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PSYCHICAL RESEARCH.---SOME INTER-ESTING CASES."

BY REV. M. J. SAVAGE.

I am to tell some stories; others are to explain them-if they can. Not that I mean to shirk any responsibility. I am ready with my opinions as to what seems to me reasonable in the way of theory, and what unreasonable, only I do not propose to dogmatize; and I am ready to listen to the suggested explanations of anybody else.

The one thing I know about these stories is that they are true. I say this advisedly and weighing my words. If in the case of any one of them, I only think or believe it is true, I shall say so; but nearly all of them I know to be true—know it in the same sense in which I used the word of that which is scientifically demon-

strated. These stories will lead us into the realm of These stories will lead us into the realm of the supernormal. I do not say supernatural, because I do not believe in any supernatural. In my way of looking at the universe, I regard all that is as natural. If, for example, there are invisible beings who can take part in the events of our lives, their being invisible does not make them either unnatural or supernat-ural. A blind man would have no right to re-gard other people as supernatural merely be ural. A blind man would have no right to re-gard other people as supernatural merely be-cause he could not see them. Science makes it purely rational for us to believe in the possi-bility of the existence and activity of persons we cannot see. Our senses are limited; so it is only a question of fact and evidence. But certain things may transcend the range of our ordinary or normal experience. For clearness of thought, then, let us call these supernormal. If the claim is made that some supernormal

If the claim is made that some supernormal thing has occurred, it is only reasonable that people should demand adequate proof. The chances are against it, by as much as the nor-mal is more common than the supernormal. If

pings. Do these ever occur except in cases sub-conscious self as active about matters with where they are purposely produced? Are they which the conscious self is not familiar. Can always a trick? A vast amount of ingenuity has been expended by those who have thought ing under either of these? No one has the they could explain these things as the work of toe joints, or other anatomical peculiarities. It will be something to find out that genuine raps do occur, whatever theory may be adopted in explanation of them.

raps do occur, whatever theory may be adopted in explanation of them. I know a regular physician living not a thou-sand miles from Boston. His wife I should call a psychic, though she does not call herself so. Neither she nor her husband has ever had any-thing to do with Spiritualism, nor are they be-lievers. Where they formerly lived they were continually troubled by strange and unaccount-able happenings; but though they moved to their present residence, the happenings-with one important exception—have not ceased. No attempt has been made to reduce these hap-penings to order, or to find out whether there is any discoverable intelligence connected with them. The doctor vaguely holds the opinion that they indicate some abnormal nervous con-dition on the part of his wife. So far the whole that they indicate some abnormal nervous con-dition on the part of his wife. So far the whole matter has been treated from that point of view. But what is it that happens? Some-times, for two hours on a stretch, the doctor and his wife are kept wide awake at night by loud rappings on the headboard of their bed. In accordance with his nervous theory, the doctor will hold his wife with one arm, while the head of the other arm is pressed against

In accordance with his nervous theory, the identical doctor will hold his wife with one arm, while it the headboard, in the attempt thus to put an end to the disturbance. Said the doctor to me not genuine, I should like to have him go through some of my experiences." He and his wife will be sitting by the draw-ing-room table of an evening. They will be conscious of a stream of cold air passing by them - an accompaniment of psychic facts well known to investigators—and then the "trouble" will begin. Sometimes it is only raps. At other times they will hear a noise on the floor of the room above, and will think their boy has fallen out of bed; but on going up to see, they find him quietly asleep. Sometimes there will be a loud crash in the corner of the room over the furnace register, as though a basket of crockery had been thrown down and broken. They occupy the house alone, and have no other way of explaining these unpleasant facts than the one alluded to above.

than the one alluded to above. I give this case because of the undoubted oc-currence of these things in the house of one who is not a believer, nor even an investigator.

who is not a believer, nor even an investigator. There is no expectancy or invitation of them, in or any superstitious attitude of mind toward them. They are, in this case, plain, bold, ap-parent facts, as real as is breakfast or supper, or the existence of a brick in the sidewalk. The "one important exception" referred to above is this: In the house they formerly occu-pied, the doctor's wife sometimes saw the figure of a woman. Others were said to have seen it also. It was never visible to the doctor. There is the story of a tragic death which connects

Inter house at present occupied by the doctor's family. Here there are raps not to be explained as the conscious, purposed work of any visible person; nor can they be explained as the result of the shrinking of boards, as the work of rats or mice, or in any ordinary way. Starting with facts like these, many persons have supposed thomselves to art into a purposed with in themselves to get into communication with in-visible intelligences who had taken these ways of attracting attention. Nothing of this sort has been even attempted here. I simply set forth the facts and the reality of the raps. II. I will now tell a brief story of one of my own experiences in this line. Until within the past year or two there lived in New York City a lady who, when a girl, had been somewhat known as a "medium." But for twenty or thirty years she led a quiet home life with her husband, a well known business man. But intimates in the house told stories of remarkable occurrences. For ex-ample, a friend of this family has told me how, when at breakfast, after having spent the night there, raps would come on the table; and, by means of them, how long and pleasant conversations would be held with those who once had walked the earth, but now were in the unseen. This is his belief. Having occasion to pass through New York, this friend, above referred to, gave me a letter of introduction, saying he knew I would be welcomed if I called at the house of this lady. I had never seen her, nor she me, but one morning I presented myself with my letter. I was shown into the back parlor. Carpenters were at work on a conservatory opening out of this room where the lady had received me. They made more or less noise, but not enough to interfere with our conversation. Soon I began to hear raps, apparently on the floor, and then in different parts of the room. On this the lady remarked, simply: "Evidently this the lady remarked, simply: "Evidently there is some one here who wishes to communicate with you. Let us go into the front par-lor, where it will be quieter." This we did, the raps following us, or rather beginning again as soon as we were seated. At her sug-gestion I then took pencil and paper (which I gestion I then took pencil and paper (which I happened to have in my bag), and sat at one side of a marble-top table, while she sat at the other side in a rocker and some distance away. Then she said, "As one way of getting at the matter, suppose you do this: You know what friends you have in the spirit-world. Write now a list of names-any names you please, real or fictitious, only among them somewhere include the names of some friends in the spirit-world who, you think, might like to communi-cate with you if such a thing were possible." I then began. I held a paper so that she could hot possibly have seen what I wrote, even I then began. I held a paper so that she could not possibly have seen what I wrote, even though she had not been so far away. I took special pains that no movement or facial ex-pression should betray me. Meantime she sat quietly rocking and talking. As I wrote, per-baps at the eighth or tenth name, I began to write the name of a lady friend who had not been how dead I had bardly written the first write the name of a lady friend who had not been long dead. I had hardly written the first letter before there came three loud, distinct raps. Then my hostess said: "This friend of yours, of course, knows where she died. Write now a list of places, including in it the place of her death, and see if she will recognize it." This I did, beginning with Vienna, and so on with any that occurred to me. Again, I had hardly begun to write the real name, when once more wime the three raps. And so on concerning other matters. I speak of these only as specimens. Now, I "dannot say that in this particular case the Taps were not caused by the toe joints Now, I 'dannot say that in this particular case the raps were not caused by the toe joints of the lady. The thing that puzzles me in this theory is as to how the toe joints hap-pened'to know the name of my friend, where she died, etc., which facts the lady herself did not know and never had known. Certain theories, as explanations of certain 'facts, are already regarded as demonstrated by [those familiar with the results of psychia investigation. Among these are hypnotism, 'clairwoyance, telepathy, and the agengy of the clairvoyance, telepathy, and the agency of the

which the conscious self is not familiar. Can the simplest, genuine rap be explained as com-ing under either of these? No one has the slightest idea how, and as yet there is nothing in this direction that, even by courtesy, can be called a theory; but it may be possible that these raps are produced by psychic power. If so, as in Case I., the psychic herself does not know even that she does it, much less how. Are they the work of the sub-conscious self? No sub-conscious self has ever claimed to do it. And if so, from what source does this sub-No sub-conscious self has ever claimed to do it. And if so, from what source does this sub-conscious self, as in Case II., obtain a knowl edge of facts the psychic never knew? To ex-plain these cases in accordance with any yet accepted theories, mind reading must also be in-troduced. This New York lady must have been able, not only to produce the raps, consciously or unconsciously, but also to read my mind and tell me things she never knew before. But these things, it they do no more, reveal such an extension of mental power as to lead us into a world vastly unlike that which is recognized by ordinary scientific theories; and it may be well for us to be on our guard lest we invent theories more decidedly supernor-mal than the facts we seek to explain. III. I will now tell a story that will be ex-

III. I will now tell a story that will be ex-plained as a case of telepathy. The date of the occurrence is April last, and the place Boston. For eight years Dr. B. and his mother had lived together in Odessa, a oity in the south-ern part of Russia. Their relation was one of peculiar dependence and tenderness, as they bad no other relatives living. The doctor left bad no other relatives living. The doctor left Odessa a year ago last fall. A close corre-spondence was kept up, it being their plan that the mother was to join him here as soon as he determined on a place of residence, and as he determined on a place of residence, and matters were properly arranged. On Monday, April 27th, the doctor received a letter tell-ing him she was in the best of health, and full of anticipated joy over their speedy reunion. The doctor himself was growing happy and excited over the prospect. There was noth-ing, therefore, in the situation even to hint anything but happiness. But on April 28th, at 2:30 A. M., the doctor awoke, trembling from head to foot, and in the greatest excitement. He awoke out of a most vivid dream. He was in Odessa, and his mother was taking leave of him, and saying, "God bless you, my boy! I shall never see you again here." The next day, or the same day, i. e., the 28th, he told this dream to some friends. (I have this from the friends as well as from himself, so there is no doubt as to the order of the events.) Durwho is not a believer, nor even an investigator. There is no expectancy or invitation of them, or any superstitious attitude of mind toward them. They are, in this case, plain, bold, ap-parent facts, as real as is breakfast or supper, or the existence of a brick in the sidewalk. The "one important exception" referred to above is this: In the house they formerly occu-pied, the doctor's wife sometimes saw the figure of a woman. Others were said to have seen it also. It was never visible to the doctor. There is the story of a tragic death which connects this woman with this particular house. Those the house at present occupied by the doctor's family. Here there are raps not to be explained as the conscious, purposed work of any visible to removing even lis overcoat, and so had passed the was hardly conscious of what he was doing.

he was hardly conscious of what he was doing. On Wednesday evening, then, the 29th, he met his friend from New York. After two hours of preliminary talk, in which he tried to prepare him for bad news, he handed him a cablegram in German. This cablegram asked him to indulgently prepare the doctor for the news, and then tell him of the death of his mother. The hour of her death coincided pre-cisely with the time of the doctor's dream. Not only this, she died holding the hand of the friend who had sent the cablegram; and in her wanderings she imagined she was talking to the doctor, and taking leave of him in the precise words that he had heard in his dream. precise words that he had heard in his dream. What, then, are these souls or spirits or minds of ours that can communicate from Russia to Boston by some psychic line whose wonder turns telegraph and telephone to com-monplace? One case like this *might* be ex-plained as merely a coincidence. But so many have been carefully traced and verified that the theory of coincidence becomes too irra-tional even to consider. tional even to consider. IV. My fourth story goes far beyond any of these, and—well, I will ask the reader to decide as to whether there is any help in hypnotism or clairvoyance or mind-reading, or any of the selves of the psychic, conscious or sub-conscious. Early on Friday morning, Jan. 18th, 1884, the teamer "City of Columbus," en route from Early on Friday morning, Jan. 18th, 1884, the steamer "City of Columbus," en route from Boston to Savannah, was wrecked on the rocks off Gay Head, the southwestern point of Mar-tha's Vineyard. Among the passengers was an elderly widow, the sister-in-law of one of my friends, and the mother of another. This lady, Mrs. K., and her sister, Mrs. B., had both been interested in psychic investiga-tion, and had held sittings with a psychic tion, and had held sittings with a psychic whom I will call Mrs. E. Mrs. B. was in poor health, and was visited regularly for treathealth, and was visited regularly for treat-ment on every Monday by the psychic, Mrs. E. On occasion of these professional visits Mrs. B. and her sister, Mrs. K., would fre-quently have a sitting. This Mrs. E., the psy-chic, had been known to all the parties con-cerned for many years, and was held in the highest respect. She lived in a town fifteen or twenty miles from Boston. This, then, was the situation of affairs when the wreck of the steamer took place. steamer took place. The papers of Friday evening, Jan. 18th, of The papers of Friday evening, Jan. 18th, of course contained accounts of the disaster. On Saturday, Jan. 19th, Dr. K., my friend, the son of Mrs. K., hastened down to the beach in search of the body of his mother. No trace whatever was discovered. He became satis-fied that she was among the lost, but was not able to find the body. Saturday night he re-turned to the city. Sunday passed by. On Monday morning, the 21st, Mrs. E. came from her country home to give the customary treatnonday morning, the 21st, Mrs. E. came from her country home to give the customary treat-ment to her patient, Mrs. B. Dr. K. called on his aunt while Mrs. E. was there, and they de-cided to have a sitting, to see if there would come to them anything that even purported to be news from the missing mother and sister. Immediately Mrs. K. claimed to be present; and along with many other matters, she told them three separate and distinct things which, if true, it was utterly impossible for either of if true, it was utterly impossible for either of them to have known. 1. She told them that, after the steamer had sailed, she had been able to exchange her in-side state room for an outside one. All that any of them knew was that she had been obliged to take an inside room, and that she did not want it. 2. She told them that she played whist with some friends in the steamer saloon during the evening; and she further told them the names, of the ones who had made up the table. 3. Then came the startling and utterly un-expected statement—"I do not want you to think of me as having been drowned. I was not drowned. When the alarm came I was in [Continued on second page.]

HERETOFORE--NOW--HEREAFTER!

Øriginal Story.

BY ELVIRA HOWE BIGELOW.

[Concluded.]

We gathered the children in and took them to places of refuge. My love for the little ones was so strong that I influenced her to give them more of her precious time and attention than she had thus far done. Together we worked, the most perfect harmony existing between us. When she rested from her labors I could only wait and watch, for my powers were limited; without her I could not penetrate the material to find the spiritual, through which alone I could give aid. My interest was wholly centered in the work of the woman; as an individual I knew her not. A plague of great virulence broke out in the city where we labored. The woman's strength was severely taxed, she was stricken down, and in a few hours the death of the material body ensued, and her brave, unselfish spirit was released.

Then for the first time I recognized her as an individual, as a woman. For the first time my nature responded to a woman's love. Her glad recognition of me as her spirit-helper awoke in me an ecstasy hitherto unknown. I recognized her symmetry and beauty, but I was not sufficiently developed to rejoice unselfishly in her superiority. I was chagrined by my own want of comeliness. I was grieved and disappointed, and I should have been far better satisfied to have found the woman faulty, rather than myself. This was a phase of life to which I was an entire stranger, namely, to feel myself an inferior. My grief and mood brought me en rapport with an inexperienced, loving girl who was about to be come a mother without the sanction of the law. My sympathy for her sorrow led me to assuage my own despondency by giving her courage to bear her burden bravely. My endeavors were crowned with success, for my great knowledge and wisdom were quenched, and I became a crying, puling babe, born into the earth-life under the grievous ban of illegitimacy. Ah! how heavy a burden that is to a proud, sensitive nature none need tell me. My mother's burden was scarcely greater than

love with a beautiful, willful girl, who after ward became my dearly-beloved wife. In the long and confidential talk which I had with my mother before my betrothal, she urged me to tell my love of my birth. But I replied, "It does not affect me as a man. I am none the less honorable that my father was a villain; and, mother, your good name and happiness are dearer to me than the love of this dear girl even, and before I will sacrifice you I will give her up, and remain always your loving and obe-dient son." Dear mother! How well I remember that evening. With tear-wet face and trembling lip she faltered: "My son, your thoughtful, tender love has made even my sin a blessng, and 1 humbly thank God for your birth."

No praise was ever so sweet! No hour of my life so glorified! I had reached the goal of my ambition. I had filled my mother's desolate heart with peace and joy. After a few years, when still in the flush and ardor of youth, I was settled over a large city church. Then married. For me to relieve the sorrow of God's poor, and those that were deep in degradation, was inborn; I had not lost my former lessons. While the memory of those scenes had been dropped on my entrance into this last earth-life, their effect upon my spirit remained. I loved the work of ministering unto the needy. It was from real love that I sought out the forsaken and miserable. In this field I found my bright, piquant, merry wife an ardent and efficient co-worker. She refused from the first to be hampered by church nonsense, as she termed it, and insisted upon her liberty, and her right to her own way, refusing to do many things which were then required of a clergyman's wife. This would have been perhaps a source of trial to me if my blessed mother had not come to the rescue, and quietly filled in the gap. My mother! I love the name, repeat it as often as I may. She was a dignified, beautiful woman, and the matrons of our parish received her ministrations without audible comment: but many times in those early years I had to stand between my wife and the censure of the the one I carried for her as a little child, as deacons, for I would not have her hampered. I, before I could understand its meaning I felt too, was liberal enough to see that much which the scorn that accompanied the whispered was required of her was "church nonsense."

some one tells us that he has just seen on the street a dark-haired man dressed in gray, we do not ask for evidence of such a fact; but if he tells us that, while he was looking at him, he fedde up to fight the discovery he faded out of sight and disappeared, we nathe faded out of sight and disappeared, we hat-urally and rightly doubt the reality of his ex-perience. We know that people can be mis-taken; we know that they sometimes lie; we know that, in certain conditions of the brain, men think they see when no objective reality corresponds with their vision. The probabili-ties, then, are in favor of some one of these ex-

planations. But that a real, conscious, intelligent being But that a real, conscious, intelligent being may exist and not be visible to normal eyes; that such a being may be seen at one time by a particular person and not at another; that he may be seen by one person and not by others— there is nothing in all this that contravenes scientific possibility. It is not as if a man should tell us that he knew of a country where water did not freeze at 32° Fahrenheit. The scientifically impossible is one thing; while the improbable, the uncommon, or the supernorimprobable, the uncommon, or the supernor-mal, is quite another thing. The supernormal mal, is quite another thing. The supernormal may be true. While, then, the probabilities are against it, the proof may be such as to ren-der it credible. Indeed, it is conceivable that the proof may become so strong as to make in-credulity absurd and unscientific. The atti-tude of caution is rational; but the attitude of those who "know" a thing cannot be true, merely because it is unusual, or because it does

not fit into the theory of things which they happen to hold—this is irrational. What looks like proof of certain supernormal happenings has been accumulating so rapidly during the last few years that public attention has been turned in this direction as never be-fore. Paychic investigation is becoming "refore. Psychic investigation is becoming "re-spectable." It will be fortunate for it if it does not become a fashionable fad for those who want a new sensation. It is curious, and would want a new sensation. It is ourious, and would be ludicrous were it not sad, to watch the prog-ress of these things. "You ought to be thank-ful to me," said John Weiss one morning as I met him on Washington street, "for I have been killed to make room for you." Yes, brave men were professionally and socially killed to make our religious liberty possible. And now even the "Orthodox" get great oredit for be-ing "liberal," and the blood bought liberty is the hobby of snobs. Always some Winkelreid makes way for liberty at the price of fatal makes way for liberty at the price of fatal thrusts of spears.

A world-famous man, a Church of England clergyman and scientist in one, said to me one day. "I do not talk about my psychic experi-ences and knowledge with everybody. I used to think all who had anything to do with these things were fools; and I do not enjoy being called a fool." But now the danger is that the society fools will go to dabbling in the matter. Said another man to me-a scholar, known on two continents-"Suppose you and I should come to believe, it would only be a couple more cranks!" But it begins to look as though the "cranks" might get to be in the majority, when a famous German philosopher can say that "The man who any longer denies clairvoyance "The man who any longer denies clairvoyance does not show that he is prejudiced; he only shows that he is ignorant

So much by way of preface to my stories. It seems to me that all these points, at least, ought to be kept in mind by one who reads them and seriously tries to think out what they may mean. Now to the stories themselves.

I. Let me begin by telling about some rap-

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Dear mother! more sinned against than sinning, your sorrow and grief were but evidences of your weakness; and your helplessness was a strong weapon in the hands of the ignoble

souls who heaped their uncharitable contempt upon your bowed head. Even as a child, dear mother, the wistfulness of your soft, dark eyes appealed to me. My parental love and respect were not dormant, but active and well developed, and my mother had great need of it. I think that the prevalent idea among believers in reïncarnation—i. e., that we choose our own path in life, marking it out and following it as our spiritual needs demand-arises from the fact that our affinities lead us always in the right way. I, for my part, know that I never deliberately or consciously marked out such a birth or life. I had not the requisite wisdom. I did not know my needs. I did not know that in my previous earth-life I had learned of woman's strong, quiet, self-reliant nature; nor did I know that it was necessary for my spirit to feel the woes and carry the burdens of one whom I respected and loved as my mother, and while I honored I should also pity and protect her, and she should lean upon and look up to me for comfort In my previous earth-life I had learned of the strength and purity of woman; now I was to learn of her loveliness and weakness. Intellectually I was apt, in morals I was upright, and while my mother blushed for my birth she never blushed for my conduct, and I early vowed that those who now passed her by with scorn should seek and honor her; every tear, every sigh, her sensitive shrinking from notice, was a stimulus to my ambition.

I passed through the regular course of study and chose the ministry as a profession. My mother went with me wherever my interests led, for I was all to her. Father and mother having both been called to spirit-life when she was still a child, left without a natural guardian, she in her innocence and youth fell a victim to the base selfishness of a man who should have been her protector, as he was her instructor. Other than this I knew nothing of my father until I met him in spirit-life. I am not proud of him. He has no part in me, nor I in him. I see you smile at this evidence of my human nature. Dear child, we are human, with all of the loves, hates and desires which we possessed as men temperate and controlled. The wretch who called into life my material body was not in any sense the author of my spirit. I detest his base selfishness, and I, as well as his victim, am as far from him as the darkness in which he is struggling is from the light of a spirit who loves his fellowmen.

When I was still a lad we removed from the home of my mother's sorrow to the old University town, which is dear to us still. My mother was supposed to be a widow, and among strangers we found an asylum.

our sorrow so kindly a shelter, I met and fell in 1 one's hurt?

word when we chanced to appear in public. Their gossip affected her but lightly. "I am married to you, James," she would say, "not to an old church," and I was foolish and fond enough to like it, and our life was full of harmony.

My wife's warm, impulsive spirit led her straight into the hearts of the poor, not only of our own parish, but of the larger city charities in which she took an active, intelligent interest. In this missionary work she often became so absorbed that I would teasingly remind her that it was James she was married to, not a city hospital, or an old woman, or perhaps a family of immigrants, helpless and needy.

In time dear children came to us, beautiful to our loving eyes. The first, a boy. How my heart beat with fond pride as my mother placed him in my arms; but I well knew the memory that stirred her heart of another birth where no father's welcome awaited the helpless stranger, and even the mother's heart throbbed only with pain and shame at this birth-cry. Taking the new-born babe from my mother's arms, I knelt before her, craving her blessing upon my boy.

"Dearer to me than my son, even, is my mother," I said. Never should a shadow fall upon that true, loving heart, if by word or deed I could drive it away.

This sweet domestic love !- spirit-life has nothing purer, nothing more satisfying.

I linger with pleasant memories on this simple home-life. How vividly comes before me the picture of the happy girl-wife and mother, as she proudly displayed her new treasure to admiring friends; and what pleasure it gave when she so confidently placed her babe's welfare in our mother's keeping. Nothing of jealousy or envy ever marred my darling's treatment of my mother, and to mother she was "James's wife." That would have been sufficient, if she had not won her by her own loveli-**D088**

And still, dear friend, some people said that the pastor's wife was not perfect. But to me her faults but added to her grace and beauty. "And what is perfection?" I ask. That which most delights us. We do not see with our neighbor's eyes; indeed, we often think our neighbor blind.

The wife, the mother, the boy-which are the dearest? I questioned. I have never yet arrived at a satisfactory conclusion. All had their own place in my heart, and there was room for eight more, each and every one as dear as the other. The children, as precious as they were to the material heart, never infringed upon the wife's love for the husband.

James was first and last; every joy and every sorrow we shared. I can see her now softly pushing open my study door and putting her dear face between my eyes and the book or sermon that I might be engaged upon, claiming my attention. And whatever she asked she received, for what word could be so im-In that dear old town that had given us and | portant that it must be uttered to my dear

OF LIGHT. BANNER

But we had our sorrow; a heavy sorrow, we thought it. One of our boys went astray. The temptations of University life were too great for him, and he came home to us in disgrace. We did not upbraid, but putting our arms of love about him, we tried to bring him back into the paths of reatitude. We were only partially successful. He was always a care, and his name was spoken with pity, not with pride, as were his brothers'.

He had formed habits that he was not strong enough to overcome. He repented in sackcloth and ashes many times-still when temptation came he would yield, and thus the seed of weakness dropped by my father's selfish hand, sprung up into a mighty tree of sorrow for us. That sorrow rested heavily upon my dear wife's heart always, but we bore it together, and thus it lost much of its sting. If possible I kept from her any new lapse from virtue which the boy might be guilty of, and he learned to come to me for shelter. In this way I saved her mother-love from keen pain many times, and kept her face bright and her heart free from new sorrow when my own was throbbing with anguish.

Dear little wife! did I not promise to guard and protect you? How well I kept that promise she herself will tell you. My wife was far dearer to me than myself, and it was no sacrifice to lay aside my own comfort to assure hers.

Do I linger too long over this sweet homelife, where love was paramount to all else? Our children were love's children, and every one of them welcomed. They were all affectionate and unselfish; all a blessing to us, save the one, and perhaps he was the greatest blessing of all, for it taught us to be charitable; it taught us to bear patiently, even lovingly, with the sins of others for his sake. At a ripe old age our honored mother fell asleep. My wife's dark hair was plentifully sprinkled with gray, as was my own, for we were long past the meridian of life. Standing by my mother's bier I told her sorrowful story to my dear wife for the first time. It was a great trial to me, but my mother desired it. "I do not wish to see her first look of surprise in heaven, James,' she said, tremblingly. So I did as she requested. I told it all-all of our sorrow and disgrace. I felt it keenly even then, and would fain have held my peace.

My wife listened quietly to the end. Then taking the cold withered hand in her own she pressed it reverently to her lips. Still clasping one hand over the lifeless one of our mother, with the other she drew my face down to her own and said softly: "For all this I love and honor you the more, if it be possible. my husband."

Ah, how beautiful, how noble, how dear she was! "An angel could not be sweeter." I murmured, and our mother stood by and rejoiced in the beauty of our love and in the freedom of her own spirit: but of this we knew not until we met her in spirit-life, our mother still. I have told you only of our home-life, for that was what I was in search of, love, homelove, without which the grandest life is desolate. But my feet were led in pleasant places. I retained the pastorate of my first church until I felt that a younger man was needed by my people, then I asked to be released from active duty. My request was granted; but the old pastor still christened the babes, assisted at the marriages of the young men and maidens, and prayed over the dead and the dying, for my people were dear to me, and my oldfashioned ways and speech were pleasant to them. The pastor's wife had long since found a place in their hearts and homes, although she

And now for my final conclusions. This litthe skotch is true. It is a real experience. I distinctly remember the scenes herein recordod: indeed, the last earth-life has but just closed, and we have halted for a day-for a night, for we left some work still undone. Happy is the spirit who can turn back the leaves of his earth-record and say in the light of spirit-life, "It is well; I have done what I could." I distinctly remember the eagerness with which I as a spirit sought for knowledge. I distinctly remember my disappointment when I found myself shut out of the fullness of spirit-life, of spirit-love, which is the true life. It was not impurity that closed her doors against me, but a want of development. I have shown you how my love-nature was brought out and made full of joy. If my spirit had been like that of my father's, and I had been selfish and self-seeking, the happy result which I have shown you would not have ensued. Instead of this rest that now fills my heart and life to overflowing, I should have found awaiting my adverminto spirit-life a discontent, a restless longing, that, as a mortal,

you cannot know or understand. Purity will not suffice. Nothing but abso lute unselfishness and pure love will fully sat isfy the awakened spirit.

UNANOINTED.

We know that through the viewless air, Though not a mote seems floating there, There may be crossing everywhere Beings of an ethereal guise, Betwixt our earthly-holden eyes And the far reaches of the skies.

A realm within a realm; yet we, With unanointed vision, see No token of its mystery.

God's messengers—they come and go Unfelt, unheeded by us, though They touch us passing to and fro.

In mystic circles they enwreathe Us all around, above, beneath, And fan the very air we breathe.

What respite in our wild despair The thought would bring us, did we dare Believe our darling dead were there. What consolation, heavenly bright, Would hush our anguish if we might Still hold their deathless care in sight!

ANOINTED.

I 'm sure that in the atmosphere. Sometimes quite cloudy, sometimes clear, There is about one, there and here.

A presence pure, a consciousness A certain sense of restfulness,

Which with it brings true happiness. The veil is raised, and mortal eyes

(When mists have vanished from our skies.) Will, if attentive, recognize

Our own beloved as they appear. Their message catch with list'ning ear, Solace and hope and loving cheer.

What comfort in this world of grief, What consolation, what relief. Is this conviction, this belief!

When comes the time for our release, When miseries and sorrows cease, With them, united, share their peace.

Why doubt ye any? Happily Go forward, with the certainty, There is no subtle mystery;

That ever, always, inward sight Is given those who live aright: The recompense of Life and light.

The Heart of a Child.

M. A. W.

How greatly the reading public are interested in the account of the blind and deaf mute, Helen Keller, given by her teacher, Miss a place in their hearts and homes, atthough she had always restained her independence. Old age was sweeter to us, if possible, than had been our youth. It is the harvest time; and to had so work they have so well than had been our youth. It is the harvest time; and to been our youth. It is the harvest time; and to those who reap in the autumn what they have sown together in the spring, it should be the seems to the child's theologic questions of theologic dogmatism. Both Phillips Brooks seems to the child's letters, and the they safe should be the seems to desire to make as simple as possible, than the pleasantest. If you have sown the seeds of seem to me wonderfully discrete for this age the differ. The places at work of the collide of the bead and the seems to the child's letters, and the seeds of seems garrulous, but without our garden our was a small, walled-in, brick paved back yard. Early in our married life the imperious little brick should be removed, and that flows and shared correct that the brick should be seemed at the should's interesting when her well search when all dildren conceive thus clearly concerning the serves the dild intellectually, and searest discussion we had as to what should backed to bud and blossom in so forbidding a spot. We consulted books, florists and ohar spot. We consulted books, florists and ohar women, and finally, with much labor and a spot. We consulted books, florists and ohar women, and finally, with much labor and a spot. We consulted books, florists and ohar women, and finally, with much labor and a spot. We consulted books, florists and ohar ware age and for set the small the labor work in the spring the strate de of please we succeed in making backed to bud and blossom in so forbidding a spot. We consult do book and blossom in so forbidding a spot. We consulted books, florists and ohar ''' Ta mithiking how very busy dear Mother '''' Ta mithiking how very busy dear Mother '''' Ta mithiking how very busy dear Mother '''' Ta mithiking how very busy dear Mother ''''' T Sullivan, can be inferred by the fact that the "I am thinking how very busy dear Mother Nature is in the springtime." "Tell me something that Father Nature does." Here is illustrated the child's first conception of the duality of life. In Bishop Brooks's answer to the request: Please tell me something that you know about God," he says, "if anybody asks you or if you ask yourself what God is, answer 'God is love.' That is the beautiful answer which the Bible It is thus that we learn what the gives." highest conception of the church really is; for if Bishop Brooks had considered it necessary to the child's salvation to speak of God's wrath and vengeance, could he have thus answered? "How does God deliver people from we often rested. As old age crept over us our evil?" is answered only in the general way that it is God in the heart. 'Where is heaven, and what is it like?" receives from her teacher the following judicious response: "There may be many places called heaven, but essentially it is a condition, the fulfillment of the heart's desire, the satisfaction of its wants, and heaven exists where right is acknowledged, believed in and loved." But how much more simple would have been the answers if the great fact of a living vital intercourse between the souls in the spiritual world and in the natural had been acknowledged.

[Continued from first page.] my berth. Being frightened, I jumped up, and rushed out of the state room. In the passage-way I was suddenly struck a blow on my head, and instantly it was over. So do not think of me as having gone through the process of drowning." Then she went on to speak of the friends she had found, and who were with her. This latter, of course, could not be verified. But the other things could be. It was learned, through survivers, that the matter of the state-room and the whist, even to the partners, was precisely as had been stated. But how to ver-lfy the other statement, particularly as the body had not been discovered? All this was on Monday, the 21st. On Tues-day, the 22d, the doctor and a friend went again to the beach. After a prolonged search among the bodies that had been recovered, they were able to identify that of the mother. And they found the right side of the head all crushed in by a blow. The impression made on the doctor, at the [Continued from first page.]

able to identify that of the mother. And they found the right side of the head all crushed in by a blow. The impression made on the doctor, at the sitting on Monday, was that he had been talk-ing with his mother. The psychic, Mrs. E., is not a clairvoyant, and there were many things connected with the sitting that made the strong-impression of the mother's present personality. In order to have obtained all these facts, re-lated under numbers 1, 2 and 3, the psychic would have had to be, not only clairvoyant, but to have gotten into mental relations with sev-eral different people at the same time. The reading of several different minds at once, and also clairvoyant seeing, not only of the bruised body, but of facts that took place on the Fri-day previous (this being Monday)—all these mul-tiplex and diverse operations, going on simul-taneously, make up a problem that the most ardent advocate of telepathy, as a solvent of psychic facts, would hardly regard as reasona-bly coming within its scope. Let us look at it clearly. Telepathy deals only with occurrences taking place at the time.

only with occurrences taking place at the time. I do not know of a case where clairvoyance is even claimed to see what were once facts, but which no longer exist. Then there must have been simultaneous communication with sev-eral minds. This, I think, is not even claimed as possible by anybody. Then let it be remem-bered that Mrs. E. is not conscious of possess-ing either telepathic or clairvoyant power. Such is the problem.

I express no opinion of my own. I only say that the doctor, my friend, is an educated, level headed, noble man. He felt sure that he detected undoubted tokens of his mother's presence. If such a thing is ever possible surely this is the explanation most simple and

natural. V. The only other case I shall be able to find v. The only other case I shall be able to had room for in this article is a genuine glost story, all the better for my purpose because it is sim-ple and clear-cut in every particular. It is per-fectly authentic, and true beyond any sort of question

The lady who furnishes me the facts is a pa-rishioner, and a distant connection. In the year 1859 Mrs. S. and Mrs. C. were living in two different towns in the State of Maine. Both were Methodists, and the husband of Mrs. C. was a clergyman of that denomination. My brother, at one time, was well acquainted with him, and the family was related to my brother's wife. At this time, in 1859, Mrs. C. was ill with dropsy, and her sister, Mrs. S., was visiting her. They both well knew that Mrs. C. could not live for long, and that this was to be their last meeting in the body. One day they were speak-ing of the then new and strange belief of Spir-itualism, when Mrs. C. said, "Mary, if it is true, and it is a possible thing, I will come to you after my death." The lady who furnishes me the facts is a pa

The day following, Mrs. S. returned to her home, in another part of the State. Some weeks passed by; it was now October 4th. Mr. S. was away from home, and Mrs. S. was alone with her two doubtors. No successful the S. was away from home, and Mrs. S. was alone with her two daughters. No one was on the premises except a farm-hand, who slept in an-other part of the house. As is the common custom in these country towns in Maine, the daughters had gone to bed early, and were asleep. They were both awakened out of their sleep by their mother, who came and told them that their Aunt Melinda was dead, for she had bust seen her standing in the doorfor she had just seen her standing in the door-way, in her night-dress. They noted the time, and it was 9:50 P. M.

In those days there were no telegraphs. The mails, even, were very irregular, and the post office was four miles away. They had heard nothing to make them think that their aunt was any nearer death than she had been for a long time. Thus down of the interval

proof at last will seem all the more forcible because the conclusion was not jumped at, but came when all other explanations had proven futile. Here, then, I stop for the present. Not a there, then, I stop for the present. Not a third of my authentic cases have been even alluded to. Many of the most striking still re main; for I wished to begin as near the com-monplace as possible, and so advance from the less to the more complex and difficult. If it shall same best some more of my stories may shall seem best, some more of my stories may be told later on.

The Rebicwer.

John W. Day's Poetical Brochure. [A literary gentleman called to see us the other day -a poet, by the way-when we presented him a copy of Mr. Duy's book of poems. We have since received the following notice of it from the writer's stand-

and esteemed associate editor of the BANNER OF LIGHT. In the original signification, the word "poet" plete a strong number of this standard publication. is a synonym with "creator," and observation signifi-Houghton, Mifilin & Co,, Boston. cantly demonstrates that in accordance with the greater or lesser degree of spontanelty evinced by writers of metrical composition, so has been the measure of influence exerted through this agency in the development of our common humanity through the media of its singers.

In the writings of Mr. Day we are made delightruly conscious that we may penetrate to the inmost sanctuary of his own consciousness; and thus writer and reader are at once placed upon that plane of soul communion which constitutes a loving bond of appreciative fellowship.

In the opening stanza of his peroration, in " The White Dog Sacrifice"-a delicious bit of legendary verse-we are at once placed en rapport, both by its distinctive "Americanism," and by the reserve of scholastic strength in poetic imagery which awakens a responsive throb in the mind of the student who has delved in the field of olden mysteries. As we read:

" Every land and every nation Owns ' Our Father' sphered in heaven-

Heaven his brain and earth his body-

we are carried back to the old, old hymn, one of the few existent relics of an unmeasurable past:

"Look on the Divine Nature, incessantly contemplate it, and govern well the mind and heart. "Go on in the right way, and see the sole Governor of

the world. "He is one and of Himself alone; and to that one all "He is one, and or transen alone, and to that one an things owe their being. "He operates through all; was never seen by mortal

eyes, but doth Himself see everything."

And we are led into a more exalted comprehension of the truth, that

> ' ---- the thrill of true devotion Regnant in th' aspiring boson

Is the same, though raised to honor .Chrishna, Jesus, Jove, Manito!"

And so on, throughout the attractive volume, we gather many flowers, though, mingled with fragrance and beauty, is much of the spirit of the motto of our grand old State: "Ense petit placidam sub libertate quietem," and we are strengthened in loyalty to the true and contempt for the false.

It is a book for the corner, to be readily accessible in those hours when the restless spirit seeks repose in dreams which bear no impress of languor, but, rather, the refreshment which comes of healthful incitement.--("A GALAXY OF PROGRESSIVE PO-EMS." By John W. Day. Boston: Colby & Rich, publishers, 9 Bosworth street.]

[The subjoined appeared as an unsolicited editorial in the BANNER OF LIGHT for Sept. 16th, 1882.]

Visit to Mrs. Pinkham's Laboratory. One day last week-in company with Dr. S. B. Brittan and Mr. Charles McArthur of New York-we visited the residence and laboratory of MRS. LYDIA E. PINKHAM of Lynn, and there witnessed the proofs of the wonderful development of the great business now con-ducted by this lady. We were prepared to be favorably impressed by the woman who has achieved such unequaled distinction within the achieved such unequaled distinction within the short period of five years, as perhaps renders her more widely and generally known than any individual of her sex in this country. We have repeatedly heard it intimated that Mrs. Pink-ham is on imaginary personage, but this is a great mistake. We were introduced to a lady of comely presence, but possessing a far more delicate and spiritual organization than we had expected to find in the person of a woman who has accomplished so much on the material plane of life. The pictures of herself—which may be seen in the papers all over the conti-nent—bear a strong resemblance to the origi-nal, in the general outline of the head and the benign expression of the countenance. Her

May Magazines.

THE ATLANTIC MONTHLY. - The Emerson-Thoreau correspondence, adited by Mr. F. B. Banborn of Concord, which occupies the first place in the table of contents, will rendenthis issue one of classic mem-ory; "Severn's Ronfin Journals," will also be found of marked interest; Harriet Waters Preston and Louise Dodge contribute the first of a series of articles on "Private Life in Ancient Rome"; "Don polut:] In dainty dress, evidencing the appreciative and refined taste of the publishers, Messrs. Colby & Rich, mander" and "Home Scenes at the Fall of the Con-

we are introduced to "A GALAXY OF PROGRESSIVE federacy," will meet the requirements of widely dif-POEMS," written by John W. Day, the widely known | fering classes of minds, and all have a valuable lesson to express. Other papers, poetry, reviews, etc., com-

ST. NICHOLAS, always good in its contents, is specially so this month. It opens with a bright poem, "Fairy Land," by Virginia W. Cloud, and an amus-ing narrative entitled, "Prehistoric Photography," by Tudor Jenks. Several interesting stories follow: "The Conspirators," "The Disputed Shinny Match," and new chapters of "Tom Paulding," "Two Girls and a Boy" and "When I Was Your Age." Fanciers of adventure will be delighted with "After Black Buck in India." A number of pleasing stories are told in verse, and the attractions generally are all its readers can desire. New York: The Century Co.

THE QUIVER opens with an account of "Some Interesting Swedish Institutions," by the Countess of Meath, which contains portraits of the King and Queen of Sweden, and pictures of some of the institutions described. The serial, "The Heiress of Aber-stone," comes to an end this month. Sketches, poems, pictures, and a bundle of "Short Arrows," bring this number to a harmonious conclusion. Cassell Publishing Company, New York.

WIDE AWAKE .- The frontispiece illustrates the leading article, a poem, by Theron Brown, "The Bamboo Fife." A finely illustrated paper is descrip-tive of "A Mediæval Stronghold," a French castle, which modern art has restored to its pristine beauty and use, known as the Castle of Plerrefonds. Helen G. Cone contributes an interesting account of "A Picture Book of 1789," illustrated with fac similes of several of its pages. The short stories are "Herbert Joyce's Quagmire," "Phebe Stout—Sculptor," "Upper Nine" and "Almost a Deserter." "The Lance of Kanana" and "Jack Brereton," the two serials, reach their conclusion. Boston: D. Lothrop Co.

THE MAGAZINE OF ART .--- A fine photogravure by the Berlin Photographic Company of Alma-Tadema's charming painting "The Old Story," is the frontispiece. The opening letter-press is an interesting sketch of Stanhope A. Forbes, A. R. A., Illustrated with a portrait, and full-page copies of two of his works: 'The Health of the Bride," and "By Order of the Court." There are two other full-page pictures in this number: "The Last Sleep of Savonarola," by Sir Geo. Reed, and "The Committee Room, Comédie Française: Alexander Dumas Reading a Play." from the painting by Laissement. In connection is given Part II. of "Art Treasures of the Comedie Française," by Theo. Child. The present issue of this fine magazine is one of rare excellence. New York: Cassell Pub. Co.

THE CENTURY.-Three serials of special interest are commenced: "The Life of Columbus." by Emilio Castelar, the famous Spanish orator and statesman; "Architecture at the Columbian Exposition," and "The Chosen Valley," a story of life in the irrigation fields, by Mary Hallock Foote, all finely illustrated. "Coast and Inland Yachting" is the subject of a pen and pencil descriptive paper by F. W. Pangborn. Two interesting short stories are "Captain, My Captain," by W. Balestier, and "A Gray Jacket," by T. N. Page. A richly-illustrated contribution by J. L. Allen de-scribes "Homestends of the Blue Grass." One of the striking figures in modern French art is Thomas Couture, reminiscences of whom are related by G. P. A. Healey, illustrated with engravings of some of his works. The supplementary departments are well filled. New York: The Century Co.

CASSELL'S FAMILY MAGAZINE.-Two serial stories. "Formed for Conquest," and "Out of Fashion"; two complete ones, "The Rock of Kazim," and "The Romance of a Poor Young Woman," and in the Miscel-laneous Department, "How to Look Nice," "How Fortunes are Made," and "Cloudland," illustrated from photographs, are among its contents. New York : Cassell Pub. Co.

False Economy

Is practiced by many people, who buy inferior articles of lood because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep lt.

Passed to Spirit-Life.

April 26th, our dear mother, Mrs. Susan E. Holt, aged 82 years and 7 months.

women, and finally, with much labor and a great deal of pleasure, we succeeded in making it a mass of sweet bloom.

Year after year we worked there together, the queen and her willing subject, for that was part of her decree that the flowers should bud and bloom by our joint efforts. How gay we could be over our failures, how jubilant over the first blossom, how much health and real solid happiness we dug out of that little patch of mother earth! After many years, as the business of the growing city crowded too closely upon us, we removed to a more suburban home, and there our garden treasures were carried. There we had room for trees, and under one of them was a rustic bench. where garden still held its charms.

Dear old wife! I can see you now! your little old withered face bending over the halfopened rose, with all the ardor of the true lover in your faded eyes. The first rose had ever been sacred to "James," and always fastened on my coat by her own dear hand. This was a ceremony she had religiously performed for more than fifty years, and every time it had all the charm of the first surprise for me. Think not, dear mortal, that youth only is enchanting. To those who have lived in harmony, old age has all the added charms of the pleasant years that lie between. And here in the garden death found us. My dear wife had just fastened the half-opened rose to my coat for the "fifty-fifth" time, she said ; then-as she was seemingly faint, from the heat I thought, as the day was sultry-I carried her to the rustic bench, and there found that the life had gone out of her precious body with this last act of love. I was not long in following her, for the rose on my breast was still fresh when my spirit was released. One grave holds our mortal bodies. One wide stone covers our last resting-place, and in the pleasant summer days, which are always present to the happy spirit, we linger and read the words which love has caused to be carved thereon:

"Pleasant in their lives, in their death they were not divided."

I hardly need tell you that that dear wife is my wife still; or that the same spirit that animy wife still; or that the same spirit that ani-mated the mortal body of the noble, self-sacrific-ing city missionary, governed and controlled the progress of re-ligious truth and the evolution of theology. Lhat of the pastor's willful wife. that of the pastor's willful wife.

At one time the child asked: "Where is heaven?" The teacher said : "I do not know." The child replied: "Will you please go first and tell me all about it?" Here was the instinct of a possible communication in the child's mind.

Miss Sullivan says: "She is so absolutely free Miss Sullivan says: "She is so absolutely free from all knowledge of evil, that the strongest theological microscope would fail to discover an atom of perverseness in her moral constitu-tion. She is a living negation of the doctrine of total depravity, and a positive confirmation of the ethics of Confucius, the peculiar char-noteristic of which is the repeated assertion of the goodness of human nature in the normal man."

man." Mr. Anagnos says of her: "She is often visited by those thoughts that come unsum-moned out of the invisible like new stars, which out of the unfathomable deeps of the sky dart suddenly upon the vision of the watcher of the heavens." When total depravity is denied by stern

NOTE.--I have not thought hest to give names, but I am in possession of names, dates, facts of every kind sufficient to make these what would be called legal evidence in a court of justice.

Reception to Mrs. H. S. Lake.

At the Wednesday evening meeting of this week at the First Spiritual Temple, corner Exeter and Newbury streets, a reception was tendered Mrs. H. S. Lake by the Temple Society, on her return from Washington, D. C., where her guides have, for the past month, been dispensing 'spiritual truths to large and appreciative audiences. The many friends of Mrs. Lake availed themselves of this occasion to express

appreciative audiences. The many friends of Mrs. Lake availed themselves of this occasion to express their pleasure at seeing her in their midst once more, and also their appreciation of her labors among them as spiritual teacher. The exercises of the evening consisted of music and speaking. Mrs. Lake responded to the welcoming words of her friends in an earnest and feeling man-ner. The desk was covered with floral treasures, the offering of sincere hearts to one they love. Dr. Ma-goon, lately from the West, who was present, among other things said that he was surprised to see such a magnificent building as the Temple dedicated to Mod-ern Spiritualism. He had attended many spiritual-istic meetings during his journeying through the coun-try, but never before had befield anything like it, most of the meetings being held in halls; adding it was hard for him to believe that there was a society of Spiritualists anywhere so privileged. Mrs. Adams, who had just arrived from Washing-ton, though fatigued with her journey, said a few words in praise of Mrs. Lake's ministrations before the Spiritualist Society of that oity. So much enthu-siasm was aroused during Mrs. Lake's short stay in Washington, that the Bociety had decided to build a place of worship of their own, though they did not ex-pect to erect anything so grand and massive as the Temple. After the exercises of the evening a short season of

pect to erect anything so gram. Temple. After the exercises of the evening a short season of social intercourse closed the enjoyable occasion. JANE D. CHURCHILL.

AN ON NEST SET.—"Hello, Fancier! how are your hens?" "Aristocratic." "Aristocratic? How's that?" "Weil, I've about four hundred, you know." "Yes, just MoAllister's number." "Aud, like his peo-ple, all of them are very much concerned just now about their set."—Philadelphia Press.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

were young men of uncommon character and great promise. Fired by the ambition to bene-fit others, and at the same time to build up the fortunes of the family, they unfortunately overtaxed and exhausted their physical energles by a too constant and intense application to business, which sad event has placed in the hands of a surviving brother the mercantile department of the business. This gentleman is evidently equal to the heavy responsibility now imposed upon him, and under his judicious management the business is prospering in a degree that has more than realized the most

degree that has more than realized the most sanguine expectations. The sales of Mrs. Pinkham's medicines for the current year are likely to reach the round sum of \$400,000, and the indications warrant the conclusion that the receipts of next year may exceed half a million of dollars. To avoid paying the heavy duties imposed by the Cana-dian government on propriatery medicines dian government on proprietary medicines, Mr. Pinkham has just erected a laboratory for the manufacture and sale of the remedies in

The manufacture and sale of the remedies in British America. We are always glad when intelligent enter-prise is crowned with success and the sceptre of influence placed in the hands of honest industry; more especially do we rejoice when the enterprise—as is the case in the present in-stance—aims at the accomplishment of benefi-cent ends. Mrs. Pinkham and her noble family have folly corned the great success that have have fairly earned the great success they have

Let our readers remember that Mrs. Pinkham Let our readers rememoer that area. Finance does not relieve human suffering after the manner so prevalent among the doctors of the allopathic school. To relieve pain she does not destroy sensation by the use of powerful nar-cotics—which is the evil device of professional ignorance of the healing art—but her remedies assist nature to throw off the disease by im-matting a new approvt and the organic funcparting a new energy to all the organic func-tions of human life. May the time scon come when we shall witness the end of the allo-pathic methods of killing people to terminate their sufferings.

Pamphicts Received.-AM I A JEW OR GENTILE? Read and See. By Thomas A. Davies. 18mo, pp. 87. New York: E. H. Coffin.

York: E. H. Comin. Arronprographical SERTOHES AND RECOLLECTIONS, By Geo, T. Angell, President of the American Humano Ed-ucation Society, the Massachusets Society for the Proven-tion of Crucity to Animals, and the Parent American Board of Mercy. Published for the Use of His Friends and All who Care to Read Thom. 8vo, with portrait, pp. 182. Hos-ton: Humano Education Society, 19 Milk Street.

CHARACTER READING FROM PHOTOGRAPHS. By Ne son Sizer. 16mo, pp. 19. New York: Fowler & Wells Co. SHORTHAND AND TYPEWRITING. By Dugald McKillop Illustrated. 16mo, pp. 123. New York: Fowler & Wells Co My PROOF. A True Sketch, Intended to be a Help to Doubting Ones Who Would Gladly Belleve in a Life for Thomselves After the Death of the Physical Body. 16mo, pp. 98. Published for the Author.

A CONORPT OF POLITICAL JUSTICE. By J. W. Sullivan. 12mo, pp. 78. New York: Twentieth Century Pub. Co.

If your blood is vitlated, cleanse it without delay by the use of Ayer's Sarsaparilla.

During the winter, while so many aged people were called to the other side of life, she had been unusually well, and we had hoped to keep her a while longer; but the Resper came; typhold pneumonia set in, and she has gone from our sight.

came: typhold pneumonia set in, and she has gone from our sight. A wise philosopher, consequently always charitable: patient under all afficients. In spirit and character she can be no more angelle to-day than she has ever been. Three daughters are left: the writer, Mrs. E. O. Robinson, with whom mother has lived in the valley home since our father, Dr. J. M. Holt, passed away, and who has cared for her in sickness and health, who will most miss her genile ministrations, and Miss F. E. Holt of Stoneham. Mr. Alonzo Hubbard of Plymouth officiated on the occa-sion of the function are sourced, by mother several years ago, and the services were soul-comforting A letter of sympathy, beautifully expressed, from the Rev. C. R. Moore, was read. May the mantle of her pure spirit fail upon our lives, prays her eldest born. Bridgecater, Vr. May 2d, 1892.

prays her eldest born. Bridgewater, Vt., May 2d, 1892.

(Oblivary 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 avearge most a line. No space for poetry under the above heading.)

Grove Meeting.

Grove Meeting. The annual Grove Meeting of the Clackamas County Re-ligious Society of Spiritualists will be held at New Era, Ore., beginning Friday, Jane 10th, and holding over three Sundays. The Board of Managers will arrange for speakers and ne-diums, and for the general welfare of attendants. The Society has a comfortable hall in the grove of firs which so gracefully ornament the grounds; also a hotel, which will be conducted for the accommodation of visitors. We have good test mediums, both public and private. A good materialization medium would be gladly welcomed by us on that occasion. W. E. JONES, Sec'y, No.91 Alder atreet, Portland, Ore.

SPIRITUALIST MEETINGS.

Ohlengo, Ill.-The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and T% P. M. Speak-er, Mrs. Cora L. V. Richmond.-The First South Side Spiritual Society meets at 77 Thirty-first street every Sun-day at 3 F. M. Speaker, Mrs. Emma Nickerson-Warne.

day at 3 P. M. Speaker, Mirs. Emma Nickerson-Warne. Buffalo, N. Y. --First Spiritualist Society meets Sun-days in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. William F. Pfoiffer, President, 2 Geistin street; L. O. Beesing, Secretary, 846 Prospect Avenue. Baltimore, Md. -- The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtsburger's Hall, North Erceter street, near Gay. Chas. A. Zipp, Secre-tary, 1403 East, Madison street.

tary, los East and ison street. **Providence, R. I.** - The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% P. M. Progressive School at 1 P. M.

Grand Impids. Mich.-Progressive Spiritualists' So-clery, Elks' Hall, Ionia street. Meetings Sundays, 104 A. M. and 74 F. M. : Thursdays, 3 F. M. and B F. M. Mrs. Emo F. Josselyn, President.

Josselyn, President. Colorado Oity, Col.-Meetings are held in Woodman Hall, Sundays, at 2 o'clock. Springfield, III.-The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 24 P.M. at 512 South 5th street. D.N. Lepper, President; Miss H. A. Thayer, Secretary. Springfield III.-Wastings are held in the G. 4. P. Hell

Springfield, Ill.-Meetings are held in the G. A. R. Hall on oth street, every Sunday at 7% P. M. Mrs. A. B. Lepper,

Broaker.
Dayton, O. - The Progressive Spiritualist Alliance holds meetings Sundays at 7% P. M., at Knights of Honor Hall, 10 East 30 street. J. M. Olark, Pres.; W. E. E. Kates, Secy.
San Francisco, Oni - The Society of Progressive Spir-fualists meets every Sunday at 11 A. N. and 7 P. M. in Wash-ington Hall, 35 Eddy street. M. B. Dodge, President; Mrs. S. B. Whitehead, Secretary.

Oakland, Cal.-Alission Spiritualists meet every Sun-lay at 2 and 7% P. M. at Native Sons' Hall, 918 Washington day at street.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its hall, 810 Spiring Garden street; Sundays, at 10% A.M. and 7 P.M. Lyceum at 2% P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 3% P. M., southeast corner 10th and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

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CAMPINE SERVER STREET

Bunner Correspondence.

New York.

WATERTOWN. - Mrs. F. I. Lee writes: "The members of the First Progressive Society of Spiritualists engaged Good Templars Hall Sunday, April 24th, for the purpose of listening to Mrs. Mary C. Lyman, who came at the earnest request of her friends in this city, she being an especial favorite for her out-spoken teachings on the rostrum and off for truth and purity of life. The subject at 2:30 r. M., 'Sodial Purity,' was presented in an elo-quent and masterly manner. The speaker said Spiritualism will not cloak licentiousness and slanderers under its mantle woven in the looms of the higher spheres. It came to puri-fy, and every condition would be cleansed by the unerring hand of justice. The wheat and tares are to be separated, the rich harvest of golden sheaves to be gathered in and the tares destroyed by the mental fires, that the soil may be made ready for the diversity of thought that will take form in the coming generation, and a humanity free from deception, fraud, licentiousness, people the earth with love and wisdom. ety of Spiritualists engaged Good Templars

and a humanity free from deception, fraud, licentiousness, people the earth with love and wisdom. At 7:30 her subject was, 'What We Need Most to Advance our Interest for the Greatest Good of Humanity.' In its consideration she advised an investigation into the principles that govern and direct the currents of mental telegraphy, constantly photographing impres-sions upon the ethers to be absorbed wherever a receptive mind is prepared to absorb and give them expression. In illustration she por-trayed how the spiritual hove exists in the mind of the miser, who stores his selfish gains at the expense of dwarfing all his spiritual perception, and becomes a dark wall to entomb his soul in the future life. The philanthropist with a fountain of love, in its spontaneity lives a life of love and beauty and grandeur in the hosts of earth and heaven. Having built in the eternal principles of reproductive good, his enjoyment swells with kindred hope and acts that pulsate with the Infinite for good in the bright universe of life, wisdom and love. I cannot report to you how complete these discourses were. These, and many others I

I cannot report to you how complete these discourses were. These, and many others I have listened to from Mrs. Lyman, should be sent broadcast over the land for the benefit and comfort they are freighted with for hu-

We have missed our able President, Mr. John Gifford, and his good wife and family, who have lately removed to Cleveland, Ohio; but we shall endeavor to keep the altar lights burning in their absence, with many cheering words to all who labor for the good of our Cause."

NEW YORK CITY.-Solomon W. Jewett writes: "Strictly spiritual colonies or organizations for the purpose of advancing the good Cause of Spiritualism are incompatible, and never will harmoniously prosper on this mun-dane sphere. With 'many men of many minds,' no two can act or think alike, and Spiritualists in general are extremely sensitive in their natures. To build homes for mediums on certain plots To build homes for mediums on certain plots of land in one neighborhood is not advisable. The more spiritual one becomes, ideas and dogmas must advance. We cannot confine one to creeds or any fixed belief. 'Every tub must stand on its own bottom.' The world of spirits will spread this 'everlasting gospel,' which they have long been engaged in, much better than we can."

Ohio.

NEW PHILADELPHIA.--C. H. Mathews writes: "A short time since a young lady passed to spirit-life from the effect of having a pair of scissors thrown at her. During the fu-neral service a pair of scissors unaccountably fell from a mantle in the room where it was held. The incident provoked quite a hubbub in church circles, not from the fact itself, but from pro and con. declarations concerning it, because of its bearing toward a manifestation of the presence of the deceased as a spirit cog-nizant of what was going on. This was too near Modern Spiritualism to be admitted by some of the church-truthful ladies-who insist that the scissors did fall off the mantel when no one was near, and that the pair of scissors thrown at her. During the fumantel when no one was near, and that the officiating clergyman said he could not account

DAYTON.-J. C. Cox writes, May 2d: "The Cause is looming up here, and the new Society,

thodox holl, out of the flith of cities, or the perfumes of tobacco and bad whiskey? Is it thinkable to be everywhere, and absent from somewhere at the same time? The if God is the author of all things, and the controller of all events, why give him credit for making virtue, and none for making what is called 'shi'? Sth. If omnipresent and infinite goodness should build a 'hell-world' full of eternal pain, wherein lies the goodness, and how could he avoid the eternal smart being just as much there as anywhere? In conclusion, if God is infinite spirit, and matter only its visible leverage, then every believer in God is a Spiritualist from the law of necessity.

He who buffets the wind, or the truth, by a law of reaction gets the worst of it."

Connecticut.

HARTFORD.-E. M. Keller writes April 24th: "Mary Eddy Huntoon has held materializing scances in this city, at 81 Asylum street, Spiritual Hall, the past two weeks. There has been much said about the wonders

There has been much said about the wonders that were taking place at these scances. Being a confirmed skeptic, I visited one of them April 22d, and can now truly say that these wonderful manifestations are beyond a doubt convining to the most skeptical. Under strict test conditions forms of men, women and chil-dren appear. I received a communication, giving me a test beyond a doubt, from a dear brother who had passed from this life. I now wish that all might be willing to investigate."

Maryland.

BALTIMORE.-Mary V. writes: "I am at loss to express my gratefulness to you and Mrs. Longley and her spirit-guide, for considering my question of the 29th of January last. I recognized the answer in THE BANNER of April 16th. It has given me more zeal to con-tinue seeking for spiritual truth."

Verifications of Spirit-Messages.

In THE BANNER of April 30th is a message from EARLE ALEXANDER. I knew him very well; he was a member of the Fitchburg Band for several years, and my step-father's grandfor several years, and my step-latter's grand-son, a fine musician, far in advance of his years, in fact, possessed rare musical ability, and a nobility of character rarely duplicated. The message was characteristic of him. He also speaks for BENJAMIN FRANKLIN LEWIS, who was my former husband, a true and noble soul, as he says. None knew him but to love him, and I wish here to thank him for his kind care and the spiritual influence he sheds around me. around me.

Here let me give a word of caution: Do not exact a promise from a loved one passing to the higher life, for they can never feel to be released from it while you remain upon the earth-plane. When he was leaving me I said: "Promise me that if it be possible you will be the first to meet and greet me on the other side," and he feels that prom ise is binding upon him, although I released him from it long ago, feeling that he must not be clogged in his work, but he says not until I go to him will the compact be ended. Although many years have passed since then, yet i feel his love-presence, and I know he is near to guard and comfort me by his tender counsels. I think it was the very day he gave this mea-sage, Feb. 2d, I was questioning in my own mind that in all these years he had never re-ported at the Banner Circle, so in answer to my mental suggestion he responded, showing Here let me give a word of caution: Do not

ported at the Banner Circle, so in answer to my mental suggestion he responded, showing that he was cognizant of my thought. I thank Mrs. Longley for opening the door, and THE BANNER proprietors for furnishing the way by which the loved ones send their greetings to mortals. May you be prospered to give joy to many sorrowing hearts; then you will find your banner of freedom will not only wave here, but when you pass to the other side see it floating in the breeze on the shores of the Summer-Land. MRS. E. S. LORING, (formerly Lewis.) 113 Blossom street, Fitchbury, Mass., May 1st.

In THE BANNER of April 16th is a message from CHAS. H. DENNETT, of Saco, Me. He was an old schoolmate of mine, and for many

He says: "I am sometimes directing my thought to the curative agencies that are good for the ills of humanity, not as I did on earth, by ways that could be followed without the intervention of prescription. I know I shall not be understood in speaking in this way," etc. Our regular speaker is Dr. Daniel Martin of this city, but we have prominent speaker and this city, but we have prominent speaker and this city.

him when he went to that town, his native home. Thus is added another evidence of im-mortality to scores of others received by me during the past thirty-four years of investiga-tion in various ways, from the 'thy rap to the identification of spirit-friends in material-ized form. I am in my eighty-seventh year. Once a so-called Orthodox, but for most thirty-five years rejoicing in a better knowledge of truth. SAMUEL WOODMAN. Convoille. Me. truth. Cornville, Me.

BANNER OF

Cornville, Me. It affords me great pleasure to acknowledge ecognition of a communication in THE BAN-HER of Feb. 13th, '02, from THOMAS M. JAMES Ward and the breaze. Deep the emotions that nature quickens to life in the soul, But deeper and grander the glimpses we catch of the infinite whole. recognition of a communication in THE BAN-NER of Feb. 13th, '92, from THOMAS M. JAMES NER of Feb. 13th, '02, from THOMAS M. JAMES of New Bedford, Mass. A few months before he passed out 1 was on a visit at New Bedford. He was then Chairman of the meetings held there. We were schoolboys together. We talked over old times, and about progressive Spiritualism. He said, "To me it is more than bellef; I have knowledge which the world cannot take from me;" almost the same words he uttered in his communication in THE BAN-NER. This makes me more positive that it was spoken by Thomas M. James, my old friend. S. P. HASKINS. Boston, Warner, corner of Coolidge Avenue, 1 March 10th, 1802.

PROGRESS IN OUR SPIRITUAL ZION.

BY E. D. BABBITT, M. D.

To the Editors of the Banner of Light:

There is a great, quiet, wide-extending and deepreaching movement of spiritual power going over the world at this time. Soon after the modern spiritualistic movement arose in this country there was more noise, more forming of external societies for the spiritual work than at present, but there is now a leaven of spiritual influence permeating every stratum of the social and religious world, so unmistakable that a person must be blinded to the spirit of the day who does not recognize it. The iron bands of old theology are cracking, and almost ready to burst with the new potency that is coming down from on high.

Here in New York Dr. Parkhurst, Heber Newton, Prof. Briggs, and others, are emerging from the shadows into the diviner light of a higher gospel; in Brooklyn Dr. Lyman Abbott is nearly as fearless and broad as his predecessor, Henry Ward Beecher; in Boston your Rev. Dr. Savage, and your newly-made Bishop, Dr. Brooks, are proving too large to dwell easily inside of the old, narrow, ecclesiastical enclosures; and many bright minds, the country over, are rushing into heresy. Hell has nearly died out, and become a dark rather than a fiery place, and scarcely a clergyman dares advocate the old doctrine of everlasting punishment, however much he may wish to frighten sinners into the church fold.

The world at large is adopting more and more the spiritual expressions, symbols and teachings. The newspapers are constantly telling about magnetic men. magnetic aura, eyes which flash fire, while in speaking of death they have unconsciously learned from Spiritualism the more refined expression of "passing away." The so-called scientists, after fighting mesmerism for a century back, have at last adopted what is virtually the same thing under the name of hypnotism, and although they are still ignorant of its philosophy, they have reached the half-way house of Spiritualism.

There is some progress in spiritual institutions of learning in different parts of the country, and these are immensely needed, for although the present styles of academies and colleges may inculcate with some skill a knowledge of bones, muscles, bugs, rocks and plants, yet the sublime destiny of man and the wonderful phenomena of human life in its psychic and physiological phases, in which are the hidings of real power, are not taught and not understood.

There must be a great national Spiritual University higher in its phase of knowledge and influence than any institution now established in the world-as well as more revolutionizing and ennobling to mankind.

A philanthropic lady physician has offered nearly;a hundred thousand dollars as an endowment to our New York College of Magnetics, and an enthusiastic gentleman is aiming to get a large amount more so as to make it a conspicuous light in the world. Already students in three continents are taking our course of study at their own homes or at the college, and we desire to have a handsome building with first class equipments, in which both sexes may be taught and developed on a superior plan. Happy shall we be if we may constitute the department of refined therapeutics and of basic principles for the University that is sure to come.

N. Y. College of Magnetics, 78 E. 10th street, N. Y.

GÓD,

LIGHT.

Grand the expanse of the heavens, but grander the thoughts they suggest, Lovely the blush of the morning, the crimson and gold of the west. Bright are the stars of the midnight, floating in meas

Bright his the shace, ureless space, But deeper and grander the secret we strive 'mid their brightness to trace.

Fair is this beautiful planet, its carpet of verdure. its

- Cunning the hand of the artist, a study his thought-
- chiselled face, Bewitching the snille of the maiden, entrancing her beauty and grace, Perfect the cup of the lily, sweet is the breath of the
- ruse, But deeper and grander the spirit that vainly they strive to disclose.

- Wondrous the symbol of being spread out on every hand, Wondrous the secret of nature, of sky, of the sea, of the land, Vast is the outward creation, undiscovered by man and untrod, Yet ignorance in its presumption familiarly prates about God. ELIZA LAMB MARTYN.

Your druggist does not spread his plasters or gelatine-coat his pills. He knows that such work is better done in a factory.

Some try to make an Emulsion of cod-liver oil: but they cannot make one like Scott's Emulsion-they'll find it out some day.

There is no secret in what it is made of; there is a knack in making it. That knack is Scott's Emulsion.

There is a book on CARE-FUL LIVING that you ought to read. Shall we send it? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York. New York. Your druggist keeps Scott's Enulsion of cod-liver oil - all druggists everywhere do. \$1.



DIGESTED Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass. Pneumonia Ointment.

Positive Cure for PNEUMONIA and all Local Inflammations

PREPARED expressly for DR. J. A. SHELHA-MER by a reliable Chemist. This Olntment contains all the essential properties of my La Grippe Specific, and is warranted to according to directions, which, with indi-cated diseases, and list of testimoniais, accompany each box. By being reduced to this available form, I can sell my Pneumonia Specific at 26 cents per box, postage free. Also enough ingredients will be sent by mall to make five or six bottles, sufficient for one month's treatment, on re-cept of \$2.00 per package, for the following diseases: Dys-penda, Liver and Kidney Trouble, Diabetes, Liver Com-plain, Store and Gravel, and all Nervous and Lung Troubles.

Also Spring Bitters.



3

use of

AYER'S Sarsaparilla

Tones the system, makes the weak strong.

Cures Others will cure you.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

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	IRAAC B. RICHBURINESS MANAGER, LUTHER COLEYBURINESS MANAGER, JOHN W. DAYASSISTANT EDITOR, Aided by a large corps of able writers.		
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8 8 1	AGENTS.		

The following named persons keep for sale the Banner The following named persons keep for sale the **Hanner** of Light, and either carry in stock or will order the **Splititul and Reformatory Works which are pub-**lished and for sale by COLBY & RICH: New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and 204 Wabash Avenue, chicago, Ill.;) The office of *The Trath. Steler*, 28 Clinton Place.

Our regular speaker is Dr. Daniel Martin of this city, but we have prominent speakers and mediums from abroad as well. Our hall was crowded to bear Willard J. Hull, April 21st, on 'The Insistence and Persistence of Spiritual-ism.' We expect to have him again in the fall. Mrs. A. E. Kibby of Cincinnati, O., who gives promise of being one of our very best platform test mediums and inspirational speak-ers, as well as a fine psychometric reader, has been with us for the last ten days. She was obliged to return to Cincinnati to-day, but will

been with us for the last ten days. She was obliged to return to Cincinnati to-day, but will return. The writer was in two of her parlor circles, besides those in public. Her tests were remarkably fine, true in all details, descrip-tions, conditions, names and characteristics for every one present. I never saw any better test medium. Our people like her very much. She is an honest, truthful and genuine me-dium, and we can recommend her highly. She makes many friends, her sphere being agreea-bly magnetic. She is comparatively new bebly magnetic. She is comparatively new be-fore the public, but will come to the front rank, and be known by all our societies before long. We need more such women and such mediums."

Massachusetts.

LYNN.-The following was received too late for insertion last week, from Mrs. H. H. Lewis, Secretary of the Society: "Sunday, May 1st,

Secretary of the Society: "Sunday, May 1st, the Lynn Spiritualists listened to two able dis-courses by Mrs. R. Shepard Lillie. In the afternoon her subjects, given by the audience, were all well handled, giving great satisfaction. Mrs. Jennie Hagan-Jackson was present in the afternoon, and together Mrs. Lillie and Mrs. Jackson gave a very fine im-provised poem entitled, 'The Now and Then.' It was admired by every one. Mrs. Jackson is a beautiful lady and speaker. In the evening Mrs. Lillie took for her sub-ject a question asked by one in the audience after the afternoon service, namely, 'Are our Likes and Dislikes the Same in the Spirit-World as in the Earth-Life?' Pen cannot express the depth_of the dis-

Pen cannot express the depth of the dis-course. Her improvised poem, 'The Growth of Spiritualism,' was a remarkable production."

BOSTON.-Dr. E. B. Wheelock says: "Many questions or problems may be thinkable in the light of inquiry, but unthinkable in their solution. As proof let us consider the following: lst. If what we call space is boundless, is it possible by any mathematical rule to locate its center? Is it not true that the center of in-finitude is unthinkable? 2d. If the Christian's heaven is where God is, and God is everywhere has that heaven a loca

2d. If the Christian's heaven is where God is, and God is everywhere, has that heaven a loca-tion, and does it possess limitations? 3d. How can a person go from something to something, when that something is just as much everywhere as anywhere? That is, to start on a journey to find God or heaven, what point of the mariner's compass should we take? 4th. If punishment for human sins has a be-ginning and end, how can it be endless? Can anything be endless except an unbroken of cle? 5th. I think it is known to wise men and the 'gods' that this little world of ours moves from west to east around its own center. Can these wise men, or the gods, demonstrate a law or rule by which it can be made to move both ways at one and the same time, around the same center? Yes, some things are thinkable, others un-

lief.

As our old schoolmaster is now over there, and "the doctor" also, perhaps they can put their heads together and diagnose the case, and no doubt Brother Pierpont would grant them the privilege of forwarding the message in advance, to relieve the suffering and score one for the Banner of Light Circle. L_{e} M. Bownors.

Stockton, Cal., April 24th, 1892.

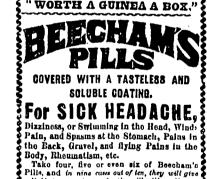
THE BANNER of March 26th has a message purporting to come from the spirit of SAMUEL CROSSMAN of Ann Arbor, Mich. I was well acquainted with an old gentlemen of that name who lived a short distance from that place. The whole message is so characteristic of him that I feel compelled to admit that it came from "Uncle Sam" himself. He refers to the laying out of towns. I lived several years in the town of Ingam Centre (now Dansville, which he laid out, and fostered into a thriving locality. He refers in his communication to his son Daniel. I knew the young man well, and the place he associates with him is that same Ingam Centre. He left him in charge of the store he established there, and moved his domestic establishement to the vicinity of Ann Arbor. I worked for him on the new home he built there, living as one of the family for sev-eral months. This message is of very great importance to CROSSMAN of Ann Arbor, Mich. I was well

cral months. This message is of very great importance to me, lnasmuch as it furnishes the first and only "tert" confirmatory of my belief in the Spir-itual Philosophy. I have lived here in South-ern Illinois thirty years; never heard of the transition of my friend Crossman; but he was an old man then, old in years, but possessed of indomitable "push" and energy, and, as he says, lived a long, long time on earth, no doubt. I myself am near the end of my earthly pilgrim-age, being nearly seventy-eight years old, and I hail even this glimmer of proof with joy, and bless the BANNER OF LIGHT Free Circles. Sandoval, Ill. Isalan Skeen.

In THE BANNER of April 2d is a communication from FRANK GRIFFIN. I knew of him, and my children were well acquainted with him. I knew his wife well. He did not live him. I knew his wife well. He did not live long with her after they were married, but passed to splrit life with typhoid fever, after a short illness. Himself and wife lived very happily together, and his sudden decease so affected her mind that in a moment of men-tal aberration she hastened her own departure to spirit-life last spring. That is the one he speaks of, closely connected with himself, as having recently joined him in his new life. In THE BANNER of Feb. 26th is a communi-cation from HIRAM BARKER. All who see it recognize it as from him. MRS. IRA V. HAYES. Merrill, N. H., April 4th, 1892.

Seeing in the BANNER OF LIGHT of March 12th a communication from NATHAN PENDLE

TON of Madison, Me., an adjoining town to west to east around its own center. Can these wise men, or the gods, demonstrate a law or rule by which it can be made to move both ways at one and the same time, around the same center? Yes, some things are thinkable, others un-thinkable; and a progressive thinker is a per-son to admire. 6th. If with God 'all things are possible,' and he fills all space, wherein lies the possible,' ity for him to keep out of low society and bad company, out of a burning volcano, or an or i living with her, was in the habit of visiting



the Back, Gravel, and Hying Pains in the Body, Rhoumatism, etc. Take four, five or even six of Beecham'n Pille, and in nine case out of icn, they will give relief intenty minutes; for the gill will go direct to and remove the cause, the cause being no more nor less than wind, together with poison-ous and nozious vapours, and sometimes unwholesome food. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

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Defore the oncoming light of Truth, Creeds reinble, Ignorance dies, Error decays, and Humanity ises to its proper sphere of Knowledge.—Spirit John

SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, & pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for \$12.00. We ask for the united efforts of all good and true Spiritualists in its and our behalf

Specimen copies will be furnished gratui tously to canvassers and to those who wish to utilize this paper.

COLBY & RICH, Publishers.

The Banner Patrons

Are requested, one and all, to peruse Spirit OLI-VER P. MORTON'S sensible message, which we print on our sixth page. It is brainy, and to the point, and ought to be copied into every spiritualistic journal in the land; and, indeed. we suggest it be printed likewise in every denominational paper in existence, as the communicating spirit is earnest, honest and unquestionably truthful in what he has to say om his standpoint in the higher life. He avers that he is thankful for the privilege of returning to the atmosphere of earth, although | tery of the doctrine of the Trinity? We venhis benevolent efforts in reaching his fellowmen have been often repelled, owing principally to the fact they were so firmly steeped in Old Theology that he could not influence them in the least. Sometimes, he says, it seemed to him as if a wall of ice had been reared between himself and those he desired to approach for their spiritual good; it also seemed as though a heavy mist had rolled down between the outward [material] life and his own vision. so that he could not behold the external evidences of manly prosperity and worth ! He says he has wended his way through the halls of State, and stood by the side of those who are seeking earnestly to be of use to their country and their race through their work in legislative directions, etc., etc.; and he expresses the belief that, although we are now breasting the billows of turbulence and strife, we shall soon enter the port of added prosperity and peace. We think our present members of Congress should especially read Mr. Morton's message, as it gives political points we have only hinted at. He says he believes in a common weal and a common wealth for all individuals, and the time is coming in the history of the American nation when it shall be known to the whole world that there is a common weal of which ALL may partake, finding happiness and peace therefrom-a common wealth through and by which there shall be no poverty-stricken souls or bodies in this fair republic; when in fact a common humanity shall link all human beings into one great brotherhood, for the obvious reason that we are the children of a common parent, and must therefore finally come to realize our glorious birthright and heritage. We shall forward copies of THE BANNER containing this great message to our delegation in Congress, with the hope that it will inspire their souls to deeds of goodness.

Trial of Rev. Dr. Briggs.

The New York correspondent of the Boston Transcript tells the whole story about Dr. Briggs's case, and the probable result of it. He was to be tried on the charge of heresy by the General Assembly of the Presbyterian Church, and that body has calculatingly chosen for its approaching meeting the far distant city of Portland, Ore. It may well be called by this correspondent a sweeping change of venue. Dr. Briggs's trial, instead of taking place before the smaller presbytery on the Atlantic coast, will be had before the far greater body that is soon to meet on the shores of the Pacific.

The writer says that the ecclesiastical ma chinery of the Presbyterian Church is cumbrous and confusing; and the few who understand its workings and the jealously respected precedents of the past, say it is possible to refer the whole question of Dr. Briggs's orthodoxy back to the local presbytery, from which it could be carried on appeal to the Synod of the State, and thence again to the General Assembly, with endless "overtures" and like formalities. The present Assembly, however, which is to meet in Oregon, is likely to pass over the inferior bodies, and decide the case for itself, and without a doubt adversely to Dr. Briggs. It is well understood by his friends that his liberal views have few sympathizers among the Presbyterians of the Middle and Western States, while his friends in the Eastern part of the country have been in a minor ity, though a strong one.

Sentiment against him is said to have gained strength in this section of the country, ecclesiastically speaking, and the "old school" element in the denomination has shown increased vigor. Princeton has recently made ultra-Calvinistic demonstrations by virtually dismissing one of the lecturers in the theological school who would not accept the doctrine of preterition. The representatives of the theological school at Princeton are said to be more Calvinistic than was Calvin himself. And there seems to be an evident disposition among many New York Presbyterians of the same Calvinistic character. Ecclesiastical politicians are numerous among Dr. Briggs's opponents. They saw the clear advantage of trying him for holding heretical views at a distance from the present theatre of conflict, and the most of his advocates will lose the advantage of a hearing in the presence of a familiar and not unsympathetic community. In short, the court about to assemble for his trial is clearly organized to convict and condemn, and no other result is reasonably to be expected.

The writer in The Transcript adds that a few predict that if his teachings are condemned, Dr. Briggs will leave the denomination and enter the Episcopalian Church. But he thinks there are no good grounds for such a conjecture. He is much more likely to remain at Union Seminary, which has stood steadily by him. The trustees have from the first been little disposed to admit the veto power of the General Assembly over the transfers of professors. And it is said to be in immediate contemplation to sever its official connection with the Presbyterian Church, and thus resume its old independence. It is so well endowed as to be little dependent on the denomination for its support or for scholarships to its students. The idea is presented that the field in the whole country for an independent seminary for the study of theology without direct secta-

rian purpose is comparatively unoccupied, and particularly inviting to men of the zeal and ambition of Dr. Briggs and his colleagues. If Union Seminary were to become such an institution, the belief is expressed that it would be to its future advantage and of no little gain to theological study in America. Princeton might then confidently calculate on securing the large body of distinctly Presbyterian students whose educational expenses are paid by the different churches.

Mystery Versus Manifestation.

Abolish the Death Penalty.

In a very thoughtful and highly-instructive paper read by Mr. J. J. Morse-the agent in England for the BANNER OF LIGHT, and its numerous publications-before a trans-Atlan- Onset. Everybody seems to be feeling hopetio Spiritualists' Debating Society, on the ful, and lot-owners and regular summer resiquestion of what should be the attitude of dents express a desire not only to give their Spiritualists with regard to capital punishment, this most important subject was handled in a manner calculated to give the utmost satisfaction to all those-and their number is increasing-who favor the abolition of the death penalty. The attitude of Spiritualists, especially; was clearly stated in relation to capital punishment, and the reasons cogently set forth for the advanced and positive opinions entertained by them on this grave subject. Bro. Morse believes that they are best qualified to deal with this question upon what may be unconventional lines, yet in accordance with principles that are fundamental.

In the case of the murderer, says Mr. Morse, the real suffering does not commence in either world until the moral consciousness is sufficiently aroused to appreciate the nature of the offense. In point of fact, in the clearer light of the next life, it may sometimes happen that the murdered discover themselves more guiltworthy than their murderers. The spirits, he says, insistently protest against our killing a man in cold blood, even though we do it legally. We not only usurp the prerogative of the divine, but we send men and women, freighted with hatred, horror and spiritual

disease, into the spirit-world, and often cause them, as haunting earth-bound spirits, to react with disastrous consequences upon this world. The abolition of the brutal penalty has been agitated for over two hundred years, and shall we now as Spiritualists make no sign-or say it is no concern of ours? Even those in community who support the death penalty are demonstratedly more inclined to-day to mercy than to vengeance.

Crime is a disease which needs curing; murderers are the subjects of dementia and mania, to be restrained, trained, and if possible cured. Spiritualists should agitate for the abolition of the death penalty in all cases, for our philosophy and its facts, for our faith in man's power to right our ills and wrongs, and for the still further humanizing of our penal methods. Mr. Morse believes prevention to be better than cure. Therefore he thinks that punishment, per se, will not eradicate the murder instinct half as rapidly or in any degree as successfully as will these shorts that tend to improve the physiological and physical conditions of human life. Have the race born right, to begin with, and right generation will destroy the need of regeneration.

For the credit of our civilization, concludes Mr. Morse, for the lustre of our morality, for the example Britain could set the world, and for the honor of humanity, which we Spiritualits profess to love and honor, ought we not, as leaders in the van of all progressive thought, to record our solemn allegiance to the effort being made to abolish the brutal and brutalizing tragedy enacted in our jails, the savage relic of a savage period, that in its hideousness "lags superfluous on the stage" of nineteenth century civilization and progress?

We are glad to note Mr. Morse's activity in this regard, on his side the Atlantic, and wish himself, and those of his thinking, every success. The BANNER has for years occupied the same position in regard to capital punishment, whether brought to pass in America, or elsewhere-taking the ground that a-surely-to-bemaintained sentence of imprisonment for life is the true course to pursue in cases of conviction for murder; and in obedience to the demands of its spirit supervisors, it will most pronouncedly continue to condemn the practice in the years to come.

Fatal Mistake, and Timely Warning. The Washington Post contains a timely pro-

test from Newton Humphrey against the atacks and the ridioule which appear from time to time in the daily press, and are directed toward individuals whose opinions or knowledge may differ from those of others in matters of philosophy or religion who feel strong in thinking that they belong to the majority. Mr. Humphrey takes the right and true ground that the Spiritualist, the Jew and the Christian have a right to be treated with equal consideration and courtesy; yet, strangely enough, the Spiritualist is singled out for almost constant burlesque and abuse. He says, and we also say, that to Spiritualists, collectively and individually, this is wrong. The aims of Spiritualism are high and noble. Its phenomena are as demonstrable as those of any of the sciences. Its truths are self-evident. And its representatives, as a class, are of the same standard as those of any religious denomination or organization. Hence it is justly insisted on that in the future, beginning with to-day, fair play and equal treatment shall be the rule and the practice. If good cannot be spoken, at least there should be spoken no ill. It has become a sort of oraze with the miscellaneous horde of inexperienced and ignorant writers for the daily press, when all other ready topics fail them, to fall upon Spiritualists and Spiritualism with their vulgar ridicule and cheaper, wit. They seem to regard the subject as a legitimate one for their equally pointless censure and banter. On this ground they feel sure of achieving a passing popularity. They do not know how many minds and hearts are wrapped up in a belief, based on demonstrated fact, that is their last and sole living consolation. And so they go on tearing in pieces the tendrils of the finest human sympathies, and firing their fusillades at that which constitutes the deepest philosophy. They would not dare to indulge in such insults to the purest aspirations of the human heart, unless they felt and knew that they were personally and publicly sustained in it by the great body of the Protestant pulpits of every denomination. It is the churches that are primarily responsible for such an outrage done to all our professions of equal rights in religion, as well as in civil life. If a cataclysm should ever come of it, they will too late come to know why they are the first sufferers. It is not in the American nature, even if it is in human nature, to submit to ignominy on account of opinion and belief. If the daily press thinks it is strengthening itself for the future growth and development of its power by building on ecclesiastical bigotry for its corner-stone, let it bethink itself in time of what is in store for its influence and prosperity. We regret to learn that Dr. Geo. W. Babcock is seriously ill, and it is quite doubtful about his being able to appear and partici-V. S. U. on the 22d inst., 'as announced in these columns last week.

Onset Bay Grove.

We are informed by Dr. Storer, President of the Onset Bay Association, that everything promises well for a very successful season at moral support but financial aid as well to the Board of Directors in their efforts to improve the public property, thereby increasing the value of their real estate, and to sustain them in employing the best talent, the most competent exponents of the philosophy and phenomena of Spiritualism, that the platform may be distinguished for strength and ability to wield a great influence upon the public mind.

The grove surrounding the auditorium presents a very attractive appearance. The dead wood has all been removed, the trees trimmed, the earth thoroughly prodded and dug over, muck and dressing abundantly supplied, and seeded with grass and clover, which already greet the May showers and sun with fresh green beauty.

Union Avenue has been graded-concrete walks line it on both sides-and the approaches to the Temple have been made dry and hard with the same material.

Several large and commodious cottagessome of them of very pleasing and unique architecture-are in process of building, and others under contract.

The Association is building four new cottages near the Temple, the rent to be about \$20 each for the season. It has some twenty cottages, most of which are engaged; but the two-story furnished ones at about \$75, and four of the small ones at \$20 each, are ready for first applicants.

It is expected that the program for the season of 1892 will be ready about June 10th. The opening day will be June 19th, tickets good to go from Boston on Saturday and return on Monday.

The regular camp-meeting season will commence July 10th and close Aug. 28th. The list of speakers and mediums who will participate in the public exercises comprises Mr. W. J. Colville, Mrs. Sarah A. Byrnes, Mr. Edgar W. Emerson, Mrs. Jennie Hagan-Jackson. Mr. A. E. Tisdale, Mrs. Juliette Yeaw. Mr. J. Frank Baxter, Mrs. R. S. Lillie, Mrs. Helen Stuart-Richings, Joseph D. Stiles, Mrs. C. Fannie Allyn, Mr. F. A. Wiggin, Mrs. Carrie E. S. Twing, Mr. J. Wm. Fletcher, Mrs. H. S. Lake, Mr. Willard J. Hull, Mr. Moses Hull; and during the last week Mrs. Cora L. V. Richmond will give three discourses.

As all the arrangements for music, entertainments, etc., are not yet completed, further par ticulars will be given later in THE BANNER.

"Mediumship of Father and Son."

We are in receipt from Dr. Wm. E. Wheeock of Moline, Ill., of photographs of three slates, upon one of which is a striking portrait, surrounded by fifty or more names of spirits, most of whom were prominently connected with the spiritual movement of the past fortyfour years. This drawing and the writing were executed on the platform of a public meeting at Onset in 1889, Dr. D. J. Stansbury the medium. The two remaining slates were sent to Mr. H. Newton Stansbury of this city. and returned to Dr. W., one containing a message from his uncle, the other a cluster of eight pansies, accurately drawn.

Dr. Wheelock will please accept our thanks for these significant proofs of the mediumship of Dr. D. J. Stansbury and his son, H. Newton Stansbury, and is informed that his letter giv ing the particulars of their production, etc., will appear in THE BANNER next week.

The slates above mentioned may be seen at the exhibit of phenomenal productions at sary of the Boston Veteran Spiritualists' Union, Sunday, May 22d.

MAY 14, 1892.

Spiritualism in Russia. Of the foreign journals devoted to the exposition of the Spiritual Philosophy, the one conducted by Count Aksakow of St. Potersburg may rightfully claim a place in the first rank. This journal, the Psychische Studien, is noteworthy for the prominence it gives to the Spirit Phenomena: fully one-third of its fifty pages each month is occupied with critical and carefully prepared reports of occurrences in the realm of Psychics. The cautious, discriminating and impartial spirit which is displayed in the conduct of his investigations of Spirit Phenomena gives us confidence to accept Mr. Aksakow as a trustworthy guide in regard to this difficult subject. A long acquaintance with this journal has given us reason to feel that whatever phenomenon is considered worthy to be reported in its pages is entitled to our acceptance as true. We shall next week publish extracts from the recent issue, giving accounts of a few which are likely to interest our readers. The stories are told with sincerity and simplicity, and are supported by strong evidence of their truth.

This interesting matter has been translated expressly for THE BANNER by W. N. Eayrs, Esq., of this city, a first-class linguist.

107 The truth regarding the efforts of the 'regulars" of the medical fraternity to monopolize the healing of the sick, whether they are qualified to do so or not, by the enactment of laws that shall at the same time prohibit others from practicing, however well qualified they may be, is clearly and concisely rebuked in the following remarks, reprinted from the Woman's Tribune, Washington, D. C., in The National Medical Review of the same city:

National Medical Review of the same city: "As long as the cemeteries fill up so rapidly with persons who have taken forced leave of this mortal sphere, duly ticketed with the certificate of regular physicians, let the irregulars have their chance to ex-periment also. It is well known that medicine is not a fixed science, but constantly changing, better results being often worked out by 'irregulars,' as all new the-ries must be at first, and by the two schools which have the practice pretty much all their own way, but which helng diametrically opposed, one or the other must be teetotally wrong in each instance. The 'per-sonal liberty 'which is dearest to everybody, is the liberty to employ any doctor, or none; and govern-ment has no more right to curtail this liberty than it has to say at what shop we shall buy our clothing."

100 Most people have a very crude idea of he trinity-body, soul and spirit. We contend that the body physical is simply the covering of the spiritual body, that the latter is a fac simile of the earthly form, in which we live while existing in the mundane sphere of life. After leaving it to decay, according to the inevitable law of Nature, we still inhabit a spiritual body which knows no decay !--while the third principle of life, the soul, still inhabits the spiritual body, and lives on to all eternity as an individual entity with memory intact. This condition is the hypothesis of Modern Spiritualism, which idea is known by the theological world as "Father, Son, and Holy Ghost." We Spiritualists think, however, that we have the "inside track" in regard to this matter. But we would like to hear from the brothers "of the cloth" just the same, if they have anything to offer in re the subject-matter und er consideration, contrary to this idea.

We received a pleasant call on Thursday of last week from George H. Smith, editor and proprietor of The Evening News, Oneonta, N. Y., and George H. Mahan of Norwich, N. Y. Mr. Smith is a strong and earnest Spiritualist, while his friend, Mr. Mahan, is an investigator, who, if he follows the course he is now pursuing, will doubtless soon join our ranks as a full believer in the Spiritual Philosophy. These gentlemen attended our Free Circle held on Friday afternoon, May 6th. Mr. Smith remarked that the Circle-Room was an important feature of the Banner establishment, as it was a free avenue for spirits and mortals Berkeley Hall on the occasion of the anniver- alike to hold communion with each other, thus proving immortality a fact beyond shadow of doubt.

We also had a call from Dr. Jas. Magoon and

ED On our sixth page is a message in which the spirit, giving his name as John T. Cox, says he was killed by coming in contact with an electric car, and that he lived in Attleboro'. Mass. Who knows anything about him? We do not, neither does our medium. Let us know the facts in the case.

10 Henry Lacroix, Esq., (one of our foreign correspondents,) will gladly receive those who wish to be instructed on the question of Reincarnation (reëmbodiment) at No. 63 Indiana Place, daily, in the forenoon.

What professional theologian can honestly and sincerely claim to comprehend the mysture to say-not one. The human mind does not possess the capacity to conceive it. When it is taught, it is only symbolically and not in its reality. As well may we set up the claim that we can conceive and comprehend the Absolute or the Infinite. Both belong to the vast realm of the Unknowable. Speaking of the trinity in symbols, we sometimes say-body, soul, and spirit; the omnipresent, omniscient. omnipotent; Father, Son and Holy Ghostthree in one. Yet we can understand it all none the better.

It is because of this admitted incapacity of the human conception that the various ecclesiastical denominations, and especially the Roman, have compacted themselves into a single organization, with a view to force upon the human mind by authority what it is wholly unable to receive as teaching and instruction. Protestantism has taken up the same claim to knowing what is so entirely out of the reach of human capacity, and demands of its followers a submissive reception of the same impossible dogma, adopting it as an essential part of its religion. And the thing has thus proceeded down to the present day.

Now comes Modern Spiritualism into the field, to bring the true light to the eyes of the people. The central point of the contest of the future is to be right at the base of this monumental dogma. It is to be a contest between the confining power of dissolving creedism and the expansive tendency to universal free thought, cleared of all the clustering encumbrances of traditional absurdities and ecclesiastical superstitions. The nightmare dogmas which have kept the earth's peoples in theological darkness and blindness for so many centuries are to be cleared away.

The heavens are opened to instruct the inhabitants of the world in what they are fully capacitated to know, and what they chiefly desire to know. That is the blessed truth that their graves do not hold them after the event called death, but that as spirits, recognizable and known, they are the free denizens of God's immensity of space, still living, loving and learning, and forever the children of a Creator whose existence they will never beable to conceive.

This is assuredly better and far more profitable than assenting submissively to a dogma like that of the trinity which no mind can comprehend, since it is out of the power of every human mind to conceive of the absolute and infinite. For both must exist without any relations whatever, and for the mind to conceive of anything that is unrelated and therefore unlimited is a sheer impossibility. Spiritualism demonstrates immortality, and with that it is content.

Robbers are still plying their nefarious vocation all over the country. They are mostly foreigners.

Sharp Criticism.

We find in the Boston Investigator, of a recent date, an essay by Edwin N. Beecher which states much truth-even though couched in severest phrase. The following is a specimen paragraph:

"As a nation, we are civilized merely on the surface. When almshouses are tenantless and the jails empty; when prosperity is not the success of rascality; when poverty is not the reward of honesty, and when poor laborers are contented-then will an insane individual effort to be a hog in the accumulation of gold have been surrendered to a joyous purpose of mutual justice between mankind. Instead of scheming and battling to conquer and crush the pecuniary person of each other, why not inaugurate a violent stampede, not for selfish gratification, as now occurs, but for unlimited justice? We are a world of moneymakers. Money is exchanged for luxuriance. And it it is ever a fact in nature that where luxury is, poverty is adjacent. And where poverty is, crime will al. ways be found."

10 Highly respectable people from different parts of the country often visit Boston for the purpose of witnessing manifestations of spiritpower given in the presence of our media, trance and physical, and nine-tenths of them assure us of the legitimacy of what they receive. Here is a case in point: In company with several friends we have recently had sittings in the presence of Dr. Henry Rogers, who has of late resumed the exercise of his mediumship. We here simply allude to his spiritualistic gifts. We met him in New York several years ago, when we received a portrait in oil from him of our niece, who passed to spiritlife long ago. It is a perfect likeness of herso acknowledged by all the relatives who have seen it. Our recent visits to this medium were for the special purpose of witnessing independent slate-writing and occult telegraphy. We have tested both to our entire satisfaction. Dr. Rogers is now located at 1556 Brodway, New York City.

The thanks of the senior editor of THE BANNER are tendered to "Lovey," the messenger-spirit of platform lecturer Mrs. R. S. Lillie -also to the latter as the bearer thereof-for a fine bouquet of flowers, consisting of callas, Japan quince blossoms, petunias, spirea prunifolia, and other floral beauties.

107 Those of our readers who have sent questions for answer by the spirit at our Circle-Room, are respectfully informed that all queries suitable for presentation are considered in due season; but as each must take its regular turn; it may be some time before those who have sent them may see the reply in our columns.

ET Dr. A. H. Richardson, the excellent healing medium by massage treatment, who has resided for quite a number of years in the ful about his being able to appear and partici-pate in the exercises at the anniversary of the summer season at Henniker, N. H. We are pleased to learn that our good friend is in perfect physical health.

wife, recently from the West. They are stopping for the present at No. 12 Tremont street, Chelsea, Mass.

F It seems that a little spirit-child by the name of Margaret Ann Anderton, who hails from Lancaster, Eng., has been to our Public Circle of late, but was unable to personally control our medium, consequently FATHER PIERPONT, the President of our public meetings (who is as good as a human being can be), spoke for the little one, as will be seen by reference to the "Message Department" of this paper. It seems she was a Spiritual Lyceum scholar, if the report is correct; we hope and trust it may be, and that Bro. J. J. Morse, our English business agent, will make inquiries and inform us as soon as convenientfor the very good and sufficient reason that we are after spiritual facts-nothing more, nothing less. Sister Emma Hardinge-Britten, too, is requested to look up this case, and report.

10 Commissioner Deschanel, whom the French government sent over here to study the condition of the working-classes, has completed his work, and returned to Europe. Summarizing the results of his investigation, he said: The American laboring classes are far better paid, better fed. better clothed, better taught and happier than those of France, and still more so than those of other countries in Europe. It is almost discouraging to have to go back to my country, and paint a picture in my report which shows such a contrast between the condition of things in America and France." Such an acknowledgment from a man in M. Deschanel's position is not to be passed over lightly.

107 THE BANNER Correspondence Department from many parts of the country is dotted with very interesting matter. It goes to show how rapidly the Cause is taking root and how much interest Spiritualists are taking to promote it. Continue to send in your contributions, friends, as they are always highly appreciated by us, as well as by the friends of the Cause everywhere. Let them be brief and to the point every time.

Father Pierpont contends that an intelligent spirit, having an eternity in which to gather experience, is not of necessity tied to any one planet; or to the spirit-world belonging to that planet. After having gained all the requisite knowledge he desires, he is enabled to pass to other and more important experiences in other worlds through all the endless years of eternal life.

10 Mrs. Abbie K. M. Heath, test and business medium, is located at room 4, 81 Bosworth street, Boston, Mass.

Our thanks and those of the Spirit President of our Free Oircle are returned to Mrs. Julia Plumb, Baldwinsville, Mass., for a choice donation of May-

MAY 14, 1812.

Spiritual Evolution.-Evolution as the Divne method of creating and preserving the universe formed the thesis of a recent discourse by Rev. A. P. Frost, a preacher of the Swedenborgian church. In the modern doctrine of evolution, said Mr. Frost, in spite of all its wonderful accumulation of natural facts and truths, there is nothing of a spiritual nature, nothing of a belief in a spiritual world and a spiritual being who created and still preserves the universe. Writers on evolution discard a personal Delty and a spiritual world, and solve the problems of creation by means of the senses and natural reason. For this reason, some of the scientists themselves begin to see and confess that evolution has not advanced as far as some of its most enthusiastic teachers would have us believe. The origin or cause of things can never be accounted for from a purely natural, mechanical or physical standpoint. The natural world is only the scene of effects, of growths and transformations, all of which proceed from the spiritual world, the world of causes, and finally from God, the supreme Cause of all.

The Divine Life, he said, is one, the same and indivisible; but it is variously received and manifested according to the mineral, vegetable, animal or human form into which it flows and operates. Man being in the human form, so receives life that he is capable of exercising rational, free and conscious affection and thought altogether as if they were his own. He is an image and likeness of the Divine love and wisdom. and it appears to him as if his life were his own and he were an independent being. Man, therefore, as a spiritual being, is the form of every possible finite human affection and thought, and all things below man are but types of affections and thoughts in him.

A Human Sisterhood.-The spirit of the working girls' clubs is well defined in this name. The working women and girls are forming organizations to cooperate in all things pertaining to their education, enjoyment and higher development. Nearly two thousand members of these clubs held an annual meeting very recently in Tremont Temple, in Boston, representing twenty-one clubs that have their existence in Boston and its neighborhood. It has taken but two or three years to accomplish this. The girls thus assembled cannot but realize the responsibility of their place and work, and be taught a higher selfrespect and regard for others. Social and educational work are especially taught by this means. It is a strictly common sense affair, not religious, unconnected with temperance or trades-unions, and in no sense whatever a charity. The organization is a timely one, and capable of being expanded indefinitely, and is well calculated to encourage and instruct a growing multitude of girls who know but little of the bright side of life at the best.

HALL'S JOURNAL OF HEALTH .- Treating upon a subject of the deepest importance to all mankindhealth-without which life is a burden and its enjoyments of no value, this monthly should find patrons in every family; especially so as the low price at which it is furnished places it within the means of nearly every individual to possess. Among the contents of the present month's issue are "Sunstroke-How to Treat It," "Helpful Aliments," "Swedish Cure for Drunkenness," "The Tobacco Habit,' "Meat Eaters," "One or Two in a Bed," etc. The subscription price of this useful periodical is but \$1 a year. Publication office, 340 West 59th street, New York City.

Concerning Abby A. Judson's "Development of Mediumship by Terrestrial Magnetism," a wellread lady writes from Wisconsin: [The work is on sale by Colby & Rich.)

" I feel so rejuvenated by practicing the terrestrial magnetism this morning that I must make a record of it. I see and feel a similarity between these direc-tions and the practice of 'shutting the closet door 'of Lions and the practice of 'shutting the closet door' of Jesus; Carey's 'unconscious blank' holding no men-tal picture, alternative with energetic polar thought; Madam Guyon's 'utter abandonment'; and Annie Payson Call's 'Power Through Repose, all of which are in the same line of thought. But Miss Judson's way is the best of all, for this reason: It forces activ-ity and physical energy, in connection with the men-tal process."

THE ARENA FOR MAY sustains its well-merited reputation as a standard monthly of superior excellence. The chief point of interest to our readers is Rev. M. J. Savage's second paper of his series on 'Psychical Research," in which he relates interesting instances of occult mental phenomena. Solomon Schindler and Mr. S. L. Powers discuss "The Use of Public Ways by Private Corporations," the former sustaining the corporations, the latter representing their opponents in this particular. Miss Frances E. Willard, whose portrait is given as a frontispiece, contributes

NEWSY NOTES AND PITHY POINTS.

TRIENDSHIP.

If. . Friendship is the heart's devotion, Friendsnip is the heart's devotion, By warm, loving acts confeest d, Thinking trials only pleasures, If they give a loved one rest. Friendship is a sweet compassion, When brave courage is unmann'd, Asking naught, but trusting fully, Quick to soothe and understand. -Jewish Messenger.

ANOTHER RAILROAD MURDER-This time Medill. Mo., the entire train went into the river with the ex ception of the Pullman car. Five persons were killed and fifteen seriously injured. It was the New York express which left Kansas City May 4th.

Mr. Trefethen, on trial last week for the alleged murder by drowning of his sweetheart, was found guilty of murder in the first degree.

Within three years the number of horses used on street railway lines in this country has decreased from 88,000 to 59,000, electricity displacing 29,000 of the four-footed motors.

The ocean cables of the world now stretch over 120,250 miles. There are 1,000 cables in all of English manufacture. Most of the cables are owned and operated by private corporations.

The stone workers who have been striking for years with their hammers, are now striking with their brains.

Joe Jefferson's theory that the stage is improving is the actual belief of nearly every prominent actor. It is not based on the notion that every dramatic departure is for the best. This he knows to be untrue. But the improvement in the world at large has been so constant, as well as marked, that, in his judgment, the stage has necessarily advanced with the rest, and this is obviously a fair inference. Certainly there are but a very few men better qualified to draw a correct conclusion.

Rev. Dr. Parkhurst of New York is called by som e of the daily press of that city the "circus" manager. But he is doing good as a scavenger.

England deserves her appellation of "the tight little island." Her bill for alcoholic drinks last year was \$710.000.000.

Æolus has been raising Ned out West of late, knocking down houses and killing people without giving the inhabitants the slightest intimation of his approach.

Congress is about nationalizing English steamships. and John Bull objects. No wonder!

Lady Florence Dixie, formerly an habitue of sporting circles, and hence well qualified to write upon the subject, contributes to the Westminster Review an article entitled "The Horrors of Sport." She declares that savagedom still dominates the ninetcenth century man to a very great degree; but thinks that "a higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals."

Many rich Americans are on their way to Europe. Six steamships which left New York last Saturday were crowded.

THE BANNER OF LIGHT .- We notice that the BAN-THE BANNER OF LIGHT.—We notice that the BAN-NER OF LIGHT has entered upon its seventy-first volume, and the first half of its thirty-sixth year of ex-istence. We are glad to see that our spiritualistic contemporary has reached mid-life vigorous and strong, and we wish it may livelong and grow to beau-tiful age with all its powers in good working condition. THE BANNER is always read by us with much luter-est, although we do not accept its so-called philoso-phy. It is on the side of freethought when its gets off its hoby-horse.—Boston Investigator. We thank our contemporary for its good words but

We thank our contemporary for its good words; but when it comes to the "hobby horse" idea, we fear its new editor, when he gets through his earthly existence and enters the spirit-world, will find that his 'hobby-horse" of non-immortality is a dreadful myth. But we like freethinkers for one thing at least: They are invariably free men.

Business at the New York hotels is booming. The rush is so large that the landlords have to turn away people every night.

A German soldier on patrol duty at Thorn, on the Russian frontier, recently captured a Russian spy in the vicinity of one of the forts. The man was disguised as a Prussian military surgeon.

Nicely executed counterfeit five-dollar-bills are in circulation in this city.

A Birthday Beception.

BANNER OF

On the evening of May 6th a very pleasant birthday reception was tendered Mrs. M. T. Longley, medium of the BANNER OF LIGHT, by her relatives, Mr. and Mrs. J. B. Hatoh, Jr., at Savin Hill, Dorchester District, Boston.

Their residence was beautifully decorated with colored lights, floral offerings and potted plants, which presented a gala appearance, while the smiling faces and cheerful voices of the happy guests betokened the love and esteem in which the honored recipient of the interesting occasion, as well as the host and hostess, are held by their numerous friends.

are held by their numerous friends. After the exchange of social thought, Mr. Hatch, Jr., called upon Mr. Willis Milligan for a piano solo, which was executed by that gentleman with brilliancy of touch and finish, after which Mr. Hatch made a near little appech tuil of wit and pleasantry, conclud-ing by officially presenting Mrs. Longley to the com-pany. As only the immediate family were aware that the occasion was meant to celebrate the recipient's birthday, surprise was manifested when Mrs. Longley welcomed her friends, thanking them for coming to getter to observe with her the anniversary of her birth. She then proceeded to speak of the nearness of the angel world, and the influence of tender love and syn, oathy which comes to our hearts like a bless ed baptism from our invisible friends when we meet that.

In harmony and affection in such social retinions as this. Incidentally, during her remarks, Mrs. Longley ob-served that she could claim no credit for hersell, for any standing she may have in the field of public work, since from early girlhood, when but a child, she was first controlled by excarnated spirits up to the present time. From that time to this day she had been the recipient of angel protection and guidance; and for a period of twenty four years, experience and instruc-tion had been vouchsafed her, mediumistically im-parted to her from the spirit-world. Following these remarks came words of greeting and regard to Mrs. Longley, with many pleasant ex-pressions concerning her public mediumistic work, from J. B. Hatch, Sen., Mr. William F. Falls, Dr. J. A. Sheihamer, Col. Wm. D. Crockett, Mrs. 8. P. Bill-ings, Mr. Newton and Mr. Sawyer; while speeches full of wisdom, truth and love were voiced from the spiritistic of life by Mrs. N. J. Willis and Mrs. Dr. A. S. Hayward.

tall of wisdom, truth and bir switch, which be observed from the spirit-side of life by Mrs. N. J. Willis and Mrs. Dr. A. S. Hayward. Master Bertle Newton rendered a choice plane se-lection with artistic skill, and Eddie and Charlie Hatch each delivered a fine recitation with marked ability. Little Gracie Scales gave special enjoyment to all present by her spirited and sweet rendition of two beautiful songs: "The Kingdom Called Home." and "People Will Talk, You Know." Mr. Charles W. Sullvan. In fine voice, sang two of his character-songs with marked effect; he also gave a fine reading—all of which were received with applause. During the evening Mrs. Scales was controlled by her little spirit niece, who brought greeting from a band of spirit children, and spoke welcoming words to the assembled friends. The Indian maiden Lotela also controlled her medium, and gave greeting for Spirit Dr. A. S. Hayward, and other spirit friends, as well as for herself, in her characteristic manner. Mr. and Mrs. Longley, Mr. and Mrs. Hatch, Jr., and Mr. Sullivan sang several of Mr. Longley's com-positions, at the earnest solicitation of the guests. A bounteous repast was served in the dining-room at 10:30, which, of course, was well relished. Owing to the state of his health the editor- in-chief of The BANNER regretted that he was unable to be present, as he had not fully recovered from the ef-fects of his late illness. Among the floral tributes was a beautiful bouquet of flowers, presented to Mrs. Longley by Mrs. W. D. Crockett, and a gally colored and also an elegantly-arranged bouquet from Gracle Scales to Lotela.

The Veteran Spiritualists' Union.

To the Editors of the Banner of Light: The annual meeting of the Veteran Spiritualists' Union will be held on Tuesday evening, May 17th, 7:30 o'clock, at the Banner of Light hall, for the election 7:30 o'clock, at the Banner of Light hall, for the election
of officers, and the transaction of any other legal business which may come before its members. There are to
be three amendments to the by laws to be acted on at
the above-named meeting: I. Permitting the funds in
the hands of the Treasurer to amount to three hundred dollars, instead of two hundred dollars, before
paying over any balance to the Trustees. The increase
in receipts and payments necessitates this change. 2. A
provision creating associate membership. 3. Amendment, appointing the third Monday in the month, instead of the third Tuesday, for the annual meeting.
The Directors of the Veteran Spiritualists' Union feel
that these three amendments should be made at the
next annual meeting; and this notice is now given to
the members as required by the by-laws.
Since the last meeting they the by-laws.
Since the last meeting, they also be doon, the sum of seventy
dollars of the fly dollars will be esent to Charles
H. Floyd, one of our members, in five monthy installments of ten dollars each; also twenty dollars for the
relief of Miss R. L. Grosvenor, one of our members,
who has recently met with a serious accident. Through
the exertions of Mrs. John Woods, one of our Trustees, a further sum of fiteen dollars for stamps, stationery, etc., in her official capacity during the year,
she very kindly receipted her bill and gave it to the
V. S. U.
Dr. John McLaren recently passed to a higher life
at the ripe age of seventy seveny cars. The function of officers, and the transaction of any other legal busi-

V. S. U. Dr. John McLaren recently passed to a higher life at the ripe age of seventy seven years. The funeral services took place at Linden Sunday afternoon, May 8th, and the Spiritualist Societies of Boston and Mal-den were well represented. Eben Cobb, Thomas Dowling, Jacob Edson and Henry Lemon each con-tributed to the service in choice words of consolation and comfort to the aged widow, relatives and friends. The interment took place at Brighton. Many Veter-ans were present. The interment took place at Brighton. Many answere present. Our Anniversary celebration will take place at Berkeley Hall on Sunday afternoon. May 22d, this society being one year old on that date. All indica-tions point to an able and extensive entertainment by the Veterans on that occasion. Our museum will again be on exhibition, with recent accessions to it. Admission free to both halls. Wm. H. BANKS, No. 77 State street, Boston. Clerk V. S. U

Liconics. NO. XIV. BY TYPHO.

LIGHT.

Is it not strange, when Mother Nature is so pro-

lific and so harmonious, that mortals do not pattern after her oftener than they do?

Rev. Mr. Savage is never afraid to utter his honest sentiments. This is why he is so popular.

When a man files off in a passion on the slightest pretense, he should have his wings clipped.

A scientist says if all the land were leveled the water would cover it two miles deep.

As long as selfishness abounds, progress is retarded.

- There are rascals in the earth-life, And rascals in the sky;
- Whom we shall know all about In the coming by and by.
- You may advocate the moral law.
- Which Jesus fully taught; But when self interest sways your mind,
- 'T is then you can be bought.

Nature's laws are extremely exacting. If we deviate from them in the least degree we suffer the consequences thereof. If people only lived purely natural lives, they would be "healthy, wealthy and wise."

If there were not so many thoughtless people in the world knaves would n't gull them as they do.

Like the locusts of Egypt, policy shops are established all over the city of Boston, and thousands of dollars change hands every day. The working classes suffer the most; but men of means and people of intelligence who are not well off also invest. There are culpable capitalists behind the fraud, who ought to be legally dealt with, as the law against this seductive swindling scheme is almost totally ineffect-

"Brag" is sometimes a good dog, although he often snarls; but "Hold Fast" is a better dog, an amiable creature, and is therefore beloved, when the other animal plays out.

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

Dr. Juliet H. Severance will speak during May for the National Society of Spiritualists of Chicago. She would like to make engagements East for the fall and winter months. Address No. 2 Warren Avenue, Chi-cago. cago.

G. W. Kates and wife have open dates in May and June and after September. Will lecture in Trenton, N. J., Sundays, May 29th and June 5th. Will accept week night calls. Address them 2234 Frankford Ave-nue, Philadelphia, Pa.

Mrs. Colby-Luther is speaking in Pittsburgh, Pa., and will remain there during this month. Mrs. Carrie E. S. Twing and "Ikabod" will interest and enlighten the citizens of Albany, N. Y., until June.

Wonewoc, Wis., is to have the services of Frank T. Ripley all this month.

8. H. Nelke will accept calls to speak, illustrating his remarks with platform tests—his specialty being the frequent giving of the full names of spirits pres-ent. Vocal music furnished if desired. Address 9 Bosworth street, Boston, Mass.

Bosworth street, Boston, Mass. Willard J. Hull lectures for the Norwich Spiritual Union May 22d; in New Bedford May 29th; Williman tle, Conn., June 5th; and will answer calls for lec-tures for one or two of the remaining Sundays of June if made at once. His camp meeting work be-gins with the Indiana State Association at Chester-field, and extends through to Sept. 12th, including Cassadaga, N. Y.; Parkland, Pa.; Lake Pleasant and Onset, Mass.; Clinton, Ia., and Liberal, Mo. Thos, Clinushaw an unconscions trance lecturer is

Thos. Grimshaw, an unconscious trance lecturer, is accepting engagements for June, also for the season of '92 and '93. Will accept calls for camp-meetings. Ca be addressed at 14 Tremont Court, Lawrence, Mass. Can

De addressen at 14 Fremont Court, Lawrence, Mass. Dr. F. H. Roscoe of Providence, R. I., lectured for the First Spiritual Society in Odd Feilows Hall, Mai-den, Mass., Sunday evening, May 8th; subject, "The Good Spiritualism Has Done and is Still Doing," which, our correspondent states, was handled in a very satis-factory manner.

HORSFORD'S ACID PHOSPHATE MAKES DE-

LICIOUS LEMONADE. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

To Correspondents.

Normer 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 canceled articles.

F. DONOVAN.-We do not think it would pay you to come

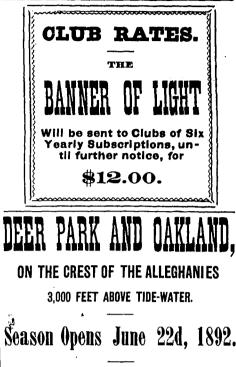
EF If each subscriber to the Banner of Light will charge himself with getting one new subscriber, the circulation of the paper will be doubled at once, and with little trouble. Let each subscriber try it.

5

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

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

ADVERTISEMENTS.



ASTROLOGY.

Spiritualists and Liberalists CAN find good Rooms and Board at the Lyman House, 26 Clinton street, Saratoga Springs, N.Y. MR. and MRS. HARVEY LYMAN, Proprietors. 4w* May 14.

Mrs. Hettie Clark,

M EDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass. 2w* May 14.

TO LET.

A Large Front Boom in Banner of Light Build-ing, admirably arranged for Physician or Me-dium's office. For particulars and terms, apply at Bookstore No. 9 Bos-worth street, Boston. Mass. Mar. 26. worth street, Boston, Mass. Mar. 25. A STROLOGY.-Would You Know the Future 4 Accurate descriptions, important charges, and advice free. Send date and hour of birth, with stamp. No callers. P. TOMLINSON, May 14 lw* 67 Revere street, Boston,

Dreams of the Dead. BY EDWARD STANTON. With an Introduction by EDWARD S. HUNTINGTON.

THESE famous mountain resorts, situated at the summit of the Alleghanies, and directly upon the main line of the Baltimore and Ohio Raliroad, have the advantage of its splendid vestibuled express train service both ceast and west, and are therefore readily accessible from all parts of the country. All Baltimore and Ohio trains stop at Deer Park and Oakland during the season. Rates §60, \$75 and \$90 a month, according to location. Communications should be addressed to GEORGE D. Dk BHIELDS, Manager Baltimore and Ohio Hotels, Cumber-hand, Md., up to June 10th, after that date, other Deer Park or Oakland, Garrett County, Md. 6w May 14.

THE STAR-GAZER (Astrological) is engaged in reprint-ing one of the best works of the Ancients, being a com-plete illustration of the OCCULT SCIENCES, and contain-ing all the useful tables, diagramma, and secret of the Ancients, withheld by enery modern Author and from every reprint and Autrological publication for more than 160 years. Avoid all failacious theories: procure the best. Subscription, gl 00. STAR-GAZER PUB. CO., Rox 3408, Boston. 199 May 14. Dr. and Mrs. W. A. Towne, MAGNETIC, Mind and Massage Treatments, also remedies furnished. Now located at Hotel Aldrich, 98 Berke-ley street, Boston. Hours 10 to 7. is May 9.

a paper, in which she argues that "Woman's Cause is Man's." Boston: The Arena Co., Copley Square.

A pamphlet, "The Gospel of Sunshine" -one of the recent sermons of Rev. M. J. Savage of this city-is an excellent production. His reasoning is correct, his comparisons just, his conclusions spirit-ual. Bro. Savage is doubtless inspired by excarnated intelligences, whether he is aware of the fact or not. While penning this sentence the "raps" around our sanctum replied, "Yes, yes." It can be had of its publisher, Geo. H. Ellis, 14 Franklin street, as well as the previous weekly sermons of our gifted townsman. Price for the season, \$1.50; single copies 5 cents.

THE UNSEEN UNIVERSE .- The May number of this, Mrs. Emma Hardinge Britten's new magazine, is received. Its opening article has for its subject " The Cui Bono of Modern Spiritualism." The second of a series on "Historical Spiritualism" follows, and several other papers are supplemented with "Spiritual Gleanings from Far and Near." Mrs. Britten ananounces that ensuing numbers will be enlarged by the addition of eight pages. Manchester, Eng.: John Heywood.

THE THEOSOPHIST (April) .- Mr. Olcott resumes his "Hypnotic Research in France." An interesting account is given of the annual "Car Festival of Shiva," and "The Indian Doctrine of Reincarnation " is considered at some length by S. E. Gopala Charlu, who clearly shows its immense antiquity. Part IV. of "Elohistic Mysterles," "Another Calculating Prodigy" and "Siberian Buddhism" are among its remaining contents. Madras, India. Boston: For sale by Colby & Rich.

To Correspondents: Notices of the various spiritualistic meetings should be prepared with ink-not pencil-and plainly written. Of late some of these reports, as received, have been simply crude penciling. Please bear this in mind. Especially such reports should be sent in as soon as Monday of each week, if possible-not delayed until Tuesday.

MEMORIAL DAY AND FLORAL SUNDAY WILL be observed by the Boston Lyceum May 29th, at 10:30 A. M., in Horticultural Hall, Tremont street, corner of Bromfield street. Some of the best speakers in the spiritual field, we understand, will be present on that occasion.

TEMPUS FUGIT.-Fifty years ago the Massachu-setts Abolitionists held their State convention at Marlboro' Chapel, Boston, Mass., and nominated Rev. John Pierpont for Governor, and Hon. William Jackson for Lieutenant Governor.

we have just received intelligence of the demise, at Easton, Ct., of Mr. E. N. Taylor, one of our old subscribers. We shall publish the obituary notice next week.

87 Nothing would please us better than to be able to send out THE BANNER to the inquiring world at a lower price than we now charge for it; but this, under present circumstances, we are unable to do, for the very good and sufficient reason that our Free Circle-Room meetings, held twice a week, put us under an expense of twenty-six hundred dollars a year. This is the principal ground on which we and our spirit-friends at the present time ask for a larger addition to our subscription list.

CALAMITY IN LOUISIANA. - New Orleans dispatches for May 9th gave the alarming intelligence that the Morgansea levee—the most important on the Mississippi River, the largest in the world, and the key-levee to the whole State, situated near Pointe Coupe, in the very centre of Louisiana-had been broken by the Mississippi floods, entailing an awful calamity. The damage, it is feared, will be in the neighborhood of \$9,000,000 or \$10,000,000. The Teche country, the best sugar lands in the South, will be utterly ruined. Thirteen parishes will suffer, and there can be no crops this year.

The Boston fire-alarm wires are to be put under ground, say the fire commissioners.

The New York "Fish Trust" is as bad in its degree as the infamous Reading Coal Trust. Its members are evidently unfeeling and unprincipled men, as they injure the poor by keeping up fictitious prices.

Mrs. Kingley—"I hear that your husband goes to prayer meeting every Friday night now. How is he getting on?" Mrs. Bingo—"I heard him say last night in his sleep that he was ahead of the game."— Judge.

Prof. Hugo Munsterburg of Fribourg has been elected by Harvard University to the head of the de partment of psychological experimentation for advanced students. He is only twenty-eight years of age, but famous in his specialty.

Shrewd business men know what they are doing when they invest their money in advertising.

From French statistics it becomes proved beyond a doubt that crime committed for the purpose of gain is the poorest business in the world, and it is a wonder that so many resort to it, knowing the great risks they run and the poorest pay it brings, with the per spective of the scaffold or otherwise utter ruin and misery for this life and hereafter. A great criminal who had gone through about fifty verdicts, was com plaining lately to Mr. Goron, Chief of Police, about the misery of the business. "Why," said he, "we make a haul of 20,000 francs of silver-plate, and do you know that the receiver, who has a furnace ready to melt the whole at once, offers no more than 1200 france? Really, we are very badly treated!"-Lacroix.

LONDON, May 8th .- Scott's famous Haymarket restaurant was burned to the ground to-night. Four wait ers were cremated.

The Chinese question is agitating the Protestant cler gy of this country just now. Rev. C. G. Ames, of the Church of the Disciples, said last Sunday that the Chinese enactment of our government was a most cruel, unjust and wicked enactment ; but he did n't advert to cheap Chinese labor which capitalists employ to the detriment of skilled American mechanics with families to support. Does he want the latter to become paupers? That is the question above all other questions.

Names are sometimes deceptive. It might be thought that the Sugar Trust is sweet, but it is n't.

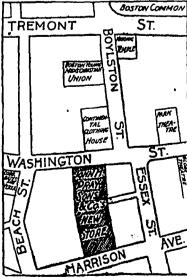
From the way the presiding bishop at the Methodist Episcopal general conference is forced to break gavels in order to enforce order, it looks as if Dr. Townsend had not told the whole story about clerical politics. But then the laymen are taking a hand.

During the past year (1891) in Paris alone ten thou sand applications for divorces have been filed in the free Bureau of the Assistance Judiciaire, instituted for those unable to pay. How many more among the higher classes have thought fit to lay bare their connubial inficicities before an indifferent public has not been ascertained.

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A Name?" Well, a good deal, we should say. For threequarters of a century our firm has been before this community, and we take pride in the knowledge that its name stands to-day in the public mind for *reliability* in goods and for *liberality* to customers.

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to Boston. There seems to be but little field for such work at present. The season is near when mediums of all phases leave the city, there being but little demand for their services during the heated term.

Passed to Spirit-Life,

From Brightwood, Mass., April 13th, after months of intense suffering, Mrs. Julia W. Pease.

A remarkable test and medical medium, and whose gifts of prevision were unerring. On April 16th we laid the little body beneath the fresh spring grass, while words of comfort were spoken by Mrs. Clara Banks, the casket covered with flowers, the gift of tearful friends.

For Sale at this Office:

For Sale at this Office: THE TWO WORLDS: A journal devoted to Spiritualism Occuit Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Frogressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. THE CARRIEN DOVE. Illustrated. Published monthly in San Francisco, Cal. Single copy, 22 cents. THE BLARNE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

All Departments of Anostatic Month, Published weekly BRLIGIO-PHILOSOPHIOAL JOURNAL. Published weekly in Ohicago, Ill. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE TRYTH-SEEKER. Published weekly in New York.

THE TRUTHOBSER AND A MONTHLY Magazine devoted Single copy, 8 cents. THE PROBLEM OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 16 cents.

10 cents. THE THEOSOFHIST. Monthly. Published in India. Sin-gle copy, 50 cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Cincinnati, O. Single copy, 5 cents. ALOVONS. A Semi-Monthly Journal devoted to the Phe-nomena and Philosophy of Spiritualism. Single copy, 6 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. THE PROBRESIVE THINER. Published weekly at Chi-Cago, Ill. Single copy, 5 cents.

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The BANNER OF LIGHT cannot well undertake to vouch for The backing of is many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us prompily in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich

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which a materialistic jugginent cans dead are only begin-uing to live, and in the form of these dreams he has velied the teaching of a great truth. DREAMS OF THE DEAD is a record of weird facts gained through the psychic experience of the author. Upon these facts the latest phases of Industrial Reform, Hypnot-ism, Mind and Christian Science Cure, Mysticism and Spir-itualism, are portrayed in a clear and vigorous style. Moral responsibility for crime committed under the in-fluence of evil associations or hypnotic suggestion, or under the influence of stimulants, and the idea of personal expla-tion in this life for sins committed in some former existence; in fact, all the doctrines of re-incarnation and Karma, are put forth with a clearness and vivacity and life-likeness of style which at least must win for the suthor recognition as a litterateur of much promise.

a litterateur of much promise. "'Dreams of the Dead' must prove a magnet of keen in tellectual and spiritual attraction. It is written, too, ha style of simplicity; indeed, in parts almost of naiveness, with vory little attempt at eloquence, and yet with an earn-estness that, in spite of the mystical nature of the things treated, goes far to produce an immediate effect of vraisem-blance. The author is conducted in sleep by the ghost of an old friend into many curious corners, not of the ultimate spiritual world, but the mediate one which is wrapped about us as the atmosphere is wrapped about the earth; and in this mediate realm (where spirits are represented mostly as still clinging in one fashion or another to the affairs and passions of the world whore they once moved in garments of flesh) the author has many adventures that suggest re- *ton Globe.* Price In cloth 61.001 is napar cover the cast

ton Globe. Price, in cloth, \$1.00; in paper cover, 50 cents. For sale by COLBY & RICH.

DR. ZELL

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BANNER LIGHT. \mathbf{OF}

MAY 4, 1802.

Message Department. ON TUESDAYS AND FRIDAYS Of each week Spiritual Meetings will be held at the Hall of the Banner of Light Establish.

ment, free to the public, commencing at 0 o'clock P. M. J. A. Shel-hamer, Chairman.

ANSWARS TO QUESTIONS, and the GIVING OF SPIRIT MARSAGES, will occur on the SAMM DAY, and the results be consecutively published in this Department of THE BAN-NER.

BER. At these Scances the spiritual guides of MRS. M. T. LONG-Luy equpy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for con-sideration.

sideration. MRS. LONGLEY, under the influence of her guides, also gives excarnated individuals anxious to send messages to their relatives and friends in the earth-life an opportunity to do so.

to do so. T it should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthily lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of oristonce. We ask the reader to receive no doctrine put forth by spirits in these columna that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-triends will verify them by inform-ing us of the fact for publication.

A sturing flowers are gratefully appreciated by our ingel visitants, therefore we solicit donations of such from be friends in earth-life who may feel that it is a pleasure o place upon the altar of Spirituality their floral offerings. LTF Letters of inquiry in regard to this Department nust be addressed to COLBY & RICH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Feb. 12th, 1892.

Report of Public Séance held Feb. 12th, 1892. Birt Invocation. Oh: thou Supreme Being, thou Infinite Soul of all Intelli-frevernee. We are grateful for the privileges that have been vouchsafed to us, enabling our minds to peer into the seeming mysteries of life, and to gather truth and knowl-rdvg from the research, such as have stimulated us to new thought, and to a new understanding of existence. We thank thee that we have come to know of the continuity of life, to learn that in reality there is, to the thinking intel-let of humanity, no death, and that no blight can fail upon the active powers of consciousness; but that, in Heu of hange, these remain full of potentiality and energy. We praise thee, oh! Spirit of all Life and Truth, that the affec-ties and associations formed here below continue to exist in other worlds, binding beart to heart, and enabling the numan being to develop from within itself the loveliest at-tructes of nature and of humanity. We desire at this time to come life of the save who are associations formed here below continue to exist in other worlds, binding beart to heart, and enabling the hard of a sociations for the other world, those who are loval what we not a sociation for the other the other world, those who are loval such would we communue with and be spiritualized by that we may he elevated through their companyionship to a high-er and grander plane of thought and efforth our own souls, such would we come into the deepest sympathy with erand full of row we spiritual reverse for the companying such would we come will and fraterial fielding under the such would we come into the deepest sympathy with erand then due to all that is right and noble and grand. Such would we come into the deepest sympathy with erand prime of the sympath with and be spiritual interves for the companying the ad fitting our own spiritual rateres of the companying the ad fitting our own spiritual rateres of the companying the ad fitting our own spiritual rateres of t

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT .-- You may now present your questions, Mr. Chairman.

sent your questions, Mr. Chairman. QUES.—[By "Inquirer," Boston.] Why does the Controlling Spirit open the Banner of Light Circles with prayer, if there is no (fod ? ANS.—For any finite mind to declare there is no God is to make a sweeping assertion; but for the intelligent mind of progressive man to have come to the conclusion that there is no personal, arbitrary being in the form and likeness of man, possessing the weaknesses and the follies of humanity, is certainly a wise conclusion at which to arrive. conclusion at which to arrive.

conclusion at which to arrive. We recognize in the universe a Supreme In-telligence, a positive beneficent Power, All-wise, Omnipotent and Eterna!—one that encom-passes all intelligence, from that displayed by the minutest form of life to the grandest intel-lect humanity has ever evolved—a Supreme Power, that contains within itself all of wis-dom understanding and truth eines it must dom, understanding and truth, since it must have been the first cause of all being; and that which is the cause of being, or the creator of intelligence, must of necessity contain within itself all there is of intelligence, wisdom and power. This Supernal Force we cannot under-take to define, even to our own understanding, since it is infinite, and therefore escapes in grandeur, and power the comprehension and grandeur and power the comprehension and grasp of the finite mind.

Recognizing, however, as we must, that there is a superior intelligence and force in the universe, it is but natural that we should lift our souls in aspiration toward that great source of all knowledge and truth. The ele-vation of the soul-force of man into the spirit-ual atmosphere of life tends to harmonize the personal qualities and powers of the individual, and also to harmonize those who are in sym-)athy with him at the time, thus drawing all into a sphere of concord which is beneficial to the development of the mental life of each, as well as to the reception of spiritual inspira-tions and influences from on high. That is why we open our Banner Circles with prayer — that we may become elevated in thought toward spiritual things, recognizing thought toward spiritual things, recognizing the Source of all existence, acknowledging our dependence upon this infinite law of life, this Supreme Spirit of Intelligence, expressing our gratitude at the blessings which have come to us through our experiences in life, and thus bringing the spiritual nature into a receptive condition through which it may receive or breathe in the influences and inspirations which are brought to us in this place by as-cended souls. "Prayer is the soul's sincere desire," and if that desire is of a spiritual na-ture, acknowledging and recognizing the bless-ings that are ours, asking for the continuance of the same and for the companionship of an-gels, we will certainly be elevated in thought and aspiration, and brought nearer, at least for and aspiration, and brought nearer, at least for the hour, toward the bright and beautiful den-izens of the angel-world.

ments, cortain subtle forces, certain minute particles of matter which are correlated, and these are utilized by this unscen intelligence in the formation of a temporary body, which he may employ for the time. This body is what you call a materialized form. It is not the spirit per se of the intelligence manifest-ing; it is a form acted upon by that intelli-of the spirit. So the Holy Ghost, we opine, was the manifestation of the Divine Spirit ex-pressing itself through the mediumistio facul-ties of man in such ways as would enable him to come closely en rapport with it and to gather instruction and knowledge from its ex-pression. We think that many of these vague terms, shrouded in mysicism as they are, which the writings and records of ancient times con-tain, point directly to the manifestation of spirit-intelligence through external forms in the experience of mankind. ments, cortain aubtle forces, cortain minuto

INDIVIDUAL MESSAGES.

Oliver P. Morton.

Grave duties press upon the human mind that reaches out into the mental atmosphere of life desiring to be of service to its kind. All over this fair land opportunities are waiting to be grasped by earnest minds, through which positive action may be taken in contact with human life that will result in bringing man up from a condition of servitude to one of pros-perity and of assured peace. 1 look abroad over the affairs of man in this

our own beautiful country, and I sometimes feel amazed that, with all of its advancement, feel amazed that, with all of its advancement, its growth and prosperity, and with the liber-ality of sentiment which stirs the common heart to-day, we still find so much misery upon all sides, so much unhappiness and grim want in the lives of human beings. Yet I understand that humanity, as a class, must come under the rule of progressive growth, and that no one can advance any faster than the spirit of the times will allow Though as an intelligence divested of the mor-

I hough as an intelligence divested of the mor-tal garb in which I once trod my earthly way, I am by no means unfamiliar with the trend of events in our land, nor have I lost interest in the affairs of human beings who are still en-cased in flesh. Many times during the years that have rolled by since my departure to the spirit-world have I stood by the side of former friends and colleagues beartaming to the voice spirit-world have I stood by the side of former friends and colleagues, hearkening to the voice of their spirit as it sensed some great wrong which it desired to right, or acknowledged some grievous ill in human life that could not be alleviated by any power then at hand, or sought to exercise in some way a positive en-ergy for useful results in the experience of our kind. Many times have I touched the souls of my friends and been interested to watch the while and been interested to watch the response flaming up within them, quickening into new life some thought or some suggestion that had been unfamiliar before, and develop-ing its power until it sprung forth through ex-ternal utterance as a means of deliverance for some other soul some other soul.

Not always have I thus been gratified with marked results from my efforts to reach the outward life of man in this world. Sometimes have felt thrown back upon myself, and re-pelled from contact with friends of earth whom I wished to assist. Sometimes it has seemed as if a wall of ice had been reared between those if a wall of ice had been reared between those whom I, with spirit impulse and ardor, desired to reach with an inspiration from my own men-tality; and then, again, it would seem as if a curtain of heavy mist had rolled down between this outward life and my vision, so that I could not behold the external evidences of manly prosperity and worth; but, summing up all the experiences I have gained through my spirit-life. I find that I have been highly privileged in coming into the atmosphere of earth, for I have even wended my way through the halls of state even wended my way through the halls of state and stood by the side of those who were seek-ing earnestly to be of use to their country and their race through work in legislative directions

directions. directions. To-day, Mr. Chairman, I felt impelled to ap-proach your platform and to voice a few thoughts, for I have seen memories of myself rising forcibly in the minds of former friends, and it seems as if a new wave of magnetic life

rising forcibly in the minus of former friends, and it seems as if a new wave of magnetic life had come out to me from these places and these minds within the last few months, so that I could not but respond and utter my sympathy and my assurance of fealty in con-nection with them and their life-work, for I feel that it is to be of service to mankind. I love this country, and I am glad to see it moving on as a "Ship of State," majestically breasting the billows of turbulence and strife, nearing still closer, hour by hour, the glorious port of prosperity and peace. It gives me great satisfaction to feel that, in offices of grov-ernment high in the gift of the nation, are in-dividuals that are looking far out over the sea of national life to discover that solution of the vexing questions pertaining to the polities of the greatest number of our people. I believe in a common humanity. I believe in a of national life to discover that solution of the vexing questions pertaining to the politics of the country that shall be for the greatest good of the greatest number of our people. I believe in a common humanity. I believe in a common weal and a common wealth for all in-dividuals; and I believe, sir, that the time is coming in the history of the American nation when it shall be known to the whole world that here is to be found a common weal of which all may partake and find happiness and peace therefrom; a common wealth through and by which there shall be no poverty-stricken souls or bodies in this fair republic; and a comand by which there shall be no poverty-stricken souls or bodies in this fair republic; and a com-mon humanity which shall link all human beings into one great brotherhood, the mem-bers of which shall recognize in all others their brothers and sisters, who are worthy of con-sideration and respect, for we are the children of a common parent, and we must, therefore, in time, come to realize our glorious birth and heritage. I feel that I must wait my tender greeting to I feel that I must wait my tender greeting to those who, although having been separated from me, physically speaking, through long years of experience, are yet held close to my heart by the tender bonds of sympathy and love. My brother William desires me to give his affectionate tokens of sympathy and fellow-ship to the dear ones of his home, and also to his friends. Not only to those to whom I have been closely linked in the good old State of Indiana, but to my Ohio friends and to all in this country, I bring my greeting and my re-gard. Oliver P. Morton.

1 come back with great love. 1 have tried many times to show my mother affection for those I left struggling on this side, and I have tried to show my companion that tonderness that comes from the spirit within. I have visited my mother in her Massachusetts home, and sought to make my presence folt; and this I have also been attempting to do in the homes of the friends whom I love, hoping sometime to prove to them the power and the life of the spirit apart from this world and its material limitations. [To the Chairman:] I wont from Amsterdam, N. Y., sir. I am Mrs. Ida F. McNeil.

Julia Johnson.

They told me I must be sure and not forget to give my name, so I will speak it now; it is Julia Johnson.

to give my name, so I will speak it now; it is Julia Johnson. I came here because I have friends in Alle-ghany City that I hope will know that I have come. I have been trying a good while to tell them how well and strong I am in the splrit world, and how much better off I have been than I was here, when I got over that condition that held me on this side, I was strong and straight in the other life, and I felt so good to be out of that body which troubled meso I have never wished for a moment to live again in the old life; but I do not forget my friends, and I have many times come to them, bring-ing flowers and such influences as I could that I thought might make them feel better, espe-cially when they had some trial to bear, or the clouds seemed dark in their lives. That is the time when we spirits try to help our earthly friends, and to give them strength to bear up under the depressing conditions that some-times come to them, for we know that if they can be strong to endure, their lives will be so much sweeter and more powerful, and they will be able to gain so much more experience from this existence which will help them here and help them by-and by in the other world. Jennie wishes me to send her love to ber friends, and so does Hannah. They would like me to say that they are watching over Nellie and trying to shape her life so that it will be the best that it can. I think my words will be seen by my friends, and that they will be understood. John T. Cex.

John T. Cex.

[To the Chairman:] I know that I am a spirit, sir, and that I have done with the physi-cal body; and yet when I try to speak, the sudden sensation that came over me as I met

sudden sensation that came over me as I met my death returns to me now, and my head feels—well, I cannot tell you how it does feel, only that it feels very unnatural. I did not expect to be taken away so sudden-ly. Death, as you call it, came unexpectedly and without warning. I did not feel when I found myself a spirit that I was prepared for any such change. My life and thought were in the material; T had my affairs to attend to and family matters to look after; my wife claimed my attention more than thoughts of the other life; and, in short, I went out of this world in a state that left me, as a spirit, wholly unprepared to enjoy or understand the other unprepared to enjoy or understand the other life. I am not in that condition now, because I have been growing into a knowledge of the spirit world and have been getting used to it. I like it very well indeed, and I have no fault I have to very well indeed, and I have no hand to find with it, only I would much rather have stayed here until the time came for me go out in a natural manner, than to have gone by the effects of an accident, for I was killed by an electric car.

lived in Attleboro, Mass., and I am very familiar with that town. I have a good many friends there—I think I have, for I had when here, and I do not believe that just because I have changed bodies I have lost their friend-ship. I thought it would be a good thing for me to come back and speak about the old life, as well as mention this life that I have found. It is still new to me, though some time has gone by since I entered it. Every day I find something new, something unexpected, some-thing great to learn, so that I call it a new life, and I will, no doubt, for many years to come. I was connected with one branch of the jew-elry business, and I knew a great many others

ery business, and I know a great many others who were also connected with that business. I would like to come and talk with some of them. If they will give me an opportunity by finding a medium that I can use, I think I can give

gotten experiences benefit that entity i Ans.-Memory is a quality belonging to the spiritual nature; it therefore cannot be oblit-erated from the spiritual man. Qualities be-longing to the spiritual part of humanity may, because of external conditions in physical life, be for a time clouded or partially warped in expression; but when the physical clay has been removed, and the spirit has gained as-cendency so far over material things as to be able to rise fully into the atmosphere of the spirit-world, memory will reässert itself, and the entity will be able to trace back, through all the years of its pilgrimage upon this or any other planet, the line of discipline it has foi-lowed, and be able to gather up its experiences so as to classify them in their order. We claim that an intelligent spirit, having eternity through which to gather experience for itself, is not of necessity tied to any one planet, or to the spirit-world belonging to that particular planet, through all the endless ages of its existence, but that after having gained

planet, of the spint world belonging to that particular planet, through all the endless ages of its existence, but that, after having gained all the experience necessary for it from one planet, or the spirit-world belonging to that material body, the soul is enabled to pass on to other experiences in contact with other worlds, and thus find for itself study and occu-pation through all the endless years of its eternal life. No experience that comes to man under any form of existence or line of discipline can, we believe, be lost to him. It will make its impress upon his inner nature, and it will have its uses, since it will afford to that entity lessons that may be of vast import ance to him as a progressive being.

Q.-[By "Inquirer."] Is it possible that a trance medium may be controlled by the "thought-bodies" of the sitters as well as by the spirits of the so-called dead?

A.-It is possible for a susceptible medium who is easily acted upon by the thought of ex-carnated spirits to be also easily influenced by carnated spirits to be also easily influenced by the thought of positive minds yet incased in the flesh with whom he may come in contact. If one out of the body or in the body possesses a strong psychological power, and if that in-dividual can adapt himself to the magnetic forces of the sensitive, then will he be able to subject the mind of that sensitive to his own control. Therefore, if a very positive psycho-logical individual visits a susceptible medium and strongly fixes his thought upon that me-dial instrumentality, he need not feel surand strongly fixes his thought upon that me-dial instrumentality, he need not feel sur-prised if the matter expressed to him corre-sponds with the thought which he has in mind, since it will undoubtedly be the reflection of his own mentality, unless the medium happens to have a band of intelligent guides whose own power over the instrument is so strong that they, by their own thought and magnetic aura, may be able to protect the medium from the may be able to protect the medium from the psychological force of the sitter. If this be the case, then the thought or conscious will-power of the attendant guides will be reflected through the brain of the medium, and that of the sitter will have no effect.

INDIVIDUAL MESSAGES.

Isaac Taber.

[To the Chairman:] I will take it kindly of thee, friend, if thou wilt announce that the Taber family of New Bedford is well repre-sented here this day, for we have a goodly com-pany of Friends visiting your council that we may gather instruction from its teachers and reap experiences for the benefit of our own lives. George Taber presents himself here by my side, as does Sarah, and many others whom I will not name, but who are living entities in my side, as does Sarah, and many others whom I will not name, but who are living entities in the great soul-world of vital energy, and who desire it known to friends on earth that death has not robbed them of any living principle which went to make up the sum total of their consciousness and identity. I, myself, feel gratified at the possession of a power to present a thought, or to generate an idea, showing that I am still a living man. I was one who dealt largely with the world's experiences through contact with mortal life.

experiences through contact with mortal life, who dwelt long on the material plane, gather-ing to myself those things which were lasting, because they belonged to the conscious mem-ory of the soul. I have now passed on to other ory of the soul. I have now passed on to other scenes, finding life on the spirit-plane different from what I anticipated, but yet finding it as life, full and free and active in every sense. I bring greeting to the friends of the olden time, assuring them that the world I have en-tered is a real world—a glorious life apart from the mortal, yet closely connected with it, and I rejoice that I am a living man. Isaac Taber.

words, for I have thus proven to myself that man as a spirit can come as closely into contact with physical life as to stamp list thought of a physical life as to stamp list thought of an other portunities to selve, more structures to unfold, and therefore the comparison and to gain these higher conditions. There are greater help the self that the effort has not been thrown away. Bryon E. Hooker.
 Report of Public Scance held Feb. 16th, 1802. QUESTIONS AND ANSWERS. Ques.-[By W. O. B., Naw York.] If an entity, having lived through one or many incarnations, in what possible way can such for gotten experiences benefit that entity?
 Ans.-Memory is a quality belonging to the spiritual nature; it therefore cannot be oblite erated from the spiritual part of humanity may, because of external conditions in physical life.

Carrie Stacy.

Carrie Stacy. My name is Carrie Stacy, and I lived in Al-bany, N. Y. I have friends and relatives there now that I think ought to be glad to hear something from the spirit-world. They may know a great deal about this life that they come in contact with every day; some of them have gained knowledge and experience which has been of great use in the world; but I feel that they know little of the spirit life and of the friends who have passed on from this world to that other, which is so full of opportunity and power. and power.

I have many times thought that I would like to come and send my greeting; and mother, too, has desired to speak to those who are here, but she is of the same retiring nature that she was on earth, and cannot quite get strength enough of mind to overcome the conthat she was on earth, and cannot quite get strength enough of mind to overcome the con-ditions necessary in reaching out into the ma-terial life through a mediumistic channel. So I speak for her, saying that she sends her love and her benisons of good cheer to the dear ones here. She wishes them to know that she watches over and cares for them. When they have trials to bear, her sympathy is with them; when they are happy and full of peace, she re-joices that they are so; and in her beautiful, quiet home in spirit-life she often thinks of them, and says, "When the dear ones come, how happy we shall be! I must try to have all things pleasant for them, that they may be happy." Thus she thinks always of their wel-fare, anticipating the day when she shall have them all at home again. I know this is what she would have me say, and I am very pleased to be able to voice ber message, and to send my own best love to the friends here, assuring them that if they will give us the opportunity, we will meet them in private ways and tell them of our spirit-home.

spirit home.

Sarah Carter.

Sarah Carter. [To the Chairman:] I lived, sir, in Boston, in the west part of the city. I have been gone some years from the physical life. I lived on carth more than fifty years, gaining its experi-ences of toil and sorrow, of pleasure and peace. My life was made up of these, and I may say it was a checkered one; yet when I have looked it all over from the spiritual side I am ready to say that perhaps it was the best that could have come to make me ready to find the spirit-life, as it proved. Many dear ones passed on before me. My husband went and left me here with little ones to care for. I mourned his loss, because I did not know the dead could return and watch over and help their friends, and not until I passed to the spirit-life did I realize this beau-tiful truth, which would have been such a com-fort to me had it entered my life while I was

fort to me had it entered my life while I was

My girls and boys have grown up, and have My girls and boys have grown up, and have been reaching out into life, gaining their own experiences. I would not deprive my children of any part of them, for even when the shad-ows and sorrows have come I have felt that they would be useful in strengthening the char-acter of these dear ones and helping them to face life as it ought to be faced.

face life as it ought to be faced. I bring my love to all who are dear to me, and say that Sarah Carter lives, not as one who does not care for the associations of days gone by, or for the welfare of those she knew and loved on earth; not as one who has passed far away from earth so that she cannot know or realize the doings of her friends, or so that she may not care how life fares with them, but as one who takes an interest in the well-being of the dear ones, and who likes to come and see how life is progressing here and what events come into human existence on this plane. Tell them that I think of them every day, and look forward to the time when we shall all be to-gether in a bright home on the other side.

Col. Charles Sumner Cotter.

Q.-[By the same.] What is the meaning of the term "Holy Ghost," as mentioned in the the Bible?

A.-We are told of the Father, the Son and the Holy Ghost, and this latter term has puz-zled many inquiring minds even in the theo-logical fold. To our understanding, the term, generated by content with the term of the term.

logical fold. To our understanding, the term, as used by ancient writers and metaphysi-cians, applied simply to the manifestation of the spirit, or of the Supreme Spirit. The Father has been considered by worship-ers of Jehovah in ages past as a supreme per-sonal being. The Creator of the heavens and of the earth, and they believed that he was lo-cated somewhere in the heavens upon a ma-jestic throne, from which he delivered his orders and dispensed his powers. The son, we are told, was the direct offspring of that Divine Father of all, or the incarnation of the Divine Spirit; and he came into the mortal life, taking upon himself the habiliments of the flesh and the sorrows of the world that he might deliver unto mankind a message from

the flesh and the sorrows of the world that he might deliver unto mankind a message from the heavens beyond. These are the interpretations given by theo-logians of the terms "the Father and the Son"; but the "Holy Ghost" has been shrouded in mysticism. It has been by many so-called teachers declared to be a mystery, and yet it has been asserted that the Holy Ghost was and is an incarnation of the same Divine Being, the three making up the triune power, the three in one Godhead. But to our mind the real significance of this term is the manifestation through external works of the Divine Spirit. Divine Spirit. There must have come to thinkers in ancient

There must have come to thinkers in ancient times, an idea of the Supreme Intelligence per-meating the universe and manifesting through external works; and although these thinkers clouded their ideas with forms, superstitions and personal opinions, yet the life of that thought and the doctrine which they promul-gated had a positive existence in the various evidences of a superior force and design in the universe. The Holy Ghost became, then, we think, the visible manifestation of the spirit as it was expressed through external phenom-ena in the life and experience of mankind. For instance: A spirit in the other life exists as a conscious, intelligent entity. That spirit approaches this earth with the desire to mani-fest to his friends his power and intelligence. There are gathered for his use certain ele-

Mrs. Ida F. McNeil.

Mrs. Ida F. McNeil. I have been listening to the words of that great man, and while I could draw a lesson from them, I felt all the time, Oh! if I could only come and speak so that my dear ones would know that I am not dead, how happy it would make me! Then when he stepped aside he seemed to give me a strength that I did not have before, and as he beckoned me to come forward I felt that my time had come. There is so very much that I do not know concerning these things that exist between the two worlds, this subtle communication and influence, that I hardly feel prepared to speak of them; but I do know that I live in a spirit-world that has its homes and its people —homes that are natural and friendly—where I do not feel strange or unhappy.

ple that are natural and friendly—where I do not feel strange or unhappy. The third year is now passing away since I was called from the body, and I have tried to make good use of my time in learning of this other life. Still I cannot give it all my thought; I have ties here on earth that hold me strong-ly to the outward life. It seemed hard that I should be called away from the body, and have to leave my dear family and my precious little ones to the world. It seemed as if I was needed there more than in any spirit-home, however bright it might be; but I had no choice. I was called away, leaving the greater part of my heart here; and my treasure was here, too, because "where the heart is, there is the treasure also."

is the treasure also." If I could tell my dear ones that I am liv-ing, that I have not grown cold and silent and unmindful of them and their life, that I try to watch over them and to do them good, it seems as if it would truly give me more power to accomplish things that I wish, and help me also to fit into the spiritual life so closely that I could cain more comfort for myself and for also to it into the spiritual file so closely that I could gain more comfort for myself and for others. Tell my friends it is a beautiful world, that all things are congenial there with me. I am not cramped, nor am I deprived of the op-portunities that I most desire. I can come and go as I wish, so I have only a good report to make of that life which I have found apart from the body.

periences since I left earth. She has had sorrows and trials to bear that have sometimes left deep effects upon her life. I know that she is not the same light-hearted, joyous being that I knew when we were together, but I think she has gained much through all the experience. There is a richness and depth to her nature that had not been brought out in those days, and so I feel that she is only more spiritually grown, and that she has lost nothing through this discipline of life. Mother and father are with me in the spirit-world. They desire that I should bring their love to our dear one, and assure her of their watchful care. Other loved ones whom she has known and mourned are safe in the spirit-country, and not one forgets her, not one but

has known and mourned are safe in the spirit-country, and not one forgets her, not one but what sometimes visits her, bringing an influ-ence that is helpful and sweet, because it is fresh from the Summer-Land where angels dwell

dwell. I wish to say to my friends that I am happy, that I have grown in the spirit world to under-stand life differently from what I did when here. I did not wish to leave earth. I clung here. I did not wish to leave earth. I clung to it because there was much here that at tracted me. I had plans in my mind that I wished to see worked out and that I wished to work out for myself; but that is all past. I am not sorry now, for I have been free to come and to go in the spirit-world.

Byron E. Hooker.

Byron E. Hooker. Perchance the good people of Hartford will experience a sensation of interest in being told that I have returned from the spiritual world to announce myself as a living man. It may be that those of the old time who for many long years knew of my life and its associa-tions, will wonder and question if it can be true that spirits may return from the further country and manifest intelligently through a mundane channel. I trust so, for it is with the desire to awaken thought upon this mighty question that I approach your Circle-Room and seek to utter a few sentiments in my own personality.

The defire to awaken intolute to prove the constraint of the light within, and field that in greace the other a few sentiments in my own according to the light within, and field that is the sentence of the opinion that it is the sentence on this mortal plane. Coming down from a good old findly of Puritan ancestors, if filt the blood of all the race surging in my veins, and sometimes seeking for expression, and the same spirit is alive within me to-day that manifested its energies through the mort tak frame. The physical form has gone to dust the inner man lives and finds himself of the for life and consoltables. All those of my family and friends who preceded me to the other world are safe, and the are safe, and the different de or in dividual activity. From old Thomas down within he may have long dwelt; but he who, realizing his condition of the same sloud seek for himself, because it is gratifying to me to be struct in the different de may pass, that no matter how many centures may pass, that no matter how many centures may pass, that no matter how many centures it, becoming more and more individual activities shall live to gather experience, to unfold in menta- it, becoming more and more individual activities shall live to be the charter and more individual activity. Thom old Thomas and utilizing their forces in the different de may pass, that no matter how many centures in the spirit of desire to gain something himself. The spirit of center with how end may peased on the spirit of the spirit of desire to gain something himself is, becoming more and more individual activities shall live to cather experience, the unit of the spirit of desire to gain something himself. The spirit of center with he asy they are establed fully with what the spirit of center of and structures in the spirit of desire to gain something himself. The spirit of center who has the same spirit is and the same spirit of desire to gain something himself. The spirit of centere the conserve the spirit of the spirit of the spirit of the spir

《说话》:"这些人的过去?"

Edward Silas Lacy.

I crave the opportunity of expressing a thought in my own personality through this channel of communication, trusting that it will be wafted upon the atmosphere of spiritual magnetism toward those relatives, friends and former followers of mine who in years gone by, upon the Pacific coast, attended to what I had to sav

I do not return as a preacher to expound the gospel, nor have I come weighted down by theroom interfection as preached to spould the gospel, nor have I come weighted down by the ological chains which dogmatic opinion may forge for the human soul; for, although allied to the Christian Church, and feeling glad to be one of its representatives as far as possible when I stood in the mortal form, yet mine was a progressive mind. I can realize now, view-ing the past from my spiritual standpoint, that in reality I was a Spiritualist; not recognizing personal communion between the two worlds, it is true, but reaching out in spirit toward that which was high and holy and spiritual, and receiving an inspirational force in re-sponse to my outreaching which gave to my life an intuitive idea of the inner nature of mankind. I trust that I will not be rejected and denied by those dear souls in mortal life to whom I

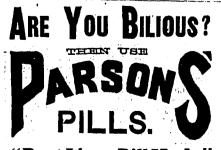
by those dear souls in mortal life to whom I extend my thought to-day. In San Francisco I had many friends, and I feel an interest in their welfare just as strongly at this time as I dd in past years. My name is known there as

their welfare just as strongly at this time as I did in past years. My name is known there as one who in former days performed his work according to the light within, and I feel that even at this time a magnetic influence re-mains, dispensed by my life, which perhaps may not be without benefit to certain souls. To-day I return from the spiritual life, bring-ing an atmosphere of peace and good-will, and desiring to uplift and strengthen souls that may be faltering and weak in their search for truth. I would, if possible, lead them higher toward a contemplation of the divine things which belong to the spirit, and teach them of the great existence beyond the grave, of that life where man finds that which he has built up for himself—a mansion of peace and beauty, or perchance an unsightly hovel. Bo much depends upon the efforts of the soul as to what it shall gain. He who in this world is content with what he has, and strives not to better his condition, remains in the same slough of squalor in which he may have long dwelt; but he who, realizing his condition of poverty or of need, reaches out in aspiration, desire and resolution to rise above it, finds strength growing within him, and he certainly will develop in spirit if he does not succeed in gaining a better plane of happiness upon this side. So it is with those who have passed on. The spirit of contentment is not altogether what one should seek for himself, because that means generally stupefaction and stagnation, while the spirit of desire to gain something

Col. Charles Summer Cotter. [To the Chairman:] Well, sir, I salute you. [How do you do?] I am very well, and highly pleased at the opportunity of speaking a word through your medium. I have visited your Circle-Room several times with the desire to express myself, but the opportunity was not afforded me. To-day I am gratified that I can come so closely into this external atmosphere. I come to bring greeting to former friends— may I not say to present friends? those who have known me in the past as a man of posi-tive energy, who expressed his convictions to the best of his ability, and who did not flinch when duty appealed to him. I think I have a right to say this of myself as characteristic of when duty appealed to him. I think I have a right to say this of myself as characteristic of my nature. I, sir, have friends in Ohio, and I feel a line of sympathy going out from myself to that State. I have interest, if I may so ex-press it, in the "Buckeye State," for I feel at-attracted to it now as I have in times past, and to the good people of Ravenna I send my greet-ing and regards. Tell them I am interested in the welfare of the place, and I know there are some minds there that are exercising them-selves strongly with positive thought that is calculated to assist humanity on ward in its de-velopment. velopment.

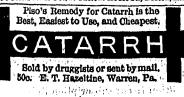
calculated to assist humanity onward in its de-velopment. This is not the first time I have come in con-tact with a medium, and sought to manifest my individuality, and to express what has been pressing on my mind as spiritual truth, for far away, many miles from this city, I have borne an influence to mediumistic sensitives that has been received, and I believe expressed in help-ful ways. As one who desires to have practi-cal knowledge of spirit-life disseminated, that human hearts on earth may become familiar with that life and its condition, and that they may learn how to conduct themselves here in the various relationships of being, I seek to come in contact with mortals, and to bring an influence which may perhaps stimulate some thought, and bring forth new expression upon the things which concern humanity. I do not always find it possible to gain audience through mediums, but I sometimes do find it possible to reach minds not especially mediumistic, yet reach minds not especially mediumistic, yet susceptible to unseen and unknown forces,

[Continued on seventh page.]



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LIGHT. BANNER OF

[Continued from sixth page.]

Continued from sizh page.] and by exercising a persistent magnetism upon them Yean stimulate their thoughts to new ex-preserve. That is an employment that is very concential to me, I can assure you. I come, sir, merely to express myself in love and greeting to those who have known up in times gone by. The associations of the spirit, world are pleasant and instructive to me. I have seen much of the work of influential minds reaching out into contact with suffering markind, and drawing it up to a consideration of humanitarian questions. But I must not dwell longer upon these things, for there are others who desire to express themselves at this time. I will therefore withdraw, announcing myself as Col. Charles Summer Cotter. A most control to relate them to the change of colmate, but they continued and increased, until finally,

Controlling Spirit, for Margaret Ann Anderton.

Mr. Chairman: A child here desires so ear-nestly to manifest that she clings closely to the medium, but is unable to express herself, be-cause contact with materiality brings upon her the conditions which were hers during her last hours in physical life, so we will speak for ber:

last hours in physical life, so we will speak for her: This little girl passed away when nine or ten years of age, and has been in the spirit-world, we should think, two or three summers. She comes from across the water, from Lancaster, Eng., and is very anxious to send her love to her friends. She thinks that some of them will know that she has come here, as they are Spiritualists. She desires them to know that she is happy in the Summer-Land, and is a member of the Lyceum there, which meets every day in a great garden of flowers, where birds sing and all is bright; and that the teach-ers there give her new lessons every day, which assist in developing her spiritual nature, and in making her useful to others. She and in making her useful to others. She wishes her friends to know, also, that she takes part in the exercises sometimes, as she did when here.

when here. There is some one, a gentleman, by the name of Jones, who is mediumistic, we should think, or who draws to himself spirits of an intelli-gent class, who assist him in his work, that this little girl has known, and to whom she wishes her remembrance sent as well as to her own people and particular associates on earth

wishes her remembrance sent as well as to her own people and particular associates on earth. The name of this child, as nearly as we can get it, is Margaret Ann Anderton. There is an elderly gentleman here, who, we should think, was connected with this girl's family, and who has been in the spirit-world some years. He was not very tall in stature, but he had a well-developed brain. His name is James, but we do not get the last name. It may be the same as that of the child.

D. Ambrose Davis.

D. Ambrose Davis. D. Ambrose Davis would like to have his presence made known and his love sent to his Chicago friends. He desires to assure them that he has not lost in the slightest degree his interest in Spiritualism and its advancement on earth, and that he is exercising himself in its below the source of the supervised to the supervised to be a supervised to the su on earth, and that he is exercising himself in its behalf by sending an influence whenever possible through susceptible agencies that may reach mortals for their own spiritual good. He has a warm feeling for all of his triends, and says that he would be only too happy if they could each one join him in the spirit-world and realize with him what study, observation and life really are over there.

complish those things that she most longed to do. Health failed her, and conditions on this side were unfavorable to the development of her plans, but she is happy in the spirit-world, and would like her friends to know it.

Messages here noticed as having been given will appear in due course according to routine date. April 29.—Edward Whittley; Henry Chubbuck; Joseph B. Sweetser; Jennie Messenger; Samuel Bowstock; Annie Glibert; Sam. K. Head. May 3.—Doxter Bartleit; Emeline Gray; W. W. Ward; George W. Garretson; Lillian Morse; Sarah Sleeper; Mary Morth

A MOST GRAPHIC STORY.

climate, but they continued and increased, until finally, like many another woman, she became utterly dis-

couraged. It was while in this condition that Mrs. Ray returned to America and her home. Thousands of women who read this story can appreciate the condition in which Mrs. Ray then was, and sympathize with her suffering. Two prominent physicians were called, and endeav-

Arrs. Itay then was, and sympathize with her suffering. Two prominent physicians were called, and endeav-ored to do all in their power for her relief. In splite, however, of their skill Mrs. Itay grew weaker and more depressed, while the agony she endured seemed to increase. It was at this time that a noted physician who was called declared Mrs. Kay was suffering from cancer, said there was no help, and told her friends she could not live more than a week at the farthest. And here comes the interesting part of the story, which we will endeavor to tell in Mrs. Ray's own words. She said: " Unknown to all these physicians, I had been using a preparation of which I had heard much. I did not tell the physicians, because I feared they would ridi-cule me, and perhaps order its discontinuance. During all the while that the physicians were attending me the preparation was steadily and faith in its power. At last the doctor said there was no use of his coming, for he could do me no good. I had suffered so much that I was quite willing to die, but it seems I was nearer relief than I knew. One week from the day the doctor last called a false growth, as large as a coffee cup, and which looked as though it had been very large, left me. I sent for a doctor, and he da-clared it was a fibroid tumor, but said he had never known one to come away of itself before. I immedi-ately bore to come away of itself before. I immedi-tating y declare that my rescue from the grave. It is my firm belief that many ladies who are said to die of cancer of the womb are cases like mine, and if they could be induced to use Warner's Safe Cure, which was the remedy I took unknown to the physi-cians, and which certainly rescued me from the grave. It is my firm belief that many ladies who are said to die of cancer of the womb are case slike mine, and if they could be induced to use Warner's Safe Cure, which was the remedy I took unknown to the physi-cians and which certainly rescued me from the grave. It is my firm belief that many ladies who



Mediums in Boston.

Dr. Ella A. Higginson, THE OREAT HEALER.

THE OREAT HEALER, DOBITIVELY curves Cancers, Tumors, Catarrh, Rhouma-tism and all Ohronic Discusses quickly. Why do you groan with aches when curve is at hand? Cheap in price, thor-ough and lasting. Have common sense, and come, or write for Ofreunars and terms, inclosing 2ct, stamp, Obesity Ourc, harmless, only \$1.69 per week, sont by mail. Suporthionis HAY removed, \$4.00. Discuss Correctly diagnosed, \$2.00. Send lock of hair. All discusses leave by using Dr. Higgin-non's Remedies, with prosent and absent treatments. Bend for Dr. Higginson's grand book, the Spiritual Pathway acont on receipt of 60 cents. Every person should own this book. No matter how long you have been 10, come and be cured. Modicines purely vigetable, We guara' tee to do all claimed. Medicines purely vigetable, We guara' tee to do all claimed. Medicines purely vigetable, We guara' tee to do all claimed. Medicines purely vigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines purely wigetable, We guara' tee to do all claimed. Medicines for the board whon desired. Chi this out and preserve. Remember the place. Onices 1435 Weah-ington street, Boston, Mass. We May 14.



Gives Sittings and Treatments daily from 9 until 6. Six Sit-tings for Development for \$4.00 in advance. PATIENTS VISITED AT THEIR HOMES. May 14.



Mrs. S. S. Martin,

55 RUTLAND STREET, Boston. Scances Sundays and Thursdays, at 2:30 P. M.; Wednesdays at 8 P. M. GEORGE T. ALBRO, Manager. Apr. 23.





New york Advertisements. SIR HENRY THOMPSON, the most noted physician of England, says that more than half of all diseases come from errors in diet. Send for Free Sample of Garfield Tea to 319 West 45th Street, New York City. GARFIELD TEA Over. comes comes results restoresComplexion; cures Sick Headache; restoresComplexion; cures Sick Headache; cow DR. DUMONT C. DAKE, 201 West 42d Street, New York City, MAGNETIC Recelatist for Nervous and Chronic Diseases. Magnetic Cases Cured when other methods fail, Patients at a distance successfully treated. DR. DAKE Acc no per in his especial mode of practice. Send for Circular. TO THE FILIENDS OF SOLENCE. I take pleasure in stating that I regard Dr. Dumont O Dake as one of the most quited individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Bpiritual powers. Feb. 20. PROF. JOBEPH RODES BUCHANAN, M. D. J. W. FLETCHER, Trance Medium, CAN be consulted at 268 West 43d street, New York City Hours 9 to 4, and Tuesday evenings. Public Scance Thursday evenings, admission 50 cents. Mr. Fietcher ap-pears at Adelphi Hall at 3 and 6 r. M., on Sundays. Letters answered. Jan. 2. RUPTURE CURED! Positively Holds Rupture WORN NIGHT AND DAY. HARACLE AND AND AND THAN AND DAY. HARACLE AND AND THAN AND DAY. HARACLE AND AND THAN AND DAY. HARACLE AND AND THAN AN Anna E. Kingsley. PSYCHOMETRIC Readings on BUSINESS or HEALTH Bix Questions answord for fity cents. Full Readings, Sl.00. Lock of hair preferred for diagnosts. Certain and sure Sittings by appointment. 109 Fourth Ave., New York Mar. 12. Dr. J. R. Newton STILL HEALS THE SICK! Great curos made Address MRS. J. R. NEWTON, P. O. Station G, N. Y. City. Mar. 5. 13w⁺ Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Seances Sunday, Wednesday and Friday evenings: Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. May 7. **DR. HENRY ROCERS,**

7



the hall, and the closing target march, were finely ex-feated. The aweet singing of Miss Grace Smith was highly enjoyed by all, as also was that of little Kidle Hill and of May Crozler; Lillie Fay, Genle Bowen and Hatte Fuller - scatt rendered a plane solo with tasto and skill; Roy Ransom, Gretchen Htrinp, Ethel May Wilton and Winzola Fratt recited their solections in a most acceptable manner. A generous collection evinced the interest taken in the school by members and visitors. The Lycelum meets every Hunday at 10:45 A. M., at 014 Tremont street. All are invited. Banner of Fight. BOSTON, SATURDAY, MAY 14, 1809.

MEETINGS IN BOSTON.

Busitiant Meetings are held at the Banner of Light Hall, S. Biosworth street, overy Tucsday and Friday after-neon, Mrs. M. T. Longley occupying the platform; J. A. Belaaner, Chairman. These interesting meetings are free to the public.

mentamer, Unarman. These interesting meetings are incered to the public.
First Spiritual Temple, corner Newbury and Exeter Spiritual Temple, corner Newbury and Exeter Streets. Birlitual Fraternity Bociety: Lecture every Bunday at 24 P. M. Hohool at 11 A. M. Wednesday evening Social at 7%. Other public meetings announced from patform. Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Beeretary, 177 Statt street, Boston.
The Boston Spiritual Temple, Merkeley Hall, 4 Herkeley Hall, Cordially invited. William Boyce, President L. O. Clapp, Secretary. The Jielping Mand to the Hoston Spiritual Temple meets every Wednesday at 2% at Vin. Parkman Hall, S Boylaton Place. Business meeting at 3 o'clock: Supper at 6. Mrs. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. O. P. Pratt, Treasurer. All are invited.

O. P. Prait, Treasurer. All are invited.
 Eagle Hall, G1G Washington Street.-Sundays at 11 A. X., 294 and 74 P. M.; also Wednesdays at 3 P. M. F. W. Mathews, Conductor.
 College Hall, G4 Essex Street.-Sundays, at 104 A. M., 394 and 749 P. M. Eben Cobb, Conductor.
 Children's Spiritum Lyceum mets overy Sunday at 104 A. M. in Red Mon's Hall, 614 Tremont street, opposite Borkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-ductor.

ductor. Veteran Spiritualists' Union.-Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 Statestreet, Beston; Mrs. M. T. Long-ley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend. First Spiritualist Ladies' Ald Society.-Parlors 1031 Washington street. Organized 1837; incorporated 1832. Business meetings Fridays at 4 P. M. Public social meetings at 7% F.M. Mirs. A. E. Barnes, President; Mrs. A. L. Wood-bury, Secretary.

Field-Conant, Mrs. Shackley and Miss Amanda Balley ably participated in the general exercises of this So-ciety Friday, May 6th. Only a few more meetings are to be held before the summer vacation. On the evening of Friday, May 13th, Mrs. Jennie Hagan-Jackson will tender the Ladles' Ald a compli-mentary reception. We trust her many friends will see that her efforts are appreciated. A splendid pro-gram will be presented. Mrs. Margaret Phelon Fitzpatrick recently ontered spiritific from the home of her son in Springfield, Mass. She was well known and much respected by many members of the Boston Ladles' Ald, and an ear-nest worker for the Cause in Springfield. We rogret to report that Mrs. Geo. Smith and Mr. and Mrs. Doolittle are still sick, and their condition the cause of much anxlety to their friends. Mr. Libby and Mrs. Allbe are much improved in health.

Business meetings Fridays at 4 P. M. Public social meetings at 7½ P. M. Mrs. A. E. Barnes, President; Mrs. A. L. Wood-bury, Becroiary.
 Sunday Meetings are held at this place each week. Dovel, oping Circle at 11 A. M.; speaking and tosts 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.
 Commercial Hall, GO4 Washington Street, cor-ner of Kneeland.--Spiritual meetings overy Sunday at 11 A. M., 2¼ and 7½ P. M. Thursday in Rathbone Hall, at 2% P. M. N. P. Smith, Chairman.
 Harmony Hall, 724 Washington Street.-Bervices every Sunday at 11 A. M., 2½ and 1½ P. M. Every Tuesday, at 2½ P. M., meetings for tests, speaking and psychometric read-ings. Mrs. M. Adeline Wilkinson, Conductor.
 Thursday meetings for speaking, psychometric readings and tests, at 2 P. M. Mrs C. A. Smith, Conductor.

Dwight Hall, 514 Tremont Street.—Meetings each unday P. M. and evening; Developing Circle in the morn-ig. Mrs. Dr. Heath, Conductor.

K. of P. Hall, 241 Tremont Street. -- Sundays meetings as usual, 10%, 2% and 7%; also on Mondays at 1031 Washington street. J. Edward Bartlett, Chairman.

The Ladies' Industrial Society meets workly Thurs-day afternoon and evening, corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Socretary, 7 Walker street, Charlostown.

Ohelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary. The Cambridge Spiritual Society. H. D. Simons Secretary, 55 Franklin street.

First Spiritual Temple.-Last Sunday afternoon, May 8th, Mrs. H. S. Lake read two selections, after which the entrancing intelligences discoursed upon several subjects which had been presented by the audience. It was said: "If a hundred years ago any one had

It was said: "If a hundred years ago any one had ventured to proclaim that an approximately reliable means of communication between the 'living' and the 'dead' would be established, the statement would bave been received as a proof of the speaker's madness. Now this fact has been demonstrated to many millions. There are those who believe that the world is not as good as formerly; that the glaring vices and crimes which are seen everywhere are evidences of retro-gression; but they appear so flagrant only because the general ideal of living and being is much ad-vanced; because the heart-needs are greater, and the intellectual capacity to weigh, measure and judge which are seen everywhere are evidences of retro-gression; but they appear so flagrant only because the general ideal of living and being is much ad-vanced; because the heart-needs are greater, and the intellectual capacity to weigh, measure and judge are much more perfected than hitherto. If you were to ask why crime is at all, I should not attempt an answer at this time; as to its detection, there are many reasons why all criminal acts are not brought to light, as there are many more which might be given showing bow large a number of those who act in the capacity of detectives are influenced by invisible intelligences; still, the commission of crime and its dis-covery are both the result, undoubtedly, of what might perhaps be termed the law of attraction-difficult to understand, and still more difficult to elucidate. No special person is exempt from the operation of this law, whether medium or otherwise. The condi-tions which conspire for or against individuals seem to be carried over from one period of being to an-other, be that period near or remote. All the time the individual is invinding in the spirit that which, somewhere, in the material or external, will unwind. Presumably this involution and evolution takes place in obedience to delicate and subtle soul necessities, and constitutes what we know of mundane life. The law of compensation runs toward the establish-ment of an equilibrium between individuals morally and spiritually related. There is no power which can save souls from reaping results; and whenever or wherever any person has committed an unjust act, the sacrifice of no other can avert the consequences, only so far as interior attractions present a magnet which might operate to draw modifying environment. Even Jesus, who was reputed to possess great pow-er over the ills and evils of others, himself came un der the operation of the law of suffering, and suc-cumbed to its force. The interdependence of humanity, as perceived from spiritual observato

MEETINGS IN NEW YORK.

The First Nockety of Molejtualists has moved from Adolphi Hall, and holds its protings in a new and spacious had in the Carnesis Munic Hall Building, between soit and fith strongers, on Boyneit Ayonice contraining on Sith strong, forview Sundays, 10% A.M. and 1% P. M. Honry J. Nowton, Versidont

Kalekerbocker Conservatory, 44 West 14th Mircei.-The new Reciety of Ethical Apiritualists holds meetings every Bunday at 11 A.M. and 8 F.M. Bpeaker, Mrs. Holon T. Brigham,

Arcanum Hall, 67 West 95th Street, N. E. cor-ner Oth Avenue.-The Progressive Spiritualista hold ser-vices overy Simday at 3 and 5 P.M. Modiums, Spiritualista and investigators made welcome. G. G. W. Van Morn, Con-IDwight Hinti.-The developing circle in the morning was well attended, opening with music by Mrs. E. J. Bennett. Remarks were made by Mrs. C. P.

ductor. Adelphi Hall, West 52d Street, East of Broad-way.-Meetings will belield here regularly on Sundays, J. Win. Fietcher being the regular speaker. The Psychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediums always present. Public cordially welcomed. J. F. Suipes, President, 26 Broadway.

Carnegie Hall .- The Sunday services of lectures and afternoon benefit for our-the First Spiritualist-Society were well attended. An audience, much larger than usually convenes, attended the morning session. Mr. Walter Howell was very interesting and instructive in his replies to the questions propounded by those present: "Is the Bible inspired, and were

Adelphi Hall .- Despite the fact that the warm

New York. A. E. WILLIS, See'y.

MEETINGS IN MASSACHUSETTS.

Haverhill and Bradford.-Last Sunday was rendered notable by the visit here for the last time in the present series of lectures before the Spiritualist Union in Brittan Hall of Edgar W. Emerson. His gifts for exercises in mediumship attract many to his audi-

manner. The tests following each lecture were of a high order, all being recognized. Miss Ewer remained with us a few days, giving a parlor scance Tuesday evening for the benefit of the boolety. She has made many friends here who have received words of encouragement and advice. Next Sunday Edgar W. Emerson will be with us. Bro'x.

Worcester .- Dr. Geo. A. Fuller was our speaker May 8th. At the atternoon and evening services he bere witness to the noble work done by the BANNER bore witness to the noble work done by the DANNEL or LIGHT, and urged his hearers to come forward with subscriptions and assist in its circulation in this city. A number of names were obtained, and more promised after the speaker closed his remarks. Mrs. R. M. Shirley will speak for us on the evening of May 16th—conference being held in the afternoon. GEORGIA D. FULLER, Cor. See'y. 5 Houghton street.

Lawrence .- Last Sunday Thos. Grimshaw occupled the platform of Pythian Hall, giving two grand and instructive lectures full of spirituality. He is a speaker who deserves to be wider known. Next Sun-day Oscar A. Edgerly will speak here. F. S. E.

PENNSYLVANIA.

Philadelphia .-- There are only two societies of Spiritualists in Pennsylvania which employ speakers with any regularity. There may be one or two more that occasionally employ talent for the platform, or mediums to hold scances. That is about the public status of Spiritualism in this State. Rather a poor showing, is

that occasionally employ talent for the platform, or mo-diums to hold scances. That is about the public status of Spiritualism in this State. Rather a poor showing, is it not, for the great Keystone State, where ilberty had birth? Philadelphia and Pittsburgh have the only societies that make any pretense to regular public er-tion exists, that depends upon home talent or the chance appearance of a medium. There is entirely too much love for imported goods. A prophet should have procession of the production. There is entirely too much love for imported goods. A prophet should have procession of the production of the social should have facely support and good cheer in his or her own State and city. Other talent should have an occasional haring, for by diversity shall we more surely expand and devolop. Where there are no home mediums, extra effort should be made to develop such. To that end professionals should be employed, and the public programata receive attention. These suidence that the oties and towns of this state will throw off the lethargy that has dominated, and bring about an era of activity. Inquiries for m-diums are on the increase. A State Association would be of great utility to each locality, but no interest is manifest to organize one in Pennsylvania. More the invitations to Mrs. Kates and self was denoces of about seventy, who were specially invited. The managers of the meetings concluded it would be better to select the hearers than to invite all. The results proved it a wise move. Attentive interest was manifest, and the mediums were afforded proper courtesy and appretiation. The better class of minds being invited, gave an impertus that made all feel the occasion to be an important one. While we do not endorse caste in Spiritualism, for solid ore taken to obtain proper support that shall conduce to the mental and spiritual attitude. Fi-mercial aid is necessary, but moral character is of greater value. Millows of dollars. He has iron ore mines, mountain high of solid ore, and employs five th

RHODE ISLAND.

Providence. - The Spiritualist Association held, its meetings in Columbia Hall, 248 Broad street –

its meetings in Columbia Hall, 248 Broad street — Progressive School at 1 F. M.—on Sunday, May 8th. The services at the afternoon meeting of the socie-ty comprised congregational singing; remarks by the chairman, Mr. B. K. Ames, Mrs. Della Smith, Mr. J. N. Sherman, Mr. T. J. Falls, Mr. J. Carroli; tests by Mrs. Sarah E. Humes of this city. Evening, singing by Mr. and Mrs. Splining and Mrs. Lapham; read-ing by Mrs. C. M. Whipple; followed by Mrs. Della Smith, Mr. J. Carroli; Mrs. Humes closed with tests, all of which were correct and convincing.—Miss Lucy Barnicont will speak for us next Sunday. SARAH D. C. AMES, See'y.

Cleveland (0.) Notes.

To the Editors of the Banner of Light: Since last report of spiritualistic doings in this city the platform in Royal League Hall was occupied by

to Work." stands aside to make room for another. Quick Consumption" they call it. To this class of women and girls we proffer both sympathy and ald. When those distressing weaknesses and derangements assail you, remember that Lydia E. Pinkham's Vegetable Compound will relieve them. We have on record thousands of

All Druggists soll R, or sent by mail, in form of Pills or Liver Pills, 30cc. Corre-gondence freely answered. Address in confidence. LyDia E. Pilkitah MRD. Co., Spice & Swillene

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Oonference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 5 o'clock. Good speakers and me-diums always present. Seats free. All cordially invited. Samuel Bogert, President.

Conservatory Hall, Bedford Avenne, corner of Fulton Street.-Sludays 10% A. M. and 7% P. M. W.J. Rand, Secretary.

The **People's Spiritual Conference**; held every Monday evening at 8 o'clock in the Parlors 161 Loxington Avenue, three doors above Franklin Avenue I. Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all nee cordially invited. Also meet-ing every Friday at 3r. M. Mrs. Mary C. Mortel, Conductor. The Woman's Spiritual Conference meets at par-lors No. 231 St. Jamos Placo, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Spiritual Meetings are held in Mrs. Dr. Blako's par-lors, 451 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Washington, D. C.

Sunday, May 1st, W. J. Colville lectured to large and appreciative audiences in G. A. R. Hall, Washand appreciative audiences in G. A. R. Hall, Wash-ington, D. C., under the auspices of the First Associa-tion of Spiritualists. The morning discourse was on "The Present Upheaval in Religious Thought, and What it Signifies." The evening lecture was on "The Good Already Accomplished and Yet to be Accom-plished by Spiritualism." In both addresses the speaker called attention to the broader views of re-ligion now everywhere extending, and insisted that the influence of unseen inspirers is often wholly unre-cognized by those who are in fact most perfectly in co-operation with unseen influences, for whenever condi-tions are ripe, there the action of the spirit-world is manifest to those who are in fact most perfectly in co-operation with unseen influences, for whenever condi-tions are ripe, there the action of the spirit world is manifest to those who are in fact most perfectly in co-operation with unseen influences, for whenever condi-tions are ripe, there the action of the spirit world is manifest to those who are liscern it, while to such as fail to perceive from what source knowledge is de-rived, the advent of the knowledge is recognized but the immediate channels through which it has passed remain unknown. If windows are open, light and air stream in simply on that account, quite independent of any knowledge of whence they proceed on the part of the inmates of the house. So does spiritual influx enter every open door, only bigotry and unwillingness to receive added light can bar the way against its ap-proach. Many of the best mediums in the world fail to trace their inspiration to its source; but the world is blessed by means of it, and thus the good work de-sired is accomplished, to the joy of its projectors. In the higher spheres of spiritual life there is no more clamoring for credit than there is for office; joy in doing good is ample compensation for all effort ex-pended; work there is a blessing, a *privilege* rather than a *duty*, while in the lower states souis can only advance out of dar ington, D. C., under the auspices of the First Associa-

than a duy, while in the lower states souls can only advance out of darkness as they render service to others. It seems strange that so few persons seem to com-prehend the perfect naturalness of communion with invisibles. Most people are so imbedded in material belief that to them spirit communion seems either of the miraculous or the uncanny. Ingersol's lecture on "Myth and Miracle" is correct from an agnostic standpoint, and only the enlightened Spiritualist can answerit. Ingersol and many others are simply in the dark as to the scope of universal law; they attack contracted theologies, and there they stop. It is the mission of Spiritualism to show wherein science and religion are one, and until a perfect reconciliation has been demonstrated will Spiritualism have done its work even in its most external phases. The poems following the lectures on subjects chosen by the audi-ence were received with outbursts of applause. In addition to his Sunday work Mr. Colville was greeted with crowded houses on the evenings of Mon-day, Wednesday and Friday at 519 7th street, N. W., and on Tuesday and Saturday in the spacious draw ing room of Dr. Bland, 1121 10th street, N. W., he is also taking a large class in Spiritual Science on Tues-day. Thursday and Saturday in the spacious draw ing room of not usually attend G. A. R. Hall were attracted by Mr. Colville's presence because of his previous lectures in the Builders' Exchange; and though he has freely mingled with Christian Scien-tists and Theosophists, he has done much to remove misunderstandings relative to Spiritualism. Among those people his work is sure to result in much good to the Cause we all have at heart.

To retain an abundant head of hair of a natural color

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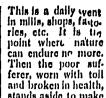
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MAY 14 1892.



Foss of Malden, Dr. Parry of Cambridge, Dr. B. F. Barker of Boston, Dr. Briggs, Mrs. Dr. Reath and

The area of the same line of thought. The same line of the other other of the other other of the other othe

assion. Mr. Walter Howell was very interesting and instructive in his replies to the questions propounded by those present: "Is the Bible inspired, and were the men who wrote it inspired by Go??" "Divine Providence: Is it Angelio Ministry?" "The Garden of Eden," being among those treated.
The greaker showed the esoteric view of the Garden of Eden, where the men were of the setting and information of the setting of the s

well attended May 0th. Afternoon, remarks by the Chairman. Trio by Mrs. Mary F. Lovering, Mrs. Sarah E. Young and Mr. L. W. Baxter. Recitation by Mr. M. A. Chase. Remarks and tests by Mr. A. D. Haynes, Dr. Blackden, Mrs. M. A. Brown, Mrs. Wilkins, Miss F. Wheeler. Mrs. Pierce of Lynn presented Mr. and Mrs. J. E. Hall with a bouquet of flowers as a recognition by spirits of their faithfulness to the Cause. Mrs. Hall feelingly responded. Mrs. Lovering read a message from W. H. Cudworth. Song by Miss Sadie Lamb. Tests by S. H. Nelke. Evening, recitation and remarks by Mrs. M. A. Brown, Mrs. M. A. Chase, Miss F. Wheeler, Mrs. M. W. Leslle, Mrs. L. Smith, Mr. S. H. Nelke. Song by Miss Sadie Lamb. J. E. HALL, Con.

weather is upon us, there is no diminution in the at tendance at Mr. Fletcher's lectures; and he has never done more effectual work. As a lecturer he is always interesting; as a medium he is continually present-ing phases of mental phenomena that never fail to hold the attention. His lecture, May 8th, upon "Earth-Bound Spirits," was replete with valuable suggestions. The query "What produces this de-praved condition wherein spirits are filled with hatred for the good?" brought forth an answer that con-tained a most valuable lesson. Many remarkable tests were given at both sessions. Many remarkable tests were given at both sessions. And evening, and will (by request) repeat "Illustrated Spiritualism" the last Sunday in May. Mr. Fletcher will remain in New York all next year, being open Sundays to societies adjacent to tendance at Mr. Fletcher's lectures; and he has never

changing. It is the desire and purpose of excarnate beings to It is the desire and purpose of excarnate beings to develop and unfold, as rapidly as possible, more and more conclusive evidence of supermundane life, and, to this end, all available instrumentalities are selzed upon and set into operation. Thus the work goes slowly on, whereby the victory of death and the sting of the grave are elimibated and overcome." Miss Minnie Sears sang several solos acceptably. Mrs. Lake and guides will occupy the platform again next Sunday afternoon as usual. School for children at 11 A.M. Social and confer-ence each Wednesday eve. Psychic Research meeting Tuesday eve, May 17th. All invited.

Boston Spiritual Temple, Berkeley Hall. Last Sunday was indeed the red letter of the season for this Society. It could not have been otherwise with such talent as Jennie Hagan-Jackson, Mrs. R. S. Lillie, and Willard J. Hull upon the platform. The services opened by the singing of "The Beautiful Land Over There," by Mr. and Mrs. Lillie, an invoca-tion by Mrs. Jackson, singing by Mr. and Mrs. Lillie of the "Beautiful Island of Sometime," after which Mrs. Jackson delivered an interesting discourse, tak-ing for her themes "The Part of Selfishness in the Ac-tivities of Life," and "Will all Mankind Evolve to One Plane of Specialty?" then followed improvisations by Mrs. Jackson and Mrs. Lillie, the audience fur-misning the following subjects: "It's All Right," "Thoughts," "Soul Communion," "Power of the Pen," angel Visitants." Mrs. Jackson presented the subjects in the form of a question and in verse to Mrs. Lillie, she answering in rhyme. The themefor the closing poem was " Betrogression and Progression," Mrs. Jackson representing the former and Mrs. Lillie the latter. It was "a masterly gem of inspiration," so said Willard J. Hull, who closed the forenoon ex-ercises by a few well-chosen remarks. The deep in-terest, enthusiasm and appreciation of the large audi-ence were manifested by frequent and prolonged ap-plause. In the evening the speaker took for her subject for this Society. It could not have been otherwise

In the evening the speaker took for her subject "Will the Christian Religion be Superseded, as have Many Religions in the Past?" also, with special refer-ence to Christian ministers, "Ought Men to Preach what they do Not Practice?" Next Sunday Jennie Hagan-Jackson will speak at 10:30 and 7:30, and at 2:30 Joseph D. Stiles will hold his last scance for the season. Mr. Stiles voluntarily tenders this scance as a testimonial to the Society, and is desirous of seeing as many present as the hall will seat upon that occasion. Admission only ten cents. cents

The Helping Hand held its regular meeting Wednes-day, May 4th. In the afternoon there was the usual routine business. The evening meeting was called to order at 8 by the Becretary, who said, in the ab-sence of the Fresident and the Vice-Fresidenta, she would invite the Treasurer, Mrs. C. P. Pratt, to act as presiding officer for the evening. Mrs. P. fulfilled the duties in her usual easy and graceful manner. Interesting remarks, interspersed with music by Miss Bailey, accompanied by W. H. Boyce, formed the pro-gram for the evening. The annual meeting of this Bociety for the election of officers and any other busi-ness that may come before it will be held Wednes-day, May 25th. The prompt attendance of all mem-bers urgently requested.

The Children's Progressive Lyceum.-The exercises at this school, and also its attendance on Sunday last, were all that the most exacting could Sunday last, were all that the most exacting could wish. The opening strains of the orchestra brought responsive smiles to every face; the singing and read-ings by the school; the soulful invocation and benedic-tion by one of the leaders; the explanatory lesson; remarks by Mrs. Longley; the brief but earnest speeches by Conductor Falls, Assistant Conductor J. B. Hatch, Jr., and Mrs. W. S. Butler-gave evidence of the spiritual work and mission of the Boston Ly-ceum. The grand march, whose lines extended around A Pleasant Affair.

The First Spiritualist Ladies' Aid Society. -Dr. A. H. Richardson, Mrs. Loomis-Hall, Mrs. Clara

Field-Conant, Mrs. Shackley and Miss Amanda Bailey

Engle Hall .- Wednesday, May 4th, poem by F. W.

Mathews; remarks by Mr. Dill; tests by Mrs. Wilson and Mrs. Newman, the latter giving an original poem;

Mrs. C. A. Smith, Mrs. Chase and Dr. Thomas gave

Last Sunday the morning service consisted of singing, tests, development of mediumship, and heal-ing of the sick. Afternoon.—Song by Mrs. Nellie Carleton; poem by the chairman; Mr. Blood gave tests; Mrs. Burt, readings; Jennie Rhind, visions and a poem; Dr. Emerson, Mrs. Newman and Annie Hanson, remarks and tests.

Evening.— Remarks by Mr. Quint; tests, Mrs. Dr. Evening.— Remarks by Mr. Quint; tests, Mrs. Dr. Bell, Mrs. Cushnan, Mrs. Newman, Dr. Mayo and the chairman. Singing at each session by Neille Carle-ton. F. W. MATHEWS, Chairman.

Ladies' Aid Parlor.-The developing circle was

The Ladies' Industrial Society held its usual meeting in Arlington Hall Thursday evening, May 5th. M. Adeline Wilkinson presided. Mrs. Dr. Heath

M. Adding withinson presided. Mrs. Dr. fleatin spoke upon the reality of spirit-communion and the grand truths of Spiritualism. Mrs. J. E. Wilson gave tests with full names. Mr. William Frank of Fhila-delphia furnished readings and messages. Dr. C. L. Willis answered mental questions, and remarked that we should sustain every medium who stands between us and the spirit-world. After singing, an hour and a half was passed in social conversation. HEATH.

Rathbone Hall.-Last Sunday at 2:30 Mrs. M. A. Chandler gave an excellent address, followed by tests, Miss Annie Hanson psychometric readings, Dr.

tests, Miss Annle Hanson psychometric readings, Dr. L. C. Willis readings and answers to mental questions, and Mrs. Waiter Anderson and Mrs. M. Prentiss of Lynn tests. Mr. Waiter Anderson and Mrs. Shepley furnished musical selections acceptably. *Evening.-* Miss Annle Hanson gave psychometric delineations, Mrs. Dr. C. E. Bell tests, Mrs. Fannle Stratton facial readings, the Chairman, N. P. Smith, exercises in psychometry. A large audience at both services. A. J. W.

The Ladies' Aid of Boston will hold Memorial

Services at 1031 Washington street, Sunday, May 22d,

day and evening. Very fine talent-speakers, singers, mediums, readers and others-has been secured for the occasion.

communications.

well attended May 9th.

and tests.

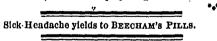
On the afternoon and evening of Wednesday, April 27th, a birthday party was held by the many friends of Mrs. M. A. Brown, the well-known medium, at her residence on Nonquitt street, Mount Pleasant. Social conversation in the afternoon was followed by a boun-tiful supper, served by the lady friends of the hostess, after which several hours were devoted to the musical and literary entertainment provided by the guests of the evening.

Mrs. Brown, both in her own personelle and under the influence of her bright Indian guide, "Lulu," gave welcome to the assembled friends. Mr. J. B. Hatch, Sen., Mrs. Loomis Hall, Mrs. M. T. Longley, and others made appropriate remarks concerning the spiritual work of the hostess and her guides. A quartet of cultivated voices rendered a number of choice selections, when several readings were given by the little folks present. One young lad favored the company with a "bone solo," much to the enjoyment of all.

During the evening Mr. and Mrs. Longley and Mr. and Mrs. Hatch, Jr., sang (by request of Mrs. Brown) "Only a Thin Veil Between Us." Many congratula tions on the occasion, accompanied by beautiful gifts. were tendered the hostess. A number of choice floral offerings graced the apartments.

From the nature of this gathering, and from the loving words expressed to her, Mrs. Brown has every reason to feel that she and her spirit-guides have a warm place in the hearts of a host of friends.

Among those who should be especially remembered as instrumental in arranging this pleasing entertainment is Mrs. Dodge, as to this lady is due, we understand, the credit of projecting the whole affair.



It is said that the Congregationalists "are aroused."



for exercises in mediumship attract many to his audi-ences to listen and to wonder, as did the listeners in ancient times, "it these things are so." There seems also to be an attraction to him by minds on the other side of life, indicated by the large number of spirit in-telligences seeking to make known their presence to give a rational and practical illustration of communion in spirit by the dwellers in the two conditions of being, the material and spiritual. Such representative spirits were there from Bradford, Georgetown, Boxford, West Newbury, Groveland. Merrimac, Amesbury, Nashua and Hampstead, N. H., many giving remarkably satis-factory indications of their veritable presence in spirit, with much detail. Among those purporting to be pres-ent were Miss Nancy Batchelder and Mrs. Busan Trow of Haverhill, who were also well known to many sum-mer dwellers at Onset, it having been their summer home for many successive seasons; (Mrs. Trow was specially lengthy and interesting in a detailed account of the events attendant upon het recent transition, in-dicating that there is a mental and spiritual cognizance of events as they transpire during the time of transfer from the lower to the higher condition of life;) the late Rev. Harvoy Jewell of Merrimac, Judge Nathan-iel S. Howe of Haverhill, Jonathan Hosmer of Nashua, John W. Cole of Boxford, John Carney and Mrs. George Chaplin of Georgetown, Maggie Battles, South Grove-land, and many others. Mr. Emerson spoke interestingly concerning his re-cent bereavement in the loss of his accd mother, and of the sustaining power of a knowledge of Spiritual-ism under such needs of consolation. Next Sunday the platform will be occupied by Mrs. R. Shepard Lillie. Lynn.—The intelligent Spiritualists and investi-

Lynn .- The intelligent Spiritualists and investi gators of Lynn were more than pleased Sunday after-noon and evening, May 8th, with two able discourses delivered by Willard J. Hull of Buffalo, N. Y.

His subject in the afternoon was "Greedism vs. Spiritualism"; in the evening "Spiritualism the An-swer to Ever-Recurring Questions." Bro. Hull held his audience in rapt attention throughout. An old and learned critic and physician—a graduate of Har-yard—pronounced his language and delivery to be parfect.

vard-pronounced his tanguage and convert to a perfect. I have personally listened to a great many fine ora-tors, but have never heard one yet who could excel Willard J. Hull. He will be with us next Sunday afternoon and even-ing. His theme in the afternoon will be "Faith, Folly and Facts"; evening, "Progress and Responsibility," Bro. Hull was followed in the evening by Dr. Willis Edwards of Lynn, who gave some wonderful tests; as a platform test medium Dr. E. has but few superiors. The music during the services-by Mrs. Churchill-was very fine. MRs. H. H. LEWIS, See'y.

Newburyport.-Last Sunday the closing meeting was held for the season. It was held in Veteran Hall, a new and fine one, being large and having all Haii, a new and line one, being large and Jiaving an modern improvements. Mr. Carlyle Petersilea gave piano and vocal music to the perfect satisfaction of the audience. His readings from his books awakened a deep interest, their teachings being new to most of the people present. The present board of officers will make their re port to the Society shortly. Mrs. Colby-Luther and H. S. Lake are engaged for next season with others. A Children's Lyceum is talked of. F. H. F.

Lowell.-Last Sunday Oscar A. Edgerly spoke and gave tests for the First Spiritualist Society. It was his fifth and last appearance in this city the present season. It is expected he will be with us again upon his return from the West. E. PICKUP, Seo'y.

New Bedford,-Miss S. Lizzie Ewer of Ports mouth, N. H., finished her labors for this season with the First Spiritual Society last Sunday-good audi-A cream of tartar baking powder. Highest of all in leavening strength.—Latest United States Government Food Report. ROYAL BAKING POWDER Co., 106 Wall St., N.Y.

Mr. A. B. Ormerod of San Francisco, Cal., public test medium, the first two Sundays evenings in April, to lair audiences – giving private sittings during the

medium, the first two Sundays evenings in April, to iair audiences – giving private sittings during the week.
 Mattie E. Hull, who has lately been here on a short visit to her sister, Mrs. Chas. Leeds, and her mother, who resides with her, was prevailed on to speak while here, and occupied the rostrum the last two Sundays of April, and succeeded in drawing out large audiences. Moses and Mattle both are expected to stop over and hold one or two meetings while "en route" to the Onset Bay and other eastern campmeetings this summer. It is nearly seven years since the Hulls left this city, and they left behind them may warm friends.
 Mrs. F. O. Hyzer.—This distinguished speaker, formerly of Baltimore, Md., but now of Ravenna, O., attracted large audiences through the month of April, while speaking for the West Side Society, which meets in Welber's Hall, 483 Pearl street. Many of the Society, and other friends, talked strongly of trying to secure this highly-gitted inspirational speaker permanenty. Mrs. H. was the recipient of a handsome floral offering the last Sunday of her engagement, Mr. Thos. A. Black making the presentation a speech in his usual felicitous manner, which was eloquently responded to by Mrs. Hyzer.
 The Sons and Daughters of Progressive Thinkers (which is the title of the West Side Lyceum) have now got fairly under way, and much enthusiasm is manifested throughout the Sunday school, pervading all the officers and scholars, from Conductor I. W. Pope down to youngest scholar. On Sunday, April 24th, Mr. James Hill generousity presented ther mith fity.
 The Medicies of Life," which, and doubt, will be ande good use of under the training of Mrs. Bertha Wilson, Musical Director.
 The Medicies of Life, which, and social the second and fourth Friday of each month, which, like all the meetings of the Weets Side Society, are free. May due that which cites give a supper and social the second and fourth Friday of each month, which, like

Ite M. Smith, President of the Spiritual Pioneer Truin Society.
 Probability.—Prof. Sheridan P. Wait of the Sum-mer School of Philosophy at Fort Edward, N. Y., is expected to occupy the rostrum at Royal League Hall, Sunday, May 16th...
 I an in receipt of circulars containing preamble and by laws of The Veteran Spiritualists' Union, with which we hope, by proper distribution, to induce the veteran Spiritualists of this section to join. Circulars sent on application to Mr. William H. Banks, Olerk, 77 State street, Boston, or your veteran correspond-ent,
 106 Cross street, Cleveland, O.

Rev. F. H. Hinman of South Boston said last Sunday that the Bible and science agree. How about the Bible account of this world being only 6000 years old? The fact is, according to science, it is millions

to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

MICHIGAN.

Grand Rapids .-- The Progressive Spiritualist Sosiety will close one of the longest engagements it has ever made, four months, with Mrs. Helen Stuart-Rich-ings, on the last Sunday in May. The lectures have been of the most satisfactory kind, varying from ques-tions answered to the most profound subject. The thought given has been simple and yet profound, ren-dered in such manner that none could misunderstand. The social part of the Society has been fully kept up, and many close friendships have been formed that we hope will always leave beneficial results. The Progressive Spiritualists have set their standard high, and are working toward it. Their speakers have helped them always, but we believe the longer the engagement the more good will be done. It is our experience. This Society has the object in view of erecting a *Temple*, for the worship of truth. EFFIE F, JOSSELYN. ever made, four months, with Mrs. Helen Stuart-Rich-

Haslett Park Camp.-The Haslett Park Assoelation will hold its Tenth Annual Camp-Meeting at Haslett Park, Ingham Co., Michigan, from July 31st Haslett Park, Ingham Co., Michigan, irom July 31st to Aug, 20th. Lyman O. Howe, Mrs. Jennie B. Ha-gan-Jackson, Mrs. A. L. Robinson, Edgar W. Emer-son, Mrs. R. Shepard Lillie, Hon. L. V. Moulton, Glies B. Stebbins, Mrs. E. O. Woodruff, Moses Hull, Miss. Abbie E. Slieets, Mrs. Elizabeth Stranger and many others will take part. Many varied improvements have been added in all the departments of this Camp. Haslett Park bulletins will be issued June 1st. DR. A. W. EDSON, Seo'y and Man. EFFIE F. JOSSELYN, Cor. Seo'y.



Pimples, blackheads, red, rough, and olly skin, red; rough hands with shapoless nails and painful finger ends, dry, thin, and falling hair, and simple baby blemisbes aro prevented cured by the celebrated



Most effective skin-purifying, and beautifying soap in the world, as well as purest and sweetost of tollet and nursery. scans. The only medicated Tolice scap, and the only pro-ventive and cure of facial and fammation and clogging of the pores, the cause of minor affections of the skin, scalp, and hair. Sale greater than the combined sales of all other skin and complexion scaps. Sold throughout the world, Porres DRUG AND CHEM. CORP., Boston.





