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The Spiritual Rostrum.

An Inspirational Lecture delivered in Grand Army Hall, Washington, D. C., Sunday Evening, May 8th, 1892, by

W. J. COLVILLE.



Alfred Jefferson French.] HE recent visit of Col. Ingersoll to this city has aroused considerable newspaper and pulpit comment on his views in general, and particularly on the opinions expressed by him in the

[Reported for the Banner of Light by

largest lecture hall in this city two weeks ago to-night (April 24th). Those who are familiar with his style of rhetoric can readily believe that his flow of language was interesting and entertaining, and called forth tumultuous applause from a multitude who sought amusement rather than instruction-with an occasional "hiss" from some devoted adherent to Christian belief who had strayed into the theatre to hear what the "dreadful infidel" had to say against Christianity!

It has always been in our eyes a biting reproach to the standard forms of religion extant, that from two thousand to three thouor this gersoll's lamous would not be, for it is not in human nature to spurn consoling affirmations, and wander at will in the stony, fruitless paths of cold and hard negation. Ingersoll, it must be admitted, is not in any proper sense an Atheist or Materialist; he is simply an agnostic, and this fact alone---coupled with his rugged eloquence and sharp sallies of pointed wit-has much to do with his unquestioned popularity. He is a man of the people, jolly, rubicund, healthy, kindhearted, a lover of home and children, and in many respects a model citizen, always appearing well-fed, well-clothed, and in general wellto-do, and on good terms with humanity. From the presence of such a man streams a torrent of agreeable magnetic force; there is nothing sour, cynical or pessimistic in his make-up: He is no disturber of the peace, but is, on the contrary, a doughty champion of law and order; he does not offend capitalists severely, and is at the same time, ostensibly at least, on the side of the working people. Such a personality as Ingersoll's gives its possessor many advantages; he is listened to for himself alone, when what he says if said by many another would fail to make any appreciable impression on the popular thought. His positions are on religious topics nearly all negative, though on many other subjects he holds and expresses views de cidedly affirmative. On the subject of Christianity and its origin Col. Ingersoll has nothing whatever new to offer; apparently he endorses the solar myth theory, familiar to all readers of Dupuis, Massey, and others, who have given, in a very clear and succinct man ner, the outer husk or most external vestment of universal theology; and though it may be quite easy for profounderscholars than they to show to the world something vastly superior to this mere garment of world-wide religious ceremonial, it is worse than useless for professedly orthodox ministers to even try to answer Ingersoll by rehearsing old thunders of condemnation against so-called infidels; for we may all rest thoroughly well assured that such outof-date fulminations from dogmatic pulpiteers can never do more than excite further ridicule from the very persons they are intended to terrify into submission to the creeds of Christendom

yond Col. Ingersoll's positions, rather than to indulge in the favorite luxury among so many, of a caustic and partisan reply. In our judgment, far more good can be accomplished by agreeing at once with whatever is reasonable in the argument even of an opponent, than by indulging, even in the slightest degree, in the angry retort usually the staple element of a would-be "reply." Debates are capable of doing much good, but as they are seldom con- fails altogether to satisfy the genuine reasoner. ducted in a non-partisan spirit, so much party spirit is usually displayed on both sides that lute unsatisfactoriness of a theory which it is difficult to see where an unbiased view of the subject under discussion can possibly get a claims to know nothing of the absolute good foothold.

Men like Ingersoll are the sworn and acknowledged enemies of orthodox views of religion. Lutheran ministers like the one who cruel God and a cruel Nature governed by no endeavored to answer Ingersoll on the Sunday following his address are its sworn supporters and uncompromising defenders; it is, therefore, highly desirable that some one who is committed to neither one side of the controversy nor the other, should endeavor to deal with both sides with equal impartiality-desiring only to throw as much light as possible soll of believing in nothing but hell, though on Myth and Miracle, regardless of the assumptions of theology and the negations of the ultra-skeptical school.

1st, With reference to the Deity Col. Ingersoll takes the following ground: "There may be an Infinite Being somewhere, but if there is I know nothing about him, and when I speak of gods I only refer to man-made gods. If there be anywhere a real God I am his friend, and have tried to do all I could in this life to aid his cause." The above quotation is worthy of careful analysis, as it is the key to the character of the man and the quality of his | nature is cold, inflexible, heartless. rhetoric. It stamps him as not an atheist but none, because they personally have never discovered God. Atheists are of all people the beneath contempt. Who has scanned the en- God and "the Adversary," to endless heavclare what it does not contain?

Ingersoll's agnosticism is vincible ignorance, while atheism is invincible obstinacy. Ingersoll means only that he personally does mise or angry sputter. not feel assured of the being of God, but he cannot and does not attempt to disprove it; his man, though we do not by any means endorse lecture a few months ago before the Unitarian all his methods, or agree with all his conclu-Club in New York was a very fair statement sions. He is making people think, read and sand persons (largely men) can be gathered at of his position, and it is a position not difficult, investigate, and is therefore far more religious any time to pay on an average fifty cents much less impossible, to realize. Ingersoll in the truest sense than the Methodist Dr. each to listen to an onslaught on Christianity. when a child was reared in the lap of the se- Buckley, who wanted to boycott The Telegram There must be some justification for Col. In- verest and harshest Orthodoxy, which so cari- because Ingersoll had a free hearing in its requirements of man considered as a spiritual who is a slave to his own lowest lusts. The catured the Infinite that it became almost a virtue to be an atheist, if atheism were the only alternative offered; and it is in consequence of this heartless, hateful view of the the more fully and publicly prevailing doubts Supreme Being that so many ex-church-members delight in denouncing theology as responsible for nine-tenths of all the misery afflicting humanity. Divine wrath enduring foreverirrevocable damnation for by far the larger part of the human race, and similar atrocious excrescences of theology are more than enough to lead sensitive, kind-hearted people to despair or to blaspheme. With such infamous dogmas religious people should show no kind of sympathy; it is the plainest duty of the Church itself to wash its own body clean of all such defilements; such fabrica tions are no part of primitive Christianity. and no scholar who is other than willfully blind can possibly support them from the Bible-for surely university graduates ought to know enough Hebrew and Greek to become instantly aware that such nightmares are but the product of crass ignorance, blind superstition and unscrupulous tyranny. Charles Spurgeon endorsed many a hideous scarecrow; though an earnest advocate of some truth, he was too set in his ways to allow himself to be convinced by self-evident appeals to reason: he could refuse to employ pulpits after Beecher had polluted them, but he could not and did not answer any one who took opposite ground from himself; he only fulminated against them and their teachings. When Ingersoll prefaces a lecture by asseverating his intention to demolish, as far as he can, man-made idols, no one of tender religious convictions ought to feel hurt or hit when in subsequent remarks he knocks to pieces the clay images he assails; at the same time it behooves the rational believer in God to show the weakness of the very language in which the champion of so-called Freethought arraigns the question of proof of the Divine Being. To talk of an Infinite Being somewhere is to use language of a merely catchy and sensational nature, for the Infinite must of necessity be everywhere ! Herbert Spencer wisely says that nothing is more self-evident than that we are incessantly in the presence of eternal energybut the attributes of energy Spencer does not attempt to determine. On one point all thinkers are compelled to agree, viz: that whatever is infinite and eternal, is infinitely and eternally whatever it is. Now if the Power which includes all is good, then it is infinitely good; thus a logical mind at once arrives at the conclusion that in a final analysis of the universe all is good, or all is not good: If all is good, then there is one God and no devil; if all is other than good, then there is one devil and no God. We particularly commend to earnest students of the theistic problem, Alfred Russel Wallace's "Darwinism," * Joseph Le Conte's 'Relation of Evolution to Religious Thought."

the relation of scientific discoveries to natural theism, and should be read by all who desire to become familiar with the views of truly eminent specialists in the natural sciences. Now, to us, the God question cannot be flip-

pantly dismissed, nor can we be satisfied with the shallow, off-hand dismissal of so important a theme by the agnostic Spiritualist, who argues human immortality from phenomena, but Many Unitarians have pointed out the absoteaches conscious individual immortality, but ness supreme in the universe. Wide apart though the theories may at first sight seem, there is really but little actual difference between a God at all; and many people who spell nature with a capital N, distinctly declare that there is neither justice nor mercy manifest in nature. Among the many answers to Ingersoll's Christmas Sermon," published in the New York Evening Telegram, one by a Paulist Father was, at least, singular; he accused Ingerthe common impression is that there is no approach to belief in hell at all in the creed of Ingersoll.

Now, let us fairly state the pessimistic view of the universe common to many atheists. There is, they say, a vast amount of sorrow and needless distress in the world, and no arm is outstretched from on high to relieve human suffering; there is no equity on earth among men, why should there be any among the imaginary heavenly spheres? Man is the creature of Law (Chance is dead to-day), but the law of

We declare that atheism is a system founded an approxic-for atheists in their blind folly on the recognition of an omnipotent, though boldly tell us there is no God, and there can be possibly unconscious, devil, who, by virtue of its omnipotence, leaves no room for God. The theology which Ingersoll attacks is a senseless most pretendious and unreasonable. Science dualism, which tries to make one God out of fairly laughs at them, and all reasonable phi- one God and one devil, and it is because the losophy scorns their bombastic assertions as so-called evangelical sects still cling loyally to tire universe that he is in any position to de- | en and equally endless hell, that they lay themselves open to the bitterest attacks from their opponents, to which they cannot possibly reply in any other language than that of compro

From our point of view, Ingersoll is a useful nages. We may rest assured that any

shall endeavor to point to views of truth be- | These are two of the very best recent works on | he who does a wrong." In the deepest sense | and possibly the bulk of medical authority that statement is also true; but it needs to be would support him in his denial; but there are guarded, and the cross there signified must be two interpretations, or at least suggested exconsidered as an inward sorrow accruing from upbraidings of conscience.

To say that "spiritually-minded people are devout and useless," is false, for truly spiritually-minded persons are the most practically useful of all; but then we must not forget the school where the great agnostic was reared-a narrow and unlovely one, where piety consisted in making Sundays days of gloom instead of sunshine, while if Jesus were walking the earth in flesh and blood to-day he would advocate opening the World's Fair on Sundays-at least for a part of the day-and as sternly rebuke the would-be interferers with the rights of the people who desire to keep it closed, as he reprimanded the pharisees for opposing the doing of any act on the Jewish Sabbath which resulted in blessing to humanity. It is high time for all lovers of freedom to protest manfully against the insidious tyranny of people who profess great piety, but are only thirsting for power. A truly spiritually-minded man or woman sees good in everything, and instead of making religion synonymous with gloom, identifies it with the purest gladness.

"Superstition stands on the highway collectng toll from ignorance and fear," is quite to the point, as the word superstition is commonly understood-though according to strict etymology superstructures are all superstitions, and while some are detrimental others are ornamental, and even useful; and to this conclusion Mr. Ingersoll himself arrives a little later on, when he says: "Myths were beautiful so long as they were held as myths." Now his theory of mythology is true as far as it goes, but it is painfully "lop sided." He accepts the shallow, superficial idea of solar worship, but utterly fails to trace the outward symbols to their inner source; and it is at this point that accurate knowledge of occult matters, as well as of secular and religious history, is absolutely essential to the forming of a just conclusion. Mr. Ingersoll closes the Bible stories with all sorts of tales and legends widespread over the earth, and claims that they all sprang from what he calls the original source of all religions-sun-worship. Jonah and Samson he classes as solar myths, and gives threadbare explanations of Delilah, as shadow, etc. When he says "Christ was simply a sun-god, his assertion is utterly without proof. How can he prove the statement? If, as he says, "All religions are from one source, and are substantially the same"-a sentiment in which we heartily concur-it is surely permissible to

planations, of such a phenomenon fully as applicable to medical and mental science as to any old-world record of miracle. In the first place a negative cannot be proved, though it is fair to demand proof of an affirmative statement before definitely accepting it. That persons buried in trances can be resurrected. or that persons apparently dead have often been restored to life, is abundantly proved even in the archives of medical colleges. Further, it may be said that to do many things may be quite possible under universal law, and still we may be quite unable to perform these acts by reason of our own lack of knowledge and de velopment.

Elijah and Elisha are types of remarkable men; their histories are singular; their sacrifices for conviction were stupendous, and when we remove the veil or gloss from the narrative of their doings, and witness the events recorded in naked probability, they are after all not in the least incredible. Ravens as birds may never have brought food in their mouths to feed Elijah by the brook Cherith, but the ebon-hued nomads of the desert (called ravens) may certainly have contributed to the needs of a prophet in time of famine; and if this latter be the true interpretation of the story, it illustrates how a really majestic spiritual man can influence the fiercest wanderers to render kindness, while on ordinary occasions they are bent only on rapine and slaughter.

If Mr. Ingersoll will remember that his own theory of poetical myth throws much light on many so-called "miracles," he will see that his loud denunciation of the latter as perjury is utterly unfounded. Concerning the four captive Hebrews, one of whom (Daniel) was safe among lions, and three of whom passed unscathed through fire, it is emphatically stated that they lived extraordinary lives, subduing the lower to the higher impulses entirely, and for this they reaped a due reward. It is pitiable to note the consequences of man's subjection to the beast without, arising from his yielding to the animal within. Instead of man appearing as sovereign over the animal, he is sometimes afraid of a caterpillar or a mouse, while a snake throws many people into convulsions. It is a glorious sight to see a brave, noble woman enter a lion's cage and handle those beasts fearlessly, when we know that the creatures love and obey their superior, she who has disciplined them by love: the exercise of true, human power will never enter the den "once too often," but let the cruel sensuallook below the surface of them all, and en- ist beware, for no beast will willingly or perpetually submit to be governed by a man reat secret of lion-taming and serpent ing in the East is that the men who do these deeds have subdued their own carnal impulses, i. e., they have gained such victory over them that they have their baser appetites completely under the control of their will. Magic is perfectly lawful when used for good, but no one can become a wonder-worker except of the most inferior type (a mesmerist producing glamour perhaps), unless he has gained a stupendous victory over the lower elements in his own constitution. Mr. Ingersoll knows apparently nothing of occult science, and therefore he is entirely at sea on the subject of miracle---for the miraculous is entirely subject to law, and in the strictest sense nothing is superlegal, no matter how supernatural or supernormal it may appear. Rev. M. J. Savage has fallen somewhat into the use of the word supernormal, by which he designates many psychic occurrences; but is that word altogether explanatory? Normal is a wide term, and our opinion is that the reason why we see so little comparatively of psychic dominion over the physical is because our ordinary states are subnormal. Abnormal conditions are pathological, and conduce sometimes to questionable psychic effects partly due to hysteria-but the high normal standard of wholeness (health) aimed at by wise anthropologists, favors the exercise of many powers lying dormant in the majority of the race, but active in a few exceptional specimens of unusually well-developed humanhood. Jesus taught his disciples a rule of life; so did all reliable teachers the world over. Pretenders arrogate to themselves powers, the possession of which is out of the reach of all others. No impostor would ever say "The works I do ye shall do also." It is owing to the arrogance of pretenders that so false an idea has long dominated the world as that miracles are due to a suspension of law, when in reality they result from its fulfillment. When we are told that Elijah "was a man of like passions with ourselves," though he could produce rain, and cause it to cease, we begin to look about for rain-producers to-day, and we think we see intimations of their advent. Bulwer Lytton's Vril is an actual force, so is Marie Corelli's Human Electricity; indeed they are the same force under different names. If faith, prayer and abstinence are necessary to the working of miracles, we have at least a suggestion of scientific method: cause leads to effect. The ignorant, prejudiced utterances of men falsely called theologians, and the prevailing ignorance of the masses on everything pertaining to the perfectly natural though ordinarily invisible psychic realm, has furnished the agnostic of to-day with powerful artillery, which, if he be a humorist, he can employ with great display against anything and everything vaguely called "The Church"; but modern physical science is removing the last vestige of earth from under the feet of those who seek to he having said that "no one carries a cross but I deny that any prophet ever raised the dead, | prove the so-called "supernatural " impossi-

The only class of persons who can never hope to answer skepticism or agnosticism effectually, is that as yet small but rapidly increasing class of earnest students of universal religion who are at least beginning to discover the esoteric truth hidden behind the exoteric veil of ceremony and tradition; and these very persons are the first to give credit where credit is due, without the slightest fear of disastrous consequences to the views they uphold and seek intelligently to promulgate.

As it is our desire, as far as possible, when ever we address the public, to present such thought as may be found helpful to humanity at large, and as our desire is not to provoke controversy or inflame antagonism, but on the contrary to establish peace and good-will, we

* Procurable for sixty cents in the Humboldt Library of Popular Science.

gian who wants to silence the tongue of a

doubter is either a weakling or a tyrant, for are expressed, the better opportunity is there for meeting and settling them. On the whole, we admire Ingersoll for his fearless attack on what he thinks is erroneous; and though he makes money by lecturing, so do clergymen; it is therefore inane and evasive for ministers to call Ingersoll's profession a money-making one, any more than their own. An able pulpit orator can always command a large income, while a poor infidel speaker often has to live on crusts. The world wants to be entertained as well as instructed, and those who can combine entertainment with instruction are sure of a hearing.

Mr. Ingersoll's second principal point was his favorite one: "Happiness," he says, "is the only good; the time to be happy is here, and the way to be happy is to try to make others so." At this juncture appears the gauntlet which so many ethical teachers have picked up. Is happiness the highest, to say nothing of its being the only good? Our answer is, Yes and No. We agree with those who contend that character, not happiness, is the rightful object of human search; but we contend, in accord with Lyman Abbot and many others, that character and happiness are inseparable; but the question now to be asked is, which is the cause and which the effect? Are we happy be-

cause our characters are good, or does good character spring from antecedent happiness Mr. Ingersoli implies what we most positively teach, viz., that character must be established in truth and goodness before real and enduring happiness is possible; for he says we must seek to make others happy or we have no guarantee of happiness for ourselves. We can now stand shoulder to shoulder and clasp hands on this affirmation. We all desire happiness, and we must cultivate a benevolent disposition and actively live it out in order to become happy. Motive is, however, the essential thing in character building; if natures are not noble, seemingly good deeds are not really good; thus in order to develop good character essential to happiness our desire must be unselfish, for if our object in seeking the happiness of others be only our own private and personal advantage, we shall soon discover that happiness does not crown our efforts: It would soon appear to us that people were ungrateful. and we should esteem ourselves persecuted martyrs - but true happiness would remain far from us. It is easy to see in all these statements, and many others closely related to them, that the agnostic of to day certainly aims to be an ethical teacher, and his morality is, moreover, very much in accord with the Sermon on the Mount. Nothing can be finer or more' philosophical than this utterance of Mr. Ingersoll: "A good action is the only thing in the world that pays in the long run.' and even beyond this statement has he gone,

No professor of eminence or ability in any theological seminary to-day can afford even to cavil at the following statements from the lips of Mr. Ingersoll: "All the gods [correctly godmen] had God for father and a virgin for mother, and were heralded by a star and celestial mysic. Tyrants sought to kill them all as babes; all fasted forty days; all met with death, and all rose from the dead," etc. Further, is it necessary for all Christians to admit that "our ideas are not original with us: the Eucharist, the Cross and Easter are older than Christianity"? These admissions, however, do not touch the logical, but only the chronological aspects of the question-for the underlying truth is not affected by age. Do the mysteries of religion really mean anything? did they

deavor to find their common root in the actual

mean anything when they were first instituted -- no matter when or where? On the nature of the reply given to such inquiries as these must depend the decadence or survival of religious practices, or, at all events, of what they stand for. Mr. Ingersoll says, "Myths are poems." No doubt they are, but the deepest truths ever given to the world by the greatest among the prophets have been couched in poetical garb. Poetry is a beautiful robe which truth wears when revealing herself to children; and all orientals are extremely childlike in temperament, and it is from the East that we have received all Scriptures.

Now, when Mr. Ingersoll touches "miracles," he is neither scientific nor philosophical, as he goes no deeper than Hume, who asserted (and assertion is not proof), "miracles do not happen." To call the distinction between myth and miracle that between "poetry and perjury," is utterly unwarrantable, for, according to at least one out of several definitions of miracles to be found in Webster's dictionary, miracles are only occurrences which excite marvel or awaken wonder, because they are unusual. "Miracles do occur in the nineteenth century as well as in the first, but with the rapid strides now being made by science they are being restored to their rightful place among MIGHTY WORKS, which do not in any case call for a suspension of universal law. Edison's inventions two or three hundred yeals ago would have won for the inventor either worship or the bitterest persecution.

All the stories of alleged witchcraft now coming to the front in a new light go to prove that except in cases where very wonderful events were attributed to the direct intervention of Deity they were said to emanate from Satan and his emissaries. The new idea of God is really the most ancient; it is a recovery after ages of darkness and misconception; we are now first beginning to identify God as omnipresent Cause, with Law as equally omnipresent Effect. Cause and Effect are necessarily equally eternal. Now the Bible "miracles" are not altogether singular, and though arrayed in Eastern hyperbole, they are at root scientific statements. We suppose Mr. Ingersoll would

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ble, and he only is in accord with the scientific his tune, but his use of the word religion is spirit of the hour who purposes to explain mir- simply absurd, for at one time he says: "Ileacles scientifically /_ It is just here that true | ligion is based on fear; the first grave was the and false theology meet and do battle. True theology attacks a blind "supernatural" the. and then later on: "Put theology out of religory as much as ever Ingersoll attacks it, and | ion-it has no business there. Theology is sutherefore a Lutheran pastor in Washington perstition-religion is humanity." Now in the who undertook to refute Ingersoll's assortions only succeeded in plunging into very deep and Mr. Ingersoll wishes everybody to be huwater; while many of the "olergy" in Brooklyn quite recently undertook to throw mud.

At the present time in the city of New York in a French Catholic church dedicated to St. Jean Baptiste, there is supposed to be a relic of St. Annet whether that relic is genuine or not we shall not discuss; the fact, however, is that many people are healed of painful disorders who visit that church at this time. To our certain knowledge cures have taken place religion, and when its excrescences are rebefore the "privileged altars" in the church connected with the monastery at Hoboken, and also at the church of "Our Lady of Perpetual Help" in Roxbury. These results are called miracles by a great many people, though by the best informed they are attributed to the action of universal law, in unison with all other events hard to reconcile with the limited view of law and its operation taken by the unscientific multitude.

When Mr. Ingersoll, or any one else, talks of "perjury," he lays himself open to justly severe censure. Alfred Russel Wallace, nearly twenty years ago, published an excellent work, entitled "Miracles and Modern Spiritualism," which is still in circulation, and deserves far more general attention than it receives. Allan Kardec, the eminent French disordered, and is in great need of regulating Spiritist, in the introduction to his "Livre des Esprits," makes many reasonable statements concerning miracles, but the finest and clearest definition we have yet seen is in "God in his World," a truly edifying book by a distinguished man of letters, who for sufficient reasons chose to publish his contribution to religious literature anonymously. If any one were to tell a reasonable person that he saw a man or woman raised from the dead, that reasoning person would not answer with Inger-soll's bigotry and assurance: "What asylum did you escape from?" but would very likely question the probability of the case as stated. To say that burial in death like trance had been probably mistaken for actual death would be an intelligent position to hold in the absence of conclusive evidence that death had actually taken place. When Mr. Ingersoll says practical efforts for human advancement, he Miracles do no good," his definition of the term is ridiculously restricted. Some kinds of be weakens his own usefulness by striving miracles do no moral or physical good in any after sensation -a fault by no means confined direct sense, but to a careful student of nature | to him or those who share his views and try to every mysterious event opens a door toward the acquisition of further knowledge. If one for genuine leaders, and it will find them, as goes to a house supposed to be "haunted," and becomes a witness to some boisterous and un- Conditions of Men" (by Walter Besant and welcome phenomena, it may fairly be argued James Rice), in those who are agreed as to that the disturbance to a peaceful family, and what they want, and set to work unitedly, the depreciation of house property, may be an confidently and persistently to obtain it. The evil rather than a good in the actual sense; mere froth of rhetoric is very quickly dissistill the phenomena are proper subjects for scientific study, and we are certain that the steadfast purpose and unflinching expectancy next step in scientific investigation will land of those whose motto is: "God helps those us where we can control-instead of simply observing-mysterious manifestations.

Florence Marryat, in "There is no Death." relates some intensely interesting experiences of her own in company with Wm. Eglinton as it deserves; but this impression we desire and other well-known sensitives, proving that to leave with you all: Mr. Ingersoll, in spite disturbances can be effectually quelled only of mistakes, is a friend to true religion, and an by helping out of darkness the "dwellers on the threshold "who in this age of planetary resurrection are brought into unusually close companionship with incarnate humanity. It man's architect. Faith in man makes progress is always amusing to see the terror displayed in the presence of the mysterious by the boastful unbeliever, who, except when confronted with the thing itself, is always very loud and emphatic in total denial of the bare possibility of any ghost ever getting after him. We once knew a party of thorough-going materialists who undertook to spend the night in a house which had the reputation of being haunted; they made up a party of five strong, able-bodied men, armed with revolvers, and mentally fortified with a choice selection of ghost-denying literature. Before retiring to their couches they carefully examined the premises within and without, and carefully barred and bolted every means of ingress to the premises; they were all asleep by 11 P. M.; but in the wee hours of the morning they were all rudely awakened by disturbances attributable to no earthly cause, and without waiting for further evidences of ghostly interposition, they frantically rushed from the premises. Even such an uncanny occurrence, one by no means desirable, led those men to investigate the evidences of human immortality, and to our positive knowledge they were all benefited by their change of front. As the new era manifests itself in the extension of science everywhere, psychic phenomena will not remain the aberrant "will-o'-thewisp" it now often appears. Persons who are impatient with psychic research committees do not understand the mission of those particular men-they are often slow to tediousness, they often blunder, sometimes they yield to credulity, and at other times are swayed by obstinacy, but despite all their defects, they are contributors to public sentiment not to be despised, and are paving the way for far more important discoveries than any they have made as yet. Åmong many wild and incongruous statements made by Mr. Ingersoll are the following, which show conclusively how the popular orator is rarely a logician on the platform, whatever he may be elsewhere: "If there ever came upon earth a man who was master of death, every knee would bend to him." Take care, dear Colonel; you have now come perilously near upsetting the whole theory of skepticism, and have suggested a true explanation of why it is written: "At the name of Jesus every knee shall bow"; you have given us in your own words a good and sufficient reason for acknowledging the Carpenter of Nazareth (only a solar myth, by the way) as the leading soul connected with this little planet. If the "immortal Lincoln" ever rises it will not be because some wonder-worker goes to the grave of his ashes and conjures up a physical body; it will be when the conditions are ripe for the great heroes and statesmen of the land who have passed on to the invisible state to appear in spiritual bodies clothed upon for the time being with such rarefied earth-elements as will enable them to become objective to all beholders. But whether there be any outward palpable phenomenon such as that or not, immortality, which Mr. Ingersoll rightfully says was "born of love," can be demonstrated whenever the spiritual faculties of man are alert enough to discern spiritual things spiritually. It is, directly his affections are touched he changes | remedy for Diarrhœa. Twenty-five cents a bottle.

first cathedral; the first corpse the first priest," name of common sense, if religion is humanity, mane, why befog the subject by such bewilder-

ingly contradictory uses of a single word. We can see a truth underlying even the language we have here quoted, but why not phrase it simply and expressively thus: Religion is a human product; man is religious by nature: in the hour of bereavement he turns to the invisible world instinctively for consolation; dogmatic theology has been foisted upon natural moved a simple, loving, uplifting consciousness of life immortal will uninterruptedly illumine man's earthly pathway-ergo, sweep away the dust and cobwebs, cleanse the dear old picture from the smoke of centuries, and let us see our good old friend, the religious instinct, with a clean face and a smiling countenance!

With Mr. Ingersoll's hopes and dreams for the future we are in the most full and cordial agreement. Utopia is ahead; no cul de sac is before the individual, the nation or humanity as a whole. We may not all of us be quite so optimistic as the gentlemen and ladies of certain literary clubs, who compare the present state of society to a large, healthy elephant with a few small pimples on its body; but if the social elephant is at present somewhat medicine in the shape of good, wholesome mental food, still even the complacency of the lassez faire philosophers is more justifiable than the hysterical ranting of those who think we are all on the edge of a fearful precipice, and at any moment we may plunge over and be dashed to pieces. Bellamy's "Looking Backward" is healthful; Ignatius Donnelly's 'Cæsar's Column " is morbid. It does not do, however, to be idly complacent, and merely prophesy a good time coming. True optimism inspires to noblest exertion, because, though we are certain a good time is coming, we are equally sure that it is to be brought about by human activity in coöperation with all the hosts of light in realms invisible to sense.

If Mr. Ingersoll would leave out the weak timbers in his platform, and confine himself to would be a marvelous power for good; as it is copy his methods. The world is looking now some of the characters say in "All Sorts and pated; the real body of the world's hope is the who help themselves.'

We know we have but lightly skimmed the surface of an infinite subject, which it would require unlimited time and ability to open up aid to human progress, because he believes in man, and whoever pays tribute to the essential goodness of human nature honors God, who is certain, and Utopia possible here and now.

May Magazines.

THE INDEPENDENT PULPIT. - A writer in the March number having given his views of Spiritualism from an agnostic point of view, Mr. W. H. Bach considers them at considerable length, and gives facts that essentially weaken that writer's position. In the course of his article Mr. B. says: "When Spiritualists make a claim to immortality, nine out of ten of them can give some reason for it that is based upon actual experience. The trouble is that nearly all materialists (and I came from them) assume that a spirit is an intangible something com-posed of nothing, if such a thing can be imagined. On the contrary, according to the spiritualistic ideas, the spirit is composed of matter of a fuer degree than the physical body; simply an evolution from a lower to a higher condition. Can we not sustain this posi-tion on the same ground of reason as any other state-ment made in connection with the theory of evolu-tion? I claim we can." urse of his article Mr. B. says: A variety of topics are treated upon. Editorially, pungent remarks are made upon "The Government and Religion," Mr. Shaw claiming that the only thing to be expected of the government in the way of relig ion is that it secure to every citizen the right to be religious or not as he may determine. Waco, Texas: J. D. Shaw. THE COMING DAY .- The editor, John Page Hopps, says that though William T. Stead, editor of Review of Reviews, who within the last few months gathered and issued two collections of "Ghost Stories," began his investigations in a semi-jocular state of mind, he is very much in earnest now. Referring to the effect of his work upon his own mind, Mr. Stead says: "I can only speak for myself when I say the net result of the careful examination of the narratives I have received, and some of which I shall publish, has been to place the whole matter on a far more solid basis than I ever dreamed it would have had." The opening article of this number treats of "God in the Streets of London." London: Williams & Norgate. PHRENOLOGICAL JOURNAL .- A portrait of William T. Stead, editor of Review of Reviews, is followed by a paper from his pen giving his "Experience with Phrenology." Of other contents are "Sex in Virtue." First Schools on Manhattan Island" and " Hints in Anthropology." New York: Fowler & Wells Co. NOTES AND QUERIES gives a list of "Arbor Days in the United States." "A Member of the S. E. K." contributes a paper on "The Worship of Egypt." Interesting mathematical propositions and problems, etc., fill the remaining pages. Manchester, N. H.: S. C. & L. M. Gould.

Foreign Correspondence. ECHOES FROM ENGLAND. NUMBER FORTY-EIGHT.

BY J. J. MORSE. (Specially Compiled for the Banner of Light.)

Recent issues of the BANNER OF LIGHT came full freighted with reports of the celebration of the Forty-Fourth Anniversary of Modern Spiritualism by its adherents in the land of its birth, under the bright banner of the stars and stripes in the great republic of the West. Good reading, too, were those reports. The high note struck by the Hon. Sidney Dean was admirable; most gratifying, too, were the celebrationary exercises of the Children's Progressive Lyceum Association of Boston. Indeed, it is quite noticeable, the amount of celebrating done this year by the Lyceum workers in the United States.

The U.S. Census Bureau officially recognizes Spiritualism as a factor in the nation's life; and the late evidences of activity given by Spiritualists in their corporate or individual capacities throughout the Union will serve to set heads wagging as to the extent and importance of our Cause. Our foundations are laid; may the superstructure soon appear.

Naturally it will be supposed that British Spiritualists were not behind their American brethren in celebrating the late anniversary. The writer regrets to say the facts do not justify that amiable supposition. But one demonstration was held; that was at Manchester, in the Coöperative Hall. But it was, in every respect, a great and conspicuous success. At least five hundred partook of supper, and the public meeting afterward was attended by over seven hundred people. The meeting was presided over by Mr. Samuel Southern Chiswell, and some twenty brief speeches, songs and instrumental selections were given. People flocked in from miles round about, and there has never been so large a gathering in any city in this country to celebrate the recurrence of our anniversary.

In London, the metropolis - though the headquarters of two newspapers devoted to our work are there, and some eighteen meeting places, and where, also, is the well-known Central Association-the late Anniversary came and went. "unheralded and unsung," as is also true of nearly if not every town throughout the United Kingdom. The Lyceum movement was characterized by the same apathy regarding the matter, and the general inattention to the affair argues an amount of neglect of a most important historical event, that is as surprising as inexplicable. It is to be hoped that next year may see a change. Perhaps our various editors may see the wisdom of awakening the enthusiasm of our people on the subject, and to help to create that sentiment which will result in every society in this country having a celebration on or near the 31st of March, 1893.

The latest literary venture in our ranks over here is the issuance of a monthly magazine called The Unseen Universe, and edited by Mrs. Emma Hardinge Britten. It is interesting as to contents, able as to editorial direction, and reflects all the peculiar abilities of its talented and highly-educated editor. This is the fifth attempt that has been made in England to establish a sixpenny (i. e., twelve cent) monthly, but previously all have succumbed to that apathy in our Cause, where journals have to be paid for, that is euphemistically described in the term: "Died from lack of support!" It is to be hoped the new candidate may win, and keep the place it so well deserves. The others were The Spiritual Magazine, Human Nature, The Psychological Review and The Spiritual Record.

In a recent issue of Light there appeared an extract from Lucifer, the London Theosophical magazine, edited by Mrs. Annie Besant, which (gives a copy of a letter she addressed to Mr. Stainton-Moses, Profs. A. R. Wallace and William Crookes, Miss Florence Marryat, and Mr. Morrel Theobald, the Countess Watchmeister, Miss Emily Kislingbury, Herbert Burrows and G. R. S. Mead, asking them to join in a "Symposium" in Lucifer, upon "the points of difference and agreement between" Spiritualism and Theosophy. So far, Mrs. Besant says, she has received but four answers: Mr. Moses is too ill, Miss Marryat is too busy, as is Prof. Crookes, but Prof. Wallace, in the course of his letter in reply, says: "Opinions are of no value without stating the evidence on which they are founded. Again, the questions [for discussion in the Symposium] seem altogether onesided, as none of them touch the special teaching of Theosophy.... It seems to me that to serve any useful purpose the questions should be so put as to bring out the crucial differences between Spiritualists and Theosophists. The evidence for each special doctrine should be summarized in the answers." As things stand at this time there is but little likelihood of the Symposium being arranged. When it is, the facts upon both sides would gain. Let us have the truth, but we must sacrifice no factor principle in searching for it. It is satisfactory to find, though, that at last Theosophists are beginning to exhibit an inclination to treat Spiritualists as something better than worshipers of "spooks" and "shells." An assumption of superiority is always a cause of irritation. So far as Theosophy goes it is simply a question of evidence! We have just had the usual recurrence of the Debate in Parliament upon the question of Women's Suffrage, with the usual consequence of an adverse vote, but with the unusual incident of Ex-Premier W. E. Gladstone in strong opposition to the movement. The writer, however, recently came across the following particulars, which may interest his readers: "Those who labor under the impression that the talk about Women's Rights, Woman Suffrage, and so forth, is an outgrowth of recent years, are sadly mistaken.' In the Northampton Mercury for Aug. 11th. 1832, occurs the following account of what took place in the House of Commons on Aug. 3d of that year: Mr. Hunt presented a petition from a lady of fortune and family, who is also a single lady, praying that she might be admitted to a share of the representation. Her name was Mary Smith of Stanmore, in York. She said that females were only kept in thralldom among barbarians and heathen nations, but in this country, which had risen to such a high pitch of civilization, such restrictions should be abolished. She complained that females were amenable to the laws and liable to be punished for their crimes, while they were tried by judges and juries of the opposite sex; they should therefore be allowed to sit upon juries. In short, she prayed that unmarried females of mature age should be put on a footing of equality with the male sex. Mr. Hunt read the petition among shouts of laughter from all sides of the House Surely Mary Smith, who could state her case so cogently and reasonably, should 'be regarded as the ploneer of the movement for equality of the sexes."

A very ourious case of unconscious plagiarism has come under the writer's notice. The BANNER OF LIGHT, in a kindly notice of the Lyceum Banner, referred to a little poem therein, entitled, "True Friendship," pub-lished as "original" by T. Beaumont Sykes, to which the editors excepted to the claimed originality, they having known of it for forty years or more. This having been brought to Mr. Sykes's notice, he distinctly and emphatically asserts that he has no knowledge of ever having read, heard or seen before either the poem or anything like it, and that so far as he is concerned it is original to him. What is it: unconscious cerebration, telepathy, or what? It is a curious experience, and the present writer has no reason to doubt the sincerity or truthfulness of Mr. Sykes's disclaimer of plagiarism. I heartily greet THE BANNER, its devoted

workers and generous readers; may the good angels bless and sustain you all.

European Agency of Colby & Rich, 80 Needham Road, Liverpool, Eng., May 4th, 1892.

WAS ABRAHAM LINCOLN A SPIRIT-UALIST?

The Author Replies to the Ex-Score-tary.

Extracts from an Open Letter to John G. Nicolay, Late Secretary to President Abraham Lincoln, in Reply to an Article Appearing in the Chicago Tribune, Editorial Page, and Chicago Daily News, Editorial Page, from a Dispatch through the " United Press," October 19th, 1891, viz. :

October 19th, 1891, viz.: "Mr. Nicolay talks freely, and said that he could declare without qualification that President Lincoln was not a Spiritualist and had no inclination in that direction. He had been the President's Private Sec-retary throughout the war, was with lim almost inght and day under the same roof at the White House, and he would undoubtedly have known if anything so unusual as spiritualistic scances were going on at the executive mansion. He never heard of anything of the kind, and he is absolutely positive that nothing of the kind occurred. "Of course,' added Mr. Nicolay, 'I have no doubt that we had some curiosity as to Spiritualism, and he might have attended some of these scances solely out of curiosity. But he was the last marin the world to yield to any other judgment than that arrived at by his own mature deliberation."... REPLY.

REPLY.

Mr. John G. Nicolav-Sir: You were for the years in which the great Civil War had its duration Private Secretary to Abraham Lincoln, President of the United States. During this period it was your especial duty to direct the correspondence, diplomatic and general, at the command and order, and under the supervision of your Chief, the Executive of the United States, Abraham Lincoln.

Many and onerous were your duties which the position of private secretary created, for your task was widespread and general, and had to do with the destinles of a large number of subjects who constituted

nles of a large number of subjects who constituted the American people.... It is true that you have gathered together a large variety of material, culled from many thousands of documents preserved in the archives of the War Department. Naturally, with so great a g thering of manuscript and material at your command, you could not fail to create a work of considerable size and of much interest; and yet, it seems strange that you learned so little of the man, outside of the President, without the lines of diplomacy and form, which are always the outer wall to the inner heart, and from which the *true* historian will not even attempt a judg-ment which shall live to guide, direct aud elevate pos-terity.

 without the lines of diplomacy and form, which are always the oater wall to the funer heart, and from which the true historian will not even attempt a judg-ment which shall live to guide, direct and elevate posterity.
 It was also expected that you would tell the world of the personalities of those who stood closest to Abraham Lincoln, of those who were with him, and by him, and a part of him, in the well-spring of power which daily gave order and color to the workings of this great Republic.
 If the was an opportunity, Mr. Nicolay, which will never again come to you, and the non-use of it you should regret to the end of your life, for truth unbiased and honest of the inner life of Lincoln, complete and entire, would be the most valued treasure in the whole world, for the heart of this man of millions
 was as simple, as innocent, and as just as that of a tender, plous, Christian woman. To look into that heart would have been to enjoy a profound pleasure accorded to but one in ten thousand; indeed, Mr. Hol- and has said, "his heart was open to God only—not even to himself."
 We say this, Mr. Nicolay, that you might have it from the world a clearer, and estimate prove of the ord at oral strangely-loved transfer. The world of a country attorney to that of a chief Eccoutiee, and his ability as a politician—that could be learned only from his spoken tangate, which was afterward given out through your handwriting. Mr. Holand sought to surround Abraham Lincoln, the off the destroy of their co-partnership. Mr. Carpenter, hu his "Inner Life of Abraham Lincoln, "has given a wetter description of the mendy the set of the heart that bled with pity and thriled with suffice, and at the same that of a country attorney to that of a country attorney to that of a country attorney. Which was atterward given out through your handwriting. Mr. Holand sought to surround Abraham Lincoln with septent the solution sthe action is a spositie.
 This the the distase of As a single instance of proof, the interview with General Blokles, who was present at several scances, as reported in the New York Morning Advertiser, Oct. 20th, 1891, will suffice to uphold my position in argu-was proven and shown to be absolutely incorrect and in error. In conclusion, I can say that my publisher has been eminently conscientious in his part of issuing the work, and has streaucusly exerted himself to have me state only such matters as were capable of proof, and would stand the stress of time and the malignity of all who are opposed to the doctrines and beliefs which are a mainstay and help to me, and in which I have faith and knowledge. He has done this only from a business standpoint, and only that I might in my helpless condition be free from unwarranted attack by those who are opposed to Spiritualism without knowing its teachings or benefits, and from no other cause whatever. I can only say that I abide in the sat-isfaction and the knowledge of having done my duty, also full justice to those mentioned in my book; and feel that when you have carnestly read the work you. will cheerfully and rightfully acknowledge your error. Respectfully yours, Miss. N. C. MAXINAED.

Verifications of Spirit-Messages.

Mrs. J. A. Thomas of Maldon, Mass., who visited the Banner Free Circle May Oth, stated that the message of NATHANIEL BARSTOW, that the message of NATHANIEL BARSTOW, published Feb. 27th, 1892, was so correct in every particular that she considered it her duty to the Cause, and to mediums generally, to give her testimony as to its genuineness. Mrs. Thomas was so situated as to be well ac-quainted with the facts, her father, Mr. Wil-liam Merritt of Norwell, a ship-builder, being distantly related by marriage to Mr. Baratow, with whom he also had considerable business dealings. dealings.

The BANNER OF LIGHT of April 9th came to my hands some two weeks since through a friend, who called my attention to a communication from ANDREW PALMER, deceased, a former resident of this city. I submitted the commu-nication to several old friends of Mr. Palmer, and they pronounced it strikingly like him. One of the readers said he did not notice the name at the head until after he read the com-munication; did not know, when he commenced reading, that it purported to be a communica-tion from any one, yet, while reading, it oc-ourred to him that it sounded like Andrew Palmer. Another said: "No man could have so closely imitated Palmer without knowing him so well as to know his inner life, and very few knew that." Mr. Palmer was an old resident of this city, and a resident of Wisconsin before it was a State. He was interested in the newspaper business here at one time, and at Toledo, O., before coming here; later years before going out of business here a was ond was observed in the descenter. who called my attention to a communication

business here at one time, and at Toledo, O., before coming here; later years before going out of business, he was a druggist. I traded at his store, and had a general acquaintance with him, and regard the communication as very much like him. So far as I can learn neither he nor his relatives here had any con-nection with Spiritualism. The communication immediately preceding

nection with Spiritualism. The communication immediately preceding that of Mr. Palmer in the same issue is that of J.H. ROUNDTREE, formerly of Platteville in this State. In said communication he states that he is assisted in coming by his old friend, War-ren Chase. The Wisconsin Blue Book shows that Warren Chase and Roundtree were in the first Constitutional Convention of this State, and that Andrew Palmer was a member of the Territorial Governor's Council; doubless all three were well accualized with each other in three were well acquainted with each other in the early days. A friend of Roundtree and Palmer, who had known them both from away back, says the communications are very much like them.

like them. I have learned that the reference in the com-munication of Mr. Palmer to a circle in Beloit, in this county, is correct. The communication would have been republished in the daily pa-per here had not one of the relatives of Mr. Palmer objected. I mention this as a curious illustration of the ignorance still lingering among the masses on all psychical subjects. Ignorance and superstition still go hand in band, and the wonder is that those who have hand, and the wonder is that those who have passed on can find their way back through so dense a cloud. WILLIAM SMITH. Janesville, Wis., April 29th, 1892.

In THE BANNER of April 9th, I noticed a communication from one J. H. ROUNDTREE, who claimed to have lived in Platteville, Grant County, Wisconsin. Having a brother living in that county I concluded to write to the postmaster of Platteville asking if a man named J. H. Roundtree had lived and died there as reported, inasmuch as I thought I had beard my brother mention that name.

In reply the postmaster informed me that one John H. Roundtree had formerly lived there, but had been dead some years, and that his mother still lived in Platteville, and also a sister. This to my mind is a satisfactory proof of a personal immortality after the chan called death. MARGARET J. SHARP.

A communication from Spirit MICHAEL AN-GELO BLUNT, contained in the Message Department of THE BANNER bearing date of Dec. 26th last, has but recently been brought to my notice. I knew him well as a man of progressive tendencies; was associated in his press-rooms here. Very grateful indeed are we for this testi-mony that when loosed from earth's shackles we shall be freer to study and investigate on a much broader plane the underlying principles

we shall be freer to study and investigate on a much broader plane the underlying principles of an ever-enduring existence. APPLETON BRAGG, the venerable and worthy spirit, is spoken of. He served this town nobly in many official capacities. We were extremely glad to hear from that greatly-esteemed soul REV. ADIM BALLOU, continuing in the spirit of mercy and love, teaching spiritual laws to the newly-resurrected. We understand that Spirit Ballou controls local media here. Most assuredly, friend Blunt: "We all ought

OUR LITTLE ONES .- "Blundering Bess," "How Ruth Went to the Fair," "Hong Lee's Story," a prolusion of pictures and musical verses, are its attractions. Boston: Russell Pub. Co.

VICK'S MAGAZINE, reduced in price and increased in its quantity and variety of contents, is becoming a favorite with all flower-growers. Rochester, N. Y. Vick Pub. Co.

HERALD OF HEALTH .- " The Unhealthy Conditions to which Workers in Paper Mills are Subjected," is the topic of a paper by Adele Shaw. "Notes on Health," and other papers are instructive and useful. New York: Dr. M. L. Holbrook.

UNIVERSITY EXTENSION, devoted to the interests of popular education. Philadelphia: J. H. Shinn. HISTORIA.-An illustrated magazine of historical stories for young people. Chicago, Ill.

A Boston statistician has estimated that there are 1,600,000,000 souls in heaven, and more than 175,000, 00,000 in the other place. That is a most abominable gerrymander."- Chicago Times.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used after all, only on the question of sensuous phe- for children teething. It soothes the child, softens the nomena that Mr. Ingersoll is so very flippant; gums, allays all pain, cures wind colic, and is the best

Hall's Hair Renewer bures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Most assuredly, friend Blunt: "We all ought to know something of the laws belonging to the spirit-life." It will do none of us any harm to study these things, and make them a part of our lives.

I write in behalf of the truth of spirit-influx and control, and not in any one's favor or per-personal aggrandizement. EDWIN CHENEY. Milford, Mass.

In the message of GEORGE E. DAME in THE BANNER for March 26th, I recognize the personality of an old friend of my boyhood.

He was for many years traveling agent for a mercantile house; later on Clerk of the County Court at Newport, N. H., and still later on held an important position in the mail department.

The message throughout was consistent and characteristic of the man. CHAS. A. WAY. North Charlestown, N. H., April 18th, 1892.

Geo. Andrews, of Lowell, with ulcers over half his body, cured by Ayer's Sarsaparilla.

Passed to Spirit-Life.

From Providence, R. I., May 2d, 1892, Parker H. Weaver iged 61 years.

agou et years. Mr. Weaver was born in Middletown, R. I., and in early life moved with his parents to Swansea, Mass. In the early days of Spiritualism he was a member of the Christian church, and superintendent of the Sunday school, but be-coming too liberal in his ideas to romain, he joined the Spir-itualist ranks, in which he has been an honest and earnest worker for about thirty years. He was also a powerful inagoetic healer, as many with whom he came in contact can testify.

can tosily. He leaves one son, who mourns his earthly loss, but is con-fident of a reunion beyond. The funeral services were ably conducted by Dr. Lucy Barnicost of Boston. BENJ. P. WEAVEN.

From Batavia, N. Y., March 29th, B. C. Page, aged 84

years. He was born in Daubury, N. H., May 20th, 1808; removed to New York State in 1833. He embraced Methodism in early life, but severed his connection with the church when the cause of anti-layery was an unpopular one. He was converted to the truths of Modern Spirfualism in its early development, and was an active supporter of the New Hox-clation for many years. He was an interested reader of the BANNER of LIGHT from its first publication until within a few days of his death; and I am happy to say that it was an unfailing support to lim, as it has been to myself (and it is my intention to read it as long as I may have the ability to appreciate its truths). MRS. M. P. GLIDDEN.

From West Groton, Mass., March 26th, Mrs. Elvira Hartvell, aged 48 years.

well, aged 45 years. Mrs. Hartwell was ill but a few days, and said she would soon be out sgaln, but the angel of release called her from mortal cares to a happler home in the bright beyond, there to be rounited to the companion from whom she parted

to be relinited to the companient the origin object in the to be relinited to the companient from whom she parted three years ago. She was an carnest Spiritualist, and a constant attendant on our meetings from the first. Her cheerful presence always brought joy and gladness to all. We shall miss thine earthly presence, dear sister, yet loving messages will come from theo until we, too, pass boyond the yale of shadows, and meet thee in the heavenly land. MARY L. FRENCH.

From Maple Valley, Wash., May 8th, 1892, Mr. Joseph

From Maple Valley, Wish., May Sta, 1832, Mr. Joseph Young, aged 65 years. Mr. Young was a full believer in Spiritualism, and through its contorting influence patiently waited the change-fear-lessly approaching the river of death, and making all ar-rangements for the event. He passed away quiety and peacefully. By the request of the decensed the writer gave the farewell address to the physical form to a goodly num-ber gathered on the occasion. Edmonds, Wash.

From Brightwood, April 18th, after months of groat suffering, Mrs. Julia W. Pease.

uffering, Mrs. Julia W. Fellov. She was a remarkable test and business medium.

Colituary Notices not exceeding twenty lines published ora-tuilously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No space for poetry under the above heading.)

Indigestion. Dizziness. Take BEECHAM's PILLS.

MAY 28, 1802.

s rés :

BANNER LIGHT. OF

"IN A SUMMER GONE BY."

Sweet Betty sat turning the wheel in the sun, In a sad-colored gown, as demure as a nun, When Hiram came in at the white wicket-gate By the lavendor bod, to discover his fate. Bhe looked at the sky and she blushed rosy red, And she stooped for a sprig from the lavender bed; For she knew very well by the light in his eye, Young Hiram came wooing that summer goue by.

He spoke of the cot in the woodland's embrace, With windows that waited to frame her sweet face In a temple of roses, and where to the end Their lives and their pleasures would peacefully blend But swiftly she turned with her cheeks in a flame: Why speak ye of peace or of pleasure-for shame! While others go forth for our country to die!" Said the patriot maid in that summer gone by.

"There is bloodshed and battle abroad in the land; Go get you a sword and a troop to command. 'T is a year since the Congress proclaimed all are free Go fight for the rose-girdled cottage-and met" He went, with a sob swelling up in his throat, And the lavender sprig she had dropped in his coat; And she watched him from sight with a smile and i sigh.

'Mid the roses and pinks of the summer gone by.

No message, no letter, and deep lay the snow. "It will come, though," she said, "when the crocuses blow."

No letter, no message, and sunshine and rains Had summoned the roses to hedges and lanes. She sat at her wheel with the tears dropping down, And a lavender-sprig in the breast of her gown, When they told her how bravely a soldier could die, And brought her his sword, in a summer gone by. -Minna Irving, in New England Magazine.

Banner Correspondence.

Massachusetts.

BOSTON.-A correspondent thus "makes a point "- historic and otherwise: "The debate on the probability of the biblical fable of Joon the probability of the biblical fable of Jo-nah and the whale is now to be opened all over again. According to the South Yarmouth (Eng.) Mercury, a sailor named Bartley, who embarked on a whaler for capturing these le-viathans of the deep, was actually swallowed by one of the monsters—after the small boat was overturned and its living contents spilled into the sea—and was kept fast a prisoner in-side the whale until he was afterward cap-tured and cut open, when poor Bartley was

side the whale until he was afterward cap-tured and cut open, when poor Bartley was found coiled up in his stomach. He was taken out, laid on the deck, and revived with stimu-lants, and within an hour was relating his re-markable experience. Whether he could, like Jonah, have stood the imprisonment three days and nights, he could not say. Accepting this strange 'fish story' of our modern days as true, the question is reöpened whether Jonah was actually swallowed by the whale or not. It is not allowed in biblical cir-cles to doubt that he was, since it constitutes a part of religious faith. Nevertheless, it may not be wholly implous in the writer to suggest that the whale might have thrown up Jonah for the sufficient reason that the latter either that the while might have thrown up Jonah for the sufficient reason that the latter either lay heavy on his stomach, or, like the cold missionary in the cannibal's stomach, dis-agreed with him. Bartley should certainly be claimed at once by the Orthodox as theirs from crown to sole."

SPRINGFIELD .- W. L. Jack, M. D., writes: "In my traveling a short time ago I saw on the railway train a gentleman perusing the BAN-NÆR OF LIGHT—he sitting directly in front of me—and after a while he politely asked me if I would like to read his paper. 'Yes,' I replied, and at once said, 'I am glad you take THE BANNER.' 'Ohl yes,' replied he, 'I have taken it many years, and I intend to as long as I can, because I find so much comfort and instruc-tion within its folds, and so much that is positively elevating, and yet I am not a Spir-itualist, I am an Orthodox!' I could not help but make a note of so frank a statement. The Spiritualists of Springfield had quite a feast Sunday, May 8th. Prof. Carlyle Peter-silea gave, in the hall of the Ladies' Spiritualist Aid Society, a reading from his book, 'Oceani-des.' He is an excellent reader, and makes, wherever he goes, a favorable impression, and is wanted to repeat his series of readings and choice musical selections in this city. May het find himself constantly busy with platform work in our ranks. railway train a gentleman perusing the BAN-

Let me here suggest that it would be a credit to our camp meetings in all parts of the country to secure his services.

confined to locality, but wherever her family consanguinity has been known it has been widespread, and tolerated for broad and ex-tended ideas of all matters tending to develop the human intellect.",

Maryland.

BALTIMORE .- "Chesapeake" writes: "The sweet month of May came, and so did our besweet month of May came, and so did our be-loved speaker, Mrs. Glading. The friends pro-sented her with floral tokens, and there was a happy exchange of smiles, thoughts and greetings. Although separated for about two months, we are sure the Society and speaker longed to meet again. The original intentions were to have Sunday services during January, and our expectations were more than realized by having speakers until the end of the season. We have a fine Lyceum and good talent therein, and expect to continue it during the summer. Mrs. Glading has benefited scholars and parents by giving them psychometric readings, etc., which were very satisfactory. We will have our annual excursion to Tol-ohester Beach June 9th; it will undoubtedly be numerously participated in."

J. Jay Watson's Musical Conservatory. The J. Jay Watson Musical Conservatory of New York City, 255 West 42d street, is the oldest and one of the most successful Musical Conservatories in America. It was established in New York City in 1853 by the well-known violinist and musician, J. Jay Watson, This gentleman is descended from genuine old Puri-tan stock, and was born in Gioucester, Mass., Sept. 23d, 1830. He is a remarkable representative of the wideawake and consolentious American musician. His parents were both musical, and in a family of ten children (Prof. Watson being the youngest) a decided musical talent of a pronounced type was early dis-played, and for many years the Watson family were quite celebrated throughout New England for their unusual musical acquirements. Although Prof. Watson's musical education was largely acquired among the centres of art in Europe, he is intensely American in his sympathies, and fully believes that America has a musical future that will eventually astonish the world. In a recent article on the "Power of Music," published in the New York Heraid, and extensively copied in many of the Amer-ican and foreign newspapers, Prof. Watson has abun-dantly established his ability to cope with the musical questions of the day. In the article referred to, the Professor says: the well-known violinist and musician, J. Jay Watson.

"The social importance of music is daily becoming more apparent. In every family of taste and refinement it con-stitutes one of the principal amusements. A knowledge of music throughout the civilized world is a golden key which enables one to open the door to every mansion, and facili-tate his entrance into the best society."

music brown of the principal and sensitive. A knowledge of music throughout the divitived world is a golden key which enables one to open the door to every mansion, and facilitate his entrance into the best society." While giving due credit and admiration to the works of the great foreign composers, Prof. Watson does not forget that Dr. Lowell Masson composed the music of beautiful hymns, "Nearer, My God, to Thee" and the famous missionary hymn, "From Greenland's Icy Mountains," which have done so much toward securing faith and happiness for the children of men; and he adds, "Yes' and more than all the hollou-hearted prayers and shallow sermons that were ever uttered." Neither does he forget that the noble and gifted American, George F. Root, with his "Battle-Cry of Freedom" and "Tramp, Tramp, Tramp," did more toward the glorious consummation of the Union victories than a dozen incompetent Generals. At the earnest request of various musical and literary societies than a dozen incompetent Generals. At the present summer, illustrated with a lecture pertaining to his musical tour. But we set on friends in making up his musical tour. But musical tour for the liter of Prof. Watson has been, and still are, immensely popular. His "Benomond," and "Frolic of the Frogs," are to be found upon the plano of almost every school miss throughout the land. Unfortunately for the large hearted Professor, his most popular compositions were never copyrighted, and have been public property for many years. A celebrate tacher of musie in New York City remarked, a short time since, during a course of lectures on music, and have been public property for many years. A celebrate teacher of music in New York City remarked, a short time since, during a course of lectures on music, "that every teacher of the large hearted professor, his most popular compositions were never copyrighted, and "Froile States owed J. Jay Watson a debt of gratitude for his weat or filed area here to the higher life, gave a promise of a brilliant musical career, an and admirers.-Swan's Amateur, Sturgeon Bay, Wis.

Report of the Connecticut State Spiritualist Convention, at Hartford, May 7th and 8th.

To the Editors of the Banner of Light:

The Sixth Annual Convention of the State Spiritual-ist Association was held in Unity Hall, May 7th and 8th-closing Sunday evening. The Convention was called to order by the President, Geo. W. Burnham. Report of the Treasurer, Mrs. Dillingham Storrs. read and approved. The following officers were duly try to secure his services. Before I close allow me here to return my thanks to those who recently generously and pleasantly surprised me with an ample supply of the needful and useful things of this life, also choice flowers." **Terms.** GALVESTON.-Mrs. Sue I. Finck writes: "The enlarged BANNER of May 7th was both a pleasant surprise and spiritual feast. The wisdom of the timely words in the editorial department, in regard to sensationalism in our spiritual press, will be appreciated by every honest worker and deep thinker. The wonder demned. It is discouraging to earnest investi-gators, after reading an account of so many wonderful manifestations, to go to honest séances, expecting such, only to be disap-pointed; so, likewise, is it discouraging and damaging to those developing medial gifts, as well as to all mediums. There is certainly enough of the marvelous ensuing year: President, ected for the

(From the Boston Investigator.)

An Open Letter to B. F. Underwood. DEAN SIN:-In the Boston Investigator of March 2d, 1802, appears an article over your

name entitled "Independent Slate-Writing." You say thousands of persons have been con-vinced of the truth of the claims of spiritism by what is called independent slate-writing. You say that such writing can be produced on the inside of slates which have been tightly screwed together without any help from spirits, and that you do not believe that any of the slate-writing performances are of the least ac-count except as clever tricks, and to explain how they are done would require an elaborate count except as elever tricks, and to explain how they are done would require an elaborate description with diagrams. Would it not have been better for you to have honestly and thor-oughly investigated this phenomenon before making such sweeping assertions, indirectly accusing many honorable persons of dishon-esty and deception? I have lived in this sphere of existence nearly a half century, and have always attempted to sift truth from error. I want the truth and the whole truth, and Lask you to assist me and thousands of

error. I want the truth and the whole truth, and I ask you to assist me and theusands of others who occupy the same position that I do, to get at the truth in this matter. If I am in the wrong I do not want to take another step in this direction. I have carefully and cautiously investigated this phenomenon for upward of twenty years, and am forced to ac-cept it as truth. I have received many com-munications from friends who have departed this life, between sealed slates that the medi-um never saw the inner surface of, and that um never saw the inner surface of, and that did not pass out of my hands or sight during

did not pass out of my hands or signs served the sitting. If you can demonstrate satisfactorily to me that this phenomenon, which was produced in my presence under the conditions I have named, is a "clever trick," and is not what it is represented to be, the work of spirits of the so-called dead, I will pay you one thousand dollars, and consider the information well worth the cost, rather than follow on in the path of error. Yours, DR. WM. E. WHEELOCK.

P. S.—This proposition is not for you alone, but is open to the entire world. 312 Fifteenth street, Moline, Ill.

We publish the above offer of Dr. Wheelock, which we copy from the Boston Investigator of May 4th, 1892, at the earnest request of several friends. We do not respond to the idea of 'putting up" money to back our arguments in spiritual things. We leave that with others to do if they like. We have just had a private and pleasant interview with the retired tailor and financially "well-fixed" individual of this city known as "John Curtis-spirit grabber," who offers fifty dollars to any Spiritualist or any one else who can present certain phenomena, etc. We suppose he hinted in the latter remark at the Boston Psychic Society, of which Rev. M. J. Savage, Unitarian minister, is President, as he (Mr. Curtis) said he had had an interview with several members, he taking ground that their evidence in the Gillette independent slate-writing case was not satisfactory-was not proved. Now here is a good chance for Bro. Curtis to match his ducats with the man who offers a thousand dollars in re the fact of independent slatewriting.

Pamphlets Received.-DIRECT LEGISLATION by the Citizenship through the Initiative and Referendum. By J. W. Sullivan. 12mo, pp. 120. New York: Twentleth Century Pub. Co.

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close allow me here to return my

demned. It is discouraging to earnest investi-gators, after reading an account of so many wonderful manifestations, to go to honest séances, expecting such, only to be disap-pointed; so, likewise, is it discouraging and damaging to those developing medial gifts, as well as to all mediums. There is certainly enough of the marvelous in the *facts* of spiritual phenomena to feed and satisfy any level minded man and woman, and when the desire for wonders becomes morbid it surely is not wise to stimulate it.

when the desire for wonders becomes moroid it surely is not wise to atimulate it. People need to understand that conditions are necessary for spirit manifestations, and none are required for the fraudulent. Two or three years ago no city the size of Galveston could boast of a healthier growth of Spiritual-ism, but soon sensational wonders came along, and disconte the real disconterion have been the reand doubt and dissension have been the result.

After an absence of more than a year on account of the health of my youngest son, we have returned with his health restored, but

have returned with his health restored, but my own much impaired. We have just fitted up a spiritual reading-room at our own expense, where any one de-siring may spend an hour looking over our pa-pers and reading spiritual and progressive lit-erature. Our guides have advised this as a means of instruction in regard to the teach-ings of the spirit-world. What benefit are the phenomena save as a seal to some truth and as evidence of its origin? Both are needful as evidence of immortality and to perfect and round out human lives. We trust our reading-room may prove a seed, although small, planted in good soil.

room may prove a seed, although small, planted in good soil. "The questions and answers in the circle de-partment of THE BANNER contain a volume of instruction, and will add greatly to our reading-room. They are always read by us with profit and pleasure, and no reading-room, in our estimation, would be complete without the BANNER OF LIGHT. We had many interesting experiences dur-ing our journeying through Texas which time will not permit recording at this writing. Our Cause, notwithstanding all the obstacles it has encountered, was never in a more flourishing condition in Texas than now. That old ques-tion, 'If a man die, shall' he live again?' is agitating every human mind as never before."

South Carolina.

Å

CHARLESTON .- S. D. Kirk writes: "I have recently been noticing some of the few persons in this section of our country who have devoted much of their time to spiritual matters, voted much of their time to spiritual' matters, and among these I number Mrs. M. S. Sea-brook of this city, a lady of fine extraction, expanded intellect and rare natural gifts. She is a superior psychometrist, and exercises that gift grandly before critical audiences. Apart from all this she is well connected, having descended from one of the old colonial families, whose whole social bearing has placed them in the foremost rank in society, and not

und subship

engage speakers for the next year. The following resolutions were passed: Received, That if the popular religion of the day be true, then three-fourths of the billions of the human family who have died will writhe in torments through the oddless ages of eternity. This fallacy loads the churches with hypoc-risy, and is fast disclosing the fact that their adherents re-volt at the dogmas as unworthy of consideration. Received, That the unjust attempt to close the World's Fair at Ohicago Sundays in 1833, is a gross reflection on the Declaration of Independence and Constitution of the United States and its patricots, a puritanic proscription born of bigotry, and cradied in superstition, wholiy un-worthy of free institutions, and a digrace to the nation. Recoived, That we adhere to our former convictions that Fait at of persons who have lived and passed away, and that these manifestations are produced through me-diums or sensitives by a psychic or spiritual law not yet fully understood. Recoived, That a perpetuity of a republican form of gov-ermment depends much upon the incluignee of its peo-ple, and our reliance reats upon the incluigence of its peo-ple, and our reliance reats upon its its toachers from our schools. Recoived, That the members of this Spiritualist Associa-tions of the protes of the spiritualist Associa-

ology, either by text-books or by its teachers from our schools. Recoired, That the members of this Spiritualist Associa-tion protest against legislation upon the enactment of any measures under the pretext of the protection of the people against quackery in medicine which shall thereby In any way tend to debar any individual from the full exercise of his or her liberty in this direction. The speakers of the Convention were Mrs. Cella M. Nickerson of New Bedford, Mass., and F. A. Wiggin of Salem, Mass.-Mrs. Clara Banks of Haydenville being unable to attend owing to sickness. There were largo audiences, and Mr. Wiggin's tests were convinc-ing and satisfactory. Music was finely rendered by Miss Ruth Bardley, and Mrs. Hough as plauists, and Mrs. Ida May Buntin and Mrs. H. B. Mulligan as singers. J. E. B. DILLON, Seo'y. Hartford, Conn., 405 Main street, Room 15.

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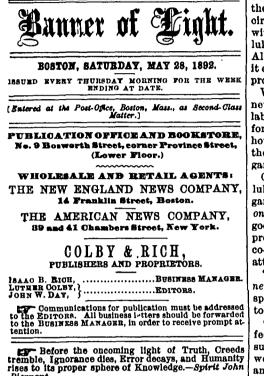
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SPECIAL NOTICE.

We have decided to offer those of our patrons, who feel disposed to labor for the extension of the circulation of THE BANNER, a pecuniary incentive, namely: until further notice we will accept Clubs of six yearly subscriptions to the Banner of Light for **812.00.** We ask for the united efforts of all good and true Spiritualists in its and our behalf.

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

COLBY & RICH, Publishers.

Memorial Day!

May 30th being a legal holiday the BANNER OF LIGHT ESTABLISHMENT will be closed during that date.

Parties having advertisements which they wish to appear on the seventh page of our issue for June 4th, must have them at this office by Friday morning, May 27th, as the outside forms for that number go to press on Friday evening.

The Veteran Spiritualists' Union. We were not only pleased on Sunday after-

portant question arose, Whoshould be the representative head of such an institution? We remember very well that Mr. Newton and ourself were earnest in the expression of opin-

ion that Prof. S. B. Brittan was just the man to enter upon the duties incident to so important a scheme; on taking a vote the result was unanimous in his favor, and he was duly installed as Editor-at-Large, etc.

What Prof. Brittan did in the way of work as Editor-at-Large under the auspices of the Alliance is now a matter of history; he had other plans regarding Alliance work which were out short by his sudden demise, from a fatal attack of pneumonia. He once said to us in private that it was his object to raise funds from secularists, if possible, as well as from Spiritualists, in order to secure proper quarters in the city, where the friends visiting

New York could meet those of the local household of faith. He further desired to gather a Library of Spiritual Works, and to encourage spiritual Sunday meetings everywhere. When, however, everything looked the most promising to carry out the grand program, a fatal disease silenced his aspirations on the earth-plane, as we have said; but the members who had enlisted in the new movement, had formed their organization, elected officers and issued circulars, continued the work for some years, with excellent prospects of success, until lukewarmness crept into the meetings of The

Alliance, dissensions marred its harmony, and it did not carry out the earnest desires of its projectors. We make the above statement to inform the new generation of Spiritualists of some of the labors and vicissitudes we have passed through

for the advancement of the Spiritual Cause, hoping that The Union may fully accomplish the humanitarian ends for which it was organized.

One day last year we were discussing the lukewarmness of Spiritualists generally in regard to "organization for business purposes only," in order to strengthen them in their good work. These remarks were made in the presence of our esteemed friend and sincere co-laborer in the Cause, Mr. Dole. He listened attentively, and earnestly remarked:

"Why can't we now, at this late day, make a new effort, in conformity with the desire of our spirit-friends, and form a similar organization to that to which you have alluded? '

Our past experience in this direction made us feel a little conservative in regard to the final success of such an enterprise, but, of course, we endorsed it. Thus we claim that ourself and Bro. Dole should have the honor of setting the ball in motion, which has thus far resulted successfully, and we hope will continue to grow in strength and usefulness through the coming

years. Several Spiritualists with means, who coïncided with us, put out their money, and are still doing so. They have had documents printed and circulated, etc., after they secured a legal charter; and, according to present appearances, the auguries for this new effort in behalf of the interests of Modern Spiritualism are highly gratifying.

Elsewhere in this issue will be found the first installment of the report of the Anniversary Services of the Union, taken for THE BANNER by Miss Ida L. Spalding-and the remainder of the account will appear in our forthcoming issue.

[Those who wish to keep on record in their homes for reference in coming years a full account of the remarks of the talented speakers, etc., at this distinguished mass meeting of Spiritualists, should send for extra copies of THE BANNER containing it.]

The New and Larger Politics.

The conviction is rapidly dawning on men's minds that a nation is not what historians and statesmen have heretofore conceived, but something of greater moment and a higher

the astuter theorists will be silenced unless they can offer some adequate answer to the question, why the many grow poorer as the few grow richer. There is an unspoken belief in the universal thought that the people themselves will yet take the question in hand to answer it; that they will solve, as best they may, the problem of land distribution, of a sliding scale of wages that shall take labor and skill into account as well as capital, and especially and above all of an equitable system of trade and commerce, that shall not allow the producer's gains and the consumer's means to be eaten up by a class of non-producing middlemen, who likewise enjoy the monopoly of adulteration in the process of transfer.

The real and permanent protection of industry far supersedes in importance, as it practically absorbs and assimilates, all questions of taxation and currency and the like. Politics is about to enlarge its scope, and consider men in their physical, moral and spiritual affections and relations.

Slurring Spiritualism.-The Oneonta (N. Y.) Star, having credited the census with reporting but forty-five thousand Spiritualists in the country, of whom the largest number are said to be in Massachusetts, the Evening News editor, Mr. Geo. H. Smith, denounces the statement for its untruth, and makes havoc with the inferences which The Star is pleased to draw from it. The News reminds its exulting contemporary that Massachusetts alone contains fifty thousand Spiritualists, Boston has eight thousand within its limits, and that there are to-day eleven million avowed Spiritualists in the United States, and the number increasing every year.

As for Christianity being in no danger of being "suppressed by the delusion," as The Oneonta Star complacently suggests, The News replies that "Spiritualism does not seek to suppress Christianity, but to build up the truth of immortality. What Christianity speculates on "--says Editor Smith-" Spirit-ualism affirms." He insists that he knows whereof he speaks, and labors under no delusion on the subject. He promises to give The Star more food for reflection soon along this line.

It has become a favorite practice with certain newspapers, having few other resources, to take up Spiritualism as a target, at which to fire their stale and mouldy wit, in the expectation of gaining favor with what is supposed to rule society and business in this country-the church. But intelligent people are growing tired and disgusted with such cheap and uncomplimentary bids for their money support. They understand and admit that there would be just as much justice and decency in girding at Unitarianism or Universalism for trying to "suppress Christianity," as there is in abusing Spiritualism on the same false and untenable ground.

Woman Suffrage.-The vote in the English Parliament on the question of female suffrage is certainly significant, in view of the relatively small majority opposed to this change, and in view also of the number of prominent persons who may be classed as ad-vocates of it. The party lines on this subject were very materially broken up. Lord Salis-bury, it is said, is on record as admitting the probability of its being granted within a few years.

On the contrary, in America, in the Massa-chusetts Senate, the bill granting municipal suffrage to women was recently refused a third reading by an adverse majority forused a third ing dimensions. The measure was of the sim-plest possible character; it only granted the right to vote for municipal officers in all town and city elections to every woman whose name was on the register of voters in any city or town as qualified according to law to vote for members of school committees. Here, as in England, a few years may make a marked change as to legislative action in this direc-tion tion.

10 There is an institution located on Harrison Avenue, Boston, which is doing a good holiness; that it is not an aggregation of indi- deal of good. It is a Catholic home; but what

Do Good Spirits Protect Us?

Specially translated for the Banner of Light from Sphina (a magazine devoted to the atudy of the soul and soul-life, publikated monthly by Hubbe-Scholden, Braunsch weig, Germany),

BY W. N. EAYIIS.

Herr J. Mendius relates the following story of an experience which his father had and on account of which a dreadful fate was escaped. He says:

"Erfurt in Thüringen is my native place. Near to the wall with which, twenty years ago, the city was enclosed, stood my father's factory, in which four hundred workmen were daily employed. The principal building was erected in the last century as a ciolster, but was, at the time of which I write, used for industrial purposes. My father, being then unmarried, dwelt alone in the factory; the porter had a little lodge which was separated from the main building by a broad courtyard. Many times has my father told me the strange story

of his rescue from a dreadful death.

One winter evening he was sitting alone in his room; the factory was closed; the workmen had all gone; the porter had locked the doors; in the immense building my father was the only living being. While deeply absorbed in reading he was aroused by a violent knocking on the door of his room. He rose to answer the call, but, recollecting that the factory was closed, he concluded that no one could be there, and that he must have been deceived; accordingly he sat down again and resumed his reading. Imme-diately a knocking more violent and determined than before again interrupted him. 'There surely must be somebody here who wishes to speak to me,' was my father's thought; and, going to the door, he looked into the entry; but, to his great surprise, nobody was to be seen. Taking his lamp he went to the staircase and called: 'Is any one here?' No answer came; not a sound was heard. He returned to his room and again sat down to read; but reading was no longer possible; his thoughts were engrossed with the cause of this strange knocking. Coming at last to the conviction that some one must have concealed himself in the building and was now playing some trick, he decided to search the house.

He did not, however, carry at once into effect this decision, but, after a moment of irresolution, he took his book in his hand again; for the third time his at-tention was arrested by the knocking, but this time it was so loud and furious that it brought him to his feet. Thoroughly alarmed now by this unexplained and persistent noise, he seized a lantern, and, closing the door of his room, hurried across the court to rouse the porter. Together they proceeded to the factory; from top to bottom they examined it; every nook was searched, but nothing was discovered which could have caused this disturbance.

In great perplexity he returned to his room. He opened the door, and an awful sight met his eyes. During his absence the larger part of the floor of the room above had fallen, and the chair on which he had been sitting was crushed and buried beneath the mass of broken timber. A terrible death, it is evident, would have overtaken him had he not been induced, by reason of the knocking, to leave the room. Now, what was it that knocked?"

The Banner Appreciated.

Le Bulletin de la Presse Française et Etrangère, published at Paris, France, is a professional review of all matters which concern editors and publishers. The April number is before us; and in an article written by M. Papus, we find what is claimed to be a complete list of all the papers and periodicals published in the interest of Spiritualism.

This list contains ninety-one titles of papers and magazines on the subject; and it is a matter of interest to notice in what proportion they are distributed among the different nations. Divided as to the languages in which the publications are printed, the result is: French, 26; Spanish, 33; Portuguese, 6; German, 4; English, 14; Italian, 7; Dutch, 2. Europe furnishes 65; Australia, 2; America, 25.

Of all this large number of influential journals, the BANNER OF LIGHT takes the lead. M. Papus, in a note appended to the list, says of THE BANNER: "This is the most important of all the spiritual journals." W. N. E.

We have had the pleasure for the past week of introducing to several prominent Spiritualists of Boston Mr. R. R. Everest of Brooklyn, N.Y. He is an outspoken Spiritualist. We have a statement from him in type in re-

Question Answered at Our Public Sennee, held May 20th, 1892.

CONTROLLING SPIRIT .- Your questions are now in order, Mr. Chairman.

order, Mr. Chairman. QUESTION.-[By "Inguirer."] At the nineteenth annual meeting of the Congregational churches of Massachusetts a roport was presented in regard to the non attendance of the people at their Sunday meet-ings-the statement being made that the "spiritual blight" is attributable to "Unitarianism, Universal-ism and Spiritualism." etc. Now your questioner be-ing a Spiritualist would like to ascertain from your standpoint, MR. PIERPONT, if the Congregational church "blight" is really caused by the advent of Modern Spiritualism, etc., or not?

ANSWER -We differ from our brethren, the clergy, in their opinion that this apathy which has fallen upon the people in relation to exercising an interest in churchly affairs and the discussing of theological opinions is a "spiritual blight." To our mind it is an evidence of the awakening of the spiritual faculties of the great mass of humanity throughout the civilized world, and especially in this country. That non-interest in theological affairs displayed by a large number of intelligent people is attributed to the great

advance of the truths of Spiritualism, and also to the promulgation of the liberal thought and tenets of Uni-tarianism and Universalism, instead of being a reproach to these systems of liberal thought and instruction, to our mind, Mr. Chairman, is a compliment, and should be considered as giving emphasis to the fact that the truths taught by these systems are of a nature to cause people to think deeply and sincerely upon the vital questions which apply to the unfoldment of human intelligence and of humane and spiritual qualities.

We have no doubt' in our own mind that the present state of affairs in the established churches, not only of Congregationalism but of all other denominational lines, is especially due to the prevalence of ideas and of knowledge which have been awakened and established by the revelations of Spiritualism.

Spiritualism has come in the nineteenth century from the world of immortals, bearing with it undoubted evidence of the truth of its claims that man is an immortal soul; that he is a spirit just as much to-day upon the earth as he ever will be in the future; that he has an eternal destiny to work out through his own deeds, aspirations and efforts; that he is a progressive being, who will have the opportunity and the power, by the weight of his own might and the force of his own spiritual qualities, to pass onward age after age in the attainment of higher wisdom and grander knowledge, and in the increase of powers for the

achievement of good and useful works. Spiritualism has brought this to human comprehen sion; also has it clearly demonstrated that those who pass from the physical life continue to have consciousness and memory alive within them; that they remember their friends of earth, the old home-life and social relations-that which has gone before in their experience-and that, under certain conditions, they may return into contact with this mortal life and communicate with their remaining friends, giving evidence of their memory, consciousness and abiding OVA

These communicating intelligences have, in thousands of instances, brought information to mortals concerning the life of the spirit in the world beyond. which has differed very greatly from the ideas and theories which for ages have been set up and maintained by Theology and Ecclesiasticism. Coming, as it does, with the weight of evidence that the intelligence proclaiming it is really the conscious entity of a departed friend, this information concerning the spirit-life takes the form of instruction, and in consequence it educates the thinking minds of earth not only to accept a more reasonable idea of the future life and the destiny of mankind-which is one of progress-but also to reject the old, bigoted opinions concerning "election," "foreördination," and special privileges for those who shall accept the idea of an "atonement" and of "saving grace." Consequently we find that the whole atmosphere of the country, and even of the globe itself, is permeated by a liberality of thought and sentiment concerning man and his future—and also concerning man and his present state of existence and his environments—which causes him to think deeply, as we have said. What is the result? The churches that have continued in their old ruts of creed and dogma, that have become so crystallized in their assumptions and formulas that they will not adopt or present any new and enlarged idea of the universal love of the Great Spirit, of the brotherhood of man, of the possibility of reformation and redemption beyond the grave, find that they are forsaken by the many, and that only a few of those who do not know how to think for themselves are left to imbibe the doctrines which are taught within those churchly walls.

We think that the ministers and others referred to by your questioner who met in convocation, by looking abroad into the world and laying aside their prej-

of Boston and vicinity gathered in Berkeley an ill-assorted and miscellaneous bundle, but eral principles that it takes care of orphan chil-Hall, but we rejoice to know that the Cause (an embodied and incorporated whole, a pre- dren under eleven years of age, both Protesof Modern Spiritualism is taking a new start forward-just on the eve of the May anniversaries here of the Congregationalists and other creedists.

• Every seat in the spacious hall was occupied, and the ushers had to bring in extra chairs to accommodate the great crowd.

This important occasion was the First Anniversary of the Veteran Spiritualists' Union. which had its inception in the spiritual world by the active workers there, as was told by several of their medial instruments from the platform. But not a word was said as to who first broached the subject on the mundane sphere of life in regard to inaugurating such an institution. The idea was first conceived in our office in the course of a casual conversation between the senior editor and our earnest brother in the Cause, Mr. M. T. Dole (now treasurer of the new corporation).

We remember stating to him how the spiritfriends had impressed us many years ago to visit New York for an important purpose; but not knowing what the design was we naturally objected. Then the spirits requested our partner, Brother Rich, to invite us to accompany him to New York, to which we assented. Arriving there in due time, we made our first call upon the devoted Spiritualist and talented advocate, Prof. S. B. BBITTAN. We found him, as we felt impressed, in a downcast mood, and subsequently received the information that he was at the time under financial embarrassment. Without his even alluding to this fact we handed him a fifty dollar note. Tears came to his eyes when he explained his pecuniary circumstances.

In the meantime we were influenced to call for pencil and paper, which were instantly forthcoming. At once several pages of a communication were written automatically through our right hand, to the effect that a band of spirits had conceived the idea of establishing as its headquarters in New York City a society to be known as the AMERICAN SPIRITUALIST ALLIANCE. When the communication was finished, to our utter surprise it was signed "JOHN W. EDMONDS, and twelve others." The names of the others referred to were subsequently given through the mediumship of Mrs. M. T. Longley. The purport of it was that the time had come to establish a headquarters in New York, where Spiritualists could meet and carry on the grand work inaugurated by their friends in spirit-land.

Subsequently meetings were called: one at the late Bro. Partridge's residence; another. later, at Bro. H. J. Newton's; and it was voted to establish such an institution as was suggested by our spirit-friends, we naming it "The American Spiritualist Alliance," while several thought "Association" was the better word.

fetermined entity; that its essence is moral; bhat it has duties to perform as well as inter-

tive of the divine spirit, and suffer itself to be guided more and more to providential ends.

In short, a nation is in form and substance a man, and should strive to be such in spirit. It is in this governing and deciding respect that the era of political economy is destined to be but a brief one at best. It could not flourish, and civilization keep its chosen pace. The days of free competition, on which political economy rests for its foundation, are visibly drawing to a close. Corporations and monopolies are swallowing up commercial speculation and all its allied interests, and the new tyranny is putting on its iron crown and inviting labor everywhere to dispute its insolent

sway. When public confidence is secured by mere advertising, and the penniless man of yesterday becomes the millionaire of to-morrow, it foretells a change of means and methods that puts all the received maxims of the political economists aside.

The era we call our own is full of instructive lessons to those who will heed them. They will learn first of all that what has been called the law of supply and demand is a delusion, unless it is interpreted by the higher central laws of humanity and heaven, to love God and the neighbor. They will learn that a man is something more than a mere machine for making money, that though physically bound to nature he is bound far more strongly to his

race by love and sympathy, and to the spiritual world by reason and conscience. These are the lessons taught by failures and frauds, monopolies and repudiations, dear bread and cheap men, machinery that is fire-fed, battling with hungry human beings, labor with its cutting-under bids for a master, and young children enslaved by toil for parents to whom a living employment is denied.

Out of these lessons of the time something tangible is surely to come. It cannot be always thus. The elements are surely gathering in a cloud whose destructive lightnings may yet be harmlessly drawn by wisdom and fraternal benevolence. Already all civilized states are coming to acknowledge that the overmastering problem in politics to-day is that of the organization of industry. The old diplomatic controversies are gone never to return. Destruction and revolution, war and

rebellion, have done their wasteful work. Construction is coming to the front as the mission of the times.

It is fast approaching the point where the legislator will be accounted an incumbrance who can help to throw no light on this living However, we carried the vote. Then the im- | problem of the organization of industry. Even | week.

noon last to see so many veteran Spiritualists viduals and interests bound up as it were in of that, when we consider it is based on so libtant and Catholic, and obtains places for them whenever opportunity offers? There is no secests to struggle for and protect; that it is an | tarian discrimination whatever. We liked this outward body with an inward will, and that | idea so well that we some time since donated that will is to become more and more recep- five dollars, when funds were asked for. We received a very polite note in return, in which the writer said:

"Thus you see what a good and desirable institution ours is."

"Yes," we returned answer; "but if all human lives were based upon the same principle, there would be no necessity of an institution like yours."

No reply was vouchsafed.

12 The Boston Investigator has been sounding the clergymen of Boston of late by addressing notes to them to explain what they mean by the word "God," which they use so often in their pulpits as a being, they allege, who can answer their prayers. The Investigator also puts questions as to where is "heaven," and what makes the Bible the "word of God"? Only two elergymen, it seems, out of fortyeight questioned, paid any attention to the inquiry whatever, although the editor offered the use of his columns for the purpose. In closing his remarks he says: "We wish [for] the truth: we are not afraid of facts; and, if we are in error we wish to be corrected." Now here is a capital chance to convert our infidel contemporary. Why don't the churchmen make the attempt?

By Mrs. Orpha E. Tousey of Fredonia, N. Y. has been engaged to report the proceedings of the Cassadaga Lake Spiritualist Camp-Meeting the present season. She is acknowledged on all hands as a talented lady, and her reports-which will be, regularly published in the BANNER OF LIGHT-will, we feel confident. be perused with interest by the friends of the Cause all over the world. Any official and friendly courtesies which may be extended to Mrs. Tousey in her reportorial capacity, will he duly appreciated and reciprocated on our part.

10 In sending us a money order for a year's subscription, May 14th, Mr. Henry Rose says: 'I am glad to see THE BANNER in its old style of eight pages, instead of twelve. Eight pages are enough, and the price well worth that demanded for so excellent a journal. Its Message Department is of great value, and in that respect it is superior to any other spiritual paper published."

15 The manager of Mrs. Martin's materializing seances in this city requests us to inform the public that they will continue as usual until further notice.

17 Charles A. Zipp's Baltimore letter next

gard to the mediumship of Miss Lizzie Bangs of Chicago, which will appear in our next issue.

Sof "Echoes from England," second page. Read.

The Seventh Annual Conference of British Lyceums.

Under the auspices of the Spiritualists' Lyceum Union. was held in Liverpool, Eng., Sunday, May 8th, Mr. H. A. Kersey of Newcastle-on-Tyne in the chair.

A. Kersey of Newcastle-on-Tyne in the chair. Saturday evening, May 7th, an introductory enter-tainment was given, at the opening of which the dele-gates and visitors were welcomed in a brief address by Mr. Stretton, followed by the flag salute as used in the Lyceum. The main feature of the entertainment was then presented in the performance of a juvenile cantata entitled "Red Riding Hood's Rescue." If twas admirably given and warmly received. Other inter-esting exercises followed. Sunday morning the conference opened with sing-ing, followed by an invocation volced by Mr. E. W. Wallis. Mr. E. J. Davies was appointed Assistant-Secretary for the day, and Messars. Riddihalgh, Pem-berton and Marchbank invited to sit as honorary members.

After remarks by the President, reports of the offi-cers were read. The Secretary reported that hine Ly-ceums had joined the Union the past year, making the total number thirty-four. Following the reading of the reports an election of officers took place, result-ing in a reflection of last year's Board. The evening session closed the conference. It was well attended, and an excellent address delivered by Mr. E. W. Wallis. Then ext Conference is to be held, in compliance with a cordial invitation, in Burnley, on the second Sunday of May, 1803.

A Pious Raffle.

By late information from Rome it is said that the young Princess Elizabeth of Bavaria is busy in preparing an album of royal and princely autographs to be raffled for the benefit of a charitable institution. She petitioned the Pope to inscribe his name amid the patrons of the work in question. It seems he was pleased to accede to the request of her royal highness, and forwarded to her the following Latin verses wherein "the august poet sings the praises of the art of photography"

ARS PHOTOGRAPHICA. Expressa solis spiculo Nitens imago, quam bene Frontis decus, vim luminum Refers, et oris gratiam.

John H. Pray, Sons & Co., the extensive deal ers in carpets, rugs, and upholstery fabrics in this city, have published a neat little brochure giving hints on house furnishing, relating chiefly to carpets, upon the selection and care of which much valuable information is supplied. | Copies of "Hints on House Furnishing" are sent to any address on application to the publishers.

EF Rev. Mr. Savage says: "As the years go by the whole world will become holy ground." Yes, indeed. But this precious time will not arrive until mankind accepts the teachings of direct spirit communion -when our excarnated friends, are seen by all, the same as clairvoyants behold them to-day.

The special attention of our readers is directed to a report headed " Carnegie Music Hall," New York City, on page eight of this paper; it contains an account of an occurrence at Mrs. Cadwell's seance of more than ordinary interest.

udices and preconceived opinions, will be ready to declare, at least, privately among themselves-no matter what denomination they subscribe to publicly, no matter what form of ecclesiastical service they seem to follow (if they are liberal in thought and sentiment, are alive to the demands of the human soul, and know and respond to the cries of the spirit for the opportunity of enlarging itself and having room for growth and unfoldment)-that they do not mourn because of the loss of followers. They do not preach to empty benches, nor to walls that do not respond to generous thought, for such clergymen of the liberal school who are susceptible to the influence of high spiritual thought and inspiration respond impulsively and cordially to this awakening thought, and find the means of expressing it externally. Therefore do they gather to themselves followers of a high order, of an intelligent class, in large numbers. It matters not whether these advanced minds call themselves Congregationalists, Episcopalians, Swedenborgians, Unitarians, Universalists or Spiritualists; they find their following among those who can drink in the glory of the spiritual life through the inspira-tions which are brought to them by such association.

What those of the old school have to complain of to-day is very slight to what they will have to complain of in the opening of the new century. If we can read the signs of the times aright, we predict that in the dawning days of the new century there will be unfolded to human consideration a new word - new spiritual thought; culture: and methods will be given to the mortal questioner which will stimulate him in his inquiries and search for light and truth, and the very spirit which he will display of eager search for knowledge will bring him a response from the spiritual realm, an inspiration that will illuminate his mind and give him clear light concerning not only the future existence, but the present life which is now his, teaching him how to live now and here so as to nerfect the best impulses and qualities of his nature, and thus prepare him to live joyfully and usefully in the world to come.

* Spiritualism will be a great factor in the accom-plishment of this work—as will be also every school of liberal thought by whatever name it is known, whether under the title of a denominational belief, or class, or known, as the broad school of free thought and intelligent judgment-and will bring a power to bear upon the times and upon the spirit of the age which will assist in the development of this Great and Glorious Dispensation.

Boston friends will please remember that Mr. W. J. Colville speaks in this city Sunday, June 5th, at Arcade Hall, 7 Park Square, at 10:80 A. M., 3 and 7:45 P. M. 145 Augusta

A report of the highly-appropriate remarks made by Dr. H. V. Sweringen, upon introducing Mrs. Ada Foye to a Fort Wayne, Ind., audience, will appear next week.

A memorial sketch of the late Mrs. Triphena. hilbrick Hornbrook, written for THE BANNER by J. Frank Baxter, will appear next week.

EF. Our thanks are returned to Mrs. M. B. Thorpe for a donation of flowers to our Free Circle table.

Points of special interest will be found this week under our heading # May Magazines."

Floods in the West and South still continue their terrible work of destruction.

Refers, et oris gramm. O mira virtus Ingeni Novumque monstrum. Imaginem Naturae Apelles acmulus Non pulohriorem pingeret. LEO P.P XIII.

NEWSY NOTES AND PITHY POINTS,

If the heart is thirsty, slake it; If a blessing offers, take it; For our life is what we make it; Joy abounds in happy faces; Pleasure lives in rosy places; Let us court the goodly graces By the way; And we 'll take it as we make it In the battle every day.

ICELAND .- Mrs. Ellen Battello Dietrick states that among the inhabitants of this ultra northern land men and women are in every respect political equals. The nation, she says, which has about 73,000 people, is governed by representatives elected by men and women together. The work of education is in the hands of the women, and in the whole island not a single illiterate is to be found. These voting mothers, who educate their children, have produced a nation in which there are no prisons, no police, no thieves, and no army.

No USE. — Wrathful suburbanite (who has just moved in—"Say, if you don't keep your side of this alley cleaner, by hokey, I'll report you to the health officer!" The other man—"Go abead with your re-port, my friend. I'm the health officer."—Chicago Tribune.

A New York City physician, who has studied human mature along with medicine, admits that he often orders mineral water for patients when Croton would as well answer. This is true. The mineral water fever is all humbug.

Now that the undertakers, in convention, refuse to bury the dead on Sunday, the people had better adopt the Japan plan, and cremate the bodies of their de parted friends, which will not cost half as much as the usual expensive funerals.

One must bear in mind that man (woman included) retains in his anatomy not a few remnants and vestiges of organs which, no longer serviceable or required by humanity, yet still play in lower life many important parts. The pi-ne-al gland is such a structure. Descartes allocated the soul to this gland. Now we know, says the London News, it is simply a vestige of a median eye, which once upon a time, in our far back ancestry, existed on the top of the head, and which, for that matter of it, still exists as an eve in some fishes and in certain lizards. Queer, is n't it? That's perhaps why some people are pie ous without being religious.

Oh! writer, leave your inkstand, an' your drowsy, frowsy desk, An' get out into the country, where the world is pic

turesquei Oh! man, dead set for money! Oh! toiler in the strife! Slip off an' get some honey that will sweeten up your

That's what we intend to do pretty soon.

The oldest newspaper in the world, it is said, is published in China. It is the King Pan, the official journal of the empire, and was founded in 911.

E. N. De Boissiere, a wealthy Frenchman of Tope-ka, has deeded \$200,000 worth of property to the Odd Fellows' lodges of Kansas, to be converted into a home for orphan children of Odd Fellows.

"Well, Billie," said Uncle George, "how do you stand in school these days?" "In the corner most-ly," returned Billie.—Harper's Young People.

The ancient house at East Windsor Hill, Ct., once the home of the famous Jonathan Edwards, has just been destroyed by fire.

Rev. Muchlenbeck, on being requested for his views ou the question of closing the World's Fair on Sun-days, said he was in favor of opening it on those days. "The Sabbath was made for man, not man for the Sab-bath. All refining, elevating and instructive amuse-ments are proper on Sundays." This is a sensible view, and is in accord with the declarations of many of the most enlightened humanitarians of the coun-try.—The Northwestern Republican, Wauseon, O.

It is said that George B. Emerson, of 66 Allen street, Boston, is meeting with good success in treating pa tlents living at a distance. See advertisement.

The Veteran Spiritualists' Union. To the Editors of the Banner of Light: The annual business meeting of our Union was held

on Tuesday evening, May 17th, at the Banner of Light on Tuesday evening, May 17th, at the Banner of Light Hall, Bosworth street, Boston. The yearly reports of the Treasurer, Historian and Clerk, were submitted, accepted and placed on file; they showed a good con-dition, a steady, sound growth, a large membership, and that much practical and benevolent work was be-ing done—in fact an encouraging outlook in every direction. Auditor Wm. D. Crockett certified, after examination of all the accounts, to finding them cor-rect.

MEETINGS IN BOSTON.

BANNER

MEETINGS IN BONTON. Memor of Light Hall, G Bosworth Mircet.--Spiritual meetings are held every Tuesday and Friday af-ternoon, Mrs. M. T. Longior occupying the platform; J. A. Mielbamer, Chairman. These interesting moetings are free to the public. First Spiritual Temple, corner Newbury and Exeter Aircets.--Bpiriual Fraternity Society: Locture evening Social at 74. Other public meetings announced from platform. Mrs. H. 8. Lake, speaker, T. H. Dunham, Jr., Scoretary, 171 Statt stroet, Boston. The Boston Spiritual Temple, Berkeley Hall, 4. Herkeley Street.-Bervices 105. A.M. and 75. Fr. M. Seats free. Full Cordially Invited. William Boyos, Presi-dent; L. O. Chap, Secretary. The Helping Hand to the Boston Spiritual Temple meets over Yednesday at 25 at Wm. Parkman Hall, 3 Boylston Place. Business meeting at 5 o'clock; Supper at 6. Mrs. John Woods, President; Mrs. L. O. Chap, Becretary; Mrs. O. P. Frat, Treasurer. All Bei Invited.

Eagle Hall, 016 Washington Street.-Sundays at 1 A. M., 3% and 7% P. M.; also Wednesdays at 3 P. M. F. Y. Mathews, Conductor.

W. Mathews, Conductor. College Hall, 34 Essex Street.-Sundays, at 10% A. M., 2% and 7% F. M. Eben Cobb, Conductor. Children's Spiritual Lyccum meets every Sunday at 10% A. M. in Bod Men's Hall, Sid Tremont street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-ductor.

Borreley, J. A. Shelhamer, President; Wm. F. Falls, Conductor.
 Weieran Spiritualists' Union.-Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 84 Bosworth street, at 75 F. M. Dr. H. B. Storer, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 71 Statestreut, Boston; Mrs. M. T. Long-ley, Corresponding Secretary. All Individuals interested in the objects of the Union are invited to attend.
 First Spiritualist Ladles' Aid Society.-Parlors 1031 Washington street. J. No. 71 Statestreut, Boston J. M. J. Dur, H. B. Korer, A. E. Bannes, President; Mrs. A. L. Woodbury, Becrotary.
 Buanoss meetings Fridays at 4r. M. Public social meetings at 74 F. M. Mrs. A. E. Bannes, President; Mrs. A. L. Woodbury, Becrotary.
 Sunday Meetings are held at this place each week. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ F. M. J. E. Sand Mrs. Loomis Hall, Conductors.
 Commercial Hall, Odd Washington Street, correr of Kneeland.-Spiritual meetings overy Sunday at 11. A.M., 2½ and 7½ F. M. Meetings for tests, speaking and psychometric readings and tests, at 2 F. M., Meetings for test, speaking and psychometric readings and tests, at 2 F. M. Mrs. G. A. Smith, Conductor.
 Tharday meetings for test, speaking and psychometric readings and tests, at 2 F. M. Mrs. G. A. Smith, 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.

Alpha Hall, 16 Essex Street. Spiritual Meetings at 2% and 7%, with Developing Circle at 11 A.M. Mrs. Dr. Heath, Conductor, Office 8% Bosworth street.

The Ladles' Industrial Society meets weekly Thurs-day atternoon and evening corner Washington and Dover streets (up one flight). Ida P.A. Whitlock, President; Mrs. H. W. Cushman, Secretary, 7 Walker street, Charlestown.

Obcisca, Mass.-The Spiritual Ladies' Aid Society holds meetings in Fligrim Hall, Hawthorn street, afternoon and brening 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, 85 Franklin street.

First Spiritual Temple. - Last Sunday afternoon, May 22d, after an organ solo by Miss Helen M. Fogler, and the reading of several poems by Mrs. H. B. Lake, the entrancing intelligence discoursed upon he thought, "Ye Believe in the Father, Believe also

s. Lake, the entrancing intelligence discoursed upon the thought, "Ye Belleve in the Father, Belleve alao in Me." It was said: "This is a plane of appearances; the physical aspects of life are often deceptive, and man has come to regard 'death' in the same manner. It appears, at such a time, that the individual fiame goes out forever. The body dress being so closely associated in the mind with the personality, when the dress fails off and falls to pieces, the effect is to cause us to believe in the destruction of the ego-trusting to appearances; but since the Eternal En-ergy never flags, since the pervasive principle pro-ceeds over and through all, and since nothing is ever lost, the force which constitutes each of us, in mate-rial as in spiritual expression, must, under this law, be conserved. We believe in the duration of the universe, and in its limitlessness—that is, ye believe in the Father, be-lieve also in me. That which sustains and pervades the universe sustains and pervades me. Believe this, that in this belief you may acquire a more enlarged outlook, and a more profound conception of the experience through which they have passed, of changing bodies. To arouse the spiritual consciousness, and thus to quick-en a perception of the individual in the task which belongs to ministering spirits, in or out of the universe which is within and of one's self, is the task which belongs to ministering spirits, in or out of the body of the earth. Whatever fixes the attention of the individual in the

the body of the earth. Whatever fixes the attention of the individual in the Whatever fixes the attention of the individual in the direction of spiritual apprehension and comprehen sion, arousing within him a beliet in the conditions and possibilities of that realm from and within which the undying forces emanate, fills the measure of ministration, and will, sometime, lead more and more to a class and race which will be able to discern the fact of immortality by evidences far more interior than those of the present time." Next Sunday alternoon Mrs. Lake will occupy the platform as usual. School at 11 A. M. Wednesday evening social and conference at 7:30. All invited. REPORTER.

The Boston Spiritual Temple.- On Sunday last Jennie Hagan Jackson addressed deeply interested

opened on Sunday last by a fine orchestral selection.

which was followed by singing by the school and an

which was followed by singing by the school and an invocation by Mrs. Abbie N. Burnham. The usual morning exercises were rendered in an earnest spirit, proving the interest which is taken in the school by each member. Miss Amanda Balley of Salem was present and favored us with charming vocal selec-tions, and Mrs. Abbie N. Burnham made an excellent address appropriate to the occasion. Juliette Cars executed a fine plano solo; Graole Scales, Hattle Fuller and little Eddie Hill each sang a pretty song, the latter, in response to an *encore*, re-citing a selection of poetry with pleasing effect. Wil-He Sheldon, Gretchen Stripp, Carl Leo Root and Florence Ension gave each a recitation with pro-nounced ability. Next Sunday the Lyceum will hold, memorial services in Horticultural Hall at 10:30 A. M. A markeed array of talent will be presented. The public will be admitted free, and all are cordially in vited. Contributions of flowers will be gratefully ac-cepted.

Harmony Hall .- Last Sunday's afternoon meet-

Alpha Hall.-The meetings heretofore held, in

Dwight Hall have been changed to Alpha Hall, 18

Essex street, and the opening session was well at-

ing opened with a plano service, after which Mrs. Lovering offered an invocation, made remarks and

SCRIBE.

cepted.

M. Hughes of Waltham also gave readings and tests; Dr. A. D. Haynes of Charlestown made interesting remarks. In the evening Mrs. Mary Eddy Huntoon give one of her scances for full form materialization and physical manifestations to a crowded house. Bells and other instruments were played, and many spirit-forms came from the cablact and were recog-nized by friends in the audionce. Meetings will be held in this hall during the sum-mer. HEATH.

OF

The Ladles' Industrial Society held an unusually interesting meeting in Arlington Hall, Thurs-day evening, May 19th, Mrs. Ida P. A. Whitlock presiding. Mrs. E. J. Bennett, Mrs. Rut R. Killes, Mrs. Chase (of Lynn), Miss Jamb, Mrs. Stone (of Lynn), Mrs. Abby N. Burnham, Mrs. Prentiss (of Lynn), Miss Ida Burnham, Mrs. Dix, Mrs. M. A. Brown, and Mr. James (President of the Lynn Society), were the par-ticipants in a varied and interesting program of exer-cises.

class. Next Thursday evening will be the closing meeting of the season—a Strawberry Festival. The grove at Middlesex Fells has been permanently engaged by Messrs. Logan and Dodge of Chelsea, for the first Sunday in each month, and all societies in Boston and surrounding towns are invited to join in the meetings to be held there. H.

The Ladies' Aid Society held its regular business meeting at 1031 Washington street on Friday, May 20th, at which Mrs. Jennie Hagan-Jackson was

May 20th, at which Mrs. Jennie Hagan-Jackson was elected an honorary member. Supper was served at six o'clock, and in the even-ing a circle was held, which was opened with singing by Miss Amauda Balley and Miss Sadle Lamb. An invocation by Mrs. M. T. Longley followed, after which several mediums under the control of their spiritguides gave words of greeting and tests. Among the mediums present were Mrs. Kate R. Stilles, Mrs. Shackley, Mrs. Chase, Mrs. M. T. Longley and Mr. Neiko-and among the friendly intelligences who announced themseives with words of greeting and communication were "Pond Lily" and "Locka," who had good words to impart from individual spirits to several of their friends.

Engle Hall .- On Wednesday, at 3 P. M., after song, Byron Haskell, Mrs. Cutter, Mrs. Chase, Mrs. Newman and F. W. Mathews took part.

Newman and F. W. Mathews took part. Sunday, 11. A. M., the usual developing, healing and test circle. Afternoon. — Invocation by Mr. Anderson; also song; remainder of time occupied by Mrs. Bell, Mrs. Burt, David Brown and the chairman. *Evening.*—Mrs. Nelle Carleton, the chairman, Mrs. Bell, Mrs. Newman, Dr. Thomas and Mrs. Quint, were the participants. Mr. Withel also gave written messages of a remarkably salisfactory nature to some fity persons. He will be present next Sunday. F. W. MATHEWS, Con.

Rathbone Hall .- Last Sunday afternoon Mr. N. P. Smith gave readings, Miss Annie Hanson tests, Mrs. Jennie Conant and Mr. and Mrs. Walter Anderson readings and tests: Miss A. J. Webster and Mr.

Nelke tests. Nelko tests. At the evening session, after remarks by the Chair man, Miss A. J. Webster led in an invocation and gave tests, Miss J. M. Grant gave psychometric exer-cises. This Society will hold its last Sociable in Friend-ship Hall, 12 Kneeland street, May 31st. A. J. W.

Camp and Grobe-Meetings.

Denver, Col.

To the Editors of the Banner of Light: Mrs. L. E. Taylor of Denver has decided to open her beautiful grounds for a spiritual camp meeting, to be held the first two weeks in September, 1892. These grounds are situated three miles from here; the city cable runs to the gate. The park includes fifty thousand acres in all-thirty of water, a lake surrounded by shade trees. This spring it was newly fitted up with bathing houses, boats, swings, a croquet ground, large dance hall, dining room, and a pavilion which seats two thousand people.

These grounds are no doubt the finest this side of Onset Bay. I have visited all the camp-grounds, but have never seen any more appropriately arranged for a camp-meeting than this.

Mrs. Taylor intends to secure the best talent that can be had, and will continue the meeting till the 30th, if people take pleasure in coming. Tents will be put upon the ground in any number at short notice, and reasonable rates. Mediums everywhere should not fail to visit this meeting.

Information can be had, or terms arranged for, by addressing

L. E. TAYLOR, 336 Gallop Avenue, or S. M. BARTHOLMES, 911 16th street, Denver, Col.

Lookout Mountain, Tenn.

To the Editors of the Banner of Light: The Directors of the Lookout Mountain Camp-Meeting Association of Spiritualists have decided to

hold no camp-meeting this year. The stockholders will meet on the 19th of July: while in session for a week or more there will be lectures delivered by Rev. Samuel Watson, A. C. Ladd,

MEETINGS IN MASSACHUSETTS.

LIGHT.

Lowell .-- Last Sunday Mrs. C. Fannie Allyn disappointed us in not keeping her engagement, advertised last week; but we were delighted to have such an efficient substitute as Mr. O. A. Edgerly of Newbury-

efficient substitute as Mr. O. A. Edgerly of Newbury-port. Mr. E. has been with us eight Sundays this sea-sch, and we are pleased to be able to recommend him to societies, who may depend on his upholding our standard to the credit of the Cause. Next Sunday Mrs. N. J. Willis of Cambridgeport lectures, and Mrs. Marcelius H. Fletcher of Lowell gives tests. This closes our neetings in the hall until the first Sunday in October. During the summer months we shall hold several meetings in the Misses Harris's grove on the Cheimsford road, of which due notice will be given. E. FICKUP, Hon. See'y.

New Bedford .- Last Sunday Mr. Edgar W. Emerson was the speaker for the First Spiritual Society, giving an instructive and interesting address, both afternoon and evening; also voicing many messages afternoon and evening; also voicing many messages which proved conclusively the continuity of life be-yond the grave, thus giving comfort and joy to the friends. Mr. Emerson remained here through the week, giving a circle Thursday evening for the benefit of the Boclety. Next Sunday Mr. Willard J. Hull of Buffaio, N. Y., Will speak at our meetings for the season, closing on Sunday evening, June 5th; also Mr. Joseph D. Stiles of Weymouth will occupy the platform. SEC'Y.

Worcester .- Our speaker for May 22d was Mrs. Ida P. A. Whitlock, who gave two able discourses-that in the evening, on "Divine Revelations," being especially fine. The psychometric readings following the discourses were remarkably clear and correct. — Mrs. Whitlock will occupy our platform May 20th. GEORGIA D. FULLER, Cor. Sec'y. 5 Houghton street.

Lawrence .- Our speaker, May 22d, at Pythian Hall, was Mrs. A. E. Cunningham of Boston, who, as a test medium, has occupied our platform for the third time to the satisfaction of good audiences; nearly all of her tests are recognized readily.—Next Sunday we have our local speaker and test medium, Mrs. E. C. Kimball. F. S. E.

Quincy .- On May 22d we had an interesting meet ing in the evening-Mrs. Hattie Mason of Gardner giving us good music, with a strong appeal for earnest work. Her control, "Sunshine," presented some fine tests. All recognized. H. CHUBBUCK.

CONNECTICUT.

Norwich .- The First Spiritual Union of Norwich, Conn., celebrated its Tenth Anniversary Sunday, May 22d, with Willard J. Hull and Joseph D. Stiles on the platform. Choice flowers and ferns decorated the desk. A fine orchestra rendered exc ellent music, and the quartette in charge of Mrs. J. R. Messinger sang with fine effect some of Prof. Longley's beautiful

with fine effect some of Prof. Longley's beautiful songs. Mr. Hull, at request of the secretary, presented a brief report of the ten years' work, prepared for the occasion, following with an eloquent address upon "The Lessons of an Anniversary" in the afternoon. At the close of the address Joseph D. Btiles was introduced, and after a fine improvised poem, gave a very remarkable séance in view of the fact that of the many names given every one was recognized. The evening services were equally interesting; splendid audiences assembled at each session. Mr. Hull de-livered another fine address, subject: "The Mocker-ies of Popular Theories." The services closed a very successful season's work. [We shall revert to this oc-casion hereafter.] Friday evening, May 20th, Mr. and Mrs. C. W. Spalding opened their spacious parlors, the occasion being a reception to Mr. Willard J. Hull of Buffalo, N. Y. and Mrs. Cella M. Nickerson of New Bedford; about fifty members of the society were present. A fine program of music was arranged by Mr. and Mrs. M. W. Beebe, with speeches by Mr. S. G. Tillinghast, Willard J. Hull and Mrs. C. M. Nickerson. Passed th e evening very pleasantly and profitably. Mits. J. A. CHAPMAN, Sec'y.

HORSFORD'S ACID PHOSPHATE, a Nerve Food and Tonic. The Most Effective yet discovered. 1892 1892

June. Su. | Mo. | Tu. | We. | Th. | Fri. |Sat. 1 | 23 4 5 | 6 | 7 | 8 | 9 |10 | 11 $12 \ | \ 13 \ | \ 14 \ | \ 15 \ | \ 16 \ | \ 17 \ | \ 18$

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil-it happens sometimes.

5

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again. Shall we send you a book

on CAREFUL LIVING? Free.

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THE SPIRIT HAND! Or Hand **Mana** of Destiny. TELLS PAST, PRESENT AND FUTURE.

THEE THOSE, THEOLUE . AND FOUND. THIS wonderful instrument is a source of mystery to in-circle should be without, as it answers quickly and correctly mental and other questions; it can be used by one or more porsons at a time. It has been tried by numerous mediums and investigators, and its answers have always proved re-liable. It works on an eptirely novel plan. Price \$1.00, with full instructions. Send Post-Office Order to C. A. SHOURDS, JR. 26 Federal Street, Allegheny, Pa. W. J. COLVILLE says: "This is a thoroughly honorable and truly wonderful invention; it will astonish all who test its powers, and surely convince them of the operation of some mysterious occut agenery. As the proof of all things is in the using, I must refer the reader to the instrument itself." May 28.

FREE RE B. Dr. Judd's Electric Belt, and Bat-tery Combined, sent to any one on trial free. Price, \$2, \$6, \$10, \$15 if satisfied Course 10, \$1, \$10, \$15 if

Back, Effects of La Grippo, Weakness of either Sex, other diseases. Headache Relieved in One Minute. Free Medical Advice. Electric Trusses. Give Size. Agents Wanted.

DR.	JU	DD,	Detr	oit,	Mich





MACHINIAGI DEL'VICES. M. AND MRS. HALL will hold Memorial Services at the Ladies' Aid Parlor, 1031 Washington street, May 29th. Developing Circle at 11 A. m., 2:30 and 7:30 P. M. Mu-sle and tests. Bring flowers for your spirit friends, and we shall have some reader to read them. We have engaged extra music and test mediums and speakers to take part all day. Music by Mrs. Mary Lovering. Dueb by Miss Lamb and Mrs. Penny. We expect a good time with our spirit friends. J. E. HALL, CONDUCTOH. May 28. lw*

NOTICE. O WING to sickness in my family, I am inclined to sell my octage at Temple Heights Spiritual Camp-Ground. It is said by every one to be the most heautiful site that can be found on Penoloscot Bay. It is a beautiful aummer re-sort, always cool in the hottest of weather. My price is six hundred dollars for this beautiful summer home. Inquire of H. B. MAYNARD, hangor, Me. May 28.

Ing gone—In fact an encouraging outlook in every direction. Anditor Wm. D. Crockett certified, after examination of all the accounts, to finding them correct.
 The election of officers for the ensuing year next.
 President, Dr. H. B. Storer; Vice-Presidents, Dr. A. H. Richardson, Mrs. John Woods, Christopher C. Shaw, M. T. Longley; Treasurer, Moses T. Dole; Auditor, K. D. Edwardts, Trustees, Jacob Edaon, Wm. D. Crock, Wm. H. Banks; Corresponding Secretary, Mrs. Jackson and Mrs. R. S. Lille, Miss Adams; Director, Janes H. Lewis.
 These officer constitute our Bounds of the solution made to our By. Laws at this meeting; it was vereral annehments, and one addition made to ur By. Laws at this meeting; it was vereral annehments, and one addition made to ur By. Laws at this meeting; it was void a solicitation and use officer constitute our Bart annually, signing the elosing meetings of the Society for the season.
 Totes of membership, viz.: Life, General, Hono of our members, who commenced with us a year and associate. The former costs \$25.00; general and associate. The former costs \$25.00; general and associate. The former costs \$25.00; general and associate costs one dollar annually. Many ago, we would now remind to renew their members log mailes of elights dollars. Mrs. S. P. Young, was go, we would now remind to renew their members log may four descretary free in return; new members receiving also a Certificate of Membership may be onter to Barthalia to 7:30 or clock. Applications for membership may be out of the Barthalia to the sale of dering, to be sale the the sale of aprons and his society for the sale of the sale of aprons and his society head the the ane of the Head society of the sale of

A Deserved Notice.-We find the following trib. ute to our esteemed friend and co-laborer, Dr. Willis, in a late number of The Better Way:

In a late number of *The Better Way*. Dr. Fred L. H. Willis, so well known as one of the lecturers upon spiritual platforms who touch the heart and make an angelic ministry practical, and whose scholarly mind beautifies everytopic it touches, we regret to learn is in bad health. As he goes to his summer home at Glenora, Yates County, N. Y., in a few days, we trust that the rest and quiet there will act like an elixir of life. We reach our hand across the space which separates us, and our heart is in its paim. The gospel of the angels needs many such ad-vocates on the earth side, and if sympathy and love will give him bodily vigor, he can draw unlimitedly upon thousands who know and love him.

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

Mrs. A. E. Cunningham can be addressed for en-gagements at 247 Columbus Avenue, (Suite 8, Hotel Waquoit.) Boston, Mass. Mrs. E. Cutler of Philadelphia, Pa., spoke on Sun-day aiternoon, May 15th, for the Theosophical Soolety. Zevening, at Bricklayer's Hall, Chicago, Ill.; Sunday, 22d, in Pittsburgi, Pa.; from thence to Philadelphia; May 22th at Parkland, Pa. Societies wishing a plat-form test medium and psychometric reader can ad-dress her at Eden P. O. Bucks Co., Pa., (Parkland.) Mr. J. Frank Bayter closed bla work for the present

Aress nor at Eden F. O. Bucks Co., Fa., (Farking). Mr. J. Frank Baxter closed his work for the present in St. Louis, Mo.; and the season for the Soclety, on Sunday, May 22d. On Sunday, May 20th, he will lec-ture in Brockton; Sunday, June 5th, in Haverhill, and on Monday evening, June 5th, with Mr. C. W. Sull-van, will give there an entertainment. On Sunday, June 12th, he will lecture in the Union Church at Sutton, N. H.

Mrs. J. W. Kenyon will answer calls to lecture and give tests for the season of '92-'93. Address Onset, Mass.

Diags, Dr. F. H. Roscoe of Providence, inspirational speaker and psychometrist, will lecture in Masonic Hall, Newport, R. I., Sunday evenings, May 29th, June 5th and 12th.

June 5th and 12th. G. W. Kates and wife will speak and give tests in Tronton, N. J., May 29th and June 5th; Parkland Camp, July 3d and 10th; Maniua, O., Camp, July 24th and 3list; Ashley, O., Camp, Aug. 26th and Sept. 4th. Would like to fill open dates. Places in the West can engage them on liberal terms for one night, one Sun-day or one month after above dates. Write soon for fall months. Address 2234 Frankford Avenue, Phila-delphia, Pa.

uerpuis, ra. Prof. J. W. Kenyon spoke last Sunday for the Brit-tan Hall Society of Haverhill, Mass., and is reengaged there for June 12th. His address hereafter will be Onset. Mass. He will answer calls for season of '92 and '99.

George P. Colby and others. We extend a cordial invitation to all Spiritualists to

unite with us. Yours fraternally, JERRY ROBINSON. Pres.

Cassadaga, N.Y.

The Thirteenth Annual Summer Assembly of the Cassadaga Lake Free Association, Lily Dale, Chautauqua County, N. Y., will continue from July 22d to August 28th.

Onset Bay, Mass.

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 from Boston on Saturday and return on Monday.

Liberal. Mo.

The second annual Camp-Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 19th.

Denver, Col.

A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in Septemberperhaps to continue to the 30th.

Haslett Park, Mich.

The Haslett Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 29th.

Clinton, Is.

The meeting at this place will open July 31st, and lose Aug. 28th.

Ohesterfield, Ind.

The next camp-meeting will commence July 21st, and continue to Aug. 15th, 1892.

St. Paul, Minn.

The Northwestern Spiritualist Association will hold a Camp-Meeting beginning July 1st, and continue over Sunday, July 24th.

Summerland, Cal.

The Camp Meeting will be held from Sept. 11th to Oct. 2d.

Lake Pleasant, Mass.

The annual Camp-Meeting will be held July 24th to Aug. 28th inclusive.

RHODE ISLAND.

Providence.-The Spiritualist Association met as usual in Columbia Hall, No. 248 Broad street (Progressive School at 1 P. M.), on Sunday, May 22d. Mrs.

Greative School at 1 P. M., on Cunudy, May 221. Mrs. C. Fannie Allyn occupied our platform very accepta-bly-taking her subjects from the audience. Sunday, May 20th, Dr. Geo. A. Fuller of Worcester will be with us. In the afternoon we have a Memo-rial Service. The Blooum Post G. A. R. Quartette will be present, and participate in the music. No. 53 Daboll street. S. D. G. AMES, Seo'y.

To Correspondents.

Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

Basex street, and the opening session was well at-tended May 22d-Mrs. Dr. Heath, Conductor, The attorhoon 'session opened with music, led by Mrs. E. J. Bennett, and an invocation by Mrs.' Dr. Heath, Mr. Augustus Hatch of Malden spoke, gave recognized readings and dolineations of obsracter from the ear-a new feature in psychometry. Mrs. Dr. C. E. Bell gave face tests Mrs. Sawtell related the manner by which she was led to embrace Spirit-ualism, closing with readings and tests. Mrs. Georgie MISS S. J., WELLS, ME.-Our spirit friends, say that the relative you question of seems to have but a feelle hold on the body, yet he may linger for some time. You are me-diumistic, and have a band of spirit friends who will ald you in your solf-sacrificing task, and give you strength fo. be no other work that you can do just now but that which paragram sour time and care. ngages your time and care.

26 27 28 29 30

SPIRITUALIST MEETINGS.

 $\overline{19} \ | \ 20 \ | \ 21 \ | \ 22 \ | \ 23 \ | \ 24 \ | \ 25$

Chicage, Hi.-The First Society of Spiritualists meet. at Washington Hall, Washington Boulevard, corner Ogder Avenue, every Sunday at 10% A. M. and 7% F. M. Speak er, Mrs. Corn L. V. Richmond.-The First South Sid Spiritual Society meets at 77 Thirty-first street every Sun day at 3 F. M. Speaker, Mrs. Emma Nickerson-Warne.

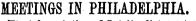
day at 3 F. M. Speaker, Mrs. Emma Nickerson. Warne.
 Buffalo, N. Y.-First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 25 and 75 F. M. William F. Pfeiffer, President, 2 Gelstin street; A. C. Beesing, Secretary, 866 Prospect Avenue.
 Baltimore, Md. – The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 F. M. at Wurtzburger's Hall, North Exciter street, i.e. The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% F. M. I. – The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2% and 7% F. M. Therefue, Mich. – Progressive Spiritualist' Society, Elks' Hall, Ionia street. M. and 8 F. M. St. Effle F. Josselyn, President.

Colorado City, Col.-Meetings are held in Woodma Hall, Sundays, at 2 o'clock.

Hall, Sundays, at 2 o'clock. Springfield, III.—The Social Wheel of Progression, or First Spiritalistic Society, will hold public worship every Sunday at 2½ P.M. at 512 South 9th street. D. N. Lepper, Prosident; Miss H.A. Thayer, Socretary. Springfield, III.—Meetings are held in the G.A.R. Hall on 6th street, every Sunday at 7½ P.M. Mrs. A. B. Lepper, Sneakor.

Braktor, D., The Progressive Spiritualist Alliance holds meetings Sundays at 7% P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.
 Gan Francisco, Oal. - The Society of Progressive Spiritualists meets overy Sunday at 11 A.M. and 7 F.M. In Washington Hall, 55 Eddy street. M. B. Dodge, President; Mrs. S. B. Whitehead, Secretary.

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



The First Association of Spiritualists meets at its hall, 818 Spring Garden street, Sundays, at 10½ A.M. and 7 P.M. Lyceum at 2½ P.M. Joseph Wood, President; Benj. P. Bonner, Secretary.

Keystone Spiritual Conference every Sunday at 2% P.M., southeast corner lith and Spring Gardenstreets. Wil-liam Rowbottom, Chairman.

SPECIAL NOTICES.

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

Andrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from A . M. to 3 P. M. No new patients after 2 P. M. Owing to a very large and increasing office practice, it will be impossible to treat patients by mail. Letters from patients under treat-ment strictly confidential. Consultation, with directions for cure, \$2; every subsequent in-terview in office or by letter, \$1. Medicine extra. His remedies, if any, are very few and simple and effective, being exactly adapted to the individual condition. (No professional vis-its at residence of patients.) tf May 21.

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.

James Burns, 15 Southampton Row, Lon-don, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$5:00 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.

Mary Eddy Huntoon,

7 DOVER STREET. Parties wishing to engage for pub 7 lic or private materializations, call as above stated. May 21. 2w

Mrs. Hettie Clark, MEDICAL OLAIRVOYANT, Business and Test Medium. 478 Shawmut Avenue, Boston, Mass. 2w* May 28.

Dr. Fred. Crockett,

Treatments and Sittings. 1064 Washington street, Boston May 28.

Mrs. Jordan,

MAGNETIC MASSAGE. 218 Tremont street, Suite 5, Boston. Hours 10 to 8. 2w May 28.

Dr. and Mrs. W. A. Towne. MAGNETIC, Mind and Massage Treatments, also reme dies furnished. Now located at Hotel Aldrich, 98 Berke ley street, Boston. Hours 10 to 7. is May 9.

A STROLOGY.—Would You Know the and advice free. Send date and hour of birth, with stamp. No callers. May 28. lw* 67 Revere street, Boston.

Antiquity Unveiled.

Ancient Voices from the Spirit Realms Disclose the Most Startling Revela-

tions, Proving Christianity to be of Heathen Origin.

to be of Heathen Origin. The first of this series of communications was received by Mr. J. M. Roberts, at that time editor and publisher of Afriad and Matter, in March, 1890. It was from Potamon, a Greek philosopher of the Alexandrian school, who, born into earth life A. D. 250, passed from 16 in the year 315. The communications continued to be received until 1898, under the direction and superintendence of Aronaman, the presiding spirit of the band, whose ministrations to Mr. Roberts began as early as April, 1878. Mr. Roberts was a man of fine education and marked ability as a lawyer, and through these communications became a great student in ancient roligions, making extensive researches therein, as will be seen by his notes and comments in this volume, gen-eraily in full corroboration of the truth of its contents, and of the identity of the communicators. Oloth, 12mo, pp. 608. With portrait and other illustrations. Price §1.50, postage 12 cents. For sale by COLBY & RICH. THE

THE

Spiritual Songster,

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versary Services, Public Meetings, Social Gatherings and Home Circles.

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Sparkling Gems of Inspirational Song in England and

America. By H. A. KERSEY and S. M. KERSEY: Crown 4to, cloth. Single copies, \$1.25; 6 copies, \$6.50; 12 copies, \$12.00. For sale by COLBY & RIOH.

PRICE REDUCED FROM \$1.50 TO 50 CENTS.

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SPIRITS OF THE SO-CALLED DEAD.

With their Own Materialized Hands, by the Process of Independent Slate-Writing.

Through MRS, LIZZIE S. GREEN and others as Mediums. Complied and arranged by C. G. HELLEBERG, late of Cincinnati, Ohio.

This work contains' communications from the following This work contains communications from Lincoin, Wilber-force, Garrison, Garfeld, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margarst, Fuller, Madame Ehrenborg and others. Cloth, Hano, with engravings, Price 50 cents, postage free. For sale by COLBY & RIOH.

BANNER OF LIGHT.

Message Department. ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings are held the Hall of the Banner of Light Establishment, free to the public, commencing at 8 o'clock P. M., J. A. Shel-

hamer, Chairman.

hamer, Chairman. At these Béancés the spiritual guides of Mns. M. T. LONG-Lar will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing ipon 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. Biesides, excarnated individuals anxious to send messages to their relatives and friends in the carth-life will have an opportunity to do so. The tabould be distinctly understood that the Messages published in this Department indicate that spirit carry with here to the life beyond the characteristics of their earthy itves—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 existence. We ask the reader to receive not doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more. The Autral flowers are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

The Letters of inquiry in regard to this Department must be addressed to COLBY & BIOH.

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. M. T. Longley.

Report of Public Séance held Feb. 26th, 1892.

Report of Public Séance held Feb. 26th, 1892. Spirit Invocation. For the beauty and the bloom and the fragrance of these lovely flowers we praise these, ohl infinite Source of all Life, and for the kindly hand and gentle thought that have placed them here we also give our expressions of gratitude unto thee. May the spirit of holiness be and abide with us at this time, that, through the ministrations of the hour unto each heart, by sweet angelic beings from the heavenly life, we may gather a fragrance and a beauty like unto that who art omnipotent, whose heart is filled with love and to may be the shall infill our minds, and stimulate them ing renderness, give unto us the ministrations of lov-ing tenderness thail infill our minds, and stimulate them possessed by the thought and by the influence of holy beings who delight to do thy will in serving humanity ac-cording to its needs. May we asplor upward, putting aside the thought of the things of this world for the time, laying away the perplexities that must annoy, reaching out in in-terior life toward that which is pure and sweet and spir-tual, and attracting to ourselves those intelligences from boyond who are likewise pure and sweet and spir-tual, and attracting to busings that are ours, for the as-

beyond who are likewise pure and sweet and full of spir-ituality. We praise thee for the blessings that are ours, for the as-sociations of human life, for the endearments of kindred hearts, for the beautiful relationships of the home-circle, and for the sympathy and love flowing between souls that are congrenial, making up for the human family that bless-ing which is uplifting, purifying and helpful in all ways. We are thankful that there is no death, that the gates of immortal life are wide open, and that thine angels who have experienced the sufferings and the vicissitudes of these open gates, bearing love and peace and helpful ser-vices to their friends below. For this we thank thee, and we ask that we may feel the presence of such angels to-day, realizing in the depths of our souls that they are not dead, but that they watch and guard us forevermore.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now pre-sent your queries, Mr. Chairman. QUES.—[By "A Constant Reader" of the BANNER OF LIGHT.] Will the Controlling In-telligence please give his opinion in regard to the theory advanced by A. B. Child that "What-ever is, is right"?

Ans.—We have replied to this question at intervals during our work upon this platform, and so we can only treat it briefly at this moment.

ment. Looking at the subject from one standpoint we might disagree with Brother Child in his statement that "Whatever is, is right," since we find much in the world that seems decided-ly wrong, much of human suffering, and much of evil doing. We feel that we, as would-be reformers and progressionists, must be active in the statement to overcome avil with good to

of evil doing. We feel that we, as would-be reformers and progressionists, must be active in the attempt to overcome evil with good, to stamp out wrong, and to help bring forward the reign of right; and this is well-that all who feel stirring within them a sense of the injustice and wrong in the world should use their influence and do their best to help over-come the evil and bring forward a much more satisfactory condition of things. There would be but little progress did not humanity seek to rise above its unhappy conditions from a state of depravity to one of purity and prosperity. But, looking at the subject from Brother Child's standpoint, we can see a great truth in his statement, believing as he did and as all evolutionists and progressionists must, that humanity has ascended by gradations from lower to higher states of prosperity and happi-ness, and believing, as we must, that it has been necessary for the human race to pass through struggles and failures in order to achieve triumphs and to overcome weaknesses. It may be that what is and has been is right, since only through effort and achievement can one rise to higher conditions from any scale of since only through effort and achievement can since only through effort and achievement can one rise to higher conditions from any scale of life. If it is necessary that man should pass through these conditions of unhappiness and even of wrong-doing in order that humanity shall rise, overcome its weaknesses, and gain strength to resist temptation, then the asser-tion of our friend is correct; but one must have a bread outlook in order to understand it on the abroad outlook in order to understand it, or to accept it as he has done, because we see, indi-vidually and collectively, so much that is wrong that needs to be overcome and that must be suppressed before man can rise to his must be suppressed before man can rise to his proper condition that we can hardly accept the fact or understand that all these things are necessary in the progress of a race; and yet if they have been designed by Infinite Wisdom and Intelligence, they cannot be far from right.

tion, and vainly seeks to hide from himself; for he understands his weakness and his na-kedness of spirit as he never did on earth. Here is a restraining force inherent in the hu-man family, supplying to every individual soul that power which will prevent an arbitrary spirit from wreaking injustice upon its kind.

INDIVIDUAL MESSAGES.

Emma Lollard. I have never come to your medium before, though I have tried to be a working spirit and bring influences to my friends in their far-off homes.

My eyes were opened to a sight of the spirit-world before I passed away. In my last hours I could see faces around me, and the light from the other life shone beautifully, so that I did not feel afraid to go onward, although I wanted to live on this side. It is a good many years since then, and I have not one thought of regret that I passed away as I did. There was a mistake in the medicine I took, and that Was the cause of my going to the other world. It seemed hard to have to go, but when I knew just what that life was, that friends were there, and that I need not give up all the hopes and plans of life because I changed conditions, I would like them to know that all these years I

would like them to know that all these years I have been doing all I could to brighten their have been doing all i could to brighten their way and to bring them influences of peace from the spirit-side. I know that changes have taken place with some of them, and that they are not now as they were when I was here. I know also that sometime we shall meet and talk all these matters over and real-ize just how they have been for our own best grand in life.

Ize just how they have been for our own best good in life. I send love to friends in Waco, Texas. Tell them I feel that they have mediumistic powers, and that they can be developed for good ends and useful work. I hope they will try all they can to accomplish something in this line for the good of their fellow-beings. Emma Lollard.

William H. Marshall.

William H. Marshall. [To the Chairman:] My name, sir, is William H. Marshall. My home was right here in Bos-ton, and I feel at home in this city now, for though I am not seen in its streets by the friends that I left here, yet I pass through them sometimes and see familiar places. I was a worker while in the body; I always had something to do. Sometimes I think I worked too hard and did not spare myself enough or have rest enough, and that is why I went out of the body before old age came to claim me. Well, I do n't know as I am dissat-isfied at that. I did not live long enough to feel the weariness of old age creeping over me and to be bent over by its cares. I worked up until almost the last day, and felt full of life and in good spirits until nearly the close of my earthly career, so that when I went to the other world I felt quite well and strong there. I did not understand my position when I en-tered the spirit-world, for I was not a Spirit-ualist. My friends are church-members. They do not recognize the truth of spirit-commu-nication, and they may say they have no he

tered the spirit-world, for I was not a Spirit-ualist. My friends are church-members. They do not recognize the truth of spirit-commu-nication, and they may say they have no be-lief in it. I come holding out my hand to them in greeting and affection, trusting that I may be received, but if I am not, I can tell them that when they pass to the spirit-world they will find many old ideas dropping away from them: they will be surprised to see life as it really is, and will be sorry that they had not tried to wipe the scales away while on this side, for there is much they might learn of the other life before they go to take part in it. Now I would like very much to have my nearest relatives visit some good medium in your city and give me a chance to communi-cate with them. I cannot name the best one, but I am sure they could find one if they wished, and I have some affairs I would like to talk over, something connected with my past life, and certain matters that were not satis-factorily settled. I think I could explain them, and also give them some points concerning the spirit-life as I have found it.

Susan B. Chamberlain.

I could testify to that on this side.

are not what they were when 1 was here; but you see we have to go through a school before we can learn our lessons. I do n't know as anybody 'll be glad to know I 've come back, but I 've come about as much for myself as for any one else. As the good man said who was answering your questions, when we get out we do n't keep our grip upon our earthly possessions, but have to let them go, so others have the handling of them, and they do what they think is best. I'm not try-ing to have any authority over these old affairs. I'm willing to let them go and do all the good they can. I've got enough to do to see where I can get good on the spirit-side. I'd like my old acquaintances and friends to know that I can come back and talk some-times, and see just what they 're doing. I would tell them that I think the best thing for us all to do is to try to do the very best we know how, and that 'll help us up into the light as well as anything. A good many in San Francisco will know me, or ought to, and I 'll just make bold to say that they will. I'm the same man now that 1 was then, only with my mind a little expanded on those things which deal with the future of man. James M. Dona-hue. hue.

Freddie Archer.

Freddie Archer. [To the Chairman:] Can you find my mam-ma for me? [Perhaps so.] She lives in Boston somewhere. Aint that this city? [Yes.] Do you want to know my name? [Yes.] It's Freddie Archer. I was a little bit of a boy when I went out. I've grown since then, but I feel like a little boy when I come back here. I want to see my mamma; I've seen her sometimes since I went away, an' she's always sewin', sewin', sewin'. I think she makes dresses that the ladies wear, 'cause that's what she's workin' on when I see her. Please will you tell her that her little boy did n't go of." dead? I went off alive to the spirit-world. There's a lady that belongs to her called Susan that's with me in the spirit-world, an' she's been givin' me everything nice over there. I

that's with me in the spirit-world, an' she's been givin' me everything nice over there. I go to school, an' I try to learn all I can. I want to be a big man an' do lots of work some-time. Spirits do lots of work. They're all busy, an' I'm going to be busy too. Please tell my mamma that Susan sends her love to her. She told me to tell the man here when I come that I've been trying a long time to get back, an' she thought he'd let me in, an' so he did. He's a nice man, an' he looks like my grandpa. My grandpa's in the spirit-world, an' he says: "Tell the dear child that we're watching over her life, and are seeking to guard it with good and pure influ-ences."

Susan B. Chamberlain. I was a Spiritualist while here in the body. For many years Spiritualism came as a great blessing to my life. It brought me comfort and instruction. It seems to me that I learned more of life and its duties from Spiritualism than from all the rest of my experiences in than from all the rest of my experiences in than from all the nest of my experiences in than from all the nest of my experiences in that me so ind. Ide indicates in the spiritworld, an' he says: "Tell the dear child that we're watching over her life, and are ences." I don't know what the matter was with me in the nearness of the loved ones and realized that I had them with me; that their sympathy and association were that their sympathy and association were them. Oh! Spiritualism has been a great and blessed light to thousands of human beings walking the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side; were the pathway of mortal trial and expe-rience. I could testify to that on this side

N H K OF LITCELT.
 I've had it in mind for about a year, I think, to come to this place and say a little It took me a while after I got out of the body to find out about these thinks, to learn that is two splitterent from what I supposed. I supposed to supposed. I supp

mosphere of harmony, they would do much in relieving him of those unseen presences and in assisting those spirits to rise to a higher state, when they would no longer desire to annoy any human being. We believe that many are incarcerated in your insane asylums who would be mentally well-balanced and physically healthy were they relieved of the presence of disturbing spirit-intelligences, although, Mr. Chairman, there is no doubt that there are many human beings in the present day that are of themselves un-balanced in mind or lacking self-poise. And no wonder, when we consider the tension that human beings are under in the present day ! When we think of the pressure laid upon them in the rush and whirlpool of business life, in the mad striving after wealth and position, we do not wonder that we find men and women becoming unsettled in mind, their nervous forces exhausted, and their physical system disordered. The only wonder is that so many preserve the equilibrium of their mental fac-ulties as well as they do.

Q.-[By the same.] If "like attracts like," why is it that a person who, while in his normal condition, is very chaste in his conversation, may, after becoming insane or being obsessed, use very vulgar and profane language?

A.—The law of life seems to be that like at-tracts like. We find it so in all departments of existence. It is the general rule, and yet there are exceptions to this one as to every

existence. It is the general rule, and yet there are exceptions to this one as to every other in life, the exceptions only proving the supremacy of the rule. A sensitive will usually attract to himself those influences that are of a kindred charac-ter to his own attributes and tendencies. One who is pure-minded and aspirational by na-ture will naturally attract to himself spirit-guides and friends who also desire to be pure, good and out-reaching toward spiritual things; but a sensitive may be so situated in this ex-ternal world as to have the door opened, so to speak, to the admittance of crude and unde-veloped spirits, who may rush in where angels almost would fear to tread, and if the associa-tions or the environments happen to be such in mortal life as will draw to the sensitive such crude-minded spirits, then, indeed, will the affliction come to that susceptible person. We know that more than one medium has been obliged to go through his Gethsemane in this direction, becoming the butt and victim of ortude and undeveloped spirits, perhaps not so much through any fault of the medium as through the careless influence or association of others who have been connected with him. It is necessary that one in his daily life should follow a line of strict integrity and fair-dealing in thought as well as deed, if he would attract to himself the pure and good of another life. It is also necessary in the case of medium-ship that one should be supplied with harmo-nious associations, surrounded with friends who are in sympathy with him and who are spiritually-minded, and his home kept free from perverse and impure influences, that his

spiritually-minded, and his home kept free from perverse and impure influences, that his mediumship may become only a temple of light, through which good spirits may dispense blessing unto others.

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ence would be of some service in her life. Faithful she remained to the post, the home-life and association, and many times have I thought that death had brought, after all, but little separation between her life and mine. You will pardon me, sir, if I seem to be go-ing over reminiscences, but this is very pleas-ant to me. I will not tarry, however, for I see others who are here wishing to come. Some of them were "boys in blue" also on this mor-tal plane, but they have risen to the higher camping-ground as I have done. Col. Miner W. Milliken.

Gen. Samuel II. Roberts.

Gen. Samuel II. Roberts. [To the Chairman:] Your good Spirit-Presi-dent motions me to advance, not exactly to give the countersign, but to announce my presence, and I am very glad to follow in after the gallant friend who has preceded me, for I, too, mingled with the scenes and the events of war, and knew what it was to rise in the ranks; but my experience was somewhat dif-ferent from that of him who has just spoken to you, for I lived long after the close of the great campaign. It was my good fortune to return to peaceful scenes and occupations, and also for a time to fill certain offices which were open to me, and I did so to the best of my ability; but weakness of the physical came upon me, and I was obliged, even while my mental powers felt able to cope with the ex-ternal, to lay aside matters belonging to active business life and to live more quietly. The stirring scenes and events through which the soldier had to pass in our late un-pleasantness left a positive and an abiding ef-fect, I think, in the life of each one, so that we have all felt the results of battle in weakness of body, and even in scars upon the mental part of our natures. But I did not come to speak of these things, and perhaps I should not have mentioned them if I had not listened to the comrade who had been so many years striving to make his speech to you. I have

not have mentioned them if I had not listened to the comrade who had been so many years striving to make his speech to you. I have been more fortunate, though some little time has gone by, if you count by months, since I went from the body; but it is nothing com-pared to that which has elapsed since he was mustered out. I have a desire to return to see if the mem-bers of my family will be ready to welcome me and to accept a communication from the spirit-world. This is very strange to many mortals—the idea of communicating with those who have cast off the mortal body. It is some-thing almost impossible to comprehend by many minds, and yet, as I view it from my present field of observation, it seems perfectly natural and real to me, and just what we ought to expect.

natural and real to me, and just what we ought to expect. I bring my love to my family and friends, and assure them that I have conquered all weakness such as that which held me here; but of course I had much strength to gain in a spiritual sense, for there are many things to learn and understand on the spirit-side. I am gaining my information as rapidly as possible, but it is little compared with what there is to learn. I am pleased with the spirit-life, with its conditions and its associations. They af-ford me much for study and much that I can take into my life that is satisfactory and sub-stantial. The good friend before me said that the

stantial. The good friend before me said that the Grand Army had not been established when he went away. Well, it was my privilege to be associated with it, and I wish to day to send my greeting to the comrades of Franklin Post. Tell them I do not forget one, or one of the old times, but that their memory is alive with-in me in me.

in me. My home, sir, was on Reed Avenue, Brook-lyn, N. Y., and I was known as Gen. Samuel II. Roberts. I do not give my title from any motive of pride; we have no titles in the spirit-world; George Washington is plain George Washington, and our Grand Commander, Gen. Grant, is not recognized as a commander there; but in coming back my friends might think it strange if I d⁻¹ not report myself in this way.

Mary Richardson.

[To the Chairman:] My name, sir, is Mary Richardson, and my friends live in Lancaster,

Pa. I went away a few years ago to the spirit-world, not knowing anything of it or whom I should meet there. I believed in a future life, but I had no definite idea of it. I read my

but I had no definite idea of it. I read my Bible, I listened to my pastor, and I thought that a future must have been prepared for God's creatures, but I did not know in what manner or shape it would come to us. I have dear children on the earth, and I have friends here that I love. I would like them to know of Spiritualism, as it brings knowledge of that other life. I would like to have them talk with their spirit-friends and get used to the idea that they are real human beings, not ghostly in any manner, but just like them-selves-men and women and children with warm and loving hearts, with tender recollec-tions of the friends they left on this side, and with the desire and intention of helping to pre-

Q.-[By Joseph Copley, Denver, Col.] By what power are the unjust departed spirits kept in confinement until they are fitted to advance into a higher or different sphere? Is there a sort of examining board of higher spirits who pass upon them?

A.—There are various grades of advancement in the human family of the spirit-world, even as there are here, although social position and in-fluence are not gained in precisely the same manner as they are upon earth. It is through exaltation or purity of spirit that the intelli-gence of the other life gains a high position which brings to him the homage, so to speak, the respectful reverence of his associates, and even of those below him.

even of those below him. There is no arbitrary council, after the man-ner of the councils of earth, that keeps man under restraint, and prevents him from giving free expression to those crudities of his nature under restraint, and prevents him from giving free expression to those crudities of his nature which belong to the undeveloped or animal side; and yet there is a magnetic law existent in the spiritual universe, exercised by wise and ministering intelligences, which has an ef-fect upon the lives and upon the very natures of those who might be lawless and unrestricted in their attempts to do wrong were they not guarded and restrained. And even were there no guardianship exercised by higher intelli-gences over these undeveloped souls, we hard-ly think they would be allowed to go about freely working their own ill effects, although to sometimes come under the psychological power of a crude, earth-bound spirit, and may be adversely affected or obsessed by the same, because the will of these positive spirits is un-trained. It manifests itself in going forth in thought toward those places and individuals that it has been wont to associate with; and will-power is forcible, it is tangible, and works great effects in human life. Yet a restraining power exists in the spirit-world. A man who has lived according to his own bent on earth, who has been domineer-ing aoting unjustly toward others, and exer-cising authority for his own advancement and the debasement of other human souls whom he calls his creatures, finds, him-self in the other life stripped of all his pos-

whom he calls his creatures, finds him-self in the other life stripped of all his pos-sessions. Stripped of his temporal power and authority, he is, as it were, exposed to the gaze of the spirit world in his true hideous gaze of the spirit-world in his true hideous-ness, and he therefore desires to shun all ob-servation. In coming in contact with mortal life his behests are no longer heeded; no au-thority can he claim now, even over those material possessions which were his. Turning to the spirit-world, he finds that he is read through and through by keen intelligences who understand him, so he comes to shun observa-

rience.

values in the painway of mortal trial and expe-rience. I could testify to that on this side, and I can give my testimony from the spirit-side, though a few years have passed since 1 was lifted from the earthly form into the clear light of the spiritual world. Tell my dear ones and my friends all in Mad-ison, Ohio, as well as elsewhere, that I bring them great love and my blessing from the spirit-world. I feel for them in their experi-ences, and know that sometimes the shadows come into their lives. I help them all I can, and I am happy at any time if I can cast a ray of light over the path of any one. Tell them that I have a pleasant spirit-home, even as I thought before I went away, but brighter and more satisfactory than I could imagine when I was here. The dear ones are all with me. I did meet them, and they were as glad to have me at home as I was to come. Susan B. Chamme at home as I was to come. Susan B. Chamberlain.

Mary E. Pratt.

[To the Chairman:] My name, sir, is Mary E. Pratt, and I come from Bangor, Me. I say I come from Bangor because I was there this morning, not in the body, but with friends of morning, not in the body, but with friends of mine who are there. They were talking about religion and the other life, and wishing to know something of Spiritualism, and I thought it would be pleasant if I could speak at this place, for I have visited it before, but never to mani-fest. I came here, and am allowed to speak and to send my love to the dear friends. [To the Chairman:] Say to them for me, I am very glad you are getting interested in this subject. Perhaps you will say, "Oh! no; it is not really an interest, but a feeling that we would like to learn something of it if its true." Well, that is a beginning, and I am glad to see it. I hope your interest will grow, and that you well investigate the subject for yourselves.

you will investigate the subject for yourselves. You need not go to any public person for this. You can sit in your own homes, asking the good spirits to come to you and manifest as soon as they can. I believe if you do this, and keep up your sittings, you will in time get a re-sponse, for there is mediumship among you, and it ought to be used. I have been away a good while. My friends may not think I can come back, or they may think if 1 can why have I not been before? I have often wished I could come and commu-nicate.

I lived a good many years in the body, and sometimes felt worn out with its work and cares. Sometimes I longed to be at rest, even in sleep that knew no waking; but the rest that came to me was very different from any-thing of that sort. It came through a great joy, for I saw dear ones that had left me years before smiling around me, and they took me to a home made bright with flowers, the flowers that I had always loved, and there I found a new life, which of itself was rest. I had many things to learn. I had to make my idea of the future life all over. The spirit-world was very different from anything I had considered, and I found the old props breaking away from un-der me one by one. I had to let them go, but there was so much that was good and substan-tial and real to me brought in their place that I did not sorrow at all. did not sorrow at all.

My friends may think this is strange talk, but when they get accustomed to communicat-ing with their spirit-friends, they will accept it as a part of the lessons to be learned con-cerning the future life, nani silangi asa'

James M. Donahue.

[To the Chairman :] How do you do, sir? [Pretty well.] I'm quite well myself.

they make me think of the one I used to have here.

George W. Winslow

I feel that I am blessed in being permitted to step in after an innocent child has brought his influence to you all, for to me there is nothing in life more beautiful and uplifting to

to step in after an innocent child he brought is influence to you all for to me there is a trins operanity against you, my gratitude is provided in the purity and a trins operanity is and the provide used a channel interiment of the provided is the purity and a stins for I have been many years, Mr. Off-icho celestial world. To the the angels and to the dear life of the celestial world. The the chairman I I six was a Spiritualist and though a dozen or more years have noiled away since I responded to the call to be higher work and though a dozen or more years have noiled away since I responded to the call to be higher the work waiting on to meet the dato nest that away since I responded to the call so the higher work and though a dozen or more than a could possible off the spiriteling and its constituents. I for the spiriteling and its constituents is the solution or the spiriteling and its constituents is the solution of the spiriteling and the constituent is they do not care to come and mingle with their stored i untered it seems almost at times to i stored i untered it seems almost at times to over dow my being, and causes me to pause is where a lived, and my neighbors and friends i worder and away aince altstonce. They are unheard from, because in many cases i where i lived, and my neighbors and friends where a lived, and my neighbors and friends where a lived, and my neighbors and friends i us atteo formotion, the end of which social world tell you that was not wort to hide my convictions, or to put my light under a busien press as best I could, and I was gliad to live ver-the spiritual in extensing a motion. I found in the spirit-in state of commution, i found in the spirit-tils struct of Spiritualism, and to olie by it. Word wery much excitent, is cong with a work to respirite and stopeases that back been taken from the body while at have scene they should be an althight of the same of the same problems which you is as tappealed to me astift distift and song the think is bring my grecting to my old fri good than they realize, and that all the while the influence is growing, and the truth also is reaching out and gaining a new hold upon individual lives. Tell my friends that I have the warmest affection and regard for them, and that the old man lives, striving to be useful, throwing off the weaknesses and burdens that former experiences could not but bring, but every day feeling renewed and refreshed in spirit, and ready for whatever is to come. I am, speaking of my former place of abode in earth-life, from Kalamazoo, Mich., and my name, sir, is George W. Winslow.

INDIVIDUAL MESSAGES. Col. Miner W. Milliken.

[To the Chairman:] I salute you, sir. [Good-[To the Chairman:] I salute you, sir. [Good-afternoon.] I can hardly express my gratitude at this opportunity of reaching into earth-life as strongly as one may through such a channel as this, for I have been many years, Mr. Offi-cer, seeking to manifest at a public meeting of this kind. L have seen many other spirit-in-telligences, some of them far weaker than my-self, succeed in giving their messages at your office, but I have not accomplished such a work. It is by no means true that those spirits who have been absent from the body for twen-

individual lives. Tell my friends that I have the warmest affection and regard for them, and that the old man lives, striving to be useful, throwing off the weaknesses and burdens that former experiences could not but bring, but wery day feeling renewed and refreshed in spirit, and ready for whatever is to come.
I am, speaking of my former place of abode in earth-life, from Kalamazoo, Mich., and my name, sir, is George W. Winslow.
Controlling Spirit.
We desire to thank the kind friends who have furnished us with flowers for our Circle. These sweet tokens of human sympathy are highly appreciated by the spirits who gather here, as well as by our mortal friends.
Report of Public Séance held March 1st, 1892. QUESTIONS AND ANSWERS,
QUES.-[By William C. Bennett, New York.] Is there any difference between insantly and obsession ? In other words, are not all linear persons tnituenced to a greater or less extent by earth-bound spirits?
Axys.-We do decidedly think that there is a

warm and loving hearts, with tender recollec-tions of the friends they left on this side, and with the desire and intention of helping to pre-pare homes for these friends when they, too, pass to the spirit-world. We cannot do every-thing in this line. You here may be able per-haps to provide pleasant homes for the little ones that are born into your families; you may prepare a reception for them that will be ten-der and sweet; and we can do much in this way for our friends when they are born into the other life, but we cannot do everything. We can for the little innocent ones who pass away before they have sinned, or have in any manner gained great experiences of life, but we cannot for those who have grown to man-hood or womanhood, and taken their own course, and used their own will to do as they pleased. What I mean is, that those who will-fully do wrong, or are not consolentious enough always to wish to do right, provide for them-selves something of the material that goes into their spirithomes; and while our sympathy and our love and our desire to help them to

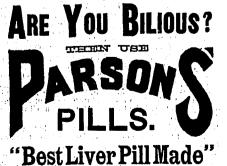
selves something of the material that goes into their spirit-homes; and while our sympathy and our love and our desire to help them to do better may do something in brightening those homes, yet the material is there, and it is that which we have to use for them. I say this because I want my friends to know something of these things, and to feel that they are doing best when they are doing right, not only for this life, but for the life to come. I want them to feel that by learning of the spirit-homes and of the great future, they may gain knowledge how to live here and how to prepare for that which is before them.

Susan Burnham.

Susan Burnham. Those that I am most interested in, dear friends that I have known in the past, rela-tives and others, live near Boston. They are in Cambridge and Charlestown, and I thought by coming here I could surely call their at-tention to my effort to reach them. I would like very much to meet some of my friends through a private medium and have a sitting, and I will do my part in talking, or in some way manifesting to them from the spirit-life. My name is Susan Burnham. I have been gone quite a number of years, it seems, not [Continued on seventh nage.]

[Continued on seventh page.]





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BANNER LIGHT. OF

[Continued from sixth page.]

[Continued from sizth page.] that it has been long in the spirit-world, but in coming into the atmosphere of earth and trying to take up that which is past, it seems a good while since I went away. But no matter how long the time, I could not forget my friends, or cause to love them. I had little perplexities, material matters, that troubled me when here, especially during the last few years before I went away, but they have long ago passed out of my thought. I do not now care about them, and those things that appeared so troublesome then seem now to have been but little burdens after all, and I feel that I might have borne them more easily and not fretted so much about them. I can see the sunshine more clearly now than I did then, and I suppose that is the way with a good many of us. The material thugs seem so large and the spiritual blessings so small, but after we have entered the spirit-world, the spiritual grows larger and larger, and we find so much of light and bear. I send my love to my friends. Tell them I try all I can to help them bear their burdens i they all to up etty trials were hard to bear. Then if I could make it so, but perhaps it is as well as it is. It may be that they will grow all the brighter for having some shadows and some unpleasant things to bear. I know that I have been benefited by them, and perhaps we are all in need of such discipline.

Joshua Currier.

Joshua Ourrier. I felt like joining the crowd of those that were set this way, and I am pleased to find that I can come near enough to say a few words. I do not wish to tell a long story. I only come to assure my old neighbors and friends that this is a grand, glorious truth, that Spiritual-ism brings a blessing to the human heart in a knowledge and consciousness of immortal life and reunion with friends in the great beyond. The bodily powers will decay, and age will make itself felt. I found that out for myself, as so many others find it, and life on the earthly side becomes really a burden because we can-not keep ourselves strong and active and full

side becomes really a burden because we can-not keep ourselves strong and active and full of power. So it is a blessing, as your speaker said in his opening prayer, that death has come to mankind, and so I found it in my life. I was an active man on this side. I had many years of experience, some of them in public life somewhat, and many in private. I do not for-get those old days and their events, and I treas-ure them up in memory as a part of my disciget those old days and their events, and I treas-ure them up in memory as a part of my disci-pline. Then I look about me on the spirit-side, and find I can be an active worker there. I can concern myself with passing events. I can be as one alive, and I find many, many hu-man beings, brothers and sisters in the great human family, just as alive as I am, and some of them more so of them more so

I send out my word to Sandown, N. H., to let the friends know I have got around these parts with a happy thought and greeting for them all. Joshua Currier.

George Parsons.

[To the Chairman:] Well, sir, if to be sick and suffering for a long time, and then to be released from the pain and discomfort and helplessness, to find one's self in a body that is whole and sound in every part, and that re-sponds to the action of the spirit, with new en-ergy and vitality that seems to intelligently understand, if I can so express it, the wants and the meaning of the spirit, and so conform to them as to be adapted to the inner man, is to find a blessing in death, then I have found such a boon, for I suffered pain of body and great wearlness. I knew what it was to be confined to the bed for a good while, and I, who had been an active business man, out in the world of work and thought doing my part, found it very tiresome, I can tell you, to be thus restricted. I am assisted to come here to-day by good friends standing about who seem to under-stand how to handle such an instrument as this, and I am happy to be here. I wish my family and friends to know that I have come in this manner. I am now entering a new life and new em-[To the Chairman:] Well, sir, if to be sick

Lis manner. I am now entering a new life and new em-I am now entering a new life and new em-ployments in another world. I am not exactly standing at the case, pursuing the life of a printer, although I am informed of publica-tions in the spirit-world that of course call for such skill. My early training may have fitted me for it, but I stepped out of that line of work long ago, and entered other business pursuits of my own. I was engaged, sir, for quite a while in the toy and fireworks line of trade, and I have known a great many individuals in New York City, where I lived and built up my business career.

business career. I bring my love to my family and friends, and

RETAIN YOUR SENSES! Could You If You Were Confined In An Asylum?

Some Interesting Facts from a Prominent Sci-entific Man who has had a Most Valuable Experience. (Chicago Journal.)

We sometimes see in the papers a thrilling account of where a perfectly same person has been confined in an asylum. Think of it, reader! How long would you retain your senses if you were confined with a number of lunatics, night and day, and yet think of

number of lunatics, night and day, and yet think of the physicians in charge of these patients who are compelled, day by day and year by year, to live among them. What wonderful opportunities they have for studying characteristics and vagaries; what a wonderful chance for learning the miseries of life and how best to overcome them. We are brought to these reflections by a conversa-tion lately had with Dr. J. C. Spray of 103 State street, Chicago. For nearly ten years Dr. Spray was in charge of the Jefferson, new Dunning. Institute, at Dunning, III. This tremendous institution contained about twelve hundred patients in the Insane Depart-ment, and fifteen hundred in the infirmary. Among this large number of persons there were a vast num-ber of physical ailments. Dr. Spray, speaking about it, said: "I traced the great cause for most of the mental

it, said: " I traced the great cause for most of the mental and indeed physical disorders very carefully, and while some authorities make an estimate that sev-enty five per cent. of the people in the United States are afflicted with some form of kidney disease. I do not think that the rate is so high, taking all ages into consideration. Before middle life it is less than sev-ety five per cent, but after middle life it is, I should think, fully that percentage." " This is something terrible, Doctor. Few people can certainly be aware that so large a percentage ex-list."

When the period of the second seco



Mediums in Boston.

JAMES R. COCKE,

24 Worcester Street, Boston, Gives Sittings and Treatments daily from 9 until 5. Six Sittings for Development for \$4.00 in advance. **PATIENTS VISITED AT THENE HOMES.** May 14.

Dr. Abbie K. M. Heath, Medical Clairvoyant, Test and Business Medium. Specialty, Absent Treatments and Advice by Letter. Sond lock of hair, givs full name and ago, state whether married or single, allow no person to handle the letter be-fore scaling, and encloses SI. 30 and stamp. Sittings daily, Medicines and Magactized Remedies sent to any part of the world for 50 per month. Hours 10 to 5. Office, Banner of Light Building, 8% Dosworth St., Boston. May 28.

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. Apr. 23.

J. K. D. Conant, Trance and Business Psychometrist. Sintings daily from 10 A.M. to 4 P.M. Séances every Sunday evening at 7:30; also Friday atternoons at 2:30. No. 11 Union Park, Boston, Mass., between Shawmut Ave. and Tremont street. Will hold Public or Private Seances. May 23. Iw*

Osgood F. Stiles, DEVELOPING, Business and Test Medium, also Clair-voyant Physician. Sittings daily, from 9 A.M. to 5 P. M. Development of Mediumship a specialty, Magnetic treat-ments also given by Mr. and Mrs. Stiles. 573 Tremont street, corner Union Park. Way 28.

Miss Jennie Rhind, Seer.

SITTINGS daily, with business advice. Circles Monday at 7, Thursday at 3 p. M. Advice by letter. State in own hand.writing, age and sex. Enclose 21. 1064 Washington st. May 23. Iw

Mrs. Webb,

A STROLOGICAL MEDIUM from New York. Consulted from May 10th until June 22d at 354 Columbus Avenue, Boston. 9 A.W. until 6 P. M.; and Tuesday and Friday even-ings. Readings, §2.00. May 14.

Miss A. Peabody,

BUSINESS, Test and Developing Medlum. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Bix Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. May 28. Iw

Spiritual Science.

G EO. B. EMERSON will cure the sick at any distance without charge. Specialty: The given up, and seem-ingly dying. Address by Telegraph ouly. 66 Allen st., Boston. May 28.

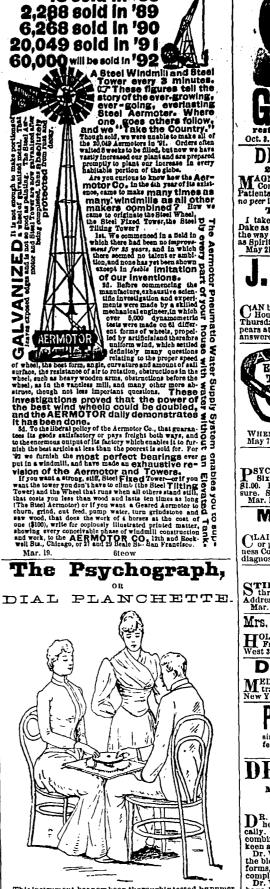
Hattie C. Stafford,

43 Worcester Street, Boston, SUNDAY, Thursday and Saturday, 2:80 P. M.; Wednesday, 8 P. M. Newton Stansbury, Manager. 4w* May 7.

William Franks,

BUSINESS CLAIRVOYANT. Magnetic Treatments giv-en. Will hold Circles Tuesday evenings at 8 o'clock. Will go out to hold Circles. Sittings dally from 10 a. M. to 5 P. M. \$14 Shawmut Avenue, Boston. Iw* May 23.

Mrs. A. E. Cunningham, MEDICAL, Business and Tests, 247 Columbus Avenue Suite 8, Hotel Waquoit, Boston. Will answer calls fo platform tests. 4w* May 7.



Miscelluneous.

45 sold in '88

SIR HENRY THOMPSON, the most noted physician of Engiand, says that more than balf of all diseases come from -3. errors in diet. Send for Free Sample of Garfield Tea to 319 West 45th Street, New York City. GARFIELD TEA Comes comes ofbad eating; cures Sick Headache; restoresComplexion; curesConstipation. Dct. 3. eow DR. DUMONT C. DAKE, EG1 West 42d Street, New York City, Magnetric Specialist for Nerrous and Chronic Diseases. To Complicated Cases Oured when other methods fail, Patients at a distance successfully treated. DB, DAKE Ass no peer in his sepecial mode of practice. Send for Circular. no peer in his especial mode of practice. Gend for Circular. TO THE FILENDS OF SOLENCE. I take pleasure in stating that I regard Dr. Dumont O. Dake as one of the most office individuals I have ever met in the way of Psychometric investigation and Diagnosis, as well as Spiritual powers. May 21. PROF. JOBEPH RODES BUCHANAN, M. D. J. W. FLEETCHER, May 21. PROF. JOBEPH RODES BUCHANAN, M. D. Trance Medium, CAN be consulted at 268 West 43d street, New York City Hours 9 to 4, and Tuesday evenings. Public Séance Thursday evenings, admission 50 cents. Mr. Fletcher ap-pears at Adelphi Hall at 3 and 8 p. M., on Sundays. Letters answored. Jan. 2. An a contract of the second se Anna E. Kingsley. PSYCHOMETRIC Readings on BUSINESS or HEALTH. Bix Questions answered for fifty cents. Full Readings, 81.00. Lock of hair preferred for diagnosis. Certain and sure. Sittings by appointment. 109 Fourth Ave., New York. Mar. 12. 13w Mrs. H. L. Woodhouse, No. 080 Sixth Avenue, New York, CLAIRVOYANT Examination for disease by lock of hair or personal coatact. Magnetic Treatment given. Busi-ness Communications with accuracy and fidelity. Fee for diagnosing, Two Dollars. May 28. Dr. J. R. Newton STILL HEALS THE SICK! Great cures made through Magnetized Letters sent by MRS. NEWTON Address MRS. J. R. NEWTON, P. O. Station G, N. Y. City. Mar. 5. Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Materializing Séances Sunday, Wednesday and Friday evenings; Tuesday and Saturday, 2 o'clock. 323 West 34th street, New York. May 7. DR. HENRY ROCERS, MEDIUM for Independent Slate-Writing, and Spirit Por-traits in Orayon and Oil, now located at 1556 Broadway New York, between 46th and 47th streets. Apr. 30.

Rew york Advertisements.

7

PILES normedy Free. INSTANTRELIEF, Frank PILES normedy Free. INSTANTRELIEF, Frank sumple oure, which he will mail free to bis fellow suf-ferers. Address J. LIREEVES, Bes 2300, Saw York City, 5. Y. Oct. 10. 19

DR. F. L. H. WILLIS

May be Addressed until further notice, Glenora, Yates Co., N. Y.

Gienora, Yates Co., N. Y. D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometri-cally. He claims that his powers in this line are univaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofuls in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of beth sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terns.



Sept. 19. 26toow MARY C. MORRELL, Business, Prophetic ing. 151 Lexington Avenue, Brooklyn, N. Y. Apr. 23.



1 bring my greeting to all who have known me. They cannot realize how full of gladness I am to come here and say that health and strength are mine. I have got a good deal to do and a great deal to learn on the spirit-side. I have not got the highest position nor the brightest home that is to be found by human beings, but I am very comfortable, and I am very grateful for what I have got, and ready to go to work and earn something that is higher and better still. I am George Parsons.

Ida May Dodge.

Ida May Dodge. [To the Chairman:] I have been near to your Circle to-day, coming with my dear sisters in the spirit to gather up magnetic forces and influences that bright intelligences give for those who need them, that we may take them to our dear mother and supply her with new strength, for we think she needs it both spirit-ually and physically. Your Spirit-President kindiy said I might send a few words of love from myself and the dear ones, from Carrie and Lillie, and all who are in her spirit-family in the other life, to our dear mother, and tell her that we are watching over her, bringing our love and sympathy. Sometimes she can feel our influence and get reat from it. The home in the spirit-world that she has heard of that is awaiting her is beautiful. It is filled with pleasant things, and it has bright flowers and trailing vines around it such as she loves, for she has.sent out a good influence to others, and has tried to do right, so that she has helped to build a happy home that will soon be hers. I give her our love, but it cannot be ex-pressed in words. I think she will feel it and get something strengthening from that which we bring—the flowers and the magnetism and our sympathy. I am Ida May Dodge. My mother is Mrs. Eliza S. Dodge of Rochester, Minn.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Mar. 4.--Ha Barker; Josoph Turner; Helen Endicott; John Kebler; Adoline Palmer; Wyando, to bis Medlum, Mar. 6.--Charles Orocker; Daniel Sherman; Mrs. Hannah Richards; Fannie Washburn; Thomas Hedge; Elizabeth Forguson; George T. Dacey.

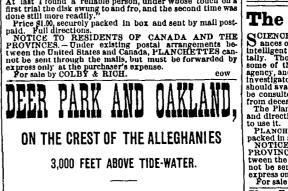
Messages here noticed as having been given will appear in due course according to routine date. May 13.-J. B. Snodgrass; Gorgo Fry; Mis. Lizie S. Hawes; Harriet Davis; Lorenzo D. Grosvenor; Araleeta. May 17.-William M. Butts; Naucy Wiggin; James Clark; Thouns Porter; Dr. Abble E. Cutter; Mark Sheridan; Mar-garet Wentworth.

Advice to Farmers.

Every farmer who has good foraging room should aim to raise a good flock of turkeys each Every farmer who has good foraging room should aim to raise a good flock of turkeys each year, commencing on a small scale and increas-ing the number somewhat as he becomes ac-oustomed to handling and caring for them. The largest variaties give the best profit. It is best not to have the young birds hatched be-fore May 1st, as they do not flourish if exposed to the cold rains of early spring. The chicks should have no food for the first twenty-four hours after leaving the shell, but after that give them food every two hours until you can see that they have a good start. Keep them dry until three or four weeks old, but let them have plenty of exercise. During this time feed them on hard-boiled eggs, ourd, scalded corn meal, and spice their food with pepper or onion tops. Heavy dews and rains outside or damp-ness inside the poultry house is the worst thing with which they can have to contend. Keep them in mornings until the grass is dry, bring them up when storms are coming, and have a dry, well-ventilated house. Then, with suita-ble food, and plenty of, it, you will doubtless reap a satisfactory profit.

DEAF NESS & HEAD NOISES CURED by Tell's invision violat har Cachina. Whenpre neily by F. Haroz, 848 Bway, N.Y. Wite for book of proofs FREE Apr. 16.

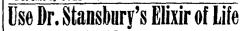
J. A. SHELHAMER, Magnetic Healer, May 2.-+ 8% Bosworth Street, Boston, Mass



The Writing Planchette.

Science is unable to explain the mysterious perform ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-taily. Those unacquainted with it would be askonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased rolatives or friends. The Planchette is furnished complete with box, pencit and directions, by which any one can easily understand how to use it.

and directions, by which any one can carry in account to use it. PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES ran-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH. the province of the set of the



FOR a Spring Tonic and Renovator. A certain universa Agents for twelve the best selling Remedies known. For Circulars, Terms and Testimonials, address DORNBURGH & WASHBURNE, Oimstedwille, N. Y. For sale by COLBY & RIOH. Apr. 16.

ASTONISHING OFFER.

CEND three 2-cent stamps, lock of hair, name, age, sex, one Dieading symptom, and your disease will be disgnosed free by spirit power. DB. A. B. DOBSON, San José, Cal. Apr. 9. 13w*

Apr. 9. 13W MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, so cents and stamp. Whole Life-Reading \$1.00. Magnetic Rem-celles prepared by spirit-direction. Address 67 Church street, Lynn, Mass. May 23.





A SPIRITUALIST? Curious Revelations from the Life of a Trance Medium.

BY MRS. NETTLE COLBURN MAYNARD,

OF WHITE PLAINS, N.Y., Together with Portraits, Letters and Poems. Illustrated with Engravings, and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

This book will be found peculiar, corious, startling!-more so than any work issued, since Uncle Tom's Cabin. It breathes forgotten whispers, which the rust of time had almost covered, and which have been snatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American His-tory, and is a secret page from the life of him whom time serves, only to make greater, more appreciated, and more understood-"ABRAHAW LINCOLN." SEND two 2-ct. stamps, lock of hair, name in full, age and Sex, and I will give you a CLAIRYOYART DIAGNOSIS OF YOUR ALMENTS, Address J. O. BATDORF, M. D., Princi-pal, Magnetic Institute, Grand Rapids, Mich; 'Im*' May 7.

BANNER OF LIGHT.



BOSTON, SATURDAY, MAY 28, 1892.

GRAND CELEBRATION

Of the First Anniversary of the Veteran Spiritualists' Union, in Berkeley Hall, Boston, Mass., Sunday Afternoon, May 22d, 1892.

Addresses by Prominent Workers in the Cause ; Letter of Congratulation from Dr. J. M. Peebles; Mistorian's Repert; Songs by Miss Amanda Bailey and Others, etc.

[Reported for the Banner of Light by Ida L. Spalding.]

The first anniversary of the Veteran Spiritualists Union was observed by exercises of an appropriate and highly interesting nature in Berkeley Hall Sunday afternoon last, and proved a most gratifying success. The platform was tastefully decorated with palms and beautiful bouquets of choice cut flowers. Addresses from veterans prominent in the work of Spiritualism in its early days, as well as from those who entered the field later on, were listened to with marked appreciation by the large and intelligent audience present that filled every available space.

A notable feature of the occasion, and one long to remembered, was the singing of Miss Amanda Bailey, accompanied on the organ by Prof. Phelps, who served in a like capacity forty years ago when that lady sang at Spiritualist meetings. In the first two selections Miss Balley melted her audience to tears, and in her last song, "The Flag of the Free," they were roused to the greatest enthusiasm, which manifested itself in prolonged applause as she re sumed her seat.

In the small hall adjoining the auditorium a choice collection of phenomenal productions, designated the "Museum," either owned by that department of the Veteran Union or loaned for the occasion, was displayed for the inspection of visitors, and attracted much attention. Slates covered with messages written by invisible hands, paintings from spirit-copies. spirit-photographs, etc., with name of the medium attached to the same, and a statement of the time, place and conditions under which each was produced, formed a part of this valuable and important exhibit.

At two o'clock the exercises were opened by a song entitled "When the Dear Ones Gather at Home,"one of Prof. C. P. Longley's compositions, rendered by a quartette composed of Prof. and Mrs. Longley and Mr. and Mrs. J. B. Hatch, Jr., which was well received, after which Dr. H. B. Storer, President of the Veteran Spiritualists' Union, and of the Onset Bay Association, delivered the following address:

ADDRESS OF DR. H. B. STORER.

ADDRESS OF DR. H. B. STORER. In the few introductory remarks expected of me, I may perhaps appropriately refer to the spirit in which the Veteran Spiritualists' Union had its inception, that unformulated sentiment of fraternity, apprecia-tion and good will which has been growing up among us stronger year by year, and more intelligent; that sentiment that has become mellowed by time, and that has also been hallowed by the memory of those, our associates, who have passed before us to the higher life. Most of you who are identified with the commence-ment of this spiritual movement remember the feeling

that is to be charitable in our judgments and tolorant of all the manifestations that may transpire along the line of this great spiritual revelation; so to day it is almost impossible to find those who have expe-rienced that carliest asperity, that unkind judgment and condemnation which, perhaps, was sometimes stimulated between one bellover and another, still actuated by that same spirit. We have mellowed and softened down; we think more kindly of each other; we are not so disposed to criticise. This movement in its progress is giving us new ideas; it is develop-ing in us a new life, which must be the life of the protherhood which shall bind us closer and closer to-gether in work and nature, and not morely in name. Hence you will perceive that the general scope and purpose of the Veteran Spiritualists' Union is, as put forth in our little circular, to curoil, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facts connected with the movement, and the lives of those most active, earnest and able in its service; to solicit bequests and dona-tions from all Spiritualists who desire, through its agency, to allevitate the necessities of the slok or des-titute among its members; and to formulate plans for further action along lines consistent with the advance of modern thought. Should these objects commend themselves to your reason, meet us sometime in the course of our exer-cless, and an opportunity will be given you to become members of the Veterans. A letter has been received from the veteran worker, DR. J. M. PEEDLES, which is as follows: LETTER OF DR. J. M. PEEDLES. My DEAR MR, ADAMS; Yonr fraternalfavor athand.

LETTER OF DR. J. M. PEEBLES.

DR. J. M. FEEDLES, which is as follows: LETTER OF DR. J. M. FEEDLES. My DEAR MR. ADAMS: Your fratemal favor at hand. Thanks. It would afford me almost unbounded pleas-ure to attend the Veteran Spiritualists' Union Anni-versary to be held May 22d—and especially so that I might have the pleasure of again meeting that noble worker in our Zion, Andrew Cross. My heart and soul will be with you all upon that occasion. I hope and trust that there will not only be harmony and en-thusiasm, but an outpouring of the spirit from the spirit world. Surely our ascended veterans will meet those who yet linger on this side of the crystal river of death. Nothing would graftly me more than to recall and describe some of my early campaigns across the country in the interests of Spiritualism. Though tem-porarily in another sphere of work for the time being —healing body and soul in a Sanitarium—my interest has in no wise stackened in the truth and the glory of true Spiritualism; for spiritual phenomena only— only. I repeat—can demonstrate a future existence. I can truly say, with one of oid. I have been in perils by sea, and perils by land, and perils among false brethren, suffering and rejoleng alternately in the defense of the glorious gospel of Spiritu-alism. One God, one law, one brotherhood, one destiny—and that a progressive immortality for all humanity—constituted the burden of our spiritual lec-tures in those early days, say forty years ago. I look back upon the battles I fought, upon the discussions I held, and upon the labors I performed with pleasure, and often do I live those days over again—days when with you, and Colby, and Storer, and Brittan, and Denton, and scores of other worthy veterans and scarred heroes, we fought blgots and Calvinistic sec-tarists; and at the same time preached the positive gospel of Modern Spiritual Manifestations. I am full of fight for the truth yet. Only a few evenings since I gave a parlor lecture in defense of Spiritualism. My harness is stil

Dr. J. A. Shelhamer then read the report of the His-

torian: THE HISTORIAN'S REPORT.

torian: THE HISTORIAN'S REPORT. The year just closed—ending May 16th. 1892—has been devoted almost entirely to the interests of our Museum, in the gathering of phenomenal productions, paint-logs and drawings of places of historical interest pertaining to Modern Spiritualism, photographs, en-gravings and other portraitures of individuals prom-hently identified with the spiritual movement since its inception, and the placing all of these and other similar articles in a condition that will preserve them for future reference and study; also numbering, tick-eting and recording in a suitable book accessible to visitors all information available concerning each. Articles of this description now in our possession number 197. As a matter of reliable history in the advocacy and defense of Modern Spiritualism it is deemed of great importance to gather from all sources the articles for the accumulation of which, as also their preservation, our Museum is established. Without in the least undervaluing discussion and sound argument, it can be safely said that while such argument may be weakened and the truth it seeks to sustain seemingly destroyed by keen sophistry, at least, for the time being, the contents of our Museum are stuborn facts, which no system of false reasoning can set aside or weaken the force of . Hence, in con-tributing to it, Spiritualists aid in saving from de-struction the most palpable evidence that can possi-bly be presented to all people in all time, of the truth, and, as a sequence, the stability of the founda-tion upon which our Cause rests. Notwithstanding the moderation shown by a large majority of those to whom we have looked and upon whom we have confidently relied for contributions, it

Notwithstanding the moderation shown by a large majority of those to whom we have looked and upon whom we have confidently relied for contributions, it may be said, judging by the expressions of many who witnessed our first display last anniversary week, we already are prepared to make an interesting exhibit; though, unfortunately, no announcement was made at any of the meetings held that week of the Museum being open and free to all, a large number attended, one hundred and thirty-two of whom placed their names and residences on our Visitors' R-gistry. There appear to be two reasons why contributions are not more freely made. The first is that some esti-mate the value and importance of what they have at so low a rate that they think them too trivial to be presented, and therefore withhold them. The second is that others estimate them so highly, treasuring them as sacred tokens of the continued life, love and imperishable regard of their departed relatives and friends, that they are very loth to have them pass from their possession. friends, that they are very loth to have them pass from their possession. To the first we may say, nothing produced independ-ent of all the known laws of nature, and proof of a life beyond this governed by higher laws than those of earth, can fail to be of valle, or fail to work out its mission to those who see it and learn its history. To the second: whatever you may be disposed to place in our care need not pass from your possession; it will be guarded from injury, and subject to your wish to remove it at any time you desire to do so. At the same time it will be where it will confer upon others the same proofs of a future life and the conti-nuity of human affection in that life which it has given you. nuity of human affection in that life which it has given you. It is impossible to overestimate the value or the amount of good it would up to this time have ac-compilshed had a collection such as we have now be-gun been commenced op the 31st of March, 1848. Who is there that would hot to day look upon it with feelings akin to reverence? Is it not possible that half a century hence others may look upon it with feelings akin to reverence? Is it not possible that half a century hence others may look upon it with feelings akin to reverence? Is it not possible that half a century hence others may look upon the one we now inaugurate with similar feelings, and will not we who shall then have passed on be happy in the consciousness of having alded in its formation? The appropriation made by the Board of Directors two months since for this Department has been ex-pended in mounting, framing and glassing slates in order to protect the writings and drawings upon them from injury; also in the purchase of books for Muse-um and Library Catalogues, Visitors' Registry and minor requisites. These expenditures were prelim-inary to an orderly arrangement of what we have, and will not be repeated, though small amounts will be required to similarly treat future contributions of phenomenal productions. The number of books in our Library is fifty four, nearly all of which were donated by Mrs. Klizabeth Mason of Red Hook, N. Y. These volumes have been covered and numbered, and their titles, names of their authors, size and year of publication cata-logued. It must be apparent to all that some effort should

Library, that it may in like manner represent the philosophy of Modern Spritunlism. Ilespectfully submitted, Join B. ADAMS. [Report concluded in next issue.]

The occasion was well spoken of by the Boston Globe. From its abstract report we make the following citation concerning the services occurring at a

Clobe. From its abstract report we make the follow-ing citation concerning the services occurring at a later point than the Historian's roport: "Dr. J. F. Beals, President of the Lake Pleasant Association, drew a glowing pleture of the future of Spiritualism under the benefits to accrue through the Veteran Union, and expressed confidence that the next generation will point with pride to great benevo-lentinstitutions to be built by Spiritualists now living, by means of glits and bequests to be given the Union. Mr. Charles W. Sullivan next sang 'My Heart is Filled with Gladness that I'm Living here To Day," after which Mr. Andrew Oross, a Scotch Spiritualist of forty years' standing, toid of the birth and growth of the belief in Scotland, and the ostractsm to which believers were for many years subjected. Mr. N. S. Greenleat, after quoting a remark often made to Spiritualists, 'What has Spiritualism ever done for the betterment of mankind?' said: 'When we have expended one-half as much to reclaim the unfortunate and criminal as Christians have for sav-ing souls in the next world, we will show some insti-tutions that will be a blessing to this world." Mrs. Jennie Hagan-Jackson suggested that at the Spiritualist reluinons during the coming summer books be kept in which every Spiritualist can write some-thing of themselyes, making it possible to find out whether the sect is only a handful of people, or com-posed of millions, as some believe. She closed with poetic improvisations on subjects suggested by per-sons in the audience. Mr. Eben Cobb glid the battle of to day is to be fought between Agnosticism and Spiritualism, and the Veteran Spiritualist Union will fight it out by the ald of the angel-world. He said he knew of two or three millionaires who are only waiting to see a solid organization, when their money would be forthcoming to assist it. Mrs. H. S. Lake, vice-president of the Union, closed the exercises with an eloquent appeal for the true spirit of brotherhood in the organization, without which, sh

Memorial Services by the Ladies' Aid Association of Boston.

These services were held at 1031 Washington street on the afternoon and evening of Sunday, May 22d. The hall was beautifully decorated with choice cut

Association of Boston. These services were held at 1031 Washington street on the alternoon and evening of Sunday, May 22d. The healt was becautifully decorated with choice cut favers, wreaths, bouquets, trailing vines and ever-green, the entire front of the platform being massed by these foral offerings. The memorial chair-of white and gilt-of the Society occupied its usual place upon the platform, and was handsomely adorned with lovely flowers-an unspoken but eloquent tributo to the members who had recently passed to the higher life, namely, Mrs. Mary Brintnall and Mr. Joseph Doolitic, Among the foral decorations were a choice wreath and bouquet, which had rested upon the cas-ket containing the merial remains of Mr. Doolitic but aday or two before, a fine bouquet brought by Mrs. W. Butler in memory of her ascended daugh-ter, a number of pretty bouquets provided by Mrs. Butterfield as gifts to the speakers on this occasion, and a large and elegant bouquet brought as a testi-monial to Mrs. A. E. Barnes by tales of the Associa-tion. The portraits of departed members upon the walls were also decorated with holes offoral offerings, and the beauty of the scene was admired by all who witnessed it. The exercises of the afternoon were opened with singing by Miss Hanson, followed with an address of welcome by Mrs. A. E. Barnes, the genial Tresident of the Ladles' Ald, who presented Mrs. Allee Water-house, another worthy officer of this Society. This lady then made ouse of her brief but sutring speeches, which was heartily received with demonstrations of approval. A poem, 'The Vacant Chair,'' was then read by Mrs. Eaton, which was followed by another sweet song from Miss Hanson. Mis. Carrie Loring made impressive remarks, and Mrs. M. A. Chandler spoke acceptably, and Mrs. Mrs. Sarah A. Byrnes delivered one of the finet dust. Mrs. Sarah A. Byrnes delivered one of the finet addresses he has over made, relating a vision which the spiritweet has drawe stensed of the finet address

and being seen in a distant place, and returning, in some cases being consolous in the physical of these excursions, and in others not. Heveral striking re-cluis showing this appearance were given. It was a very interesting and successful meeting, and one calculated to make inquirers think, investi-gate and thus come into the truth. The writer was not present at the evening service, and therefore cannot speak of it. [Owing to the great pressure of matter on our space

we are obliged to defer till next week the report of the exercises at this hall on Sunday, May 22d.]

Psychical Society .- This organization still continues its interesting sessions every Wednesday even-ing at Spencer Hall, 114 West 14th street, which are being largely attended by intelligent inquirers from the New York public who have never before investi-gated the phenomena of Spiritualism. The first hour is devoted to general discussion of timely topics, secu-lar and philosophical, and the rest of the evening to spirit tests.

spirit tests. Memorial Service.—A general Memorial Service will be held by the Society and the public, at above ad-dress, on Wednesday evening, June 1st, in remem-brance of departed but returning friends, and all in-terested are respectfully invited to attend, and to bring some floral token, a single flower or more, with card attached, invoking, by name or otherwise, the presence of some dear friend or friends in spirit-life. Brief and appropriate addresses will be delivered; Mr. J. W. Fletcher and others will be present, and give spirit tests in connection with the offerings. J. F. SNIFES.

PENNSYLVANIA.

To the Editors of the Banner of Light: -

Please allow me space in your columns to say to my many friends among the readers of THE BANNER, that I now feel at liberty to make engagements for the coming fall and winter, the spring of '93 being engaged.

My husband's indisposition made it necessary for me to cancel my last winter's engagements, also to refuse engagements for the coming fall; but he has so far recovered that I feel at liber ty to continue my rostrum work, hence shall be pleased to hear from societies.

Our meetings here—where I am during May —are as usual. The liberal minds are well represented in numbers and intellect, with the same spirit of approbation and enthusiasm as in the past.

same spirit of approbation and enthusiasm as in the past. More than thirty years spirits belonging to the line of thought expressed by Solon, Soo-rates, Bruno, Thomas Paine and many others, have, as far as possible, proclaimed through my voice to the multitudes and the few, the advent of the present crisis—when the power of denominational bigots is mustering, with the intent to throttle liberty and make our repub-lic submissive to a trinity of gods controlled by a creedal hierarchy—and begged the masses to be ready to meet this most deadly foe to the liberty of woman, man and child; and my ef-forts in this direction will not be slackened. As ever, a co-worker in the cause of liberty, MRS. A. H. COLBY-LUTHER. 13 Kirkpatrick street, Pittsburgh, Pa., May 18th, 1892. [Permanest address, Crown Point, Ind.]

INDIANA.

LIGONIER .-- JOSEPH M. BARE, upon renewing his subscription, writes:

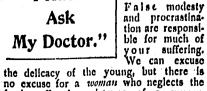
ing his subscription, writes: "I frequently send for extra copies of THE BANNER for circulation. I do not find fault with the price; it is small in comparison with its true worth. I cannot do without it. I must have the BANNER or LIGHT first, whether I take any other paper or not. It is the oldest and best of all the Spiritualist papers. I am glad The Better Way is proving to be a second BANNER OF LIGHT. How can any true Spiritualist, who sees the true light, consider the BANNER OF LIGHT anything else than a production of the spirit-world, and its managers the instruments there-of?

Whenever an individual's whole soul and whenever an individual's whole soul and being becomes thoroughly spiritualized there will be no room for any feeling of jealousy. As I understand Modern Spiritualism, it is to thoroughly spiritualize the race, and drive out all petty jealousies."

OHIO.

Columbus.—At a meeting of our Associa-tion on May 17th the following officers were elected for the ensuing year: President, Eliz-abeth Coit; Vice-President, Mattie E. Clem ens; Treasurer of Association, W. S. Clemens; Sec-retary, Edward L. Beard; Board of Trustees, J. J. Beard, S. J. Woolley, Wm. M. Fuller, E. J. Sweres, Andrew Houpt, E. E. Pinney and W. S. Clemens. E. L. BEARD. Secretary Church of Spiritualists.

Secretary Church of Spiritualists.



freely offered assistance of a woman. Lydia E. Pinkham's Vegetable Compound is the product of a life's practice woman among women, and an unfailing cure for woman's ills. removes at once

those pains, aches, and weaknesses, brightens the spirits, and invigorates the entire system. An unexcelled remedy for Kidney Troubles.

"I Hate to

All Druggiets sell it, or sent Druggiets on receiptor 681.00. Liver Fills, 30Ge. Corre-grant for Standance. Lydra E Driverta Mino. Co., Current for Standance. Lydra E Driverta Mino. Co., Liver J. Switcher Lycin B. Sinkan

Annual Memorial Services, Cleveland, O.

The usual annual Memorial Services in memory of our friends and co-workers who have passed to spirit-life, wil be held under the auspices of the Children's. Progressive Lyceum, in Royal League Hall (Case-Building), Superior street, on Sunday, June 5th, morn-ing and evening, to which all the local mediums are-to be specially invited. Extra music aud singing, provided. Bring flowers. THOS. LEES, Cor. Sec'y.

MISSOURI.

St. Louis.- The Spiritual Society of St. Louis has had better success than expected its present season. and with the ministrations of J. Frank Baxter this month it is closing its course magnificently. This is Mr. Baxter's third visit to St. Louis, and from the first he has not failed to draw out large and enthusiastic audiences.

Mr. Baxter's third visit to St. Louis, and from the first he has not failed to draw out large and enthusiastic audiences. Sunday morning, May 15th, Mr Baxter gave a logi-cal, practical and radical lecture on "The Ethics of Life and Character." Everybody was enthused and delighted, and a most happy congratulatory reception followed the discourse. In the evening he gave a lecture on "Our Spiritual Era" to an audience of inquirers and skeptics, inves-tigators and critics, meeting his opponents fully equipped, his interrogators with satisfactory answers, and his critics in a masterly way. On this special evening a scance of an hour and twenty minutes followed the lecture. It was a grand one, full of descriptions of spirit friends, and not a few incontrovertible proofs of the spirits present were given. One young man, Mr. Lyle, must have been much gratified, as a teacher who taught him his "A B C's" in Carondalet, now a spirit, came to him with another spirit friend, names given, bringing his father, a spirit, rejoleting that the light was shining in the home. Then referred to a sister, a Mrs. Taylor, call-ing her by name, saying he was rejoleed that by this light she was beginning to see the truth and discard the error. "This should be evidence enough to decide matters," said the spirit father, whose name had been given. Who returned with its own mother, but to par-ties who had adopted the child left by the mother-the latter passing out in giving it birth-and with whom it had remained some three years. Mr. Baxter on Tuesday evening May 17th, to gran-ify the many interested in his singing and reading, and at the same time to benefit the society, gave a unique and versatile musical and literary entertain-ment. He was granultously tendered for this occa-sion the St. Louis Beethoven Orchestral Society. It was accepted, and the excretises were varied further and enlivened by a half dozen or more beautiful and pleasing selections. It was a grand occasion. Mr. Baxter is announced to give his closing work of the pr



MAY 28, 1892.

Oh, Woman!

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ogued. It must be apparent to all that some effort should

Le must de apparent to all that some effort should be made to increase our Library, especially in the line of books relating to Spiritualism, printed in years immediately following its advent. In addition to books, we have copies of seventy-four various magazines and papers published in the United States in the interest of Spiritualism during the last forty years, and forty four published in foreign coun-tries.



MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from Adelphi Hall, and holds its meetings in a new and spacious hall in the Carnegie Music Hall Building, between 58th and 5th stroets, on Seventh Avenue; entrance on 57th stroet. Services Sundays, 10% A.M. and 7% P.M. Henry J. Newton, President

Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and S F.M. Speaker, Mrs. Helon T. Brigham.

neted T. Brightm. Arcanum Hall, 57 West 26th Street, N. E. cor-ner 6th Avenue.—The Progressive Spiritualists hold ser-vices every Sunday at 5 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-

ductor. Adelphi Hall, West 52d Street, East of Broad-way.-Meetings will be held here regularly on Sundays, J. Wm. Hetcher being the regular speaker. The Frychical Society meets every Wednesday even ing, at Spencer Hall, 114 West 14th street. Good speakers and mediumsalways present. Public cordially welcomed. J. F. Snipes, President, 26 Broadway.

Carnegie Music Hall .-- The morning service of Sunday, May 15th, had its usual interested audience, who propounded questions for the speaker to answer. Mr. Howell gave them careful attention, in his best style of intellectual treatment. I was struck with one

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MICHIGAN.

DETROIT.-GILES B. STEBBINS writes, under date of May 20th, that he will not be one in the list of speakers at the Haslett Park, Mich., Camp Meeting. He will not attend that or any camp this summer. He adds that his health is far from good-which we regret to hear-and promises THE BANNER readers that when he feels able to do so he will give them something concerning his old friend, the late E. W. Capron.

WYOMING.

LARAMIE.—We have just organized a Soci-ety of Spiritualists here, and wish for corre-spondence from test mediums and lecturers with a view to engagements with us. The name of this new organization is the "First Progressive Spiritualist Society of Lar-amie City." PERRY BICKFORD, President and Secretary, Box 507.

DISTRICT OF COLUMBIA.

Washington .- Mr. W. J. Colville addressed two of the largest audiences ever assembled under the auspices of the First Association of Spiritualists in G. A. R. Hall, Sunday, May 15th.

The morning lecture on "Employments in Spirit-Life," was pronounced by distinguished critics one of the finest they had ever listened to.

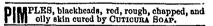
In the evening brief but profound and convincing answers were given to thirty questions propounded in

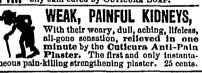
answers were given to thirty questions propounded in writing by the audience, and a fine poem was impro-vised; after which Miss Gaule gave very satisfactory tests, most of which were fully recognized. On Sunday, May 22d, Mr. Colville spoke on "The Spiritual Body and Home Life in the Spirit World." Sunday next, May 29th, closes his present engage-ment in Washington. One of the pleasantest features of his work in this city was the lecture on "Woman in the New Era." given in the Universalist Church, May 16th, to a large audience, including many of the *étite* of Washington society, and nearly all the prominent workers in reformatory movements. Dr. Alex Kent, pastor of the People's Church, presided. Fine music and beau-tiful roses were added to the oratory and poetry, mak-ing the session an extremely agreeable one. Public lectures on Spiritual Science have been given daily by Mr. Colville at 519 7th street, N. W. and a select class has assembled at Dr. Bland's, 1121 10th street, N. W. Miss H. M. Young has been netively engaged in the sale and distribution of litera-ture.

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GOOD.-" What style of gloves are worn at swell functions these days?" "Well, that altogether do-pends. If you want to get near the supper table I would advise you to wear boxing gloves."-Harper's Bazar.







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Quarterly Convention in Vermont.

Quarterly Convention in Vermont. The Quarterly Convention of the Vermont State Spiritu-alist Association will be held at Tyson, Friday, Saturday and Bunday, June 3d, 4th and 5th, 1892; opening in Hub-bard's Hall, at 10 o'clock A. M., Friday, and will be held in the grove Saturday and Bunday, if the weather is fair. In addition to the Vermont speakers, the managers have ongaged F. A. Wiggin of Salem, Mass, a fine lecturer, and one of the best test mediums in the field. Good music will befurnished. Board at Echo Lake Hotel \$1.00 per day. Buy round-trip tickets to Ludlow over the Central Ver-mont Raincoad at the following stations: St. Albans, Itan-doiph, Essex Junction, Burlington, Brandon, Waterbury, New Haven, Rutland, Montpeller, Middlebury, and all sta-tions between Rutland and Bellows Falls, including Bel-lows Falls. Good going from June 2d to the 5th, and re-turning the 6th. From Ludlow take stage for Tyson, fivo miles north.

urning the oth. From Lands, alles north, which is extended to all. A cordial invitation is extended to all. Those having dues, and not attending, the Conven-ton, please remit to the Treasurer, Janus Crossett, Water-oury, Vt. By order of the Board of Managers, JANUS CROSSETT, Sec'y.

Grove Meeting.

Grove Meeting. The annual Grove Meeting of the Cinckamas County Re-ligious Society of Spiritualists will be held at Now Era, Ore., beginning Friday, June 10th, and holding over three Sundays. The Board of Managers will arrange for speakers and me-diums, and for the general welfare of attendants. The Boalety has a contextable halt in the grove of firs which so gracefully ornament the grounds; also a hotel, which is 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 glady welcomed by us on that occasion. W. P. JONES, See'y, N. Clackamas, Ore. No. 91 Alder street, Portland, Ore.

Quarterly Meeting.

Quarterly Meeting. The Splritualists of Jonia, Mich., and vicinity will hold their second Quarterly Meeting for the year 1892 at A. O. U. W. Hall on May 30th, Mst and June 1st-Monday, Tuesday and Wednesday overlags. Mrs. Helen Sluart-Richings will be our speaker, and will give life or character-readings at the close of each lecture. A cordial invitation is extended to all. The friends at Ionia will entertain those who come from abroad. E. J. BENTLEY.

Anniversary at Sturgis.

The Anniversary meeting of the Harmonial Society will be held in the Free Church, at the village of Sturgis, Mich., on the 17th, 18th and 19th days of June. Mrs. R. S. Lillie, A. B. French and other speakers will be present to address the meeting. J. G. WAITT.

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