 12mo, cloth; 270 pages. Price \$1.50. For sale by BANNER OF LIGHT PUBLISHING CO.

CONTENTS. CHAP. I. Auras: Their Origin, Nature and Manifestation; II. The Mystery and Mysticism of Color; III. The Psychol-ogy of Aurie and Color Formations; IV. The Finer Forces and How Perceived; V. The Spirit's Spectrum: How Auras are Manifested, Tinctured and Spiritualized; VI. Color Al-chemization; VII. A Concise Esoteric Dictionary of Color Meanings; VIII. How to See and Feel Auras; IX. The Pho-tosphere and Atmosphere of Spirit; X. The Aureole or Nimbus of Saints: A Study of Spiritual Introcession and Introduction; XI. The Septonate and Illumination; XII. Light, Consciousness, Divinity, Paper, price 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. Death Defeated; The Psychic Secret Cubes and Spheres How to Keep Young. BY J. M. PEEBLES, M. D. "Mr. Wiggin is earnest and strong, and his words must stimulate to higher thinking and nobler living." - M. J. Sarage, D. D. "There is not too much of it; it is all gold. I shall most heartily recommend it to my friends."- William Brunton.

In this splendid work Dr J. M. Peebles, the venerable youthful "Splritual Pilgrim." cals with this intersting subject. It is rich in historical references, and gives no end of valuable information with regard to all question per-taining to the welfare of the race in all ages since man has be, n man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the suthor's usually clear style, and attracts the reader from the very first in ough its simple logic and convincing arguments. We predict for it greater popularity than has ever attended any of the literary works of this glited writter. Dr. Peebles had a message to give to the would, and he has given it in the happiest possible manner in his latest book. He has added another star to his literary sky, and has placed a helpful, hopeful, sould hook before the world. forld

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#### BANNER LIGHT. OF

# SPIRIT Blessage Department.

#### MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

These Circles are not public.

#### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as It is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held May 24, 1900, S. E. 52. MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Edward Atkins. This spirit's name is Edward Atkins. He is,

oh! so weak. It seems as though he can hardly hold himself together. He coughs and says: "Yes, dear child, I coughed my life away. I lived in Lynn. While I was not associated in any way with Spiritualist people, I knew there was such a company; and, when I came over, it seemed to me that I must strive in some way to reach my own. My wife's name is Mary Atkins, and she will be glad to know that I have not passed beyond the condition where I am interested in her and the child. I have a little girl. Often I go to her and see the mother teaching her to say a prayer and to pray for me. I stand by her side and clasp the mother's hand in mine and say over and over again, 'Oh, Mary! if you only knew that the little one is in my care, and that no harm shall come to ber.' I have with me a sister named Alice. such a help to me. She seemed to be conscious of everything that had passed since she went what we can to help those who are left."

#### Carrie Hanson.

Now here comes a girl about twenty years old. She is rather dark-neither very dark nor very light-but her eyes and hair are dark and her skin is fair. She tosses her head in a bright way and says: "Nobody would ever believe that I could come with a serious thought, be-

Abner Spooner. We come from Dayton, Ohio. Oh! I am so happy because I find so many flowers. I used to work over flowers all the time when I was here, and I often said to my mother that if I ever got to heaven I hoped I would have all the flowers I wanted. I want to say

to her that I must have gotten there, because I have them in such abundance. Sometimes when I go home and walk through the rooms and see everything just as it used to be, there is a little sensation of homesickness comes over me to think I am not able to speak or sing as I used to, and then I think that I will strive to do something to help them all, and will at least be ready to greet them when they come over here to me. So I send back no word of discouragement or unhappiness, but rather of joy that everything is so beautiful and that I know they will be able to come to me. I have a little brother with me. He passed out a long time before I did, but he is so much company to me now, and says, 'Tell mamma that I too am glad to come.""

#### Elizabeth Horn.

Now comes a very stout woman. She has dark eyes and white hair. She is a little above the medium height, and has a round, full face. She looks kind and motherly. She comes up to me and says: "I want to speak because I am more or less familiar with this part of the country. My name is Elizabeth Horn, and I come from Exeter, N. H." She is very precise about it. "I knew more or less about Quakers when I was here, and I used to think they were about as good a class of people as anybody would want to find, and when I came over 1 tried to find a Quaker colony, thinking I would cast my lot with them; but somehow, I liked the more fervent expression that comes with the Spiritualist, and so I just came out with you folks. I want to say to Maria, who will know who I am, that it is a pleasure not a hindrance for me to come. She sometimes thinks that it retards the growth of a spirit from soaring into higher spheres, but tell her for me, please, that I am helped rather than hindered, and that I have been to Portsmouth and seen our people, and that they are getting along pretty well."

#### Louis Kenniston.

A nervous man about thirty-five years old comes and spells the name Louis Kenniston, also the name Allegheny. He is very light and very, very nervous. He says: "This is the only way I can come. I hate to come in such a strained and tense condition, but it is the only way I can get here. Oh! oh! I want She came over many years ago, and has been to get to Julia. She will know that I could not rest until I spoke to her. I have had no sort of peace or happiness because I was so away. My father, too, is here, and we all anxious over her and the little ones who are gather often in the little room at home to do left. Do try to find her for me, because I want her to know that I have a care over her."

#### Lucy Roberts.

Here comes a woman who says: "My name is Lucy Roberts." She is quite an old lady. Her face is full of wrinkles. Her eyes are dark. Her hair was dark, but has gray mixed through it. She seems feeble. She looks down cause before I passed away I did not seem to at me as though she could not see very well have very much seriousness about me. My before she went away. She says: "That is name is Carrie Hanson, and I passed out from true. I was blind, and so I stumble along in Charlestown. I have been looking about to this blind way to see if I am in the right place. see what I could see, for I always liked a lot of Oh! what a glorious thing it was to be able to friends and company and to go everywhere | look out into a new life, my blind eyes opened there was to go. So when I came over here- to all the beauty that was spread out for me to not that I forgot my own people, or that I in feast upon. Will you tell my son, whose name any way wanted to go away from them, for I is George and who lives in Washington, that I came to them every day to give them my love have come to say to him that it is better than I expected; that I never dreamed that so soon all this beauty would be for me, and I am so glad and so happy that there is no waiting stathat has made me happy, and I have worked so | tion where I have to stand and see if I can be passed on with a check for good behavior. I am still striving to progress in all that is good line and do something myself. I did not like and true, just as I did here, and I know he is, too."

correspondents of another sort. We all lose precious objects. Some of them

we recover, and some of them have been so long swallowed up in the abyss of time that we have become accustomed to do without them, unless some circumstance renews the poignancy of the loss. As in so many of the other painful things in mortal life, Spiritualism enables us to bear them far more easily than we could before its principles were planted in our being. It aids us in two ways: it may help us in the restoration of what was lost, or, if irrecoverable here, it shows us that it is only the material part of the thing that is lost, while its true essence awaits us in the realms above.

To cite from my own experience, when I lost something of value in by-gone years, I "went all to pieces," as it were. I made frantic efforts to recover it. I eagerly retraced all the steps I had taken, and besought those I met to assist me in recovering it. Often my efforts were of no avail, and I bewailed my own carelessness, or else blamed the malignant fate that had wrested it from me. This was before we had even heard of Karma, so I did not sit down as some do now-a-days, in stoic resignation, with the remark, "Well, I suppose it is my Karma."

Now when I miss an object, I take a very different course. At first I look about somewhat, but I do not get anxious or wearied in the quest. If I do not see it anywhere about, I take a convenient time to sit down and make myself perfectly passive. Then I tell kind spirit friends about it and why I need it, and ask them if they can find it for me. When I get up, I usually go right to the place where it is, and find it placidly looking up at me. If 1 do not find it in this way, then I tell the kind ones about it on retiring, and ask them to impress me what to do, and I frequently recover the missing article in this way.

But sometimes things cannot be found. They have been destroyed, or they have got into some place, like the deep sea, whence they cannot be recovered, or some person has coveted them or found them, and being determined to retain them, has made a disposition of them that prevents our ever seeing them again. In cases like these, the principles of Spiritualism come effectively to our aid.

For instance, some things of great value to me have been absolutely destroyed quite recently. The plates of "Why She Became a Spiritualist" were shipped to me from Cincin nati, carefully addressed to me here. Through the carelessness of the freight conductor, they were not put off at Arlington with the books of a new edition of the same, which I am so fortunate as to have had made before the plates left Cincinnati. The latter were carried to New York. Steps were at once taken here, and we were assured that they were safe and would be brought back here.

The next definite news we received was that through the mistake of an employé, they had been carried to a printing association in New York, and there melted up; while the plates of some other book, which are marked for that printing association, were sent to Arlington and placed at my disposal. This last is really laughable. Whether the plates are an arithmetic, a volume of Calvinistic sermons, or a sensational novel, I do not know. But they are not "Why She Became a Spiritualist," and I have no use for them, either as plates, or as lead. The valuation accepted by the freight department in Cincinnati is only three fifths of what it will cost me to replace them here, besides the torment to my eyes of correcting all the proofs again. This occurred hearly four months ago, and I am waiting to see if the Railroad will accord me the three-fifths of the actual value, to which I am in equity entitled. In this painful case, Spiritualism is my resource, and it is all-sufficient. I feel sure that those decarnate spirits who aided me to write this book, will not want it to cease to reach the world, and that they are working to provide a way by which the plates will be replaced. In the meantime, I am doing all that I can possibly do myself toward this end. I rest on the assurance that the book is theirs, that they wish it to do its work, and that they will, through human instrumentalities, provide a The most distressing loss of a material object that I have ever experienced will now be recounted, and I will give the facts so that our readers may see how the asperities of this case, once intolerable, have been smoothed away by the consolations of Spiritualism. I last saw my father in the mortal in 1846, and he passed to spirit life in 1850. During these four years he wrote me many letters from Burmah, which I treasured, child as I was, as if they were made of spun gold. While his memoir was being written by Dr. Francis Weyland, under the supervision of my step-mother. she directed me to send her all of these precious letters, so that they might select for the memoir the passages they preferred. I was obliged to send them, only reserving some shreds that were so worn by frequent perusal that they were well-nigh illegible. I still have the shreds I reserved, but I could never recover a single one of the others. They are in existence somewhere, I think, as for many years they would be considered too valuable to be thrown away. Some one in America has them. unless they have been destroyed by one who did not know their worth. Perhaps they still lie in some old cup-board or garret, but I cannot have them again. My step-mother passed to spirit life in 1854, and I know which one of her relatives took charge of all her papers. I made many efforts to recover my letters, but could not. I recovered my own mother's letters to my father, and my step-mother's letters to me. In the latter, every signature had been cut away by some marauding hand. But I never recovered one of the letters that my father wrote to his dear little absent daughter. For thirty years I mourned their loss. And it was not sorrow alone that 1 felt: it was deep, resentful indignation. Then Spiritualism came, to allay the fever of indignation, and to soothe the pangs of sorrow. Through its principles I learned that to cherish indignation made it easy for indignant, discarnate spirits to enter the citadel of one's inner being. No doubt it was Michael Angelo's consciousness of "danno et vergogna" that set him at odds with prince and prelate, and Dante's indignant soul that enabled him to gaze unfinchingly at the horrors of the "Inferno." And sorrow too for the loss of the letters melted away, in the light cast by Spirualism, "the winds ceased and there was a really lost or destroyed, that their essence re-

#### angel directors enable me to be indifferent to his arms perchance, I shall have my letters again, and read the love and tender watchcare that have only become more intense with the passage of years.

So, dear and bereft friend in Louislana, your ring is not really lost, even though you never recover it as a material object on the mortal plane. The sentiment and the associations that gave value to the ring survive, and are forever imperishable. The dear one with whom that ring is connected has still the essence of the feeling that made it so dear. You look at your finger that it used to encircle, but you see it not. But could you see with spiritual vision the finger of your own spirit hand, there would you see the ring in its pristine beauty, and alive with the tender feeling that makes its memory so dear.

When in the sleep of night, you go a little way out of your fleshly body, dear ones are close at hand, the ring gleams upon your finger, and you have a foretaste of the joys of immortal existence. Perhaps when you awake you do not remember, but

"You will wake, and remember, and understand." Yours for humanity and for spirituality, ABBY A. JUDSOF.

Arlington, N. J., May 31, 1900.

#### Tidings from Melbourne.

To the Editor and Readers of the Banner of Light: Dear Sir: Since last I wrote for your hospitable columns I have become very actively engaged in influential work in the great city of Melbourne, which contests with Sydney the right to be called the finest and largest city in the Southern Hemisphere. After leaving Adelaide, I spent nearly a fortnight in Ballarat, an island town of some pretensions, at one time a very flourishing centre of mining industry. After Adelaide with all its intelligence and enterprise, Ballarat impressed me as being dull and stupid. I met some very intelligent and kindly people there and had small appre-

ciative audiences, but I cannot speak of that city as either wide-awake or progressive.

Melbourne is up with the times in everything except interior household arrangements, which are not by any means equal to those now in general use in America. The climate is variable; there is a large rainfall but the soil being sandy soon absorbs moisture, and very shortly after a heavy downpour the sun is shining brightly and the streets are in excel. lent condition for pedestrians. Being only a very few miles from the seashore and cable cars, patterned after those long in use in San Francisco, being plentiful at every turning, numerous sea-fronted suburbs are within less than half an hour's distance from the centre of the city. Melbourne is thoroughly cosmopolitan, and on occasions of public parades, which are by no means infrequent, the Chinese take a prominent and picturesque part.

I daresay many readers of THE BANNER are well acquainted with our good friend Mr. Terry, who has been for many years editor of that truly excellent monthly periodical, The Harbinger of Light. Mr. Terry assisted by his wonderfully efficient Secretary, Miss Hinge, is doing a large and useful work in many branches, and to the kind coöperation of these faithful workers I am largely indebted for the comfortable and commodious room in Australia Building, Collins street, where my afternoon ourse of lessons in Spiritual Science is hein delivered, and for the enthusiastic reception accorded me on Sunday evening, April 29, in the large Odd Fellow's Hall, Russell and Vic toria streets, which was thronged with more than appreciative listeners despite the fact that the weather was by no means inviting. The vast audiences which I am now confronting, remind me of the old days in California when attendances were limited only by the capacities of the largest halls San Francisco could afford, and there is much in common in many ways both natural and artificial between Australia and the Pacific slopes, palms and pepper trees included. On Saturday, April 28, the Victorian Association of Spiritualists, under whose able auspices my Sunday and Wednesday evening lectures are being delivered, gave an informal pionic in a delightful grove just adapted for a camp meeting, nearly twenty miles from Melbourne. The grounds are delightfully situated on the seacoast and very accessible from the heart of the city. Our exercises in the pavilion consisted of music, recitations and impromptu poetry, and when we strolled about the charming grounds or took tea in the spacious summer houses, all seemed a happy family party, free from all needless restraint, and thoroughly at home one with another. Mr. Terry is an excellent presiding officer, and has a very happy faculty of making large numbers of people feel at home under his roof, so we spent the evening (twenty or more of us) in his delightful country home, where Miss Hinge and her gifted brother dispensed hospitalities. All went well until the time arrived for us to walk to the station to take the train to Melbourne, then we had an experience which only ducks could be expected to thoroughly appreciate. Though the bouse and grounds are fascinating, it is to my cat and parrot nature almost incredible that business people, requiring to go in and out of the city every day, should be willing to wade through rivers to and from their domicile. Much as I esteem my friends who reside in remote sections of watery suburbs, I do not feel disposed to accept even the heartiest invitations to reside with them, seeing that I have very frequent evening engagements in the city. So far as I can learn, no one took cold, though all the picnickers were drenched by the time they reached Caulfield station. Melbourne is well provided for in the way of liberal churches, and it was my privilege to enjoy the able ministrations of Rev. Charles Strong, D. D., in the Australian Church, Flinders street, during the morning of Sunday, April 29. This church is absolutely unsectarian, though in doctrine it is certainly Universalist. Dr. Strong was at one time a Presbyterian minister, but, like the much-revered Prof. Swing, of Chicago, he grew far too broad for the narrow shackles of so conservative a denomination. The Australian Church is the centre of great activity, as, in addition to the regular Sunday morning and evening services, it supplies fine concerts and lectures during the week, and interests itself largely in works of practical philanthropy. The church edifice will seat about fifteen hundred people; it possesses a very fine organ, sustains a large choir, and interests a great many young people as well as many hundreds of riper years in its manifold activities. Dr. Strong's sermon when great calm," I learned that the letters were not | I first heard him was entitled "A Layman's Confession-A Religion That Will Wear." An she herself can hardly believe that she has that from a woman of her grade of thought mained in the father love that survives the admirable little book bearing that title had come. She says: "I have come with my Uncle | gives me distinct pleasure, and fortunately my | change called death, and that bye-and bye, in | just arrived from England, and Dr. Strong

gave it an excellent review in the course of his most felicitous address.

The Unitarian church is also well represented here. Its minister, Rev. W. H. Lambley, is the equal of Dr. Strong in ability and earnestness. Theosophists are fairly numerous, and many of them mingle freely with the organized Spiritualists, who are to be specially congratulated on their large and efficient Lyceum, ably conducted by the indefatigable Mr. and Mrs. Henry Taylor, who spare no efforts to make the young people's sessions a real success. Lessons are given during the Lyceum exercises on Sunday mornings on all subjects in turn which serve to enforce the true relation between the spiritual and the physical organism. Though the meetings are held in the great Odd Fellows Hall, where the lectures are given at 3 and 7 P. M., so large is the attendance of Lyceum scholars that even that spacious auditorium is found uncomfortably small for the marching, which is carried out after the manner of the good old times when the Children's Progressive Lyceum in America was in its palmiest days of interest and influence. As the following kindly letter was sent me by the Secretary of the Progressive Spiritualistic Lyceum. Odd Fellows Hall, Melbourne, dated April 21, 1900, I venture to insert it in this place as an evidence of fraternal feeling. W. J. COLVILLE.

*Dear Brother:* It gives me the greatest pleasure to offer you the kindlest greetings of your brothers and sisters of the Melbourne Progressive Spiritualistic Lyceum, and to extend to you a cordial invitation and an assured warm-hearted welcome to one and all of

an assured wath about the first state of the first Yours fraternally, H. TAYLOR, Sec'y. of the South, I am

WELCOME.

Welcome! brother from the land Whose gallant flag dares every breeze: Accept from us true triendship's hand Uniting hearts across all seas.

We bid you feel same friends around As those you left so far away:

We bid you feel love's cordant sound Will strike your ear while here you stay.

We ask you make a passing home 'Mid kindred spirits waiting food:

May inspiration freely come To teach, " This world is all that's good."

- Help us in joining God and man; Help ever Nature's noble fight;
- Give all the aid your soul-force can
- To firm our Banner, " Truth and Right."

I am constantly meeting people from all parts of the world, and it seems probable if the importunities of friends in Cape Town continue, that when peace has been restored in the Transvaal 1 may be called to South Africa, where there are at present a large number of well to-do people deeply interested in all matters pertaining to Spiritualism. One of the most hopeful signs for the future of the spiritual movement in Australia is the large number of highly intelligent people who are now conducting private investigating circles.

Had I the time and the ability to devote myself to aiding investigators in their own homes, I could be incessantly occupied in conducting private séances; but though I am occasionally influenced in semi-private gatherings to help with advice and directions those who need something more directly personal than inspirational teachings from the platform can supply. My public lectures, large classes, literary work and correspondence keep me

and work around what I could-but I constantly found myself going to new places to see what there was going on. I have seen so much much, too. I find most of the spirits over here work a great deal, and I have had to fall into to work very much when I was here. My mother used to ask me to, and, if I could. I shirked it, and if I could not, I did it. That is about the way I do over here, though I have an idea of helping people now, and, on the whole, I am pretty glad to be here."

#### Harriet Lane.

Then I see quite a stout woman. She wears a dark blue dress with white stitching all around it. She is very broad shouldered.' She looks quite stout, and is not very tall. She has dark hair and eyes, and is rather a stylish little body. She says: "My name is Harriet Lane. I came from Manchester, N. H. I used to go to Boston more or less, and knew a good deal about Boston people and Boston life; so when one day in a little circle in spirit, they got to talking about there being a place in Boston where they could come back and send word to their friends, I said I would go, and this is the result of my investigation. I want to get to George. He will know who I am. You can tell him for me, please, that I am getting along as well as any one could expect to, and I feel very much as though I had gone over to England and was sending a cablegram back to him. The message has to be very meagre because it is so expensive. The expense comes in the magnetism. One has to be saving of the power, because it gives out and the message is not correct. So I give this much to let him know that I am not lost. I heard some one say that perhaps some souls got lost because they heard from only a few out of the vast number who went over, and I wanted to be sure to let George know I was not one of the lost ones."

#### James Donovan.

This is a young boy about twenty-four or twenty-five years old. His name is James Donovan. He is quite tall and thin with a freckled face. He is dressed in blue overalls as though at his work, He looks as clean and sweet as an ear of corn. His hair is combed nicely and brushed back, and he works away as fast as can be. He says; "Can a man in his working clothes be admitted? If he can, I want to come. I worked around machinery a good deal, in a mill where everything made so much noise that had the eagle screamed we could not have heard it. When I passed to spirit life it was very suddenly, and I went from Rochester, N.Y. I am so glad to stand here and say that I did not lose my identity when I lost the physical body. And that is all. I thank you for helping me."

#### Ethel Spooner.

A young lady comes to me and says Ethel

# Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY SIX.

#### To the Editor of the Banner of Light:

A lady in Louisiana has written me to ask if I can tell her of a medium who can assist her | way. in a certain quest. The circumstances are as follows:

Her daughter has lost a ring, the value of which, from sentiment and association, was almost beyond price-a ring with a history, and a most pathetic one.

We have all heard of cases where the lost has been found through a medium. What is wanted in this is the name and address of a medium who is competent to direct in a search of this kind, and as I know of none, I beg any reader of THE BANNER to send me the exact name and present address of a medium whom they know to be competent to do this. We must note that the enquirers are far away, that they cannot be interviewed personally, and that it does not seem to be a case for psychometric power. It seems rather to be one where by coming en rapport with the spirit friends of the enquirers, they will vouchsafe the needed information, provided that any of the discarnate friends know or can ascertain what has become of the ring.

I knew a medium of integrity, Mrs. P. P. Rouse, of Winons, Minn., who located the body of a drowned person in her immediate vicinity, to the great astonishment of persons interested who had dragged the water persistently without success. Many such instances are on record, and we often read of them in our papers. But I am unable to designate a psychic who, when appealed to in a case like this, can give the locality or the fate of a lost article.

The lady who writes for aid deprecates the necessity of appealing to Spiritualism for something that appertains to earthly things. But as the object of her quest is not "amusement, points on mining stock, horse-racing and kindred subjects," but rather to recover an article that is valued for sentiment and association, we are glad to do what we can to assist the matter. In the former case, earth-bound controls who have not yet outgrown their interests on the mortal plane, may assist their medinms to give the veins most loaded with gold and silver, or the name of the winning horse. In the case now in hand, as it seems probable that the ring is valued for its connection with a departed friend, this discarnate one may be able to assist in the search.

I am the more interested to aid this lady because she seems in full sympathy with what Spooner is her name. She is very pretty. She the angels seek to accomplish through me in has dark eyes and dark hair, and a clear skin your columns, even alluding to these Letters that is very pale. She opens her eyes and as an attempt "to drag up drowned honor by looks around with such a curious air as though | the locks, so to speak." One expression like fully employed continually.

If Mrs. Ada Foye, who is eagerly looked for. will pay another visit to Melbourne, she will receive hearty and generous support, and find a multitude ready to avail themselves of her convincing phenomenal ministrations. The avowedly metaphysical movement here is progressing finely, and I am glad to say that Mental Scientists and Spiritualists are coming constantly nearer together. The great fact of spirit communion no intelligent mental healer can logically deny, and, as some of your own brilliant contributors have recently shown, the inspired teachings of some of the grandest pioneer workers in Modern Spiritualism are replete with instruction on the science of health taught on a spiritual basis.

The war in South Africa and the bubonic plague in Sydney are the two chief subjects of newspaper comment at present, and very gruesome topics they are, though there is a bright side to both of them. It is confidently affirmed by many seers that the present war. as an explosive outbreak of long-imprisoned hostile feeling, will end in giving to South Africa an era of unprecedented liberty and prosperity, while the direful disease now so much dreaded is clearly a result of unsanitary living. It is admitted on every hand that filth and overcrowding in the oldest and dirtiest parts of Sydney have led up to the present pestilence as surely as the same causes produced the awful epidemic in old London which the celebrated fire of 1666 exterminated.

Though I still retain my old affection for London and New York, which are certainly my favorite cities for prolonged residence, I can pay an honest tribute to the many beauties and advantages of "wonderful" Melbourne, which, considering its age and the many difficulties it has surmounted, is certainly a living evidence of Southern grit and perseverance.

Hoping some day to see good old Boston again, and with all best wishes for THE BAN-NER's continued and increasing prosperity,

Yours sincerely, W. J. COLVILLE.

A man must reverence only his ruling faculty and the divinity within him. As we must reverence that which is supreme in the universe, so we must reverence that which is su. preme in ourselves; and this is that which is of like kind with that which is supreme in the universe.-M. Aurelius.

But for me inconsiderately to wish for things as I inconsiderately like, this appears to be not only not noble, but even most base.-Epictetus.

#### Passed to Spirit-Life,

May 24, from his new residence, (occupied only three weeks), overlooking the beautiful Hudson, the Highlands, Dunderby Mountain, at Peekskill, N. Y., ALEXANDER F. BUCHANAN, aged 74 years.

BUOHANAN, aged 74 years. He was a member of the Yonkers Spiritualist Society. His life was fraught with vicissitudes but was crowned with success, material and spiritual. The funeral occurred on May 27, Mrs. Helen T. Brigham presiding. She is a valu-able exponent of Spiritualism to strangers upon such occa-sions. To the widow of 72 years, and grand daughter Lil-lian, residing in the mansion, also the four sons and three daughters living remote, but all present, Mrs. Brigham gave rational consolation.

From Hampton, N. H., MARION E. KIMBALL, aged 10 years 9 months.

The family have the sincere sympathy of many friends.

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

What loneliness is more lonely than distrust? -George Eliot.

## JUNE 16, 1900.

# BANNER OF LIGHT.



New Light on "Swami Vive Kananda." FROM DR. J. M. PERBLES, OF BATTLE CREEK

The Spiritualist and Globe Trotter Who Has Written Heveral Books-The Yogi Phi-losophy-Some Ascetic Séances.

Mr. Dutt, the Hindoo Monk.

BATTLE CREEK Mich, May 5, 1900. Dr. J. M. Peebles, noted traveler, lecturer and writer, and a thorough Spiritualist in betime he has traveled the world over, making one of his greatest aims the investigation in foreign lands of Spiritualism.

lians, and almost every other race under the

It will doubtless be of interest to Michigan people to know what Dr. Peebles has to say of the Hindoo Swami Vive Kananda, who has several times journeyed through this State lect uring to large and cultivated audiences. Of this erstwhile popular swami he writes:

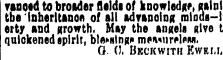
It greatly amused the Theosophists and the cultured Brahmins of India, as well as interested myself to see how Unitarians, Universa-lists, Freethinkers, and some Spiritualists got wild over this swami, 'the great Hindoo Brahmin,' who by the way is not a Brahmin; and further, cannot become a Brahmin except through death and rebirth into a Brahmin family. His real name is Norendra Nath Dutt. His father is a lawyer in Calcutta. This Swami Vivekanada, otherwise the sensational Mr. Nath Dutt, was educated at the Church of Scot-land institution, and studied law. He attended the Brahmo churches, and acted upon the stage.

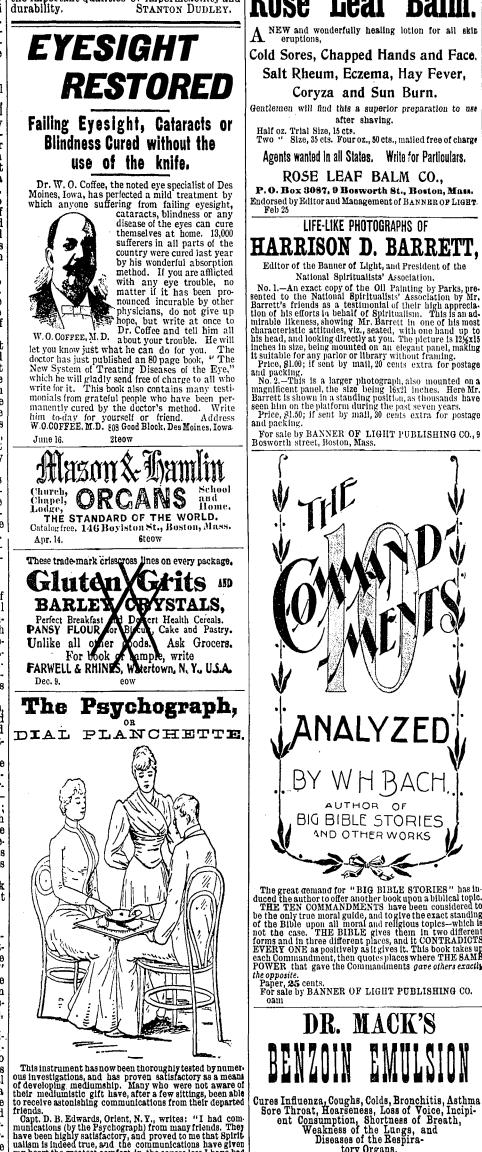
"MR. DUTT NO ASCETIC."

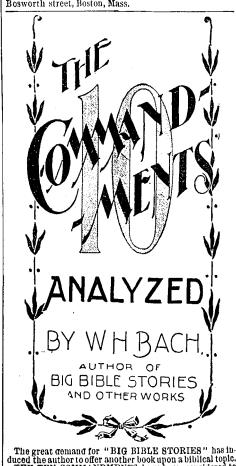
"It was in 1889 that Mr. Dutt, with several other Bengalese, agreed to become Sannyasis, wandering Hindoo monks. The old original Sannyasi were supposed to abandou all worldly concerns, and to depend upon alms for support. They were ascetics. Some smeared their heads with ashes. Others, until the British police interfered, went entirely naked. But Mr. Dutt, believing in progression, founded a sort of new order, one more gay and festive. His early asceticism failed to follow him to England and America. His oriental garb of orange, crimson girdle, turbaned head and gorgeous outfit generally, though unauthorized by his order of monkhood, would, with his fluent English, naturally attract crowds in America." America.'

Of the swami's book entitled "Rajah Yoga, or Lectures on the Yoga Philosophy," Dr. Peebles says: "The book is chiefly valuable for its omissions of the Yoga practice, the Ndighlous Yoga postures, etc." Speaking of the eighty four postures that the Yogis as sume, Dr. Peebles says that one of the most important is as follows: The right foot should be placed on the left thigh, and the left foot on the right thigh; the hands crossed and the two great toes held firmly together; the chin bent down on the chest, and in this posture the eyes should be directed to the tip of the nose. This is called Padmassana, the lotus posture.... The Yogi state is called Samadhi, and in this state it is said that fire will not burn, water will not drown, nor the deadly cobra bite Yogis."

Dr. Peebles relates that by such methods the Yogis pretend to develop telepathy, clair-voyance, and other psychic phenomena. He also says that a writer for the Melbourne (Australia) Daily Herald said that there were five hundred spiritualistic mediums in that city. He then writes of the severity of the conditions imposed by one of these mediums regard-







ing the séance room.

SEANCES NO FUN THERE. All members of the circle, on the day of the séance must fast from breakfast until the evening seance, always strictly abstain-ing from tobacco and spirituous liquors. Each person was required to take a bath before entering the séance room. These regulations were "prescribed by the spirits them-selves." He then declares that, with this pre-paration, the materialization of spirits was perfect. He adds:

"Upon one of these interesting occasions, the light in the room slightly subdued, I heard the independent voices of Stainton Moses and

Frederic W. Evans, the Shaker elder, as nat-ural as though in their own mortal bodies." Dr. Peebles says: "How many scances are held in ill-ventilated rooms, by people with un-bathed bodies, swine-stuffed stomachs, beer-concod uncome and theorem to hearths." soaked visceras, and tobacco-scented breathsa very cesspool of physical and moral stench; and then ask the beautiful angels to come with the loving messages. Heavens! Why, you give just the conditions for demons to come-demons and pretentious spirits, with lying lips and swelling words of flattery. Such scances are hotbeds and nurseries of obsession." It is odd and picturesque to take up his book

so well filled with stories of travel, and find it so thickly interspersed with Spiritualism.

#### KING OF SIAM'S FRIEND.

In personal appearance Dr. Peebles is vener-able, with snowy hair and beard, an intellect-ual head and face expressive of benevolence hai head and face expressive of benevolence and high ideals. He is a genuine "Yankee," born in Whittingham, Vt., March 22, 1822. He has been personally identified with reform movements from their beginning, and ac-quainted with such men as Weadell Phillips, William Lloyd Garrison and others.

In 1869 Dr. Peebles was appointed by Presi-dent Grant, United States Consul to Trebi-zonde, Asiatic Turkey, where he remained two years. He subsequently made lecturing tours books on Spiritualism. He has conducted a sanitarium in California and one in Texas. He was one of the organizers of the Order of Good Templars, and is a member of many brotherhoods of philosophy, arts and sciences in differ-ent countries. During his visit in Siam the king became attracted to him, and they became very good friends. Dr. Peebles is a vegetarian, not having eaten meat in twenty years, and has recently issued a book entitled "Death De feated; or the Psychic Secret of How to Keep Young." He has also in press a work upon He has also in press a work upon Young. which he has spent much time and study: "The Vaccination Curse, a Menace to Personal Liberty."-Detroit News Tribune.

#### Sarah L. Hard, M. D.

To the many friends the announcement of the passing to the higher life of Dr. Hard will fall as a heavy blow. At the close of May 29th, at her home at Rocky Red Heights while talking with a neighbor, she closed her eyes and was with the one she had labored for through the years. The services were held at her birththe years. The services were held at her oirth-place, Watertown, Conn., Saturday, June 2d. It would be impossible for my pen to say of her what would best fit her life. For years she has been an earnest student and teacher of the higher spiritual truth—devoting not only her strength and time but fortune as well. Touched by an inspiration from the other world her pen gave comfort and hope to many an eager

investigator. For years she lived as a mother in our home, and her unswerving principle to stand for the right, whatever might follow as a consequence, gave daily a lesson to the friends of what the light of immortality meant to her. The world has been quickened through her presence as an advanced educator, a noble woman, and at all times a trusted friend. We miss her bodily presence, but we know that in her great gain she will not forget her more than children. but will wing her flight back to our home as a comforter, guide and friend. Her labors hath orowned her, and through them she has ad-

Triends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Fsychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit ualism is indeed true, and the communications have given my heart the greatest comfort in the severe loss I have had of son, daughter and their mother." Glies B. Stebbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no rift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on a first trial the disk swung to and fro, and the second time was done still more readily." Price 310, securely packed in box and sent by mail post-paid. Full directions. NOTIOE TO RESIDENTS OF CANADA AND THB PROVINCES. — Under existing postal arrangements be tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only at the purchaser's expense. For sale by BANNER OF LIGHT PUBLISHING CO. Oalm

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CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETO Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

#### TESTIMONIALS.

BOSTON, Nor. 11, 1897. BOSTON, Nor. 11, 1897. DEAR SIR-I have used "Dr. Mack's Bonzoin Emulsion" In my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irri-tation of the throat, coughs and coids, and bronchia troubles. Very truly, GEO. M. STEARNE. No. 1 Beacon sireet. No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1887.

BOSTON, MASS., Nov. 12, 1837. DEAR SIR-Permit me to add my testimony to the great medical value of Dr. Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly. WILLIAM A. HALE, M. D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved MORT SPEEDY AND EFFICACIOUS IN ITS ACTION, which renders it INVALUABLE in all Diffi-culties of the Respiratory Organs, not only for Adults, but also for INFANTS AND OHILDREN. Price 60 and 75 cents per bottle. Mailed postpaid on receipt of price by BANNER OF LIGHT PUBLISHING CO. Oam



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must accord with immutable laws, else we pray for enects, independent of cause. Tweith edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted aper, bound in beveled boards. Frice S1.00, postage 10 cents. EF Persons purchasing a copy of "THE VOIOES" will receive, free, a copy of Mr. Barlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET." so order.

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the Hereafter.'

A N APOSTLE OF SPIRITUALISM. A Bio-graphical Monograph of J.J. MORSE, Trance Medium. With an Abstract Report of a Lecture entitled "Homes in the Horeetter"

# BANNER OF LIGHT.

# Banner of Fight. BOSTON, SATURDAY, JUNE 16, 1900.

# Local Briefs.

BOSTON. The Boston Spiritual Lyceum, Sunday, May 27, held its closing session of the season. It being Memorial Day, the services were very interesting. At 1:30 P. N. a large number of its Interesting. At 1:30 P. X. a large number of its members paid a visit to the Children's Pro-gressive Lyceum in Red Men's Hall. The plat form was decorated with the national colors and beautiful flowers. The school was opened with the singing of "America," followed by an invocation by Assistant Conductor Root. The subject for the lesson was "What is the Object of Memorial Day?" and brought forth many answers from the children and adults. After the lesson the grand march was well executed. the lesson the grand march was well executed. The Conductor then thanked the children for the interest they had taken in the Lyceum during the season, and stated that it had been a success socially, educationally and finan-cially. Assistant Conductor Root also made remarks. Rupert Davis, Esther Botts and Mr. E. Warren Hatch pleased the school with songs; L. C. Hatch rendered a violin solo; Master Wille Sheldon a piano solo, and by request spoke "The Grand Army Boy;" Harry Greene and Miss Martha Mackenzie, recitations; Mr. Elmer Packard made remarks, and Mr. Geo. E. Schaller favored the school with a plano solo. Dr. Root dismissed the Lyceum with a benediction. The past season has been one of the most successful since the opening of the school, and has closed with a good sum in the treasury. The next season will open Sunday, Oct. 7. The annual picnic will be held during June, of which due notice will be given. J. B. Hatch, Jr., Conductor.

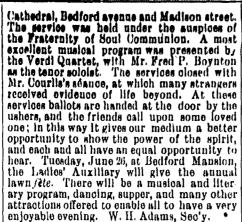
Commercial Hall-Mrs. Nutter, President.-Services June 10, invocation and prayer, Miss Brehm; song service before each session. Those taking part: Mesdames Genthner, Weston, McLean, Moody, Peabody-McKenna, Car-bee, Wheeler, Erwin, Davis, Slade; Messrs. Krasinski, Wesley, Graham; song, Nellie Carleton Grover; Mrs. Piper, recitation. Meetings all summer. Mrs. Cameron planist. \*

The free spiritualistic meeting conducted by Annie J. Banks in Appleton Hall, Paine Memorial Building, Appleton street, was attended by a goodly number Sunday, June 10 The violin and piano duet by Miss Flora Litchfield and Miss Fuller was rendered very acceptably. Mrs. G. Shefton and Miss Annie V. McCoy sang solos. Meeting was opened by Miss Wheeler, after which Mrs. Banks gave a num-ber of tests which were recognized. Volun-tary contributions only. T. A. Scott.

Mrs. C. H. Appleton, President of the Ladies' Spiritualistic Industrial Society, gave a lawn party Thursday at her residence, No. 4 Granite street, Cambridgeport, in behalf of the society. There was a large number in attendance afternoon and evening. The even ing was devoted to dancing and whist-playing. Emma L. Hubbard, Reo. Sec.

First Spiritualists' Church, M. Adeline Wilkinson, Pastor. Test and developing circle at 11; prayer, James Newhall; remarks, Dr. Blackden, Messrs. Morse, Neal, De Bos; spirit messages, Mrs. Woods, Mrs. Wilkinson. After-noon, Mrs. Ackerman read the scripture lesson and gave an invocation. Mrs. Wilkinson presided at the organ. After song service Mr. Geo. Badger gave a short but interesting address. Mesdames Strong, Alexander, Acker-man, gave evidence of spirit-return. Evening, after opening exercises of song and prayer, Dr. Adeline Wildes gave a beautiful poem; messages, Mrs. Woods; remarks, Annie Alexan-der; Mr. Brooks answered questions blind-folded to the satisfaction of all present; solos, Mrs. Armstrong. These meetings will con-tinue all summer. Mrs. Wilkinson will be ten-dered a testimonial on her birthday anniversary, Wednesday evening, July 11, in Eagle Hall, 616 Washington street.

Odd Ladies' Hall, 446 Tremont street, Sunday, June 10, circle opened by Mr. Whitte-



Brooklyn.-The Advance Conference held its usual Saturday evening meeting on the 9th inst. at Single Tax Hall, 1101 Bedford Ave. Meeting opened with an original poem entitled, "At the Doorway of Life," by Miss Ricardo. The poem shows remarkable progress in the mediumship of this lady. Mr. Macdonald gave an interesting talk on the "Duties of Spiritualists to Humanity," followed by Messrs. Fort and Deleree. Mrs. Mills gave messages from spirit friends. This conference holds meetings every Saturdey expanse all summar. Descope visit Saturday evening all summer. Persons visit-ing our city are cordially invited to take part in the exercises. Geo. A. Deleree. \*

#### Other States.

La Crosse, Wis .- Meetings were held Friday. May 25, and Sunday, May 27, afternoon and evening. All meetings were largely attended and much interest evinced. Mrs. Kates also held a meeting for women only on Monday af-ternoon, which was well attended; she supplemented the lectures with test work of a very high order. An interest has been aroused in this vicinity, and many inquiries after the truth is the result of our brother's and sister's visit The only regret that can be expressed is our inability to keep these consecrated work-ers longer in our midst. May the time quickly come when we can have an organized society of earnest workers in the cause of truth-work ers ready and willing at all times and in all places to uphold the Cause of Spiritualism and lead upward and onward to the True Light. We wish our Brother and Sister Kates all suc cess in their work, and may the time soon come when we can welcome them back again to continue the good work. May the Spiritualists of La Crosse take a place among the forward thinkers of the world, fearlessly and boldly searching for the truth. Isabella S. Paul, 429 S. 9th St.

#### Mary M. Hardy's Circles.

#### BY MRS. HELEN NEIL HOWARD.

Hardy, and I was attending her test circles. | and closing Aug. 26, 1900. Willie Hardy was the control. He said my father was communicating, and that the "colonel" said "Pshaw!" an expression he

often used. How could the menuum know he was called "colonel" (war of 1812) or that he used that quaint expression "Pshaw"? I ventured to say, "Old Muffy died since I came here. Do you know it, and where is she?" Then came the answer, "Do you sup pose you have anything there that we have not here? far more here than there? Old Muffy cannot manifest to you, but she is alive and safe and we have her in our keeping." and safe, and we have her in our keeping.'

"And Perley?" I suggested (a lovely white pet cat). "Yes, and Perley." "And Tim?" (a venerable white pet horse) was on my lips, but the answer anticipated the question;

Yes, and the trotters." Turning to address Mr. and Mrs. Wetherbee,

repertoire. Witty and wise herself, she was also the cause of wit and wisdom in others. Mrs. Hardy's circles never seemed finished unless Aunt Nancy had taken part in them. Of the reminiscences of Willie Hardy (a son of John Hardy by a first marriage, who passed away in early life), and of that peculiar char-acter, Aunt Nancy, so sensible, ancient and old fashioned that any omission of her presence at any circle was a disappointment, a pleasant chapter might be written. Aunt Nancy took control and asked for "Oliver," (whoever he might be), and, with a kind of emphatic ecstasy, described to him the scene of the reception of a child of his family into spirit life. I had given him the seat I occupied near the medium. When that message was finished, the spirit groped around for me, say-ing, "I want to speak about a hen." I resumed the seat, and crossing her fingers on the table with emphasis, she went on: 'Every word that boy has said was true. I will tell you the phithat hen affection, as well as intelligence, and in occult science; 10:30 A. M., conference; 2 love being a spark of God, cannot die, and for P. M., lecture and tests, Mrs. Cooley. Thursthat reason the spiritual essence, even of a bird, cannot fail to have an immortality." Allusion is made to this sitting, and its teachings, about the future existence of some of a dog, in the presence of a circle of distin-guished people. On that occasion, after many wonderful exhibitions of spirit power, inde-pendent slate writing was at that moment in order, and in its infancy. Gerald Massey was lecturing in this country | 8 P. M., conference. at that time, and the company was in honor of him. On the previous evening, Mr. Massey had been promised through the mediumship of Mrs. Tabor, that a favorite dog, "Pip" by name, then deceased, but once owned by Mr. Massey in England, a fact of which no one in the room save himself was aware, should be present on the evening in question, and while there, should, if he desired it, "lick" his name, or other writing Mr. Massey might prepare, from the slate. Mrs. Hardy not being informed of the plan, Mr. Massey wrote the name of "Pip" upon the slate and placed it upon the floor under the centre of the darkened table, with the writing upward. The slate was soon withdrawn, and the writing found to be mostly obliterated, the dampness left by the agent in the "washing away "beingstill visible, and the width of each stroke marked by the portion of writing it destroyed being identical in dimensions with a dog's tongue of ordinary size. This mysterious process of "licking" sentences from the slate was repeated several times Mr. Massey was also favored by a message signed "Maria Somerville," in which that eminent English lady bade him "Tell of the im-mortality of animals," a belief which in life she deeply cherished. Last was given to Mr. Massey, as was observed, "a royal endorse-ment"-"You must nct give up your work." ment (Prince Albert.) Thus ended two wonderful séances.

# Busy Woman

is Mrs. Pinkham. Her great correspondence is under her own supervision.

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# A woman

and because Mrs. Pinkham never violates confidence and because she knows more about the ills of women than any other person in this country.

Lydia E. Pinkham's Vegetable Compound has cured a million sick women. Every neighborhood, almost every family, contains women relleved of pain by this great medicine.

### Vicksburg, Mich.

The seventeenth annual camp meeting will It was in the days of the great medium, Mary | be held in Fraser's Grove, commencing Aug. 3

The campground is a beautiful oak grove situated one-half mile from Vicksburg, on the G. R. & I. railroad, which crosses the C. & G. T.

#### PROGRAM.

Sunday, Aug. 5, 10 A. M., opening address by the Chairman, Mr. O. A. Edgerly, of Lynn, Mass., followed by tests; 2 P. M., lecture, and tests, Mrs. Marion Carpenter, Detroit, Mich.; 8 P. M., lecture, Mr. A. E. Tisdale, New Lon-don, Ct.; tests, Mr. E. E. Carpenter, Detroit, Mich. Monday, 6th, 10 A. M., class in practi-cal medicine, conducted by Drs. M. E. and R. who sat some distance away, the spirit explained, caling them by the name Willie always gave them: "Mr. Bumblebee, when you and Mrs. Bumblebee come over here, she will say to you, "I want to take a ride," and you will go and get some horses and take a ride as you would in earth life." Then Willie said, "I must get out of this box," as he termed it, and another control came. 9th, 10 A. M., class in practical medicine; 2 P. M., lecture and tests, Mrs. Carpenter. Fri day, 10th (Children's Day), 2 P. M., talk by Mrs. it, and another control came. John Wetherbee, in his "Reminiscences," said of Aunt Nancy, in THE BANNER of July 7, 1883: "She was the Falstaff in Mrs. Hardy's reactical medicine; 2 P. M., lecture, A. E. Tis dale. Sunday, 12:b, 10 A. M., locture, A. E. Tis-dale; 2 P. M., lecture, Mrs. Carrie E S. Twing, Westfield, N, Y; 8 P. M., scance, Mrs. Twing. Monday, 13th, 10 A. M., class in practical medi-cine; 2 P, M., conference. Tuesday, 14th, 10 A. M., class in practical medicine; 2 P. M., lec ture, Mrs. Twing. Wednesday, 15th (Temperance Day), 2. P. M., lecture, Mrs. Twing. Thursday, 16th, 10 A. M., class in practical medicine; 2 P. M. lecture, Mrs. Twing. Friday, 17th (Woman's Day), 10 A. M., conference, conducted (Woman's Day), 10 A. M., conference, conducted by the ladies; 2 P. M., lecture, Mrs. Twing; 8 P. M., entertainment. Saturday, 18th, 10 A. M., class in practical medicine; 2 P. M., lecture, Mrs. Twing. Sunday, 19th. 10 A. M., lecture and tests, Mrs. Georgia Gladys Cooley, Chi-cago.; 2 P. M., lecture, A. E. Tisdale; tests, Mrs. Cooley; 8 P. M., lecture and tests, Mrs. Cooley, Monday, 20th 9 A. M. class in occult Cooley. Monday, 20.h, 9 A. M, class in occult science; 10:30 A. M., class in practical medicine; 2 P. M., conference. Tuesday, 21st, 10 boy has said was true. I will tell you the phi-losophy of it. This lady had developed in and tests, Mrs. Cooley. Wednesday, 22d, class day, 23d, 10 A. M., class in occult science; 2 P. M. lecture, followed by psychic descriptions, Mrs. May Cecil Lincoln, Buffalo, N. Y. Friday, 24th, 10 A. M., class in occult science; 2 P. M., lecture animals, at least, in THE BANNER of Jan. 31, and tests, Mrs. Cooley. Saturday, 26.h, 9 A. M., 1874, wherein are reported the manifestations class in occult science; 10:30 A. M., class in lecture and psychic descriptions, Mrs. Lincoln The class in practical medicine, conducted by Drs. M. E. and R. E. Conger, of Chicago, Ill, so successfully the last two camp seasons, will be continued this year. Physic.ogy, psy chology, mental and magnetic healing will be subjects for consideration. These lessons are free and of great benefit to those who attend. Mrs. May Cecil Lincoln, of Buffalo, N.Y. will teach classes in occult science the last week of camp. Mrs. Lincola is well versed in her subject and is a woman of advanced thought. Let all avail themselves of this opportunity. The course of six lessons, \$2. Sinple lessons. 50 cents. Miss Cora Fuller has been engaged for the entire season, and entertainments will be given under her direction. Miss Fuller's abil ity as an elocutionist is too well known to re quire comment. The music will be furnished by Mr. A. E. Tisdale, whose sweet songs added so much to our meetings last season. We expect the Sunday excursions to run from Kalamazoo, as usual. All campers and visitors are requested to place their names and addresses in the register. Mediums and speak. ers will be welcomed to our camp, and opportunities given them for public and private work. For further information, address Jeannette Fraser, Manager, Vicksburg, Kal. Co., Mich.



Henry H. Warner; Aug. 7, 8, addresses by Mrs. M. A. Burland; Aug. 9, 10, 11, 12, addresses by Mrs. A. E. Sheets; Aug. 12, test séance by all mediums present, at 7:45 P.M. STATE ASSOCIATION WEEK AND GRAND MASS

CONVENTION.

如此的特别的

Tuesday, Aug. 14, State Convention Day. Wednesday, Aug. 15, 7:45 P. M., Dr. A. B. Spinney.

Thursday, Aug. 16, 2:30 P. M., Dr. A. B. Spin-ney; 7:45 P. M., Lvman C. Howe. Friday, Aug. 17, National Association Day. 2:30 and 7:45 P. M, services conducted by Mrs.

Lee Nora Claman. Saturday, Aug. 18, 7:45 P. M, lecture, Lyman C. Howe, followed by May Cecil Lincoln with tests.

Sunday, Aug. 19, 10:30 A. M., lecture by Ly man C. Howe; 2:80 P. M., tests by May Cecil Lincoln; 7:45 P. M., grand closing test meeting. All mediums present will take part. IMPORTANT.

There will be tests after each lecture, whether programmed or not.

Conference meeting each day at 2:30 P. M unless otherwise programmed, during entire

camp. Good physical mediums will be on the grounds all the time for the following phases: Frank N. Foster, spirit photography: Mrs. Ferris, Mrs. Schuman, Grand Rapids, Frank Mc-Kinley, Toledo, trumpet mediums; Joseph King, materialization. Many other phases will

be presented. (See daily papers.) The Park is only two blocks from North Park Pavilion. Take Taylor street cars. Season tickets, \$2.00; weekly tickets, 50 cents; single admission, 10 cents. No pass out checks issued

issued

The Connecticut Spiritualist Camp Meeting Association,

At Niantic Camp Grounds, Niantic, Conn., season, commencing June 25th and continuing until Sept. 8th, inclusive.

The management beg leave to announce that a good orchestra and prompter have been en-gaged, and that dances will be conducted each week.

The most talented and eloquent speakers in the line of liberal thought have been engaged, and will occupy the rostrum each Sunday during the season.

A cordial invitation is extended to the peoble of every creed to participate in the services and judge of the beautiful thoughts expressed by the exponents of this grand liberal religion of the 19th century. The accommodations for transient or perma-

nent guests are ample, either at the Pavilion, where there are twenty-seven rooms owned and conducted by the Association, or at pri vate cottages.

At the restaurant the cuisine is first-class and is furnished a la carte or table d'hote. Al

of these departments are under the special supervision of the officers of the Association. The N. Y., N. H. & H. R. R., connecting at New London with the C. V. R. R. and steamboat lines from Block Island, Watch Hill, Fisher's Island and other shore resorts, run almost hourly trains to and from the station. New York and all parts of New England.

are very low and are fixed by contract by the Association.

#### Tired of It All, Takes Morphine.

LIFE SAVED, AND SHE IS SENT TO TAUNTON ASYLUM.

Friendless, alone, and not in the best of health, Mrs. S. Tunie Kendall, a medium, fiftyeight years of age, tried to commit suicide yesterday, according to the belief of Mr. George A. Goldthwaite, at whose house at 14 L street Mrs. Kendall roomed.

Yesterday forencon a young man called at her room to leave some milk, as was his morning custom. He found that Mrs. Kendall was evidently ill, and he reported to Mrs. Gold-

thwaite, who went at once to the room. She found Mrs. Kendall lying across the bed in her room, sick and weak. She had taken morphine, and admitted that she had done so with intent to end her life. She gave as her reasons her lonely state, and said she was tired of it all.

Mrs. Goldthwaite sent for her husband, who summoned Dr. E. Coleman Brown. The latter attended Mrs. Kendall, who had not taken a sufficient quantity of the drug to dangerously affect her.

Dr. Brown and Dr. J. P. Stedman examined Mrs. Kendall later with regard to ber sanity, and decided that she was insane. They signed committment papers to day, and Special Offi-cor Coughlin was detailed to take her to the asylum at Taunton.

To the Editor of the Banner of Light:

While reading the above clipping from the Brockton Daily Enterprise of May 17, it seemed to come over me with an overwhelming force, the extreme need that we as a body of Spiritualists should have of a sanitarium or home for cases like this. Personally we do not believe Mrs. Kendall was, or is, insane, but alone, discouraged, and in adverse circumstances-with no hand outstretched to assist her in her need, she at last thought to end it all. How deplorable that in this land where there are so many millions (?) of Spiritualists, that one of its adherents should be found in a condition like this, to say nothing of one of its "demonstraters to the world!

It seems to me this is an object lesson for us as Spiritualists, to think upon and bring us into closer touch with all humanity more especially, our own house of Israel. Let it no longer be said of us that we are laggards in the Cause we profess to love, lacking in sympathy and love for our fellowmen, but let us arise and gird on our armor anew, and resolve to do something toward bringing about a bet-ter condition of things, and help hasten the time when our workers shall no longer be found helpless and in want, but be safely housed and sheltered from the biting blasts and oruel stings of adversity. A SPIRITUALIST.

Spiritualist Camp-Meetings for 1900.

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

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Arrangements are thoroughly perfected for the transfer of passengers and baggage to and culating it among the visitors as fully as possible, and that from the grounds of the Association. The fares | the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer-thus coöperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

at the village. It is a fine camping location, often used. How could the medium know he with good hotel accommodations at very reasonable prices at grove and town. Carriages will run from the depot to the campground day and evening for 10 cents; baggage carried for 15 cents. Tents, 10x12, \$1.50 per week, or \$1 for the season; smaller tents, \$1 per week, or \$2 50 for the season; for over Sunday, \$1.50, all with floors.

more; Mr. Hall opened afternoon and evening. Those assisting, Messrs. Hall, Pye, Dearborn, Hersy, Wood, Taylor, Wright, Blackden, Co-hen, Whittemore, and Ibell; Mesdames Thoms, Hall, Chapman, Guiterrez and others. Next Sunday extra talent promised. Come and join us. BANNER OF LIGHT at door. Mrs. Guiterrez, President.

Charlestown.-Echo Hall Spiritual Meetings, conducted by Mrs. E. J. Peak, now held in her own parlors, in the future, we are pleased to inform the public at large, for Sunday, all day, will be held in Marble Hall, 514 Tremontstreet, Red Men's Building, and Wednesday evenings at her home, 32 Lincoln street, Charlestown.

#### Massachusetts.

The Cambridge Industrial Society of Spiritualists held their last meeting, May 24. A large audience was highly entertained by Mrs. N. J. Willis, Mr. Freu A. Wiggin, Mrs S. E. Hall and Mr. Scarlett, speakers; Miss Etta Willis, reader; Mrs. D. Hall, of Blighton, singer, and Mrs. E. Hall, messages. The first outing will be at Norumbega Park, June 14. Come and bring your lunch.

Fitchburg .-- The first Spritualist Society were favored with large audiences, Sunday, June 10th. Mrs. Lizzie D. Butler of Lynn gave two able addresses, tollowed by many spirit-mes-sages. The piano selections by Miss Howe, and vocal solos by Mrs. T. J. Becker were finely rendered. Mrs. S. C. Cunningham of Cam-bridgeport will be with us next Sunday. Dr. C. L. Fox, President.

The Sunday meetings at Waverley under the auspices of the Veteran Spiritualists' Union have begun with a rush this season. The audience room was crowded Sunday, June 10, and it looks as thou, h it might be necessary to have an overflow meeting either out of doors or in an upper room. The electric car-ride out to the Home and the delightini opportunity for an outing and spiritual meeting will attract many from the city. Many measures and speakers made the meeting a success. An extra pleasure was given those present in unexpectedly bearing the veteran speaker, Mrs. Sarah Byrnes, who was given a hearty wel come. The collection for the Home amounted to \$6.52, and a collection to pay express of goods to be sent to the Home \$2.23. Will mediums and sueakers who are not engaged at camp-meetings please communicate with me. Address Mrs. J. S. Soper, Clerk V. S. U., 67 Upland Road, N. Cambridge, Mass.

Progressive Spiritual Society, Methuen. Thursday evening, June 7, we held our monthly business and annual election of officors. The newly elected officers are: Presi-dent, Mr. Robert Driver; Vice President, Mr. Edwaru Barry; Secretary, Mr. George Nelson; Treasurer, Mr. Joseph Walsh; Collectors, Mr. James Wade and Mr. Albert Bamber; Organist, Mrs. Fanny Bennett; Trustees, Mr. A. Huse, Mr. E. Barry, Mr. R. Driver; Auditing Committee, Mr. Ernest Higton, James Shackleton, Mr. E. Barry. Sunday we had for our speaker Mrs. Effie I. Webster of Lynn. Geo. Nelson, Sec'y.

First Spiritualist Society, Lowell, had Memorial Services June 3. Mrs. Whitlock gave elo quent addresses, paying special attention to our members who have passed away during the year. Appropriate music was rendered. June 10 Mrs. Whitlock closed her work with the so ciety for this season, and for her evening discoulse gave a bright lecture on 'The Coming Man," or the "New Man," which was very pointed and thoroughly enjoyed by a full house. During Mrs. Whitlock's engagement we have learned a great deal, and have also experienced the fact that it is well to have the theory as well as the phenomena of our Cause. The sooner we teach our people the theory of Soiritualism the stronger our ranks will grow. Next Sunday, Mrs. Annie Laura Jones, our local medium. BANNEBS and Thinkers always on sale. John S. Jackson, President.

#### All Are Invited

to attend the annual basket picnic of the Children's Progressive Lyceum No. 1 of Boston, to be held at the Point of Pines, Saturday, June

23, 1900. (If rainy weather will be postponed to June 30.) Start to be made from the depot of the Boston, Revere Beach & Lynn railroad, 350

Atlantic Ave, at 9:40 A. M. Attractions.—A very pleasant trip across the harbor and along the beach, large grounds.

Every opportunity to have a good time. Tickets, including round trip, admission to grounds and theatre. Tickets good all day. Price: Adults 30 cts.; children 20 cts.; children under six years free. Tickets on sale at Mrs. W. S. Butler's office, 164 Huntington Ave.; Mrs. M. A. Brown, 1677 Washington street, Mrs. n sale. John S. Jackson, President. New York. Brooklyn.—Å large and most appreciative such uce greeted Mr. Ira Moore Courlis on S. Ind. y ev. ning, June 10, at the Aurora Grata M. A. Brown, Mr. C. B. Yeaton. Mrs. M. A. Brown, Mr. C. B. Yeaton.

#### Spiritualist Camp-Meeting, Briggs Park, Grand Rapids, Mich.

JULY 1 TO AUG. 19, 1900,

Thos. J. Haynes, 389 Western Ave., Muskegon, Mich., Secretary.

<sup>1</sup> July 1, Opening address by Dr. J. M. Peebles, 10:30 A.M.; July 1, 3, addresses by Dr. Peebles; July 4, patriotic address by Dr. Peebles; July 5, 6, 7, 8, addresses by Dr. A. B. Spinney and Mrs. R. W. Barton; July 10, 11, 12, 13, 14, ad-dresses by A. E. Tisdale; July 15, addresses by Mrs Marian Carpenter and A. E. Tisdale; July 15, 17, 18, 19, Mrs. Marian Carpenter; July 20 21, special exercises; July 22, address by Geo. B. Holmes; July 22, 24 25, addresses by Oscar A. Edgerly; July 26, 27, 28, 29, addresses by

Private conveyances can be procured at any time.

#### SPEAKERS.

Sunday, July 8, Miss Lizzie Harlow; 15, Mrs. Effie Webster; 22, Mr H. D. Barrett; 29, Mr. F. A. Wiggin; Aug. 5 and 12, Dr. W. W. Hicks; 19, Dr. F. B. Austin; 26, Mrs. H. L. P. Russegue. Notice is hereby given to owners of cottages who wish to let the same to outside parties that they must first obtain permission from either G. W. Pierce, W. H. Humphrey or D. A. Crocker. For further information would refer of proper committee. MARY A. HATCH, Sec'y. you to the Board of Management or chairman

### The First Association of Spiritualists of Philadelphia,

This Association (the oldest in the world). closed a most successful season the last Sunday in May. A public farewell was given Mrs. Manks, a veteran medium, who for thirty years has practiced her mediumship in Philadelphia, living above suspicion and above reproach, who was about sailing for England with her daughter and children, Mrs. Crawford.

Resolutions of indorsement and commenda tion were passed unanimously, and many a prayer went up to the angel-world that this group of loved ones might have a bon voyage across the mighty deep.

Dr. and Mrs. Ravlin were at the same time received as members of the Association, and the hand of fellowship extended by Capt. Keffer, the veteran President.

The spacious hall was packed, as it has uniformly been since Dr. Ravlin began his ministrations eight months ago. He has won the hearts of the people and laid the foundation for a successful campaign next season. The Dr. has been engaged for another year, and this Association confidently looks forward to a very prosperous season. He is now with Mrs. Ravlin enjoying the cool breezes of Boston till his engagement at Oaset. PHILOMEL.

#### The Compounce Association of Spiritualists

will hold their thirty-sixth annual pionic at Compounce Lake, Bristol, Ct., Wednesday, June 20. Program for the day: 10 A. M., elec tion of officers; 11 A. M., conference; 2 P. M., May S. Pepper of Providence, R. I., will lecture and give a test séance; music will be rendered by Miss Gertrude Laidlaw. The lake is of easy access by electric cars from Hartford, Meriden, New Britain, Plainville, Bristol and Southing ton. A fine pavilion has been built, where dinner can be secured if desired.

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

## Anniversary, Sturgis. Mich.

Mr. Giles B. Stebbins, Dr. Peebles, Mrs. Sheets and other speakers will be present at

Spiritual Association Camp, Free-

July 29, 30, 31, Aug. 1, J. C. F. Grambine; Aug. 2, 3, to be supplied; Aug. 4, 5, 6, 7, 8, Dr. J. M. Peebles; Aug. 9, 10, 11, 12, T. Grimshaw. Dr. Nellie C. Mosher, platform test medium. Mr. Grumbine will conduct a class July 30, 31, and Aug. 1. B. L. ROBINSON, Pres.

Cassadaga Lake Free Association, Lily Dale, N.Y.-Opens July 13 to Aug. 26.

Onset Bay, Mass.-July 15 to Aug. 26. Lake Pleasant, Mass.-July 29 to Aug. 26.

Illinois State Camp Meeting, Deep Lake .ly 10 to Sept. 1.

Camp Progress, Mowerland Park, Upper iwampscot. – June 3 to Sept. 30. Island Park, Winfield, Kan.-July 7 to July 16.

New Era, Ore .- June 23 to July 16. Island Lake, Mich .- July 15 to Aug. 30.

Mt. Plessant Park, Olinton, Ia. July 29 to Aug. 24. Vicksburg, Mich.-Aug. 3 to 26.

Ashley, O.-July 29 to Aug. 19. Bankson Lyke, Mich.-Opens June 3, closes June 14. Maple Dell, O.-June 22 to Sept. Columbus, O .-- July 1 to Aug. 27.

Pon-she-wa-log, Mich.-June 15 to July 9.

Delphos, Kan.-Aug. 10 to 26.

Lake Brady, Ohip .- July 1 to Sept. 1.

Grand Ledge, Mich .- July 29 to Aug. 26. Briggs Park, Grand Rapids, Mich.-July 1 to

Aug. 19. Verona Park, Verona, Me.-Aug. 3 to 27. Niantic, Conn .-- June 25 to Sept. 8. Liberty Spiritual Came, of Liberty Park, Port befferson, Long Island, N. Y.-July 1 to Sept. 2. Cape Cod Oamp-Meeting .- July 15 to 29.



DOMINION ATLANTIC Direct Line to Yarmouth, N.S. RAILWAY LINE CONNECTING THERE WITH PAST TRAIN SERVICE TO ALL POINTS IN MARITIME PROVINCES.

Commencing about July ist in commission the magnificent nineteen-knot steamers "Prince George," "Prince Arthur," "Prince Edward," and "Prince Rupert." **PRESENT SER VICE** – Leave Boston Tuesday and Friday, 4 P.M. Loug Wharf. Returning, leave Varmouth Wednesday and Saturday P.M.

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# AN HOUR WITH THE ANGELS; Or, a Dream of the Spirit-Life.

BY ALDEN BRIGHAM.

This charming brochure, as lis tille indicates, narrates a vision of scenes in the split-land, with essed by the author na dream, and is well worth every one's perusal. Pamphlet. Price. 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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#### LIFE AND HEALING.

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HOLMES W. MERTON. Its trend is distinctly in the direction of self-cure and self-maintenance against all kinds of disease. The author has endeavored to change the current of discussion from ma-terialism to spiritonomy, and to invest the philosophical and intuitive generalities of metaphysics with the measure-ments of mentology and the organic sciences. Price, paper cover, \$5 cents; cloth, \$6 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

ville, N.Y. PBÒGRAM.

PROGRAM.

the "June meeting" in Sturgis, Mich. This forty third anniversary meeting comes off on Saturday and Sunday, the 16th and 17th, in the Spiritual Church of that city. These conven-tions have always been remarkable for three get reduced rates on most railroads. Fix up your business so that you can go.

things, viz., good speaking, good music and good fellowship. Parties of ten or more can