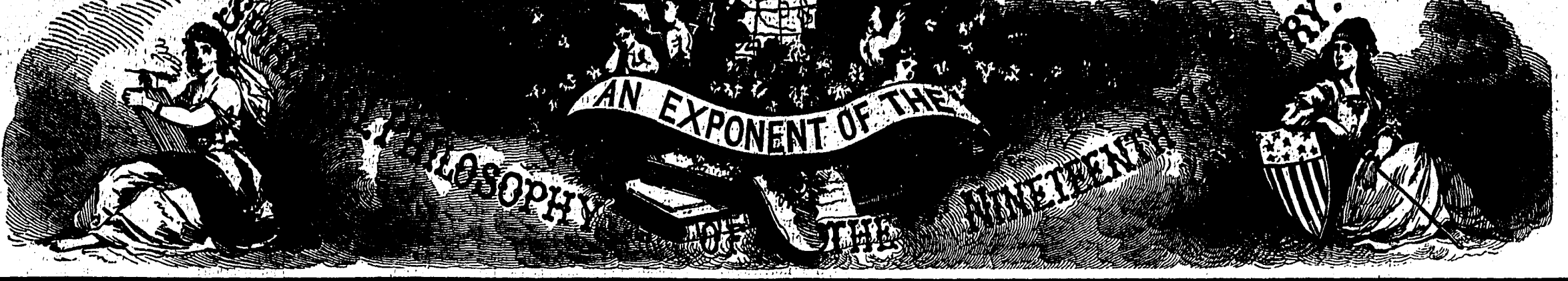


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## The Spiritual Rostrum.

### MYTH AND MIRACLE.

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

(Reported for the Banner of Light by  
Alfred Jefferson French.)

THE 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 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 thousand persons (largely men) can be gathered at any time to pay on an average fifty cents each to listen to an onslaught on Christianity. There must be some justification for Col. Ingersoll's famous "Christmas Sermon," or this 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, kind-hearted, a lover of home and children, and in many respects a model citizen, always appearing well-fed, well-clothed, and in general well-to-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 is 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 decidedly 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 manner, the outer husk or most external vestment of universal theology; and though it may be quite easy for profound scholars 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 out-of-date fulminations from dogmatic pulpits can never do more than excite further ridicule from the very persons they are intended to terrify into submission to the creeds of Christendom.

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, whenever 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

shall endeavor to point to views of truth beyond 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 conducted in a non-partisan spirit, so much party spirit is usually displayed on both sides that it is difficult to see where an unbiased view of the subject under discussion can possibly get a foothold.

Men like Ingersoll are the sworn and acknowledged enemies of orthodox views of religion. Lutheran ministers like the one who 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 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 rhetoric. It stamps him as not an atheist but an agnostic—for atheists in their blind folly boldly tell us there is no God, and there can be none, because they personally have never discovered God. Atheists are of all people the most pretentious and unreasonable. Science fairly laughs at them, and all reasonable philosophy scorns their bombastic assertions as beneath contempt. Who has scanned the entire universe that he is in any position to declare what it does not contain?

Ingersoll's agnosticism is vincible ignorance, while atheism is invincible obstinacy. Ingersoll means only that he personally does not feel assured of the being of God, but he cannot and does not attempt to disprove it; his lecture a few months ago before the Unitarian Club in New York was a very fair statement of his position, and it is a position not difficult, much less impossible, to realize. Ingersoll when a child was reared in the lap of the severest and hardest Orthodoxy, which so caricatured 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 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 forever—irrevocable damnation for by far the larger part of the human race, and similar atrocious exorcises of theology are more than enough to lead sensitive, kind-hearted people to despair or to blasphemy. 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 fabrications 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 Free Thought 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 energy—but 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,"

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

These are two of the very best recent works on 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 flippantly 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 fails altogether to satisfy the genuine reasoner. Many Unitarians have pointed out the absolute unsatisfactoriness of a theory which teaches conscious individual immortality, but claims to know nothing of the absolute good ness supreme in the universe. Wide apart though the theories may at first sight seem, there is really but little actual difference between a cruel God and a cruel Nature governed by no 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 Ingersoll of believing in nothing but hell, though the 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 nature is cold, inflexible, heartless.

We declare that atheism is a system founded on the recognition of an omnipotent, though possibly unconscious, devil, who, by virtue of its omnipotence, leaves no room for God. The theology which Ingersoll attacks is a senseless dualism, which tries to make one God out of one God and one devil, and it is because the so-called evangelical sects still cling loyally to God and "the Adversary," to endless heaven 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 compromise or angry sputter.

From our point of view, Ingersoll is a useful man, though we do not by any means endorse all his methods, or agree with all his conclusions. He is making people think, read and investigate, and is therefore far more religious in the truest sense than the Methodist Dr. Buckley, who wanted to boycott *The Telegram* because Ingersoll had a free hearing in its pages. We may rest assured that any theologian who wants to silence the tongue of a doubter is either a weakling or a tyrant, for the more fully and publicly prevailing doubts 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 because our characters are good, or does good character spring from antecedent happiness? Mr. Ingersoll 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, he having said that "no one carries a cross but

he who does a wrong." In the deepest sense that statement is also true; but it needs to be guarded, and the cross there signified must be considered 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 interferences 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 collecting 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 look below the surface of them all, and endeavor to find their common root in the actual requirements of man considered as a spiritual entity.

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 god-men] had God for father and a virgin for mother, and were heralded by a star and celestial music. Tyrants sought to kill them all as babes; all fasted forty days; all met with death, and all rose from the dead," etc. Further, it is 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 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 years 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 deny that any prophet ever raised the dead,

and possibly the bulk of medical authority would support him in his denial; but there are two interpretations, or at least suggested explanations, 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 development.

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 ebony-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 sensualist beware, for no beast will willingly or perpetually submit to be governed by a man who is a slave to his own lowest lusts. The great secret of lion-taming and serpent-charming 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 super-natural, no matter how supernatural or supernatural 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 prove the so-called "supernatural" impos-







## "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 I came in at the white wicket-gate  
By the lavender bed, to discover her fate.  
She 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 Itham came wooing that summer gone 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 sweetly 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.  
'Tis a year since the Congress proclaimed all are free;  
Go fight for the rose-girdled cottage-and me!"  
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 a sigh,  
'Mid the roses and plinks of the summer gone by.

No message, no letter, and deep lay the snow.  
'Till it came, though," she said, "when the crocuses  
blossom."

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.

—Mina 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 Jonah 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 leviathans 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 the whale until he was afterwards captured and cut open, when poor Bartley was found coiled up in his stomach. He was taken out, laid on the deck, and revived with stimulants, and within an hour was relating his remarkable 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 reopened whether Jonah was actually swallowed by the whale or not. It is not allowed in biblical circles to doubt that he was, since it constitutes a part of religious faith. Nevertheless, it may not be wholly impious in the writer to suggest that the whale might have thrown up Jonah for the sufficient reason that the latter either lay heavy on his stomach, or, like the old missionary in the cannibal's stomach, disagreed 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 *BANNER 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.' 'Oh! yes,' replied he, 'I have taken it many years, and intend to as long as I live, because I find so much comfort and instruction within its folds, and so much that is positively elevating, and yet I am not a Spiritualist, 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 Petrusa gave, in the hall of the Ladies' Spiritualist Aid Society, a reading from his book, "Oceanides." 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 he find himself constantly busy with platform work in our ranks.

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

## Texas.

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 is that the abuse has remained so long uncondemned. It is discouraging to earnest investigators, after reading an account of so many wonderful manifestations, to go to honest seances, expecting such only to be disappointed, or, likewise, to be discouraging and damaging to those deluding media 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.

People need to understand that conditions are necessary for spirit-manifestations, and none are required for the fraudulent. Two or three years ago the city of Galveston could boast of a healthier growth of Spiritualism, but soon sensational wonders came along, and 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 my own much impaired.

We have just fitted up a spiritual reading-room at our own expense, where any one desiring may spend an hour looking over our papers and reading papers and progressive literature. Our guides have advised this as a means of instruction in regard to the teachings 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.

The questions and answers in the circle department 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 during 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.

"If a man die, shall he live again?" is agitating every human mind as never before."

## South Carolina.

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, and among these I number Mrs. M. S. Seabrook 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 being has placed them in the foremost rank in society, and not

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

## Maryland.

BALTIMORE.—"Chesapeake" writes: "The sweet month of May came, and so did our beloved speaker, Mrs. Glading. The friends presented 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 there, and expect to continue it during the summer. Mrs. Glading has been a scholar and parents by giving them psychometric readings, etc., which were very satisfactory.

We will have our annual excursion to Tolchester Beach June 9th; it will undoubtedly be numerously participated in."

## J. Jay Watson's Musical Conservatory.

The J. Jay Watson Musical Conservatory, New York City, 235 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 Furtado stock, and was born in New York City, Sept. 23, 1830. He is a remarkable representative of the wide-awake and conscientious 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 broader and more comprehensive nature was developed. He has played, and for many years the Watson family were celebrated throughout New England for their unusual musical attainments.

Although Prof. Watson's musical education was largely acquired among the centers 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 Herald*, and extensively copied by many of the American and foreign newspapers, Prof. Watson has abundantly established his ability to cope with the musical questions of the day. In the article referred to, the Professor says:

"The social importance of music is daily becoming more apparent. In every family of taste and refinement it constitutes one of the principal amusements. A knowledge of music throughout the civilized world is a golden key which enables one to open the doors of many a noble and cultured entrance into the best society."

While giving due credit and admiration to the works of the great foreign composers, Prof. Watson does not forget the American composers. He has composed the beautiful hymn, "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, "I have more than all the hollow-hearted prayers and shadowy services 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 Union than all the Union prayers and hymns that have been composed. In the earnest request of various musical and literary societies, we are informed that Prof. Watson has consented to give a series of public entertainments the present summer. In addition to a lecture pertaining to his musical experiences, and his own playing, of his fine violin playing. We sincerely hope that this gentleman will not forget his Western friends in making up his musical tour.

Some of Prof. Watson's compositions have been, and still are, immensely popular. His "Benlomoed," and "Frolic of the Frogs," are to be found upon the piano of almost every school music throughout the land. Unfortunately for the large-hearted Professor, his most popular compositions have never been copyrighted, and have been public property for many years. A celebrated teacher of music in New York City remarked, a short time since, during a course of lectures on music, that every teacher of the piano throughout the United States owes a debt of gratitude to the late Prof. Watson for his many charming compositions for the piano, so perfectly adapted are they to the wants of the young pupils. His wonderfully gifted son, Emerson Hamlin Watson (who recently passed to the higher life), gave promise of a brilliant musical career, his early death left a vacancy that will not easily be filled. Prof. Watson's musical work in the great city of New York and the suburbs, he is ably assisted by his accomplished daughter, Miss Annie A. Watson. That the J. Jay Watson Musical Conservatory is the wish of his well-balanced life is the wish of his many friends and admirers.—*Stuart'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 Spiritualist 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 elected for the ensuing year: President, George W. Burnham, Willimantic; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Vice-Presidents, Mrs. M. A. Dwight, Storrs, and Mrs. E. E. Storrs, Storrs; Miss Eunice Ripley, Willimantic; Mrs. F. A. H. Loomis, Meriden; Mrs. A. E. Mills, Plainville; Mrs. Lizzie Atkinson, New Britain; Mrs. E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. M. A. Harris, New Haven; Mrs. B. Callender, Storrs; Mrs. Kingsley, Waterbury; Mrs. N. H. Fogg, Southington; Mrs. James Wilson, Bridgeport; Mr. Geo. Burlingame, Somerville; Mrs. Flavia Thral, Poquonock; Mr. Geo. W. Payne, Plainville; Mrs. Osborne, Danbury; Mrs. Geo. Ward, New Hartford; Mr. DeLoos, Waterbury; Mrs. Orrin Morse, Putnam; Mrs. Mary Tooker, New London; Mr. Edward P. Blingham, Middletown.

Geo. W. Burnham, Mr. Bronson and Mrs. Storrs were elected as committee to present resolutions. It was voted to hold the next Convention in Hartford, the second Saturday and Sunday of May, 1893. May 8th, Mr. Bronson and Mrs. Pierce of Hartford were elected Auditing Committee. Mrs. E. E. Storrs and Mrs. Dillon were elected as committee to engage speakers for the next year. The following resolutions were passed:

Resolved, That if the popular religion of the day be true, then three-fourths of the billions of the human race, who have died will write in torments through the endless ages of eternity. This fallacy loads the churches with hypocrisy, and is fast disclosing the fact that their adherents revolt at the dogmas unworthy of connection with the Christian religion.

Resolved, That the unjust attempt to close the World's Fair at Chicago Sunday in 1893, is a gross reflection on the Declaration of Independence, and a puritanical proscription born of bigotry, and cradled in superstition, wholly unworthy of free institutions and the free soil of this country.

Resolved, That we adhere to our former convictions that Faith and Belief are not facts, and that a positive proof of a personal continuity of life is by the presence to the people of earth of persons who have died and passed away, and that these manifestations are produced through mediums or sensitives by a psychic or spiritual law not yet understood.

Resolved, That a perpetuity of a republican form of government depends much upon the intelligence of its people, and our reliance rests upon the free school system, and such management as shall eliminate entirely sectarian theology, either by text-books or by its teachers from our schools.

Resolved, That the members of this Spiritualist Association protest against legislation upon the enactment of any measures under the pretext of the protection of the people's safety in quietude in medicine which shall thereby in any way tend to deprive any individual from the full exercise of his or her liberty in this direction.

The speakers of the Convention were Mrs. Celia M. Bronson 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 large audiences, and Mr. Wiggin's tests were convincing and satisfactory.

Music was finely rendered by Miss Ruth Bardley, and Mrs. Hough as pianists, and Mrs. Ida May Buntin and Mrs. L. B. Mulligan as singers.

J. E. B. DILLON, Sec'y.  
Hartford, Conn., 408 Main street, Room 15.

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## An Open Letter to B. F. Underwood.

DEAR SIR:—In the *Boston Investigator* of March 2d, 1892, appears an article over your name entitled "Independent Slate-Writing."

You say thousands of persons have been convinced 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 a slate 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 account except as clever 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 thoroughly investigated this phenomenon before making such sweeping assertions, indirectly accusing many honorable persons of dishonesty 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 I ask you to assist me and thousands 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 accept it as truth. I have received many communications from friends who have depicted this life, between sealed slates that the medium never saw the inner surface of, and that did not pass out of my hands or sight during 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. W. E. WHEELLOCK.

P. S.—This proposition is not for you alone, but is open to the entire world.

312 Fifth street, Moline, Ill.

We publish the above offer of Dr. Wheellock, 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 ducaats with the man who offers a thousand dollars in re the fact of independent slate-writing.

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

ONE HUNDRED THINGS ON THE FOUNDATIONS OF HUMAN KNOWLEDGE. By Merwin Marie Shell. 12mo, pp. 36. Washington, D. C.: The Author.

SELECTED AND ELECTED. Warning to the People. Impending House Trouble. An Impending Era and Jerusalem's Crickets. By T. J. Williamson. 8vo, pp. 64. New York: The Author.

THE EVOLUTION OF THE DEVIL. By Henry Frank. 8vo, pp. 62. Buffalo, N. Y.: H. L. Green.

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Colby & Rich, Publishers and Bookstore, 9 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Bibles, Prayer Books, and other religious books, at wholesale and retail prices. All orders must be accompanied by cash or a check payable to the order of Colby & Rich. When the money is forwarded by mail or express, the balance must be paid G. O. B. Orders for books to be sent by mail must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—cents and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for mailing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

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

## Banner of Light.

BOSTON, SATURDAY, MAY 28, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Communications for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager, in order to receive prompt attention.

Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

## 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 \$12.00. 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 &amp; 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 afternoon last to see so many veteran Spiritualists of Boston and vicinity gathered in Berkeley Hall, but we rejoice to know that the Cause of Modern Spiritualism is taking a new start forward—just on the eve of the May anniversary here of the Congregationalists and other credists.

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 spirit-friends 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. Brittan. 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 ever 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 purpose 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. However, we carried the vote. Then the im-

portant question arose, Who should be the representative head of such an institution?

We remember very well that Mr. Newton and myself were earnest in the expression of opinion 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, which was 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 date, 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 coincided 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 holiness; that it is not an aggregation of individuals and interests bound up as it were in an ill-assorted and miscellaneous bundle, but an embodied and incorporated whole, a predetermined entity; that its essence is moral; that it has duties to perform as well as interests to struggle for and protect; that it is an outward body with an inward will, and that that will is to become more and more receptive 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 tomorrow, 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 toll 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 innumerate who can help to throw no light on this living problem of the organization of industry. Even

the satuter 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 surpasses 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—"Spiritualism 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 advocates of it. The party lines on this subject were very materially broken up. Lord Salisbury, 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 Massachusetts Senate, the bill granting municipal suffrage to women was recently refused a third reading by an adverse majority of overwhelming dimensions. The measure was of the simplest 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 direction.

There is an institution located on Harrison Avenue, Boston, which is doing a good deal of good. It is a Catholic home; but what of that, when we consider it is based on so liberal principles that it takes care of orphan children under eleven years of age, both Protestant and Catholic, and obtains places for them whenever opportunity offers? There is no sectarian discrimination whatever. We liked this idea so well that we some time since donated 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.

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 clergymen, it seems, out of forty-eight 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?

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 be duly appreciated and reciprocated on our part.

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."

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

Charles A. Zipp's Baltimore letter next week.

## Do Good Spirits Protect Us?

Specialty translated for the Banner of Light from *Sphinx* (a magazine devoted to the study of the soul and soul-life, published monthly by Hubbe-Schleiden, Braunschweig, Germany), BY W. N. EATYIS.

Horst 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:

"Erlurt 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 cloister, 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. Immediately 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 attention 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. Papius, 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, 3; America, 25.

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

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

"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.

Saturday evening, May 7th, an introductory entertainment was given, at the opening of which the delegates and visitors were welcomed in a brief address by Mr. Kersey, 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." It was admirably given and warmly received. Other interesting exercises followed.

Sunday morning the conference opened with singing, followed by an invocation voiced by Mr. E. W. Wallis. Mr. E. J. Davies was appointed Assistant Secretary for the day, and Messrs. Riddihugh, Pemberton and Marchbank invited to sit as honorary members.

After remarks by the President, reports of the officers were read. The Secretary reported that nine Lyceums 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, resulting in a reelection 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.

The next Conference is to be held, in compliance with a cordial invitation, in Burnley, on the second Sunday of May, 1893.

## 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."

ANS PHOTOGRAPHICA.  
Expressa solis speculo  
Nitens imago, quam bene  
Fronte decus, Vultu lumina  
Refert, et orbis gratiam.  
Oculis virtus ingent  
Ning excedere monstrum.  
Naturae Apelles acumen  
Non pulcherrimum pinget.

LEO P. P. XIII.

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

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

QUESTION.—(By "Inquirer.") At the nineteenth annual meeting of the Congregational churches of Massachusetts a report was presented in regard to the non-attendance of the people at their Sunday meetings—the statement being made that the "spiritual light" is attributable to "Unitarianism, Universalism and Spiritualism," etc. Now your questioner being a Spiritualist would like to ascertain from your standpoint, Mr. President, if the Congregational church "light" 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 light." 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 Unitarianism 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 comprehension; 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 love.

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," "foreordination," 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 rote 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, and 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 prejudices 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 to be 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 inspirations 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 perfect 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 accomplishment 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 10:30 A. M., 3 and 7:45 P. M.

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

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

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.



## NEWSY NOTES AND PITHY POINTS.

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

**IRELAND.**—Mrs. Ellen Battelle 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 hookey, I'll report you to the health officer!" *The other man:* "Go ahead with your report, my friend. I'm the health officer."—*Chicago Tribune.*

A New York City physician, who has studied human nature along with medicine, admits that he often orders mineral water for patients when Croton would do 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 Japanese plan, and cremate the bodies of their departed 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 pineal 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 eye in some fishes and in certain lizards. Queer, isn'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 picturesque!"  
"Oh! man, dead set for money! Oh! totter in the strife! Slip off an' get some honey that will sweeten up your life!"  
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 Topoka, has decided \$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?"  
"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. Muehlenbeck, on being requested for his views on the question of closing the World's Fair on Sundays, said he was in favor of opening it on those days. "The Sabbath was made for man, not man for the Sabbath. All refining, elevating and instructive amusements are proper on Sundays." This is a sensible view, and is in accord with the declarations of many of the most enlightened of our countrymen.

It is said that George B. Emerson, of 66 Allen street, Boston, is meeting with good success in treating patients 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 Hall, Bosworth street, Boston. The yearly reports of the Treasurer, Historian and Clerk, were submitted, accepted and placed on file; they showed a good condition, a steady sound growth, a large membership, and that much practical and benevolent work was being done—in fact, an encouraging outlook in every direction. Auditor Wm. D. Crockett certified, after examination of all the accounts, to finding them correct.

The election of officers for the ensuing year next took place, with the following results: President, Dr. H. B. Storey; Vice-Presidents, Dr. A. L. Richardson, Mrs. John Woods, Christopher C. Shaw; Clerk, Wm. H. Banks; Corresponding Secretary, Mrs. M. T. Longley; Treasurer, Mrs. D. Dole; Auditor, F. D. Edwards; Trustees, James E. Dole, D. Crockett, Eben Cobb, Wm. Boye, Hebron Libbey, Historian, John S. Adams; Director, James H. Lewis.

These officers constitute our Board of Directors, fifteen in number, for the year of '02 and '03. There were several amendments, and one addition made to our By-Laws at this meeting. It was voted: That any person who is a Spiritualist of less than ten years' standing may become an Associate Member by paying one dollar annually, signing the by-laws, or ordering the clerk to do so, but shall not be eligible to office. With this addition we now have four degrees of membership, viz.: Life, General, Honorary and Associate. The former costs \$25.00; general and associate costs one dollar annually. Many of our members, who commenced with us a very early day, we would now remind to renew their membership by remitting the annual due, and receiving the Directors' Group Picture free in return; new members receiving also a Certificate of Membership, showing the birth of a new Spiritualist, 12x14 inches in size. Both of these gifts are nice enough to frame as an ornament for any room.

Our next public meeting will be held on the first Tuesday evening in June at the Banner of Light Hall, at 7:30 o'clock. Applications for membership may be procured of Mrs. T. Dole, Treasurer, 30 Perkins street, Charleston, or of Wm. H. Banks, Clerk V. S. U., 77 State street, Boston.

**A Deserved Notice.**—We find the following tribute to our esteemed friend and co-laborer, Dr. Willis, 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 mind practical, and whose scholarly mind beautifies every topic 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 palm. The gospel of the angels needs many such advocates 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.

(Notices 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 engagements at 247 Columbus Avenue, (Suite 8, Hotel Wauquoit), Boston, Mass.

Mrs. E. Cutler of Philadelphia, Pa., spoke on Sunday afternoon, May 15th, for the Theosophical Society, at Brookline, Mass. She will speak at 7:30 p. m. on Sunday, May 22nd, at Pittsburgh, Pa.; from thence to Philadelphia; May 25th at Parkland, Pa. Societies wishing a platform test medium and psychometric reader can address her at Eden F. O. Bucks Co., Pa., (Parkland).

Mr. J. Frank Baxter closed his work for the present in St. Louis, Mo., and the season for the Society, on Sunday, May 22nd. On Sunday, May 29th, he will lecture in Brockton, Sunday, June 2nd, in Haverhill, and on Monday evening, June 3rd, with Mr. C. W. Sullivan, will give the 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 '02-'03. Address Onset, Mass.

Dr. F. H. Roscoe of Providence, inspirational speaker and psychometrist, will lecture in Mason Hall, Newport, R. I., Sunday evenings, May 26th, June 2nd and 12th.

G. W. Kates and wife will speak and give tests in Trenton, N. J., May 26th and 27th; Parkland, Camp, July 3d and 10th; Mantua, O., Camp, July 24th and 25th; Ashby, O., Camp, August 1st and 2nd. Would like to visit places in the West can engage them on liberal terms for one night, one Sunday or one month after above dates. Write soon for full particulars. Address 2234 Frankford Avenue, Philadelphia, Pa.

## MEETINGS IN BOSTON.

**Banner of Light Hall, 9 Bosworth Street.**—Spiritualist meetings every Sunday, 11 a. m. to 1 p. m. Mrs. M. T. Longley occupying the platform; J. A. Whelan, Chairman. These interesting meetings are free to the public.

**First Spiritualist Temple, corner Newbury and Essex Streets.**—Spiritualist meetings every Sunday, 11 a. m. to 1 p. m. School at 11 a. m. Wednesday evening social at 7:30 p. m. Mrs. M. T. Longley occupying the platform. Mrs. H. S. Lake, speaker. A. H. Dunham, Jr., Secretary, 171 State street, Boston.

**The Boston Spiritualist Temple, Berkeley Hall, 135 Essex Street.**—Public cordially invited. William Boyce, President; L. O. Clapp, Secretary.

**The Helping Hand Society.**—The Boston Spiritualist Temple meets every Wednesday, 7:30 p. m. Mrs. M. T. Longley, Place. Business meeting at 8 o'clock; supper at 8:30. John Woods, President; Mrs. L. O. Clapp, Secretary; Mrs. C. P. Pratt, Treasurer. All are invited.

**Magie Hall, 616 Washington Street.**—Sundays at 11 a. m. 2:30 and 7:30 p. m. also Wednesdays at 7 p. m. F. W. Matthews, Conductor.

**College Hall, 34 Essex Street.**—Sundays, at 10:45 a. m. 2:30 and 7:30 p. m. Eben Cobb, Conductor.

**Children's Spiritualist Lyceum** meets every Sunday at 10:45 a. m. in Red Men's Hall, 514 Tremont street, opposite Berkeley. J. A. Shellenham, President; Wm. F. Falls, Conductor.

**Veteran Spiritualists' Union.**—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circles Room, No. 174 Bosworth street, at 7:30 p. m. H. B. Storey, President; Mrs. T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 71 State street; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited.

**First Spiritualist Ladies' Aid Society.**—Parlors 101 Washington street. Organized 1857; incorporated 1882. Business meetings Fridays at 4 p. m. Public social meetings at 7:30 p. m. Mrs. A. E. Barnes, President; Mrs. A. L. Woodbury, Secretary.

**Sunday Meetings** are held at this place each week. Developing Circles at 11 a. m.; speaking and tests 2:30 and 7:30 p. m. Mrs. M. T. Longley, Conductor.

**Commercial Hall, 604 Washington Street, corner of Kneeland.**—Spiritualist meetings every Sunday at 11 a. m. 2:30 and 7:30 p. m. Thursday in Rathbone Hall, at 7:30 p. m. Mrs. M. T. Longley, Conductor.

**Harmony Hall, 724 Washington Street.**—Services every Sunday at 11 a. m. 2:30 and 7:30 p. m. Every Tuesday, at 7:30 p. m. meetings for speaking, psychometric readings and tests, at 7 p. m. Mrs. C. A. Smith, Conductor.

**Magie Hall, 616 Washington Street.**—Sundays meetings as usual, 10:45, 2:30 and 7:30 p. m. also on Mondays at 7:30 p. m. J. Edward Bartlett, Chairman.

**Alpha Hall, 18 Essex Street.**—Spiritualist meetings at 11 a. m. and 7:30 p. m. with Developing Circle at 11 a. m. Mrs. Dr. H. B. Storey, Conductor.

**The Ladies' Industrial Society** meets weekly Thursday afternoon and evening, corner Washington and Dover streets (up one flight), 124 1/2 Washington street. Mrs. H. B. Storey, President; Mrs. H. B. Storey, Secretary; Mrs. W. F. Falls, Conductor.

**Chelsea, Mass.**—The Spiritualist Ladies' Aid Society holds meetings in Pilgrim street, afternoon and evening, on the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

**The Cambridge Spiritual Society.** H. D. Simons, Secretary, 35 Franklin street.

**First Spiritualist Temple.**—Last Sunday afternoon, May 24th, after an organ solo by Miss Helen M. Fogar, and the reading of several poems by Mrs. H. S. Lake, the entrancing intelligence discoursed upon the thought, "Ye Believe in the Father, Believe also 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 flame goes out forever. The body dress being so closely associated in the mind with the personality, when the dress falls 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 Energy never flags, since the pervasive principle proceeds over and through all, and since nothing is ever lost, the force which constitutes each of us, in material 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, believe 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 continuity of life.

Linger in the border land of ether, ye myriads of souls unable to realize the experience through which they have passed, or changing bodies to arouse the spiritual consciousness, and thus to quicken a perception of the immutability and immensity 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 direction of spiritual apprehension and comprehension, arousing within him a belief in the conditions and possibilities of the spirit, and the law which governs the underlying forces emanate, fills the measure of ministrations, 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 afternoon Mrs. Lake will occupy the platform as usual. School at 11 a. m. Wednesday evening social and conference at 7:30. All invited.

**The Boston Spiritualist Temple.**—On Sunday last Jennie Hagan Jackson addressed deeply interested audiences both morning and evening at Berkeley Hall. Several questions offered from the audience formed the theme for the discourses, as well as the improvements. On both occasions the usual ability of Mrs. Jackson was shown in the eloquence of her diction and the logic of her conclusions. In the absence of Mr. J. T. Little, Miss Amanda Bailey delighted the audience with excellent vocal selections.

Next Sunday Mrs. Jackson and Mrs. R. S. Little will occupy the platform at 10:30 a. m. and 7:30 p. m. will be the closing meetings of this Society for the season.

The Annual Meeting of the Boston Spiritualist Temple will be held at the residence of William Boyce, 62 Rutland square, Tuesday evening, June 7th, at 7:30. As business of importance will come before it, every member is expected to be present.

**The Helping Hand Society** held its regular meeting Wednesday, May 18th, at the residence of Mrs. Wm. Boye. The report of the Secretary was read and accepted. In the absence of Mrs. Marcy, Chairman of the "Sale" Committee, the Secretary reported for her that the net profit from the sale of aprons and apron articles was \$18.00. Mrs. Wm. Boye, President, Mrs. Ada Simmons and Mrs. J. H. Lewis were appointed a nominating committee to prepare a list of officers for the ensuing year. The President alluded to the transition of Mr. Joseph D. Leander and the members of our organization, and Mrs. Wm. Boye and Mrs. Little were appointed a committee to procure a suitable floral offering to be sent in the name of the Helping Hand Society to Mrs. Doolittle.

The evening meeting was well attended, and passed pleasantly in listening to remarks from friends and music by Miss Bailey and W. H. Boye.

**The Children's Progressive Lyceum** was opened on Sunday last by a fine orchestral selection, 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. Mrs. M. A. Manly presided, and the present and favored us with charming vocal selections, and Mrs. Abbie N. Burnham made an excellent address appropriate to the occasion.

Juliette Cars executed a fine piano solo; Grace Scales, Hattie Fuller and little Eddie Hill rendered a pretty song, the latter, in response to an encore, reciting a selection of poetry with pleasing effect. Willie Sheldon, Gretchen Stripp, Carl Leo Root and Florence Enslon gave each a recitation with pronounced ability. The Sunday School, under the able management of Mrs. Wm. Boye, presented a marked array of talent well presented. The public will be admitted free, and all are cordially invited. Contributions of flowers will be gratefully accepted.

**M. Hughes of Waltham** also gave readings and tests; Dr. A. D. Haynes of Charleston made interesting remarks. In the evening Mrs. Mary Eddy Hunton gave one of her discourses for the formation of material and physical manifestations to a crowded house. Bells and other instruments were played, and many spirit-forms came from the cabinet and were recognized by friends in the audience.

Meetings will be held in this hall during the summer. HEATH.

**The Ladies' Industrial Society** held an unusually interesting meeting in Arlington Hall, Thursday evening, May 10th, Mrs. Ida P. A. Whitlock presiding. Mrs. E. J. Bennett, Mrs. Kate R. Stiles, Mrs. Chase (of Lynn), Miss Lamb, Mrs. Stone (of Lynn), Mrs. Abby N. Burnham, Mrs. Pennington (of Lynn), Miss Ida Burnham, Mrs. Dr. Mrs. M. A. Brown, and Mr. James (President of the Lynn Society), were the participants in a varied and interesting program of exercises.

Next Thursday evening will be the closing meeting of the season—*Strengthened 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.

**The Ladies' Aid Society** held its regular business meeting at 101 Washington street on Friday, May 20th, at which Mrs. Jennie Hagan-Jackson was elected an honorary member.

Supper was served at six o'clock, and in the evening a circle was held, which was opened with singing by Miss Amanda Bailey and Miss Sadie Lamb. An invocation by Mrs. M. T. Longley followed, after which several mediums under the control of their spirit-guides gave words of greeting and tests.

Among the mediums present were Mrs. Kate R. Stiles, Mrs. Shackley, Mrs. Chase, Mrs. M. T. Longley and Mr. Nelke—and among the friendly intelligences who announced themselves with words of greeting and communication were "Pond Lily" and "Lotelia," 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. Cutler, Mrs. Chase, Mrs. Newman and F. W. Matthews 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. Burd, David Brown and the chairman.

Evening.—Mrs. Nellie Carleton, the chairman, Mrs. Bell, Mrs. Newman, Dr. Thomas and Mrs. Quint, the participants. Mr. Willard also gave written messages of a remarkably satisfactory nature to some fifty persons. He will be present next Sunday.

**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.

At the evening session, after remarks by the Chairman, Miss A. J. Webster led in an invocation and gave tests, Miss J. M. Grant gave psychometric exercises.

Society will hold its last Social in Friendship Hall, 12 Kneeland street, May 31st. A. J. W.

**Denver, Col.**  
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, 1902. 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. BARTHOLOMEW, 911 16th street, Denver, Col.

**Lookout Mountain, Tenn.**  
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, 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, Chautauque County, N. Y., will continue from July 22nd to August 28th.

**Onset Bay, Mass.**  
It is expected that the program for the season of 1902 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. 10th.

**Denver, Col.**  
A Spiritualist Camp-Meeting will be opened at Taylor Park for the first two weeks in September—perhaps to continue to the 30th.

**Haslett Park, Mich.**  
The Haslett Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 20th.

**Clinton, Ia.**  
The meeting at this place will open July 31st, and close Aug. 28th.

**Chesterfield, Ind.**  
The next camp-meeting will commence July 21st, and continue to Aug. 15th, 1902.

**St. Paul, Minn.**  
The Northwestern Spiritualist Association will hold a Camp-Meeting beginning July 19th, 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 22nd. Mrs. C. Fannie Allen occupied our platform very acceptably—taking her subjects from the audience.

## MEETINGS IN MASSACHUSETTS.

**Lowell.**—Last Sunday Mrs. C. Fannie Allen 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 Newburyport. Mr. E. has been with us eight Sundays this season, 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. Marcellus H. Fletcher of Lowell gives tests. This closes our meetings 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 Chelmsford road, of which due notice will be given.

**New Bedford.**—Last Sunday Mr. Edgar W. Emerson was the speaker for the First Spiritualist Society, giving an instructive and interesting address, both afternoon and evening; also vowing many messages which proved conclusively the continuity of life beyond 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 Society.

Next Sunday Mr. Willard J. Hull of Buffalo, 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.

**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 29th. GEORGINA 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 a local speaker and test medium, Mrs. E. C. Kimball.

**Quincy.**—On May 22d we had an interesting meeting 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.

**CONNECTICUT.**  
**Norwich.**—The First Spiritualist 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 excellent music, and the quartette in charge of Mrs. J. L. Messenger sang 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. Stiles was introduced, and after a fine improvised poem, gave a very remarkable séance in view of the fact that the many names given every one was recognized. The evening services were equally interesting, and good audiences assembled at each session. Mr. Hull delivered another fine address, subject: "The Mockeries of Popular Theories." The services closed a very successful season's work. [We shall revert to this occasion 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. Celia M. Nickerson of New Bedford; also fifty members of the Society were present, and a program of music was arranged by Mr. and Mrs. W. Beebe, with speeches by Mr. S. G. Tillingshaw, Willard J. Hull and Mrs. C. M. Nickerson. Passed the evening very pleasantly and profitably.

Mrs. J. A. CHAPMAN, Sec'y.

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**SPIRITUALIST MEETINGS.**  
**Chicago, Ill.**—The First Society of Spiritualists meets at Wardman Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10:45 a. m. and 7:30 p. m. Speaker, Mrs. Cora L. Richmond. The First South Side Spiritualist Society meets at 77 Third street every Sunday at 3 p. m. Speaker, Mrs. Emma Nickerson-Warne.

**Buffalo, N. Y.**—First Spiritualist Society meets Sundays at A. O. U. Hall, corner Court and Main streets, at 2:30 and 7:30 p. m. Wm. H. Pfeiffer, President, 2 Gelstein street; C. Beeching, Secretary, 646 Prospect Avenue.

**Baltimore, Md.**—The Religious-Philosophical Society meets every Sunday at 11 a. m. and 8 p. m. at Wurtzburger's Hall, North Eager street, near Gay. Chas. A. Zipp, Secretary, 1403 East Madison street.

**Providence, R. I.**—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2:30 and 7:30 p. m. Meetings at 1 p. m. at the Progressive Spiritualists' Society, Elks' Hall, 10th street. Meetings Sundays, 10:45 a. m. and 7:30 p. m.; Thursdays, 3 p. m. and 8 p. m. Mrs. Edie F. Joselyn, President.

**Springfield, Ill.**—The Social Wheel of Progression, or First Spiritualist Society, will hold public worship every Sunday at 11 a. m. and 7:30 p. m. Dr. D. N. Lepper, President; Miss H. A. Thayer, Secretary.

**Springfield, Ill.**—Meetings are held in the G. A. R. Hall on 6th street, every Sunday at 7:30 p. m. Mrs. A. B. Lepper, Sec'y.

**Dayton, O.**—The Progressive Spiritualist Alliance holds meetings Sundays at 7:30 p. m. at Knights of Honor Hall, 110 East 3d street. G. M. Clark, Pres.; W. E. Kates, Sec'y.

**San Francisco, Cal.**—The Society Progressive Spiritualists meets every Sunday at 11 a. m. and 7:30 p. m. in Washington Hall, 33 Eddy street. M. B. Dodge, President; Mrs. B. L. Whithead, Secretary.

**Oakland, Cal.**—Mission Spiritualists meet every Sunday at 2 and 7:30 p. m. at Native Sons' Hall, 918 Washington street.











Banner of Light.

BOSTON, SATURDAY, MAY 28, 1902.

GRAND CELEBRATION

Of the First Anniversary of the Veteran Spiritualists' Union, in Berkeley Hall, Boston, Mass., Sunday Afternoon, May 22d, 1902.

Addresses by Prominent Workers in the Cause; Letter of Congratulation from Dr. J. M. Peabody; Historical Report; Songs by Miss Amanda Bailey and Others, etc.

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

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 be 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 Bailey 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 resumed 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.

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, appreciation and good will which has grown and increased as our 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 commencement of this spiritual movement remember the feeling of isolation which we experienced in view of our position as the advocates and adherents of an unpopular cause. You remember that we were the subjects of the ridicule of the press, and the denunciations of the pulpit. We were at widely divergent points from them. Small indeed was the company that gathered together at different places for the investigation of Spiritualism in the early days of its existence. In the midst of isolation, and nothing but the logic of facts, nothing but the assistance of our spirit friends, sustained us then, made us courageous and valiant to endure whatever hardship was necessary to adhere to what we knew to be true in the face of the world's opposition.

Of course it was natural that those who were bound together in spirit, who realized something of the importance of the movement which had but just begun to stir the hearts of the people, should be drawn together, and should feel an interest in each other's progress such as we felt for none who were not members of the household of our faith. So it has come about, as the years passed by, that we have from time to time met each other in the midst of those who were strangers to us, but who had been drawn into an investigation of the claims of Spiritualism, and who had learned to know us well.

It was because we had thought of the old times and the old associations, and had in our minds incident to the early history of this movement, that it was suggested that we form a Veteran Spiritualists' Union.

We hardly knew at first what we intended to do. It was in our thought to have something social, that we might get together in the evening, and talk over the old days, and rejoice in the great progress which this movement has been making throughout the land; but when we came to talk it over we discovered that there were many things for us to do. To us, perhaps, had been given the custody of the cause, and at least, of the phenomenal productions of the essentially external history of this movement from its inception.

We remember very well that some of our very best and earliest mediums have been so frequently denounced by the press that the public had come to believe that those mediums were fraudulent; and I may say for myself that I have been astonished in conversing with persons who were otherwise intelligent who supposed that some of our earliest mediums had so been proved. Of course this belief was strengthened in many minds when, through the influences brought to bear upon the wretched sisters, they were induced for a time to deny the truth of that control, and of those manifestations which had been their presence, owing to weakness of character, owing to circumstances of depression and poverty which they had not the power to overcome.

But we knew that the phenomena from the beginning had been real, and that they were not. We were perfectly aware how from this beginning, the small beginning of a rap, we had progressed through varied forms of manifestations until at last the fully formed stood before us, representing the spirit that once inhabited the body, and came to the earth, so that we had much to do in preserving as perfectly as possible records and evidences of the kind of manifestation which had been received from the first, and making the external history of the movement as perfect as possible. For this purpose we originated a Museum. It is still but an inception, and yet we have very many valuable contributions in the custody of the Veteran Union, which probably would have been scattered in various places had they not been collected and preserved.

We had also occasion to notice that many of those who had been with us and of us, our friends and associates, had been unfortunate in the struggle for existence in this battle of life, and that there were many whom we loved, who could not be sustained by any effort of their own or by the assistance of personal friends, but who needed the assistance of the power to which they belonged, and therefore we felt anxious of endeavoring to do this, and to meet the necessities of these, our brothers and sisters, who are one at heart with us, who belong to our household, and for whom we should care. It was also remembered that not only have we the poor always with us, but that we have those who have been successful, some who have abundant means, but who must pass on to the other life. We said to ourselves: Now, if we form this institution, if we succeed in electing trustees and officers, and if we can secure a permanent compensation, but to the best of their judgment, may not they naturally attract these persons who have surplus wealth and induce them to place it at our disposal, so as to be of use to the needy? We have such confidence in the power of Spiritualism to affect the conscience and heart and bring out the better nature of the man or woman, that we must eventually receive from many sources contributions that will give us abundant funds to work with.

We are but a year old, yet there has been one manifestation of this character in our favor, and that is a will made by a man out West, who has bequeathed us a sum of two or three thousand dollars, I understand. The amount does not matter; it is the response which he has made to the confidence that we felt in the ability of Spiritualists everywhere to do this that gratifies us, and this example will be followed by others.

We also felt that it was very desirable to acquaint the present adherents of Spiritualism more intimately with each other in a social manner. We do not yet own any apartment to which we can invite our friends for social purposes, but we anticipate the time when such a building will be found in towns and cities all over our land, for we believe that this is but the parent of many societies of a kindred nature that will be organized in the future, and that the spiritualization, localized as it is to some extent in its work, can do the whole that needs to be done in this line. It can set the example to Spiritualists all over the country to establish societies like it, and by frequent visits we shall become intimately acquainted with each other.

Doubtless in the past there is much extravagance, much that is erratic, incident, of course, to our imperfect organizations, and also to the fanaticism that often attends the cause. I believe that every spiritual revival, every outpouring of the spiritual world in whatever form has been attended by these extravagances; but we have learned at least one thing, and

that is to be charitable in our judgments and tolerant of the line of this great spiritual revelation; so today it is almost impossible to find those who have believed and followed the early seers, that under judgment and condemnation which, perhaps, was sometimes stimulated between one believer and another, still actuated by that same spirit. We have mellowed and softened down; we are more understanding and more tolerant; we are not so disposed to criticize. This movement in its progress is giving us new ideas; it is developing in us a new life, which must be the life of the brotherhood which shall bind us closer and closer together in work and nature, and not merely 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 enroll, 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 donations from all Spiritualists, and to make use of these agencies, to alleviate the necessities of the sick or destitute 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 exercises, 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. Peabody, which is as follows:

LETTER OF DR. J. M. PEABODY.

MY DEAR MR. STORER: Your fraternal favor and hand. Thanks to it would have been almost unbearably pleasant to attend the Veteran Spiritualists' Union Anniversary 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 and your associates. I hope and trust that there will not only be harmony and enthusiasm, 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 life. Nothing would give me more pleasure than to describe some of my early campaigns across the country in the interests of Spiritualism. Though temporarily in another sphere of work for the time being, healing body and soul, and a Sanitarium in my breast has in no wise slackened in the truth and the glory of true Spiritualism; for spiritual phenomena only—I repeat—can demonstrate a future existence. I can truly say, with one of old, I have been in spirit by sea, and by land, and in the midst of the false brethren suffering and rejoicing alternately in the defense of the glorious gospel of Spiritualism. One God, one law, one brotherhood, one destiny—and that a progressive immortality for all humanity—constituted the burden of our spiritual lectures 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 Denton, and scores of other worthy veterans and scarred heroes, we fought bigots and Calvinistic sectarists; and at the same time preached the positive gospel of Modern Spiritualism Manifestations. I am full of fight for the cause, and I feel that I have given a parlor lecture in defense of Spiritualism. My harness is still on.

I feel safe in promising to be with you at your next Veteran celebration. God and good angels bless you all. I am, dear Sir, very truly, J. M. PEABODY.

San Antonio, Tex., April 27th, 1902.

Dr. J. A. Shelhamer then read the report of the Historian:

THE HISTORIAN'S REPORT.

The year just closed—ending May 16th, 1902—has been devoted almost entirely to the interests of our Museum, in the gathering of phenomenal productions, paintings, photographs, and other objects of interest pertaining to Modern Spiritualism, photographs, engravings and other portraits of individuals prominently identified with the spiritual movement since its inception, and the placing of all these and other similar articles in a suitable book accessible to visitors all information available concerning each. Articles of this description now in our possession number about thirty. The first list of names 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 the preservation, the contents of our Museum. 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 the same time, the contents of our Museum are *substantive facts*, which no system of false reasoning can set aside or weaken the force of. Hence, in contributing to it, Spiritualists aid in saving from destruction the most palpable evidence that can possibly be presented in the face of the world's opposition. Truth, and, as a consequence, the stability of the foundation 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 relied, the contents of our Museum 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 of the Museum, and the exhibit, 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' Registry. There appear to be two reasons why contributions are not more freely made. The first is that some estimate 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, who are not so highly valuing their own sacred tokens of the communion of life and imperishable regard of their departed relatives and friends, that they are very loath to have them pass from their possession.

To the first we may say, nothing produced independent of all the known laws of nature, and proof of a life beyond this governed by higher laws than those of earth, can fall to be of value, or fail to work out its mission to those who see it and learn its history. To the second we may say, that if we are 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 pleasure and benefit that it has conferred upon you. The duty of human affection in that life which has given you.

It is impossible to overestimate the value or the amount of good it would up to this time have accomplished had a collection of this kind been begun when commenced on the 31st of March, 1868. Who is there that would not to day 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 treasure, and that we may be glad to have it not we who shall then have passed on to be happy in the consciousness of having aided in its formation? The appropriation made by the Board of Directors two months since for this Department has been expended 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 Museum and Library Catalogues, Visitors' Registry and minor requisites. These expenditures were preliminary 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. Elizabeth 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 catalogued. It must be 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 the above supplies 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 countries.

In conclusion I appeal to the members of our Union, and to the public generally, Spiritualists more especially, to contribute to our Museum, that we may creditably represent the phenomena; and to our

Library, that it may in like manner represent the philosophy of Modern Spiritualism. Respectfully submitted, JOHN 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 later point than the Historian's report:

"Dr. J. R. Beale, President of the Lake Pleasant Association, drew a glowing picture 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 the great benevolent institutions to which the Spiritualists now living, by means of gifts 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,' a song which Andrew Cross, a veteran Spiritualist of forty years' standing, told of the birth and growth of the belief in Scotland, and the ostracism to which believers were for many years subjected.

Mr. N. B. Greenleaf, after quoting a remark often made by the Spiritualists, 'I have never been investigated for the betterment of mankind,' said: 'When we have expended one-half as much to reclaim the unfortunate and criminal as Christians have for saving souls in the next world, we will show some institutions that will be a blessing to the world.'

Mrs. Jennie Hagan-Jackson suggested that at the Spiritualist relations during the coming summer books be kept in which every Spiritualist can write something of themselves, making it possible to find out whether the next life is only a handful of people, or composed of millions, as some believe. She closed with poetic improvisations on subjects suggested by persons in the audience.

Mr. Eben Cobb said the battle of today is to be fought between Agnosticism and Spiritualism, and the latter is being fought out by the aid of the agnostics. He said he knew of two or three millionaires who are only waiting to see a solid organization, which their money would be forthcoming to assist it.

Mr. 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, he said, it could not succeed, but with a broad charity for all who are working for the same object, and he said that he believed that the time will come when there will no longer be any lame, sick or criminal."

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 flowers, wreaths, bouquets, trailing vines and evergreen, the entire front of the platform being massed by these floral offerings. The memorial chair—of white and gilt—of the Society occupied its usual place upon the platform, and was handsomely adorned with flowers. Mrs. W. S. Butler, who had recently passed to the higher life, namely, Mrs. Mary Brintnall and Mr. Joseph Doolittle. Among the floral decorations were a choice bouquet of white roses, which had been sent to the members who had recently passed to the higher life, namely, Mrs. Mary Brintnall and Mr. Joseph Doolittle. Among the floral decorations were a choice bouquet of white roses, which had been sent to the members who had recently passed to the higher life, namely, Mrs. Mary Brintnall and Mr. Joseph Doolittle. Among the floral decorations were a choice bouquet of white roses, which had been sent to the members who had recently passed to the higher life, namely, Mrs. Mary Brintnall and Mr. Joseph Doolittle.

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and being seen in a distant place, and returning, in some cases being conscious in the physical of those excursions, and in others not. Several striking coincidences showing the appearance were given, and it was a very interesting and successful meeting, and one calculated to make inquirers think, investigate 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 evening at Spencer Hall, 114 West 14th street, which are being largely attended by intelligent inquirers from the Spiritualist community, and have never before investigated the phenomena of Spiritualism. The first hour is devoted to general discussion of timely topics, secular and philosophical, and the rest of the evening to spirit tests.

**Memorial Service.**—A general Memorial Service will be held by the Society and the public, at above address, on Wednesday evening, June 1st, in remembrance of departed but returning friends, and all interested 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. SNIPES.

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 '03 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 liberty 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.

More than thirty years spirits belonging to the line of thought expressed by Solon, Socrates, 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 the spirit world is manifesting, with the intent to throttle liberty and make our republic subservient 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 efforts 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, 1902. [Permanent address, Crown Point, Ind.]

INDIANA.

LIGONIER.—JOSEPH M. BARE, upon renewing 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 OF 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 BANNER OF LIGHT 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 thereof?

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 Association on May 17th the following officers were elected for the ensuing year: President, Elizabeth Colt; Vice President, Mattie E. Clemens; Treasurer of Church Fund, Harvey Colt; Treasurer of Association, W. S. Clemens; Secretary, Edward L. Beard; Board of Trustees, J. J. Beard, S. J. Woolley, Wm. M. Fuller, and J. Swales; Andrew Hout, E. L. Pinney, and W. S. Clemens. Secretary Church of Spiritualists.

MICHIGAN.

DETROIT.—GILES B. STEBBINS writes, under date of May 20th, that he will not be one in the list of speakers at the Haslet 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 Society of Spiritualists here, and wish for correspondence 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 Laramie 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. H. Hall, Sunday, May 18th.

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 writing to the audience, and a fine poem was improvised after the manner of the late Mr. Longley, 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."

On Sunday, May 24th, closes his present engagement in Washington, D. C.

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 10th, to a large audience, including many of the *élite* 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 beautiful recitations were added to the oratory and poetry, making 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. Mrs. Gault gave very satisfactory answers to questions, and Mrs. H. M. Young has been actively engaged in the sale and distribution of literature.

Good.—"What style of gloves are worn at swell functions these days?" Well, that altogether depends if you want to get near the supper table, you would advise you to wear boxing gloves."—Harper's Bazar.

THE PREPARED FOOD, TOMATO AND BEEF, COMPLETE. NUTRITION. PATENTED. AVAILABLE. Convalescents and Nursing Mothers. Ask your druggist for this. BY THE ALE and BEEF CO. DAYTON, O. U. S. A.

"I Hate to Ask My Doctor."

Oh, Woman!

False modesty and procrastination are responsible for much of your suffering. We can excuse the delicacy of the young, but there is no excuse for a woman who neglects the freely offered assistance of a woman. Lydia E. Pinkham's Vegetable Compound is the product of a life's practice of a woman among women, and an unfailing cure for women's ills. It removes at once those pains, aches, and weaknesses, brightens the spirits, and invigorates the entire system. An unexcelled remedy for Kidney Troubles.



All Druggists sell it, or sent by mail, in form of a box, containing a full description of the Compound, and a full list of Druggists, for \$1.00. Send for a free copy. Address: LYDIA E. PINKHAM MED. CO., 233 N. BROAD ST., LYNN, MASS.

Annual Memorial Services, Cleveland, O.

The usual annual Memorial Services in memory of our friends and co-workers who have passed to spirit-life, will be held under the auspices of the Children's Progressive Lyceum, in Royal Leaky Hall (Case-Building), Superior street, on Sunday, June 2nd, morning and evening, to which all the local mediums are to be specially invited. Extra music and 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 the first he