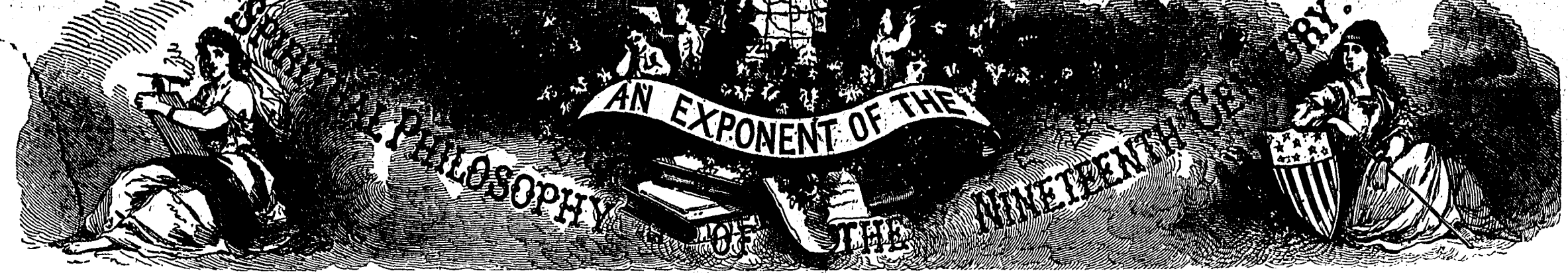


HARVARD COLLEGE
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BANNER OF LIGHT.



VOL. 71. COLBY & RICH, 9 Bowditch St., Boston, Mass. BOSTON, SATURDAY, JUNE 4, 1892. (\$2.50 Per Annum, Postage Free.) NO. 13.

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

(Reported for the Banner of Light by Ida L. Spaulding.)

(Continued.)

At the close of the reading of the Historian's report, Miss Amanda Bailey sang, with fine effect, "I Know That My Redeemer Liveth." Dr. Storer then introduced Dr. Joseph Beals, President of the Lake Pleasant Association, who spoke as follows:

REMARKS OF DR. BEALS.

Mr. President, Ladies and Gentlemen: I was surprised when I saw in the BANNER OF LIGHT Thursday that I was to give an address here this afternoon. I am very glad, very glad indeed to be with you and to say a few words, for my heart is full of sympathy with you in this Cause.

Some months ago Mr. Dole told me that there was a movement on foot to start a Veteran Spiritualists' Union here in Boston. I was very glad to hear it, for there really is great need of such an institution.

I have been a Spiritualist twenty-five years—not only a Spiritualist, but an outspoken Spiritualist, one of those who have always been ready to stand up and be counted. Although I had the spirit of the doubting Thomas, when I really became converted I was thoroughly converted; I did not need a second conversion to this Cause.

I have often been asked, when speaking perhaps to skeptics, "Why, what good has Spiritualism done in the world? Where are your institutions of learning? Where are your hospitals? your homes for the aged?" What could I say but give the reply the agnostics give? "Don't know." But I was rejoiced when I learned that this Union was to be established, and when it was established; and although I must admit that I am one of the latest members, my intention was to be among the early ones; I waited until sometime I should be in Boston when you were in session, and thus time ran along.

In years gone by I have been asked by people who had means who were thorough Spiritualists, and wanted to do something for Spiritualism, "Where can I put my money, or who can I leave it to that it may do good to the Cause of Spiritualism?" Well, I could not tell them; there was no place. Now, should such a question be asked me, I can readily inform them.

Those who have been mediums of communication between the spirit-world and this world, and have worn out their lives in the service should be provided for. I am glad that this Union proposes to build a home for such, for Spiritualists who are in indigent circumstances, and for the orphans of Spiritualists. It is needed, and I verily believe that our children or our grandchildren will yet point with pride to an institution that will be built in this city, and say, "Our parents," or "our grandparents helped to establish that great institution." I believe that money will come in for it as the object becomes known. People will be moved to donate certain amounts, and others will leave us in their wills sums of money—from two to three thousand dollars—as in the case Dr. Storer mentioned, up to a good many thousands, and we shall have a sum to work with that will do an immense amount of good.

Now, friends, I did not come to make a speech; I came to express my gratification at the movement that has been started, and to wish you goodspeed in the enterprise.

On account of the absence of Mr. John T. Little, who was announced to sing, but who was detained at home by illness, Mr. Charles W. Sullivan was requested to favor the audience with an extra song. Mr. Sullivan selected one of Prof. Longley's compositions, entitled "Glad that We're Living Here To-Day." Mr. and Mrs. Hatch assisting in the chorus and Prof. Longley accompanying on the organ. This was sung with much spirit, and after its rendition, which was received with great appreciation, the President introduced Mr. Andrew Cross, formerly of Scotland, but now of Portland, Me., a veteran Spiritualist who has done much for the Union in procuring spirit-paintings and photographs of workers for Spiritualism in England and Scotland for its Museum.

Mr. Cross began by stating that he came prepared to make a speech. "I am not," said he, "like the preceding gentleman, who did not know until Thursday that he was to speak. I knew, I prepared myself and I wrote it down, but I am not going to give it. It has been suggested that I relate some of my experiences, so I will just talk to you."

The speaker then proceeded in an easy, conversational style, to give a sketch of the growth of liberal thought in Scotland and of his own spiritual growth, first out of the Presbyterian Church, with its strict and inflexible doctrines, into a belief in the universal salvation of all mankind, and then into a knowledge of the truths of Spiritualism.

Speaking of his first experiments in Mesmerism, Mr. Cross related how they led him to investigate the phenomenon of clairvoyance. "I wanted to believe in Christianity," he said in substance, and I tried hard, not that I wanted so much to be saved from hell as from annihilation. I wanted to know that I should live after the shock of death. Where could I obtain evidence sufficient to satisfy me? I

could read it in the Bible, and the ministers could tell me; but I wanted to know it, I did not want only to think it. Thus I went on step by step until about the time we heard that a medium, Miss Emma Hardinge, was coming over to the old country from America, we arranged to bring her to Scotland. She came; she took Glasgow by storm, and then and there firmly established a Society that still exists.

When I first left Scotland, twenty years ago, perhaps, there was not a church in the land whose minister would exchange pulpits with a 'Morrisonian', as the followers of James Morrison were called, a liberal minister who preached in my youthful days that Christ died for all. I went back to Scotland a year ago, and found that the little haven had leavened the whole lump, for I preached, the people knowing my convictions, in the Morrisonian Church, I preached in the Established Church of Scotland, and I preached my own views. "At the close of Mr. Cross's interesting remarks, which were frequently enlivened by the narration of incidents that appealed to his hearers' sense of humor, Miss Bailey again delighted the audience by her artistic rendition of "A Storm at Sea." Mrs. M. T. Longley was then introduced, and, under control, delivered the following

ADDRESS BY SPIRIT S. B. BRITTON.

Mr. President and Friends: You will pardon me if I speak to you not in the name of Mrs. Longley, but in the name of one who is a veteran Spiritualist, who, though having passed to the spirit-life, and joined the innumerable throng beyond, still feels himself identified with the glorious cause of spiritual truth and humanitarian love. I have been delegated to a large number of Veteran Spiritualists on the other side of life to speak to you to-day concerning the great work that may be done by this organization composed of veterans in the great cause of spiritual truth.

It has been said before that the spirit-world had very much to do with the organization of this Union, that the idea did not entirely originate with the Spiritualists of Boston, or of any other section of the country, of bringing together as far as possible the tried, the true, the trusty ones of our belief, who, through good and ill report, have stood fast by the truth, and have held aloft the glorious banner of Progress, paying fealty to the angel-world as it brought light, strength and instruction through its chosen instruments to minds on earth. It is true that spirits of the higher life, higher only in the sense that it is more advanced and more spiritual than the life of earth and its material limitations, mooted the subject of bringing together these veterans for the purpose of uniting and consolidating their forces, spiritual and material, for the greatest good of the greatest number of people.

I mention to you hundreds of earnest souls in the spirit-life who belong to this Association, and who are proud to call themselves Veteran Spiritualists, because they have traveled along the highway, through the heat and dust and toil and pain of many years, never faltering in their fidelity to truth, and who at last answered to the great summons and joined the great majority. Many of these are known to you, and are associated with you in your good work. Among them I may mention John Pierpont, Edward S. Wheeler, Selma J. Finney, W. S. Courtney, Charles Partridge, A. E. New, and a host of other reformers, not forgetting that stanch old warrior, Warren Chase. There are also here many of the sweet singers and gentle hearts that in days gone by breathed through holy inspirations to you the pure and beautiful thoughts which they received from on high. Among these are Alicia W. Sprague, Rosa T. Amedey, Frances Green McDougall, Laura Kendrick, and many, many others whom I could mention had I the time, but each to whom responds to his and her own name in spirit as you give out your love to these souls to-day.

The loveliest, the purest, the holiest thing in all creation is human nature, and so perhaps it is the most contrary and inconsistent thing. It is the loveliest, the holiest and the noblest, because it is a part of the Divine, and linked to the spiritual through all the ages of the past, as it will be through all the ages that are to come, and so perhaps it is the most contrary and inconsistent thing. It is linked to the carnal life of earth, and subjected to the limitations and inharmonies of the physical; but when we remember that "One touch of Nature makes the whole world kin," and that the great, throbbing heart of humanity, pulsating in sympathy with and love for its kind, belongs to the living spirit, and that its heritage is an immortality of light, joy and usefulness, we can from within the depths of our souls rejoice that we are living, breathing, working human beings.

The home of all creation is humanity, the epitome of the universe is the human intellect, and when as human beings we come to realize that we are spiritual beings, that we are brothers and sisters, the great humanitarian love of our souls will flow forth unto each other, and there shall be no more pain and poverty and injustice in human life, because love shall reign.

Mr. President and friends, it is the desire of our co-workers on the other side of life who come to join their forces with yours and to stand shoulder to shoulder and heart to heart with you, that you as veteran Spiritualists shall put forth with all your might the expression of humanitarian—which is spiritual—love that is within you and that links you to the Divine, and by expressing this great and glorious spirituality of your natures you will hasten the day when brotherly love shall rule the world, and the earth shall blossom like the rose.

It has been the hope and desire of earnest spirits that some wide and beneficent organization should be established among the Spiritualists of this country that would look after and work for the very best interests of humanity, and that this organization should be based upon unselfish principles, upon the principles of love, purity and peace to all men. It is our hope that the Veteran Spiritualists' Union shall prove to be such, that it shall contain within its stronghold so much of spiritual love, so much of sympathy and kindly feeling, that a great wave of influence shall go out from it to all parts of the country and make its power felt in softening human prejudices, in mellowing human sympathies, and in bringing to our hearts a greater realization of God as the Father and Mother of all, and mankind as our brothers and sisters, than we have ever before had.

You have been told what the principles and purposes of the Veteran Spiritualists' Union are; and now I tell you that it is not only composed of men, but of women, the earth in garments of flesh, but also of people who walk the hills of spirit-life, clothed in the robes of immortality. You will allow me, as one of its number, to assert that this Society contains within itself the elements of stability and usefulness. If you but do your duty in regard to it and its work; if you who are members but

unite in harmony, love and earnestness of purpose to make Spiritualism in your lives what it should be, and what the angels teach us that it is, an uplifting, strengthening, helpful force, purifying and sanctifying every part of our being; and if you will but work together to show to the world that Spiritualism is sent to teach it of the higher and the better life, to give opportunity to every soul to learn of the immortal, and also to gain knowledge of the present state of our being, then will your organization become a power in the land. And if you Spiritualists who are not members of this Association, but who are really in earnest, and anxious to see the light of truth spread on every hand, eager to behold the oncoming of that great spiritual force which shall bring comfort, consolation and peace to every home, will but enroll your names upon the list of this Union, and give it your sympathy, your moral and financial support, there is no reason why it should not become the grandest organization for human welfare and happiness the world has ever known. We, on our side of life, promise to do our part. We hold that it is your duty to perform your part, and to join earnestly and zealously with the angels in seeking to bless mankind through such avenues of helpfulness as this organization, and others that may spring from it, affording light to the world.

I am proud of the opportunity and the power to come here from spirit-life and take possession of a medium. I am proud of the mediums all over this land that have been utilized by the spiritual power as instrumentalities for the dissemination of light and truth. The greatest joy the world has ever known has come in the revelation of immortality to humanity, and this has come through our mediums—our workers in the spiritual ranks.

I have heard it said by some, "Oh! we can have nothing to do with mediums and Spiritualists; they are very common people." To my mind they are very uncommon people. They are different from all the world; they are people who dare to think for themselves, to speak for themselves, and to stand boldly against opposition and denunciation, and declare the principles of truth that have appeared to their minds. They are highly individualized, and therefore very uncommon people; but were they not, were mediums and Spiritualists generally but common people, I do not forget that the Nazarene, the beautiful soul who went about doing good, associated with the lowly, and felt that by so doing he could increase his usefulness and power, and at the same time help to broaden human love and sympathy, and also enrich his own soul. Let us not forget, friends, that all these individuals are our brothers—our sisters. If there is any work to be done to aid a human being, any word of consolation to be spoken, a cup of cold water to be proffered to a thirsty traveler, a smile of sympathy, or a helping hand to be extended to a brother or sister wayfarer along the path of life, let us perform this service if we can, and by so doing we shall increase the treasures of our souls a hundred-fold.

I will not linger longer. I only ask of you who belong to the Veteran Spiritualists' Union to remember that we are with you heart and soul, and that you will succeed because there is a power with you far greater than that which is against you; and I ask those friends who are not members, but who are interested in the work, and in sympathy with all helpful service to mankind, to enroll themselves upon our side, and give us cheer and encouragement. S. B. Britton.

At the conclusion of the address, which held the close attention of the audience throughout, Dr. Storer, in his capacity as chairman of the meeting, came forward and said: Before asking Brother Sullivan to sing another song, I want to call upon a medium to speak to us whose voice many years ago, and for a succession of years, was often heard from our platform, our veteran brother, N. S. Greenleaf.

ADDRESS OF N. S. GREENLEAF.

Mr. Chairman and Friends: I will not trespass upon your time and patience but for a few moments.

Bro. Storer has made reference to the fact that years ago I was active in the harvest upon the rostrum as well as in the shop. I have been a student of the phenomena and philosophy since the year 1868, and I was a thorough believer in the fundamental truth coming to the surface of things from the phenomena, I have always, everywhere and under all circumstances, stood up squarely to be counted.

In the earlier years of my labors I was enthusiastic, I was sanguine that long ere this time the general public, with open arms and thrilling hearts, would bid welcome to their angel friends; but alas! I have been sadly disappointed in that matter. Coming, as every medium does, out from the genial atmosphere of angelic love, where souls are large enough to take in the whole world at one embrace, and meeting some old theological foggy who freezes you all through and through like a chill northwest wind, you will go clear down to zero before you know it. Such are the experiences of mediumship; but out of and through them I have learned much of human life, and I hope more of angelic communion. While for the few years just passed I have been on the retired list, so far as the public was concerned, yet when business would let up upon my mental and give me the opportunity, the old experiences of angelic power would sweep over me like the balmy breeze of the summer evening, and I would rejoice in gladness of soul communion with the angels.

I am rejoiced that the veteran Spiritualists have awakened to a sense of the necessity of some practical work. We have been told by the ancients that the price of liberty is eternal vigilance. While our gospel friends, and a great many Spiritualists, have found out that salvation is free they fail to concern themselves regarding their liberty. Let us awake from this lethargy of soul while we may, rejoicing that salvation is free, but remembering that it costs something to feed the physical while the soul is working out its salvation. Let us remember that while we are living in this broad country of freedom and gladness, freer than any other upon which God's sun shines, we are environed by a free people by dangers that every one of you fail to perceive and realize. We are environed by theological intrigue that would wrest from us our liberty to worship God according to the dictates of our own conscience, or not to worship at all as seems best to us. We are, as a people, environed by popish influence directed toward the overthrow of our public school system; and I warn you, brothers and sisters, awake to the necessity of throttling the environment before it throttles the liberty of Americans to educate their children up to the standard where they can say they have a soul, and they know it is their own.

In regard to the experience of Bro. Beals: Oh! how many times I have been met with that same question: "Show us any good that Spiritualism has done? Where are your institutions?" Well, I claim to be a born Yankee,

and I am not ashamed of it. I answered that question by simply asking them: "You have institutions grand and glorious, have you not?" "Yes," "Spiritualists have as yet been laboring, as it were, on the skirmish line, single-handed, without any general to direct their efforts, only as their spirit-friends directed them; but if you, my Christian friends, will point me to a single institution for the betterment of the human race or for the salvation of human souls that was erected by Christ's followers during the first fifty years after he was crucified, I will pledge my word as a man that I will raise within twelve months a hundred thousand dollars to build a Spiritualist Institution. Doctor, take your own medicine."

A single word further. Let us as Spiritualists work with our angel-friends, never forgetting that when we reap the reward of salvation, if we ever do, it will not be through the blood of Jesus Christ, or through faith in John Brown, but by the earnest energy of our souls working out its own culture and destiny. When Spiritualists shall have existed long enough, and wake up to the eternal fact—that fact is—that the almighty dollar is only worth to you and me what it will provide in the shape of comfort, convenience for our physical bodies, and culture for our minds, we have extracted from it its entire value for us; and when, as Spiritualists, we shall have expended one-thousandth part as much for institutions to educate the orphan, to provide comforts for the needy, to refine the uncouth, to reform or to reclaim the unfortunate and the criminal classes of the community as the Christian world has expended and are expending to-day for the purpose of trying to save souls, we will show you some institutions that will be humanitarian, that will meet the need, not of the eternal by-and-by, but the ever-thrilling necessities of the struggling human souls of to-day.

That Mr. Greenleaf's remarks met with the approbation of his listeners was very apparent, and when he had concluded, Mr. Sullivan, turning to the speaker, said: "Only a Few Steps Beyond." Dr. Storer announced that the collection which had been taken for the benefit of the Union amounted to the sum of twenty-five dollars. He then presented Mrs. Jennie Hagan-Jackson, the lady who the last few Sundays has occupied with great acceptance the platform of the Boston Spiritual Temple Society at Berkeley Hall. Mrs. Jackson spoke substantially as follows:

Mr. Chairman, Brothers and Sisters: Before saying anything else I cannot but refer to a brief and passing experience such as will some times come while we sit upon a platform. When Bro. Greenleaf rose to speak the tones that he gave to you were duplicated to my ear by another voice dear to me in old times, and familiar and dear to many of you. While Mr. Greenleaf was standing here speaking so earnestly and so eloquently, I saw beside him the form of one whom we all honor. I saw the kind and pleasant features of I. P. Greenleaf. He extended one hand toward Dr. Storer, the other rested upon the shoulder of the speaker, and turning he bowed to Charles Sullivan, looking so glad and seeming so happy to be here. Although it is seldom I mention such visions, I could not let this pass, for I felt by so doing I should be untrue to the spirit-friend and to the friends here.

One word in regard to our apparently small numbers. When the census returns were given out I happened to be in the city of Washington, and was not a little astonished to find that that city had perhaps two or three hundred inhabitants who claimed to be Spiritualists, who held meetings occasionally evenings where about a hundred folks collected and listened to various speakers, the audience being composed principally of the floating population. This was the statement made, while the actual fact was that the general attendance at the evening meetings, which are held every Sunday evening of the year except during the short summer vacation, is usually as large as the audiences at our morning sessions, where we have large houses.

We have with us friends representing several camp meetings. Dr. Storer representing Onset, as its President, Brother Cobb, who is associated with Sunapee Lake, and Dr. Beals connected with Lake Pleasant, and myself to some extent representing Cascadaga. Thousands meet at these places annually, which fact might tell us something regarding our numbers; but they go away, they are scattered, and if we were to call upon some one this afternoon to tell us how many we are, none of us would know.

Mrs. Jackson suggested that a book be kept at every camp meeting in which a collector appointed for that purpose, who shall go about every morning gathering information, shall enter the names of all comers, and also add whether they are Materialists, Baptists, Catholics, Spiritualists, or whatever they are. In this way we could take a practical step toward ascertaining whether we are a handful of people or several millions.

I do not feel that I need to make a speech, for you have listened to so many excellent things. If any of our friends will suggest a subject for an improvisation, I will try and give you that—but no lecture.

"The Veteran Union" was the subject given, upon which Mrs. Jackson improvised a very spirited and excellent poem, which was received with evident pleasure.

A patriotic song by Miss Bailey thoroughly aroused the enthusiasm of the audience, after which Mr. Eben Cobb was called upon, who spoke substantially as follows:

ADDRESS OF MR. EBEN COBB.

This song of our dear little sister, Miss Bailey, following our good friend Mrs. Jackson's improvisation, in which she speaks of the "Bugle Call," seems to cap the climax in this direction.

Some wise heads have said that a great battle is to be fought out between Spiritualism and Agnosticism. Now whatever comes between these two forces is merely incidental, is not based upon a solid foundation at all. There may be some good Universalists here—I am one. There may be many Unitarians here; but your Unitarianism and your Universalism will amount to nothing in the battle that is now to be fought. It is already here, the bugle call is sounding, it is being fought in the human heart everywhere, it will soon break out, and you will see it exemplified.

This same class of reasoners say that theology as a living force is dead. It is dead as a living force. I was reading in a paper a beautiful little catalogue of ornaments that are going to be exhibited at our World's Fair, little trinkets that a certain lord has been collecting across the water, and is going to send over here for our American eyes to feast upon. They are pulsating, living, tangible relics of Christianity, not the Catholic only, but the Protestant religion as well, throughout the past almost up to to-day. Besides the thumb-screw, the rack, and other instruments of torture, there is a sweet, delicate machine of embrace called "The Maiden," which is a thoroughly Chris-

tian institution. It is made so that it caubs adjusted like a tailor's suit to fit any form. It is lined with sharp steel spikes, and when it embraces its victim, they penetrate his body just far enough not to reach a vital part, but to hurt terribly.

Now, friends, when you go to Chicago, you must see this instrument, for this is the only chance you will have to do so in America. That "Maiden" has been used on hundreds and hundreds of victims. Poor, delicate women have been tortured in its embrace because of their religious opinions. Who closed it? Who pressed those spikes into their eyes? Protestants as well as Catholics. That same spirit would stamp out liberal thought to-day had it the power.

Mr. Cobb referred to the power of organization as manifest in nature; then turning to the subject of the Veteran Spiritualists' Union he said: It is organized according to the laws of nature. I love it, and I am proud that I am a member of it. I have watched it from its birth, and have been happy to see that its indications point toward noble, grand and lofty aims, and I am glad and proud to say that in every direction from which you can bring to bear upon it the microscope of investigation, by the help of the angels it will be proved true and loyal.

I know two or three men worth millions of dollars who are waiting to see a good, sure, solid, reliable society formed, then in they will come. We want to see every Spiritualist, young as well as old, come forward to aid in the work. Do not say you cannot do much. Remember the battle. There are thousands who are affirming in a negative way every truth that we know and hold; and by-and-by they will claim they have been helping all along.

I was pleased at our last meeting to see that new clause added to our by-laws regarding associate membership, which admits of any one who is a Spiritualist becoming a member of this organization of veterans. I would have it possible for all who are open and avowed Spiritualists to become members of our Association, with no limit placed upon the length of time they have been such, for we have no dogmas in Spiritualism, no creeds, no canons to swear by.

Mr. Cobb closed his remarks with an earnest appeal to Spiritualists to join the Veteran Spiritualists' Union for the sake of the service that may be rendered not only the living but every unborn child that shall live in ages to come.

Mrs. H. S. Lake, the speaker at the First Spiritual Temple, was then introduced by the President in a few pleasant words.

ADDRESS OF MRS. H. S. LAKE.

Mr. Chairman, Ladies and Gentlemen, Friends of Progress: I am gratified that it has been possible for me to come here and be with and of you to celebrate the first anniversary of the Veteran Spiritualists' Union, in which I have a deep and abiding interest, founded as it is upon a recognition of the fact that Spiritualists should be united for fraternal purposes and specific ends.

You have been told by those who have preceded me of the utility of organization and of the desirability of associated effort. Nothing could be more true; it seems to me, to the observer and the inquirer, than this statement. It is in the union of forces that success may be logically prophesied. In individual effort we can expect nothing, but when a large number of individuals combine, and in a truly fraternal spirit aim to accomplish certain things which to them seem essential, it is reasonable to suppose that success may follow such effort.

We look abroad over the world, and we see that those for whom we have too much fraternal love in our hearts to call on enemies have accomplished the most by reason of united effort, by combination of energy. To-day the world at large, non-believers in Spiritualism, aiming to achieve much in the direction of progress, are united in science, in art, and in industry. Look abroad over the world and investigate, if you please, the motive springs of conduct and life that are apparent in the industrial realm in which the energies of man are so largely absorbed, and we see that even the workers who toll long hours have become attached to the success of organized efforts, and have banded themselves together into groups and organizations for purposes of this kind. We cannot accomplish much in any direction unless we unite not only our external forces but our spiritual forces in harmony and in the spirit of brotherhood.

We are here to-day, continued the speaker, to celebrate the first anniversary which commemorates the birth and life of this Union. I look over these heads that have been silvered as mine has been by the years in which we have labored in the world; I recall the efforts which have been put forth in behalf of Spiritualism; I can remember the years not long ago, when in towns not far from the great centers of civilization, it was a difficult thing to stand up and call one's self a Spiritualist; I recall the opprobrium and dishonor which were attached to that name, and I think how brave were those who fought in the front ranks of this movement of progress, for I believe that Spiritualism is especially progressive, and I believe that the divine energy of the spirit which you are endeavoring to incorporate into this Union will so fill this planet of ours and its inhabitants that there will be no sick, no halt, no lame, no blind, and no criminal on this broad footstool.

You know, said the speaker, in substance, there are homes that are cheerless and fireless, and that while we are enthusiastic, hopeful, aspiring and energetic in the direction in which we have concentrated our energies, there are many individuals who this afternoon are saddened because they have committed a crime; and my friends, until we become grand, large, sweet and kind enough to love even those who have committed a crime, we are not worthy of being called Spiritualists. It is to the suffering that the ministrations should come; it is to the heart-broken that heaven's messengers should be sent; it is to the degraded and the vicious that the light and beauty of the eternal realm should be revealed, for what else is Spiritualism but a revelation of the brighter and higher spheres beyond this, to which our beloved have arisen?

I believe that it is your duty and mine, officers, members and friends of the Veteran Spiritualists' Union, to so externalize the living forces of justice, love, fraternity and truth, [Continued on eighth page.]

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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, JUNE 4, 1892.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowditch Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITORS.
JOHN W. DAY, EDITORS.

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 oncoming 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 subscribers 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 & RICH, Publishers.

The Millennium Physically Treated.

Capt. R. Kelson Carter writes in *Frank Leslie's Weekly* on the approaching physical transformation of the earth, and attempts a scientific study of the millennium. He sets out with the admission that if the bible be inspired, we are on the very eve of another dispensational day. The age in which we live, stretching from "Noah's flood" to the present time, is about to end, and another age, wholly different in its nature, will ensue. Capt. Carter's declared purpose is to call attention to what he considers the plain statements of Scripture concerning the physical, rather than the spiritual and religious, changes which are to occur, and he thinks the bible reader will be astonished at the very large number of references to them which it contains.

He may well ask if the reader will not be surprised, if it can be shown, according to Scripture, that this world is soon to be turned into one vast "Garden of Eden," in which the human race living upon it will enjoy very largely the physical pleasures, healthfulness and immunity from evil said to have belonged to our "first parents" in their primitive state. And he may also well ask if the bible reader will not be further surprised, if the method by which these great changes shall be brought about are likewise found to be described; and the various steps in this mighty change stated in language that, properly understood, stands upon accepted scientific law at every point. And still further, if it can be shown that these changes, under scientific law, are marvelously connected with the account of creation in Genesis, and that it stands under the wing of the nebular hypothesis and upon the rock of universal gravitation, violating no scientific principle whatever. All this is what he proposes to demonstrate.

He undertakes to clear up the creation theory before coming to the subject of the millennium. Though himself an "absolute believer in the unerring accuracy of the scriptures," he presents his study from a purely scientific standpoint. It is the result, he says, of years of patient thought and scientific investigation. With the key afforded by the creation theory, he says he has been enabled to partly unlock the Scripture statements concerning the physical changes of the millennium.

The article here referred to is but introductory to the subject to be discussed by the writer. His general theory is that the earth once had Saturn-like rings and Jupiter-like belts, and that they must have fallen successively to the earth, and during such descent must have covered in succession the tropical and temperate regions for a time, exposing the earth to the direct action of the sun as at present, until another ring came down, spread out into a belt, and once more shut the sun off. These successive downfalls, with their periods of green-house temperature, succeeded by cold and heat, must have resulted in just such sudden changes in the life and climate of the earth as geology testifies to and records.

But geology has heretofore failed to account for the cause of these sudden changes, and especially for the abruptness with which each age has come to an end. Capt. Carter proposes to supply the deficiency. He will tell how the world was made, from science, and from Scripture; how paradise was lost, scientifically; how the world will be re-made, Scripturally; and how paradise will be regained, scientifically. He believes, with what

he regards a large and growing body of intelligent students, that these mighty changes are near at hand, and that the key to this knowledge is a comprehension of the earth's annular system. His brief description of the flattening out of these rings into belts, and of the falling down of these belts upon the planets they encircle, constitute the substantial explanation of the successive changes which have taken place and are still occurring, and that a coming precipitation of another fully accounts for all that is predicted as in store for the present inhabitants of the earth.

Such a belt, formed about the planet, would constitute a vast greenhouse roof, completely enclosing it, as is now the case with the planet Jupiter; and it would therefore imprison the heat received from the sun's rays, prevent its radiation into space, and likewise prevent any serious variations of temperature or fluctuations of the barometer. Under such a roof there could be no direct evaporation, and consequently no rain as now understood. Necessarily, the climate would be warm, equable and moist. When some of this covering belt had become sufficiently clear to transmit the light, it would at first appear as a yellowish golden glory flooding the entire sky; and by virtue of the laws of refraction and reflection, would be carried round the curve of the circling canopy of waters, so that no portion of the globe underneath such a canopy would ever be dark. It is then that the millennium will come.

The Irrepressible Instinct of Immortality.

The modern science of biology more than physics has brought to light a multitude of facts and an ascending order of laws, which bear most directly and conclusively upon the question of the future of humanity. The revelation is forced upon us that the universe is a system of thought, and that matter is but the garment, the symbol and the effect of thought. The chronicle of our solar system, of our planet, of our geological succession, and of the state at which the orders and species of living things have arrived, makes it too clearly true that the visible is but the product of the invisible, and has come forth from it, and is performing its service as an instrument of that design which is perpetually unfolding to larger issues.

In a late issue of the *Catholic World* the Rev. William Barry accepts the foregoing conclusions, and declares it to be proved and certain science. New orders of being, he asserts, rise out of the bosom of the old, and still the laws which govern them do not suffer repeal. The uniformity of law is in this sense no less demonstrable than the conservation of energy or the indestructibility of matter. And since effects only obey and manifest the purpose which they subserve, and do not create it, the conclusion is forced upon our minds that directing thought must have preceded each and every system of reality, infinite or infinitesimal, throughout the universe. Nature without purpose would be unreason, and a contradiction in terms.

It is not by glib and ready reasoning that we enter into truths so vast. Nor is speech equal to silence, provided only our silence be an affirmation instead of an excuse to doubt. When we cease to look beyond the grave, our existence is at once stripped of its meaning, because it is denied a reasonable aim. It can henceforth devise no task equal to its powers, nor imagine a purpose worthy of them. The short way into the reality of things is by instinct. Man feels that he is destined to live hereafter. He acts upon that feeling with the careless confidence of a child, who takes it for granted that to-morrow will come when to-day is past. We shrink from the pain of dissolution. We shudder even at the fancy, while we reject it, that the time can ever arrive when we shall be no more; but so little do we think to be annihilated that, as Bacon observed, "there is no passion in the mind of man so weak but it mates and masters the fear of death."

To look forward and look beyond, taking death as a mere stage in our journey, is a sign that we have in ourselves the answer of life, and that the spirit, from which we could not be divorced without ceasing wholly to be, has uttered its inalienable and unshaken judgment. *Non omnis moriar.*

A Fair Sample.

The editor of the *New York Mail and Express*, as everybody is supposed to know, employs his paper as a pulpit, from which he preaches daily from a formal text taken from the scripture. Likewise he goes about on missionary work, as when he attended the Methodist convention at Omaha and urged the rulers and representatives of that church to demand the closing of the World's Fair at Chicago on Sundays.

It so happened—says the *Washington Post*—that, at the very time when he was engaged in this business, a large force of workmen, mechanics and plumbers, were found to be hard at it with hammers and tools and shovels on Sunday, while the choir of the Catholic church near by were lightening their toll with melody and praise.

According to *The Post*, a garrulous workman told an inquisitive reporter that this thing had been going on for some time; that this pious and godly editor was in a great hurry to get the building completed, because the offices were already leased, and consequently every day's delay was so much money out of the good man's pocket! The same workman further stated that the editorial bigot aforesaid was paying half wages extra for the Sunday work, so anxious was he to handle the belated rent money.

But another illustration of this exclusive style of holiness: In the *Mail and Express* one day recently, right on the page opposite that on which the chosen text for the day appeared, was a notice of the result of the great Brooklyn handicap race of the day previous. It stated that Thomas F. Eagan, whose management of the betting ring at North Bergen was so satisfactory, had charge of the betting at Gravesend and "did well." The holy text printed on the opposite page was this: "Cease to do evil; learn to do well." etc. In folding the paper the text could not but have rubbed against the item reporting the race proceedings of Eagan. The text, says *The Post*, counselled to "do well"; the report of the race said that Eagan "did well." And this is preaching and piety—and these are the men who would close the World's Fair on Sundays.

We are indebted to our friend, Geo. A. Bacon of Washington, D. C., for a copy of a pamphlet published by the Agricultural Department, showing the "Wages of Farm Labor in the United States," for which he will accept our thanks.

Even the Beloved Oyster.

The month of May having practically driven the oyster into retirement till autumn, we may politely remark, in view of its absence, that even this favorite bivalve—the universally popular, the everywhere sought—is forced to take its turn at the whipping-post of public criticism, and join in the lengthening procession of the persons and things that are supposed to be condemned for cause.

There is—so says the daily press—a scientific opener of oysters in Philadelphia, named Gross, who has, for the last six years, devoted all his leisure to the study of the bivalve, and who for that reason has been named by the patrons of the hotel café over which he presides, the "Scientific Oyster Opener." In his workshop, or study, he has a wall covered with books, among which are complete sets of the works of Darwin, Spencer and Huxley, with a huge volume of "Gray's Anatomy," while on a number of tables are vials of chemicals and sets of tiny surgical and dissecting instruments, and under a glass protector stands a costly and powerful microscope. He had mastered "Gray's Anatomy," when, being an oyster opener, he asked himself why the oyster's anatomy may not be as thoroughly mastered as man's.

To perfect himself in his newly-chosen study he has dissected no less than three thousand oysters. He exposed under the microscope to an interviewer the heart, and portions of the kidney, liver, stomach and intestine of an oyster, each part corresponding with a similar portion of a human organism. It is his belief that tuberculosis is due very largely to the transmission of the bacillus from the oyster to its consumer. He says that in not less than sixty per cent of the specimens thus examined by him he has discovered clearly-defined bacilli, thus proving beyond question that thousands of oysters suffer from consumption.

We should say that consumption was the chief complaint of the bivalve! He says that the majority of openers cannot tell if an oyster is thus afflicted, but that he can: Hence a man will innocently eat a consumptive oyster, the bacilli tuberculosis in its lungs will impregnate his system, and he falls a victim to consumption!

Timely Words for the Horse.

In one of his recent discourses Rev. Mr. Savage fittingly put forth a timely plea with his hearers for a kinder and more humane treatment of our most faithful and devoted servant, the horse. He said he believed that animal was created for other purposes than merely serving and blessing us. The horse has a being, a life of his own, and he lives a good deal more useful and a less harmful life than is lived by thousands of men. He has as much right to life, liberty and the pursuit of happiness as a man has. If we take him and make a slave of him, for the sake of decency, mercy and justice we ought to recognize his nature, his instincts, his feelings, his affections and his rights, and make his captivity as little irksome and painful as possible.

Does it ever occur to us that a horse has feelings, affections? You can win the horse's love. Horses love each other. Yet we part two horses that have learned to love each other and love to go together, without any question whether it gives pain to them to be separated. And we use a horse for years, and when he becomes old and rheumatic, instead of treating him tenderly we turn him off to become a common drudge until his life is all worn out of him, and he is thrown aside as useless and a burden. When the world gets civilized, Mr. Savage believed that men who are able to keep horses will learn to know and love and understand them; and when they have worked long years in their owners' service, they will at the last be given a quiet and peaceful old age, or if not able to do that then a merciful and speedy death. Some men do that now for their faithful animals, but it must be confessed that they are precious few.

Electrical Wonders.

The following paragraph from the account in an evening paper of the conversation of the Royal Society at Burlington House, and of the experiments shown in particular by Professor Crookes, says *London Light*, may interest the reader:

"Professor Crookes, whose researches in high-tension electricity in vacua are so widely known, gave some marvelous experiments with modifications of his own apparatus after the lines of the young American, Tesla, who a short time since lectured before the Royal Institution and the Society of Electricians. The discharges of a Leyden jar are sent by Mr. Crookes through the primary wire of an induction coil. The wave length of the jar radiation is three hundred metres, the frequency of alternation one million in a second, and electro-motive force about one hundred thousand volts. The physiological action of this high frequency current is, however, so feeble that when Professor Crookes passed it through his hand to that of another person, luminous streams passed from all his fingers to the hand he touched, without inconvenience to either party."

This week we give our readers (second page) another installment of the already famous series of tributes to Spiritualism's early and active disciples, which Mrs. LOVE M. WILLIS has for some time been contributing to THE BANNER as "Things Worth Recording"—the worker treated of on this occasion being REV. C. HAMMOND.

Her remarks concerning this pioneer in the movement are eminently appropriate at a time when the new generation of Spiritualists seems prone, either through thoughtlessness or woeful ingratitude, to forget or ignore the labors of those who have toiled so long and self-sacrificingly for the Cause in the past.

Bro. Cobb emphatically declared in his speech at the Boston Berkeley Hall meeting of the First Anniversary of the Spiritualist Veteran Union on Sunday before last, that the great pending mental fight near at hand would be between Agnostics and Spiritualists—meaning, we suppose, that the various creedal denominations would simply be obliged to take a back seat. Perhaps he is right. Time will develop the fact if he is. One thing we have observed, however, of late, and that is, that the agnostic mind has been creeping into the spiritual ranks for some time, seeking by its platform utterances to convert, if possible, Spiritualists to its way of thinking. If Bro. Cobb is right in his warning prognostications, it is the duty of every true Spiritualist to be on the alert.

Every wide awake man or woman going away on a vacation this summer will take with them a bottle each of Albro's Cal-or-facio Drops and Regulating Cordial, advertised on page 5.

Steen and His "Box Receipts."

The San Francisco *Chronicle* of the 18th ult. stated that an advertisement appeared in its columns the day previous that attracted considerable interest, to the effect that forty mediums would be at the Mechanics' Pavilion in the evening and give spiritualistic tests to all who wished them.

The Spiritualist Societies, however, adopted the wise precaution of inserting at the same time counter advertisements saying they had nothing whatever to do with the exhibition which was to take place at the Pavilion—an example it would be well for Spiritual Societies in all places to follow where self-evident frauds upon the public appear.

In this instance the evidence of intentional trickery was so plain that it is a wonder any considerable number were deceived by it. Probably none were; evidently the five hundred who assembled were there to see the outcome, and to take part in the performance that was more likely to occur among themselves than on the platform. Says *The Chronicle*:

"Shortly after 7:30 p. m. about five hundred people assembled at the Pavilion anxiously awaiting the appearance of Mr. Thompson, the great medium from Boston. Eight o'clock arrived, but no Mr. Thompson; 8:30 came around, but still the Boston man failed to appear. Cries of 'Fake,' 'Fraud,' and expressions of like significance were frequently heard. At last many of the people arose to go, and many of them went. But not alone. They took the gate receipts with them. The true state of affairs was that Chas. N. Steen and his wife, the well-known expositors [?] of mediums, had taken this means of drawing a large house."

Trickery throughout—gathering an audience by deceit and imposing upon it by a pretended explanation of spirit-phenomena as the result of mechanical devices, in course of which an event occurred more a matter of fact than anything that had preceded it.

"At this stage of the entertainment [concludes *The Chronicle*] Mr. Steen was informed that the box receipts had been stolen. The shock was great, and the meeting broke up abruptly."

As to this Chas. N. Steen and wife being "well-known expositors of mediums": We have before us one of the pretentious and voluminous handbills characteristic of their fraternity—i. e., "mediums"! In one town and "exposers" in another—announcing "Prof. Charles and Mrs. Martha N. Steen of London, Eng.," as mediums who had been tested "by Prof. Crookes and other prominent scientists," and "at the solicitation of Her Majesty filled the Queen's Concert Rooms, Hanover Square, for eight consecutive weeks," and lots of other bombast and self-adulation, all of which was as worthy of credence as that they were to appear in the Mechanics' Pavilion, San Francisco, with forty mediums at their beck and nod. Whether as an "exposer" or a claimed "medium," both Spiritualists and church-members will do well to refrain from swelling the Professor's "box receipts" in future.

"If any provideth not for his own"—said the great Apostle to the Gentiles—"he is worse than an infidel." But many modern Christian parents—filled with mistaken zeal for the conversion of "the heathen" in the United States—are persistently disregarding this practical Pauline axiom, and with it the safety of their own families, as proved almost every week by reports in the press of the country. The danger has at last received an open and brave recognition and exposition, authoritatively given by Mr. E. P. Lyon, Superintendent of the Gates Avenue Chinese Sunday School in Brooklyn, N. Y., who made an address before the recent meeting of the Chinese Sabbath School Association, in which he most decidedly disapproved of the intermarriage of white girls and Chinamen. He said that recent intermarriages of this kind had greatly discredited the efforts to convert the Chinese. If—said this Chinese Sunday School Superintendent—a Chinese Sunday School scholar wants to make love to his Sunday School teacher, he should do his courting at the young woman's home, and with the consent of her parents. The Sunday School should not be used as a cloak for love-making under any circumstances! His remarks are reported to have been listened to with evident disfavor by his Chinese hearers—most of whom had escorted their teachers or other Caucasian female acquaintances to the meeting.

A Just Complaint from a Competent Witness.—The *New Nation* quotes what Rev. Thomas Hanlon said at the Methodist Episcopal Conference at Omaha, in support of a resolution offered by him declaring that the church should come out squarely upon the great struggle that is going on in this country between capital and labor. Mr. Hanlon said that the church had not shown sufficient sympathy for the toiling millions. The laboring classes, said he, "are drifting away from the church. Our church is made up of women to a large extent. The men are drifting away from it. We must take a stand on this great question, affecting capital and labor. The church has been too much inclined to lean toward the interests of the capitalists." What is this but an open confession of the time-serving character of the modern Christian church? It has always pursued the same policy, and doubtless always will. The only recourse is to do outside the church just what Rev. Mr. Hanlon says is being done, and what need not be expected from the inside.

New England industries are vitally affected by the tariff tax on coal and iron. Their existence depends upon them for its further continuance. The South demands cotton ties free of duty; the West demands free binding twine; why should the East be denied free coal and iron? She asks Congress to take off the duty on coal and iron ore, and to reduce the duty on pig iron. This is essential to her numerous industries, without which she would soon become decayed and desolate. Cheap wool means primarily a benefit to the consumers, the great body of the people; cheap coal and iron means a benefit first of all to manufacturing industries. Any policy of tariff reform must necessarily include the release of these natural products from all taxation in the name of protection.

Northampton, Mass., has taken its turn with an Eva Fay experience, if *The Herald* of that city is to be fully credited. A recent public exhibition of hers there led that paper into very enthusiastic expressions of admiration for her performance before "most intelligently critical audiences." *The Herald's* painstaking description of the details of the exhibition is excruciatingly critical, as if it were promulgating a wholly new truth to the public, and telling the great community of intelligent Spiritualists what they did not fully know before. The Spiritualists of this country have, however, been familiar with the "Fay" program for years, and THE BANNER has, on several occasions, counseled caution in regard to the party and her work.

There is occasionally an oasis in the desert of creedal literature. We find one in the *Christian Register*, in which the writer says he is sorry that the Sabbatarians are playing into the hands of the Chicago liquor-saloon keepers, by insisting that the coming Columbian Exposition be kept closed on Sunday. And the article goes on further to say that the sober and orderly class of people justly feel that they will be robbed of a privilege they ought to enjoy, while the liquor-dealers would secure the more convivial whom the Sunday admission to the Exposition might otherwise attract. This is a common-sense view of the case, besides being likewise a moral aspect of it.

Last Tuesday we had a pleasant interview at our office with Mrs. Victoria C. Woodhull-Martin, who appears just as genial and vivacious to-day as she did when we first saw her in Boston more than twenty years ago. She is just as sanguine that she has a special mission to accomplish as she was the day we first met her.

Our thanks are returned to Will Potter, Maplewood, for flowers for our Free Circle-Room table. Our medium also expresses thanks to Mrs. Louisa Meigs of Memphis, Tenn., for an Indian basket filled with moss; a gift to "Lotela."

A New Phase of Mediumship.

From an account printed in the *Dubuque (Iowa) Ledger*, edited by B. W. Blanchard, we learn that a new form of mediumship has manifested itself in the person of Mrs. Dorey, a young lady of eighteen, who is now holding sances in that city.

The report printed in *The Ledger* is based upon the experience of one of her sances, of the editor of that paper and a gentleman from Chicago. It states that "the arrival of the spirits is manifested by strange noises in the room, like those from a flock of wild geese flying overhead. At first nothing can be understood. In a short time a voice will be heard and understood by all."

The editor and his friend waited nearly an hour before the arrival of the spirits. In the meantime the party sat in the parlor, conversing on various subjects, laughing and chatting together, while Mrs. Dorey attended to her sick baby in an adjoining room. "Her immediate presence is not necessary, for as soon as the voices come all those present can hear them. The first to distinctly hear the voices was the editor of *The Ledger*. It was," he says, "his mother's voice, as natural as when in life. 'Is that you, mother?' was the inquiry, and back came the answer so all in the room could hear it: 'Yes, Benjamin.'"

Then followed a general conversation which all could hear. The editor inquired about all his deceased friends, asked about important matters affecting his business, and was given such evidence—he declares—"that no sane man could doubt regarding the spirit-presence of his mother." His dead father also conversed with him, bearing to him, he admits, many important messages from the spirit-land. The whereabouts of relatives in other States were given, their condition and their surroundings. The whole manifestation he claims to have been marvelous.

His friend and others received equally convincing proof that their spirit-friends were in communication with them.

Corn—and "Corned."—There is a man down in Kentucky who thanks God for corn, because he can make whiskey from it. We all know that whiskey has wrought much evil in the world, and that all good pious people are endeavoring to suppress its manufacture. But a great question intervenes: *God put it (or its possibilities and potentialities) in the corn*—that is, if there is a theologic God—consequently he is responsible for the sins of "his children." Reader, did you ever think of this? Who is there on this earth possessed of wisdom enough to clearly analyze this very perplexing incongruity—namely, *Why did God create alcohol into corn* that his children should get corned, snare their wives, murder their children, break up their families, and wind up in the insane asylum or the almshouse?

The "Sunday" bigots say that the coming Columbian Fair must be closed "on the Sabbath"; but they do not say, if they succeed in closing the gates on that day, that the intoxicating liquor saloons of Chicago shall also be closed, and that other questionable resorts shall be put under the ban. Not one word is uttered in this direction!

Bigotry Always Threatens.—United States Senator Platt of Connecticut improved the occasion of presenting three memorials to the Senate from churches in Connecticut—remonstrating against any appropriation by Congress for the World's Fair unless a guaranty was given that the Fair shall be closed on Sunday, and that no liquors shall be sold on the premises, accompanied with a threat of opposition hereafter to all members of Congress who pay no attention to the memorialists—to say that while he was in sympathy with the purpose of the memorialists, he was not in sympathy with the threat that is contained in the memorial. He said he did not like to do anything under duress, and because he was threatened.

That shows the right spirit. Yet he must have known that the men who were bigoted and narrow enough to demand the closing of the Fair gates on Sunday, would be the very kind of men to try to force public servants to act as they dictated, by using mean threats.

The Horticultural Hall Memorial Day celebration—held on Sunday last by the Children's Progressive Lyceum of Boston—was a marked success. A report of the services will be given in our next issue.

During the exercises, among other attractive features, our personal friend Col. A. A. Wheelock was called for, and made an eloquent speech; so did also our iconoclastic friend, Mrs. Fannie Allyn. They were both repeatedly cheered by the great congregation. The children composing this school went through their manual exercises with wonderful precision under the supervision of the officers, after which several members—young in years, but "cute" in intellect—recited pieces appropriate to the occasion.

The Friends School.—A reunion of the former pupils of the famous Friends School of Providence, R. I., will be held at the School on June 29th. The School is more than a century old, and its roll of pupils, numbering about fifteen thousand, contains the names of many who have achieved distinction in every walk of life. While a goodly number of these pupils have always come from the New England States, the State of New York has generally held a large representation in it, and many of its living graduates are now in this State. It is expected that the reunion will be a notable event in the history of this venerable and useful institution.

"New Thought."—The first number of a fine appearing 48-page monthly bearing the above name has been issued by Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill. Its contents open with the first chapter of a continued article by Mr. Hull entitled, "The Spiritual Alps, and How We Ascend Them." Mrs. Hull contributes "Hulled Kernels" in prose, and "Soul to Soul" in verse. The general contents are entertaining and instructive, and in line with the march of the army of spiritually progressive thinkers.

W. J. Colville will lecture in Boston Sunday, June 6th, in Arcade Hall, 7 Park Square (near Boylston street). Subjects: 10:30 A. M., "The Holy Spirit the Eternal Gift of Law"; 3 P. M., "Answers to Questions from the audience"; 7:45 P. M., "Spiritual Gifts, their relation to and distinction from Inborn Genius." All seats free. Voluntary collections. Mr. Colville's address is now at 208 Dartmouth street, Boston.

The platform work of Mrs. C. S. L. Richmond has gone on steadily and successfully since her return to her Chicago, Ill., Summer from New York City. Her time during her summer vacation (?) will also be fully occupied with engagements at various towns and camps where she is a general favorite. She is booked for Onset Aug. 23d, 26th and 28th.

Mrs. Dr. Heath was thrown from an electric car on Sunday morning, May 23d, while on her way to the developing circle at Alpha Hall, Boston. After a year of severe affliction she had so far recovered her health as to resume business at her office, 8½ Bowditch street. Surely some mediums are sorely afflicted.

Dr. H. V. Swerlingen's earnest and dignified remarks (in another column) on introducing the celebrated platform test medium, Mrs. Ada Foye, to a Fort Wayne (Ind.) audience, are full of the true spirit which should animate all investigators regarding spirit-return.

Joseph H. Dorey informs us that a Children's Lyceum has recently been inaugurated in connection with the Spiritual Society of Oakland, Cal.

Norwich, Ct.—The report of the tenth annual meeting of the First Spiritual Union will appear in THE BANNER for June 11th.

See Arena notice under June magazine—third page. It is a grand number.

Dr. Miller's *Saratoga* letter will be in THE BANNER for June 11th.

Read the Memorial Sketch by J. Frank Baxter in present issue.

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, from 8 o'clock P. M., to 9 A. M., at the Chamber, Chairman.

At these séances the spiritual guides of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions properly put by the audience. The questions should be put in writing, and should be clearly and briefly stated. The questions should be put in writing, and should be clearly and briefly stated. The questions should be put in writing, and should be clearly and briefly stated.

It is our earnest desire that those who recognize the messages of their spirit-friends will inform by letter the publishers of this paper for publication.

Questions Answered and Spirit Messages
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. Longley.

Report of Public Séance held March 4th, 1892.
Spirit Invocation.

Oh! thou Supreme Spirit who art all powerful, thou whose law is love, whose reign is wise, who governs the universe, and who art the source of all truth and knowledge. We ask that thy ministering spirits, those who are filled with love and tenderness, may be forth upon errands of mercy to comfort and cheer, and may they be given power to bear the consolations of immortal life to those who mourn. May those who are full of benevolence and goodness will have within them the desire to serve humanity, be stimulated with new strength to reach those that are in need of assistance, and may these helpful souls reap the fruits of their good, that it is beholding effective results of their labors in human lives. Oh! may the reign of justice be extended on every hand, that oppression and poverty may cease to exist, and that the law of brotherly love and kindness may be known to every human heart.

We ask that we be drawn into closest sympathy and association with the bright beings of immortal life who are seeking to bless and to uplift mankind. May we be the true companions of their presence, and realize that their companionship is ours even as we desire to drag down these high and beneficent souls to the limitations, the narrow thoughts and perplexities of mortal life. We would not through any weakness of our own even seek to bring into the high and pure of spirit-life that which is debasing, but we would ourselves be uplifted in spirit, we would feel the quickening of their presence, and we would feel the quickening of their presence, and we would feel the quickening of their presence.

QUESTIONS AND ANSWERS.
CONTROLLING SPIRIT.—We will now attend to your queries, Mr. Chairman.

Ques.—[By L. F. M., in the audience.] I was in bed awake, my eyes closed, when a spot of golden brightness appeared before my eyes. While looking at it the figure of a black appeared upon the surface of the bright spot, throwing rays in all directions. It made no difference whether my eyes were open or closed, the effect was the same. It remained quite a few minutes, and then disappeared. Will you please give the meaning?

Ans.—We should judge this to have been a clairvoyant vision presented by some attendant spirit for symbolical purposes. Just what the significance of the vision was we cannot say, as it must have been something presented by some spirit for personal reasons. It may have been, however, principally an experiment with the attendant spirit for the purpose of developing the clairvoyant sight.

Very frequently mediumistic persons in passing through the process of development behold strange scenes and symbols appearing suddenly in the air before them, and as the unfolding of the clairvoyant sight proceeds, these give way to other appearances, such as landscapes, figures, and things of many forms, and so on, until at last a while the medium is enabled to describe and also recognize such forms and faces as appear before him. If one receives sight of this kind, it is certainly wise to encourage its manifestations, to sit for the development of medial powers, either alone at stated intervals in a harmonious frame of mind, earnestly invoking the presence of good spirits, or with a few congenial friends who are also interested in the subject of spirit-communication and who will lend their own mediumistic forces assist in preparing a powerful battery for the operation of the attendant spirits.

Some intelligences from the other life express themselves through symbols and through figures. There are those who claim that there is a science of numbers, and that each figure represents a certain force or power. There are some mediums on earth who claim that the figure three is of great importance to them, and that special events in their lives are rated by that number. Others claim that the number nine is the important number, and still others claim nine. It may be that this figure appearing to the friend had been presented by some spirit intelligence who has faith in the science of numbers, and who wished to give this as a symbol or sign.

Q.—[By J. F. H., Somerville, Mass.] Smoke, or what smelled like smoke, appeared every few months at a certain time in the cellar of a house in Somerville, Mass. It smelled like burning pine, and did not appear to come from any particular spot, and was dissipated from all parts of the cellar, penetrating every part of the house almost to suffocation. No scientific reason has been given for it, as it has not appeared lately. Sewer drains, ventilation, etc., are in good order. Can it in any way be attributed to spirit-influence, the house having been mostly occupied by spiritualistic individuals previous to its occupancy by present tenants?

A.—Such a phenomenon may have been produced by spirit-intelligences. We do not know anything concerning this particular manifestation, but if mediumistic persons have lived in that house it may have been that spirit-intelligences sought to create certain phenomena, or to experiment with the forces of those who had lived or were living in the dwelling, to see what manifestations they could produce. Spirit chemists, scientists, or those who understand something of the forces of nature, and who also dwell closely in rapport with the physical plane, can very frequently, under proper conditions, give some demonstrative evidence of their presence and power. If such spirits were present in the dwelling mentioned, no doubt they created the smoke or vapor which your correspondent describes. The very best way to ascertain if this phenomenon was produced by spirit-intelligences would be to form a circle in the house, with one or more well-developed mediums among the number, and request the presence of the spirit-friends. From this mode of procedure information could probably be gained concerning this strange manifestation, and whether it was the work of spirits or not.

INDIVIDUAL MESSAGES.

Ida Barker.
It is very pleasant to us from the spirit-world to come to your places of communication, to visit your friends, and to feel that there are human hearts ready to give us welcome and to rejoice with us that there is such glorious communion between the two worlds.

Spiritualism, to me, was a blessed reality long before I passed from the body, for I was conscious of the presence and ministrations of bright spirit-guides, friends who came to give me such power and influence as they could, and to exercise their power in the most beneficial manner upon this earthly life. I was a medium, and I was one of a family of mediums. The angels were about us in our home, and we felt that the good spirits who brought us so much help, courage and information were truly our friends, our helpers and our guides.

Years have passed away since I was called to the higher life. It seemed to me that I ought not to have gone when I was comparatively young in years, and when my work was such that I might have done good by remaining here, but I think it was as well that the work I had taken up by others, the influence has been passed on, and the spiritual light has continued to shine in such ways as have brought comfort and instruction to many hearts. In the spirit-world I have had my home and my work, although I have had much to do also on this side of life, coming to mediumistic friends and relatives, and giving through their agency such influences as I could bring from my home beyond. In the spirit-world, too, I have had my idle, for mediums and others there, some sitters who can serve as agents between that world where we live and still higher worlds, peopled with intelligences who have instruction and thought to give to those who are about us. So we are used as mediums in that world, and I have had my circle, and been privileged to voice the instruction and knowledge brought from higher worlds by celestial intelligences for those who are about me in my spirit-home.

Now come here to-day to give my love to the dear ones in the old place that I love so well, Rochester, N. Y. Tell them that many times I have met with them in spirit, and know that my presence has often been sensed. It has been of so much pleasure to me to realize that I had not been swept out of the home-life and the social life of friends of earth, but that I was recognized as one still alive, and ready to work as the opportunity admitted. I cannot express the sympathy and love of my heart for those who are here, and I can express to them the tender messages of peace which the dear ones with me in the spirit-world wait to them, but perhaps these will come in gentle influences and magnetic forces which may be felt as a source of helpfulness in the lives of those to whom our spirits reach. Ida Barker.

Joseph Turner.
[To the Chairman:] My name, sir, is Joseph Turner. Long ago it must seem to my friends who still struggle along the earthly way, I was a mortal living in the vicinity of Boston, in Maiden, sir, having friends and relatives there, and in this city, gaining my experiences, sometimes having to struggle hard with the affairs of life to solve the problem how best to live, and how to make that which I had materially go the furthest way for practical results, sometimes having seasons of prosperity when life seemed fairer and more gracious to me, but taking up one after another of the experiences that came, and staying the way in the world's stronghold, and the years of such discipline led to the spirit-world to enter a new line of life.

I had friends who preceded me to the other world—quite a good many—those young and tender in years, and others who had advanced far upon the road of life before they were called home. I did not expect to meet these friends after the old fashion of meeting, and yet I did come across them, and found that they held their remembrances and friendships, and that they were very pleased to give me welcome in the other land.

I left quite a number of friends on this side who were very near to me, but some of them have joined me in the spirit-world since then. A few yet linger along these shores, and it is to them I come with greeting and a word of recognition. I would like them to know that I come back the same man, and yet not the same, that passed away from them some years ago. Why I am not the same is because my mind, I feel, has enlarged, and I think I have grown spiritually.

I have had many things to meet on the other side, some of which were pleasant, and some the reverse. I had to look over my past life, as all have to do. Some of its pictures were fair, and others were dark, needing to be touched up and brightened by the light of self-effort and self-conquest, and I have been trying to lighten up the shadows, that they may present a more beautiful appearance.

I would like to talk privately to those who have known me in the past. I am sure you have in Boston mediums that I could use for this purpose, and if any friend will seek such an avenue through which I can come, I will do my best to bring some knowledge, not only of my own life, but of the lives of other friends who are in the spirit-world, and who also desire to communicate with their dear ones on this side.

Helen Endicott.
[To the Chairman:] You have lovely flowers. I had sweet roses, too. These are so fair they give me strength.

I have tried to come to your meeting a good many times, but I could not. I could not speak. Every time I came near I felt just as if I had before I went out of the body, and it made me feel almost afraid. I knew I was a spirit, and could not take on physical conditions only for a moment, but I could not get strength to speak as I wished. To-day I seem to have more power, and I come.

I was a little girl when I went away, only eight years old—I was eight in the early part of June, but I have been growing since then. In the lovely Summer and when I was in it was all sweet and bright there. It was in the summer-time when I went from earth, in the hot July. It was summer-time in the beautiful spirit-world long after the snows came here, and to me it has been summer and sunshine and roses and fragrance all the time, and I have grown in the spirit-world.

I wanted my mamma and I wanted papa to know that I was alive, that I was not shut up away from them, but that I could come from the Summer Land with roses and when I was in the lovely flowers, and try to make them feel good and happy—to try to make them feel that all was right with me. I am now almost seventeen, and so you see I have been away from the body longer than I lived in it on earth. I can look back, though, and remember the earth-life. It seems something like a dream, but it is real to me as some of our dreams are real, but the spirit-world here, so, is more real. I was in it all the time nearly. I have been going to school there, studying music and learning so many things, and I have never felt sorry I had to go, though I did want to have mamma and papa feel good about it, and not think they had lost their little girl.

I went from Beverly. Do you know where that is? [Yes.] My father's name is Robert Endicott, my mamma's is Anna. I am little Helen Endicott.

I thank you very much for letting me come, and I feel so glad you have the lovely flowers. They make me feel as though I had come back to the summer-time when I went away.

John Kebler.
As fragrant and sweet as the exhalations of these lovely blossoms are the emanations from the pure spirit who has preceded me, and I feel like one coming into the kingdom of heaven in following in the wake of that sweet young life as it presents itself to you to-day. It was the noble Nazarene who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and so, might it fittingly be said of the young spirit who has just brought an influence that I sense as a perfume to my soul.

[To the Chairman:] Sir, I am attracted to your meeting-place to-day with the desire to send to my colleagues and friends in Cincinnati, O., some magnetic forces that shall be as a wave of spiritual strength to them in their lives on earth. I know that few may understand anything of the Spiritual Philosophy, or have faith in the power and grandeur of the universe, and I feel that there are human hearts ready to give us welcome and to rejoice with us that there is such glorious communion between the two worlds.

I trust that I have made good use of my time. I have been privileged to come in contact with bright minds, keen, analytical, justice-loving minds, in the other world, that have afforded me strength and information in my studies, so that I feel that I have been blessed, and I return to give a word to former friends, hoping that they will receive me in such manner as will give me opportunity to reach their lives more privately, and to afford to them something of the light which I have gained.

I am proud to come and testify to the truth of Spiritualism, to take advantage of the avenues it opens to me in reaching earth. I have been privileged to come in contact with mediumistic minds in the "Queen City," and also in the "City of the Future," through the atmosphere of whom I have been enabled to study matters belonging to the earth-life, and also to an extent to send out an influence in such directions as I have desired, so that I feel indebted to Spiritualism, and wish to record the fact.

In my earliest years, sir, I was familiar with Boston and other localities of Massachusetts. I gained a foundation of experience here which served me through my entire career, and upon which I have built that other experience which rounded out my life-work on earth, but my warmest thought and sympathy go out to that place where I gained my largest practice, and where I underwent the deepest, severest discipline which came into my life.

You will be kind enough, sir, to announce me as John Kebler.

Adeline Palmer.

I have wished many times that I could speak here, if it was only to send my love to my friends in Worcester, and tell them that I think of them so often, and feel so happy to know that I can sometimes watch over their lives, and try to help them. They do not know about these things as I wish they did. I did not know of them, and I have many times wished since coming to the spirit-world that I had known of Spiritualism, for it would have been a great comfort to me; but I suppose I should not have accepted it, and I had to wait until I went from the body to learn what a great light there is shining in the heavens for all mankind, even though some are so blind they cannot see.

My name is Adeline Palmer. I have been a few years in the spirit-world. I lived here to be nearly forty. I grew very weak in the physical body for some time before I went away, but I long ago got rid of all the weakness that belonged to this side, although sometimes in spirit I feel far from strong when I see so many others who have such great power, and who can accomplish so much compared with what I can do. I feel that I have been very small indeed, but I know I have eternally before me, and the more I strive to grow the better I shall accomplish what I have in view, and the greater power I shall find, especially as there are none in the spirit-world that I can see, no matter how strong and great they are, but what are willing to give encouragement and help to those who are so far behind them in effort and achievement as I seem to be.

Tell my friends that I will be glad any time to come and speak to them if I can find the way. I hope they will try to learn something of Spiritualism on this side, for some of them are mediumistic. They feel the presence of something, but they do not know what it is; they sometimes hear sounds, and have strange experiences. These are produced by spirit-friends trying to make themselves known, and I am sure if our friends on this side will try as hard to get into communication with their friends on the other side as these spirits do with them, some good will result, and we shall all feel pleased at the work thus accomplished.

Wando, to His Medium.

Red man has few words. Wando come to the great Council send word to the media who counts Wando in his hand, say to media brave. No give up; keep hold fast. Pale-face counsel brave to let go, give up something he has; Wando say, No; keep fast; it bring good after a time.

Wando say, Spirit band bring magnetic forces strong. Do hear more work after the summer's sun falls; work greater power when the forest leaves drift over the ground. Keep courage, and be strong; Wando know what he say. It be for the help of the people. Brighter sunshine in a little while.

[To the Chairman:] Media sees your talking-sheet, and will know Wando comes. Good moon.

Report of Public Séance held March 8th, 1892.

QUESTIONS AND ANSWERS.

Ques.—[By Charles H. Pratt, Breckenridge, Mo.] We have been told by spirits through mediums that the spirit-world surrounds this world, it being a counterpart of the earth. This statement being true, how do you account for the light of the sun, moon, and other orbs reaching our planet and vision?

Ans.—The centre of your solar system is a physical orb, precisely as is this planet earth. Its light, therefore, has no difficulty in reaching this planet, which belongs to its system, and to which it is akin.

The spiritual world, as we have before said from this platform, is a counterpart of this planet, and accompanies the earth in its march through space. That planet is as real a planet as is this of earth, although being made up of finer elements, more attenuated matter, it is not felt by the material senses. We do not know, however, but what the time may come in the history of science and scientific attainments on earth when instruments will be invented so delicate in construction and application as to bring within range of the mortal vision all such spiritual planets accompanying their physical counterparts through space, such as this of which we speak, so that in looking through your perfected instruments at the planet Jupiter, Mars, or some other planet in your solar system, you may also be able to perceive the spiritual planet which is its counterpart, and upon which spiritual beings abide who once dwell in bodies of matter upon the physical plane.

The light of the sun, moon and stars, which penetrates the ether of space and reaches your earth, is indeed far-reaching. So far away are some orbs that their light may be years in reaching you, and a ray of light from a certain planet which you behold to-day may have started upon its journey earthward several years ago; but the spiritual aura or atmosphere surrounding this planet which emanates from the spiritual world is of so finely attenuated a character, compared with that which is physical, that it presents no barrier to the light of the planets which is destined to reach your earth and your sight.

Q.—[By "Inquirer," Boston.] The Bible says that it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven. Is it, then, such a terrible thing to possess wealth?

A.—No; it is not a terrible thing for a man to possess worldly means if he makes good use of his wealth, and dispenses it according to the highest light of his spiritual nature. We do think that it is wrong for one man to hoard up in his coffers millions of dollars while there are hundreds of thousands of his fellow-creatures suffering for the necessities of life; but we do not think it is wrong for a human being to gain a competency, such as will afford to himself and those dependent upon him a comfortable living, and also be the means through his agency of doing great good to humanity. We think that it is wrong for a man to hoard up his wealth, and to use it for his own selfish ends, but it may be used for the benefit of his kind, and not find himself overburdened by his means when he passes from the earthly life. His spirit will not be weighed down by the remembrance of those well-filled coffers which he has left upon this mortal side.

We must consider the passage mentioned in its true light. Thinkers and students have come to the conclusion that this was a symbolical saying, that it is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of heaven, the needle's eye being a term applied to a small gateway in the wall surrounding Jerusalem. Heavily packed camels and beasts of burden were obliged to stoop in, order to gain entrance to the city at this point, and so the Nazarene

considered that it would be necessary for the rich man to humble himself, to stoop, so to speak, if he would rise to the high condition of heavenly peace and happiness, coming down to meet with his brothers, and dispensing to them something of the love and mercy which he sometimes necessary to unload the camel, before they could pass through the gateway mentioned, and so may the rich man be obliged to unload his pack of wealth as he can find that happiness and peace in the spiritual life which constitutes heaven.

As we have said, he who is possessed of large means may have large opportunities for doing good, and he can, if he desires, be a blessing to his kind, finding many avenues through which to dispense his bounty, not in indiscriminate charity, but in the wise application of his means to the needs of humanity, through which his fellow-creatures may be instructed how to utilize their own powers in gaining a living for themselves. He can, if he chooses so to do, extend instruction and training to the young, that they may be wisely taught how to apply their own mental and manual powers for useful results, and he can also look after the fatherless and widowed in their lives, in need of sympathy and helpful strength. In countless ways, if one only has the desire, men of means may make such use of their possessions as to have them return to them in numberless blessings of spiritual wealth in the higher life.

If, however, exact justice is dispensed and exercised by human beings, there will be less hoarding of wealth, less rearing of colossal fortunes, and more opportunity for those who have these means to reach the highest condition in the spiritual world. We would also emphasize the fact that he who grasps and gains and hoards; he who crowds and oppresses his fellow-creatures, exacting from their brain and muscle that which may well be called the price of blood; he who sees his employees suffering for the necessities of life that he may himself acquire wealth, will certainly find it much more difficult to enter the kingdom of heaven, and the condition of happiness and peace and comfort in the spirit-world, than any beast of burden could in attempting to pass through the narrowest gateway that was ever erected.

INDIVIDUAL MESSAGES.

Charles Crocker.

[To the Chairman:] I have seen all sorts of individuals coming this way, sir. I have seen the red and the black man, the white man who were high in station and some of them very low and forlorn. I have seen all classes trying to reach a place like this to express themselves to friends of earth, and I have joined the throng, hoping to reach some friend who has known and listened to me in days past.

I have had many friends in San Francisco, and I have had friends in Oakland, Cal. I have been an active business man in days past connected with earthly employments, but I fell out of the moving throng and came from this field of action to the spirit-world. The years have closed in, and I have no doubt that the places I once filled have been filled by others, better perhaps than they were by me; yet the thought has been strong within me that perhaps some friend or friends might learn of my return to your Boston office and become so interested in what I have found and that all are destined to find some day.

I have seen men and women pretty miserable on the spirit-side, seeming to have no end or aim in life, restless, moving about here and there, and satisfied with nothing. If they were to pluck a flower, they would pull it to pieces or cast it aside, never thinking of the joy that that blossom might give some heart, and never dreaming of the right that the flower had to live and bloom and bring happiness to the spirit-side. There are people of this kind on the spirit-side, and they are here. I have seen others plotting and planning how to get even with some one who they thought did not do just exactly as he ought to have done; and then again, sir, I have seen spirits planning how to do good and benevolent works for others, and how to make them have more sunshine and comfort in life. So there are all grades of beings on that side as there are on this.

I heard what your President said about the spirit-world being a counterpart of the earth. I think it must be so, though I cannot say; but I do know that that world is just as real to me and just as much like a world as this one was to me when I was here. It has its various localities and countries, and I do not see but what it is just about the same in space that the earth is.

Well, sir, please to tell my friends that Charles Crocker has got back, and that he is not dead. I hope they will not think of me as so, because it makes me feel unpleasant to have my friends believe that I have gone to dust, and have no consciousness nor any part in life. Why! I feel more active, more earnest than I did when I was here, and I never considered myself an idle man by any means.

Daniel Sherman.

My name is Daniel Sherman, and my home was at Marlborough, Mass. I think I shall be known there, for I have friends and relatives on this side. I bring them my love, and I want to tell them about the spirit-world.

I am busy there, but not connected with the police force or commission, nor am I exactly busy at farming, though I find a good deal of that sort of work on the other side, that is, it is similar to what you have here, but not precisely the same. They have great schools where scientific floriculture and horticulture are taught, and I have been privileged to visit these schools, and to listen to the teaching going on there. It is very interesting, and I think sometime I shall try to enter one as a pupil, because there is much to learn that I never had the slightest idea of. They begin down at the root of the matter, so to speak, and teach all the various elements that go to make up the different parts of a plant, a tree, or whatever it may be that you are studying, and then they teach just what gases and various forces are necessary to the life of those productions, how they are supplied by the atmosphere, and how they may be applied by human ingenuity. Well, there are a great many other things taught in this line of study, and I know that this method is very far ahead of anything that we have on this side in our best schools. That is my idea.

I bring my greeting to my friends. I was pretty well known in the parts where I lived. I think they won't forget me, but perhaps they will say, "Oh! he is dead and gone, and there is no more of him." I am like the man who came before me: I do not want that said of me. I want them to think of me as alive in another world, and sometimes back in this one trying to reach those who have loved me, to help them a little over the rough road of life. Perhaps I can do that, and if there is any way I can give them ideas of this great beautiful spirit-world, where there is so much to live for and to look forward to, I'd be very glad to do it. I want my nearest friends to sit together and hold a circle, and ask the spirits to come to them with what knowledge they can bring. I think it will do a great deal of good for those who are here, and for the spirits who come, and I am ready to do what I can.

Mrs. Hannah Richards.

I am Mrs. Hannah Richards, and I come back from the spirit-world with the desire to give my friends the love and blessing, hoping it will be received, even though not understood, and not be thrown aside.

I have watched my children passing through changes and experiences. The years have passed over them, bringing to each one something different—a particular line of discipline just for that one. I know that many times shadows have rested upon them, and I know that sorrows, disappointments, and bitter things have come into their lives, but I know, too, that they have had times of peace and prosperity, they have had blessings in their homes; and it seems to me, as I look over the lives of my dear children, the girls and the boys that used to gather about me and have such a good time with mother, that they have only gained the experiences that were necessary for the unfolding of their lives. I have

watched Joseph with a great deal of anxiety sometimes, for fear that he might not have the strength to push on, because the burdens seemed so heavy to him; but I knew that I could give him a little influence, that his father could bring him cheer from the spirit-world, and though they were not understood—because my children do not know that spirits can come in this way—the influence and the cheer had an effect in his life, so that he braced up, took new courage and pressed on. The burdens that I allude to have dropped away, and he is now in a happier state than he was many times in the past, so I feel to rejoice for him and for others.

I say, with my love, keep striving. Do the best you can, dear children, even though sometimes your way seems hard to your feet. Do not sit down and say, "I cannot go any further, it is no use for me to try," but keep bravely on, and you will find the way growing smoother and brighter, the burdens dropping away and the blessings shining out in your lives as you near the spiritual home. Father and friends are waiting for you. They are doing their best to prepare a bright home for those who are here, gathering up all the good in the spirit, and doing so earnestly when the shadow comes, or when sorrow gives out anything that is not so well adapted to the spirit-home, that you will overcome it by greater effort to do right and to be right, so that only the best will be yours when you join us over there.

I lived in Boston, and my children are in this city.

Fannie Washburn.

So many are coming from the great spirit-world that it seems hardly right for me to take the time, but I am as anxious as any can be to have my friends know of this great truth that spirit lives after the death of the body, and that we have homes in another world, and occupations, too, and associations.

I wish to tell my friends that I have never been dead one moment, for I do not think I even went to sleep when I slipped out of the earthly body. I seemed to be alive at once in a great field that was all sunshine. Flowers grew round me almost to my waist, and it seemed as if I had never seen so much of bloom and beauty in my life. The birds were singing, and all things seemed to tell of summer, though I went out of the body in the midst of winter's snow and frost.

When I looked about me I saw my aunt, who had passed on only a few years before, and she said, "Fannie, I am so glad that you have come to us, for the weakness and the pain are over. You will have no more wearisome days, you will have no more sorrowful days full of suffering. You have won this, and it is yours. The sunshine and the joy and the music will all enter into your life, and become a part of it." I did not quite understand her then, but I only felt such a great sense of release and of comfort because it did not hurt me to breathe, and I did not feel so tired as I had for a long while before.

Since then it seems a good while. I have been growing into the spiritual condition. I have been living with my dear friends, and finding only more of joy and comfort and peace with them as the years go by. I have been studying with wise and kind teachers, who have trained me so much more carefully and thoughtfully than I could have been by any of earth, that I feel I have been blessed in going away from the physical life and its conditions into the bright spirit-land and its beauty.

I bring my love to my friends, and I have a great deal for them. I have never forgotten them, not all, but have often wished I could show them my spirit-home for its delight. How much it would please them to know of its reality, and how happy I thought they would be could they see me at home, learning my lessons, and doing my best to grow into the same condition that the bright and beautiful teachers around me have gained. Sometimes I think that I never can be quite so pure and sweet as they; but then I know that there is no end to time, and that we can be advancing all the while if we wish to, and so I have hope and courage for the future of my life.

Perhaps my friends will wonder if I remember the old days on earth. Yes, I do. I remember the struggles and trials as well as the pleasures and triumphs. I remember how hard I tried to study, how I broke down in health, and how disappointed and sad I was to give up the things and the plans I had on earth; but it all seems so simple now, almost dream-like too, as if it was a part of childhood days, that I have no longing for them. I wish to come back to earth to live, I know my friends will come to me sometime, and I am waiting for them. I know that they will be pleased with the spirit-home, and I think they will have earned it, because there has not been all sunshine for them, and they have had many cloudy days.

My friends live in Concord, N. H. I am Fannie Washburn.


Thomas Hedge.

[To the Chairman:] I give you good-day, sir. [Good-day.] I am pleased to come to your meeting, and to speak out in behalf of the truth—the living truth of spirit-life.

Oh! we find things so different, most of us, on the other side, when we go out of the body. We have been trained and taught concerning the future as if the world of spirits was afar off, and that its life was a very tangible sort of thing, and we are surprised when we reach the spirit-world to find it so near by. It is just like stepping out of the room into another, to top out of the body into the spirit-world as far as I can see, and very many seem to remain right here in contact with the outer life and not even to go to that other planet that your friend told of which is a counterpart of this. I suppose their work is not done, and they remain in this atmosphere to finish it up.

Well, I have come back to this place not because I am living in the earth-atmosphere all the time, but because I take an interest in the affairs that are going on here and in those who have lived in localities that I have known. I have a sort of fellow-feeling for them. I would

[Continued on seventh page.]



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Banner of Light.

BOSTON, SATURDAY, JUNE 4, 1902.

MEETINGS IN BOSTON.

Banner of Light Hall, 9 Bowdoin Street.—Spiritual meetings are held every Tuesday and Friday afternoon, Mrs. M. T. Longley occupying the platform; J. A. Shelhamer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritual meetings are held every Sunday at 11 A. M. and 7 P. M. Other public meetings are announced from platform, Mrs. H. S. Lake, speaker. T. H. Dunham, Jr., Secretary, 171 State Street, Boston.

Essex Hall, 24 Essex Street.—Sundays at 10 A. M. and 7 P. M. Also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

College Hall, 24 Essex Street.—Sundays at 10 A. M. and 7 P. M. Also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 84 Bowdoin Street, at 7 P. M. H. B. Storey, President; Mrs. M. T. Longley, Secretary, 171 State Street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Commercial Hall, 100 Washington Street, corner of Essex.—Spiritual meetings every Sunday at 11 A. M., 2 P. M. and 7 P. M. Thursday at Rathbone Hall, at 7 P. M. N. P. Smith, Chairman.

Essex Hall, 24 Essex Street.—Services every Sunday at 11 A. M. and 7 P. M. Every Tuesday, at 7 P. M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

First Spiritualists' Ladies' Aid Society.—Meetings are held at this place every Sunday at 11 A. M. and 7 P. M. Also Wednesdays at 3 P. M. Loomis Hall, Conductors.

K. of P. Hall, 241 Tremont Street.—Sundays at 11 A. M. and 7 P. M. Also Wednesdays at 3 P. M. Washington Street. Edward Bartlett, Chairman.

Alpha Hall, 18 Essex Street.—Spiritual Meetings at 11 A. M. and 7 P. M. with Developing Circle at 11 A. M. Mrs. Dr. Heath, Conductor, Office 84 Bowdoin Street.

Chelsea, Mass.—The Spiritualists' Ladies' Aid Society holds meetings in the First Spiritual Temple, every Tuesday evening at 7 P. M. and Wednesday evening at 7 P. M. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

The Cambridge Spiritual Society.—H. D. Simons, Secretary, 85 Franklin Street.

The Boston Spiritual Temple.—A grand finale to the season's work was the unanimous verdict of the large audiences which attended the closing meetings May 29th of this well-known and popular society. The platform was completely packed and evening by Mrs. Hagan-Jackson and Mrs. R. S. Lillie.

For want of time only a few of the many subjects presented by the audience could be treated, and those in a brief way. Many good questions and suggestions were put forward, and were thoroughly explained by the people. The stirring remarks of Mrs. Lillie upon the Restriction Bill were such as to attract the attention of every thoughtful mind. The dual improvisations at the close of each session were especially fine.

At the close of the evening service a vote of thanks was passed (on motion of J. H. Lewis) to Mrs. Jackson and Mrs. Lillie in behalf of the Board of Management.

The Flower Committee wish to return their thanks to Mrs. Weston, Mr. Haywood, Mrs. H. C. Young and other friends for their liberal donation of flowers.

This Society will resume meetings again Oct. 2d. The annual meeting of the Boston Spiritual Temple will be held Tuesday evening, June 17th, at 7:30, at the residence of William Boyce, 62 Rutland Square. All members of the society are requested to be present, as business of importance will come before the meeting.

[THE HELPING HAND, an auxiliary of the Boston Spiritual Temple, held its closing meeting of the season on Wednesday evening, May 29th, the proceedings at which—including a choice of officers for the ensuing year, and the Secretary's report of the one just closed—furnished us for this week's issue, is unavoidably deferred until our next. The new Board is as follows: President, Mrs. R. S. Lillie; Vice-President, Mrs. C. P. Pratt; Secretary, Mrs. Ida Jacobs; Treasurer, Mrs. Eldridge.]

First Spiritual Temple.—Last Sunday afternoon, after the usual singing by Miss Minnie Sears, and the reading of selections by Mrs. H. S. Lake, the entrancing intelligence discoursed upon "The Lesson of the Civil War," and answered some questions in connection therewith. (A synopsis will appear later.)

Next Sunday Mrs. Lake and her guides will occupy the platform as usual. Subject, "The Discerning of Spirits." School for children at 11 A. M. Social each Wednesday evening at 7:30. All invited.

The Ladies' Aid Society held a highly interesting meeting at 1031 Washington street, Friday evening, May 27th, which closed the season's work of this benevolent spiritual society. The worthy President, Mrs. A. E. Barnes, presided, and during the evening this lady made an effective speech in relation to the spiritual work of the Ladies' Aid Society, in which she pointed out the value of the work, and the need of true Spiritualists should take an interest. Mrs. Barnes then cited a case of need—that of a helpless and aged couple, one of them blind. These friends are good Spiritualists, and their case has been assisted here on by our Society, but a little further aid will be acceptable. As a result of these remarks a nice little sum was collected for the above mentioned case.

The exercises of the evening were opened by Miss Bailey, who sang the "Echo Song," and then followed an invocation by Mrs. Longley preceded by remarks and delineations by Mrs. Hattie C. Mason and her guide, "Sunshine." A duet by Miss Bailey and Miss Lamb was sweetly rendered, and Mrs. Chandler, Mrs. Bates, Oscar A. Eggerly and Mr. James Lewis each made earnest and interesting remarks.

Mrs. Hanson sang "The Mother's Appeal," and Mrs. Sarah A. Byrnes delivered a brief but forcible address on the work and usefulness of the Society, which was full of sincere and suggestive thought for the audience.

Little Eddie Hill sang sweetly "Baby Hands," and Alice Cummings played a violin solo, and also sang; both of these youthful artists received an encore, and responded with another selection.

Mrs. Alice Waterhouse made the closing speech, in which she reviewed the pleasant times the members of the Ladies' Aid had had, and also the good work which they had accomplished. Mrs. Fenney and Miss Bailey sang a duet, and then Mrs. Fenney made a close by Mrs. Longley, who pronounced the benediction.

This concludes a highly successful and useful season of the Ladies' Aid Society. Due notice will be given of the meetings in the future.

Among the members of the Society who have passed away during the year, and in whose tribute the Memorial chair was decorated with flowers on Sunday, May 22d, may be mentioned our friend and brother, J. W. Mandell. The work and influence of our ascended members live forever in our hearts.

F. & M.

[Complimentary to Miss Amanda Bailey.—Friday evening, June 3d, at the Ladies' Aid parlors, a complimentary reception will be tendered Miss Amanda Bailey, the well-known singer. The exercises will consist of vocal and instrumental music and recitations. Miss Bailey has always been ready to assist others, and should be greeted by a full house.]

Harmony Hall.—The services here were of special interest last Sunday. The hall was tastefully decorated with flags and flowers in commemoration of the nation's ascended heroes who fought that the Republic might live.

David Brown, opened the meeting on the organ by Prof. George Morris, opened the meeting with an invocation. Day Chappin followed with remarks in the course of which he said that Spiritualism to him was a science—not a faith nor a religion; David Brown followed in a line of argument aimed to show that it is a religion and a faith; after which he gave marked tests.

Dr. Sanders read an original (inspirational) poem; Mrs. S. E. Buck, Mr. S. H. Neiko, Mrs. I. E. Downing and Mr. Tuttle joined in the interesting services with highly appreciated and well-known songs.

Mrs. Adeline Wilkinson holds three meetings each Sunday at that hall, and is very assiduous and successful in her endeavors to promote the Cause which she has so much at heart.

In the evening every available space was occupied, the patriotic element still continuing a prominent feature. Dr. Magoon opened the meeting, and the deepest interest was manifested during the entire evening until ten o'clock.

On Monday the hall was thrown open to all comers, and a free dinner given by those interested especially in this Society.

Mr. Tuttle's regular Friday afternoon meeting at this place was well attended, May 29th. At his next Friday afternoon meeting many well-known mediums will be present to assist.

Essex Hall.—Wednesday, May 29th, 3 P. M., singing by Nellie Carleton; remarks and tests by Mrs. Cutler, Mrs. Burt, Mr. Frank, Mrs. Newman; Mr. Anderson, song.

Sunday, 11 A. M., usual developing, healing and test circle—largely attended, with good results.

Afternoon.—Opening remarks by Dr. Fernald; followed by Mrs. Burt, Mrs. Bell, Mr. Frank, tests; Mrs. Bates, recitation; written communications given to about forty persons throughout the service.

Evening.—Mrs. Mary Eddy-Huntton held a successful séance for full-form materialization.

F. W. MATTHEWS, Conductor.

Ladies' Aid Parlor.—A Memorial Service was held May 29th. The front of the platform was massed with choice and elaborate floral offerings. The afternoon service opened with congregational singing, followed by an invocation by Mrs. Mary F. Lovinger. Remarks by Mr. and Mrs. J. K. Hall, Poem by Mrs. S. D. Dick. Tests by Mrs. Nellie F. Burbeck of Plymouth, under control of Mrs. Nellie F. Burbeck of Plymouth. Address by Mrs. Nellie F. Burbeck of Plymouth. Duet by Miss Sadie B. Lamb and Mrs. H. V. Penney. Reading and tests by Mrs. M. A. Brown. Recitation by Miss Nellie Howard. Duet by Mrs. Little Snow and Miss Nellie Howard. Delineations by Mrs. J. H. Young and Mr. George Emerson. Violin solo and song by Miss Alice Cummings. Mrs. Burbeck, under spirit control of Mrs. Aggie Davis Hall, closed the services with a benediction of love from spirit spheres.

J. E. HALL, Conductor.

Alpha Hall.—Developing Circle at 11 A. M. well attended. Mrs. Dr. Heath, while on her way to attend the developing circle on Sunday morning, was thrown from an electric car and severely injured, and Mr. F. A. A. Heath presided through the day.

The afternoon session opened with music by Mrs. E. J. Bonnett and an invocation by the Chairman, who spoke upon "Spiritual Recognition." Tests and readings were given by Mrs. M. A. Leslie, Mrs. Dr. C. E. Bell, Mrs. Chapman, Mrs. W. H. H. Burt, and Mrs. George Hughes of Waltham.

In the evening, after remarks by the Chairman, readings and tests were given by Mr. and Mrs. Walter Anderson and Mr. F. A. A. Heath.

Mrs. Mary Eddy Huntton will give one of her remarkable séances for physical manifestations and full-form materialization in this hall next Sunday evening.

The Ladies' Industrial Society held its last meeting of the season Thursday afternoon and evening, May 29th, Mrs. Ida P. A. Whitlock presiding.

The evening session opened with a song by Miss Amanda Bailey and an inspirational poem by Mrs. Dick. Remarks and tests were given by Mrs. Davis, Mrs. Kate L. Bates and Mrs. Whitlock, and a song by Mrs. Penney. These meetings have been very successful and reflect great credit upon the management. It has been decided to meet again in the early fall.

H.

DISTRICT OF COLUMBIA.

Washington.—Mr. W. J. Colville addressed a large audience under the auspices of the First Association of Spiritualists in G. A. R. Hall, Sunday, May 18th, on "Employments in Spirit-Life." His discourse was highly appreciated.

The speaker, after an address under very decided inspiration, and with a clear and scientific exposition of work and its divine results, made the following somewhat startling prediction concerning the future President and government of the United States:

As this century ends there will spring in the midst of the nation a true and healthy optimism, for which Nationalists, Christian Socialists, and even Philosophical Anarchists or Individualists are paving the way. All who anticipate bloodshed are led by delusions coming from the dark states of ignorance and bigotry closely surrounding the earth. No man, woman or child who fails to recognize the power of good peacefully exerted to conquer strife and destroy error, is in direct communion with the presidential hand and soul who will lead the inviolable realm the Senate and Congress of the nation. Bulwer Lytton, Edward Bellamy, Lawrence Gronlund, and some others have partially voiced the New Order, but the details of the coming state have not yet been disclosed except in barest outline.

There is now a fierce conflict going on in both Church and State between the old and new orders. The new does not fight, but the old struggles to endure after its usefulness is ended.

The type of reformer will be in all things a man of peace; and though there will be many highly inspired, there will be one who will be chosen President of the United States by popular acclaim. The future incumbent of the White House, our next President, will be in direct communion with those souls who are the guardians of this Republic, and through him will they make known the truth as it is specially needed by the world to day.

Mr. W. J. Colville, during his last week in Washington, addressed the largest audiences of the season. On Thursday, May 29th, he spoke on "Nationalism, or Moving Forward and How we Got There," in Denison's Hall, 923 F Street, N. W., under auspices of the Nationalist Club. In his address, he gave many interesting and instructive inspirational addresses at Dr. Blund's hospitable home, 1121 10th Street, N. W. His engagement with the First Society of Spiritualists for this season at G. A. R. Hall Sunday, May 26th—(report next week).

Mrs. Mary Latham writes that at the close of the meeting session at G. A. R. Hall, Miss Maggie Gaule will, during the month of June, hold regular séances at Wynn's Hall. Her tests are astonishing, the whole city of Washington and many who are attracted to the meetings through curiosity, and that feeling gradually ripening into conviction.

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

MAINE.

Leicester.—The United Spiritualistic Society held its second meeting, as appointed, at the Golden Cross Hall, on Sunday, May 22d, and although the weather was exceedingly stormy a goodly number were in attendance, and the collections taken were favorable.

Merrill was present, and gave many tests, which were pronounced satisfactory; after which Mrs. Johnson of Auburn, under control, gave a good address, Dr. Warren Bucklin, under control of Merrill, (the Indian doctor) gave a most interesting talk through the Doctor, gave one of his characteristic talks.

Mrs. L. F. Curtis (the President) spoke under control, and read a poem. Others contributed, by reading or speaking to the interest of the assembled.

The next meeting is on Sunday, June 6th, at 2 P. M. Dr. H. F. Merrill will be present as test medium. All are invited. There is no regular fee for admission, but each one gives at the door as much or little as he or she deems proper.

Portland.—A correspondent writes: "On Sunday, May 18th, in Mystic Hall, Portland, Mr. Andrew Cross gave an able lecture on 'Bible Spiritualism.' The lecture was a review of two sermons given by the Rev. G. P. Woodward in the Second Avenue Church, the subjects being 'My Views on Spiritualism' and 'Why I am a Christian and not a Spiritualist.' Considering that the reply was compressed into one lecture, and that almost every point of the reverend gentleman was dilated upon, Mr. Cross is to be commended for the manner in which he handled his subject. The position taken by Mr. Woodward is a most peculiar one, arguing, as he does, that man's soul is mortal, and that death is the end of all immortality being a gift from God at the Judgment Day; the only cases mentioned in the Bible of men communing from the other world being those of Moses and Elias, his argument applied equally to them, as they had not died."

Mr. Cross in his reply drew a rather gloomy picture of a funeral in which all the comfort the Rev. Mr. Woodward could offer the mourners was to say, 'All that is dear to you is here before you, soon to be lowered into the grave, and death is the end of all.' We think Mr. Cross made out quite a good case for our Cause, but of that we will judge later in the day, as there is a rumor afloat that the Rev. Mr. Woodward was standing by the guns and making good his case in another lecture at some future time on this momentous subject."

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that this organization shall go on and on, multiplying its opportunities for good, and relieving the suffering, enlightening wrongs and assisting the helpless, until hearts everywhere shall be lifted up, encouraged, and given hope. Then, by-and-by, perhaps twenty-five years from this time, when you and I are translated into that inimitable realm of eternal activities, we may look back upon this anniversary and say: "It was a great event; we were a part of it; we believed in its purposes, and we labored with all our might and main to make it a success in the work of the world. By-and-by, also, the banner of peace shall be unfurled over our fraternity, and 'union, liberty, peace and light' shall be written upon our constitution, by-laws and brotherhood."

At the conclusion of Mrs. Lake's remarks, Dr. Storer stated that he had been authorized to promote a day at Onset to the "Veterans," on which they may hold services during camp-meeting this summer, and he hoped Dr. Beals would use his influence in having a day set apart for a similar purpose at Lake Sunapee. Dr. Beals stated that he could promise the same thing.

This closed the exercises held in observance of this first anniversary of the Veteran Spiritualists' Union, which those present were unanimous in pronouncing eminently interesting and edifying in character. The occasion, as a whole, reflected great credit upon those who participated, and the committee who had the affair in charge.

Camp and Grove-Meetings.

Lake Sunapee Camp-Meeting.

To the Editors of the Banner of Light:

Lake Sunapee Spiritualist Camp-Meeting Association will hold its annual gathering, as usual, at Blodgett's Landing, on the eastern shore of Lake Sunapee, in the town of Newbury, N. H. The meeting this season will be under the management of Mr. Eben Cobb of Boston, which is sufficient guarantee that it will be able and efficient in every respect.

The speakers and test mediums engaged are among the best and most noted of our platform workers. A variety of other first-class talent has been secured to assist at the entertainments; good music and singing are also on the program. The Thursday evening social dance, so much enjoyed by the young people, will occur as usual. Good test mediums will be constantly on the grounds, also mediums for the phenomena of materialization.

No effort has been spared by the management to make the gathering as comfortable and enjoyable as possible. The coming camp-meeting season will be one of the most interesting and successful ever held at Lake Sunapee.

Those who contemplate visiting the various camps will do well to add Sunapee to their list, for aside from the spiritual meetings it has much to recommend it to the summer visitor; its natural scenery of lake, mountain and forest is exquisite, and not surpassed for quiet beauty anywhere in America. Its sunsets are gorgeous beyond description—its air cool, pure and invigorating. The lake abounds in a variety of choice game fish, supplied from the State fish hatchery, which is located upon its eastern border. Four steamers ply its clear waters during the camp-meeting, and excursion trips on regular days, at very low rates, give the campers a fine opportunity to view the charming scenery with which the lake shore abounds.

The meeting this season will commence Sunday, July 31st, and close Aug. 28th.

JANE D. CHURCHILL, Sec'y.

Mantua, O.—Queen City Park, Vt.

To the Editors of the Banner of Light:

Prof. J. Clegg Wright has the following Camp-Meeting engagements: From July 3d to 17th, Northwestern Association Camp-Meeting, St. Paul, Minn. From July 24th to 31st, Lake Brady, near Mantua, O.

This latter is a new camp, and Mr. Wright will deliver the inaugural address, dedicating the grounds to the cause of Truth.

Aug. 14th and 16th he will be at Onset Bay, Mass., and at Queen City Park at the end of August.

Mrs. Wright, when at Queen City Park in August, will deliver the life-sized oil painting of the noted speaker Mrs. Fannie Davis Smith, wife of the respected President of the Camp-Meeting Association, which the campers and visitors commissioned Mrs. Wright to paint as a companion portrait to that of her husband, Dr. Smith, in the parlor of the hotel at Queen City Park, the cost of which was raised by subscription.

Mrs. Smith is a noble worker in the Cause, and has been an invaluable help to her husband in his efforts to make Queen City Park second to none as a camp ground. Probably no lady is better known in the spiritual field than Mrs. Smith as an eloquent speaker, and friend of liberty and progress.

Cassadaga Lake, N. Y.

Mayor Gaston of Meadville, Pa., President of the Cassadaga Camp-Meeting Association, made a brief visit May 7th to the grounds.

The Cassadaga announces that the post-office at Lily Dale has recently been made a money order office.

The annual June meeting will be held on the grounds on the 10th, 11th and 12th of June—Mrs. K. S. Lillie being the speaker.

Labor Day will be observed at the camp on Aug. 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, and "Woman's Day," Aug. 24th.

The wonderfully gifted platform test medium, Miss Maggie Gaule, is to be at Cassadaga for the greater part of the month of August.

Prof. W. Barrett will act as Chairman, as heretofore, both at the June picnic and during the camp services.

Mr. J. T. Lillie and Mr. John W. Lane of Boston have been secured to give musical entertainments this season. The Northwestern Orchestra will furnish instrumental music.

Hudson Tuttle is to deliver two lectures on special lines of thought—i. e., "Mahomet as a Spiritual Medium," and "Origin and Antiquity of Man"—in addition to those he is to give in the regular course.

W. J. Colville will be at the camp the entire season. The list of speakers, which we have heretofore published, shows that the season of '02 will afford a treat to lovers of thoughtful discourses eloquently delivered, etc.

Commencing with the June session—on the 12th—there will be Sunday service on the grounds each Sunday until September. J. H. Hagan-Jackson speaking the last two Sundays in June, and Mrs. K. S. Lillie the first and second Sundays of July.

Brady Lake, O.

We shall give, in the next issue, an account of the preparations being made by the management to render this new camp ground a successful claimant for popular favor. Dr. J. O. Street will preside at the meetings.

MEETINGS IN MASSACHUSETTS.

Marshall and Bradford.—Last Sunday Prof. Carlisle Petterites occupied the spiritual platform in Britton Hall, giving afternoon and evening piano recitals with selections from the great masters, accompanied by readings from his book, "The Discovers Country," and was listened to by appreciative audiences.

The next and last lecture of the course will be given by H. Frank Baxter, with exercises in mediumship, next Sunday, to be followed by a concert on the succeeding Monday evening, which will close the Sunday services in the hall until September.

E. P. H.

Lawrence.—Mrs. E. C. Kimball, another of our local speakers, occupied our platform at Pythian Hall on May 29th. Her manner of giving tests is interesting, and holds the close attention of the people.

Next Sunday Kate E. Stiles will be our speaker.

F. S. E.

Malden.—Dr. Willis Edwards of Lynn lectured and gave fine tests last Sunday for the Spiritual Society at Odd Fellows Hall to a large and appreciative audience.

The American boy's appetite for "Robinson Crusoe" may be dulled if he knows that by a bitter fate the island of his dreams, Juan Fernandez, (off Valparaiso), is now a South American penal settlement!

The Reviewer.

HOW THE RANKS OF SPIRITUALISM ARE RECRUITED.

BY HUDSON TUTTLE.

There are those who have had no fixed belief. By organization skeptical, they found it impossible to accept the creeds of the churches, and though longing for evidence of a future life, they found nothing satisfying to their wants. These found in Spiritualism an answer to their desires. It was what they had long searched for and awaited.

There is another class who were members of the church; a large class. They had lost friends near and dear, and religion was so vague in its mention of the other world, or perhaps it was the fear of hell that tortured, and the mind shrank with horror from the injustice of a scheme of creation and salvation planned by cruelty and reigned over by tyranny. The ranks of Spiritualism have been strengthened from the latter class by no more notable than Abby A. Judson, and there has been no more valuable contribution to spiritual literature than her book, "Why She Became a Spiritualist." It is a series of twelve lectures delivered before the Spiritual Society of Minneapolis, 1890-1, and shows the patient and painful steps by which a soul bound by heredity and education emancipates itself from the blighting bondage.

Miss Judson is the daughter of Dr. Adoniram Judson, who was among the first missionaries to Burmah. When he went it was no junketing party such as the present missionaries go out on. It was measured by time, ten times as far as now, and the obstacles appalling. Yet, actuated by his sense of duty, he took his young wife, Sarah Hall Boardman, a highly educated, accomplished and beautiful lady, and went forth an apostle to spread the light of the gospel!

At Maulmain, Burmah, Oct. 31st, 1835, Miss Judson was born. When ten years old, her mother's health failing, the entire family set out on a voyage home, and while the ship was in the harbor of St. Helena her mother's spirit departed to a higher life.

Dr. Judson the following year returned to Burmah, where he died in 1850. His daughter Abby remained with friends, and after acquiring a finished education became a teacher, interlarding the terms with travel. In reading the too brief autobiographical sketch, and her method of inspirational writing, it is readily seen that she has from early life been rarely endowed with sensitiveness to spirit-influences. Her orphanage, the loss of a precious mother, and the absence of her father, and his death so soon following, must have turned her thoughts continually to the realm of spirit.

The old religion, for which they died, was not satisfying. The unrest of her soul is revealed in the following passage, which, read between the lines, not only shows her own mental state, but that of thousands who are struggling in the ranks of the church with the great mystery of God's dispensation:

"In the autumn of 1837, he became a Spiritualist. In 1839 she disposed of her seminary, and has since devoted herself somewhat to giving private lessons, but mainly to labor for the cause of Spiritualism. She used to try to be happy. She is now happy without trying to be so. If her happiness were founded on illusion, it would be unreasonable and foolish. It is founded on solid facts, and it therefore increases with each revolving year."

Miss Judson introduces an interesting and valuable description of her surroundings and mental state when she writes and speaks. I have often urged mediums to give these essential particulars, that, being on record, the student of the phenomena might have material from which to draw conclusions. It is to be regretted that this has not been generally done, either from over-modesty or want of attention.

In describing how the lectures were composed, she says: "Sunday's lectures were prepared on Saturday afternoon and Sunday after dinner. On these two afternoons, when ready to write, she deeded her door-bell, darkened her study with closed shutters, opened her closet and shut to the curtains, and then played on her organ in the dark, until she saw beautiful waves of magnetic light, resembling the Aurora Borealis shimmering over the Arctic sea. She then went to her desk, raised the curtain just enough for her to see to write, and then wrote notes, heads, and sometimes whole sentences without any conscious effort. The impetus lasted perhaps three-quarters of an hour, when she repeated the process, and two-thirds of the lecture was ready for delivery. It was easy to finish it on Sunday afternoon. When in accordance with her mother's directions, given Feb. 10th, 1891, she began to write out the lectures for publication in this book, she followed the same method. All of her lectures, with one exception, were written in three afternoons each, working from two to three hours each time. Thus each lecture was wholly written out and prepared for the compositor in six or seven hours.

"Another thing that is true of this work did not exhaust her vital forces, as has been the case in her literary labors before becoming a Spiritualist. She will add that during the five months in which the book was written she had been engaged in teaching at least five forenoon sessions, and that this work did not exhaust her, and has held from one to four circles at her home each week, beside presiding at the Sunday meetings and generally making the address." (At the meeting of the Spiritual Society, Minneapolis.)

The following passage is most commendable, and ought to be engraved and hung on the walls of the home of every Spiritualist:

"She feels inexpressibly grateful to those spirits who have been educating her thus, during the months in which these lectures have been prepared. She hopes they will continue to work through her, and it is her earnest wish, aim and resolve to 'follow the impressions of spirit, and to go on giving to her. She is not afraid of being misunderstood, for she has developed a true spirit, for the simple reason that she wants to be good and is willing to be guided.'"

There is an important element in the character of the spiritual beings mediums call around them, that of their own near spirit-friends. Miss Judson, by the influence of her mother, as well as her own intuitive goodness, attracts a pure and intelligent band which act as a shield from all others.

As for the lectures, they have especial value to those who stand between Spiritualism and the Church. They will be read with interest