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TABLE OF CONTENTS. FIRST PAGE .- The Spiritual Rostrum: "Why are there so Many Suicides ?"

SECOND PAGE .- Free Thought: Hinduism in the United States. Spiritual Phenomena: Experiences with Mrs. Cadwell; Seance by Mrs. Huntoni. Petry: The Vow of Washington. Original Essays: Another "Scientific Daniel" Come to Judgment; Wait. May Magazines: A Tribute to the Late A. E. Newton, In Memoriam.

THIRD PAGE.—Poetry: Spiritualism. Banner Correspond-ence: Letters from Massachusotts, British Columbia, Wisconsin, Pennsylvania, Kansas and Florida. Fustoral Services. Spiritualist Meetings, etc.

FOURTH FAGE. GOOD Things for Our Patrons. The Dan-gers of Sunday Legislation. The Knowledge of Immor-fality. Our New Bodies in an Old View. A Voice from the Church. The Spirits and the Centennial: Flutocracy,

FIFTH PAGE.—The Camp. Meetings. Origin of "Uncle Sam." Newsy Notes and Pithy Points. Movements of Platform Lecturers. New Advortisements, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Long-ley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

BEVENTH PAGE. -- Verifications of Spirit-Messages. Mo-diums in Boston. Book and Miscellaneous Advertisements

ments. EIGHTH PAGE.—Poetry: April 30. The Doctors' Plot Bill Killed in Rhode Island. Banquet of the Homeopaths. A. E. Newton—H. Tuttle's New Book. Spiritualist Moetings in Boston, New York and Elsewhere, etc.

The Spiritual Rostrum.

"Why are there so Many Suicides?"

A Public Lecture by MR. JOHN WM. FLETCHER. Delivered in the Berkeley Hall, Boston, Ma Sunday Afternoon, Feb. 3d, 1880.

[Stenographically Reported for the Banner of Light by Jacob W. Powell.]

HERE was once a man standing amidst the wonders of the universe, seeing the subtle action of that law that carries everything forward to its ultimate result, beholding the marching worlds fol-

lowing their trackless pathways through space, comprehending something of the marvel of his own life and the law that he found embodied therein, who turned his face toward heaven, crying, "What is man that thou art mindful of him, and the son of man, that thou visitest him?" And from that time until now the question has been repeating itself from age unto age, and man has waited through all of the successive generations that have come for some answer toit; has waited that the problem might be solved, and that from out the mysterious law of human existence a purpose clear and definite might be revealed, whereby he should perceive that he is a part of the great infinite law culminating within him. During all of this time two authorities have arisen that claim to settle all the vexed questions of the past and the present age; two authorities that are exactly opposite to each other in the interpretation of all the phenomena of life; and yet so authoritative are they, that one completely ignores the power and force of the other. We refer to theology on the one hand, with all of its vain assumptions, and modern science, better known by the more orthodox term of materialism, on the other. One that declares that all things come direct from the hand of God, as he has willed and declared : the other that laughs at all the assumptions of theologians and religion, and declares that unless a claim can be fully and clearly demonstrated, it is not worth a moment's thought or credence. There could not be a more opposite picture than these two forces contending with each other in the world of though present-modern theology ever blind and indif ferent to all the advances of the age; and modern science forever living in the advance of thought; one saying, "Man, stand back amidst the shadow;" the other saying, "Let the sun shine, that the shadow may be dissipated." Now we bend before these two authorities and repeating the question of the past, ask humbly, as becomes the earnest student, "What is man?" And we are told by the oracle before which men in all ages have bowed, that man is but the result of the Infinite Will; that in the long ago, before time was and the world formed, the Infinite Father conceived the idea of creating a world, and then creating man; that in that first hour of creation, when the world was young, man was perfectly innocent and pure (and I might almost as well add absolutely ignorant); for, strange, to say, his purity and his morality faded out of sight, like that of many others who have come after him, the momen there was an opportunity for anything else. There was no law of development, no natural unfoldment of man's spiritual power; no child created that should pass through all the grada tions of moral, physical and spiritual unfold ment and then culminate in man; but man first. into whom the breath of life was breathed until he became a living soul, and then launched out upon this great and mighty universe, a representation of the Infinite; and so firmly do theologians hold this that they contend that, everything that comes is but the result of the same foreördained power. If man is strong, heaven has willed it; if he is well, heaven' has willed it; if he is ill and suffering, and trial and temptation are too strong for him to bear, that heaven has willed also; and although it declares that God foresees the end in the beginning, and marks out the pathway of every human soul, having made man to be what he is he condemns him for what he becomes in the end-leaving him entirely free, and yet making a law whereby it is impossible to exercise that freedom, and making his happiness and his welfare in the hereafter dependent upon elements he cannot control, and yet is absolutely responsible for. Man, in the eye of theology and in the mind of theologians, is nothing more nor less than a puppet that is played upon by the Divine Mind, who accepts and should receive all the responsibility.

thatman, instead of being outside of natural law, and of being a creation apart by himself, is really the culmination of all the other forms of life; and that the flower, the grass, the bird, the animal, are only so many steps up which the aspiring power of development has advanced until at last it has culminated in a human being; and that all there ever has been in the past, and is in the present, or will be in the future, is now within the keeping of every human life; that whatever is, occurs in accordance with law; that there are no special dispensations, no prayers to heaven, that can change that law; no effort of man whereby a law can be controverted. The only thing a man can do is to place himself in different relationship to that law. He may change, but the law cannot; and that death when it comes is only a natural sequence, a result of this power which is acting in and upon himself.

So far as the faw of evolution is concerned the student of spiritual science cannot fail to accept it, but while he accepts it he is forced to regret that it does not extend further into the domain of human life and human necessity for, admitting all that the scientists claim for the law of evolution, accepting the position the most advanced among them hold, that man has really come up through all of these changes to become physically what he now is at the same time there is another universe alone and by itself, that the theory of physical evolution does not directly touch. Our scien tific friends tell us that what we call mind and spirit, and sympathy and love, are but the result of the physical elements that make up our physical bodies; but the student of spiritual science knows that instead of the mind being the result of the elements that constitute the body, the body in its action is but the result of the power of the human mind upon it, and that every human being physically is but the result of the spiritual power that is behind him, that is acting upon him, and expressing its thoughts to the world in that way. Every blade of grass that grows, every flower that blooms, every bird that sings, and every child that prattles, every man and woman that thinks, is but the expression of the indwelling spirit that is employing that means to reveal itself to the outward and the external world; and we hold, while we accept the theory of physical evolution, that there is the greater law of spiritual evolution, and as the spirit unfolds so is the physical and the material development more apparent.

But some of our wise friends say there can be no spirit; I have not seen a spirit, therefore it does not exist; for with all my keenness of sight and my depth of perception, if there woman. I should have been

shall envy, respect and honor him. But, my friends, there is something a thousand times better to teach your children than this law of greatness: it is something that stands above it all. It is the law of goodness. [Applause.] If lands, houses and wealth is the inherent power of each soul and the development of all its possibilities; you have made them rich though the world may always call them poor. Poor indeed is that man whose only wealth consists in houses and lands; but all the way along through life this is the one great thought of success, success because the world will envy you and applaud you. In the domains of art it is precisely the same; in the domains of literature a like law prevails. The artist has to paint, not his best conceptions, but the thing that will sell the best in the market. The man who is writing must not write his best thoughts; the world could never comprehend them; but from his high altitude of moral perception he must come down to the common level around him, and write the things that will sell the best and make the most money in return, because the value of all things in this world is what they vill bring in the common market-place of the vorld.

We condemn the people that worshiped the golden calf so many years ago. Why should e condemn them, when, the world to-day on its bended knees is worshiping precisely the same thing and almost in the same way? - [Applause.]

Another point that suggests itself to us is this: that in success there is something that can be more distinctly marked than mere earthly attainment; there is something that can be more definite and more powerful and potent if you will but allow it to impress itself upon you. Children to-day are educated, not according to their ability; oh no; they are only educated in the manner that will make the best return to the ambitious father and mother. They are taught so that when they shall go out into the world there will be the best result to them, and the failure or success of their, life is simply made up by the recognition that their fellows give them, not by the merit they may put into it; not by the ability they may have, not by the earnest sacrifice they may make, but by the effect that they may produce upon others. If they produce a striking effect upon their fellows and excite envy, then they are successful; indeed you can measure success by jealousy and envy, for they are one and the other component parts of the same result. Success in the truer sense of the word is something that is away beyond all of these things; really was a spiritual world, or a spiritual man it is something that means a development of ht and truth; it me ne un folding of the true man, because the houses and the lands that you may be possessed of will all fade away as you fade away; but if you are developed into a stronger manhood and have unfolded within yourselves the deeper and the firmer motives of life that are yours, when death comes they are a part of your immortal inheritance. Instead of looking back down through the ages to find the golden age, every truth we gain, every law we understand, every earnest hope we realize, is not away from but is one step further on toward it; for the golden age is not an age of the past, it is an age in which man may realize all of the points of his own nature and his own life. Success, to our mind, does not consist in purely material things, but it does consist in the real spiritual enjoyment of them. You look out of the window to-morrow and you will see a great crowd of men and women hurrying down the street with care written in every line of their faces. You go into the banking-houses and on the stock exchange and you will see there the hurry and the competition of men. each one contending against the other. You say to that man, "What are you working for?" He will look at you for a moment in surprise. "Have you any object in life?" "Ch, yes." "What is it?" "I have an object; I wish to have more money than any one else has, and I am looking forward to the time in which I shall be possessed of it; that is all." That is what he is working for, In every person that you see there is always one step more to be gained; all are looking forward for the day in which to be happy: A day that will never, never come. Unless you fill each day with something that is bright, happy and beautiful, you will never find the entire life is: one that it is simply the result of the day where the sun will always shine; for when you have accomplished the purpose, and when you have gained the point, strength, youth and opportunity have all gone, and your fancied glory ends in disappointment. If there could be placed in the thought of each man something that shall brighten the life of somebody else, he would find pleasure in each day (for no matter how rich a man is, he cannot enjoy looking always at his wealth); on this bright and begutiful/ day, taking his you will find that the wealthiest men in the last farewell malediction after the unfortunate children out to walk with him, and looking up country are not those who'enjoy what wealth toward a great block of buildings say to his will bring the most. You may take, for inson: "Well, now, see here, my son, the stance, a man like Jay Gould, who may be possessed of hundreds of millions, but it is not by counting those millions over that he will find the greatest happiness. Oh, no! He will gather his family around him; he will open his books, that building; he is now one of the richest if he is a literary man, and find an hour with them and with his books and his children a his life. And so, my child, as you go forward blessed hour, an hour in which he will be glad to forget the responsibility of all that his great wealth and earthly influence can bring. An artist may have won the praise of the world, but he will not find his enjoyment by and-bye you can become as great as he is." Now listening to the applause. He will find his hapin the very beginning that child's mind is im- piness made up when he stands again before Now turning from this we find ourselves in pressed with the great necessity of making a the canvas, and with brush and pallet in hand ing to be found on the right side of all ques-

comes he must be great, so that the world such divine beauty that he uplifts all of those man from doing this thing for fear of what the whose eyes may be turned upon them. I hold | consequences will be to him after he has passed to you, friends, that the truest happiness is through the change called death. born of the spirit, and that success in the highyou can teach your children that, better than stepping-stones toward, it, they are not pos- and makes its power felt. They are all Chrissessed of it within themselves.

With this object in view, man finds himself in the midst of many perplexities. Many of you, exactly in the same place, where to fail is a sin, the great strife after wealth you find only povaround you, and then in a moment it is all swept away; and to-morrow the world that called you, yesterday, rich and powerful, will find you only a poor man. You have not the courage to meet it; the idea of enduring the pity of your fellow-men and the condemnation of your friends, is something that you have not the moral courage to encounter.

There is so little certainty about the other life; the theologians, for the most part, do not know anything about it (and in that you are quite right). The scientific world are able to demonstrate very little, for they are all so wrapped up in the past they never stop to think much about the future. And so you would rather take the uncertainty of death than to meet the certainty that to-morrow is sure to bring, and face what the world will call disgrace. Thus in an idle moment, when your best powers are not at their highest point, you snap the cord of life, and leave others to meet the duty you should have met. And people will say: "Why, that man has committed suicide; he had great trouble in regard to money matters, and he was insane; it affected his mind. He had n't the courage to meet the trial; he could n't meet the failure that to-morrow was sure to bring.'

But, my friends, had that man understood the spiritual side of the law, he would have known that it is only these things that come to try the very metal of men's souls, and that man succeeds, not because he floats on the high tide of constant success, but because in the presence of all the sorrow and all adversity he makes himself stronger than even is the trial, and rises superior to it every time. There is more success in what the world calls failure, if a man had the courage to meet it, than there is in all the world applauds and calls greatness, because there is no trial of the power within. You may not all be Napoleons, you may not all be men of wealth and power; but you may make yourself equal to the greatest man or the greatest woman, if you but meet the trials of your own life bravely, earnestly and honest-

| the presence of modern science, that insists | success out of life, and that whatever else | is able to re-create again and again forms of | tions, draws this line and hopes to intimidate

Now upon this same hypothesis the law of est sense of the word has nothing whatever to your land is also founded; but theology is a do with material things. Though they may be sort of a slender thread that runs through law tian men who make the law. And the law says that a man who attempts suicide is a criminal; any man that takes his life has committed perchance, may some day find yourselves just a criminal act; and if he should not succeed in taking his own life fully, then a severe punishand you cannot possibly meet failure; where in | ment is put upon him because he has attempted to do it. Therefore, in the eyes of the Church erty, and you are able to have a home and wealth | a man is condemned; in the eyes of the law he becomes a criminal also, and all his friends are consequently affected by the act.

Now it may be true there is a middle ground between all of this. The Church has no authority to make any statement, or any claim to a statement, in regard to this matter, except what it has assumed, as we said before, unto itself. And the law leans only on the Church for the support of its claim in making a man a

criminal. We hold, and we wish this distinctly understood, that so long as you teach a dogmatic theology on the one hand, and only blank materialism upon the other, both of which fail to meet the wants of the human soul, men will again and again, and yet again, pass over the threshold of the unknown world, being far more willing to meet the uncertainties of that world than the responsibilities of this. And never until you bring the reality of a spiritual world down to the comprehension of the simplest-minded child, will you ever have a power to break the weight and the force of this last statement.

Instead of teaching the Bible in your public. schools, instead of endeavoring to establish a. religious standard there, you should teach the law and power of the spirit, outside of all sectarian views, and give your children to understand that aside from all that they can do in a. material way, there is the spiritual possibility within the least among them; and then when they grow up they should understand fully that they are not here among the world of men only, that they are not here to fight for outward successes, and to think that death is the end, but that they are working to-day for the eternities that are still unborn; and that everything that is done. every word that is spoken. and every act of their lives, will serve to fashion that life not only for now, but forever and forever. [Applause.] Instead of teaching the old theory and doctrines about what was done then, instead of trying to bring the past down to the present, as all Bible students are trying to do, if you could simply reveal the spiritual side of human nature, and explain the action

But the spirit is only a certain form of force. You have never seen any form of force. You cannot see the wind; you only see the effect of the wind. You cannot see the power in the fire or the law of combustion that destroys. so many things that fade away in a moment's time; you can only see the action of this force upon these elements. You cannot see a man; you can only see the result of the indwelling man upon the external life; and while you admit these other forces as existing, you are as logical to also admit that there is this force that shall continue in the life of every man. But I hear some of our medical students say, who are fresh from their studies and their attainments, "Why, I have cut dead bodies into inch pieces in the dissecting-room, and I have never yet seen the soul of a man; consequently it cannot exist." But an eminent theologian has said that he has seen the souls of some men so small that two of them might wander for eternity in a mustard-seed and never meet each other; and if that is true, it is n't remarkable that the student has not found that which must already have left the body long before he searched for it; for, as a matter

of fact, to search through a dead body to find a soul-would be like going to your homes to-day to find you. You are here present; but if 1 were searching for you in your homes, I might wander through all the various apartments and call your name, and you not answer me, and then I should say because you were not there you were not in existence. As sensible were it to say that, because after a man is dead I cannot find the soul that once inhabited the body; for the body is but the house in

which the spirit of man lives. Now these are the two interpretations of what Infinite Will; the other that it is a natural development of law, and in which we find the culmination of all developments and all the forms of life that have existed. A child is born into the world; he opens his eyes upon all the strange and mysterious things that are around about him, and the first thing that is impressed upon him is the necessity for physical or material attainments. Methinks now I can see a father, man that owns all those buildings was a poor, miserable pauper when he was ten, fifteen or twenty years of age, but by sacrificing himself on all sides he has gradually been able to build men in town. He has made a great success of in the pathway of your life, try to keep this always in view, that by saorificing yourself, by turning a deaf ear to pleasure, and -by making all things bend to a good purpose, perhaps byof trial in your home, in your workshop among your fellow-men, if you can look all these things squarely in the face and let misfortune teach you a lesson, then are you greater than misfortune, and then has misfortune been your very best friend.

With this in view a man takes his own-life and passes out, and the world says what? It shakes its head. The Church says what? Oh, that shakes its head too, and it says, in the eye of theology, why the man shall not receive the consolation of the Church; because you know about all the value that theology ever exercises over a man is after he is dead; it is n't expected that the Church is going to do him any good in this world, it is only in the other world. Here a man that has been born again is not much different from the man who has not: and if you are to judge of the experiences of men, you will find that the pillars of the church, as they are called, are sometimes father shaky when brought to the great moral test. Mr. Beecher said he would rather have a man born right in the first place, and then he would n't have to be born again; but somehow it seems to us, judging from those who have passed through the second birth, that two will not be sufficient to live out all the elements that they require; and some men will need to be born about a hundred times before they will have really developed any especial traits of manhood that will commend them to the world at large. But, however, they stand as the great examples of what theology can do; and looking down upon a man who has taken his own life, the Church says what? "We will issue our edict against you, and because you have broken the thread of your life you shall not be buried in consecrated ground." Just think what a terrible punishment it is, that if you belong to the recognized church of the land you cannot be buried in consecrated ground, because you have taken your own life. And yet the Church stands as the mediator between man, the unfortunate, and our Heavenly Father, who forgives the misfortunes of man. Having failed to accomplish anything for him, it hurls its man, and says: "There might have been some salvation for him in consecrated ground, but because he has done this thing, that even shall be denied him." Why, our idea is, that the more unfortunate the man or woman the more

they need the saving grace of a true religion, whatever it may be. [Applause.] Where the Church gets its authority is beyond us. It is like all the other power of the Church, assumed doubtless to suit the occasion and the circumstances. Search, through your sacred Scriptures from beginning to end, and you will not find a word that authorizes the Church to take this position, or that speaks explicitly in regard to self-destruction, or what you call suicide. But the Church itself, wish-

ly. [Applause.] Circumstances make outward | of spiritual law as plainly as you do astronomy greatness, but in the eye of the spirit there are or chemistry, (which ought to be a part of every no such distinctions possible, and in the hour child's education,) you give that child something to live for. and make the darkest life a bright, a beautiful and glorious one.

Many persons seek relief in suicide when they think that they cannot bear their responsibilities. There are many persons in the world who when they are deeply, in love (and who has not been?) will say, when the object of their affection is absent from them and somebody else is perhaps to pluck the flower that might have been theirs: "Oh, I love that person so, I cannot live without him (or her)," and they go to work and kill themselves! Well, now, friends, it is not love for the person that does anything of that kind. Oh, no. The suicide may think so, but in nine cases out of ten it is wounded vanity and selflove that leads to everything of that kind. [Applause.] A man naturally loves himself; he naturally loves to have those people around him that are agreeable to himself; and then if you have not the good taste to appreciate him, why it really is a hard matter; there really is a great lack in the world, and the world is hardly fit for him to live in, and so he walks out of it; it is sad, very sad indeed; and he says, "Now I am going to get away from it." If he understood the law of spirit-life he would know that there is one person he can never get away from, and that is himself. , Go where you will you are always the same and always before yourself.

Again, women are oftentimes placed in the direst position, unable to meet the responsibilities of their life-(for I make bold to say that society while it praises women as angels has made laws to govern them that not only ignore their angelhood but almost their wifehood and their motherhood, and has laid down rules which in many cases make their life a sorrow and a burden-tying them down into married life that means only sorrow and disgrace, placing children in their arms and then saying, either walk this path or lose your child); many a mother and many a wife has kept hold of one hard hand for the sake of holding on to the softer hand of her child, and walked out into the world feeling that it was for her sake that she endured a yoke a thousand times worse than slavery itself, and so, finding it too heavy, has sometimes laid the burden of her life down; and some poet has said, half satirically, "One more unfortunate." Who is responsible for the unfortunates in the world? 'The society that makes the law that grinds down misfortune with its hard and bitter heel-and nobody-else, [Applause.]

Modern Spiritualism comes in and says, it does not matter whether you are buried in consecrated ground or not. It does not matter whether you believe in heaven or hell, or all the thirty-nine articles of faith. or not. When you have passed through the narrow door of death into what you call the higher life, if you have left unfinished your work, there your work stands until it is done. [Applause.] Hard

BANNER OF LIGHT.

to say, but all things are hard; the law of life is hard, but it must be fulfilled; and a man (or woman) that draws the garment around him and says he cannot meet the responsibility of to morrow and will therefore end his life, finds that responsibility in the spirit-life long before he gets there himself; it is about him, not once, not twice, but again and again, and he must live out that condition until he has conquered within himself the very effect that the ovil might have upon him. You may pray for him; oh, yes; you may say, " Poor fellow, I am sorry for you." Oh, sorrow for it does not amount to anything, friends; at least, not much. If instead of your spending so much time in sorrow Poer fellow, I am sorry for you, and would perstitions twenty centuries old.

2

do anything in the world for you if I could." Just bear it in mind; and when you' see a poor struggling soul going through the world bend- has presented itself. It has assumed the name ing under its burden, just practice the pity of the Theosophical Society, professed a broad that yesterday you were expressing, and then humanitarianism, and claimed to have a more perhaps there will be less of those who are profound view of philosophy, religion and anxious to leave the world than there are to- psychic science than the most enlightened na day. [Applause.]

The religion of human sympathy is the religion the world is dying for; our selfishness, our arbitrary rule of others, our self-conceit and self-love, our drawing ourselves up and thanking heaven that we are not like other men, is the very same power that drives men away from us and makes them rather do the things than which they know better, than to meet the duties that are before them.

can smooth the pathway of each other, if we mind was dominated by a barbarous theonly will. We can, by speaking kind words, ology. The free and unprejudiced investiby encouraging each other, by ever having the gations of Americans constitute a true Theoshand ready to shake one with the other, help ophy, and I claim to be in its true sense a Theanother soul onward and forward far more than | osophist-a seeker of Divine Wisdom. In makwe may perhaps realize. You see a person in trouble. How much an encouraging word the printers without editorial supervision would do for him; you shake him by the hand, you say, "I know you have had a hard time, and I hope well for you." It does not cost you much to say that; the kindly smile you give it may be appropriate and offensive, but I think it may be appropriately applied to those Hindu him to day does not cost you much, and per- pretenders to Theosophy, who would overrule chance after the work is done, the very thing the continually reiterated testimony of the that would encourage him to do greater work | spirit world by the speculations of Buddhistic is the memory of the appreciation of this. and Brahminical theology, originated long Kind words are never regretted; no matter how much misplaced your kindness is, you world, by Asiatic theologians, who did not will always remember them, and you will rewill always remember them, and you will remember them with pleasure. This is the element that the world to-day needs, and if it could only be exercised those who are passing through great trials would, I think, be lifted far out into the world and strengthened so that they could better meet and conquer and overcome them.

After the death of a suicide comes what? Only retribution; only a chance to undo what is done; only an opportunity of rectifying the mistake; and such a mistake as it is! And gradually when having overcome the trial, when having overcome the temptation, when having conquered the work, then some bright spirit from a higher sphere of life reaches down her hand and leads the soul onward and upward into a brighter and a clearer light.

127

One more word and we are done. We say that to-day all the sorrow there is in the world, all the heart-aches you feel when your friends die, are due to the fact that you know-not what the future has in its keeping. The world does not need more wealth; it does not need more art; it does not need more genius; it has far more of these things than it is now able to appreciate :... But what it does need is that fuller comprehension of itself; it does need to be able to realize man's spiritual nature, his spiritual power, his spiritual inheritance; and until these things are made apparent, crime and sin and suicide will be common among you.

Now, who shall be the teacher of this truth?

Free Thought.

HINDUISM IN THE UNITED STATES. To the Filler of the Ranner of Light :

A society now flourishing in India, organized for the study and diffusion of the ancient roligions and so-called philosophies of that country, claims about one hundred and thirty branch societies there, and is beginning to have branches in the United States. It may well be wondered why intelligent people in this country, enjoying the most advanced development in both physical and psychic sciences, should and shedding so many tears about the dead, take any interest in a movement to resurrect you only considered more kindly the things the superstition and speculative ignorance of a that made death possible to that life before its country which has made no progress in physitime, you would render a greater service unto cal science, which knows nothing of modern humanity than you do to-day. It is easy to say, spiritual science, and which still cherishes su-

The explanation is found in the very plausi ble manner in which this reactionary society tions of the West. Credulous people, especially those who know but little of psychic science, have in many instances accepted its professions with blind faith, and professed to be its dis ciples.

Theosophy means Divine Wisdom, and it is at tained chiefly by the study of the spirit-world and its relations to mortality. The Theosophist is a seeker of Divine Wisdom by this method. Swedenborg was a Theosophist, but unfortu-Now, my friends, you and I and all the world nately not entirely successful, because his ing this statement in Hall's Journal of Health, made me claim to be a "ruler- of Divine Wisthe very first element of Theosophic knowledge. Col. Olcott, the founder and President of the India Theosophical Society, and a thorough Buddhist, says that it is the doctrine of "Lord Buddha" that "the soul is not immortal" and as for the great mass of American Theos ophy-the richly instructive and elevated commúnications from the spirit-world, revealing its conditions-the Hindu Theosophists brush it aside and ignore it without a particle of evidence of their own fantastic theory. The

Roman Catholic with rather more rationality acknowledges the phenomena and communications, but says that the spirits are evil because they are not Catholic and do not confirm the Catholic faith. The Hindu Society pronounces them mere shells and elementaries, and refuses to investigate, more blindly than the Catholic. I present this subject to the readers of THE BANNER, to protest against a very deceptive perversion of the English language. The American body of spiritual scientists are the only true representatives of Theosophy. The at tempt by the Hindu Society to claim the word Theosophy as the peculiar trade-mark of their own wild theories has been so successful that the public generally suppose that when the word Theosophy is used it means the Hindu doctrines. This misuse of terms has become common, too, in spiritual journals.

I wish to present distinctly and enforce the proposition that the Hinduism of the Theo-Shall it be the Church? Well, perhaps; but I sophic Society is Hinduism alone, and has no Astoria, stands in view, and when her father is hardly think so. The Church went to sleep legitimate claim to be called Theosophy; for as present exchanges the liveliest congratulations Col.-Olcott declares in his able work on "Theosophy, Religion and Occult Science," the doctrines of that Society "are but the uncolored mother of the medium, who comes to answer recapitulation of the grand philosophy taught, to Egypt and Greece by their holy sages"-in other words, it is a mystical theology, which ignores and denies all modern psychic science, has no just conception of our future life and the intercourse with our departed friends, and substitutes for such knowledge a fantastic system of Metempsychosis and worship of the "Lord Buddha," who was himself ignorant of the nature and laws of the spirit-world. The Hindu philosophers (?) are profoundly ignorant of the constitution of man, and their science and philosophy are about on a par with that of twenty centuries ago. Instead of recognizing the physical body, the spirit-form and the soul of man, they divide the human being greetings. Sometimes the spirit visitants step into seven metaphysically described principles, and these again are subdivided each into seven. making forty-nine phantasms or quiddities to constitute a human being-out of which conglomeration they do not succeed in making an intelligible soul, capable of communicating with its surviving friends, but talk of shells and elementaries and ridicule the well-attested messages which we receive from the departed. Hence if our knowledge is genuine, the Hinduism of the Theosophical Society is entirely fictitious. The progress of this Hinduism is due to a blind credulity, a love of antiquity or, mystiism, and an aversion to those rational scientific investigations which have developed American Theosophy. The founder of the Theosophical Society, Col. Olcott, is distinguished for credulity, and so far as I have observed its adherents, credulity is a characteristic. Col. Olcott tells us in his work just mentioned, that the ancient Hindus understood perfectly a great amount of physical science, (of which the modern Hindus are ignorant,) and that they had grand flying-machines, with which they sailed through the air, and even fought battles in the clouds: moreover, they could "destroy an invading army" by enveloping it in poisonan invading army" by enveloping it in poison-ous gases, with terrible shadowy forms and alarming sounds. He tells a story, too, of an Egyptian magician who unrolled a bundle of wide tape; threw it up toward the sky, climbed up on it, out of sight, and up there in the clouds cut up a little boy into several pieces, threw tile bloody dismembered fragments of the corpse to the ground, and then climbed down to the ground with. his bloody sword and pro-sented the same boy to the multitude fully re-stored, as good as ever!! Such is the credulity of the founder of the Society, and it requires just such credulity to accept the theories of Hinduism, and call it Thecosophy. For example, their explanation of the constitution of man is that he is a myste-rious combination, consisting of the STHULAthe constitution of man is that he is a myste-rious combination, consisting of the STHULA-sARIVE—the lowest element, holding the JIVA, the next highest—the Jiva holding the KAMA-Lynn has not had so great a "shaking up" for many a day; and this occurrence will do her skeptics good... Lynn, Mass., April 22d, 1889.

hupa, and the Kamarupa Bolding the MANAS, and the Manns holding the Bubbin, and whole supporting the ArsiA-these seven elements either hold together (as Col. Olcott explains it) like small shot inside of the spaces between larger shot, or else they separate as they progress to DEVACIAN, and then either go on to semi-extinction in Nirvana, or turn back and relippear on earth.

If the reader wants to know what these saven elements are, of which he is made, he will have to study Hinduism, and become a Chela or a Yogi, for a great many years. But when he becomes a Yogi of the third degree, he will be a grand character, for Col. Olcott assures us that a high degree Yogi cannot be starved or poisoned, cannot be burned by fire, nor drowned by water, nor crushed by a mountain; he can make himself as heavy as a huge rock, or float away light as thistle-down; he can see the people in the various planets, and look through this solid globe-in short, he can 'make' "miracles" his playthings.

When all this fantastic nonsense is presented as Theosophy, we should inform the followers of Olcott and Blavatsky that resurrected Hinduism is not Theosophy, but superstition. If we are Theosophists we should cease to recognize the Hindu doctrine as Theosophy, and if we use the name of the Theosophical Society through courtesy, we should call it the Hindu Theosophical Society, for the same reason that we do not call the Papal Church the Catholic Church, which would concede all its claims, but call it the Roman Catholic. Romanism and Hinduism are equally false, though the latter is far more harmless.

JOS. RODES BUCHANAN. 6 James street, Boston.

Spiritual Phenomena.

Experiences with Mrs. Cadwell. To the Editor of the Banner of Light:

Having lately witnessed remarkable proofs of the truth of materialization through the mediumship of Mrs. Cadwell, 244 Lexington Avenue, Brooklyn-a lady of unquestioned integrity and earnest truthfulness of purpose-I think it may be of interest to detail in part, though confessing my inability to do justice to this most wonderful but none the less sterling phenomenon.

The cabinet, which is a very simple affair, is stationed against the wall in the centre of the room, and previous to the séance is open for general inspection. The company are seated around the room-and have a full view of the cabinet. Mrs. Cadwell seats herself outside; a short period of silence ensues, during which she becomes entranced by a faithful Indian control who assumes the character of, an aged squaw. Hobbling into the cabinet and being seated, the curtains in front are closed and the gas-flame lowered, the semi-darkness that follows being relieved by a dim light in the corner of the room. All join in singing. In a few moments the distinct, cheerful voice of "Nelson Seymour," the cabinet control, is heard, greeting the company and bidding all welcome. Then the childish voice of "Lulie," a daughter of the medium, extends a like welcome. During the seance she gives tests and names of the spirit visitants. Another childish voice is heard, that of "Hallie," a son of the medium. Mrs. Cadwell has another, a beautiful daughter "Edith," who often appears in form and sings in a clear, full voice. She gives unmistakable proofs of her identity, and is recognized by those who knew her in earthlife. These three of the medium's family act as angel-helpers to sustain and brighten their mother in her arduous mission of demonstrating the ability of .spirits to make their forms visible to mortals.

After singing again the curtains part, and Lizzie Hatch," daughter of Mr. Hatch of and allectionate endearments. She is followed by one known as the "Angel Mother," the such spiritual questions as may be suggested by the sitters, which she does in a loving and forcible manner. Her clear voice is ofttimes heard in beautiful vocalizations. Sometimesshe calls up a skeptic, and taking his index finger inserts it in her eye-socket, asking him if he feels any eye-ball, sheevincing no token of pain or disquietude-thus evidencing the fact that she is not the medium, who is sitting entranced within the cabinet. Occasionally, while the sitters are singing, voices in the cabinet are heard clearly and distinctly joining. During the seance forms appear differing in stature and size, and call for their friends who meet them with affectionate forth and seat themselves by the side of their loved ones. They often come singing melodiously and joyfully giving tokens of their identity. Such affectionate greetings, such hallowed memories, such joy-inspiring though at times tearful expressions of undying love and soulful sympathy, constitute a grouping which language is all too tame to portray. For myself I can say that I have at Mrs. Cadwell's been highly favored by the presence of and converse with one who is to me dearer than all the world beside. The spirit manager of these seances, "Nelse Seymour," appears perfect in stature, in full citizen's dress. Calling up all who desire an interview, he kindly greets them in audible voice, giving a hearty hand-clasp, proving a future life to be a demonstrated truth-that death has lost its sting and the grave its victory.

THE VOW OF WASHINGTON. BY JOHN O. WHITTIRE.

licad by Clarence W. Bowen during the recent Centen-nial exercises in the Sub-Treasury Building, Wall street, New York City, where Washington took his oath as First President of the United States.

The sword was sheathed; in April's sun Lay green the fields by freedom won; And severed sections, weary of debates, Joined hands at last and were United States.

O city sliting by the seal ' How proud the day that dawned on thee, When the new cra, long desired, began, And, in its need, the hour had found the mant

One thought the cannon salves spoke; The resonant bell tower's vibrant stroke, The volceful streets, the plaudit-echoing halls, And prayer and hymn borne heavenward from Si Paul's.

How felt the land in every part The strong throb of a nation's heart, As its great leader gave, with reverent awe, His pledge to union, liberty and law! That pledge the heavens above him heard, That yow the sleep of centuries stirred; In world-wide wonder listening peoples bent Their gaze on Freedom's great experiment.

And still, we trust the years to be Shall prove his hope was destiny, caving our flag with all its added stars infant by faction and unstained by wars!

Lo! where with patient toil he nursed And trained the new-set plant at first. The widening branches of a stately tree Stretch from the sunrise to the sunset sea.

And in its broad and sheltering shade, Sitting with none to make atraid, Were we now silent, through each mighty limb. The winds of heaven would sing the praise of him.

Our first and besti—his dates lie Beneath his own Virginian sky. Forgive, forget, O true and just and brave, The storm that swept above thy sacred grave!

For, ever in the awful strife And dark hours of the nation's life, Through the ferce tunuit pierced his warning word. Their father's voice his erring children heard!

The change for which he prayed and sought In that sharp agony was wrought; No partial interest draws its allen line Twixt North and South, the cypress and the pine!

One people now, all doubt beyond, His name shall be our union bond; We lift our hands to heaven, and here and now, Take on our lips the old centennial yow.

For rule and trust must needs be ours; Chooser and chosen both are powers Equal in service as in rights; the claim Of Duty rests on each and all the same.

Then let the sovereign millions, where Our banner floats in sun and air, From the warm palm-lands to Alaska's cold, Repeat with us the pledge a century old! Oak Knoll, Danvers, Mass.

Original Essays.

ANOTHER "SCIENTIFIC DANIEL" COME TO JUDGMENT.

Professor Joseph Jastrow undertakes to "do up-" Spriitualism for good and all, in a late number of the Popular Science Monthly, wisely concluding as a "scientist" that the case of those who attribute the phenomena to other than human cause "has now been so much weakened that it can no longer enter as a serious possi bility into the minds of such as guide their belief by reason." Precisely what has operated to weaken their case to the extent he describes he does not attempt to say. As the New York Sun observes in regard to his assertion, this has been the verdict of science from the begin ning, and yet Spiritualism has gained some of its firmest converts among scientific nien who entered upon its investigation with a profound skepticism. And it further cites the distinguished illustrations furnished by Judge Edmonds, Luther R. Marsh, and Henry Kiddlethe last named gentleman taking the pains to offer his heartfelt sympathy to Prof. Jastrow for wanting the inner enlightenment needed to perceive the truly superhuman character of the phenomena.

After indulging in a statistical statement as to the number of believers in Spiritualism in the world, the number of spiritualistic journals published, and the different countries represented by them, The Sun remarks that "the tendency to refer material results to supernatural causes seems to increase rather than decrease under the influence of the scientific criti-

May Magazines.

THE CENTURY .- Instructive and entertaining reading will be found in three papers on Balmon: "Samon: The Isles of the Navigators;" "Our Iterations to Ba-"The Tuscarera's Mission to Samon In moa," and "The Tuscarera's Mission to Samoa in 1975." The Lincoln history deals with "The Presi-ident and the Draft," "Vallandightsm," and "The Peace Party at the Polls." Included in the first of these is an address by Mr. Lincoln to the nation, which is here first made public, the President having decided to suppress it. In the Irish series Mr. de Kay's special subject is "The Monasteries of Ire-An interesting illustrated paper upon Millet the artist is contributed by Wyatt Eaton. George Kennan's Russian articles do not diminish in interest as they proceed; this month he describes "A Ride through the Trans-Baikal." There are many pages of fiction and a number of fine poems, the former including new chapters of Mrs. Foote's serial, and the latter a ballad by Ed. E. Hale. "No New Sectional Division." "Office Seeking the Man," and "The Abuse of Applause," are among the subjects treated upon in the supplementary deparments. New York: The Century Co. . Damrell & Upham, 283 Washington street, Boston.

THE ATLANTIC MONTHLY has for its initial number the opening chapters of "The Begum's Daughter," E. L. Bynner; Charles Worcester Clark treats of the uses and limits of temperance legislation; Prof. John Fiske, of Harvard University, contributes another of his superb historical sketches, entitled, "Brandywine, Germantown and Saratoga," in which the final collapse of the Burgovne invasion via Canada, in 1777, is graphically detailed; W. H. Bishop writes of "A Paris Exposition in Dishabilio"; Elizabeth Stuart-Phelps has a touching sketch in "The Bell of Saint Basil"; other articles, reviews of recent literature, and choice poetry by F. D. Sherman, A. R. Haven, and "T. B. A.," make up an unusually excellent number of this standard favorite. Houghton, Mifilin & Co., Boston, publishers. CASSELL'S FAMILY MAGAZINE.-Following an attractive frontisplece are given the opening chapters of a new serial, "A Woman's Strength," that has

promise of being one of deep interest and usefulness; The Prettiest Scenery Around London" is described; the Family Doctor treats upon Despondency; a story is given of California mining, and thrilling incidents related to "Travels in the Air" are told by Karl Blind. Domestically the reader is given " More About Puddings," and genealogically an article "On Pedigrees," New York: Cassell & Co.

THE QUIVER .- " The Distinguished Contract Laborer" is the title of an article in which Rev. Walpole Warren, a clergyman imported from England to occupy the pulpit of Holy Trinity Church, New York, gives the story of lis importation, and the reasons that led him to enter a sult against the importer. Three engravings are given in connection with it, including a portrait. This number is especially fine in fiction, poetry and illustrations. New York: Cassell & Co.

THF BIZARRE, NOTES AND QUERIES .- "The Cubical Stone in King Solomon's Temple" is the subject of the opening article. An interesting variety of questions, notes and answers follow, among which are definitions of God found in the Hindu Vedas. Manchester, N. H.: S. C. & L. M. Gould. Boston: Colby & Rich.

A Tribute to the Late A. E. Newton. To the Editor of the Banner of Light:

Feeling impressed at this time to give my last experience with the late Mr. A. E. Newton, I will in brief relate it as follows: A lady from a neighboring vity called upon me, and said she was desirous of personally meeting Mr. New-

neighboring city called upon me, and said she was desirous of personally meeting Mr. New-ton. She was the wife of a gentleman who has been associated with the United States gov-ernment for some years, but was a stranger to Mr. Newton except by and through his writ-ings, and a correspondence with him. I wrote a letter of introduction for the lady, which she forwarded to Mr. N., and through its agencyshe became acquainted with him per-sonally. She was impressed to write to him some time before my introduction, and through his letter she considered that he wrought a wonderful cure in her case; the object of see-ing him was to become acquainted with a man who had done so much for her by his personal or spirit magnetism, or force imparted by and through the vehicle of a letter written to her while an entire stranger, residing at a distance. Mr. Newton was a han of few words, and es-pecially so with strangers. I never considered myself closely acquainted with him, but have had several pleasant chats with him while he was editor of *The Two Worlds*, a paper formerly published in New York- also at other times. I have closely read his writings, and have always considered him to be well-rounded spiritually, and sound at the foundation in principle; he has accomplished a great amount of good by his teachings and illustrations of the law and philosophy of Modern Spiritualism. He was careful in his statements, and could in a great degree be considered authority in his teachings. His literary works will be regarded as standard ones in the years to come. I had great respect for the man as a man, and I look upon his external departure as being a

nineteen hundred years ago; it has not woke up yet. I hardly think it would be worth while to wake it up; it has had so long a slumber it will scarcely be able to realize the progress of the age. To be sure, a few of the clergymen now and then rouse themselves a little, but if ever they get beyond a certain point they are always reminded of their creed and their doctrine. Therefore I cannot feel that the Church will be of the least use.

I think that they will tell you about what Paul has taught; I think they will read to you the old chapters of Kings and Isaiah, and Revelations and Genesis, and all the rest of it, as to what happened for a few centuries agone, and you will listen, and nod your heads, and say "I cannot comprehend it;" and then they will ask if you believe, and you will say, "Yes;" but it is easier to believe the things that are incomprehensible than the things that are comprehensible; and so you finally sit down and join the great realm of do-nothing. But there ought to be something else besides, to teach all this: Only the demonstrations that have come through the action of this spiritual law and spiritual science! You may laugh at all the manifestations of Modern Spiritualism that have ever been, if you will you may shrug your shoulders, and deny them, if you please; yet all the world knows of immortality to-day has come through the demonstrations of a mediumistic power that marks the age in which we live. [Applause.] And no matter how much people may think to expose it; no matter how many persons may turn renegade to this truth; no matter how many times they may turn to the right and the left, and try to sell their powers for the mess of pottage they hope to get out of it;-why, if they had done what Judas did, they would have only served to illustrate my subject, gone out and hanged themselves afterward (for that was about the only respectable thing that Judas ever did) ;- I say they may take the posltion of laughing it out of those who simply believed in them, if they please; that which is true will be true to-morrow, just exactly as it is to-day; and while we may regret the experiences that may come, we shall all the same cling firmly, and hold those that have given us the light that shines within us.

Modern Spiritualism, and the demonstrations of spiritual science, and the power of mediumship, are the great forces that have broken the darkness of ignorance, and brought us to understand that not only man lives as a material being, but that he is possessed of spiritual possibilities; and whether he be intoxicated in the gutter, the preacher in his pulpit, or the worker. in any department of life, the element that constitutes the human soul is the same, and in the end will shine forth clear, bright and un changing. [Prolonged applause.]

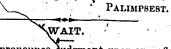
HISTORY OF MAN .-- Bawled in infancy and baid in old age,-Dangville Breeze.

What a glorious realization, what a cheering, joy-inspiring knowledge, with a peace which passeth all understanding, does such an interview with those of our friends who have passed within the veil afford, proclaiming as they do that love never ceases, but that it continues purely and devotedly, forever and forever. Brooklyn, N. Y. SAMUEL D. GREENE.

Seance by Mrs. Huntoon. To the Editor of the Banner of Light:

cism which is strengthening agnosticism in the other direction. On one side we have no belief, and on the other a belief in spiritual agencies which equals, if it does not exceed, such faith during any past period of modern history.

Prof. Jastrow fairly exposes the facility with which he reaches what he is pleased to consider a scientific opinion in the matter by adopting with gullible readiness the results of the now celebrated Philadelphia Commission, and declaring the work of the spirits to be "gross, intentional fraud throughout." And he expresses himself no less gratified with the result-so far as it can be called one-of the English Society for Psychical Research. On the report of the Commission and the Society he bases the ultraprofound observation that inasmuch as "scientific examination everywhere reveals deception," it is "extremely probable that when exposure has not taken place, it is because there was no scientific examination." But how does he explain the fact that both scientific men of the highest distinction and men who, as The Sun says, "have been devoted to the sifting of evidence during a lifetime with minds of extraordinary natural and acquired acuteness," are among the deceived? What a pity they are not the equals, in this respect, of Prof. Jastrow!



As well pronounce judgment upon an unfinished picture as to say of a person that he will never amount to anything. It takes longer for some to develop than others, as for one kind of fruit to ripen than another; and the brain and arm that are weak to-day may be strong and powerful to-morrow. The boy who manifests no special brightness at one period, may become a shining light in a few years. . The girl who is indolent, careless and indifferent in her teens, may be in her womanhood a force and an influence for good that will uplift a host. Give the dull mind time to develop; the slow brain a few years to mature its latent energies. Surround the wildly impulsive boy with good influences, direct that force into right channels, and leave the rest to time. Learn to work MRS. J. S. ADAMS, and wait.

Many of the recognized authorities in civi Many of the recognized authorities in civil as well as military circles say, "The malarial disease is most daugerous in that the kidneys are most liable to break down." Such men as Dacosta, Atkinson and Pepper, professors in our leading medical schools, and Soldaton, Surg.-Gen. in the Russian army, Woodward, Surg.-Gen. in our American army, speak of ma-laria as a direct complication of chronic Bright's Disease. The kidneys must be kept free from disease and the polsonous germs of malaria; they must act normally in cleansing the blood. discase and the poisonous germs of malaria; they must act normally in cleansing the blood, for sixty-five gallons of it pass through them every hour. People in malarial localities re-cover from both the cause and effect of ma-laria by using Warner's Safe Cure. Every por-son, in the spring or fall, who has either kidney disease or malaria, should use Warner's Safe Cure as a precautionary measure. Cure as a precautionary measure.

I had great respect for the man as a man, and I look upon his external departure as being a great loss to Spiritualists of this country and the world at large. A. S. HAYWARD. Boston, Mass.

In Memoriam.

Passed to spirit-life from his home, in Cambridge, Mass., May 4th (from paralysis), Mr. Jonas Clark Wellington.

May 4th (from paralysis), Mr. Jonas Clark Wellington. The deceased was the father of the late Col. Austin C. Wellington, and was for a number of years interested in the Austin C. Wellington Coal Company. He was born in Lex-ington Nov. 30th, 1815. He was a member of Amileable Lodgo of Masons, and enjoyed the distinction of having the Sons of Veterans' Camp connected with Post 20, G. A. R., named. In his honor. His deep interest in the Grand Army of the Republic resulted from the kindred interest that he had uring that period went to New Orleans as an agent for Mas-sachusetts to attend to the wants of the soldiers, by whom he was always highly regarded. He was twice married, and his second wife now survives him. The only other remaining member of his immediate Mr. Wellington many years ago accumenced to known

International and the second wife now survives that the only other remaining member of this immediate family is his brother, Horatio 6. Wellington, the well-known coal merchant.
Mr. Wellington many years age commenced to investigate the phenomena and philosophy of Spiritualism. He was pronounced in his public expressions in regard to the subclet: "I have added," he was wont to say, "to my previous faith and belief knowledge in himmortality." Before his affliction with paralysis, he was an annual vistor to Lake Pleasant and Onset spiritual camp-inectings. He keenly enjoyed the communicit with loved ones gone before by and through mediums, and bestowed his means freely in payment for the same.
When in health, he attended the Bostop Spiritual Temple Society meetings at Bertreets Boston, he was present with his wite and took quite an interest in the excretes. He for years was convinced of the efficacy of the spiritual feature into a subcle provide the took quite an interest in the excretes. He for years was convinced of the efficacy of the spiritual second end of the late A. E. Newton, held in the Spiritual Temple Society meetings at Berkeley Hall quite frequently. At the function of the late A. E. Newton, held in the Spiritual Temple. Newbury and Excter streets. Boston, he was present with his wife and took quite an interest in the excretes.
He for years was convinced of the efficacy of the spiritual-temple, Newbury and Excter streets. How cartholice was undoubled prolonged by the ald he received from this method of treatment.
The funeral of Mr. Wellington took place Thursday aftermoon Mray 2d, from his late residence, No. 125 North Avenue, North Cambridge. Services were conducted according to the spiritual belief, at the house, by Mrs. N. J. Wills, in the presence of a large number of relatives and friends of the deceased, including delegations from Post 30, G. A. R. Amicabo Lodge, F. A. M., and Jonas C. Wellington Camp. Sons of veterms, in a body: There were a number of chasie fora

There has been so much slokness in Trego County, Kansas, that the Probate Judge cancelled all the druggists' permits in the county, hoping in that way to mend the general health.

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. I., A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Sait for chronic constipation, hypochondria, disense of the liver and kidneys, jaundice, adiposis, diaense of the inver and kinneys, junnance, auposis, dia-betes, dropsy from valvular heart disease, dyspepsia, catarrhai inflammation of the stomach, ulcer of the stomach or spleen, children with marssnus, gout, fheimatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

four weeks. The Carlsbad Sprudel Salt (powder form) is an ex-cellent Aperian and Lazative and Diuretto. It clears the complexion, purifies the Blood: It is easily solu-ble pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper carloon, and has the signature "Eisner & Men-alleson Co." sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

MAY 11, 1889.

For the Banner of Light. SPIRITUALISM.

Is it'true? Unto this question . But one answer can I give: Of its truths I am as certain As I can be that I live.

I have listened to the teachings Of its doctrines pure and bright; And if followed they will lead one Out of shadow into light;

For the precepts which it teaches Are all founded upon right-Upon love, and truth, and justice-Not upon a cruel might.

You will find in its revealings This one fact is made so plain-That our lives are all immortal; Pass we death to life again.

And to-me it has been proven. -That the souls of those we love Can return and converse with us From their happy homes above.

Oht that unto me were given Power the knowledge to convey Of the wondrous joy and gladness That await you "o'er the way."

Thoughts of death may cause a shudder \leq As you think of those you love; But, dear friends, pray just remember, There are loved ones up above,

Who are standing watching, waiting, Reaching out a helping hand; ' Ready there to bid you welcome-Welcome to the "Summer-Land":

Welcome to a home prepared there By your deeds while here below, As each kindly thought and action In the Spirit-World will grow.

By your deeds you have been building, In that Summer-Land above, For yourselves a home celestial

Which is shared by those you love. Father. Mother. grant this blessing:

When on earth my work is done, In that bright and happy household

You 'll receive me then as one. L. T. B.

Banner Correspondence.

Massachusetts.

BOSTON. - "H." writes: "I was lately informed by a reliable gentleman that two ladies held a scance with Mrs. Jennie Lord Chamberlain a short time since, during which, the room being as light as the sun could make it, a plainly being as light as the sun could make it, a plainly visible materialized spirit hand came up on the side of a table, and took a book that was lying upon it and placed it upon the floor. The hand had no visible body attached to it. My informant said he had witnessed the same form of spirit-materialization several years ago, with the same medium, and that a spirit would take a string firmly held by the medium away from her, though no hand was seen."

NEW BEDFORD .- "S. H. E." writes: "The meetings of the First Spiritual Society for the month of April have been of much interest.

Mrs. Emma Jackson of Acushnet occupied the platform Sunday, April 7th, lecturing both afternoon and evening before good audiences—

arternoon and evening before good hutteneces-her controls handling the subjects in a logical and eloquent manner. Mrs. B. R. Deane, of New Bedford, was with us Sunday, April, 14th, giving two very inter-esting and well-attended test scances; nearly all of the tests given were recognized and highly appreciated. Appreciated. April 21st Miss Mary B. Williams, of Fall

'April 21st Miss Mary B. Williams, of Fall River, again addressed our Society. Her sub-ject in the afternoon was 'Easter,' the even-ing subject being 'Know Thyself'; she gave two able and instructive discourses. Miss Wil liams, although a young medium, is an earnest worker, and we think she should be brought more prominently before the public, as we can sincerely recommend her services, and hope that societies will extend to her a helping band. hand.

hand. Mrs. Abby N. Burnham, of Boston, was the speaker for Sunday, April 28th, conducting two services of great interest. The evening meeting called out a full house, 'standing-room only' being in order when the exercises be-

tion was made by the Vice-Fresident, Mr. H. B. Rondell, and was acknowledged in fitting words by the recipient. There were about two hundred present. After the presentation danchundred present. After the presentation danc-ing was in order, and was kept up to the 'sma hours ayont the twal.' At cloven o'clock sup-per was announced. To this in turn 'mony a weel faurd chiel an' sonscy lass' paid their re-spects. Mr. Fell is truly deserving of the com-pliment. He has been the presiding officer of the Association since its organization, a num-ber of years ago, and done his best to help along the cause. On the 28th of March we had our Anniversary Social, which was guite a suc-cess, and added considerably to the funds of the Association."

Wisconsin.

WHITEWATER .- J. S. Loveland writes: "That the world moves, was demonstrated, in this place on the 26th, 27th and 28th of April, in the dedication of a building to purposes of free investigation of all questions by the scientific method. Bro. Morris Pratt and wife have erect-ed a substantial brick edifice, 48x80 feet, with ed a substantial brick edifice, 48x80 feet, with three floors above the basement. On the first and second floors are two halls occupying at least one-half the space of each floor. The lower one is to be used for popular meetings, entertain-ments, dancing, etc. The hall above, named Psychic Hall, is magnificently seated, and is to be devoted to the investigation of all questions involving the welfare of humanity. These halls are furnished with electric lights, and heated by furnaces in the basement. The rest of the building is finished in rooms, and intended as by furnaces in the biasement. The rest of the building is finished in rooms, and intended as a Sanitarium. The entire building, erected at a cost of some \$20,000, by Bro. Pratt and wife, was dedicated as a Temple of Science. The exercises were deeply interesting from the first session-to-the close, and it is believed a vist amount of good was accomplished by the lectures and tests given. Mrs. Colby-Luther, who gave the dedicatory address on Sunday afternoon, Prof. W. M. Lockwood, and the writer, were the speakers, Dr. J. C. Phillips di-rected the singing and gave psychometric read-ings, and Mrs. J. C. Blodgett gave a number of conclusive tests of spirit identity and presence. Not a single failure or mistake was made in Not a single failure or mistake was made in

Not a single failure or mistake was made in these tests. The attendance was phenomenal. Nover, since the early days of Spiritualism, have I seen anything to compare with it. On Saturday and Sunday evenings especially, Psychic Hall was literally packed with attentive listeners, and the ante-room and hallway were crowded, scores standing nearly two hours to hear and see the proceedings, while hundreds were compelled to go away, for lack of room to either sit or stand. And yet Whitewater has only a small number of Spiritualists. The example of these two persons ought to stir up many of our wealthy Spiritualists to devote their surplus means to the cause they profess to have so much at heart."

Pennsylvania.

PITTSBURGH.-J. H. Lohmeyer, Secretary of the Society of Spiritualists, writes: "Our Society had for the month of March the ser-Society had for the month of March the ser-vices of two noble workers in the cause of Spir-itualism, Mr. and Mrs. G. W. Kates. This be-ing their third engagement with us during the short period of eighteen months, proves conclu-sively that the Pittsburgh Spiritualists appre-clate the work done by the spirit world through Brother and Sister Kates; that the feeling of goodwill toward them is lasting is self-ap-narent.

of goodwill toward them is lasting is self-ap-parent. Mrs. Kates has improved remarkably in her power as a public test-medium. Her guides are working hard to develop her spiritual gifts, and are succeeding very rapidly; in the near future she will be second to none in the above, phase of mediumship. She is also a splendid in-strument for improvised singing, taking her subject from the audience. The tests are nearly always given in her nor-mal condition, but sometimes her Indian guide,

mal condition, but sometimes her Indian guide, 'Fleetfoot,' controls and gives descriptions of spirit-friends present, and seldom makes an error.

Mr. and Mrs. Kates have worked very ear nestly during their engagement with us, and the good they have done to those attending the the good they have done to those attending the meetings is seen very clearly from the satisfac-tion expressed by the audience on leaving the hall. At the close of the services on the last Sunday evening of Bro. and Sister Kates's en-gagement Mr. McElroy, President of the Soci-ety, made a few remarks, thanking them for the interest they had taken during the month, and particularly in the exercises of the last week, it being that of the forty-first anniversary and of the first observance of it in Pittsburgh."

Kansas.

Funeral Services

Will be attended by Bolritualist Lecturers whose names

BANNER OF LIGHT.

and home addresses are given below: Augusta, Me,-Dr. H. F. Merrill, 87 Sewell street. Badduchaottlo, N. Y.-Miss Chrife E. Downer. Battle Creek, Alich.-Mirs. L. F. Balloy. Biostoli, Masa.-Miss L. Barnicont, 175 Tremont street; Mrs. Abby N. Burnham. So Hanson street; Mrs. S. A. Byrnes, Borkshiro street (Dorchester District); Mrs. N. Dick, enro Banynn Or J.GHT; Mrs. Clara A. Field, 861 Washington street; W. S. Eldridge, 11 Cohb street; J. W. Fletcher, 6 Beacon street; Mrs. A. E. King, 268 Bhawmut Avonue; Mrs. Helen Stu-nt Elchings; Frank T. Bipley, caro Banyneu oc Lamir; Dr. H. B. Storer, 406 Bhawmut Avenue. Cambridge (Old), Mass.-Mirs. N. J. Wills, 8 De Wolfe street. and home addresses are given below:

att-Idenings; Frank T. Jupley, care parket of LAGIT; Dr. H. B. Storer, 400 Shawmit Avenue.
 Cambridge (Old), Mass.-Mrs. N. J. Willis, 8 De Wolfe street.
 Canac, Mich.-Mrs. Neilie B. Baade.
 Chalgestown, Mass.-W. A. Hale, 46 Russell street.
 Chicago, Ill.-J. H. Randall, 220 Honoro Street.
 Detroit, Mich.-Pred A. Heath.
 Dogleston, Pa.-Mrs. A. M. Glading, P. O. Box 62.
 Foster's Crossing, O.-Valentine Nickelson.
 Fulton, N. Y.-Mrs. M. C. Knight.
 Geneva, O.-Carrie C. Van Duzce.
 Hyde Fark, Mass.-Mrs. N. H. Burt.
 Johnson's Creek, N. Y.-Mrs. Emma Taylor.
 Leonitator, Mass.-Mrs. Juliette Yeav.
 Lookout Mountain, Tenn.-Geo. A. Fuller.
 Montreal, Can.-Robt. H. Kneeshaw, 22 City Councillors street.
 Norths Springfield, V.-Mrs. S. A. Jesmer-Downs.
 Onset. Rass.-Ore Coung.
 Philadelphia, Pa.-Geo. W. Kates, Wheat Sheat Lane.
 Providence, R. I. -Mrs. H. Rosce, 26 Stewart street.
 Bortec, R. I.-Dr. F. H. Rosce, 26 Stewart street.
 Dr. F. L. H. Willis, 46 Avenue B, Vick Park.
 Santa Clara, Cal.-Addie L. Ballou, 750 Market st.
 Santa Clara, Cal.-Mars. M. S. Townsend Wood, P. O. Box 175, E. B. Fairchild.
 Washington N. H.-Addie M. Stevens.
 West Springfield, Mass.-Mrs. J. Townsend Wood, P. O. Box 175, E. B. Fairchild.
 Washington N. H.-Addie M. Stovens.
 West Springfield, Mass.-Mrs. K. Stownsend Wood, P. O. Box 175, E. B. Fairchild.
 Washington N. H.-Addie M. Stovens.
 West Springfield, Mass.-A. E. Tisdale, Merrick P. O. Woodstock, V.-Austen E. Simmons.

Passed to Spirit-Life,

From her home, in Waltham, April 24th, Mrs. Amanda M Hall, aged 62 years.

Hall, aged 62 years. Her busband, Jeremlah Hall, had preceded her to the home of the angels, and thus two lovely daughters are left alone in the home-and a son far away. Mrs. Hall had long been blest with a knowledge of the sweet communion between the two worlds, which was her comfort and sustaining power to the end of her earthly journey. It was her request that the writer should builcint en her funeral. Beautiful flowers in abundance were brought by loving hands, and we trust that comforting words served to give strength to the daugh-ters and friends. M. S. TOWNSEND WOOD. Stonebot Matt. ters and friends. Stoneham, Mass.

From the residence of her son, in Springfield, Mass., Apri

22d, Mrs. Clara Parsons, aged 69 years. Mrs. Parsons, while not an avowed Spiritualist, was liberal in her views, and deeply interested in the subject. At her request a Spiritualist attended the funeral, and spoke words of comfort to the large number of friends present. She has now solved the mystery. J. WM. FLETCHER. 6 Beacon street, Boston, April 26th, 1889.

[Obluary Notices not exceeding twenty lines published gra tuilously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make n line. No poetry admitted under this heading.]

To Correspondents.

137 No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. V. H., DALLAS, TEX.-Each spirit who comes to ou Free-Circle is allowed to tell his own story. Many such give data, names, etc., such as must serve to identify themselve to their friends. We receive many verifications from all ove the country testifying to the correctness of the message thus received. A careful perusal of our columns will assur you of the fact.

Spiritualist Meetings.

ALBANY, N. Y.-First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A.M. and § P.M. Admission free. The Ladles' Ald meets same place overy Friday at § P.M.; supper served at § P.M.; J. D. Chism, fr., Secretary. ANDERSON, IND.- The Society of Spiritualists meets regularly in Westerfield's Hall. BERGAGETT CONV.-The Sultimulat Union.

meets regularly in westerneld's Hall. **BRIDGEFORT**, CONN, The Spiritualist Union. Isaac F. Moore, Secretary. **BUFFALO**, N.'Y. — First Society of Spiritualists A. O. U. W. Hall, corner Main and Court streets. Regular lecture session Bunday at 1% F. M. Willard J. Hull, Presi dent. Strangers welcome. **BANGOR WE** Notice

BANGOR, ME.-Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

OHIOA GO, ILL., -Mrs.Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICA GO, LLL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 24 P. M. Investigators are cordially invited. E. Jones, Pres. CHICAGO, ILL.-Moses Hull addresses the Spiritual

Fratemity every sunday anternoon and evening. CLEVELAND, O.—The Children's Progressive Ly-ceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A.M. E. W. Paj-



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Miscellaneous.

NEW THOUGHT; A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Baturday by MOSES HULL & CO., at 615 West Lake street, Chicago, III. The Organ of the Mississippi Yalley Association of Spirit-ualists. Terms of Subscription: One year, §1.50; siz months, 76 cents; three months, 40 cents; single number; 5 cents. NEW THOUGHT will be sent to new subscribers three months on trial for twenty.five cents-a sum which barely covers the price of blank paper and presswork. Sample copies frie. opies frue.

copies free. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Sat-urday, at g2.00 per year, in advance. (Lately improved.) This is one of the largest, most vigorous and celectic Spir-tualist publications in the world. It has attained a large circulation in the United States, and rejoices in patrons in all countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive. Adver-tising Rates are reasonable, and will be furnished on applica-tion. Specimen copies KREE to any part of the world. THE WAY PUBLISHING CO., Cheinnati, O.

PHINX. Anti-Materialistische Monatsschrift Tur die wissenschaftliche Untersuchung der "nys-ischen" und "masischen" Thatsachen, mit Beiträgen von Carl du Pret, Alf: Russ. Walloce, der Professoren Barrei und Couet, mehreter Brahminen u. s. w., herausgegeben von Dr. Hubbe-Schieden. Bubseription: §1.15 for six months, §3.50

per annum. Messra. COLBY & RICH, 9 Bosworth street, Boston, Mass. will receive subscriptions and forward the same to the pub-lisher.

lisher. THE CARRIER DOVE. An Illustrated Week-iy Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Jech number will con-tain the Portraits and Biographical Sketches of some of the Prominent Mediuma and Spiritual Workers. Also Spirit Pictures by our Artist Mediuma, Lectures, Essays, Poems, Spirit Messages, Editorials, etc. Terms: E2.50 per year; sin-gle copies, 10 cents. Address all communications to THE CARRIER DOVE, 22 Ellis street, San Francisco, Cal.

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Or a copy of either of the following Books:

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Modern Spiritualism. By Allen Pulnam, Esq., author of "Bible Marvel Work-ers," "Natty, a Spirit, "Mesmerism, Spiritualism, Witch-cratt and Miracle," "Agassiz and Spiritualism, etc. CONTENTS: PREFACE. References. Explanatory Note-Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINGON. C. W. UFHAM. MA RGARET JONES. Winthrop"s Account of her, etc. ANN HIBRINS. Hutchinson's Account of Ann, etc. ANN COLE. HUTCHINSON'S ACCOUNT of ANN COLE. HUTCHINGLAFT. OCCUTTED AL DANNETS, otc. TITUDA. EXAMINATION OF ACCOUNT of ANALY. HUTCHINSON'S ACCOUNT, etc. SALEM WITCHORAFT. OCCUTTED AL DANNETS, C. MATTHA CONEY. HET CLARACET, etc. GILES COREY. HIS HEROISM, etc. REP BECCA NURSE. WAS SEEN AS AN ADATION. C. MARTH EASTT. HET EXAMINATION, C. MARTHA CONEY. HET CLARACET, etc. MARTHA CARNIER. EXAMINATION, etc. GEORGE BURROUCHS. HIS SUSCEPTIBULITIES PROVED THE ANN CUSING GIRLES. ANN FUNDAR EXCEUDED SITIES AND CHARAFT. MATHERON AND AND AND ANN MARTIN. HET EXAMINATION, NUMBER EXCUTIONS. THE ACCUSTING GIRLES. MARTHA CONEY. HET CLARACET, ON WITCHCRAFT, THE MOTIVE LOCAL AND PERBONAL. METHODS OF PROVIDENCE. Also AN APPERDIX.

Spirit Invocations; or, Prayers and Praises

Publicly offered at the Banner of Light Circle-Room Free Meetings, by more than One Hundred-Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Coman. Com-piled by Allen Putnam, A. M., author of "Bi-ble Marvel-Workers," "Natty, a Spirit," "Spirit. Works Real, but not Miracu-lous," etc., etc., etc.

lous," etc., etc., etc., etc., unterpresent lous, "etc., etc., etc

A Romance of Caucasian Captivity; or,

The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The Fed-erati were a band or association of individuals in Sardinia when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and thereford were

when it was still an independent kingdom, who were piedged to undying hostility to ultramontanism, and thereford were-friends of a constitutional system. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

gan.

BOSTON.-A correspondent states that Wilbur B. Fisher, (formerly residing in North Turner, Me.,) of whose mediumship for the phenomenon of materialization a lengthy account was given in THE BANNER for August 12th, 1876, and reports of scances in 1882 and the and reports of scatters in 1882 and other dates subsequently, is now in Massachu-setts, and suggests him as a suitable subject for the experiments of the Psychical Research Society of this city. Replies to inquiries made of reliable persons lead our correspondent to suprenable persons lead our correspondent to say rea-sonable demand made by that body. Seven years ago a detailed account of materializing phenomena. occurring through Mr. Fisher's mediumship at a private residence in Augusta. Me, was published in the Gospel Banner, the editor of which paper fully endorsed the relia bility of those over whose names the report was given.

LOWELL.-Ed. S. Varney writes: "My heart moves me to express to you my deepest sym-pathy for our dear Bro. L. B. Wilson in his deep affliction. As a long-tried and zealous laborer in the Good Cause, he deserves our love and admiration. As Chairman of the Free Circle meetings he has been instrumental in augmenting the happiness of the anxious return-ing ones, and in assuaging the grief of many an agonized mortal; and thus has linked himself, by the eternal ties of affection and gratitude by the eternal ties of affection and gratitude to both worlds. May the care of ascended loved ones, and the tender, heartfelt ministra tions of earthly friends, soothe his future path

NORTH ADAMS .- John F. Arnold writes "'The Bird's-Eye View of Spiritualism' by R. Heber Newton, published in THE BANNER of April 13th, is able, just in all points, and ought to April 15th, is able, just in an points, and ought to convince all thinking and candid minds that Spiritualism must be true. Thank God the true light for all the world is at last illuminating all lands, causing joy and gladness to fill all hearts, proving death a friend and immortality the lot of all, and a heaven at last to compen-sate for all the ills of life."

PLYMOUTH .- "H." writes: "In former years Spiritualism in this old historic town found earnest and active advocates for advance

ing its best interests; regular meetings were held from Sunday to Sunday and good audi-ences greeted speakers prominent in promul-gating the new dispensation. For a long period the interest has been allowed to languish as far as public meetings are concerned, although the doctrine has been fostered and kept allye by gatherings in private houses. Of late Mrs. E. K. Burbeck, an active and zealous worker, has succeeded in arousing a good degree of enthusiasm among its advocates. Dr. P. C. Drisko of Boston has occupied the

rostrum at intervals for three Sundays and given general satisfaction. He is an earnest fluent speaker (inspirational), treating his sub been sojourning in Plymouth for a few days as the guest of Mr. and Mrs. Burbeck, and has made many friends by his genial companion-

TOPEKA.-F. P. Baker writes, April 29th: The Religio-Harmonial Society was addressed last evening by Will C. Hodge, the subject be

last evening by Will C. Hodge, the subject be-ing: 'The Effect of Capital Punishment upon the Spirit and upon Mortals; and our duty to criminals from a spirit standpoint.' The ad-dress contained much matter for thought. He was followed by Mrs. S. R. Stevens, this being her last appearance here for the present, as she leaves for Washington, D. C., on the 1st of May. She has succeeded in establishing in this oity, a new society on the basis of a platform of principles of Love, Wisdom, Truth, Justice, Charity, Freedom and Harmony. At the close of the meeting the following resolutions were passed: *Mesotred*, That in parting with Mrs. S. R. Stevens we deem

resolutions were passed: *Resolved*. That in parting with Mrs. S. R. Stevens we deem it not only our duty but a pleasure to say that during her nearly eight months' stay in our city we have found her on all occasions, whether on the platform, healing the sick, or in private intercourse, A very able, sincere and honest woman and micdium. As a speaker she has few, if any, superiors; and as a healer her powers are wonderful, able being used as a battery to heal the sick-those not only in her prescrice but at a distance. In her personal intercourse with us she has led us into a higher plane of spirituality, and her acts have been of a nature to harmonize all dis-cordant elements. *Resolved*. That we commend Mrs. S. R. Stevens to Spirit-ualists wherever she may be, as an instrument to those in other spheres through whom great good will be done. Mrs. Stavenis's address for a short time will

Mrs. Stevens's address for a short time will be No. 1121 Tenth street, N. W., Washington, D. C."

· Florida.

ST. AUGUSTINE.-John F. Whitney writes us that Mr. A.E. Tisdale closed his series of

lectures on Sunday evening, April 28th. The high regard in which this speaker is held in St Augustine may be gleaned from the following editorial resumé of his work as publishedin The Press of that city:

The Press of that city: "Since Mr. Tisdale came in January last he has, with but one exception, lectured both Sunday after-noon and evening before the Society of Spiritualists here; and we have no hesitation in saying that the several discourses he has delivered have been not only extremely interesting, but will bear the strictest criticism for depth and originality of thought, and pre-found reasoning.

only extremely increasing, out will bear the strictest eriticism for depth and originality of thought, and pro-found reasoning. In every case it was unmistakably demonstrated that the lecturer was possessed of intellectual gifts that few of our public speakers have ever excelled. His subjects have been mostly of a theological nature, and his force and wonderful power of demonstrating and logically sustaining the views he advanced had the effect of compelling those who listened to him to admit and accept his philosophy as truth. On several occasions Mr. Tisdale devoted his lec-tures to scientific and historical subjects, and as in his theological discourses showed a familiarity with his theological discourses showed a familiarity with his themes, and complete mastery over them. Mr. Tisdale, during his stay among us, has made many warm friends, not only through his wonderful abilities, but particularly by his modest and unas-suming manners, and unostentatious movements in his daily life."

"IT is a fact that many of the best proprie-tary medicines of the day," said the late Dr.J: G. Holland in Scribner's Magazine, "are more successful than many physicians, and most of them were first discovered officient in actual medical practice. When, however, any shrewd person, knowing their virtue and forcseeing their moultarity scourse and advantises them. jocts in a masterly manner. The doctor h been sojourning in Plymouth for a few days as the guest of Mr. and Mrs. Burbeck, and has made many friends by his genial companion-ship." **Buitish Columbia.** VICTORIA.—James Deans writes: "Friends and members of the British Columbia Society for the Investigation of Spiritualism met on the evening of April 19th, and presented to the Pres-ident of the Society, Ex-Mayor James Fell, an ad-dress and amagnificent gold-headed cane, bear-ing an appropriate Inscription. -The presenta-

lord. Conductor

lord, Conductor.
 CHATTANOOGA, TENN. - Meetings are held regularly at Market-street Hall. Dr. George A. Fuller, speaker.
 DENVER, COL. - Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dcan Clarke, regular speaker.
 EAST PORTLAND, ORE. - Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and G-streets, each Sunday at 3 o'clock. Miss Welda Buckman, Secretary.

man, secretary.
 LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.
 LAWHENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA. - Meetings are held at the hall of the Religio-Philosophical Society, 2456 St. Catherine street. R. H. Kneeshaw, speaker.

NEWBURYPORT, MASS.-Meetings are hel very Sunday at Fraternity Hall.

NEW BEDFORD, MASS.-Meetings are held each unday by the First Spiritualist Society. F. Wm. White

NEW HAVEN, CT.-First Spiritualist Society; hall 1480rangestreet. Dr. Geo. Barrett, President; Jessie Schoep-

IIII, Secretary. NEWAILK, N. J. — Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at 7 9'clock, 'Mrs. H. C. Dorn, Secretary.

NEW OBLEANS, LA.—The Spiritualistic Association holds meetings in Minerva Hall, Clio street. H. L. Schover, Sceretarv.

over, Secretary. **PHILADELPHIA, PA.**—The First Association of Splritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 80 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice-Fresi-dent and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thomp-son street, east of Front. T. J. Ambrois, President, 122 North Third street. Keystone Association meets Sunday at 2% P. M., N. E. corner Ninth and Spring Garden atreet. Jo-seph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets. **PEORIAL LL.**—At Union Hall, 430 Main street. Sec.

evening, Ninth and Callowhill streets. **PEORLA, LLZ.**—At Union Hall, 420 Main street. Ser-vices each Sunday ovening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence prompily at 7%. **PORTLAND, ORE.**—Two Societies hold regular ser-vices: The Philosophical Spiritual Society in Central Hall, Col. O. A: Reed, President—P. Haskell, Secretary ; the First Spiritual Society in G. A. R. Hall. Maj. O. Newell can be addressed for particulars. **SERVINCENEED D. MASE.** First Spiritual Society

SPRINGFIELD, MASS.—First Spiritual Society. Sorvices are held every Sunday at 2 and 7 P. M. at Grand Army Hall, corner Main and State streets. Miss Emma J. Nickerson, regular speaker. O. I. Leonard, President; J. P. Sinith, Scerciary.

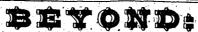
Smith, Sceretary. **SAIRATOGA SPRINCS, N.X.**—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Ital, at 10% A. M. and 7% P. M. All are welcome. W. B. Mills, President: E. J. Hullag, Clerk. ST. AUGUSTINE, FLA.-The First Spiritualistic Society holds meetings on Sunday at 3% and 7% P. M., at Wit-sell's Hall, Spanish signet.

icl's Hall, Spanish affoet. ST. LOUIS, MO.-Meetings are held Bundays, 3 P. M., y First Spiritual Association, at Brant's Hall, 9th and Frank-in Avenue. Samuel Penberthy (at Hotel Westeran), Sec-etary.

retary. ST. PAUL, MINN. The Ramsoy Co.⁴ Association of Spiritualists and Liberais holds regular meetings at the Ohapel, Wancotu Street, between 6th and 9th streets. Mrs. Laura A. Grant, Scoretary. **TOPEHCA, TCAN.** – Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

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in Ophthental Hafl, corner Main and Foster altered. WATERTOWN, N.Y.-Bunday meetings are regu-larly held by the First Progressive Spiritual Society, Kalio N. Mattison, Secretary, No. 8 Pearl street.



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viz., one on the nature of the soul, and the other on fit de-velopment; and an appendix containing a brief account of the Calcutta United Association of Spiritualists, and record of the most important communications inade at the scances. In the title-page a list of the offices which I held and now hold is given to show that though I have been a Spiritualist for many years. I have not been wanting in my attention to occupations failing within the wide range of Spiritualism." Flexible cloth. So cents, postage free. For sale by COLBY & RICH.

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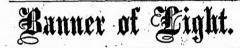
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sall our attention to. The When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' provious notice, and not omit to state their present as well as future

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The Dangers of Sunday Legislation. An extra from the Sabbath Quarterly, the with truth that the efforts which are now being pushed to secure national legislation in favor of Sunday-observance mark an important epoch in the history of this Sabbath question. Up to the present time all Sunday legislation has been local-that is, confined to colonies, states, and lesser municipalities, each of these making its own laws on the subject. The first legislation was rigidly Puritanic, and obtained in the New England colonies; it existed in a certain degree in all the other colonies, and then passed into the State governments much modified. The existing State laws have greatly fallen into disuse, and the loss of regard for Sunday in religious circles has combined with that to bring about a state of things in, which business and recreation have very largely taken possession of Sunday. . It is professedly to remedy this condition that the present effort is making to introduce national legislation which shall not only supplement State and municipal legislation, but shall compel a strict abstinence from secular labor and business in all places and departments which are under the direct control of Congress including interstate commerce. The Sabbath Quarterly declares that the possible results which may come from it are little understood; they cannot be appreciated at a glance; there is involved in them an unconstitutional centralization of power and dictatorship on the part of the national government. There is a direct, though concealed, purpose in this movement to accomplish a practical union of Church and State. It is directly opposed to the republican doctrine of religious liberty and the Scriptural doctrine of freedom of conscience. Its advocates shrewdly try to conceal its real purpose, well knowing the ends to which it will lead. A policy so radical-adds the Quarterly-so thoroughly antagonistic to the attitude which the nation has hitherto sustained tion, to be full of the elements of vitality, to in this matter, is well worthy of careful consideration and of determined opposition. Continuing the discussion, the Quarterly says it is not a question of creeds or parties merely, but involves the fundamental rights of the individual conscience, together with the constitutional rights of each inhabitant of the United States, as well as the constitutional rights of each 'State under the national compact. And it also has a larger meaning from a religious and ecclesisstical point of view, inasmuch as it looks directly to the supervision of a great practical religious question through national law. To regard it with indifference, to smile with complacency at possible results, to refuse to give it very careful consideration, is evidence of ignorance of the lessons of the past and a narrowness of view in respect to imponding results. It is indisputable that Sunday legislation is of Pagan rather than Puritanic origin. Legislation concerning religious days when no trials could take place at Rome, was common before Christianity was legally recognized in the Roman Empire. Virgil enumerates the rural ity must be felt before it can really become a labors which might on festal days be carried | truth to the individual. The frigid assent of | delighted the children.

shows that many works were considered as for- nomenal facts having been investigated and bidden. All ancient nations prohibited legal accepted as true-a life-long task, nay, a noverproceedings on sacred days. Such logislation | ending task, lies before us in studying the relawas easily continued in connection with the tions of the stupendous truth to life, to science,

union between Ohristianity and Paganism at and impressive ones than the following from that period. Constantine was the author of the the same source: "The Fatherhood of God, first Sunday law, in 321 A. D. After external the confraternity of all intelligences partaking prosperity had produced many ceremonics, as it usually does in all things besides religion, the people-Constantine using compulsionpresented themselves in troops to crowd into. the church. The simplicity of Christianity disgusted many who retained before their eyes the pomp and magnificence of Paganism, and so it was thought expedient to clothe religion with more splendid ceremonies, that the splendor of these ornaments might render it more august and recommendable.

After Constantine had compelled all to make a public profession of Christianity, and Julian had revived the old demon worship, the carnal professors of Christianity, being the most numerous, though they were willing to assume the name of Christians, were far from willing. to part with their Pagan rites and customs; and to compromise the matter they turned their Pagan rites into Christian solemnities, and so christened their demon festivals with the name of some Christian martyr and saint. It was likewise expected, by such symbolizing with the Pagans, to gain them over to the embracing of the Christian religion.

Protestants who are so actively engaged in promoting this Sunday rest bill, fail to see the gathering clouds which are the real menace to the alliance which they are blindly making with Romanism in this matter.

The aim of the American Sabbath Union is to procure such legislation as will compel people to cease all work on the so-called American Sabbath. But such a law will operate only to make the day one of more idleness, dissipation and revelry. The object of the Union is to make the day one of worship as well as of rest. Having obtained the grant making it a day of rest, the next request will be for a law to com- hend. We are simply to remember that there pel worship or attendance at church on this

day. The Sunday Rest bill is a long stride toward the union of Church and State. Its friends, we know, loudly protest that they do not ask for legislation concerning Sunday as a religious institution, nor do they seek even indirectly a union between Church and State. Still, many of them are free to admit that they do seek a union between religion and State. The title of their bill reads thus: "A Bill to secure to the People the enjoyment of the First Day of the Week, commonly known as the Lord's Day, as a day of Rest, and to promote its observance as a day of Religious Worship." And the closing section of the bill declares that local legislation of States and municipalities "shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbathday." The title and the last section of the bill both convict its advocates of a deliberate purpose to procure legislation in favor of religious duties and of Sunday as a religious institution.

Now one of the plainest proofs that the drift. is steadily away from, instead of toward, the union of Church and State is the practical obsoleteness of Sunday legislation. If enforced rest is to precede the entrance of religious motives. then the State must compel attendance upon religious services. The inclination to seek religious culture will rarely exist where rest itself has to be enjoined and enforced under penalties. The State must then provide for those religious services. That simply means State regulation, even to the details of religious

worship and culture. That compels the estab- | eration of the real spirit of the movement." lishment of the Church, and at that stage of the business Romanism will be equal to the emergency, and will engage in a life-and-death struggle for the control of the government for its own purposes. When the State enters the domain of conscience, it has gone out of its realm entirely.

on without entrenching upon the prohibitions the intellect alone cannot make it an inspira of roligion and right, and the onumeration tion and a sanotifying force. The merely plic-Romanized Christianity of the fourth century. to philosophy, morality and rollgion." Fitter Many influences contributed to establish a words could not be spoken. No more timely in the divine life, the immortality of all souls, the supremacy of the law of love and of the law of right—such are the great realities which Christ came to teach, and such are what Spirltualism reäffirms." This is the substance of the whole matter.

Our New Bodies in an Old View.

We have before us another of the spiritual discourses of Rev. Dr. Wild, of Toronto, to whose public preaching we have frequently adverted in terms of almost unqualified commendation. The present discourse is on the subject of our new [spirit] bodies. A thrill of joy through his mind, he remarked, is as real as a current of electricity through his body. We may pass through stages and important changes in which even our experience will fail to record the progress made. His views, however, on the end of the world and the sounding of the trump belong to the age of liferalism and superstition which is fast going by. What interests us is what he intuitively-we might almost say unconsciously--reports concerning the internal processes of the spirit. He regards it as probable that each one of us may be living a double life, a conscious and an unconscious one. Some have too large a share of faith, and some make too large demands on their reason.

In order to understand our new bodies, he would have us understand that primary ideas are Divine ideas. The primary idea is God's final aim.

Just what the new bodies are to be he could not say. Our finite ideas are no measure of Infinite power. The changes that may take place under a Divine rule, in unlimited space and a dateless duration, we can none of us compreis one glory of the sun, another of the moon. another of the stars, and that one star differeth from another in glory. But our new bodies will be properly prepared to receive the fullness of Divine light. The body at death, said he, is dead, but the spirit goes out of it and walks right on in this path of life in which there is no death. Paul wrote to Timothy that Jesus Christ had abolished death and brought life and immortality to light. He brought them to light. Now we see what that change called death means. Dr. Wild has many spiritual ideas, and expresses them with cogency and force, even if he does believe we are all coming back to earth again, to live incorruptible lives.

A Voice from the Ohurch.

"A Church-Member" writes to the Cincin nati Enquirer, to remark in relation to a recent so-called exposé of Spiritualism in that city, that "the clergy evidently feel that the Church has an antagonist of no mean calibre in Spiritualism." Yet, he adds, to the average mind, the antagonism is not clear or plain, and hence it naturally looks to the clergy to make this apparent. "To believe," says he, "that our dead can commune with us in this life is a rapturous belief, and one of which the Church must not rob us without reason. If there are dangers to the soul in this fast-spreading and, I must add, beautiful philosophy, which, while it asserts the fact of immortality, says also that it proves the fact-then let the clergy show us wherein the danger lies, not by becoming a party to fraud or engaging in any ecclesiastical gymnastics, but by a calm and candid consid-But that the clergy clearly will not do. as a body-with some honorable exceptionsshow themselves to be anything but "calm and candid" on the subject, and they utterly refuse to give it their "consideration." Although, as the writer reminds them, the nineteenth century is eminently an age of reason, still the church claims to be wholly out of reason's reach; as, for instance, when it refuses to answer the question all the time asked by the people-Wherein is Spiritualism wrong, and in what respect does it differ from the religion of Christ? He speaks but the simple truth when he says that those of the church who have been so forward in assailing. Spiritualism should come boldly to the issue, and place their objections side by side with its teachings. 10 It is incomprehensible to us at this late day that intelligent editors of the daily press in this country should ignore the genuineness of Dr. Henry Slade's mediumship, when so many reliable and highly educated people, both at home and abroad-such as Prof. Zöllner of Germany, and other savants—have so fully put on record detailed facts in connection with Dr. Slade's medial powers. We have tested this gentleman's remarkable mediumship many times in this city, and in New York, as has also our partner, and therefore we know whereof we speak. Now we have a statement in the daily press of Portland, Me., where Dr. S. has been holding scances of late, charging the Doctor, by imputation, with being a woman disguised in male attire. The latter replied, denying the charge by an offer to wager any amount of money on the result. So states the telegraphic dispatch to a Boston paper. Dr. Slade said he stopped at Portland four weeks there to fill an appointment in Manchester, N. H.

The Spirits and the Centennial.

On April 30th, the contonnial anniversary day, the BANNER OF LIGHT Public Free Circle was held (as usual on Tuesday afternoons), Mrs. M. T. Longley, medlum. At the outset of the sorvices the following question was handed in from the audience: "How are the spirits of Washington, Adams, Jofforson and others affeeted by the contennial anniversary observance, to-day, of the inauguration of the first President of the United States?" To this query, Spirit John Pierpont returned the subfoined reply:

joined reply: This is a great day for the American nation, one that has rounded out a century of experi-ence for the people as a republic, under a form of government of the people, by the people. This century of experience has been one of trial and discipline as well as of triumph and achievement, and you as a nation may well re-joice in the observance of the day, for it is one of great significance to each individual who at the present time makes his home upon the soil. Washington, Adams, Jefferson, Hamilton, of great significance to each individual who at the present time makes his home upon the soil. Washington, 'Adams, Jefferson, 'Hamilton, and others who were associated with them a hundred years ago in the enactment of your laws and in the effort to properly and consci-entiously enforce the constitutional rules and regulations of the country, are not asleep at this present time, nor are they in any sense of the word dead; they are thoroughly alive in spirit, and conscious of what is taking place with you; and of a surety they must rejoice with you, and indeed appreciate what the peo-ple of this country are doing to-day. These forms of ceremonial observance are merely the expression of grateful hearts, of happy souls, that have grown with the growth of this republic; they have found their means of living and of happinees within the embrace of this country; they realize what the land has been to them and what it is to the world at large, and therefore they pay grateful observ-ance in commemoration of this anniversary day.

ance in commemoration of this anniversary day. The spirits mentioned are in a friendly, ap-preciative mood; they certainly understand all that is being done; they certainly send out an influence that. we trust will be felt as an up-lifting power to those who at this time are also in spiritual harmony with the day and its ob-servance and its significance. You are not to suppose that those exalted spirits who in times past worked for the good of humanity as a whole, and for the welfare of this nation—as a country that should afford the largest degree of happiness and liberty to its people—are idle or indifferent to the growth,

largest degree of happiness and liberty to its people—are idle or indifferent to the growth, the prosperity and the interests of the Ameri-can polity; on the contrary, they have, through all the years that have passed since their trans-lation to another world, sent out their influ-ence and utilized their powers, as far as possi-ble, in giving forth that which would befriend, assist, and in some way benefit the people of this land. They are nave of its growth they assist, and in some way benefit the people of this land. They are aware of its growth, they are aware of its achievements, also of its im-perfections and of those places and points wherein it may be benefited and improved. They have, whenever the opportunity has pre-sented itself, made their influence felt, by act-ing upon sensitive minds, upon inspired souls, and so have given out something larger, broader and freer, for the benefit of your peo-

ple, than they possessed. We must think of these advanced spirits, and many others of the men, and the women also, who have advocated freedom, who have stood by the cause of right and justice through the by the cause of right and justice through the years of their mortal lives, and who are now in the spirit-world, as still working for humanity, sending out their thought and effort and work for the benefit of the race—as being interested in all that is progressive, and sending forth their powers in unison with those on earth who are laborers in the vineyard of truth and of justice

Justice. Humanity is dear to such, and, never, until humanity is freed from all error, all supersti-tion, all binding shackles, will such spirits be ready to withdraw their assistance and atten-tion from human beings on this plane of ex-istence, and turn to other scenes and employ-ments in worlds beyond.

Plutocracy.

Bishop Potter's New York centennial celebration sermon has aroused the indignation of politicians all over the country in consequence of his sweeping remarks in regard to the prevalence of luxury, the massing of large material forces, which, by their very existence, he said, are a standing menace to the freedom and in-

tegrity of the individual. He boldly spoke the

MAY 11, 1880.

Good Things for Our Patrons.

In addition to much original matter new on file (in the way of essays, poems, reviews, etc.,) which is waiting space for its accommodation in our columns, we have several discourses of pronounced morit which liave been specially reported for THE BANNER, and to which we shall give publications for the present from week to week :

THE BANNER for April 18th will contain the full text of a trance address on "THE PHENOM-ENA OF SPIRITUALISM A VITAL NECESSITY to Its Philosophy," which was delivered by the guides of J. J. Morse, in Adelphi, Hall, Sunday evening, April 14th, before the First Society of Spiritualists of New York City.

Our issue for May 25th will contain a verbatim report of an address pronounced at Metropolitan Temple, San Francisco, Cal., by the guidesof W. J. Colville, in solemn remembrance of the "MARTYRS OF FREEDOM; OUR FALLEN AND OUR RISEN HEROES."

We have also for publication the following excellent discourses:

"THE NEEDS OF THE HOUR," etc., by Mrs. Nellie J. T. Brigham, New York City.

"GOD IN THE CONSTITUTION," by Mrs. H. S. Lake, Boston, Mass.

"THEOLOGY AND SCIENCE," by Willard J. Hull, Buffalo, N. Y.

"OUR Two SPHERES," by Prof. W. A. Baldwin, New York City.

"WHY ARE MEN AFRAID TO DIE ?" by J. S. Lottritz, East Portland, Ore.

"SPIRITUAL SCIENCE AND PSYCHOGRAPHY," by J. J. Morse, New York City.

G. W. Kates and Wife

Are now located at 123 West Concord street. Boston, where they will remain during May. They will hold receptions each Monday and Thursday evening at this address. They are to lecture at Lowell, Mass., Sunday, May 12th, and for the Spiritualistic Phenomena Association of Boston, May 19th.

Mr. and Mrs. Kates held their first meeting in Boston at the Spiritual Temple, Newbury and Exeter streets, on Wednesday evening, May 1st-concerning which service John N. Lee wishes us to state that he was one of a highly pleased audience the members of which admired the trance address of Mrs. Kates, and her evident sincerity in all that she said and did. Bro. Kates was also followed with gratifi-cation in his remarks, which were logical, prac-

The public readings and tests generally given by Mrs. Kates are reported from Ham-monton, N. J., and elsewhere to be of a high order of conclusiveness.

Message from Spirit A. E. Newton,

Received by writing through the medial instrumentality of Mrs. M. T. Longley, on Wednesday A. M., May 1st:

A. M., May 1st: My Dear Mr. Colby-I give you greeting, and am rejoiced to do so in this way. I am more than gratified at the light that has entered my life; more than satisfied with the character of my new home and its surroundings. I thank the Heavenly Father that I have passed the gate of death, and have entered the land of im-mortal peace. But I shall not be idle, nor will I lose my interest in the good work. All is well with me, and I trusk it will be so with the dear ones whom I leave in the mortal. If you can do anything to assist in smoothing the pathway of my beloved companion, I will be very grateful. I appreciate your good thought, and your

I appreciate your good thought, and your great kindness toward me in the past, and shall ever remember you with love. Kind greeting to your associates, and all riends. A. E. Newron. friends

At the Woman's Suffrage League of New York last week much sharp criticism was made in regard to people of wealth, and partic ularly wealthy women. Mme. Clara Neyman ularly wealthy women. Mme. Clara Neyman made a speech, in which she said: "There is more irreligion and sham and pre-tence in the country now than ever before. The concentration of wealth brings more shame and vice than all the communism and anarch-ism in the world. Our suffering sisters do not concern the high-toned wealthy class. They belong to another set." Mme. Neyman com-plained of the manner in which American girls are brought up. "A boy," she said, "knows he must excel in something, but our girls are allowed to drift along without a single noble aim in life until their inefficiency in practical affairs renders it a matter of regret that their parents had not given them a com-mon-sense education. We have few good house-keepers, because of this very lack of practical training, and this, too, accounts for the exist-ence of so many spoiled children. If it were not for the constant influx of emigrant women I do not know what would become of our homes. The more money men make, the more foolishly women spend it. As long as women lavigh money on dress and trifies, men will be driven made a speech, in which she said:

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The Knowledge of Immortality.

Spiritualism is not a form of religion so much as it is religion itself. It is a realization of the great facts of God and immortality. It is a demonstration to us of the continued existence of our loved gnes who are de-ceased, and therefore of a spirit-world that is invisible to mortal sense. Hence prayer is the instinctive attitude of the human spirit. It is no calling out into night and void to a being

whom theology has seated on an awful throne at an immense distance from us; it is rather a familiar and trustful appeal to the guardian spirits who are lovingly attentive to our wants, to succor us in our need with their supporting sympathy, to avert impending danger, to strengthen us for the performance of good deeds only, and to do all that lies in their power in the execution of the Divine decrees. As a freed spirit has expressed it: "You may call on that Spirit of God which dwells in the souls of spirits to aid you." And it is a well recognized fact that the great seers have been believers in the efficacy of prayer.

We are to feel convinced that there is an universal soul as well as in each individual organism-a soul that is both transcendent and immanent. This will tend most strongly to banish all superstitious feeling and to inspire us with that which is truly religious, without which we accept the knowledge of immortality as we receive all other kinds of knowledge, of which it is the acknowledged crown and oulmination. This knowledge ought to appeal to our aspirapurify and renovate and uplift our natures. Immortality would in fact be a questionable gift to us, if it were not true that the universe to which we imperishably belong, is pervaded with the spirit of justice and of love. And even our brief earth-life would be without those occasional illuminations which reveal the clear purpose in the obscurity caused by the seeming contradictions of life's circumstances and events. The light breaks through the darkness. The true significance of our human experience dawns upon us. We see, in the revelation of eternity, that our present per-

plexities, errors and evils are related to the compensations of the eternal future only to be swallowed up in their measureless and priceless greatness. But it is time to assert the spiritual truth with all possible emphasis, that a merely intel-

lectual acceptance of the great fact of immortality is of small account in comparison with its conjugial acceptance by the feelings and the will. The late Epes Sargent happily expressed it when he wrote that "a truth like immortal-

ET A late number of the Spanish Spiritualist magazine, Constancia, quotes from Luz, published in Rome, an account of an interesting materializing seance held by a reporter of the New York Mercury with Mrs. M. E. Williams in New York City. This account was copied from the columns of The-Mercury by the Harbinger of Light, thence found its way to France, and then to Rome, and having made the circuit of the earth, is reproduced by Constancia.

We also notice that since the death of Fer nandez Colavida, the editorship of La Revista de Estudios Psicologicos has been assumed by Viscount De Torres Solanot, who has the repu tation of being the foremost Spiritualist on the Spanish Peninsula. We wish La Revista success under its new and able management.

BJ The Boston Children's Progressive Lycoum Managers inform us that they are making arrangements for the Annual Picnic at Downer's Landing, which in the past has so

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truth, and deserves to be honored by all true, liberty-loving Americans. No wonder the good Bishop was inspired to warn his hearers against the power and selfishness of concentrated individual wealth! Here is one instance of many going to show the tendency of the times:

"The regular income of John D. Rockefeller is put by the New York Sun at \$20,000,000 a year. Every night he goes to bed he is \$54,794 richer than he was the night before, every hour adds \$2,283 to his fortune, and a the clock \$6 is added to his pile.' and at every tick of

When subsequently questioned as to his definition of the term "Plutocracy," Bishop Potter replied as follows:

"When I speak of this as the era of the 'Plu-"When I speak of this as the era of the 'Plu-tocrats' nobody can misunderstand me. I do not intend that they shall. Everybody has recognized the rise of the money power. Its growth not merely stifles the independence of the people, but the blind believers in money's omnipotent power assert that its liberal use condones every offence. The pulpit does not speak out as it should. These Plutocrats are the enemies of religion as they are of the State; and, not to mince matters, I will say that while I had the politicians in mind prominently, there are others. I tell you I have heard of the corrupt use of money in the elections and the there are others. I tell you I have heard of the corrupt use of money in the elections and the sale of the sacred right of the ballot openly de-fended by ministers of the gospel. I may find it necessary to put such men of the sacred office in the public pillory. The social tenden-cies in the great cities, outside of politics, are most inspiring, most elevating. But the spoils system and its related vice, the purchase of votes, are things to be afraid of, to be jumped upon and strangled."

The highest evidence of the timeliness, the truthfulness and the effectiveness of Bishop Potter's address in St. Paul's Chapelon the morning of the Washington centenary, says the New York Times, is to the found in the attention it longer than he originally intended because of has excited and the discussion it has produced. the report that he was to be arrested on a It seems destined to be the one memorable excharge of being a fraud, which action, although pression of the great occasion. It is approved threatened, was not attempted, when he left by all the advocates of a higher standard in politics and public life; it is criticised only by those who defend or extenuate the evils at which it was aimed. We are glad to see that Bishop Potter retracts nothing of his rebuke or of his warning, and that he considers it the duty of the pulpit to "speak out."

> BJ Miss Lottie Fowler, well known in this country as an excellent medium, has returned from Paris to London, where she is quite ill and in reduced circumstances. Florence Mar ryatt makes an appeal in her behalf in the Me dium and Daybreak, and proposes to give her services in lecture, recitations or singing, or all three if required, solely for Miss Fowler's benefit.

BUCHANAN'S JOURNAL OF MAN .- The May number continues "The Glant March of Solence," the special subject considered being "Spectral Analysis," which the editor looks upon as "next to the telescope and psychometry" in rank. This is followed by a se-verely critical paper entitled "The Dectrine of Remcarnation, and Its Absurdities." (sic.) Of the remaining contents are "Evasive Replies on the Hindu Questhe Sexes." Boston: 6 James street.

ST Colby & Rich, No. 9 Bosworth street, Boston, have on sale a very neatly printed pamphlet, embodying the Rev. M. J. Savage's late sermon on Spiritualism.' Price five cents.

"Second Sight."

The interesting and instructive essays upon Second Sight that "M. A. (Oxon)" has from time to time contributed to London Light have been collected and published in a pamphlet. They treat in a remarkably clear and lucid manner, without any extrancous use of words, upon the problems connected with 'prophetic vision, illustrated with a large number of facts and experiences, which, though not altogether new to the world, are new to the modern public, being derived from a work published in 1763, and not at present available to any extent.

M. A. (Oxon) classifies the cases he brings to notice in the following order: Those testified to by several witnesses, though independently cognized. Those sensed only by sight. Those sensed only by hearing. Those apparently prophetic. Those of a prophetic nature whose predictions have been fulfilled sooner or later. Those premonitory of death, which eventually proved true, etc. Very clear and unquestionably authentic instances are cited under each of these heads. This brochure, from one who has devoted much study spirit phenomena, is valuable to all, his main puriose having been, as he states, to preserve some unique records which in his opinion illustrate contemporary phases of Spiritualism, and to elicit further narratives duly authenticated, with expressions of opinion on the problems that underlie them.

Decease of Father Beeson.

Father John Beeson, who has for years borne the ightly-carned title of "the Indians' Friend," passed from earth to spirit-life April 21st, 1889, aged 85 years 7 months 6 days. His demise occurred at Talent, Ore., where he has resided for a number of years. THE BANNER has at various times in the past published articles from his pen in defense of Indian rights. His days on earth have been devoted to one long selfsacrificing effort to relieve the sufferings of humanity, and to enliven sorrowing hearts with a knowledge of the Better Life. Ho has now "entered into his reward." We shall print next week a sketch of his tion," "Woman Rule in Oskaloosa, and Progress of work for the Indians and some of his interesting spiritualistic experiences.

NEWSY NOTES AND PITHY POINTS.

THEN AND NOW. THEY AND NOW. When Washington was President, As cold as any lelele. He never on a latitrond went; And never rode a bloycle. He read by no electric lamp, Nor heard about the Yellowstone, He never licked a postage stamp. And never saw a telephope.

His trousers ended at the knees. By wire he could not send dispatch, A He filled his lamp with whate oil grease, And nover had a match to scratch. But in these days it's come to pass, All work is with such dashing done-We've all those things; but then, alas-We seem to have no Washington. -Washington Critic.

The Polish priest at Detroit, Mich., was assaulted on the street May 4th by one faction of his church-followers, in which melee both men and women took a hand. A general riot being imminent, the fire department turned their hose upon the crowd, and several of the rioters were nearly drowned ere peace was restored. It was a capital idea to wet them down; much better than shooting.

Bishop Potter tells the public that he has heard of "the corrupt use of money in the elections and the sale of the sacred right of the ballot openly defended by ministers of the gospel." He threatens to expose such cases. It cannot be done too early.—Herald.

Why has refined sugar gone up of late at retail from 61/2 cents to 91/2 cents a pound? Many people are asking this question. Because this necessary article is cornered" by capitalists!

NAPLES, May 4th.—The volcano of Vesuvius is in an alarming state of cruption. Streams of lava are coursing down the mountain on the Pompeli side.

It is said that the visitors to the Washington Centennial left in Gotham's coffers between \$6,000,000 and \$7,000,000.

Keen-sighted merchants advertise in the BANNER OF LIGHT, as they receive orders from distant parts of the country in consequence, as well as patronago nearer home. Why Because THE BANNER circulates all over the country, and because our rates are less than those of the secular press.

I have studied Irish history with patience for a dec-ade, and I can recall no previous ten years during which the Irish have made greater strides, nor any one year when they had more potent or so many rea-sons for looking hopefully toward the future.—James Redpath.

See Dr. Dake's advertisement on our seventh page: This gentleman is a wonderful healer. There is no doubt about it.

-The St. Augustine (Fla.) Press copies in full the New York Herald's editorial (with which it accompanied its publication of the letter of Rev. Heber Newton, on the spiritual dispensation), and says: "It [Mr. N.'s article] is a strong defense of Spiritualism, and its possibility of being true," from "one of the ablest theological divines in this country."

Lord & Thomas, Newspaper Advertising Agents, 45 to 49 Randolph street, Chicago, have brought out a very convenient type-measure-so says the supervisor of our printing department.

Considerable wonder is expressed that on Centennial day the great equestrian statue of Washington, in the Public Garden, Boston, was unhonored-neither wreath nor decoration being bestowed upon it.

Stern parent (to a young applicant for his daughter's (hand)—" Young man, can you support a family?' Young man (meekly)—" I only wanted Sarah."—Bos ton Post.

Glass eves for horses are now made with such perfection that the animals themselves cannot see through the deception.'

Our thanks are returned to Mrs. S. M. Ingraham, of Windsor, Vt., for a donation of beautiful flowers for our Free Circle table.

The Eiffel Tower at the Paris exposition grounds is an expensive affair; but it was built to come high!

On the night of March 7th, Lydia Lampshire, of Pierson, Mich., awoke her mother to tell her that she was tired, she could not sleep, and had been made tired by digging three graves, one for Ben Decker, one for Floyd Peck and one for some one she did not know, and that this grave she would have to fill herself if she could not find the one it was intended for. Dr. L. Day and others were told of the dream next day. Peck died March 10th, Miss Lampshire March 11th, and

"kicking" so vigorously at the doors of our State legislatures, with their carnest requests to be pro lected by special-enactments in their favor.

BANNER

NEW Music,-We have received from the publishers White, Smith & Co., Boston, the following: For plano forte: "Maritana," transcribed by Sydney Smith; for cornet and planforte, "Boulangor's March," arranged by B. M. Davison; for violin and planoforto; "Marguerite," arranged by A. Davenport. Vocal: "Cigar-ette McCarty," Dan Lyons; "Near It," arranged by Edmund Forman; "The Pigs Are in the Clover," L. Marshall.

Reports.from Tahiti show that the hurricane that swept Samos was equally sovere in that place.

PITIABLE NARROWNESSI-The Congregationalist, atering to the "holler than thou" element of these modern days, pats President Harrison on the back as a "good boy" because he refused to ride from Washington to the New York centennial celebration on hunday, and scowls at the Governor of Massachusetts because he started for Gotham on the Sabhath. To the minds of sensible persons the President in this instance played the part of an ancient "prude" in a theologico-political sense, while our Governor acted the part of a man.

Those who are interested in automatic music will find in the Æolian (self-playing) Organ, in its various grades, a high-class instrument, offered at a reasonable rate. J. Howard Richardson will be pleased to show them to visitors at his New England Agency, 225 Tremont street, Boston.

The Paris exposition was formially opened May 6th, by President Carnot: a brilliant spectacle was present d under the great dome; the city was crowded and ablaze with liluminations. The absence of royalty, and the enthusiastic joy of a free people, were the prominent features of the inauguration of this great exhibition, under the auspices of the Gallic Republic

The account is current that a man in Scranton, Pa. having a needle in his foot which "regular" surgeons could not extricate, applied in his pain to an "irregular" dynamo connected with the Suburban Electric Rallway, and in fifteen minutes that needle was drawn out. Thus it is to be seen that even electrical machines are successfully competing with the "regu lars." Who wants a doctors' plot law to prevent the exercise of such curative aid as the above? Only the doctors-we have no hesitancy in saying!

CHIEF RED CLOUD IN WASHINGTON.-Red Cloud, head chief of the Dakota or Sloux Indians, has been in Washington of late. Red Cloud is the greatest liv-ing chief, and he will rank in history with Massaoit, King Philip, Tecumsch and Red Jacket. He is sixty-five years of age, but few marks of ago arc visible; his hair is black, his eye is keen, and his form erect and stately. He dresses in black cloth, and looks overy inch a gentieman. His home is in southwest Dakota, near Pine Ridge Agency, where he owns a large farm and cattle ranch.-The National View.

The Catholic Congress, which convened 'at Madrid, Spain, April 29th, 1889, unanimously adopted a resolution demanding the restoration of the temporal power of the Pope.

It was n't easy to see how gallant Capt. Murrell and his officers could possibly improve the record they had made, or heighten the public admiration for them but they did both the one thing and the other when they insisted on turning over every dollar of their share of the "testimonial fund" to the Danmark immigrants, already indebted to them for their lives. To read about such noble fellows is as good as listening to a sermon. It is a sermon.

Mediumistic "Exposers."

Referring to the recent exhibitions of certain mediums in this country, allured to a denial of the truth as was Judas by thirty pieces of silver, more or less, the London Medium and Daybreak says, "The opinion of a medium upon such a subject is not worth listening to. Genuine phenomena are not accepted on their word, but by independent observation." Faet!

A new medium for materialization has recently held séances in Sunderland, Eng., at which very satisfactory evidences of the reality of that phenomenor were given. In reference to a proper course to be folowed by the medium, our London contemporary very judiciously advises her to be careful in giving sittings and to seek as little publicity as possible; adding: 'Fame has been the bane of all mediums. By ob serving spiritual laws, great power will be given to mediums." This is especially true of materializing mediums. Nearly all the trouble that has come to them has been the result of their scance rooms being

The Camp-Meetings.

OF

Lake Pleasant. · (From our Regular Correspondent.)

The annual spring mooting of the Directors of the Now England Spiritualist Camp-Meeting Association was held at this place, on Baturday, May 4th. Aside from the official representation, there was quite an attendance of members of the Association, and others. The principal business of the session consisted of the adoption of the necessary measures for the accomplishment of many projected improvements upon the pubthe buildings and the grounds, and for perfecting the final arrangements for the coming Camp-Meeting. A marked degree of interest was shown, and a suc-cessful season is well assured. The talent (both musi-cal and for the platform) is of the highest order, and the transportation arrangements are excellent. This with good hotel service will conduce to a large attend-ance

Among other marked changes to be made will be the enclosure of the grounds with a fonce, which will necessitate a small admission fee, similar to the sys-tem in vogue at Cassadaga, Lake and other large

NOTES.

MOTES. Among the extra talent engaged for the platform are Hon. Sidney Dean, and Dr. and Madam Le Plon-geon of Brooklyn, N, Y.; these latter will speak upon the rulus, religions and customs of the Moas of Yuca-tan, which show an antiquity and civilization antedat-ing that of the Egyptians. These lectures to be finely lilustrated. Messrs. Connery and McCracken of Greenwich, N. W will one the process shout upe 16th

Messrs. Connery and McCracken of Greenwich, N. Y., will open the grocery store about June 16th. There are at this writing some twenty families here. The grounds are in better condition than ever before. There is a larger demand far cottages and rooms than ever before at this season of the year. The Railroad Restaurant and Dining Rooms will be opened early by Mr. Thomas C. Salisbury of Middle Falls, N. Y. The band will arrive July 20th. The first issue of the Wildwood Messenger was early exhausted.

parly exhausted. Dr. W. A. Towne and family of Springfield have arrived

arrived. C. O. Sill of Springfield has the work of decorating the grounds with plants and flowers. Parties from New York State are already here. Mr. and Mrs. James Wilson of Bridgeport, Conn., were on the grounds for a few days. J. M. Y. Lake Pleasant, Mass., May 5th, 1889.

Onset Bay.

The annual Camp-Meeting at Onset Bay for 1889 will take place as usual, commencing July 14th. The management have engaged the following as speakers: management have engaged the following as speakers: Sunday, July 14th, A. Mr., Mrs. R. S. Lillie, F. M., Mrs. R. S. Lillie; Tuesday, July 16th, F. M., Mrs. Cella M. Nickerson; Saturday, July 20th, F. M., Mrs. Cella M. Nickerson; Sunday, July 20th, F. M., Mrs. Cella M. Nickerson; Sunday, July 21st, A. M., Mrs. Sarah A. Byrnes, F. M., Mrs. Sarah A. Byrnes; Tuesday, July 23d, F. M., Mrs. Shelhamer-Longley; Saturday, July 27th, P. M., Mrs. Shelhamer-Longley; Saturday, July 28th, A. M., Hon. Sidney Dean, F. M., Hon. Sidney Dean; Tuesday, July 30th, F. M., Mr. E. B. Fairchild; Saturday, Aug, 3d, P. M., Mr. E. B. Fairchild; Sunday, Aug, 4th, A. M., Mrs. J. J. Morse; Saturday, Aug. 10th, P. M., Mrs. M. S. Wood; Sunday, Aug. 11th, A. M., Mrs. Amanda M. Spence, F. M., Mrs. Amanda M. Spence. M. Spence.

other days, we are informed, the time will be devoted to conference and experience meetings. The music and vocal talent will be announced here

The music and vocal talent will be announced here-after. Josoph D. Stiles and Edgar W. Emerson have been engaged as public test mediums during the session. The financial prospects for the coming season are said to be excellent, and no reason exists why the Camp-Meeting at Onset for the season of '89 should not prove a gratifying success.

A Voice from Onset.

To the Editor of the Banner of Light: Onset-by-the-Sea is looking up again for another period of prosperity. Many cottagers have already arrived, and cottages are renting much earlier than here tofore, which augurs well for a thusy season near at hand.

hand. Your correspondent will occupy the same position at Headquarters as formerly, and has added in con-nection with her other work the letting of cottages and the selling of property here. Any one desirous of her services can communicate by letter, addressing the same to "Headquarters, Onset, Mass." Mr. J. Q. A. Whittemore has fidd a nice summer rea-idence erected during the winter on South Boulevard. Several cottages have been built at Point Independ-ence.

Several cottages have been built at roint independ-enco. Mrs. Henrietta Bullock has rented her restaurant to parties from Worcester, as she will not be at Onset this summer. Treasurer Johnson, who has been ill most of the past winter, has arrived for the season, and will at-tend to official business as in the past. The Ladies' Industrial Union has done good work since its organization. This Society bought and lo-cated ope year ago, at considerable expense, street lights for Onset, which have been a great benefit and comfort to the winter residents. Onset, May 6th, 1889. GUSTIE F. HOWE.

Movements of Platform Lecturers.

LIGHT.

(Notices under this heading must reach this office by day's mail to insuro insertion the same week.

Mrs. E. Cutlor, trance test medium and psychomet-rio reader, would like to make engagements for camp-meetings. Address 1620 Sixth Avenue, Troy, N. Y.

rio reader, would like to make engagements for camp-meetings. Address 1620 Sixth Avenue, Troy, N. Y. Mrs. Ruma Miner was engaged in Attleboro-Xpril 21st; Bridgeport, Conn., 28th; Is engaged for Haver-hill May 5th; Willmanle, Conn., 12th and 10th; Han-son, Aug, 4th; Bridgeport, Conn., 0ct. 6th and 13th. Other dates open. Mrs. Carrie C. Van Duzee will lecture in Syracuse, N. Y., through the month of May. Her post-office ad-dress is No. 6 Jackson street. Mrs. H. S. Lake speaks at the First Spiritual Tem-ple, Boston, the remaining Sundays of May; in Ai-bany, N. Y., the Sundays of June; in Rockland, Mo., July 7th; in Harwich, Mass., July 2th and 20th. She has a few open dates for the season of '89-900. Ad-dress, 8 Worcester Square, Boston. Frank Algerton lectures in Salem, Mass., next Sun-day; in Lynn, Mass., the next two Sundays. He can be engaged for the first two Sundays in June. Address 6 Beacon street, Boston, Mass. J. V. Mansfield—whose health at present is reported excellent—proposes to journey eastward from Call-fornia in June; he anticipates being at the Onset Bay Camp-Meeting in July; Lake Pleasant in August; and perhaps Queen City Park at a later date. He will re-turn to San Francisco in November. John Wm. Fletcher lectures in Providence, R. I., next Sunday evening. Subject, "Chapters in the Life

John Wm. Fletcher lectures in Providence, R. I., next Sunday evening. Subject, "Chapters in the Life of Joan of Arc," followed by a test scance. He can be consulted at the Perrin House on Mondays.

consulted at the Perrin House on Mondays, Mrs. A. S. Colby-Luther lectures the Sundays of May in Psychic Hall, Pratt's Temple of Science, Whitewater, Wis., which was dedicated to the investi-gation of all subjects pertaining to the greatest needs of humanity, on the 26th, 27th and 28th of April, by Mrs. Blodgett and Dr. Phillips as test mediums; Profs. Loveland and Lockwood and herself as speakers. She regards that occasion as being one among the most important of her thirty-one years of public life as a speaker. Mr. J. Frank Boxtor will speak again in Fitchburg

Moso imposed of not sinty-one years of public his as a speaker. Mr. J. Frank Baxter will speak again in Flichburg on Sunday, May 12th, and will lecture in Boston, Berkeley Hall, on Sundays, May 19th and 26th. In June he will lecture in Brockton, Rockland, Me, and West Duxbury. His Camp and Grove appointments for the Summer Sundays (week-days additional) are July 21th, Wachusett Fark; July 14th, Parkland, Pa.; July 21st, Chagrin Falls, O.; July 28th, Hazlett Park, (Nemoka) Mich.; Aug. 4th, Mantua Station, O.; Aug. 11th, Cassadaga Lake, N. Y.; Aug. 18th, Niantle, Ct.; Aug. 25th, Lake Pleasant; Sept. 8th, Etna, Me. On Sunday, Sept. 15th, he will lecture in Hanson, and on Sundays, Sept. 22d and 29th, open the new season in Lynn. vnn.

Mattle and Moses Hull would like to hold grove meetings every Saturday and Sunday during June and July.

Emma J. Nickerson will make engagements to lec-ture in New England for the season of 1889-'90. Per-manent address, 123 West Concord street, Boston.

Bishop A. Beals will close his present work in New York on Sunday, May 12th; and will commence an engagement for the Spiritual Society of Bangor, Me., the third Sunday in May -remaining an indefinite time. All communications can be directed to him at Bangor.

Our Fund for Destitute Poor.

DONATIONS SOLICITED. From E. H. Bentall, The Towers, Maldon, England \$24.20: Mrs. Peter Whitcomb, \$2.00; F. J. Lippitt. \$1.00; Mrs. Anna Hibbert, \$1.00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment : From H. Andermann, \$1.00; Mrs. Geo. Morrill, \$5.00.

ADVERTISING RATES.

Each line in Agnte type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page.

page, and diffeen cents for each subsequent inser-tion on the seventh page. Special Notices forty cents per line, Minion, ench insortion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, afty cents per line. Payments in all cases in advance.

17 Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereen they are to appear.

(F) Only small and light cuts will be allowed in the advertising columns. When accepted, our rutes for this portion of the advertisement occu-pied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honeity of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made knoom that dishonets to improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of parties uphom they have proved to be dishonerable or unworthy of confidence.

STOUT PEOPLE.

5

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of birth if possible. iw Myll A STROLOGY.-Would You Know the Fature 1 Accurate descriptions, important changes, horoscope and advice *free*. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, Myll 1w 250 Moridian street, East Boston, Mass.

JUST ISSUED BY COLBY & RIGH.

addendum

TO A REVIEW IN 1887 OF THE SEYBERT

COMMISSIONERS' REPORT: OR,

What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq., Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hopk in an Eagle's Nest," Etc.

by's 'Calm View 'from a Lawye's Standpoint," "A Hapt in an Eagle's Nett," Etc. This volume contains a large amount of evidence addi-tional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators-manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions 'ins would,' he says. 'be received in our courts of justice, when the most nomentous interests of both men and nations were the subject of legal investigation." The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses, elicits their testimony, angue shis case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprojudiced reader will fail to readily perceive. The vast difference between spirit phenomens and the tricks of the conjurers are clearly shown, and the folles of professional so-called "oxposers" exhibited in a light that must cause them to appear, supremely ridiculous even to the initistrious selves. He drives the Seybert Commission-ers into the last dict, in which the more they try to extri-cate themselves the deeper they will get, the only means of tescape being to confess their unfailtifuiness to the frust re-posed in them by the generous donor of a sixty thousand dollar bequest. The hook abounds with cutting sarcasms and witty sen-tences, called forth by the gross inconsistencies of the op-ponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice anve of thousath the subject being certain to command

Cloth, pp. 163, price 75 cents; paper, 50 cents. For sale by COLUY & RICH.

Studies of the Outlying Fields

PSYCHIC SCIENCE.

A NEW BOOK.

Last Sunday's Boston and New York blanket sheets were filled with advertisements and coarse cuts. Reading matter uninteresting.

The New York World talks about the blush of a black man!

The daily papers are printing a portrait of Confuclus, the Chinese philosopher, with a long queue, when the fact is it was not introduced in China until three hundred years after the time Confucius lived!

A Toronto man says: "Not long since I had a letter from a lady in the West of England, asking if Toronto was not in the State of Illinois."

The express train from St. Petersburg, due in Vi enna on Friday night of last week, was set afire, pre sumably by robbers, while at full speed, and Count de Brazza's famous collection of gold and silver plate was melted into a shapeless mass. No one was in jured.

According to the latest accounts from England Balfour's power in Ireland is on the wane. It is said that the Irish Secretary is unwittingly playing into the hands of his enemies. "This is the method Divine Justice adopts sometimes to right wrong.

NEW YORK, APRIL 30TH.

The drums kept time in monotonous beat To the tramp of thousands of marching feet, As the soldier-boys passed along the street In the mud.

Jo Cose says the intrinsic face value of a pretty woman is on a par with a well-executed forged check. It is hearts at first, but spades at the end of the game.

Practical charity is a good thing. We have consci-entiously continued it for years. It is of divine origin. Good to think of, but bad, after all, to practice. Why? Because many of those whom we gave our roses towith honorable exceptions, of course-invariably returned to us, instead of encouragement, prickly thorns: As long as favors were rendered it was all right; but when withdrawn it was all wrong with them. In several instances we have been feeding crows-and now that there is a lull in our liberality, these black crows cry "Caw, caw, caw!" and would make decent people believe they have been treated badly.

THE RETURNING TIDE. THE RETURNING THE. "Are you 'On to Oklahoma?'" Asked the man beside the road, And the stranger in the wagon answered back, "Yes, I'm 'onto' Oklahoma," And he gave his team the goad— "That's the reason I am on the other track?" —Washington Post.

The dally papers of late are inquiring, "What is a kiss?" and Dr. Henry Gibbons in his recent lecture defines this osculatory procedure thusly: "It is," he says," the anatomical juxtaposition of two orbicularis oris muscles in a state of contraction."

Dr. Talmage thinks the whole world will be converted to Christianity by 1890, says the Macon (Ga.) Telegram, and we can't help thinking the Doctor would make a first rate real estate agent in a boom town if he should at any time desert the sacred desk.

In regard to Modern Spiritualism, there are none so blind as those who will not see

In the days gone by never to return, the "doctod" was regarded almost with reverence. Bat the people, having opened their eyes and consulted their common sense of fate years, have in a large degree placed She was a Spiritualist and ree-thinker in the best and these professionals under the ban, and even gone to fullest sense of the terms. She leaves two sons, both these professionals under the ban, and even gone to fullest sense of the terms. She leaves two sons, both the extent of repudlating many of them. This is to in carly-manhood, who will sadly miss her kindly

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open to a promiscuous attendance, without the least regard to the qualifications or disqualifications of those who constituted the circle. It is an old but wise adage: "Experience is the best schoolmaster," and we trust the lessons of the past will result in a more orderly conduct of this advanced form of spirit manifestation in the future.

THE THEOSOPHIST for April has for its opening article a treatise upon " Hiranyagharba," which it says, "Every Theosophist knows is the ' golden egg,' from which the universe proceeded." The application of this is made to the golden egg of love and hope within the hearts of men. In an article upon "The Christian Hell," a denial by a missionary at Scrampore that Baptists believe in there being such a locality, is strongly refuted by an extract from a sermon by Rev. C. H. Spurgeon, in which that minister of "glad tidings" vividly sets forth the doctrine in "words that burn." A dozen other subjects are dealt with in the remaining pages, followed by reviews/correspondence, and a supplement containing an account of Mr. Olcott's Japan tour and other matters. Madras: the Proprietors at Adyar. Boston: Colby & Rich.

HALL'S JOURNAL OF HEALTH .- In the May num ber, the Y. M. C. A. of Waterville, N. Y., having issued? a command that The Journal be no longer sent to its rooms, the editor takes occasion to remark that it is not published in the interest of any theological system or order of belief, and that it will not be deterred from printing what it knows to be true because the truth tends to weaken somebody's faith in the thirtynine articles. This line of thought and declaration is followed out in a lengthy article, of so liberal and progressive a nature that it should call to its subscription list a thousand names to take the place of the one erased. S. H. Preston writes in his usual clear and forcible manner upon "Health and Hell," and other topics are profitably considered. New York: 206 Broadway.

EF Some time since an Italian named Balinski was murdered in the corridor of a tenement house in Brooklyn, N. Y. The house was one of several rented and sublet by a wealthy Italian, a Mr. Delia. For a month after the death of Balinski, he did not leave the blace: he made his presence known by violently kicking upon the doors, knocking on the walls, and doing other things in so matter-of-fact and annoying a manner that the tenants of all the houses rented by Mr. Della vacated the premises. The Italian women so fully believed the locality haunted by a "ghost," that they left in double-quick time. Mr. Delia, so it is reported, paid his landlord for the big empty tenement houses for several months, At last his money gave out, and he collapsed financially.

MRS. CORA L. V. RICHMOND'S address will hereafter bo Rogers Park, Ill., Horself and husband have re-moved to this pleasant auburban home, some nine miles from Chicago. Mr. Richmond has established his office there, and the Weekly Discourse, containing the reports of her Sunday lectures, will hereafter be published at

that place. She continues her work for the First Society of Spir-tualists in Chicago, as during years past. The season of 98-9 has been a very successful one for her ministrations, and the parties given by the Society have proved to be occasions of great interest.

Elvira Wheelock Ruggles passed to spirit-life at Rockford, Ill., from the residence of Dr. Brown, on April 24th. She was born in September, 1836. Funeral exercises were held at Janesville, Wis., April 25th

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Floral City, Fla.

E. F. Shaw writes us that he has in view the establishment of a Spiritualist Camp-Meeting for winter work-to be holden in Floral City in November. The location is healthy, the land good (the best pine); a small lake is among the attractions. He would like to correspond with parties in the North regarding the working out of the practical details of the enterprise.

Origin of "Uncle Sam."

Origin of "Uncle Sam." Speculation has recently arisen regarding the origin of the term "Uncle Sam" as applied to the United States Government. In the war of 1812, between this country and Great Britian, Elbert Anderson, of New York, purchased in Troy, N. Y., a large amount of pork for the American army. It was inspected by Samuel Wilson, who was popularly known as "Uncle Sam." The bar-rels of pork were marked "E. A., U. S." the lettering being done by a facetious employé of Mr. Wilson. Mr. Wilson. When asked by fellow-workmen the mean-

when asked by fellow-workmen the mean-ing of the mark (for the letters U. S., for United States, were then almost entirely new to them), said "he did not know, unless it meant Elbert Anderson and Uncle Sam," al-luding to Uncle Sam Wilson. The Joke took among the workmen, and passed currently, and "Uncle Sam "himself being pres-ent, was occasionally rallied 'on the increasing extent of his nessessions. Soon the increasing

extent of his possessions. Soon the increasing appeared in print, and the joke gained favor rapidly, till it penetrated and was recognized in overy part of the country; and, says John Frost, the Boston historian, will no doubt coninue so while the United States remains a na tion

It is now firmly imbedded, in the Mosaie of our language, like "Tippedande," "Log Cabin," and other short but expressive phrases, which refer to important events in the history of the Republic. Both "Tippecance" and "Log Cabin" have taken on renewed force and vital-ity since their adoption by Hon. H. H. Warner, of Safe Cure fame, in the naming of two of his great. standard remedies, the principal one known as Warner's Log Cabin Sarsaparilla. They are based upon formulæ so successfully used by our ancestors in the cure of the com-mon ailments to which their arduous labors rendered them liable in the good old Log Cabin rendered them liable in the good old Log Cabin days.

The name of Warner's Safe Cure, likewise, will be held in high esteem, as familiar as a household word, while it continues to cure the worst forms of Kidney Disease, which the med-ical profession confesses itself unable to do.

Maverhill and Bradford.-Sunday, May 5th, the speaker before the Fraternity course in Brittan Hall was Dr. Wm. H. A. Simmons of this city, (but a native of Boston,) who gave in the afternoon an acnative of Boston,) who gave in the afternoon an ac-count of his transfer from Methodist Theology into the Comprehensive view of life and destiny, as pro-sented in the spiritualistic philosophy. In the even-ing his lecture was a review of a history of Spiritual-ism considered in its ancient and modern aspect. Dr. Simmons is a clairvoyant and healer, and has taken position for professional work in that field of useful-ness. Next Sunday the platform will be occupied by Mrs. Lizzle S. Manchester of West Randolph, Vt. E. P. H.

Providence, R. I.-Mr. J. William Fletcher lectures for us the Sunday evenings of May. His discourse last Sunday on " The Outlook for the Future of the Church" was listened to with close attention. The interest in the circle at half-past five Sunday af-ternoon still continues. E. H. WHITNEY.

Horsford's Acid Phosphate makes Delicious Lemonade. A teaspoonful add-ed to a glass of hot or cold water, and sweet-ened to the taste, will be found refreshing and invigorating. . 1

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ap6 13w* Ap6

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ap6 13w*

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. Positive cure. Mention BANNER OF LIGHT.

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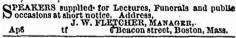
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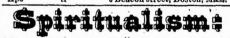
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The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commonce at 3 o'clock J. A. SHELHAMER, Chairman. precisely

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-form on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical hearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Onlairman, who will present them to the presiding spirit for consideration.

spirit for consideration. Mns. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends—wild be mossages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published each week in THE BANNER. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life boyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mustaine sphere in an undeveloped condition, ovent-ually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. This our earnest desire that those who recognize the messages of their spirit friends will verify them by inform-ing us of the fact for publication. They Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral.

offerings. The Letters of inquiry in regard to this Department must be addressed to CoLny & Rion, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Feb. 19th, 1889. Spirit Invocation.

Spirit Invocation. Oht thou Supreme Presence, thou Infinite and Eter-nal Spirit—whose law, whose wisdom and whose intel-ligence are ever the same, that know no time or change—we are impressed with a sense of thine immu-tability, we are impressed at this time more and more with the majesty of thy power and the supremacy of thy wondrous skill. We know that we are as motes in the great scheme of life; that each human being is but one of a stupen-dous whole, of a grand and vast number which no man can count or understand, and yet so great is thy abid-ing love, so marvelous thy divine will, that we can be-lieve in and recognize our relationship to thee, and know that every one of these thy children are dear to thee, are taken into account, understood, guided and cared for through all the experiences and the disc-pline of life.

cared for through all the experiences and the disci-pline of life. Oh our Father God, as the sense of this fills our thought we are uplifted in spirit, drawn nearer unto thee in the inmost depths of our souls, and we would expand our knowledge and our spiritual selfhood to such a degree as not only to be able to take in and comprehend more of thy law, more of thy life, and of thy vast, wonderful mysteries of being, but also to un-foid and to put forth more of the possibilities of our inner natures, that they may develop results, some grand outworking which shall show the energy of the soul-life, which shall prove our knowledge of the re-lationship with the divine, which shall draw us ever upward and onward, through years of growth and of advancement, toward thee and thy celestial kingdom, where the wise and holy dwell. We desire to grow in sympathy, in harmony, in the association of all kindly feeling with our neighbors and with all the world, that we may put forth that which shall prove our brotherhood and our sisterhood with all the ychildren, which shall show that we re-member ourselves to be thine own, making us deal kindly with every one, especially with the lowly and unfortunate, who have need of assistance and of in-struction. May the great light of spiritual truth and the great

May the great light of spiritual truth and the great consolation of spiritual helpfulness go forth from those lives that are here, from all that are inspired or im-pressed with a knowledge of thy power unto those who are in darkness, and who are ignorant of thy great

who are in darkness, and who are ignorant or thy great love and law. We bless these that the gates of heaven are open, that the doorway between the two worlds is not sealed, that the loved ones may return from beyond the tomb, bearing their messages and consolations, their hope and cheer to all on earth who desire and wish to learn and to know of these things. We thank these for all the blessings that are ours, and we ask a continuance of the same upon every life from day to day. Amen.

those low, indeveloped persons are of a like grade to themselves; do such individuals have guardians or guides, that are of a higher class than those spirits who would naturally be attracted to them by like characteristics and tendencies?" Yes; even so. Like attracts like in every department of being. It is so in the realm of nature as well as in the plane of hu-manity. There is chemical affisity running throughout the entire realm of natural life, and there is a law of affinity or of attraction running throughout the human kingdom as well; therefore, when two likes come together they coalesce and mingle. These undeveloped, crude natures on earth will attract associates who are crude and unrefined from the spirit-world, and one such spirit, finding likes of a similarity with his own in the nature of a mor-tal, will undoubtedly feel a certain degree of sympathy for that one to whom he is attracted; he will try to do something for that individual even though it is not what we should call of a high nature. Very well; an individual on earth who is crude and unrefined, or even pol-luted, may attract a large class of such spirits, and these spirits, at the same time they are trying to enhance his interest, are gaining something of experience, or catering to their own pleasures or pursuits, or indulging them-selves in some selish way by their attachment to him, because through his organization they may come into closer rapport with the things of sensual life. But over and above all of these, there are other spirits of a higher nature, more refined and intelligent, who are watching these lives, both of the mortal and the spirit-world, and we know of no life, of no spirit in the body or out, but has some attending intelligence looking after it, seeking to benefit and to up-lift it, to make it better and holier and more pure by its counsel, its ministration or its guardianship. But you will say : "If this beso, why is it that

lift it, to make it better and holler and more pure by its counsel, its ministration or its guardianship. But you will say: "If this be so, why is it that under such higher ministration and inspiration those who are unrefined and caude are not more quickly developed into the grander and of spirituality?" Why this is so may perhaps be illustrated by looking out into the realm of nature. We take the apple upon the tree; we find it in its first stages of growth small and hard, bitter and sour; its outer covering is very, thick; it is not in such a refined and beautified state as it will become later, when it has been brought under the conditions and advantages necessary for its development, but by and-bye brought under the conditions and advantages necessary for its development, but by-and-bye as the moisture falls upon it, as the sunbeams gently cast their light upon the little apple, as the breezes from heaven fan it day by day, it grows, it expands, and develops, its outer cover-ing becomes more thin, and the sunlight pene-trates into the very heart of the fruit. As the days go by the process of development proceeds, until the fair, juicy fruit ripens, and we see the beautiful apple, which is a joy to all who gaze

beautiful apple, which is a joy to all who gaze upon it. So must these crude natures pass through the first stages of their growth, and they represent to you this hard, coarse, unrefined condition; they are not sweet and mellow, but quite the reverse, and you wish to have nothing to do with them. As you would throw away the apple in its early stage, as being hard and crude and bitter and sour, and make no use of that, so you would cast aside these human natures, as being too corrupt and undeveloped for any good service to the world, but by-and-bye even these shall unfold under the ministration of the very guardians or guides and higher influ-ences of which we speak, because the ministra-tion, the magnetic love and sympathy, and even the protection which streams down upon these natures, have the same refining and de-veloping results as do the sunlight and air and moisture of heaven, which fall upon the little hard knob you call the apple, in its early stage of growth, and eventually they will assist this nature to put forth from its very heart those possibilities and powers which will, after a while, developing the public of the streams dow of the stream while, developing the public of the stream and beautiful fruit that may be of helpfulness and joy to all. that may be of helpfulness and joy to all.

pressed with a knowledge of thy power unto those who are in darkness, and who are ignorant of thy great love and law. We bless the that the gates of heaven are open, that the doorway between the two worlds is not sealed, that the loved ones may return from beyond the tomb, bearing their messages and consolations, their hopen and chere to all on earth who desire and wish to lear and to know of these things. We thank thee for all the blessings that are ours, and we ask a continuance of the same upon every life from day to day. Amen. **Questions and Answers.** COMTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman. Quest.-By A. C. Barnes, Dorsey, Neb.] What is the difference, if any, between spirit-guardians and spirit-guides? Ans.-There may be a difference between a guard and a guide, since a guard may be set to while a guide is a leader, one who is placed to while a guide is a leader, one who is placed to some strik are diffuences condition, while a guide is a leader, one who is placed to point out the way for him who is to follow. Some spirits are both guardians are more and a guide is a leader, one who is placed to point out the way for him who is to follow. Some spirits are both guardians are more and a guide is a leader, one who is placed to point out the way for him who is to follow. Some spirits are both guardians and suides to a more and a guide is a leader, one who is placed to point out the way for him who is to follow. Some spirits are both guardians and guides to a more and a guide is a leader, one who is placed to point out the way for him who is to follow. Some spirits are both guardians and guides to thore was through a and the reperception into the future as to wuders and their perception in the way for him who is to follow. Some spirits are both guardians and guides to the future as to wuders and their perception in the perception in the was for human ex-thore wise influences who chails will fee it the way for human ex-the sthe the there as to wuders and the the perception in the spir will require a special guard by its side; then those wise influences who can so clearly pro-ject their thought and their perception into the future as to understand this, will feel it im-portant to select a guard who shall do his duty and take his place by the side of that mortal; and so one of their number is selected, one who will be in sympathy with the mortal, who will have charity and tender affection for him, even though he may inherit proclivities from his pliysical parentage which will at times prompt him to go astray, which will lack him through all sorts of difficulties, making the office of the guard a perplexing one. But nevertheless the interest and the affection of the guardian spirit must be maintained; there must be no severance of the magnetic attach-ment formed between him and his charge on earth, because if there were such the guard would be separated from his charge, and would not be able to render him any special service. All such guardian spirits are not appointed by others in the spirit-world. Many of you have your special attendant friends, who are attract-ed to you by ties of affection and sympathy, who are also interested in the affairs of life on this mortal side, especially in those which pertain to yourselves and your dear ones. These cuardian spirits as the yeached are at pertain to yourselves and your dear ones. These guardian spirits, as they may be called, are at-tracted to you and take their place beside you. Not that every moment of your lives is under their direct inspection; not that they are by their direct inspection; not that they are by your side personally every hour of your exist-ence; not that they are putting forth their own power to prevent you from making certain plans or attempting certain works. You are to de-velop something of personal characteristic, something of your own individuality. You are placed here as distinct human beings, with qualities, abilities, tendencies and character-istics belonging to your own natures, and to no others. These must be brought, forth and put into execution in- order to develop yourput into execution in order to develop your-selves as personal entities, and no guardian spirit; no guide has a right or desire to prevent you from doing this; therefore they do not always interfere, nor would they interfere with always interfere, nor would they interfere with your movements even did they know you would go astray unless they did so, because it may be necessary for you to reap a special experience by making these very movements, and so your guard or guide will not attempt to prevent you from so doing, because he has no right to pre-vent you from reaping that experience essential to your development. But he will seek to pro-tect you as far as he can through your fourney to your development. But he will seek to pro-tect you as far as he can through your journey of life, and to help you with all the moral and spiritual force of his nature to grow and to ex-pand, and to make the very best of yourselves. A guard may be appointed by a special coun-cil of high spirits on the other side if they see some particular work to be advanced by so doing, or one may be appointed by spiritual teachers and friends who are interested in you and yours, or, as we have said, the guide may be attracted by his own personal sympathy and interest, and thus take his place with you. It may not be that you ever saw him while he lived may not be that you have known of him by name, or that you ever saw him while he lived on the mortal plane; it may be he has been re-lated to you in the past, or that he has never claimed any tie of consanguinity; it matters not; there must be a spiritual kinship between you and that spirit. If such exists, he will do his best to make your life a better one than it might have been without his presence.

Good spirits may be advanced in knowledge, or they may not; that depends on what has been their experience, and their advantages for galining information heretofore, but they will be progressive, seeking knowledge, reach-ing up for light, and making the most of that which comes to them by way of information and illumination from day to day. Such spirits have no desire to deceive you; they wish only for the revelation of truth on the spirit side, or on this mortal plane. But a good spirit may not be well informed upon a cortain subject concerning which you inquire of him, and therefore, while he has no desire to deceive you, and while he only gives you his own opinion-upon the subject, it may be an erroneous one, and by-and-bye you dis-cover its error. Such a spirit has deceived you, that is true, but not that he wished to do so by any means.

cover its error. Such a spirit has decived you, that is true, but not that he wished to do so by any means. But there are spirits who have no scruples in the matter of deception, who return into com-munication with mortal life for purposes of their own, perhaps only for amusement, or be-cause they wish to mislead those whom they reach on certain subjects. We have seen spirits do this willfully, and explain, as their reason for so doing, that the mortals whom they came to were so self-sufficient, so full of self-glorifi-cation, that they really needed to be led astray in order to be taught a lesson they should learn. We do not encourage any such disclosures, we do not believe in such operations, and we know that the spirits indulging in them are not high-minded and lofty by nature. We have seen other spirits return to earth and deceive those with whom they communi-cated because it gave them malloious pleasure to do so. The spirits had themselves been de-ceived many times, especially on earth; they had heap led cattray had nosed through yery

to do so. The spirits had themselves been do to ceived many times, especially on earth; they had been led astray, had passed through very bitter experiences, had grown hard under this discipline, and they were really wreaking upon others that which had been brought to them One needs to be very guarded in his dealings

through the influence of other lives. One needs to be very guarded in his dealings with spirits, to be very sure with whom he is in communication, whether the spirits are of a truthful, aspirational nature, or undeveloped and low-minded. We must not close our eyes to the fact that there have been constantly go-ing out to the spirit-world from the earth-plane spirits uninformed, crude, and even malicious, whose lives have been pent up, and whose pow-ers have been abused through the years that they have lived on earth, whose hearts are filled with bitterness; and these are still living very near the earth, there being so much of the physical in their natures, so much of that which is earthy and weighty, that it binds them down to this outside life, and they are drawn back into contact with it. Very well, friends; these spirits must throw off these cruder elements before they can rise into the illuminated atmosphere of the truly spiritual world, and in the meanwhile they are pleased to come in contact with terrestrial things, so that they can give expression to themselves, or in such ways as my perhaps cause them the world, and in the mean while they are pieased to come in contact with terrestrial things, so that they can give expression to themselves, or in such ways as may perhaps cause them the greatest diversion and amusement. Such an one may be brought into your atmosphere through some doorway which has been opened to you, either by your own actions, thoughts or habits, or by those of some other with whom you have associated. These spirits may be pleased to take upon themselves some great name, to put forth some grand pretensions, and claim to give you advice such as will be for your good, but which will prove only allur-ing and deceptive in the end. However, those of you who are really earnest and pure-minded, reaching out for the truth, and the truth alone, who are cally earnest vice concerning worldly things, that you may learn how to crowd your neighbors, or how to reap the advantages of material pursuits by getting rich at the expense of others, or enter-ing into speculations which may cause misery to some other life, you who are not doing this, or seeking communication for the furtherance of like purposes, will not long be troubled by de-centive spirits, but will soon learn to discern

of like purposes, will not long be troubled by de-ceptive spirits, but will soon learn to discern, and to attract the pure and good, and to reject that which is false when brought to you.

We believe that these planetary conditions have an influence upon this earth and upon its various localities, producing new effects in its atmosphere at different places. We also believe that the movements of the earth through space that the movements of the earth through space are producing certain results, manifested in these disturbances and this variability of your climate in this special portion of the earth. We believe there is a change going on, and that it tends inevitably to a special and marked result in the years that are to come. It seems to us that you are to have here in this locality a temperature more mild and equable than a temperature more mild and equable than has existed in the past century; that the time will come when you will find in this locality only two seasons, a wet and a dry season, a heated term and a cold one, only that the heat and the coldness will not in their season be as evere as this portion of the globe has known in the past. We only give you an opinion which is de-duced from our observations and study. of the various changes going on in planetary life; and as we believe the earth itself is slowly making its way and passing through various experi-ences as it moves along its orbit, so we believe that the surface of the earth will show certain eacult form there arrowing a which will be in the past. results from those experiences which will be felt in its atmosphere as well as in the lives— in the physical organizations—of those human beings who inhabit it.

G H T. sation goes sweeping throughout the entire form, all the man, even before he learns to renasou, or can understand his skuution, or know aught of his surrounding, finds himself a creature of feeling, of sensation, through a creature of feeling, of sensation, through sensitive to the sensetion, through a such incligent ways as we find humaily to gene. Yes: but how first exercised? Not in such incligent ways as we find humaily to a store incligent ways as we find humaily to gene. Hy no means; but as instinct. This follows sensation, that, which may be called in-struct, include the man we do the sensetion. the such incligent ways as we find humaily to gene and be does not understand and cannot the such include the sensetion. the subject, to make calculation, or to fort hub the is instinct. The follows are made and enounced user in humostor: a which he does not understand and cannot the subject, to make calculation, or to fort in this such in this galace or footing in the world. Ho has not yet learned to reason upon the subject, to make calculation, or to fort instinct. And this instinct is the first stare thub the instinct. The instinct the max well and the subject, to make calculation, or to fort instinct. And this instinct is the first stare thub the instinct. The instinct the such as the stare the back of the air are impelled to develop intiligence. So man has been acted the individual into a consclousness of his own force of spirit itself, brings to the man such in the safe forth as a the single growing out in Salam. Y. Anson Atwood. Sellia Hebard. The individual into a consclousness of his own the due to all structs in the site of the and and the individual into a consclousness of his own the due to all structs and the reason comes to the forth as make in the suffic funds the site of the advance on the site of spirit there is much more to how the individual into a consclousness of his own the individual into a consclousness of his own to end which at is suitation, and whitms may be advanced and improved in every de-partment of life. And so we find that the brooding spirit of all

And so we find that the brooding spirit of all intelligence, of all wisdom and power, has acted upon matter, has sent forth its scintillations and its various offshoots in every direction, permeating this material atom of yours, until it is moved upon, set in motion, quickened by that unseen but divine force. Then you say, it is the beginning of human life. And from this motion, this quickening, there comes sen-sation; by-and-bye, as this sensation increases, there comes forth intelligence; we behold the man, not perfected, but showing the promise and potency of what he may be in the ages of development that lie before him, a perfected human spirit, filled with a sense of power, be-cause he realizes his relationship to the divine, and knows that wherever there is infinite inteland knows that wherever there is infinite intel-ligence there must be a part of limself; and that he may put forth possibilities and become great and glorious so as to learn the secrets of the universe, and to make them subservient to his indomitable will and power.

Q.--[By C. T. Hancook, Lansing, Kan.] What is the predominating opinion in spirit-life regard-ing the usefulness or otherwise of secret societies among the people of earth?

among the people of earth? A.-We cannot say that there is really a pre-dominating opinion, since the opinions of the spirit-world upon this and other subjects are diverse, very much as are those of the people of earth. We know of a great many spirits, intel-ligent and refined, who are very much opposed to secret societies, and would not connect them-selves with any class or society that was not open and free to the entrance and inspection of all who wish to come; but we know of other spirits, and they are many, who are equally in-telligent and refined, who not only approve of such societies and institutions being establish-ed for the use and labors of those who desire to connect themselves with institutions. Then perhaps you may ask: "Are there secret

Then perhaps you may ask: "Are there secret organizations in the spirit-world?" And we rien pernaps you may ask: "Are there secret organizations in the spirit-world?" And we reply: Yes, there are many councils and orders and temples that are not open and free to the entrance and inspection of all others. There are many formed and established by spirits who stand high in learning and in character, and who desire to connect themselves with their wind these who are in sumptify with them in kind, those who are in sympathy with them in their especial pursuits or purposes, who believe that it is not only right and proper, but very good, to hold such secret meetings after their nown mapper own manner.

Personally we do not object to them; we know that many grand philanthropic schemes have been projected, discussed and set in exe-cution by just these societies and councils of which we speak; therefore we have no objection to their existence, nor to any one connecting himself with the same if he is found eligi-ble and worthy of such association. There are many spirits, however, who object to a secret society on the spirit side or on this side of life; they believe that such associations can do no good; that they are convened for some unworthy end, and therefore that they are a hindrance rather than a help to human advancement and progress. It is impossible to say that there is any domi-nant opinion concerning the existence of secret societies on the spirit side of life, because, as we have said, there is such a diversity of thought upon the subject. We do not know why there should be any improper conduct or any wrongthe same 1 e is found eligi should be any improper conduct or any wrong-doing in the fact of a certain number of persons of both sexes coming in contact and associa-tion together, apart from the outside world, having their own formulas and symbols, signs naving their own formulas and symbols, signs and observances; if they desire to do this, and feel that they are doing more good than in other ways they could do, there is no special ob-jection in our mind to their doing so. But, on the other hand, we know that in the But, on the other hand, we know that in the past dark ages, secret associations have been formed where much wrong has been discussed and committed, where superstitions and errors have been formulated, and sent out to the world, where oppression and persecution have found birth, and stalked abroad, laying their heavy hands upon the innocent, who should have been protected. We know that all this is wrong, and that evil may still exist in such ways. We know that the man who is inclined to anarchy, who desires to spread what he calls socialism abroad, which means that he is to spread unrest, turbulence and malignant respread unrest, turbulence and malignant re-bellion against society and its laws, may meet in conclave with others of like ilk, and breed seditious thoughts, and send out a sensational atmosphere, that will be very pernicious in its effects. We know that under the seal of se-orecy such an influence may be generated and sent forth, but it is for the law-to look to such sent forth, but it is for the nay to look to such a state of things, and to control it. We have no desire to shut up any secret or-ganizations that are of any benefit or practical use to humanity, or to those who are engaged in their service; this, however, belongs to soundertake to control.

MAY 11, 1880.

Selila Hebard. As I saw the gentleman-wending his way toward this platform, I asked the Spirit-Chair-man if all were permitted to speak. The answer came to me, if I could control the medium I was free to speak. Oh! how much rather would I come to my dear ones privately if that could be. Yet it is good to think we can come and send a few words to our own dear ones. In this way. I have learned much since leaving the old mortal form, but I find there is much more to learn; it is a life of progression on our side, even as you mortals make advancement here. Oh, how beautiful is the spirit-home! And as I look upon these lovely blossoms, each one painted by the finger of God, I say they are beautiful, but only shadows of ours. We thank you for them, dear mortals, for we are brought close to you by the attractions here of flowers and music. Oh, how strong are the attractions here! I see little children walking back and forth, and they stop to gaze upon the flowers. There on the left is a dear little girl, with her arms so full of beautiful blossoms. She brings them here to you, but you cannot behold them. How kind it is in you all to remember us with flowers, and to open your doors so freely. Many, many times have I thought while I dwelt in the mortal: Is it possible that our dear friends can come so near to us that they' may hear us speak? I know now they could,

dwelt in the mortal: 18 it possible that our dear friends can come so near to us that they may hear us speak? I know now they could, and that they could place their hands upon us, and walk with us in mortal life. How little it is understood! In earlier days I was taught very differently. I felt there was only one way I could reach heaven. I find now there are many heavens, many different degrees of hap-piness. Sarah stands beside me, and we wish to be

Sarah stands beside me, and we wish to be Sarah stands beside me, and we wish to be remembered to the dear ones in Randolph, Vt., where I passed away. I know I am not forgot-ten there, nor in Royalton, Vt., for many will remember me, but think it a little strange I should come publicly to speak. If they had opened the doors a little wider, I would have been glad to speak to them in private. My name is Selila Hebard.

Jennie Beebe.

Jennie Beebe. [To the Chairman:] Can I speak, sir, please, sir? [Yes; say all you wish to.] 'Thank you. The Spirit-Chairman told me I could come in, as I wanted to talk. Oh! aint those the lovely roses! I want to say to the lady that bringed those flowers: There's the sweetest little girl stands right beside you't and she says: "Mam-ma, the angels asked you'to bring them here." Now we all want to thank you, because we all do love the flowers so much. Oh! aint there a large one. a lovely one! large one, a lovely one! Now I want to tell you, every one of the peo-

Now I want to tell you, every one of the peo-ple, somebody comes right beside you, just the same as we come up here, only I am higher up than you are. Butsometime you'll be just the same as I am, and then you'll come here, per-haps, if the gentleman allows you, and talk to somebody just the same as I do. Ohl aint this nice! I've got this chair my-self, and I want to tell you-for grandma says so-there do n't anybody tell us we must n't pick the pretty flowers where we are. They are all free, and all given to us; because the Great Spirit planted them for us. And when you come-that lady that has got the reddish dress on-when you come where we are, I'm goin' to bring you some flowers just as nice as those are. I want to tell thêm about my goin' to school.

I want to tell them about my goin' to school. And my throat hurted me when I went away. It do n't hurt me now. I 've got all well. The doctor said if he put his spoon down my throat perhaps it would help me, 'cause it hurted me. But it did n't get any better till the spirit lady came and took me away. Then I got all well; did n't have any more throat-ache, nor chok-ing, 'cause I was in the other body. Here's Annie coming, and Birdie is here too.

a mortal traveling this pathway of human ex-

Some spirits are both guardians and guides to a mortal traveling this pathway of human ex-perience. Aspirit may come to you, claiming to be a personal attendant, and he may say: "I am your guard and guide. I have licen sent by a higher power to watch over you, to protect you, from the influences and snares which might be-fall you were it not for my presence. I am also commissioned to guide you in such a way as will enable you to gain experience day after day. So I come to drop into your mind advice, It may not be that this counsel will be given openly and by verbal speech, that you will hear it by your mortal cars and understanding, yet it will be dropped into your mind, because I operate upon the inner sense, and impress my thought upon your own, while you catch the inspiration, and become quickened in thought and spirit by the same. You are then warned by your intuitions how to avoid some dangers, or to set forth upon certain paths, or make special movements, all looking toward your own advancement or welfare. Thus am I your guide, to lead you onward day by day as best I can, to make the most of your life and its ex-periences." Another spirit may come and say: "I am set. periences."

Another spirit may come and say: "I am set by your side as a guard, to watch over you in your life and movements. Not that I can give you personal advice, or commission you how to act in material life. I have not the power or act in material life. I have not the power or knowledge to so counsel you as to assist you in making those ventures in your external exist-ence which may be to your advantage on earth, but I can guard you in your spiritual nature so that you may not fall into tempta-tion, and I am thus set here as a protection to you while you journey along this mortal way." Another spirit may come to you and say: "This first is your guard, and I am your guide, because I can impress and warn you: I can in-

"This first is your guard, and I am your guide, because I can impress and warn you; I can in-struct you how to proceed. Give me the proper conditions and I will show to you that I can really lead you on through the brightest and best way that is open to your passage, or to my judgment." And so you will perceive, friends, that a spirit may properly call himself a guide, yet disclaim the honor of being your guard, while another may claim himself to be a sen-tinel over you, looking out for your own inte-rior life and protection, while at the same time he may not claim the power of guidance such as others may possess.

Q.—Has every person one or more spirit guardiansi

A.-We have never yet seen an individual or come in contact with a humanilife that had not some personal attendant on the spirit side. It some personal attendant on the spirit side. At has been our experience to meet with many in-dividuals on both sides of life who are very lowly and undeveloped in the higher graces and characteristics of human life, and these very undeveloped ones, these poor unfortunate human beings have each their attendants, these who do the best they can in watching over their who do the best they can in watching over their lives and in guarding them. We will observe, friends, that the conditions of such individuals are not of a high or favora-

of such individuals are not of a high or favora-ble nature, and therefore, there are not pro-vided facilities for the attendant spirits to do much in the way of assistance or protection; yet it seems to be a quality of human nature to call out and to attract human sympathies from other lives, and we care not how low, how de-graded a person may be, we are persuaded that person will have an attendant or familiar spirit or guardian, if you so call the intelligence who comes to him and endeavors to make his life something more than it might be without such attendance. attendance.

But your correspondent may say: "I should judge, then, that the personal attendants of

Q.-[From White Cloud, Kansas.] Will spirits deceive us; or will they deceive each other in spirit-life?

A.-Good spirits will not deceive you will-fully or knowingly. By a good spirit, we mean one who desires to do right, who is aspirational by nature, and reaching out toward the bright and beautiful things of spiritual existence.

Q.--[By Mrs. C. Challoner, Bridgeport, Ct.] Was life made manifest on carth in the order of, 1st, Motion, 2d, Motion and Feeling; 3d, Motion, Feeling and Intelligence? Man being a compend of all these, has he not latent powers to unfold by which to utilize all substances, gascous, liquid and solid?

A.-Well, friends, we believe that man. in A.— Well, Friends, We beneve that main, in his organic nature, that which we call the phys-ical form, contains all the elements, all the pri-mates that are in existence in the universe; that there is no essential element, whether it that there is no essential element, whether it be produced in a gageous, liquid or solidified condition, but what there is some hint and part of it in the organic structure of man; therefore we believe that man has possibilities within himself which shall yet be developed, to ena-ble him to make use of such powers as to con-trol the elements of the air, in whatever condi-tion they may be found. We believe that hu-manity is really a part of the great divine in-telligence, and that the great divine intelli-gence contains within itself all that has been and ever shall be. In that respect, then, hu-manity must, it being a part of that divine in-telligence, contain within *itself* a portion of all that ever has been or ever shall be. If it is so, then shall humanity increase in power, as well that ever has been or ever shall be. If it is so, then shall humanity increase in power, as well as in the exercise of intelligence, and be able, as it comes to understand its possibilities and to apply its accumulated wisdom to the exter-nal operation of things, to grow into a compre-hension of law, and then also be able to work in accordance with law, the law of the uni-verse. Man may become, in a measure, like a god himself; he may be able to study and to comprehend so much of the law and the force of this great universe of ours as to grow into harmony with them, and indeed to subject them to his own use and will.

them to his own use and will. Your correspondent wishes to know if man was not first a creature of motion. And we reply, Yes. Motion, it seems to us, must have been the first impelling force which animated the human, and brought it forth as an active entity, motion being the first, so far as we know, impelling force or power of life, and of any object or thing, which we can conceive of. First, then, comes motion, setting into vibra-tion man himself. What follows? Sensation, produced or developed from motion. This sen-

SPIRIT MESSAGES. THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Seance held March 8th, 1889. Anson Atwood.

Many to-day hardly give a passing thought to the other side of life, but I did enjoy sweet communion with the dear ones who had crossed the shining river for many years before I haid off the manife of clay and put on the bright and beautiful robes of immortality. I have many times said: "If Spiritualism was not true, then there was nothing beyond this life." I find it true, and more beautiful than I ever

I find it true, and more beautiful than I ever had any idea of. In Troy, N. Y., also I may say in Salem, N. Y., I shall be remembered, for I was a resident there, and have held many pleasant conver-sations with mediums. I turn back in memory to day to the time when first was heard the tiny rap with the Fox girls, about whom so much has been said of late. I know it is not merely a thought or a belief; I know that the spirits did come to them and control them; and since laying off the mortal form it has been made clear to me by many who did use their organisms at that time. When the first rap was heard it was talked of in many circles. I opened my doors wide to them, and stood

You do n't know where I lived, do you? Want me to tell you? [I should like to know.] I lived in New York. That's a bigger city than this; a good deal larger. Got more folks there. Got more houses, an' they're higher than 11e 1s hei

yours. But I had an awful time with my throat. An' one day the doctor said I was better. The next day I went to heaven.' You see he did n't know much about it. They did n't know I was goin' away so quick. I, lived in a street off from Twenty-third street. One day a lady brought me some pinks, one white one an' two red ones. I looked at'em so long, till they grew shady, an' then I had 'em on the other side. Is'pose I was so near goin' away. My name is Jennié Beebe. [Did you live on Twenty-third street?] No; back of it.

Helen Atwood.

What is more sweet than to hear the prattle of a little child? What mother to day does not look back to the babyhood of her children, and feel blessed to think they are safely anchored in heaven. We often hear the question asked : feel blessed to think they are safely anchored in heaven. We eften hear the question asked: "Why do they come so far away? Many can-not reach their dear ones near home, and then wherever they find a channel open, and are granted the privilege of coming, they do appre-ciate it, for we love to send a word to try to prove to our dear ones not only that we live, but that we have a strong desire to visit and to commune with them. How many times have I heard these words spoken: "No, no, they do not come to earth." Dear mortals, the ones who make such an assertion have never investi-gated, and they have no right to express their

not come to earth." Dear mortals, the ones who make such an assertion have never investi-gated, and they have no right to express their opinion. We pity them: we come not here to blame; we know it is through ignorance they speak thus, and sometimes through obstinacy. You must excuse the term, but it is the truth, and I say do not express such thoughts even if they arise in your minds. It is a long time since they said Helen was dead, and often have I come into this room as a listener. A few years ago I gave a short mes-sage, hoping it might reach my own mother. Her heart was nearly broken when they called me up higher. I was much younger then, and you must understand that I have grown in the spirit-life. The body here becomes old, but the spirit never does on either side. I shall be re-membered by a few people in this good city as Helen Atwood. Mother would have been glad to converse with me if she could have realized that it was possible for me to come. Her love has not lessened for me, by any means, and she loved me as dearly as a mother could love a child; and as I look back over these few years which have been counted since I left the mor-tal form, I see how much happiness she might have gained could she have learned something of spirit-return instead of letting the old ideas ye see the threads breaking which hold you elderly people to mortal life, we know you are fast coming to our side, and you will not learn any too much while you stay here. God has given you reason to use and to choose what is right and what is wrong; then according to the dictation of your own spirit should, you judge of whatever comes before you. My name is Helen Atwood.

Benjamin Snow.

It gives me great pleasure to step upon this platform. When in the mortal life I would not have thought of entering this room; but I know now what it was impossible for me even to im-agine a number of years ago. It is quite a long time since I was spoken of as dead. But what a mistake! I was only just starting out in life. In Charlestown here, a little ways from you,

MAY 11, 1889.

Ijwas well known as a resident, and I think I cannot be forgotten by all who knew nic. James is with me here to day, and sends greet-ings to one that would like to hear he has learned a little something on the other side. And Walter also stands a little way from us, listoning to what might be said. As I go from one place to another, I am at-tracted into many of what you call meetings. I suppose it is Sunday when I see a large num-ber gathered together. We lose our reek-oning of mortal time, yet after being told of one day or another we know how to pro-ceed; but as we come again we forget it. Spirits will sometimes think they are going to tell you just how long they have been on the spiritside; but I'll promise you they don't always get it correct. I have heard the question asked, if our homes were so beautiful as we portray to you, why do

were so beautiful as we portray to you, why do we leave them to come to earth, where there is so much unpleasantness and inharmony? Let me ask you: should not the affection we have for our dear ones here draw us to them? And it does; not only kindred, but friends, will at-tract you; and there are very few, I should say; who do not have some friends to call them head.

back. I have conversed many times with those who

back. I have conversed many times with those who were reverends here, and they can but ac-knowledge that the reality is different from what they expected; so you will understand; mortals, that they know no more of the be-yond than you do; therefore uso your own rea-son, and it will lead you aright. You lose a great deal when you cling to old teachings that were received years ago. Would you not think it strange if we should say to you you should wear the same coat that your great grandfather wore? Would you not think it is a little ancient? Then let me ask you to learn a little in these enlightened days. What I did not understand here I must learn on our side, and begin like a little child just starting out in the irst teachings of school. I am thankful that this institution has been opened here for us, for each one, on both sides of life, free, that we can come and speak a few words, for we know there are some who will be glad to hear from us, and if others close the doors they can't help keeping up a thinking after all. I am very much obliged to you, Mr. Chairman, for the few moments allotted me. Ben jamin Snow. Br. J. R. Lee.

Dr. J. R. Lee.

Dr. J. R. Lee. At three different times, Mr. Chairman, I have stepped upon this platform thinking I would speak, but have failed. Mentally I have been asked many times to send a few words from here, but there has always been some good reason why I did not. It is a blessed privilege that is granted us, not only through mortals, but from the dear Father God, to use this channel and to give comfort to some loving channel and to give comfort to some loving ones here in the mortal. How many times do we come to the home, wishing we might speak a fow, words. I have asked once before if my dear friends would not sit down by themselves dear friends would not sit down by themselves and see if we might not give them some mani-festations. Then the question would be asked: What would we do? We know not; as the power is given us we use it. We will do all we possibly can, but sometimes we have not the power or the strength to do what we would like to. The red man also comes into these little or their and the bala each one in spirit and in ike to. The red man also comes into these little gatherings to help each one, in spirit and in mortal life. In Hartford, Conn., I know I shall be remembered. There is one in the mortal 1 have been working closely with, trying to give, out all the influence that might be given, try-ing to bring to him what he wishes to obtain— the power to work for the angel-world. What employment could be of a higher grade than that? You little understand how near the angel-

that? You little understand how near the angel-world is to you. I have often come among my own people, some having their doors closed, while some have them wide open. As I look upon one face and another, I think I see one that will understand who is speaking. I have wished that the world might know more and more of the beautiful beyond. What should interest you mortals more to-day than to feel that you will all be identified as you leave the physical form?. What is more gratifying than to feel they will come to meet you, and clasp your hand so warmly? With regard to what is going on at the home of the gentleman to whom I referred a few mo-ments ago, they are doing well, although some discouragement arises for fear certain promises will not be fulfilled. You cannot hurry the wheel of time. I want to say to you right here, we are doing the best we chn from the spirit side. George asked me to say he is on guard, and he will take care that things are man-aged all right. Your little circle is what we refer to. I shall be remembered by the name of Dr. J. R. Lee, of Hartford, Cohn.

of Rutland.

. . .

BANNER OF LIGHT.



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17

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OF LIGHT. BANNER

Banner of Light.

BOSTON, SATURDAY, MAY 11, 1880.

APRIL 30. 1789-1689.

8

From the bells in every steeple, Prealing out to all good people, In the blushing April morning, came the call to pray, While the camon's joyful thunder

Rent the quivering air asunder, one hundred years ago at nine o'clock to-day. Just Then the old town looked her fairest, Wore her brightest and her rarest, Gala clad in flags and flowers from the Bowery to the

Bay; And the war-worn veterans marching 'Neath the rainbow garlands arching, Stepped out gladly in the sunshine of that century by-gone day.

And a storm of shouts rose higher, Swelling as the land's Desire, Leader, champion, people's idol, down the street rode gravely on, With wise graybeards round him grouping, And the loyal soldiers trooping, And all honors heaped upon him, hero-hearted Wash-ington.

ington.

Ington. Down the street he came, the peerless, Who had borne him true and fearless Through the angulsh and the patience of the years of stubborn strife; And the spires were rocked to greet him, And the children flew to meet him, And the children flew to meet him, And-a hundred years ago-New York went wild with patriotic life.

.

Poor forefatherst Life was slower Ere Death came, a cheerful mower, To your ranks that faced him bravely when your tale of work was done; And that work, 't will last forever; Built on firm foundations, never In the future shall it totter while revolves the stead-fast sun.

Shades, receive our salutation On that old Inauguration, . While our-happy bells are ringing from the Battery to the line Where the town is lost in gardens, With the market-men for wardens, Just as erst, in century vanished, ebbed away its faint green size. green sign.

green sign. And the merry peals resounding, How they set the echoes bounding, Till the whole wide Union answers, with its myriad flags unfuried! And afar those pennons streaming Catch the friendly lustre beaming From the colors, flung to greet us, of the standards of the world.

-Margaret E. Sangster, in Harper's Bazar.

Bauquet of the Homeopaths.

Banquet of the Homeopaths. April 14ki, 1880, the homeopath physicians and chemists of Paris, France, held a banquet to celebrate the anniversary of the birth of Samuel Hahnemann, the founder of the modil cal system to which they belong. The birth of Samuel Hahnemann, which established his reputation in Paris, was that of the modil set along belong. The despatishes the set of the modil as the birth of the dosing days of the session. If the closing days of the session is day when a birth of M. Legouvér in 1833, Hahnemann being at that time already advanced in years the birth of the dosing days of the session. The oblig they are set on encry the one there. But ever the while of the modil have been a negative one there. But ever the while of the modil have been a negative one there. But ever the while of the modil have been a negative one there. But ever the while of the modil have been a negative one there. But ever the while of the modil have been a negative one there. But ever the while of the modil have been a negative one there. But ever the oblig was carried in the bane and the have been a negative one there. But ever the oblig was carried in the bane and the have been a negative one there. But ever the show the mode and the have been a negative one there. But ever the show the have been a negative one there. But ever the show the have there in the show the show the have the show t April 14th, 1889, the homeopathic physicians and chemists of Paris, France, held a banquet

We personairty, and it is said that the idea of the system came to him when one of his own children was very ill.
Donbting his own skill, though he had been practicing for many years, he called in a brother physician in consultation, and the latter ordered violent and painful remedies. Hahnemann, while witnessing the suffering of his young boy as they were applying the caustic and the cupping glass, revolted. "No," he cried, "I will not be the executioner of my child!" and from that moment threw himself into the system which he was torendör famous, and which has revolutionized medicine.
M. Legouvé has related several typical stories of the man. One radiant spring day he went to see Hahnemann, implying that he lived in the bosom of an eternal harmony. He drank only water. "For what good are the crutches of wine?" he would say. His end was that of a philosopher." of while's he would say. This end was that of a philosopher." One morning upon waking he did not feel as well as usual, and requested a remedy of his wife, who assisted him in the preparation of his medicines. His wife, much younger than himself, and who had a blind faith in him, brought him the desired specific. "If this is not successful it will be a grave matter," he re-marked. In the evening he became worse. "I shall die to-morrow," said he, simply, and he prepared himself, using his dying forces in meditation of his death, and then dictating till his voice failed. many scientific instructions to a philosopher. his voice failed, many scientific instructions to his followers. He was eighty-four years of age.

by any means whatsoever "-thus putting within the scope of the law every mode of incident practice whatever, thereby shutting out even those who do not use medicine, whether min-

priotica whatever, thereby shutting out even those who do not use medicine, whether min-eral or vegetable. The framers of this bill meant to make a sure thing of the matter, and perfect a monopoly. The bill was at once referred to the Commit-tee on Special Legislation, two of whose mem-bers-Briggs of Hopkinton and Hanaford of East Greenwhon-were members of the Bill. In a few days it was announced that a hearing would be had, and it being generally supposed that this hearing would be given to the friends of the bill, its opponents make no special effort to present their views on the matter. Only one or two advocated the bill, occupying probably less than half an hour, when the Chairman an-nounced that the opponents of the bill would be heard. Coming somewhat unexpectedly, three or four of our friends spoke briefly, after which the Chairman defared the hearing lossed. This was entirely unexpected, for it was gen-erally supposed that a second hearing would be given; such -was not, however, on the pro-gramme. From the outset it was evident that the Committee had prejudged the case, and in advance determined to report the bill. Its op-ponents, when speaking, were constantly inter-rupted; and in no sense could the farce be call-ed a hearing. Subsequently the bill was reported to the

ed a hearing. __Subsequently the bill was reported to the

ed a hearing. Subsequently the bill was reported to the House, put to vote and defeated. But the mo-nopolists were not to be defeated. They pro-fessed a desire to perfect the bill and make it satisfactory, and by the courtesy of Represent-ative Blodgett a motion for reconsidera-tion was made, which was carried, when the bill was re-referred to this same committee. Time passed, and nothing was heard from the committee or its action. After the lapse of three weeks linterviewed one of the committee, and was told that the bill had not been consid-ered, but probably would be modified when the committee was ready to take it in hand. I was satisfied then that it had been determined to delay action, report the bill near the close of the session, and then raid it through. Delay continued, and as I expected the bill was re-ported Wednesday, within three days of the close of the session, made the special orderfor Thursday, when it was taken up and passed in a thin House. The bill then took its course to the Senate, whene it was ready at the bill was to be and passed in a thin three days of the senate, when it was the close of the senate, when it was the defeated be defeated on the senate, when it was the defeated be defeated on the senate, when it was the senate of be defeated on the senate, when it was the defeated be defeated on the senate, when it was the senate of be defeated on the senate, when it was the senate of be defeated on the senate, when the senated be defeated on the senate, when it was the senate on the senate.

Thursday, when it was taken up and passed in a thin House. The bill then took its course to the Senate, where it was received Friday at 12 M. At 3 P. M. it was called up. Three of the members briefly advocated its passage, when Senator Cole of Woonsocket took the floor, and in-a short, terse, crisp-speech set forth the demerits of the bill and moved its indefinite postpone-ment. The motion was carried, sixtéen to four, and thus went this bantling of the Regu-lars to its long sleep. Rhode Island's citizens still have the right to choose their physicians! From the outset I had no fears of the result, and when the House on Thursday passed the bill I told our friends the thing would be stran-gled in the Senate. If the Committee had done its duty, reported its bill six weeks ago, when the subject was freshly before the House, the vote would have been a negative one *there*. But in the whirl of the closing days of the session, with business pressing from all sides, and by persistent pushing, the bill was carried in the House. There is an important lesson to be learned in a fair review of this whole matter as it de-

A word on a work of another gifted helper in the spiritual movement: STUDIES IN PSYCHIC 'SCIENCE, by Hudson Tuttle, which I see you advertise. It is clear, comprehensive, illumi-nated, well fitted to untangle mental and spir-itual confusion on the topics of which it treats, and to give a better understanding of our in-terior life and our relations to each other and to the life herved. In these deve of faith euro to the life beyond. In these days of faith-cure, mind-cure, Christian science, etc., it is timely and needed, and its wide reading will do much good. It is well to remember and appreciate the good efforts of our ascended friends, and to "study and inwardly digest" what Hudson

Spiritualistic Meetings in Boston. Npiritualistic Meetings in Boston. Free Spiritual Restings are held in the BANNAR of Light HAL, No.9 Binsworth street, regularity fwices week -on Turanay and Yanjaya Yrisinkings. The public is corrilally invited. For further particulars see holige on itath page. J. A. Biethamer, Chairman. Herkeley Hall, 4 Bierkeley Street.-The Joston Spiritual Temple services at 10% A. M. and 7% J. M. M. Holmes, Predident Albert F. Hing, Treasurer Oscar L. Kockwood, Corresponding and Recording Sectors, Sfirst Mpiritual Temple, corner Newhury, and Excee Miritual Temple, corner Newhur, and Stand Yodnesday over the Street.-Bartin All Miritual Street Newhur, and Miritual Street Corner and Newhur, Street, Street, Street New Street Street Definition Street.-Bartin Street Newhur, and Street New Street Miritual Street Street Newhur, Street New Street, Street New Street Street New Street New Street New Street New Street Street New Stree

Children's Propressive Lyceum No. 1.- Sessions overy Sunday at 11 A. M. in (large) Paino Momorial Hall, Ap-pleton street, near Tremont. All scats free. Every ong in-vited. Benj, P. Woaver, Conductor; H. O. Torrey, Corre-sponding Secretary.

sponding Beeretary. 1031 Washington Street.—The First Spiritualist Ladios' Aid Society meets overy Friday. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary. Private scance, for members only, first Friday in each month; doors closed at 3r. M. Fublic meetings overy Friday evening at 7%.

College II. B. B. Essex Street. - Sundays, at 10% Eagle Hall, 010 Washington Street.-Sundays at 10% A. M. 3% and 7% # N.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thurs-day evening at 73% in the Office Parlors, Evans House, 176 Tremont street. Eliza J. Bonnett, Manager.

America Hall, 784 Washington Street.-Services each Sunday. Dr. W. A. Hale, Chairman.

Ohelsen.-Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7% o'clock, -Meetings are held at Grand Army Hall, Sundays, at 2% and 7% F.M. All mediums invited. G.F. Slight, Chairman. -Tho Ladies' Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Onmbridgoport.-Meetingsare held every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Sintons, Sec-retary.

The Boston Spiritual Temple - Berkeloy Hall.-The guides of Mrs. Lillie addressed large and interested audiences last Sunday. The subject of the

Hall.—The guides of Mrs. Lillie addressed large and interested audiences last Sunday. The subject of the morning was, "Our Century as a Nation," upon which it was said: "We have just passed one of the mile-stones in our country's history. I do not think there has been a century so fraugit with interest to man-kind as the present, marked as it is by so many signs of human progress. All that proceeds is prophetic of what is to come. This we learn from the smallest plant as well as from the grandest tree. Our earth seems to me like a grand panorama of life. The law that applies to everything in nature holds good in civ-lization. The changes of the growth of the earth, like those of the fruit, correspond to the elements that aid in its advancement. We find those upon our earth who are low in the scale of development gradu-ally improving in thought and action. Let us not be Americans alone to-day, but members of the human family. When we enumerate the glifts and grand inventions of the present century we claim them to be marvelous. We are aware of the fact that notwithstanding much has been done there is still much to do. The people are becoming awake to the fact that to bring about desired results for moral im-provement, prayers to a legislature are more effica-clous than prayers to a legislature are more effica-has paid the price for its injustice. Agitation is the beginning of wisdom. No great blessings ever come to mankind without sorrow or sacrifice; they seem to-go hand in hand. What is at the time of the occurrence to anakind without sorrow or sacrifice; they seem to-go hand on user. The anal the other reforms to emancipate mankind from mental thraildom and to lib-eralize thought. The splits put thoughts into every receptive brain. Inspirits put thoughts into every thereable through Splithaulism it becomes to its reader a grander work." Event age by the split split splith out thow upon the Bible through Splithaulism it becomes to its reader a tradine work.

the Bible through Spiritualism it becomes to its reader a grander work." Evening.—Upon "The Bible and Its Uses," the Con-trolling Intelligence said: "The entliest of my memo-ries are the teachings of my mother, who gave me knowledge, placing in my hand a book. I was told it was the Word of God; it was the Bible. You are this evening addressed by one who passed through the rigid experiences many of you are passing through doing back only a few generations we find the Ortho-doxy of our day was the heterodoxy of that. A moth-er's love placed in the hand of her boy starting out in life the Bible, and thought by so doing she placed him in the hands of God. Many a man to-day thinks that what was good enough for his parents is good enough for him. All of that book which has a tendency to bring about moral improvement I reverence; but it contains much that has been in accepting it all. Placed here without or leave, through infinite love and in-nults prowth all sould will be emancipated. through God's limite Bible?" Mrs. Lillie will occupy the platform next Sunday at 10:30 A. M. and 7:30 P. M. this being the latform here Sunday at 10:30 A. M. and 7:30 P. M.

God's infinite Bible." Mrs. Lillie will occupy the platform next Sunday at 10:30 A. M. and 7:30 P. M., this being the last Sunday of her engagement for the present lecture senson. O. L. R.

First Spiritual Temple, corner Newbury and Exctor Streets, Last Sunday, May 5th, a lecture was delivered through the mediumship of Mrs. ture was delivered through the mediumship of Mrs. H. S. Lake upon "The Impending Social Revolu-tion." She said, "It is apparent to all who ob-serve and reflect that the old orders of society are slowly disintegrating. The authority of kings and priests has been gradually dying out, until through the operation of the laws of evolution a climax is close at hand. The sudden culmination or precipitation of spiritual forces into visible forms may be termed a revolution.

duned, and Mr. J. H. Dodge of Chelsta, a co-worker with Dr. Blehardaon, and an old and brominent friend of the causes both made remarks in harmony with the hour. Tests wore then given by Mrs. Dillingham, Mrs. Jonnio K. D. Conant and Mrs. Bhackley, which were very satisfactory. The meeting was closed with a song by Mrs. Chaso and daughter. The Lynn Boelety is in a very flourishing condition, it numbers sixty members, and has only been organized a year; it is a branch of the Ladles' Ald of Boston, working under its Constitution and by-laws. Mith. A. E. WILLIE, Ass't Sco'y.

Spiritualistic Phenomena Association, Lycoum Wall, 1031 Washington Street.-The meetings last Sunday were well attended. The after-noon service opened with vocal music by Mrs. Mary Nickerson, Prof. Willis Milligan accompanist. Mrs. Mary E. Thompson, of Malden, led in an invocation, followed by eariest and encouraging remarks, giving also some very flue tests of spirit presence. In her re-marks it was said: "Mediums are welcomed to the spirit-life, and are a great help in the communication of knowledge to those on early. But the latter must place themselves within the harmonious conditions so necessary to perfect spirit control. Every human soul is awaiting unfoldment; the invisibles are not far away, but over ready to give the means of unfoldment." Little Flossie Walt gave several recitations, which were heartily applauded. Mrs. A. Wilkins gave names and descriptions of spirit-friends, which were recognized. Mrs. C. H. Loomis-Hall gave psychomet-ric readings, paying a high tribute to the spirit guides who are helping us on from, time to time. Her read-ings were well received, and recognized as correct. The evening meeting opened with the singing of "Waiting and Watching for Me," by Mrs. Nickerson. Mrs. Thompson recited a poem and gave some of her furing intolligence. "Little Flossie" recited "Crip-pled Ben" very finely. Mrs. Hall gave some of the future were well presented by Mrs. Thompson's con-trolling intolligence. "Little Flossie" recited "Crip-pled Ben" very finely. Mrs. Hall gave some readings and descriptions of spirits. John Tomilinson made himself known and desired recognition. David Hopkins, who passed away a long time ago, also de-sired his friends to know that he was alive and inter-ested in them as much as ever, and conscious of all the changes in their condition. John A. Rose then gave tests, mostly to persons who are skeptical, all of which were recognized. The very test of the lite prostice is not inter-ested in them as much as ever, and consolous of all the changes in their condition. John A. Rose then gave tests, mostly to coum Wall, 1031 Washington Street.-The meetings last Sunday were well attended. The after-

First Independent Club, Berkeley Mall.-The last session of the Club previous to the summer vaction was held on Friday, April 26th. In the standard noon Mr. J. W. Fletcher held a scance, the room being crowded to repletion. At six o'clock supper was served, the entire tables having to be set three times to accommodate all. In the evening a varied and interesting programme was presented — Mr. Algerton, Mrs. Rich, Mr. and Mrs. Fletcher, Mr. Holmes and many others partici-nating.

pating. The Club will seek larger and better quarters for next season. At the business-meeting the following resolution was unanimously adopted:

Resolved. That the sincere thanks of the Independent Club be tendered the HANNER OF LIGHT for uniform courtesy and kindness in printing reports of meetings, etc., during the season just closed. H. B. Annung, California the

H. F. ADWERS, Sec'y pro tem.

The Ladies' Industrial Union held its closing meeting at No. 4 Berkeley Hall, Tuesday, April 30th. A pleasant company assembled in the afternoon. The usual supper, followed by the subjoined programme, tended to mark the event among the best of the sea-

and to mark the event among the best of the sea-son: Singing by Mr. Lillle; Mrs, E. B. Huse read a fine original poem entitled, "A Tribute to Washington;" Mrs, Lille spoke in her most charming manner, also improvised a poem; singing; recitations by Charles W. Sullivan (encored); speaking by Miss Jennie Rhind; Miss Clara Clark, a recitation which elicited marked applause; a duet by Messrs. Lillle and Sull-van; remarks by Mr. Richard Holmes; some recent work performed through the mediumship of Emma Nickerson was exhibited; a large pleture of spirit-faces was explained by Miss Nickerson, who came from Springfield to attend the closing meeting of the Society. E. J. N., Sec'y.

America Hall, 724 Washington Street.-The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Services were un-usually interesting. The subject: "Can the wrongs done in the material body be righted in spirit by the spiritual body?" was eloquently and instruc-tively discussed by the Chairman; pertinent remarks were made by Mrs. M. E. Pierce, of Lynn, Miss Nettle M. Hoit, Mrs. I. E. Downing, Mrs. Jennie K. D. Co-nant, Mrs. Annie Burnham, of Waverly, and Mrs. A. A. Smith. The services were interspersed with large numbers of excellent and conclusive tests, through the orranisms of Mrs. Downing, Miss Holt, Mrs. Smith, Mrs. Burnham, Mrs. Conant, Mrs. Stratton and the Chairman. Beautiful music was rendered through-out the day by the usual talent. Next Sunday we are to have a fine list of test and speaking mediums—including some new workers in Boston, who have been highly recommended. M. H. Holt, Sec'y. Echo Spiritualists' meetings were held here Sunday

Children's Progressive Lyceum No. 1, Paine Hall.-Services were of unusual interest on the 5th inst.-conducted by B. P. Weaver. With feelings of great regret (owing only to severe sickness of Bro. H. O. Torrey), the resignations of Mr. and Mrs. Torrey were received and accepted as to their official posi-tions. Bro. Ernst N. Wendemuth was elected as Cor-responding and Recording Secretary; Miss Amy Pe-ters as Assistant Guardian; C. Havener as Guardian. The Committee on Memorial Entertainment reported most encouraging prospects. The Gloucester Society of Shakers was represented by a delegation present, who enjoyed the visit, approv-ing heartily of the Children's Progressive Lyceum. A committee was appointed to arrange the annual Picnic at Downer's Landing, to take place this year with full Lyceum Exercises to the public. The exercises—music, elocution, tableaux, etc.-for May 26th (Memorial Sunday), bid fair to be grand and interesting. Hall .- Services were of unusual interest on the 5th

MAY 11; 1889.

SENTFREE bor-troubled with Hick Hendache, who applies during the present month, a samule package of Bawyer's Blok Headache Jowders. Our only object in this is to cure you and thus make you our friends. We can de is-you and thus make you nothing. The remedy is purely vegetable, and is recommended by Plints Phillips, the "Singing Pligrim." Icv. Geo. IF. Penterson, and thus ireds of Doctors. Address BAWYER MEDE-UINE CO., Lance Building, Justien Biver and 4th Mircets, Troy, N. Y. Jan Apil

Spiritualistic Meetings in New York and Brooklyn.

Columbia Itall, 678 6th Avenue, between 40th and 60th Streets.-The People's Spiritual Meeting. Sor-vices every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Mees overy Similary arcsont. Frank W. Jones, Conductor.
 Arcanum Hall, 57 West 25th Street, N. E. corner of h Avenue. - Meetings of the Progressive Splritualists are held every Sunday at 3 and 8 r. M. Reliable speakers and test mediums always present in splrite phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.
 Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52 distrect, New York, every Sunday at 234 r. M. God speakers, good music and label test mediums always present.
 Adelphi Hall, corner of 65 di Street and 7th Avenue. The First Society of Spiritualists holds meetings overy Sunday at 11 A. M. and 734 r. M. Admission free.
 A General Conference will be held Monday evening of each week at 230 West 36th Street, Meet and Spiritualists. Monday evening of each week at 230 West 36th Street, Meet and Spiritualists holds meetings M. G. Morrell.

Johnston Building, Flatbush Avenue, near Fal-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. Samuel Bogart, President.

First Society of Spiritualists, New York Oity.--Mrs. Brigham occupied the morning in a con-sideration of several interesting subjects involved in Sideration of several interesting subjects involved in a number of questions submitted by the audience. Concerning the effect of spirit-manifestations upon the thought of the day, it was sudd: The first effort is through the impulse of curiosity. If you stop there you have been but little benefited; but go on through your astonishment up to something grander; and the best elements of your nature will be roused and quick-ened. The spirit of an entranced medium sometimes ieaves the body, sometimes visits other scenes, and sometimes interblends with the personality speaking through nature. Evolution does not situt out God. The Meeting for Spirit Manifestations in the after-noon was opened with congregational singing. Mrs. Henry J. Newton read a poem entitled "The Cost of Religion, or the Sinner and His Pew," by Dr. William Tod Heinnuth, a criticism upon the signs of the times in fashionable churches. She clearly brough out the fine points of the poem, and applayee followed its re-cital. Miss Maud F. Pleasants sung a song. E. H. Benn, Esq., gave a lecture, comparing the pilenomena and facts of Spiritualism with the church history of the Bible.

facts of Spiritualism with the church history of the Bible. Henry J. Newton spoke of the conditions and ad-vancement of the development of Mrs. Roberts as a materializing medium. Mrs. Newton related incidents of the schenes held with this medium. Mrs. A. C. Hen-derson gave satisfactory psychometrical readings, and Mrs. M. E. Williams an account of a scance held by her with some friends and the owner of an abandoned "haunted house." A spirit that had been manifest-ing to the annoyance of the people who had occupied the house, materialized and informed the sitters that he passed from earth-life by accident while engaged in building the house. A whistling solo by Miss Ma-mie Horton closed the services of the afternoon. In the evening Mrs. Brigham lectured, evolving her address from the text. "Out of the depths of the earth i cry, lead me to the rock that is higher than I." The lecture of Mrs. Brigham always seems the hest she ever gave."

ever gave." New York, May 5th, 1889,

People's Spiritual Meeting.-Bishop A. Beals People's Spiritual Meeting.—Bishop A, Beals occupied the platform at the People's Meeting, Co-lumbus Hall, on the afternoon of May 5th, and spoke with unwonted fervency and power upon the "Pro-gress Made During the Hundred Years Past of Our National Government." E. F. Bullard, Esq., of Sara-toga, followed with remarks well fitted to the theme of the lecture. Augusta Chambers recited an original poem, and offered remarks in kaeping with the spirit of the occa-sion. Messrs. Elisworth, Whitney and Jones offered remarks also applicable to the subjects under consid-eration. Mrs. Budlong exercised her gift of healing upon several needing it. The conference in the evening was enlivened by the reading of a poem and remarks by Mis. M. C. Morrell

The conference in the evening was enlivened by the reading of a poem and remarks by Mrs. M. C. Morrell upon "Cramping and Dwarfing of Mind by the Influ-ence of Creeds." The speaking was participated in by F. W. Jones, Theo. 8. Bunce, and Mrs. Flowers, By request Mr. Beals will deliver another address next Sunday afternoon at Columbus Hall, 878 6th Ave-nue, for the People's Meeting. FRANK W. JONES. 230 West 36th street, New York, May 6th, 1889.

Troy, N. Y .- We greatly regret that Mrs. Ada Foye has decided to leave Troy, for an indefinite time. Mrs: Foyo is the medium of this age. All present at her scances acknowledge that she is a brave, good woman and an excellent medium. Now that we re-gretfully sever the pleasant chain of association with her in her labors, we, the "First Society of Spiritual-ists," give her a hearty "good-bye" and "God bless you."

lists," give her, a hearty "good-bye" and "Gou oress you." The Society tendered Mrs. Foye a reception on the evening of May 1st, at its hall. Mr. Elisha Waters, a ploneer in Spiritualism and President of the Society, opened the meeting. After listening to the excellent choir, Mr. Waters related his experiences in Spiritual-ism. When he had finished, he invited each and every one to give testimony to the "truth of their heart's be-lief." A great many related their experiences. Three occurrences at this meeting demand atten-tion: A young couple, just emerged from the Method-ist church, addressing the audience, said they received tests through the mediumship of Mrs. Foye, unmistak-ably from the spirit-world. Their whole testimony exhibited the great joy they felt in receiving the "new" aby from the spirit-world. Their whole resumony exhibited the great joy they felt in receiving the "new" tidings. The next was the speech of our beloved local medi-um, Mrs. Newton Reynolds, and the few words of her guide "Winona." who remarked in regard to Mrs. Foye's work: "From the seed sown we will surely reap a good harvest, and if we cannot see it to-day, some time it will emerge from the soil in which it is planted, and bear fruit, rich and dear." The third was Mrs. Foye's address. She told of her experiences, and all the ups and downs of her life, and gave through her words comfort to the mediums at large, saying that all should enlarge their spiritual knowledge; should think that each and every chan-nel is different, that each medium would do "some" good by his or her talents. The President, Mr. Waters, recited a beautiful poem, adapted to the occasion, and Mrs. Foye closed the meeting by explaining the great work done by the spirit-world. Any society which wishes to make progress should avail itself of the services of Mrs. Ada Foye, N.

The Doctors' Plot Bill Killed in Rhode İsland.

To the Editor of the Banner of Light:

The Doctors' Plot Bill came to an ignominious end in the Senate Friday, April 26th, being indefinitely postponed. So the citizens of the State are saved from the proposed invasion of their liberties under the forms of law, and still possess the right to choose their own physicians. The Regulars have learned the important fact that they are not omnipotent, and must be conthat they are not omnipotent, and must be con-tent to stand the competition of the progress-ive schools of medicine, even if they go to the wall. They made a desperate light. At the outset they were confident, and even went so far as to select a majority of the Board of Ex-aminers, areated by the bill, of the orthodox Allopathio School, in expectancy that the selec-tion would be ratified by the Governor, who was invested with the appointment of the members. members.

I will briefly recount the legislative travel of I will briefly recount the legislative travel of the bill, with a succinct resume of incidents and events: The bill was introduced early in the session, containing nineteen sections, evi-dently drawn with a care for the interests of the favored schools by a stringent provision to reach the Irregulars, who were liable to "a fine of not less than fifty dollars, nor more than five hundred dollars, or by imprisonment for not more than three months." The bill also de-clared that a "person shall be deemed to be practicing medicine within the meaning of this act who shall publicly profess to be a physi-'cian, or make a practice of prescribing and fur-nishing medicines for the sick, or to heal or cure

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Tuttle says to-day. Yours truly, Detroit, Mich., April, 1889. G. B. STEBBINS.

T. GRANGER STUART, M. D., F. R. S. E., Or-dinary Physician to H. M. the Queen in Scot-land, Professor of Practice of Physic in the University of. Edinburgh, writes: "Acute bronchitis is common especially in the ad-vanced stages of Bright's Disease, and tends to pass into the chronic state. Phthisis (con-sumption) in its various forms is found occa-sionally associated with these repaid (kidney) sumption) in its various forms is found occa-sionally associated with these renal (kidney) affections. It usually proves fatal while the renal malady is yet in its early stage." It thus becomes evident that consumption and bron-chitis are intimately associated with kidney disease, and Warner's Safe Cureshould be taken early in the disease to prevent the damaging influence the kidney malady exerts upon the respiratory organs. respiratory organs.

ET See advertisement of the BANNER OF LIGHT, the great exponent of Spiritual Philos-ophy, published in Boston, Mass. Whatever opinion one may entertain as to the doctrines THE BANNER advocates, it is but the truth to state that its editorial articles are ably and forcibly written, and its contributions full of interest and advanced thought. It is an inter-esting journal, and pushes its ideas to the front with great courage and power.—Virginia (Ill.) Enquirer. Enquirer.

Norwich, Ct.-Monday evening, April 29th, J Wm. Fletcher entertained a good audience in G. A. R. Hall, with his illustrated lecture on." Historic Spiritualism," and it was pronounced the finest presenta-tion of the early days of the cause (with the many beautiful illustrations) that has ever been given in this cit

ity. day, May 5th, Hon. Sidney Dean, of Warren, (formerly pastor of a Methodist church in our addressed good audiences, among whom were of his personal friends. The two discourses logical and eloquent, and were accepted with en-

Were regression to the second of this lasm. Next Sunday Mr. Dean will occupy our platform, and close our lectures for this season. We have opened a "Progressive Lyceum," which we shall continue until July. MRS. J. A. CHAPMAN, Sec'y.

Lynn, Mass.- The Lyceum of the First Spiritualist Society met at Exchange Hall at 12 M. on May 5th. Music, Eastman's Orchestra; opening exercises, sing-Ing and Silver Chain; readings and recitations by the following: Eliza Garland, Jessie Hutchins, Miss Flora Howe, Mrs. Durgin, Marrianna Estes, Mr. Barliett, Mrs. C. Fannie Allyn, Mr. Emerson: After the Grand March, the session closed.

name. The studien culmination or precipitation of spiritual forces into visible forms may be termed a revolution. In ages agone and in still more modern periods ma-terial weapons were the instruments relied upon by which to recast society. All the machinery for war introduced and sustained the changes which man, in-dividual or collective, demanded. The gradual spiritualization of the planet has now, however, brought into being veapons more potent than armies or navies—they are those things called thoughts, the power of which operates slicntly but effectively upon government, church, society, creat-ing new questions in political economy, and elucidat-tifs to the common people the principle of equity, which, realized, raises the standard of human living, and compels the reidigutment of all social relations. This is the impending revolution. Hitherto the souls of men have received the special attention of most re-formers; but, by a natural reliction, the general trend of man's thought now sets in the direction of his sai-vation from bodily ills as well. Those spots wherein vice and crime germinate and fester because poverty dwarfs the body, paralyzes the brain and poisons the blood, are seen to be destructive to the whole scheme of man's splitual redemption and resurrection. What else could be expected as man's splitual vision im-proves. We watch its course and participate in its movement; for between the two worlds there is consclously and unconsclously operating a continual interdependence. The importance of developing states of mind which will *practicalize* the theory of brotherhood, so long enunclated, cannot be overesti-mated. Love, that angel of the New Dispensation, must splic the cannon of the world isoward the climax of revolu-tion. It is impossible to stay the onward movement, whose pulsations emanate from centers of splitual life to which man is now consclously and intelligently re-lated.

How who, blinded by old habits of thought, and fet-tered by the prejudices of the past, attempts to with stand the forces of the present, will be swept aside as though in the path of a will wind. Men, not gods, are appeals to progressive mark as an extraneous intelli-gence, but rather as the highest possibility of himself, which he is eager to externalize in religion, literature and government. Hence overywhere are springing up federations, unlong, associations, coöperations, in place of competitions, 'coercions and oppressions. This is the real atoment. Man reconciled to his highest by "Next Sunday the guide of Mrs. Lake will speak upon "Love and Marriage, from a Spiritual Standpoint." Children's School at 11 A.M. Wednesday evening Social at 7:30. Meeting for Women at 2:30 each Friday afternoon. Mr, and Mrs. G. W. Kates officiated at the Wedness

Social at 7:30. Meeting for .Women at 2:30 each Friday afternoon. Mr. and Mrs. G. W. Kates officiated at the Wednes-day evening meeting held at the First Spiritual Temple May 1st. They were greeted by a goodly humber of auditors, whom they held interested during the ser-vice. Mr: Kates recited Read's poem entitied "Drift-ing." Mrs. Kates, entranced, then offered an invoca-tion, and, by request of Dr. Storer, spoke upon "The Higher Spiritualism." She is fluent and impressive in her delivery. The discourse was earnestly listened to, and much enjoyed by all. Mr. Kates spoke briefly, after which Mrs. Kates, gave several psychometric readings and descriptive tests. Com.

First Spiritualist Ladies' Aid Society.-Some forty members of this organization visited the Ladies' Aid of Lynn Thursday, April 18th, and were very cordially received by the President and officers of that

Ar. Dean Will Occupy our plattorm, three for this season. da " Progressive Lyceum," which we hill July. MRS. J. A. CHAPMAN, Sco'y. — The Lyceum of the First Spiritual-t Exchange Hall at 12 M. on May 6th. s Orchestra; opening exercises, sing-nain; readings and recitations by the Garland, Jessie Hutchins, Miss Fiora fill, Marrianna Eates, Mr. Bartlett, hillyn, Mr. Emerson: After the Grand on closed. SADIE S. COLLYER, Lyceum Sco'y. Cordinary received by the Jresident and onicers of that Society. A pleasant, informal meeting was held in the after noon, and after a bountiful collation provided by the Society, the evening meeting was opened by the sing-ing of a duet by the President, Mrs. Chase and daugi-ter. Mrs. Chase then introduced Mrs. Barnes, Presi-society, was next introduced, and after a few brief remarks, presented Mrs. Keyes and Mrs. Merrill, who fitly responded. An anniversary poem, was read by Mrs. Buchanan. Mr. Adams, a member of the Lynn Society, then en-tertained the audience with recitations, which wero heartily applauded. Dr. A. H. Richardson was intro-

14

Engle Hall, 616 Washington Street.-Three

meetings were held at this place, last Sunday. The morning session is regularly devoted to a conference, morning session is regularly devoted to a conference, which uniformly proves quite interesting. On Sunday afternoon and evening Dr. Eggleston deilvered a fine cessay on the life of Joan of Arc, which was well re-ceived. Pertinent remarks were made by Miss Barni-coat, Mrs. M. W. Leslie, Mr. Ridell, Dr. Coombs, Dr. Eames, Mr. Lees; tests were given through the or-ganisms of Miss Barnicoat, Mrs. Leslie, Miss Clouse, Mrs. Burnham, Mrs. Conant and the Chairman; most of them were fully recognized—Mrs. M. F. Lovering, planist. Mrs. M. W. Leslie will occupy the platform next Sunday evening. F. W. M.

Fitchburg, Mass.—On Sunday last, May 5th, Mr. J. Frank Baxter served the Fitchburg Association of Spiritualists most acceptably. The man and the day called out unusually fine audiences—in the evening necessitating extra provisions for seating. The afternoon lecture was upon the general status and outlook of Modern Spiritualism, the latter Mr. Bax-ter belleving to be in the very dawn of victory. The evening discourse entered more into the facts of Spirit-ualism and the philosophy, and led up to special and inevitable deductions pertaining to spirit existence, spirit return, and the spirit-world itself. The large andience was intensely interested. Of the scance, which for one hour followed the even-ing address, it must be said that of the numerous efforts made in Flitchburg by Mr. Baxter in the past, the one in question surpassed by far all of them. There is noth-ing short of absolute truth to say that most of the many descriptions and delineations given conveyed certain evidence of superhuman power, indeed bore conclusive evidence of superhuman power, indeed bore conclusive evidence of superhuman power, indeed bore conclusive evidence of superhuman power, indeed bore sunday, at the usual hours. Wachuserr.



No PEN CAN DO JUSTICE TO THE ESTEEM IN sands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scally and pimply diseases of the skin, scalp, and blood, with loss of

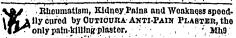
paning ciscussos of the skin, scalp, and blood, with loss of hair. OUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautiflor, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifler, inter-nally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTIOURA, 50c.; SOAF, 25c.; RESOLVENT, SL. Prepared by the POTTER DRUG AND CHEMICAL CONFORMATION, BOSTON, MASS. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily TEA

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Haverhill, Mass.-Unity Hall.-Mrs. Emma Miner, of Clinton, Mass., spoke for the First Spiritual-ist Society Sunday, May 5th, before good audiences.

ist Society Sunday, May 5th, before good audiences. The 2F. M. lecture was a carefully written paper upon "The Foundation Principles of the Home Here and Beyond." She concluded the service with an exercise in mediumship by improvising words and music upon subjects presented by the audience—the controls using her hands upon the plane to accompany the song. The morning service began with a fine musicale by the Home Orchestra, Miss Jessie M. Little, precentor. Mrs. Miner again read a lecture upon "The Divinity Within Us," closing with an exercise in mediumship. Sunday, May 12th, we expect to befavored with mes-sages from our ascended spirit-friends through the me-diumship of Mrs. B. F. Smith, one of the BANNER OF LIGHT mediums. W. W. CURRIER.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be : "One who knows that intelligent communication can be had between the living and the so-called dead." All Spiritualists are cordially invited to become members-ellier resident or non-resident-and to take an active part in its work. NELSON CROSS, President.

J. F. JEANERET, Secretary, 23 West 46th street, New York. JOHN FRANKLIN CLARK, Cor. Secretary, 89 LAberty street.

To the Liberal-Minded: The Spiritualists of the world, and all others who may feel disposed to aid the American Spiritualist Alliance, can do so by sending subscriptions to its Treasurer,

F. S. MAYNARD, 210 Washington Street, New York City, Who will duly acknowledge all remittances.

Notice

Notice. The Leavenworth County Association of Spiritualists will hold its Semi-Annual Meeting in New Era Hall, at the homo of T. O. Douch, near Fairmount, Kam, on May 18th and 19th. East Fairmount, a way-station on the X. & S. F. R. R., is one-half mile west of the hall and grove, and Wallula one-half mile cast. Conveyances will be in attendance at all trains. Board and lodging will be furnished all desiring at Sloop per day. Grout mealums and sneakers will be the attendance

Bloo por day. Good mediums and speakers will be in attondance. All are cordially invited. For further information address MARY R. HUTCHESON, Secretary Association. Leavenworth, Kan.

Annual Meeting in Oregon. The Wirst Spiritual Religious Bodoty of New Era, Olaeka-mas Co., Ore., will hold its annual meeting on the camp-grounds at New Erie, on June 14th, 1889, and continue for about ten days. MR8. H. D. HOLLAND, See's.