VOL. 71.

{ COLBY & RICH, 9 Bosworth St., Boston, Mass.}

BOSTON, SATURDAY, JUNE 4, 1892.

S2.50 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. Spalding.]

[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 that is a province of the start of t

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 for years, and have worn out their lives in the service, should be provided for in their old age. 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 be-lieve 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 be-comes known. People will be moved to do-nate 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.

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. Lillie, 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 one of Prof. Longley's compositions, entitled with you, that you as veteran Spiritual being, that we are shritten the great humanitarian love of our souls will flow forth unto each other, and there shall be no more pain and poverty and there shall be no

seum.

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

ADDRESS BY SPIRIT S. B. BRITTAN. Mr. President and Friends: You will pardon 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 by 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

cerning 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, payill 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

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 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 peonle who had means, who were thorough Spirital and consolidating their forces, spiritual and consolidating the spirit life who belong to this Association, and who are proud to call themselves tould mation to you hundreds of earnest souls in the spirit-life who belong to this Association, and who are proud to call themselves veteran Spiritualist, because they have been asked through the pr Laura Kendrick, and many, many others whom I could mention had I the time, but each of whom responds to his and her own name in spirit as you give out your love to these souls

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. come, and so perhaps it is the most contrar; and inconsistent, because, on the other hand it is linked to the carnal life of earth, and sub 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 of our souls rejoice that we are living, breathing, working human beings.

The acme of all creation is humanity, the epitome of the universe is the human intellect, and when as human beings we come to realize

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.

preciation, 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 spiritualist some wide and beneficent organization should be established among the 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 the hope and desire of earnest the spirits that some wide and beneficent organization should be established among the Spiritualists of this country that would look after and that the vereeding gentleman, who did not 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 great wave of influence shall go out from it to all parts of the country and make its power feit in softening human prejudices, in mellow-ing human sympathies, and in bringing to our hearts a greater realization of God as the Father and Mother of all, and mankind as our

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. Uross 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. See the seem of her firmly established a Society that all 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 the Established a year ago, and found that the little leaven had leavened the whole lump, for I preached the people know, ing my convictions, in the Morrisonian Church, I preached in the Established a year ago, and found that the little leaven had leavened the whole lump, for I preached the people know, ing my convictions, in the Morrisonian Church, I preached in the Established a year ago, and found that the little leaven had leavened the whole lump, for I preached the people know, in gray convictions, in the Morrisonian Church, I preached in the Established Church of Scotland state of the little leaven had leavened the whole lump, for I preached the people know, in gray convictions, in the Morrisonian Church, I preached in the Established Church of Scotland state of the little leaven had leavened the whole lump, for I preached the people know, in gray convictions, in the Morrisonian Church, I preached in the Established Church of Scotland state of the little leaven had leavened the whole lump, for I preached the people know, in gray convictions, in the Morrisonian Church, I preached in the Established Church of Scotland state of the little leaven had leavened the whole lump, for I preached the people know, in the Morrisonian Church, I preached in the Established Church of Scotland state of the little leaven had leavened the whole lump, for I preached the people know, in the Morrisonian Church, and the little leaven had lea

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 maukind 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, to come out boldly against opposition and denunciation, and declare the principles of truth that have appealed 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 brother, and 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 way-farer along the path of life, let us perform this service if we can, and by so doing we shall increase the tr

work, and in sympathy with all helpful service to mankind, to enroll themselves upon our side, and give us cheer and encouragement. S. B.

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 platforms, 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

pass 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 1855, and since I was thoroughly satisfied of 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.

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 fogy who freezes you all through and through like a chill northwest wind, you will go clear down to zero 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 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 mentality 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.

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 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 as a free people by dangers that many of you upon which God's sun shines, we are environed as a free people by dangers that many 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

thousand dollars to build a Spiritualist institution. Doctor, take your own medicine."

A single word further. Let us as Spiritualistiss 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
soul, working out its own culture and destiny.
When Spiritualists shall have existed long
enough, and wake up to the eternal fact—for
fact it 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 saye souls. We will 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.

to-day. That Mr. Greenleaf's remarks met with the approbation of his listeners was very apparent, and when he had concluded, Mr. Sullivan rendered, with his usual ability, "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:

tiful 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 brother—and 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 way-farer 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.

Here lation of the Boston Spiritual Temple Society at Berkeley Hall. Mrs. Jackson spoke substantially as follows:

Mr. Chairman, Brothers and Sisters: Before substantially as follows:

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Mr. Chairman, Brothers and Sisters: Before substantially as follows:

Mr. Chairman, Brothers and Sisters: Before asymptony experience such as will sometimes come while we sit upon a platform. When Bro. Greenleaf rose to speak the tones that the 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 form of one whom we all honor. I saw the form of one whom we all honor. I saw the form of

ne word numbers. When the census returns were given out I happened to be in the city of Washing-ton, 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 popula-tion. 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. Here are 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 Cassadaga. Thousands meet at these places annually, which fact might tell us something regarding our numbers; but they go away, they are scat-tered, and if we were to call upon some one this afternoon to tell us how many we are, none of us would know. What is to be done?

none of us would know. What is to be done?

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

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.

received with evident pleasure.

A patriotic song by Miss Balley thoroughly aroused the enthusiasm of the audience, after which Mr. Eben Cobb was called upon, who spoke substantially as follows: ADDRESS OF MR. EBEN CORB.

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 classof researchers say that the lower than the company of the company o may be some good Universalists here-I am

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. Resides the throughout the provider relicions. and where they can say they have a soul, and they know it is their own.

In regard to the experience of Bro. Beals: religion as well, throughout the past almost up that same question: "Show us any good that Spiritualism has done? Where are your institutions?" Well, I claim to be a born Yankee,

tian institution. It is made so that it can be 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 "Malden" 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.

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.

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. along.

I was pleased at our last meeting to see that 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. 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

or 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.

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

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 potent, 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 was 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 our enemies have accomplished the most by reason of associated 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 trial realm in which the energies of man are so largely absorbed, and we see that even the workers who toil long hours have become aroused to the necessity of organized effort, 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

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 orates 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 regard 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 these who fought in the front ranks of this movement of progress, for I believe that Spiritualment of progress, for I believe that Spiritualism is especially progressive, and I believe that we have not yet touched the hem of that which Spiritualism is destined to reveal to mortal un-

Spiritualism is destined to reveal to mortal understanding.

The individual Spiritualists composing this body, continued Mrs. Lake further on, are organized into a union for specific ends; and what are they? Let us enumerate them: First and foremost and all the time, care for those who cannot care for themselves. There are many such in the world to-day; but the time will come in the history of the human race when there will be no helpless. 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.

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. love even those who have committed a crime, we are not worthy of being called Spiritualists. It is to the suffering that the ministration 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.]

[Continued on eighth page.]

THE THREE ROCKERS.

Three rockers together a rockin' slow.
On the east plazzer, all in or row;
Where are the folks, yer want ter know?
No answer comes, but the wind sighs low.

The old house is gray with weather an' time, The well-curb is mossy an' green with slime, Winders ratio an endless rhyme: Nobody's here, but the cheers rock slow.

It aint very long sence all in er row Three sisters sat rockin' here to and fro, Knitin', countin', from heel to toe, Watohin' the bay where sails come and go.

They watched an' they waited day after day,
Not a single ship sailed inter the bay;
"Joe's long a comin'," then they say,
"Whales must be skeerce," an' they all rocked slow. But while they watched Mandy whitened and shrank, And Mercy into strange silence sank,
And Marthy she looked old and lank;
"When will Joe come?" an' they rocked more slow

Then ther come er day when an empty chair Moved soft in the wind by the sister pair. A year more passed, and Mercy there Sat watchin' two idle rockers blow.

Three rockers together, a rockin' slow,
Not a soul in their place to make 'em go;
Folks are dead, if yer want ter know,
An' the lonesome sea is rockin' Joe!
W. H. Winslow.

THINGS WORTH RECORDING. BY OBSERVER (MRS. LOVE M. WILLIS).

REV. C. HAMMOND.

As we have said before, the authority of a name had a great influence upon our mind when we first became interested in spiritual facts and philosophy. It was in a time when young New England respected the title of Rev. A minister was believed to be worthy of his title. He was believed to be devoted to sacred subjects, and to be able to better reveal truth than ordinary men.

Therefore, when we read the title of a book published by Bela Marsh, 25 Cornhill, written by the Rev. C. Hammond, we procured it. It was interesting, but not convincing.

We were always wondering if this new phase of mental power was not transitory, a condition to pass away. We decided to step over the constraints of etiquette, and write to find out if the reverend gentleman was still in full possession of his faith, and believed that he was a medium through whom the spirits communicated to mortals. The result was three letters, which bear date 1853 and 1855. The letters bear the impress of a sincere, earnest mind following for truth. He says: "My progress in truth is satisfactory to me, and I am relieved of all doubt."

Having this slight connecting link to his personality, and being in the city of Rochester, we desired to learn something of him, that we might present him to our readers as one to whom grateful remembrance is due. But he seems to be so little known to the present generation that few facts could be obtained. He was a Universalist minister, but not settled over a parish in Rochester. In Emma Hardinge Britten's book entitled "Modern American Spiritualism," we learn that as early as 1850 he had become interested in the "sounds," having been present at a circle by the "Fox girls." At this circle some wonderful manifestations occurred beside the sounds. "A transparent hand resembling a shadow presented itself before my face. I felt fingers taking hold of a lock of hair." The sisters went to his house, and his daughter, seven years old, became a medium. Soon after, his own hand was controlled to write, and he gave to the public a book that passed through two edi tions, entitled "Light from the Spirit-World."

"With the subject matter of this book I was wholly uninformed, not knowing even the first word until my hand was moved and wrote it. When written, I have often found the sentiment to contradict the con victions of my own mind. The book was written without any will or volition, except that I consented to sit and let my hand write as it was controlled by spirits; and as it was written by them, so I have caused it to be published. Not a word or sentence have I changed from the manuscript as they prepared

World," he says:

Concerning my condition while writing this book, I will say that when writing the whole subject matter was entirely in the dark to me. I would take my pen and place myself in the attitude of writing, when all thought and care would be wholly abstracted from my mind. As my thoughts vanished my hand would generally begin to move, and a word would be written. Then I would know what that word was. When the first word was written, my hand would be uplifted so as to leave a space between the words, and pro-

"Of the history and death of Thomas Paine I know nothing, save what has been written by an invisible influence with my hand. Having been connected with the ministry for over twenty-two years. I was not inclined to read his productions, and since I have become a writing-medium I have found no leisure to read any book."

This work is interesting at the present time, for it seems to prophesy the modern condition of the churches and their clergy. According to the revelations of the volume, Thomas Paine soon found himself in the congenial society of old friends and acquaintances, who became his instructors. One of the principal teachers of higher wisdom was William Penn, who, on greeting him, said:

"I have watched thy course, and I have sympathized in thy efforts to rid minds of superstition and priestly rule; but thou seest now that thy labor was not successful, because the wants of nature must be supplied. Hadst thou not attacked what the mind wants—the hope of the soul in a future sphere—thou wouldst not have found more opposers than sympa-thizers. Mind must and will strive to satisfy its own wants. This is nature; and what is nature thou didst fight against. Thou wouldst not now write against revelation, because revelation is true to human wants, and is the bread of the soul. What thou hast said that is true will lose its power, because it was found in bad company. I sought to make thee know wherein thou didst err, and on one occasion, when thou hadst written a work on priestcraft. I thought I should succeed; but I saw thee take a book from thy library, which turned thy mind from the impressions I

After much instruction in regard to natural law, inspiration, etc., the question is asked if manifestations from the spiritual sphere would not disturb the established forms of worship, to which Penn replies:

"The disturbance of forms, and the overthrow of societies and churches, will not necessarily take place, except so far as they may be incompatible with the general good. It is not our object to destroy, but to establish. We do not propose to lay waste, but to build up. The mission is not to undo what is wise, but to correct what is unwise. All forms of worship which are adapted to the condition of the worshiper will remain so long as the good of that mind may require; but no form will be suffered to remain which abridges the right of conscience. It will be our mis-

This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a blographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated—Ed, B, G'L.

sion to relieve mind of servitude to creeds and forms which are chains to wrong it of independent thought.
"Societies and churches on earth have their degrees of wisdom. What is satisfactory to one would not be to another.

"Bocieties and churches will not be forced into new creeds contrary to their wishes, but minds who need a superior wisdom will be aided in harmony with their wants. The minds of wise circles will employ their wisdom to affect minds, and render them capable of reforming the externals of religion. The wisdom of a circle who wish only good will open a way for a change of minds who will reform churches so that creeds and forms will harmonize with their condition of development. We shall not seek to correct the outward ser vice, but the inner man."

It is just forty years since these words were given to the world, and how clearly do we see that the method proposed has been consistently carried out. Spiritualism, like early Christianity, has been "the leaven that leaveneth the whole lump." Scarcely a church in any land but has felt its benign influence. Persecution is almost a thing of the past. Preachers vie with each other in adopting popular topics on which to found their essays, and services have become very dependent on good music, instead of long sermons, for their power over the multitude. The discussions in the Presbyterian synod prove how active is liberal thought, and how the whole tendency of that body is toward freedom of opinion.

In "Dreams of the Dead" we find similar assertions:

"At this age of the world, when the time is an proaching for vast changes, in preparation for the early advent of the sixth race, the thought-atmosphere of this planet is agitated as never before, by old spiritual truths appearing in new forms. The human instruments for conveying these truths to man are faulty, as has always been the case. Gross materialistic beliefs threatened a repetition of fatal errors that characterized the decline of the last branch of the fourth race, so a new wave of spiritual belief has been sent to the mind of humanity. Certain persons of both sexes who were sensitive to hidden influences have been chosen throughout all ages to teach man the spiritual realities. I do not now refer to the great moral leaders, but to mediums of much lower grade."

It is interesting to note how very similar in sentiment are communications through various minds. But the wonder of them has ceased, and books that were once eagerly read are now relegated to top shelves. But let us not grow indifferent to the heroic souls that in the midst of opposition, and often insult, took up their banner proudly and bore it aloft before a thankless world.

Rev. C. Hammond seems fast passing from the memory of even the sympathizers in his faith; but not so the impulse which he gave to truth. Down the years it has gone, a living power. His communications may be unread and his books no longer sought for, but his sincere devotion to an unpopular cause must not be allowed to be forgotten. He was an instrument in the divine order to lift the dark veil of error that the genial influences of heaven might shine upon the waiting earth, and his work was a part of the great work or dered and helped from the higher life.

### TWO REMARKABLE EXPERIENCES.

BY J. JAY WATSON.

To the Editors of the Banner of Light:

The late famous surgeon, Dr. Edward Dixon

which he was also a member. It was here I all, is absolutely unknown to us. Our confirst met Dr. Dixon. During the evening the Doctor was profuse in his compliments to myself and daughter in relation to our music. Mr. J. R. Thomas, the well-known song-composer, also took part in the entertainment, and sang also took part in the entertainment, and sang Bishop, would tend not only to annihilate faith of mustard-seed dimensions, but to be not par-In the preface to his book, entitled "The his much-admired song, "T is but a Little Pilgrimage of Thomas Paine in the Spirit- Faded Flower." I noticed that Dr. Dixon was much affected by the sweet song. At the close of the entertainment the Doctor invited me to call upon him, remarking that he had some very interesting objects of virtu at his home which he would like me to see.

Shortly afterward I dropped in upon the Doctor. He received me with great courtesy, and immediately began showing me many articles, each of which was connected with some interesting history. Among the relics, and carefully preserved in a glass case, was a bunch of faded flowers. The doctor gave me a history of the little souvenir, which was very touching. A young lady whom he had very much admired gave him the bunch of flowers as she was about departing for South America, never to return, having passed to the "brighter land" shortly after reaching that country. "You will recollect, Mr. Watson," said the Doctor, "that I was much affected when Mr. Thomas sang that sweet little song at the concert a few evenings ago, and it was this bunch of flowers, and an incident connected with them, that drew the tears so copiously from my eyes that evening." After spending an hour most delightfully with the dear old physician, I took my departure, but we occasionally met each other afterward socially. Shortly after the death of Dr. Dixon. I happened one day in the Astor House, and the image of the good Doctor and the anecdote of the bunch of faded flowers came vividly to my mind. At the moment when the impression was strongest upon me. a colored man who stood near by brushing the coat of a gentleman, began to sing most sweetly the song, "'Tis but a Little Faded Flower." For a moment I was utterly nonplused, but regaining my equilibrium, I mustered up enough courage to say to the colored man, "That is a sweet little song.". "Yes, sah," he replied, dat song is a great favorite of mine."

Another remarkable occurrence of a like nature 1 experienced in Philadelphia, during the Centennial Exhibition. One morning in passing through Chestnut street I noticed a sign of extraordinary dimensions upon which was painted the words in glowing letters,

"BOSTON BAKED BEANS."

As I had not indulged in the old-home luxury for some time, and thinking perhaps a genuine 'Yankee" might be running the establishment, I entered and took a seat at the nearest table, and, after satisfying myself as to the genuineness of the well-known viands, I ordered a liberal portion. I had scarcely comdered a liberal portion. I had scarcely commenced testing the food when a fine-looking gentleman took a seat directly opposite at my table. In a few moments we were in friendly conversation. "I was attracted to this place," I remarked, "by the big sign of 'Boston Baked Beans.'" "And so was I," good-naturedly replied the stranger. Our conversation gradually changed from one subject to another, until the subject of music was brought for-

ward. Yankee-like I ascertained the gentleman's name to be Kneass. "Why," said I, Kneass is a familiar name in the musical world. It was poor Nelson Kneass (recently passed away) who wrote the beautiful and touching melody of 'Ben Bolt.'" "Oh, yes," he replied, "he was a cousin of mine; poor Nelse' never amounted to much." At this juncture I reminded the gentleman that he had made a great mistake, for the very fact of 'poor Nelse," as he called him, having left behind him the above beautiful song, and many others, was a proof positive that he had not only made the world better for having passed through it, but that he had immortalized the name of Kneass through his touching melodies. The stranger paused a moment, and extending his hand to me, as his eyes suffused with tears, simply remarked, "My dear sir, I wish you would call upon me before you leave Philadelphia," at the same time giving me his card. Assuring him that I would do so, we parted About one o'clock the following afternoon, as I passed into a court-yard, and was about to enter the office of Mr. Kneass, who, by-theby, was a well-known Philadelphia lawyer, a colored boy commenced whistling in the sweetest tones the beautiful melody.

"Oh! don't you remember sweet Alice, Ben Bolt?" For a moment, I must confess, I was completely dumfounded, and it was with no little difficulty that my limbs obeyed as I slowly passed into the lawyer's office. Another pleasant chat, and we parted the best of friends, and from that moment Lawyer Kneass evidently had a much more exalted opinion of his quondam cousin, "poor Nelse." Whatever subtle influences may have produced these two extraordinary results thus recorded, the facts of their having occurred exactly as I have stated them cannot be gainsaid, for facts they are, and stubborn ones at that.

### Address of Dr. H. V. Sweringen:

Introducing Mrs. Ada Foye to a Fort Wayne, Ind., Audience. Ladies and Gentlemen: "There is hope of a

tree if it be cut down that it will sprout again; that the tender branches thereof will not cease; but man dieth and wasteth away; yea. man giveth up the ghost, and where is he?

man giveth up the ghost, and where is he?"
As the waves break in succession on the shore and die away again on the bosom of the deep, so do the generations of men dash on the shore of time, foam and fret for a moment, and then retire silently and darkly into the bosom of the great unknown. Is there no George Washington? Is there no Abraham Lincoln? Is there no William Cullen Bryant? Are father, mother, sister, brother, wife, husband, son, daughter, no more? Where is the spiritual body of that once natural body? If a man die, shall he live again?

of that once natural body? If a man die, shall he live again?

This question has reverberated, cchoed and reëcheed along down through the ages to the present moment. Although we have all been taught from our infancy the affirmative reply to it, our teachers doubted while they taught, and the Bible and our various creeds based upon its varied interpretations, have given us so little that is definite and demonstrative in support of so comforting an answer, that it still remains the question of questions. That our teachers have not settled it for themselves may be inferred from the fact that they are may be inferred from the fact that they are still discussing it. Only last night, at the hall of the Young Men's Christian Association, it was the subject of a most eloquent lecture by that prince of orators, the Hon. Geo. R. Wendling, and it has for years formed the principal topic in the list of lectures delivered by the famous Joseph Cook.

The late famous surgeon, Dr. Bandard Pot New York, for many years the editor and publisher of The Scalpel, was exceedingly fond of music and flowers.

He was a member of one of the aristocratic Fifth Avenue churches. My old friend, the late Hon. Dexter A. Hawkins, gave myself and daughter a pressing invitation to perform at a musical entertainment given in the church, of which he was also a member. It was here I and the property of the M. E. Church entertains and candidly expresses doubt upon this most engrossing subject in the following pointed language: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. We have neither sense nor mental vision of man after he dies. He does not appear again within the range of our faculties. We which he was also a member. It was here I all, is absolutely unknown to us. Our consciousness is silent upon the subject. The No less a personage than the Rev. Bishop Foster of the M. E. Church entertains and can-

dimensions, but to be not pa ticularly helpful and encouraging to that of mountain-moving proportions. It would seem to indicate that a future existence is a conunto indicate that a future existence is a conundrum the church had about decided to give up, and had concluded to rely entirely upon hope. Paradoxical as it may appear, it is simply the language of a Materialist, and is in perfect accord with a large class of thinkers who either positively deny a future existence, or are non-committal, neither denying nor affirming, in short not knowing

committal, neither denying nor affirming, in short, not knowing.

This army of thinkers was rapidly increasing in numbers throughout the world, presenting a formidable front, and threatening even the very hope of immortality, when lo! there was heard in an humble abode in the East, an invisible, mysterious telegraphic instrument, rapping and clicking to the occupants thereof, the glad message from another world or sphere, proclaiming the truth of immortality; a message that in less than a half century has been received with the utmost confidence by and has been the comfort of millions upon millions of the children of men.

of the children of men.

Like the ark of the patriarchal dispensation, with a buoyancy and indestructibility peculiar to itself, surmounting in safety each successive angry surge that threatened to whelm it in the flood, the ship of Spiritualism bids fair to emerge at length upon tranquil waters, to float quietly down the stream of time, freighted with blessings to unnumbered generations of the human race.

We have assembled here this evening, ladies and gentlemen; as ladies and gentlemen; not as Catholics, nor as Presbyterians, nor as Methodists, nor as Baptists, not as any denomination of the control of inational sect, not even as Spiritualists. We have met as a common humanity, on a common level, in a common interest, as common truth-seekers, investigators of mysterious phenomena that are becoming more common, thus

nomena that are becoming more common, thus forcing themselves upon our attention, and of the truth of which, of their reality and genuineness, we seek to satisfy ourselves.

Two and two make four. This is an arithmetical scientific fact, universally accepted, without distinction of race, color or religion. It is no more the property of the Catholic than of the Protestant; of the Jew than of the Gentile; of the white than of the black. If, then, these phenomena be real, we seek to do what we can to establish their reality as unquestionably as the arithmetical fact to which we have reas the arithmetical fact to which we have re-ferred, leaving the results of such establish-ment, their explanation and philosophy, for future study and the great law of evolution to reveal in due time.

Although the lady who will now entertain you, if the present should prove to be one of her many favorable occasions, is a Spiritualist, rooted and grounded in the faith. I would be untrue to this audience and false to myself

be untrue to this audience and faise to myself to convey the impression that I am anything more than an interested investigator.

As a representative of the Occult Science Scolety, under whose auspices the lady visits us, I may say that while some of its members are avowed Spiritualists, others are simply investigators, whose opportunities for investigation have been imperfect and infrequent.

We desire to be as candid with you as Bish-

comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. The physical explanations which I have seen are easy, but misorably insufficient; the spiritual hypothesis is sufficient, but penderously difficult."

This penderous difficulty may, however, discrepant are well advanced in proper, continued.

This ponderous difficulty may, however, disappear as we advance in proper, continued, systematic investigation. It has long since been overcome by such representatives of the faith as the lady who is about to address you. We gladly accord to her, as we do to every other person, the privilege of the courage of her own convictions.

We freely grant to her, and to every other person, that individual right vouchsafed by this land of civil and religious liberty, and which we claim for ourselves, the right to think as we do think, and as we will no doubt continue to think, until reason and intelligence, evolution and progress, shall unfold to us a higher plane of mentality.

I now have the pleasure of introducing to this intelligent audience Mrs. Ada Foye of America. I say America advisedly, for her services are in constant demand throughout this great republic.

## Spiritual Phenomena.

### "Psychic Researchers" will Please Explain!

Our friend, Mr. R. R. Everest of Brooklyn, N. Y., who recently made a brief stop in Boston, informed us during his stay of several striking incidents of travel met with by himself which cannot fail to interest our readers. The subjoined is one of them—the others we hope to present hereafter:

Not long since, Mr. Everest was traveling in the West, and had been conversing with a fellow passenger on the cars regarding mediumship and Spiritualism in general; this gentleman finally left the car, having reached his destination, when another party-a stranger to our informant, and who had overheard their remarks-engaged Mr. E. in conversation, saying that the subject just treated by them was one in which he himself was much interested -as an investigator. He said he was from Beloit, Wis., and proceeded to state a case in his own experience which conveyed evidence to his own mind, at least, that under certain conditions the loved ones departed are able to make their presence, their active interest and their continued memory of the past, known to the earthly friends they have left behind.

Some two years after the conclusion of the Civil War in the United States, he continued, a beloved twin-sister of his, a talented and highly informed young lady, became filled with enthusiasm on the question of the want of education in the South, and decided to make the diffusion of learning in that section her lifework. She accordingly went to one of the Southern States bordering the Mississippi River, and engaged in her chosen task with great vigor and earnestness, but was after a while so prostrated by fever that her physician advised her, as a last resort, to return home as quickly as might be, thinking the change of air and conditions might do a work which medicine could not.

She took passage on a steamer at Vicksburg, Miss., en route northward, but grew rapidly worse, and soon after died; and the sad duty devolved on him of meeting her remains at Dubuque, Ia.

Dubuque, Ia.

Owing to her peculiarly close relationship to him—that of a twin sister—he had always felt a peculiar interest in and nearness to her, and the fact of her death on a river steamer, comparatively alone and among strangers, affected him in a marked degree; he had long entertained a desire to know something of that which lay beyond death, and an aunt of his induced him to visit Lizzie Baugs of Chicago—to whom, of course, he was a perfect stranger—for a sitting. He succeeded in arranging for one, and at its commencement the medium said she wished the séance and its results to be as real to him as possible; she directed that he take a sheet of paper, retire to another room, and write upon it the name of the spirit or spirits from whom he wished to receive mespirits from whom he wished to receive sages, as if he were writing to a person or persons yet in the body. He did so, and while absent from the room where the medium awaited him, addressed the following to his cherished relative in the higher life:

"My Dear Sister: Give me some evidence that you still exist! Tell me under what circumstances you died; who was with you at the time, and what produced the wonderful appearance of your countenance -an expression as though you would speak to me when I met your remains?'

Miss Bangs asked him, when he returned to her presence with his letter, to place it inside a pair of slates, and then put the slates upon

the floor under his foot—said slates being perfeetly clean, to his personal knowledge, before he did so; the medium sat at the opposite side of the table from himself. In due course -and without his having for a moment lost sight of the slates under his foot-writing to the following effect was obtained on the inside of one of them—which proved to be a clear reply to his questions:

"My Dear Twin-Brother: You well know the circumstances attending my death, that I died on my way home from my school in Mississippi on board s river boat. Those who were with me at the time were strangers-I did not know them.

What produced the expression of my countenance that you refer to was the beautiful visions presented to me, and seeing the faces of friends whom I recognized after I lost physical consciousness. From your loving sister,

The full name (with correct initials) appeared at the end of this letter, but is, with that of the narrator, withheld from publication for special reasons. No mention had been made to the medium of the relationship of the

spirit.

This is the plain, straightforward statement made freely to Mr. Everest by a gentleman who is one of the leading lawyers of Beloit, Wis., and who is worthy of credit and belief. Persons having "psychic research" proclivities are requested to state the avenue by which they propose to escape from the conclusion that it was a loving sister in spirit-life who thus communicated with her brother on earth: Was the whole occurrence due to "hallucination"? "telepathy"? "undue expectation"? "unconscious cerebration"? "the optic nerve entranced by the imagination"?what was it due, from your standpoint, gentle-

Pamphlets Received.—LIFE BEYOND THE GRAVE or, Positive Proof of Immortality. By Wilson Nicely, M. D. Ph. D. 8vo, pp. 32. Cincinnati, O.: The Author. IDUNA. A Collection of Ethical and Religious Poems By C. B., 8vo, pp. 96. The Author.

### TRIPHENA PHILBRICK HORNBROOK. BY J. FRANK BAXTER.

Mrs. T. P. Hornbrook, one of the noblest and most philanthropic souls of earth, has recently passed on to spirit life from her home in Wheeling, West Virginia. She spent much of her time in Boston, and was, wherever situated, always more or less assoclated with humanitarian movements, and found among the advanced and liberal thinkers.

She was, like her wealthy and generous husball fore her, a thorough Spiritualist and an active forker. Assured that Spiritualism had a more holy mission than merely catering to curlosity or satisfiction in the presentation of phenomena and proof, the result ultimately was to be the lifting up of all makind, she not only was a believer, but a worker, and identified soul and body with all movements, so farts she could be, whereby reforms could best be effer ed, the mind liberalized and the oppressed made free. She was a reformer in every sense, practicing all the advocated. In fact, her reforms began with self and went outward to all humanity. To make better, she must be as good, at least, as she would have others, if possible. To do the bidding of the spirit world, she must be spiritual herself. Such was her idea, and to such end she labored.

She was for twenty years a veteran, both for physi-Assured that Spiritualism had a more holy

as good, at least, as she would have others, if possible. To do the bidding of the spirit-world, she must be spiritual herself. Such was her idea, and to such end she labored.

She was for twenty years a veteran, both for physical and spiritual considerations, as she conceived matters. She labored long and well for the cause of temperance, for the amelioration of oppressed woman, for the true rights of equal suffrage, for the mental freedom of falsely educated and ensiaved humanity, and for the exercise of those natural rights inherent with all. While she believed in just and adequate punishment for one who had willfully educated himself to crime, t. e., remedial not vindictive punishment, yet she pitied the criminal-born masses, and labored to educate the young in the true nature of the sexes, and for the instruction of all in the inexorable laws of heredity. "Children must be born right, if we would truly reform the world," she would frequently say. While she rejoiced among the temperance workers to see them freely "clip off the twigs of wrong from the tree of evil," as she often said, yet she deplored the fact that "that was all they were doing." A great prohibitionist, with a sympathetic nature, and her very heart aching, she would cry, "Why, oh, why not lay the axe at the root of this gigantic tree?"

Mirs. Hornbrook was one of the earliest investigators of Spiritualism, and in this Cause, like a Garrison in his, derision and persecution discouraged her not, but rather made her firmer. "Bpiritualism is here to stay!" she would say undauntedly. Years since, surprised at her devotion and determination in the matter, the editor of one of the Wheeling papers said, "Mirs. Hornbrook, if I am living at the time of your death, I will be forced to give you worthy credit for conscientiously standing up for an unpopular cause." Is he living? If so, has he done her this honor? for honor it would be. The clergy and church-members were powerless whenever they attempted to cope with her, for she always took refuge behind

ber favorite and often quoted authors:

"Teach me to feel another's woe,
To hide the faults I see."

It is difficult, even in this brief memoriam, to speak
of her without alluding continually to her husband,
the noble and intrepld man and citizen he was—Mr.
Thomas Hornbrook—and so inseparable were they in
their deeds of charity, generosity and humanity, until,
some years since, when he passed to spirit-life, leaving his companion behind. Many a society, both
Catholic and Protestant, has reason to remember him,
for estates in land and building, and moneys to thousands, were bis glits. The Catholic Cemetery, if memory serves aright, was a glit from him about the time
that Bishop Whalen died, and whose form was placed
therein. Wheeling's beautiful Park, some three or
four miles out, on the Clay Turnpike, was his glit to
the city.

In 1874, and also in 1875 the writer visited Wheel-

one of those "right-hand" men of Abraham Lincoin.

Mrs. Hornbrook, who passed out April 6th, 1892,
was born in Andover, N. H., but has lived most of
her days in Virginia with her husband, and reared a
number of children. Most of them are now, themselves, "across the boundary" in spirit-life. Indeed,
the writer cannot say truly that more than one remains, Dora L., and she a sweet-dispositioned, highlyaccomplished, intellectual-minded lady, with whom
and others—if they are, not forgetting the adopted, the
writer and his family most thoroughly sympathize.

May angels bestow their choicest blessings!

### Passed to Spirit-Life,

From North Reading, Mass., May 18th, Samuel P. Breedafter a long and painful illness.

was born in Lynn, Mass., Jan. 25th, 1822. He inherited Quaker parents a mild, forgiving nature—charitable

He was born in Lynn, Mass., Jan. 25th, 1822. He inhorited from Quaker parents a mild, forgiving nature—charitable to all.

North Reading, Mass., became his adopted town in 1846, and for it he has always felt a love strong to the last—representing it in the Legislature on several occasions, and always holding some office to which he gave all his interest. As first Selectman and Town Clerk, he discharged his duty faithfully to the last, and even when the brain was growing dim to material things, the working of his tired fingers and the soft words dropped from weary lips told that the spirit still felt its responsibility, and that in imagination he still held the pen and performed the work he loved so well.

We who stood around his bedside through long bours, knew that although we were losing from our material life the best of husbands—and father and friend—knew also that it was not a "leap in the dark" nor even a step beyond to him, for heaven came down to him, and we gazed on transfiguration as glorious and grand as did the believing ones of old. The angelic sweetness of expression, the looks of wonder at times—looks of perfect surprise and rapture which came through the long hours in which we watched the flickering of the lamp of life—denoted but one thing: that the voil was drawn aside and angels descended and ascended, and showed to him a glimpse at least of that life into which his spirit was struggling to be born.

Twice before the body was given to mother earth his freed spirit was permitted to come into our family circle with loving messages and promises of a watchful guardianship over us through the remainder of life's journey; and while we shall ever miss and mourn his material presence, we shall look back to the hour of his happy and beautiful translation and say, in death there is no sting, and truly the grave can claim no victory.

From Worcester, Mass., May 12th, Mr. Alfred W. Palmer.

From Worcester, Mass., May 12th, Mr. Alfred W. Palmer. He has been my neighbor for the past four years, and a more upright, honest and unselfish person I never met. While for years he failed to receive the evidence of the im-mortality of the soul, he interly gained the knowledge

His last request was: "Allow no minister of creeds to speak a word of error over my remains." But the family, being all of the church, felt they must have a minister as such a solemn occasion. So the Rev. Dr. McGullagh read the Scriptures, and—though he is totally opposed to Spiritualism—allowed the writer to speak words of cheer to the friends.

From Lincoln, Vt., May 20th, Parker J. Bagley-son of

From Lincoln, Vt., May 20th, Parker J. Bagley—son of George and Betay A. Bagley—aged 29 years.

Ha was loved by all who knew him, and will be greatly missed by the dear parents and loving brothers and sisters. His heart was in music—and though no more in the mortal will he awaken the sweet strains of the violin, yet his soul is now tuned anew to the music of the spheres of light and love. His stanch old Indian control, "Black Foot," gently helped him over theriver of life. He was the soul of honor, and a loving son and brother.

Rest, Parker, in your new home of light and love, while the blessings of the bright angels shower down on the mother and father, brothers and sisters who have been deprived of your material presence.

The funeral services were conducted in a feeling manner by Mrs. Abby Crossett of Waterbury, Vt.

LUTHER AND CHARLIE.

From Harpersfield, O., May 14th, Mr. Stephen T. Battle,

From Harpershold, O., May 14th, Mr. Stephon Y. Batte, aged 75 years 2 months and 14 days.

He was an old-time Spiritualist. So-called "death" to him was only a birth or transition to the more perfect joys of an immortal life. He leaves a loving companion, children and a large circle of friends, who mourn his departure from the mortal form.

Mrs. Oarrie O. Van Duzee officiated at the funeral; the address by her guides was eloquont and instructive. E. A. S.

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

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For the Banner of Light. TO A PROGRESSIVE SOUL.

Written for A. B. Gardiner, on the Occasion of His Sixty-Sixth Birthday, May 25th, 1892, by Ilis Spirit-Friends, through Mns. M. T. LONGLEY'S Mediumship.

Dear Heart! Along the path of life For six and sixty years Thy soul has moved through calm and strife, Unharmed by doubts and fears. Thy road at times through shadow lay-Through lowlands cool and dim, Where sorrow held her mournful sway, And wailed her vesper hymn.

And yet again the mountain crest, Aglow with radiant light, Allured thee on with eager zest To scale that glorious height: In search of Knowledge and of Truth Thy willing soul has passed, Till at the gate of endless youth Thou findest rest at last.

Now in the fair and sunny fields Of Life's immortal day, Thy spirit finds its strength and shield, That cannot wear away; For angel messengers of love,

Whose souls are filled with light, Have gathered round thee from above, To lead thy soul aright.

Fair is the Water Lily's bloom-Of Purity a part-And unsurpassed the sweet perfume From out its golden heart. Like this the love that angels bear For thee, oh! cherished one,

Is stainless as the lily fair.

And shining as the sun. With tender benisons we come To greet thee on thy way, And whisper of thy heavenly home. On this thy natal day. To speed with joy thy soul along Its chosen path of right, To where the loving angels throng, In regions of delight.

### The Work in Norwich.

To the Editors of the Banner of Light:

The Norwich (Ct.) Spiritual Union has completed the first decade of its existence. That it is an influential factor in the promulgation of Spiritualism in New England is admitted on all sides by those who have been instrumental directly or indirectly in its affairs before the world.

On Friday evening, May 20th, a party numbering forty people, composed of the leading minds in the Union, gathered at the hospitable home of Charles Spaldingon Main street. The occasion was utilized to bring out the best element of sociability, entertainment and ret-

element of sociability, entertainment and retrospective thought upon the work of the Union.

Dr. W. W. Clapp and wife, Mr. and Mrs. Sanford Chapman—the latter the indefatigable Secretary—Mr. M. W. Beebe and wife, Mrs. Martin, Mr. Frank White, Mr. Stephen Tillinghast, Mr. Tuttle, Mrs. C. M. Nickerson and others were there—while music, instrumental and yearly regardings and repeated social. and vocal, readings and remarks and social interchangeability made up an enjoyable even-ing and cemented in closer bonds the work-

ers.
Mrs. Nickerson, an honored guest of the hostess, gave delightful bits of thought from "The Discovered Country." Mrs. Spalding read an original poem entitled "Parson and Apostate," by M. W. Beebe; and the writer made a few remarks upon the significance of the occasion and its bearing upon future labor. The flow of good cheer extended until time had lengthened the evening far along, and with many expressions of gladness and thankful-ness the guests reluctantly took their depart-

Sunday, the 22d, the Tenth Anniversary Celebration was held in G. A. R. Hall before full houses afternoon and evening; Joseph D. Stiles and the writer being the speakers, assisted by the choir under the direction of Mrs. Kate Messinger, and an orchestra of seven or eight pieces. Choice flowers and plants helped in their silent office to make the hour enjoy-

The anniversary address comprised a retrospective glance at the inception of Modern Spiritualism, and the organization of the Norwich Spiritual Union as a worthy adjunct

Mr. Joseph D. Stiles proved to be all that his fame as a test medium had heralded before him, and gave many graphic illustrations of

Both services were in every particular suc-sessful and commendatory, reflecting highly upon the management. The congregations were loud in their expressions of approval, and surely the close of the tenth lecture season here was

the close of the tenth lecture season here was all that was hoped for.

On Tuesday evening a supper was tendered to the members and friends, after which the annual election of officers and reports of Secretary, Treasurer and auditing committees took place. But few changes were made in the old Board, the most important of which was the election of Dr. Clapp as Chairman. Mrs. J. A. Chapman is still the Secretary, with Guilford Parker Treasurer, by the unanimous vote of the Union.

ford Parker Treasurer, by the unanimous of the Union.

A. E. Tisdale gave a masterly addresss, all too short, upon "The Necessity for Vigilance in the Affairs of the People," and thus they start out on another year's pilgrimage along the great Appian way of progress.

May the bright and the beautiful be the harvest of their labors, and the benisons of the angelic world, in whose behalf the labor is performed, beam over it all.

WILLARD J. HULL.

The Norwich Bulletin for May 23d gave good mention of the society and its anniversary, from which account we extract the historical points subjoined:

from which account we extract the historical points subjoined:

"The secretary, Mrs. J. A. Chapman, made a report of the ten years' work of the society. The First Spiritual Union of Norwich was organized at Steiner Hall, Norwich, Saturday evening, May 27th, 1882, and the five articles of association, as drawn up by the late Byron Boardman, setting forth the objects of the association, were adopted. Mr. Boardman and Mr. Guilford Parker were its organizers, and Mr. Parker has been its treasurer during the entire decade; and he and Mr. R. M. Hubbell are the only remaining members of the first board of management. Five of the number are now in spirit-life, and two have removed from the city. During the ten years five hundred and nine Sunday lectures have been given, with a number of week evening scances and lectures. The first season but twelve lectures were given. The past six years an average of sixty-four have been given each year. The Union has employed forty four of the best speakers on liberal thought in the field.

June 5th, 1885, the ladies organized an auxiliary society under the name of The Helping Hands. This society has contributed to the lecture fund \$1,360, and also furnished flowers for the platform.

Dec. 5th, 1885, Byron Boardman passed to the

lecture fund \$1,360, and also furnished flowers for the platform.

Dec. 5th, 1885, Byron Boardman passed to the higher life leaving a substantial token of his interests in the Union of \$5000, which, with \$1000 bequeathed to the Union by James Boardman, is known as "the Boardman fund."

April 21st, 1880, a Children's Progressive Lyceum was organized with fifty members.

Of the original members of the Spiritual Union thirteen have passed to the higher life, six have moved from the city, four have discontinued membership, and nine are still members. To-day the Union has forty-five members, and is free from debt. The Helping Hands have twenty-three members, and the Children's Progressive Lyceum seventy-five members."

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

## Bunner Correspondence.

Maryland.

BALTIMORE.—Charles A. Zipp writes, May 20th: "A pleasant party gathered in the ever-hospitable home of Mr. and Mrs. H. Fred. Gauss. No. 1714 East Madison street, on Wednesday evening, May 18th, comprising a large number of elder and youthful friends of Mr. F. Edward Gauss, who celebrated his eighteenth birthday; he has recently been elected Secretary of the Baltimore Children's Progressive

organ and violin selections.

A bountiful table laden with delicacies was enjoyed by the entire party, and at a late hour the happy company dispersed."

### Massachusetts.

MARLBORO .- "H." writes: "Wednesday evening, May 18th, closed a course of lectures on Spiritual Science and Philosophy, given by Dr. G. C. Beckwith Ewell of Boston, on Wednesday evening of each week. The commodious parlors of Mrs. Abel Howe were freely offered

### New York.

NEW YORK CITY, Carnegie Hall .- "R." writes: Notwithstanding the cold and rain, the attendance Sunday, May 22d, at the services of the First Society

"Notwithstanding the cold and rain, the attendance Sunday, May 22d, at the services of the First Society of Spiritualists was above the average. A number of subjects were presented at the morning hour and well answered by Walter Howell. The question of the catastrophe at Mauritius, and the floods in the West, and the evidence they gave of immutable law, and not of an anthropomorphic God, was clearly brought out.

'How far is it wise to depend upon spirit-guidance in material and in spiritual affairs?' was one question asked, and the treatment was such as to very forcibly show that the judgment and reason should be exercised by every human being in regard to advice and opinion coming from spirits as from mortals. As the spirit world is peopled by those passing from the material in all stages of growth and unfoldment, we must carefully distinguish among them. In a consideration of death as an event to be, it was shown how necessary it is to progress, how all nature shows the phenomenon as the royal road to a higher life. A picture or vision of what death or transition is in more advanced planets, and will be when this earth-planet has reached the same unfoldment, was given, showing the natural disintegration of the physical when the spirit had become ripened and ready for the change to an advanced state. When all that could be gained from the material had been fully garnered, then the husband and wife, being the true duality in perfect conjugal love, shall with rejoicing make the change, together in full consciousness of all conditions and surroundings. It will not be a grief to friends left behind, because all know its meaning: all the friends gone before can return at will.

In the Meeting for Manifestations in the afternoon Mrs. Kate Fox Jencken was present with her two manly-looking sons. She gave an exhibition of writing with the left hand, and from right to left. While conversing with the President, Mr. Newton, several messages written in this way were recognized by persons in the audience.

The evening pro

such all things contained inspiration, revelation and truth—all times and all places are sacred and holy."

That taint of scrofula in your blood can be wholly eradicated by Ayer's Sarsaparilla.

### PREMONITIONS.

A case of presentiment is here offered to the Psychical Society. It has the advantage of exemplary evidence in its favor. A lady-not a nervous lady-was returning, with her husband, from a visit to the country. She lived in a kind of flat, above another house or tenement. In the train on her journey she ex-pressed a firm belief that something dreadful had occurred at home. In fact, a servant had fallen through a glass cupola into the tene-ment beneath and had killed herself. But the ment beneath and had killed herself. But the odd thing was that the maid's sister and a gentleman interested in the house where the accident had occurred both arrived before the ill news had reached them, both avering that they had a presentiment of evil. So here were three coincident forebodings in one case all fulfilled.—Longman's Magazine.

Mrs. Mina Stringfield had what she called a strange dream Monday night, which she related the next morning to some of her friends. lated the next morning to some of her friends. She dreamed she was in a beautiful valley unlike anything she had ever seen. While there she got acquainted with a young lady whom she at first thought a stranger, but whom she afterward found to be an aunt of hers who lives in Michigan. She imagined in her dream that she stayed with this lady a long time, and that the lady, or rather her aunt, died. This was a dream related Tuesday morning, and a little later in the day her uncle, who lives in Carpinteria, brought her the news of this same aunt's passing to the higher life a week previously, and that he had just received a letter telling of the fact Tuesday noon. Mrs. Stringfield is rather skeptically inclined, but does not know how to rationally account for the circumknow how to rationally account for the circum stance.—The Summerland, Cal., May 12th.

A woman who lived with her husband and their little girl in a village some four miles distant from our house, came to assist in housecleaning. For convenience sake she slept in
the house. Late one evening she went to fetch
water from a well about fifty yards from the
house. To the astonishment of the servants
she presently rushed back, pale and trembling,
to say that her little girl had appeared to her
in her night-dress, holding out her arms to her.
She felt sure something had happened, for
when she called to her ohild, and ran to meet
her, the figure vanished. She insisted on going
home at once, and the servants vainly tried to
persuade her to remain till morning, and that
she had only imagined the appearance. Nothing could induce her to delay her return, and
on being informed of the circumstances, we desired a groom to drive her home in a dog-oart.
At a short distance from the village they met
the woman's husband on his way to tell her
from a window, and had died at the time her
mother had seen the apparition.—W., in Light,
London, Eng. distant from our house, came to assist in house-

BEECHAM'S PILLS for a bad Liver.

### June Magazines.

THE ARENA.-This month's contents open with a compend of instructive, progressive thought by Prof. A. E. Dolbear, iteating upon "The Ether and Its Newly Discovered Properties." The paper is the prelude of a new volume soon to appear, that, it is said, will provoke criticism from those in the back seats because of the advanced views it presents. Mr. B. F. Underwood contributes to the series of psychical papers an interesting one upon " 'Automatic' Writing," the trend of which may be inferred from these two sentences in the concluding paragraph: "I do not accept the spiritistic hypothesis, but I know of no other that is satisfactory in helping us to explain the facts." Then why not accept it? "The phenomenon should be no longer ignored; it should be made the subject of the most careful and thorough scientific birthday; he has recently been elected Secretary of the Baltimore Children's Progressive Cyceum, and his geniality makes him a popular young man.

Mrs. A. M. Glading of Doylestown, Pa., is being entertained by Mrs. Gauss during her sojourn here; Mr. Edwin W. Wright, in a pleasing speech, tendered both useful and ornamental presents made by various donors to Master Gauss; Mrs. Glading's control, 'Hoolah,' then delivered a feeling address.

Among the many who graced the occasion we noticed Mr. Eugene Cook, Sen., and the Misses Cook, Mr. E. Cook, Jr., Mrs. E. W. Wright, then Mrs. A. A. Everett, Mr. Thos. Everett, Mrs. A. H. Kapp, and the Misses Kapp, Mrs. Snyder, Mr. and Mrs. J. E. McClellan, Mrs. A. Rosenburger, Miss Gertie Gauss, Miss H. Baumann, Mr. Hauser, Mrs. A. Mathews, and a host of others.

Mr. Eugene Cook, Sen., and Miss B. Cook favored the company with solos and duets, and Messrs. Rosenburger and Baumann with choice organ and violin selections.

A hearth of the spiritatic hypothesis, but I know of no ther that is satisfactory in helping us to explain the facts." Then why not accept it? "The phenomenon that. Is should be no longer ignored; it should be made the subject of the most careful and thorough scientific examination." This has been done many scores of times, but the persistency with which the facts lead to an adoption of the spiritual hypothesis, and the master of the most careful and thorough scientific examination." This has been done many scores of times, but the persistency with which the facts lead to an adoption of the spiritual hypothesis, and the material examination." This has been done many scores of times, but the persistency with which the facts lead to an adoption of the spiritual hypothesis, and the material examination." This has been done many scores of times, but the persistency with which the facts lead to an adoption of the spiritual hypothesis, and the many with which the facts lead to an adoption of the spiritual hypothesis, and the many with which the facts lead to an adopti Arena Pub. Co.

WIDE AWARE.—The frontispiece is an attractive representation of "The Children's Day Pageant at Rome," an account of which (B. C. 17) is given by E. 8. Brooks. Prof. Fay informs his readers "Why the White Mountains are Called White." The popular writer of adventure, Lieut. Col. Thorndike, relates an escape from a "rogue elephant" "In the Forests of Ceylon." S. G. W. Benjamin gives "An Adventure with Twins," and the opening chapters of a new serial, "The Coral Ship," by Kirk Munroe, foreshadows the coming of a deeply interesting story of adventure. Another serial story is "That Mary Ann," by Kate pariors of Mrs. Abel Howe were freely offered this purpose. The last lecture was given in the parlors of Mr. Geo. Morse, which were well filled. It is to be hoped another year will give the Spiritualists here sufficient numerical and financial strength to open a public hall for the broader dissemination of the truth they hold." favorite monthly among the boys and girls. Boston: D. Lothrop Co.

NEW ENGLAND MAGAZINE .- "Art in Chicago" is the subject of a comprehensive article by the well-known critic, Lucy B. Monroe of that city, reproductions of paintings of the old masters and of Chicago artists being included in its many illustrations. A paper upon the discovery of Oregon by the Boston ship "Columbia," is contributed by Ed. G. Porter. In "Three Letters to Dorothy Q." is given a sketch of the love passages of John Hancock and Dorothy Quincy. An account in full detail of the work of the Hampton Institute for Indians and Negroes, finely illustrated from sketches taken on the spot, imparts valuable information regarding that institution. By other writers are given "The Government of Cities," a history of the rise and growth of "The Christian Endeavor Movement," "The People in Church and State," etc. Boston: 86 Federal street.

### An Historic Gun.

Mr. Harold Frederick wrote recently to the New York Times that on the 5th of May Gen. Batcheller, our minister to Portugal, was to start on a voyage to the Azores, and that one incident of his journey would be to receive on behalf of our Government the venerable historic gun known as "Long Tom" which was toric gun known as "Long Tom," which was sunk in the harbor of Fayal in 1814, and since the following year has been mounted on the fortress of San Juan. Mr. Frederick added:

fortress of San Juan. Mr. Frederick added:

"This cannon is a memorial of one of the most herole episodes of our war of 1812. The privateer brig General Armstrong, named after the Dutchess County notable who was then Secretary of War, encountered single-handed the whole British fleet in the harbor of Fayal, and maintained such a prolonged and murderous resistance that she prevented the fleet from salling as intended to the relief of Packenham, and thus made Jackson's victory at New Orleans possible. The General Armstrong was abandoned and fired after the battle, and sank, carrying the guns with her. For years afterward the Portuguese claims for damages were before the Washington courts, and I believe some \$90,000 was paid in settlement of them. This cannon, Long Tom, fished up shortly after the engagement, has been one of the extremely few American cannon held abroad. Many efforts were made to secure its return, but all were unavalling until the present King's accession. He was delighted when the suggestion was made to him, and gave a ready and cordial assent."

and cordial assent."

It is a singular coïncidence that the June number of The Century brings out a ballad on this very subject, entitled "The Fight of the 'Armstrong' Privateer," by James Jeffrey Roche, editor of The Pilot, whose ballad on Cushing, also published in The Century, will be remembered. Mr. Roche begins his ballad with the following stirring lines:

"Tell the story to your sons
Of the gallant days of yore
When the brig of seven guns
Fought the fleet of seven score.
From the set of sun till morn, through the long September night— Ninety men against two thousand, and the ninety won the fight—

In the harbor of Fayal the Azore."

# To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a waranty of good faith. We cannot undertake to preserve ir return canceled articles.

H. M. H., CANAAN, VT.-The spirit of whom you make mention in your private note halled from Cincinnati, O., and may not be the one you have in mind.

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Agents Wanted.

DR. JUDD, Detroit, Mich.

The Meaning of Life. A Lecture delivered at Berkeley Hall, Boston, Mass., Sun-lay, Jan., 17th, 1892, by DR. F. L. H. WILLIS Famphlet, pp. 22. Price 5 cents; 6 copies 25 cents. For sale by COLBY & RICH.

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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.]

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## The Millennium Physically Treated.

Capt. R. Kelso 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 eye 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 privileges, 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 pres ent, 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 Bacon of Washington, D. C., for a copy of a from Scripture; how paradise was lost, scien- pamphlet published by the Agricultural Detifically; how the world will be re-made, Scrip- partment, showing the "Wages of Farm Labor gained, scientifically. He believes, with what our thanks.

he regards a large and growing body of intelligent students, that these mighty changes are Golby & Rich, Publishers and Beckestlers, December Biroca (formerly Mentgemery Place), corner of Frevince Street, Becton, Mass, keep for sale a complete assertment of Spiritual, Progressive, Reformatory and Miscellaneous Hooks, to be sent by Express, Thans Cash.—Order for Books, to be sent by Express, must be sacompaned by all or at least half cash. When the money forwarded is not sumdent to hit the order, the balance must be paid (0.0 D. Order for Books, to be sent by Mail, must invariably be accompaned by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express.

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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, 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 hear 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 infinitesi- his feelings, his affections and his rights, and mal, 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 s 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, uttered its infallible 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 Postthat, 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 toil 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 plety-and these are the men who would close the World's Fair on Sundays.

We are indebted to our friend, Geo. A.

### 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 t would at first appear as a yellowish golden 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 ovster, 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 tuberculosi in its lungs will impregnate his system, and he falls a victim to consump-

### 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 kindlier 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, 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 n an evening paper of the conversazione of the and that the spirit, from which we could not Royal Society at Burlington House, and of the be divorced without ceasing wholly to be, has 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 Amer ican. 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 and Regulating Cordial, advertised on page 5. "Lotela."

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' l'avilion 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. Sava The Chronicle:

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 falled 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 exposers [?] 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 Chronicie] 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 "wellknown exposers of mediums": We have before as 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 fu-

"If any provideth not for his own "-said the great Apostle to the Gentiles-"he... is worse than an 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. Ifsaid this Chinese Sunday School Superindendent-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

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 een 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 v vhat Rav. being done, and what need not be expected from the

female acquaintances to the meeting.

New England industri es 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 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 potection.

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 ex pressions 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 vi vacious 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 away on a vacation this summer will take with to Mrs. Louisa Meige of Memphis, Tenn., for ture-science: and how paradise will be re- in the United States," for which he will accept them a bottle each of Albro's Cal-or-facio Drops an Indian basket filled with moss, a gift to

A New Phase of Mediumship.

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

The report printed in The Ledger is based upon the experience at one of her scances 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. Dever 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, 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 cornthat 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 infuse alcohol into corn that his children should get corned, smite 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 Columblan 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

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 encored 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 intellectrecited pieces appropriate to the occasion.

e Friends School.—A religion of the form 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 5th, in Arcade Hall, 7 Park Square (near Boylston street). Subjects: 10:30 A.M., "The Holy Spirit the Eternal Giver 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. Cora L. V. Richnond has gone on steadily and successfully since her return to her Chicago, Ill., Society 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 20th, while on the way to the developing circle at Alpha Hall, Boston. After year of severe affliction she had so far recovered her health as to resume business at her office, 81/4 Bosworth street. Surely some mediums are sorely

Dr. H. V. Sweringen's earnest and dignified emarks (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 Agarding spirit-return.

Joseph H. Dorety 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.

800 Arena notice under June magazines-third page. It is a grand number.

Dr. Mills's Saratoga letter will be in THE BAN-NER for June 11th.

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

### NEWSY NOTES AND PITHY POINTS.

THE DEFUNCT PORT. I've spent my time Composing thyme-That's everything I've done; My comic lays Have met with praise, Created ample fun. Now without pay I spend each day-I've nothing else to spend. Sometimes I'd meet Upon the street A very pleasant friend: I'd say to him. Just look here, Jim! Things do n't go straight with me: Can't sell my rhymes These crooked times, And I'm hard up, you see. Something to eat,

I now repeat. With me would well agree; But I'm played out-Become a lout: Deer Island holds me fast, And all my rhymes

Are broken chimes! This Poe m is my last. W. JOB. The women of Cincinnati, O., have asked for a separate room in the Woman's Building of the World's Fair, which they wish to furnish and decorate through-

out as illustrative of the culture and art of that city. THE BANNER OF LIGHT.—The attention of those interested is directed to the Prospectus of this great publication, which appears in *The Tribune* to-day, Not only the Spiritualists, but all interested in the strange phenomena of the faith, will be interested if not instructed.—Weekly Tribune, Hornellsville, N. Y.

Nothing troubles the ordinary man so much as to do something spiteful-especially in the endeavor to bother somebody else-and then to have the somebody else take no notice whatever of it.

Our foreign correspondent, Henry Lacroix, was to leave Boston June 1st for Montreal, Canada. He will be at Onset Bay during July.

It is better to decide a difference between our enemies than our friends; for one of our friends will most likely become our enemy; but, on the other hand, one of our enemies will probably become our friend.—Bias, B. C. 600.

A "spring poet" bursts out in the following impassloned strain, anent the season's trade and how to get it. (For "News" we would remark "interjetically read "BANNER!"]

"If you'd invest a dime where 't will bring you back a dollar.

And totally eradicate the "blues,"
And cause results to follow that with glee will make you
"holler," Just insert an advertisement in The News."

The Legislature of the Empire State has passed an act providing for the setting aside of certain piers in New York City along the river front for the use of the public as breathing places. It directs that the dock board shall construct or rebuild the piers designated under the act, in such a manner as shall provide a platform or upper story, to be devoted to the use of the public without compensation.

IT WILL POSITIVELY BE THERE.—A minister annoyed by tobacco-chewing thus spoke to his congregation: "Take your cud of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk or fence. It will positively be there when you go out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog; you are certain of finding your cud when you go after it."

Miss Howe, the woman who won the second prize in the competition for designs for the Women's Building in the Columbian Exhibition, was a classmate of Miss Hayden, who won the first prize in the Boston Institute of Technology.

Mr. and Mrs. A. J. Davis desire to inform their personal friends and the Spiritualist public generally that their Monday receptions at 5 Nonquit street, Dorchester, Mass., will be discontinued on and after June 1st, 1892, during the summer, and until further

If the government owned the coal and oil fields and If the government owned the coal and oil helds and the railroads, and the cities owned their gas, water and electric plants, monopolists would not multiply. The people have no right to make millionaires. The whole system is decidedly wrong. Upon the nationalization and municipalization of the natural monopolies such as we have mentioned depend much of the comfort of the masses.—The Progressive Age, Minneapolis, Minn.

I saw a beautiful angel wandering up and down the earth. He touched the aged, and they became young. He touched the poor, and they became rich. He touched the sorrowful, and their faces became being wandering up and down the earth?" They told me his name was Death .- Anon.

George Eliot, in "Daniel Deronda," makes a strong point when she says: "Shall we say, 'Let the ages try the spirits and see what they are worth '? Why, we are the beginning of the ages."

Thanks to Hon. J. H. Gallinger of New Hampshire for a copy of his remarks in the U.S. Senate, April 11th, upon the establishment of a national sanitarium for the treatment of pulmonary diseases.

SUMMER HEALTH HINTS .- Milk is deadly. It con-

SUMMER HEAVER HIATS.—Mink is acadily. It claims microbes.

Drink plenty of milk.
Ice water vies with strychnine as a potent destroyer. The old notion that ice water is unhealthy is absurd.
Never sleep just after eating.

A nap immediately after eating will be found beneficial.—American Grocer.

The Texas Siftings draws a quaint picture of native shrewdness pitted against habitual penuriousness, in the following peroration made by a colored brother at the close of a "ringing" discourse on charity: .[White brothers, too, can profit by the perusal.]

"When you am in de temple ob de Lawd yer should cast aside all stinginess. Do n't be like dat feller who when he's asked ter sing Ole Hundred churned off Ninety and Nine, bekase he wanted to make one percent, anyhow dese hard times."

How truly did M. Aurelius Antoninus (A. D. 150) state the highest reach of human endeavor when he said: "Look within. Within is the fountain of good and it will ever bubble up, if thou wilt ever dig."

[OBJECT LESSON IN GEOGRAPHY.]—Two Germans met in San Francisco recently. After affectionate greeting the following dialogue ensued:
"Fen you said you hef arrived?"
"Yesterday."
"You came det have assued?"

- You came dot horn around?"
- Oh! I see; you came dot Isthmus across."
- 'Oh! den you come dot land over?'

"Den you hef not arrived."
"Oh! yas; I hef arrived. I come dot Mexico through."—Washington Capital.

A nineteen-year-old girl, in an "out West" city, placed a chair over a hole in the sidewalk opposite her father's house where Western Union workmen were about to put a telegraph pole. She sat on the chair until her father obtained an injunction.

ELECTRIO PLOWING.—The electric current turned its first furrow in American soil at the Kansas sorghum experimental station a few days ago. The motor developed ample power to plow deep and fast, but it became evident that a rheostat, or resistance coil, such as a used in starting electric cars, is also necessary with the electric plow.—Chicago Times.

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

Human Frogress, Edited by W. J. Colvine. Single copy, of cents. Hundred by W. J. Colvine. Single copy, of cents. Hundred weekly formal feetings, held twice a week, put us under an expense of twenty-six hundred dollars a year. The British Monthly Published in India. Single copy, 50 cents.

ALCYONE. A Spiritualistic weekly journal. Published in Chickenson, and Philosophy of Spiritualism. Single copy, 50 cents. we are unable to do, for the very good and

### Mrs. Williams and Hor Work.

To the Editors of the Banner of Light: We have had a brilliant succession of materializing séauces at the home of Mrs. Williams, 202 West 40th street, New York, the past winter and spring. The most undeniable proofs of spirit-identity have come to the hundreds of people attending these scances of this truly wonderful medium.

We are also informed that Mrs. Williams has been holding scances in the parlors of some of the leading people of this city with most satisfactory results. It is very evident that the powers of her guides are on the increase, since they manifest as readily in the homes of investigators as in Mrs. Williams's homein their own magnetic conditions.

Those who are close observers can see much that is new and wonderful in the phenomena occurring at these scances: For instance, spirits walking from the cabinet to their friends, while one of the guides of the medium is standing outside speaking to the people.

Mrs. Williams's psychic powers are unfolding each day, not only in presenting physical phenomena of an intellectual character, but in speaking, which she does fluently on the subject of Spiritualism from a scientific and religious standpoint.

The grand work of this medium will continue at her home in North Long Branch during the summer months, where many of her friends from the city will go to attend their usual sittings. To appreciate these séances one must be present to hear the variety of voices and the wise counsels given to the sitters; to see the numerous forms of men, women and children approach their friends for recognition.

Wishing every success to your valuable paper, I remain, fraternally yours, HELEN GATES. New York, May 24th, 1892.

Pine Banks Grove, Malden, Mass.-Spiritaalist meetings will commence Sunday, June 5th, and continue every Sunday during the season. [These are not connected with any other out-door meetings in this vicinity.] DODGE AND LOGAN, Chelsea, Mass.

### Camp and Grove-Meetings.

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

Onset Bny, Mass.—It is expected that the program for the season of 1892 will be ready about June 10th. The opening day will be June 10th; tickets good from Boston on Saturday and return on Monday. Liberal, Mo.—The Second Annual Camp-Meeting of the Liberal Spiritual Association commences Aug. 20th, and closes Sept. 19th.

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

Haslett Park, Mich.—The Haslett Park Association will hold its Tenth Annual Camp-Meeting from July 31st to Aug. 20th. Clinton Ka.—The meeting at this place will oper July 31st and close Aug. 28th.

July 31st and close Aug. 28th.

Chesterfield, Ind.—The next camp-meeting will commence July 21st, and continue to Aug. 18th.

St. Paul, Minn.—The Northwestern Spiritualist Association will hold a camp-meeting beginning July 1st and continue over Sunday, July 24th.

Summerland, Cal.—The camp-meeting will be held from Sept. 11th to Oct. 2d.

Lake Pleasant, Mass.—The annual camp meeting will be held July 24th to Aug. 28th, inclusive.

Vorona Park, Mc.—The tenth annual Camp-Meeting commences Aug. 14th, and closes Aug. 28th, 1892, Matilda H. Cushing, Secretary. Sunapee Lake, N. II.—The meeting this season will commence Sunday, July 31st, and close Aug. 28th. Jane D. Churchill, Secretary.

The Humanitarian League has issued a manifesto setting forth its object, which is to impress upon the minds of those with whom it can gain a upon the minds of those with whom it can gain a hearing, that it is iniquitous to inflict suffering, directly or indirectly, on any sentient being, except when self defense or absolute necessity can be justly pleaded. It deprecates war; seeks to do away with flesh eating, because of the suffering to which it subjects animals; contends against vivisection as incompatible with the principles of humanity and sound science, and largely instrumental in debasing the general standard of morality; demands a revision of the criminal code, and insists that the primary duty of society is to protect the weak and helpless. Those interested in this much needed and very commendable work, can learn more respecting it by addressing Mr. G. Ouseley, P. O. Box 102, Foxboro, Mass.

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

FOR TIRED BRAIN USE HORSFORD'S ACID PHOSPHATE. Dr. O. C. STOUT, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

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

### SPIRITUALIST MEETINGS.

Chienge, III.—The First Society of Spiritualists meets at Washington Hall, Washington Boulevard, corner Ogden Avenue, every Sunday at 10% A. M. and 7% P. M. Speaker, Mrs. Cora L. V. Hichmond.—The First South Side Spiritual Society meets at 77 Thirty-first street every Sunday at 3 P. M. Speaker, Mrs. Emma Nickerson. Warne.

Buffalo, N. Y.—First Spiritualist Society meets Sundays in A. O. U. W. Hall, corner Court and Main streets, at 2% and 7% P. M. William F. Ffeiffer, President, 2 Gelstin street; L. O. Beesing, Socretary, 848 Prospect Avenue.

Battimore, Md.—The Religio-Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburger's Hall, North Exeter street, inear Gay. Chas. A. Zipp, Secretary, 163 East Madison street.

tary, 1401 East Madison street.

Providence, H. I.—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2½ and 7½ P. M. Progressive School at 1 P. M.

Grand Rapids, Mich.—Progressive Spiritualists' Society, Elks' Hall, Ionia street. Meetings Sundays, 10½ A. M. and 7½ P. M.; Thursdays, 3 P. M. and 8 P. M. Mrs. Effic F. Josselyn, President.

Josselyn, President.
Colorado City, Col.—Meetings are held in Woodman Hall, Sundays, at 2 o'clock.
Springfield, III.—The Social Wheel of Progression, or First Springfield, III.—The Social Wheel of Progression, or First Sprintualistic Society, will hold public worship every Sunday at 2½ F.M. at 512 South 9th street. D. N. Lepper, President; Miss H. A. Thayer, Secretary.
Springfield, III.—Meetings are held in the G. A. R. Hall on 6th street, every Sunday at 7½ F.M. Mrs. A. B. Lepper, speaker.

Speaker.

Dayton, O.—The Progressive Spiritualist Alliance holds meetings Sundays at 7½ P. M., at Knights of Honor Hall, 110 East 3d street. J. M. Clark, Pres.; W. E. E. Kates, Sec'y.

San Francisco, Onl.—The Society of Progressive Spiritualists meets every Sunday at 11 A. M. and 7 P. M. in Washington Hall, 35 Eddy street. M. B. Dodge, President; Mrs. S. B. Whitehead, Secretary.

Oakland, Cal.—Mission Spiritualists meet every Sunday at 2 and 7½ P. M. at Native Sons' Hall, 918 Washington street.

### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists meets at its ball, 816 Spring Garden street, Sundays, at 10% A.M. and 7 F.M. Lyceum at 2% P.M. Joseph Wood, President; Benj. P. Benner, Secretary.

Keystone Spiritual Conference every Sunday at 2% P.M., Southeast corner 10th and Spring Gardenstreets. William Rowbottom, Chairman.

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

Bishop A. Beals speaks in Granite Falls, Minn., the Sundays of June; he can be addressed at that place. Mrs. Ada Foye will remain in Chicago, Ill., visiting her family and resting during June. Her permanent address is P. O. Box 517, Chicago, Ill.

address is P. O. Box 517, Chleago, Ill.

"J. T. B." states that the eloquent lecturer, Marguerite St. Omer, lectured in Malden, Mass., Sunday afternoon, May 29th. She spoke in Ferdinand street church in the evening. She will officiate in Malden Friday evening, June 3d.

Geo. A. Fuller, M. D., will lecture in Worcester, Mass., June 5th and 12th. These will be the closing Sundays of his engagement with the Society, which commenced last September. He would like engagements for June 19th and 26th. He also lectures at West Duxbury, Mass., July 10th. Would like engagements for July 3d. 17th and 24th. He will be at Queen City Park Camp-Meeting, Vt., from July 31st to Aug. 11th; at Parkland, Pa., Aug. 14th to 21st, and at Sunapee, N. H., Aug. 26th to Aug. 29th. Is ready, also, for engagements for the season of '92 and '93. Address 5 Houghton street, Worcester, Mass.

Mrs. Clara Field-Conant's address is now 1708 19th

Mrs. Clara Field-Conant's address is now 1708 19th street, N. W., Washington, D. C.
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Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 2.

Audrew Jackson Davis, Physician, will be in his office, 63 Warren Avenue, Boston, Mass., Tuesday, Thursday and Saturday, from 8 A. M. to 3 P. M. Wo new patients after 2 P. M. Owing to a very large and increasing office practice, it will be impossible to treat patients by mail. Letters from patients under treatment strictly confidential. Consultation, with directions for cure, \$2; every subsequent interview in office or by letter, \$1. Medicine extra. His remedies, if any, are very few and simple and effective, being exactly adapted to the individual condition. (No professional visits at residence of patients.) tf May 21.

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

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

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have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their cartiblity of their cartiblity exempts of the cartiblity of their cartiblity exempts to an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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Report of Public Séance held March 4th, 1892.

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, we turn unto thee at this hour to gather inspiration from thy great source of truth and knowledge. We ask that thy ministering spirits, those who are filled with love and tenderness, may be sent forth upon errands of mercy to sorrowing hearts, 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 good-will, who 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 reward of their good works in beholding effective results of their labors in human lives. Oh! may the reign of justice be extended on every hand, that only the law of brotherly love and kindness may be known to sway human hearts.

We ask that we may 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 at this time become conscious of their presence, and realize that their companionship is ours. We have no desire to draw 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 seem to bring unto the high and pure of spirit-life that which is debasing, but we would ourselves become uplifted in spirit, we would feel the qualities of the spiritual nature blossoming out into fuller expression and aspiration, so that we may learn and realize something of the higher life, and we would put forth high and noble desires to grow better, and to assist others in rising higher, that we may be fitted for the association of pure beings, and have them understand that we would be like unto them. We ask thy blessing, and we seek the benisons of good which angels can bring, to rest with us all now and forever.

### 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, but with eyes closed, when a spot of golden brightness appeared before my eyes. While looking at it the figure 4 in 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 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 pass-ing through the process of development be-hold strange scenes and symbols appearing suddenly in the air before them and as the

suddenly in the air before them, and as the unfoldment of the clairvoyant sight proceeds, these give way to other appearances, such as landscapes, faces of human beings, moving forms, and so on, until after 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 when to appear the manifestations to sit for 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-commun-ion and who may perhaps by their magnetic

figure three is of great importance to them, and that special events in their lives are rated and that special events in their lives are rated by that number. Others claim that seven 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, but came simultaneously 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? to its occupancy by present tenants?

to its 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 en rapport with the physical planet, 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 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.

Years have passed away since I was called to the higher life. It seemed to some 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. The work has been taken up by others, the influence has been spread abroad, 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 not been idle, for mediums are needed there, sensitives who can serve as agents between that been idle, for mediums are needed there, sensitives 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. spirit home.

I 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 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, nor can I express to them the tender messages of peace which the dear ones with me in the spirit-world waft 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 Malden, 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, some go the furthest way for practical results, some-times 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 storing them away in memory's stronghold, and after years of such discipline passing on to the spirit-world to enter a new line of life.

I had friends who preceded me to the other 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 those 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 that other land.

I left quite a number of friends on this side hat 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 re-cognition. 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 hope, has enlarged, and I think I have grown spiritually

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

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 co communicate with their dear ones on

### Helen Endicott.

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

I have tried to come to your meeting a good I have tried to come to your meeting a good lon and who may perhaps by their magnetic 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.

speak as I wished. It-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-Land where I went. It was all sweet and bright there. It was in the summer time when I went from earth in the

in the lovely Summer-Land where I went. 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 with other lovely flowers, and try to make them feel good and happy—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 is more so, because I am 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.

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.

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 of spirit-intelligences to communicate with earth's inhabitants, but it seems to me that a wave of influence may be absorbed into their own atmosphere from an earnest soul who desires to do them good and who regards them with friendship, even though they are unconscious of the presence or the desire.

I have been studying into spiritual law

I gained a foundation of experience here which served me through my entire career, and upon which perhaps was 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 do 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

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 hearly 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 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. It makes my work seem very small indeed, but I know I have eternity 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.

Wando say, Spirit band bring magnetic forces Wando say, Spirit band bring magnetic forces strong. Do heap 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:] Medie sees your talkingsheet, and will know Wando comes. Good moon.

### Report of Public Séance held March 8th, 1892. QUESTIONS AND ANSWERS.

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 visible to you by the material eye. 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 strees whe as this of which we speak as their upon the physical planet.

The light of the sun, moon and stars, which

penetrates the other of space and reaches your earth, is indeed far-reaching. So far away are some orbs that their light may be years in 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?

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 service to humanity. He who is possessed of great wealth, and considers how it may best be applied for the benefit of his kind, will not find himself overburdened by his means when he passes from the earthly life. His spirit will not be weighted down by the remembrance of those well-filled coffers which he has left upon this mortal side.

We must consider the passage mentioned in life true light. Thinkers and studenis have It is very pleasant to us from the spiritworld to come to your places of communicatice country, and 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
connectous of the presence and ministration of
bright spirit-guides, friends who came to give
me such, power and influence as the yould,
and to exercise their influence through my
organism for others upon this earthly side.

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 again from the provided in the provided with the desire to
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home, and we felt that the good again from the provided will be received to the presence and
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I trust that I have made seed use of my time.
I have been privileged to come in contact with indiction in the late of the seed of the name of the light contact in the late of the seed of the name of the light contact in the late of the seed of the name of the light contact in the late of the seed of the name of the light contact in the late of the late of the name of the light contact in the late of the name of the late of the name of the light contact in the light contact in the light contact in the light contact in the light which I have gained.

I am proud to come and testify to the truth of Spiritualism, to take advantage of the navenues it opens to me in reaching earth. I have been enabled to study matters belonging to the earth-life, and also to an extent to send out an influence's used in the spiritualism, and which receive the seed of the servent of send out an influence in such direct to dispense his bounty, not in indiscriminate the Spiritualism, and what to record the fact. I may 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 perhaps was built that other experience which rounded out my life-work on earth, they may be wisely taught how to apply in the served me through when my entire career, and upon which perhaps was built that other experience which rounded out my life-work on earth, they may be wisely taught how to apply and the single of the served where I gained any sympathy go out to that place where I gained any sympathy go out to that place where I gained any sympathy go out to that place where I gained any sympathy go out to that place where I gained any sympathy and helpful strength. In country, and the life would not any sympathy and helpful strength. In country in the served me through my entire career, and upon which propagate the served me through my entire career, and upon which propagate the served me through my entire career, and upon which propagat

If, however, exact justice is dispensed and 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 employés 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, or the condition of happiness and heaven, or 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 man and the black man, the white men who were high in station and some who were 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.

accombining what I 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 mediumlistic. 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 spiritifiends 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 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, something 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 medie who counts Wando in his band, say to medie brave. No give up; keep hold fast. Pale-face counsel brave to let go, give up something he has; Wando say, Spirit band bring magnetic forces.

Wando say, Spirit band bring magnetic forces.

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.

beings on that side as there are on this.

I heard what your President said about the spirit-world being a planet moving along with 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.

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 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. 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 rolling force or commission, nor am I executly.

as is this of earth, although being made up of finer elements, more attenuated matter, it is not visible to you by the material eye. 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 being solide who once dwelt in bodies of matter upon the physical planet.

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 where 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 taught, and I have been privileged to visit these schools, and to listen to the teaching going of the taught. They have great schools where taught, and I have been privileged to visit these schools, and to listen to the teaching to scientific floriculture and horticulture are taught, and I have been privileged to visit these schools, and to listen to the teaching the similar to what you have here, but not previously th 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 n't 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 I have known, to help them a little ver the rough rough of life. Perhaps I can

world, and sometimes back in this one trying to reach those I have knewn, 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.

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,

Fannic Washburn.

So many are coming from the great spiritworld 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, when I looked about me I saw my aunt,

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 nights, you will have no more sorrowful days full of suffering. You have earned this, and it is yours. The sunshine and the flowers 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 by any of earth that I feel I have been been dearth that I feel I have been begand in

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 at all, but have often wished I could them at all, but have often wished I could show them my spirit home, for it is delightful. 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 remem-

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 dreamlike, too, as if it was a part of childhood days, that I have no longing for the old time, nor do 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 been all sunshine for them, and they have had many cloudy days.

My friends live in Concord, N. H. I am Fan-nie Washburn

### Thomas Hedge.

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 intangible 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 one room into another, to step 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 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.]

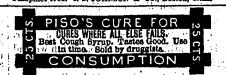
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| Ilke thom to now of all the traths of spiritife that one can know while he is in this body in the county in the county while he is in this body in the county in the county in the county in the county of the county in the county of the county in the county of the county in the county in the county of the county of the county in the county of the cou

can truly say that good spirit-friends do not always help their loved ones on earth to do that which may be the most successful financially and in other ways, because that may be the very means of doing more harm than good; and sometimes when it is wise for one to learn a needed lesson, a spirit-friend may assist in bringing disappointment into his life in order that greater good may come.

I would, if I could, have my friends always happy and prosperous, and full of good cheer, but I cannot regulate their lives. They must gain their own experiences, but I do, when possible, try to make them happy, and I think they would be very much happier on earth than they otherwise could be if they knew of the spirit-world, its inhabitants, and the way they live; if they knew that their spirit-friends could come back and care for them, and if they knew that we love them still, and are just as anxious to have their love and remembrance of us now as we were when we lived on earth.

I come here with the hope that my friends will learn of my return, and take comfort in the thought that we can come, and wish to do them good. I bring with me a dear little one from the spirit-world that has passed on since I went away, a beautiful child, growing in the loveliness of spiritual life now, one that was weak and full of pain here, but that is strong and active and happy in the glorious gardens of the Summer-Land.

My name is Elizabeth Ferguson.

### George T. Dacey.

George T. Dacey.

[To the Chairman:] Do you let an old man come here? [Certainly.] I was an old man, sir. I lived a long time in the body, and I went out quite swift like. I did n't have any pain to speak of. I just got up in the morning about as usual, I sat down in my chair, and then I felt a little sort of heaviness like come over me. My head did n't want to stand up; it fell over like; a weak feeling came over my body, and that's about all I knew of it. I went right out in that way, if you can understand it.

It seems as if some of the folks thought as how I did n't go out quite right, but I did. My time had come, I think that's about it, and the blessed angels came for me, for you see, sir, I didn't have many on this side that would care whether I went or stayed, but on the spirit-side I had a good many that had gone a long time before. Oh! I saw so many around me looking as if they were glad to have me come home, and that seemed so good I didn't want to come back. I did n't care a bit what they did with the old overcoat I dropped off. I just thought I'd done with that forever, and sir, I was at home in a new suit of clothes, and a good strong sort of a feeling body, far better than that I had laid away.

Now, sir, I lived in Boston, and I'd like the good folks of Corey street to know it is well with me. Tell them that I went out all right and got home safe, and it's all good enough for me. I have seen some things that looked kind of strange because I was looking back over my past life, and I saw some things that seemed sort of crooked like that had to be straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty of time to straightened, but I have got plenty

### Controlling Spirit.

Mr. Chairman: We desire to thank the kind friends who have presented us with these lovely flowers for our circle. We wish them to realize that the spirit-friends of this circle-room appreciate suchkindness, while the visitors who come from the other life, seeking in some way to manifest their presence or to gain some knowledge or magnetic power for themselves, always gather a blessing from the beautiful flowers that are proffered by friendly hearts and hands in mortal life.

### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Mar. 11.—Mrs. Eunice Gibbons; Annie Robbins; William H. Guest; J. T. Spriggs; Joseph Cummings; Byron Boardnan.

Mar. 15.—Elizabeth S. Davis; Capt. George B. Easterly;
Walter Keney; Ella Martin; George Ferguson; Charles
Townsend.

Wessages here noticed as having been given will appear in due course according to routine date.

May 20.—Aaron A. Spencer; Pete Wolch; Mary M. Randall, Villam Hammond; Mamie Andrews; Col. Hiram Forty. May 21 Helen Hunt Jackson; Henry A. Weaver; Joseph E. Thayel Mary A. Amphlett; Sarah Marshall; George S. Duell.

Beware of every person who thrusts himself forward to livery person who thrusts himself forward to livery person who thrusts himself forward up with the private conversation, or to livery person who thrusts himself forward up with the private conversation of the private conversation.

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# Banner of Pight.

BOSTON, SATURDAY, JUNE 4, 1892.

MEETINGS IN BOSTON.

Banner of Light Hall, O Hosworth Street.— piritual meetings are held every Tuesday and Friday af-sracon, Mrs. M. T. Longley occupying the platform; J. A. helhamer, Chairman. These interesting meetings are free

to the public.

First Spiritual Temple, corner Newbury and
Exeter Streets.—Spiritual Fraternity Society: Lecture
every Sunday at 24 P. M.; School at Il A. M. Wednesday
evening Social at 7½. Other public meetings announced
from platform. Mrs. H. S. Lake, speaker. T. H. Dunham,
Jr., Secretary, 17: Statt street, Boston.

Eagle Hall, 616 Whahington Street.—Sundays at 11 A. M., 24 and 74 P. M.; also Wednesdays at 3 P. M. F. W. Mathows. Conductor

College Hall, 34 Essex Street.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Children's Spiritual Lyceum meets every Sunday at 10% A. M. in Red Men's Hall, 514 Trement street, opposite Berkeley. J. A. Shelhamer, President; Wm. F. Falls, Con-ductor.

ductor.

Veteran Spiritualists' Union.—Public meetings will be held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 8½ Bosworth street, at 7½ P. M. Dr. H. B. Storet, President; Moses T. Dole, Treasurer; Wm. H. Banks, Clerk, No. 77 State street, Boston; Mrs. M. T. Longley, Corresponding Secretary. All individuals interested in the objects of the Union are invited to attend.

Commercial Hall, 694 Washington Street, corner of Kneetand.—Spiritual meetings every Sunday at 11 A.M., 24 and 74 P.M. Thursday in Rathbone Hall, at 23 P.M. N. P. Smith, Chairman.

2½ P.M. N. P. Smith, Chairman.

Harmony Hall, 724 Washington Street.—Services every Sunday at 11 A. M., 2½ and 7½ P.M. Every Tuesday, at 2½ P.M., meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wikinson, Conductor.

Thursday meetings for speaking, psychometric readings and tests, at 2 P.M. Mrs. O. A. Smith, Conductor.

First Spiritualist Ladies' Aid Society.—Meetings are held at this place each Sunday. Developing Circle at 11 A. M.; speaking and tests 2½ and 7½ P. M. J. E. and Mrs. Loomis-Hall, Conductors.

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

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

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

ings May 20th of this well-known and popular society. The platform was occupied both morning 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 only in a brief way. Many good points and useful suggestions were given which were thoroughly appreciated 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 as passed (on motion of J. H. Lewis) to Mrs. Jack-on and Mrs. Lillie in behalf of the Board of Manage-

ment.
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 7th, at 7:30, at the residence of William Boyce, 52 Rutland Square. All members of the society are requested to be present, as business of importance will come before the meeting.

A. S.

[THE HELPING HAND, an auxiliary of the Boston Spiritual Temple, held its closing meeting of the seaspiritual Temple, neld its closing meeting of the season on Wednesday evening, May 25th, 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-Fresident, 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.

Reporter.

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

ing 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 practical labors of the Ladies' Aid—and also of the usefulness of the Children's Lyceum, in which all 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; they have been assisted this season 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 axercises of the evening were opened by Miss Balley, who sang the "Echo Song" with charming effect. An invocation by Mrs. Longley preceded remarks and delineations by Mrs. Longley preceded remarks and delineations by Mrs. Longley preceded remarks and season was sweetly rendered, and Mrs. Chandler, Mrs. Stiles, Oscar A. Edgerly and Mr. James Lewis each made earnest and interesting remarks. Mr. Hanson sang "The Mother's Appeal," and Mrs. Sarah A. Byrnes delivered a brief but forcible address on the work and usefulness of our Society, that was full of sincere and suggestive thought for the studious mind. Little Eddle Hill sang sweetly "Baby Hands," and responded with another selection.

Mrs. Alice Waterhouse made the closing speech, in which she reviewed the pleasant times the members of the Ladles' Aid had had, and also the good work which they had accomplished. Mrs. Penney and Miss Balley sang a duet, and the exercises were brought to a close by Mrs. Longley, who pronounced the benediction.

Thus concludes a highly successful and useful season of the Ladles' Aid Gooleky. Due notice will be

ediction.

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

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 beloved 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 Pariors, 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

decorated with flags and flowers in commemoration of the nation's ascended heroes who fought that the Republic might live.

David Brown, after music on the organ by Prof. George Morris, opened the meeting with an invocation; Jay Chaapel 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 aiming to show that it is a religion and a laith; after which he gave marked tests.

Dr. Sanders read an original (inspirational) poem; Mrs. S. E. Buck, Mr. S. H. Nelke, Mrs. I. E. Downing and Mr. Ed. Tuttle joined in the interesting services with highly appreciated remarks, tests, etc.

Mrs. Adaline Wilkinson holds three meetings each Sunday in 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 20th. At his part

Mr. Tuttle's regular Friday afternoon meeting at this place was well attended, May 20th. At his next Friday afternoon meeting many well known mediums will be present to assist.

Engle Hail.-Wednesday, May 25th, 3 P. M., sing-

ing by Nellie Carleton; remarks and tests by Mrs. Cutter, Mrs. Burt, Mr. Franks, 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. Franks, tests; Mrs. Bates, recitation; written communications given to about forty persons throughout the service.

Evening.—Mrs. Mary Eddy-Huntoon held a successful seance for full-form materialization.

F. W. MATHEWS, Conductor.

Ladies' Aid Parler .- A Memorial Service was held May 20th. The front of the platform was massed with choice and claborate floral offerings. The afternoon service opened with congregational singing, followed by an invocation by Mrs. Mary F. Lovering. Remarks by Mr. and Mrs. J. E. Hall. Poem by Mrs. B. Dick. Tests by Mrs. Nellie F. Burbeck of Plymouth, under control of "White Fawn." Violin solo by Miss Alice Cummings. Reading by Mrs. Clark. Duct by Mrs. Lovering and Mr. L. W. Baxter. Romarks and tests by Mrs. Cushman, Dr. Thomas, Mrs. Pierce of Lynn, Mr. George Emerson, Mrs. M. A. Brown and Mr. Nelke. Song by Miss Sadie B. Lamb. At 7:30: Address by Mrs. Nellie F. Burbeck of Plymouth. Duct by Miss Sadie B. Lamb. At 7:30: Address by Mrs. Nellie F. Burbeck of Plymouth. Duct by Miss Sadie B. Lamb. At 7:30: Address by Mrs. Mrs. M. A. Brown. Recitation by Miss Nellie Howard. Duct by Mrs. Lizzle Snow and Miss Nellie Howard. Delineations by Mrs. J. R. 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.

Alpha Heall.—Developing Circle at 11 A. M. well with choice and claborate floral offerings. The after

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

tend 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 masic by Mrs. E. J. Bennett 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. Beil, Mrs. Chapman, Mrs. W. H. H. Burt, and Mrs. Georgie 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 Huntoon will give one of her remarkable séances for physical manifestations and full-form materialization in this hall next Sunday evening.

The Ludies' Industrial Society held its last meeting of the season Thursday afternoon and evening, May 26th, Mrs. Ida P. A. Whitlock presiding. ing, May 20th, Mrs. Ita P. A. Whiteek presiding.
The evening session opened with a song by Miss
Amanda Balley and an inspirational poem by Mrs.
Dick. Remarks and tests were given by Mrs. Davis,
Mrs. Kate R. Stiles 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 udience under the auspices of the First Association of Spiritualists in G. A. R. Hall, Sunday, May 15th, on "Employments in Spirit-Life." His discourse was

highly appreciated.

on "Employments in Spirit-Life." His discourse was highly appreciated.

The speaker, who evidently was under very decided inspiration, after 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 up in the midst of this nation a true and holy 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 falls to recognize the power of good pacifically exerted to conquer strife and destroy error, is in direct communion with the presidential band of souls who constitute in the invisible 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 new type of reformer 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 (not the 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. Colville, during his last week in Washington, addressed the largest audiences of the season. On Thursday, May 26th, 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 addition to his lectures and class lessons at 619 7th street, he has given

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

Mrs. Winslow's Soothing Syrur 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 Diarrhea. Twenty-five cents a bottle.

### MAINE.

Lewiston.-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.

H. F. 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 "Mohawk" (the Indian chief who performs so many cures through the Doctor), gave one of his characteristic talks.

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 occasion.

The next meeting is on Sunday, June 5th, 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.

K.

Portland.—A correspondent writes: "On Sunday, May 15th, in Mystic Hall, Portland, Mr. Andrew Cross gave an able lecture on 'Bible Spiritualism.' The 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 Advent 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's 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 intends standing to his guns and making good his case in another lecture at some future time on this momentous subject."



A cream of tartar baking powder. Highest of all in leavening strength:—Latest United States Government Food Report. ROYAL BAKING POWDER Co., 106 Wall St., N.Y. is now a South American penal settlement!

[Continued from Arst page.]

that this organization shall go on and on, multiplying its capacities for good work, relieving the suffering, righting 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 infinite 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 world." By-and-by, also, the white 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,

At the conclusion of Mrs. Lake's remarks, Dr. Storer stated that he had been authorized to promise a day at Onset to the "Veterans," on which they may hold services during campmeeting this summer, and he hoped Dr. Beals would have his statement in hoped Dr. Beals would be here his summer. would use his influence in having a day set apart for a similar purpose at Lake Pleasant.

Dr. Beals stated that he could promise the same thing.

This closed the exercises held in observance of the 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-Micetings.

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 gurantee that it will be ably and efficiently conducted. The speakers and test mediums engaged are 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, and we may safely predict that the coming camp-meeting season will be one of the most interesting and successful ever held at Lake Sunapee.

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 for-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.

day, July 31st, and close Aug. 28th.

JANE D. CHURCHILL, Sec'y.

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 Cassadagan 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. R. S. Lille helps the sneaker.

grounds on the 10th, 11th and 12th of June—Mrs. R. S.
Lillie being the speaker.
"Labor Day" will be observed at the camp on Aug.
3d; "Temperance Day," Aug. 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 if not all of the season of 1892.
Prof. H. D. Barrett will act as Chairman, as hereto
fore both at the June pleak and during the camp

fore, both at the June picnic and during the camp

fore, both at the June picnic and during the camp services.

Mr. J. T. Lillie and Mr. John W. Lane of Boston have been engaged to conduct the vocal music for the 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 '92 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 Sun-

there will be Sunday service on the grounds each Sunday until September, J. B. Hagan-Jackson speaking the last two Sundays in June, and Mrs. R. 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. C. Street will preside at the

### MEETINGS IN MASSACHUSETTS.

Maverhill and Bradford,-Last Sunday Prof. Carlyle Petersilea occupied the spiritual platform in Brittan Hall, giving afternoon and evening plano recitals with selections from the great masters, accompanied by readings from his book, "The Discovered Country," and was listened to by appreciative audi-

Country, and was hattacted the course will be ences.

The next and last lecture of the course will be given by J. Frank Baxter, with exercises in mediumship, next Sunday, to be followed by a coucert 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 interest ing, and holds the close attention of the people.ing, and holds the close attention of the Next Sunday Kate R. Stiles will be our speaker.
F. S. E.

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

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)

## The Rebiewer.

HOW THE RANKS OF SPIRITUALISM ARE RECRUITED.

BY HUDSON TUTTLE.

There are those who liave 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 sat-isfying 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 men-tion 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 one 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 hondage.

Miss Judson is the daughter of Dr. Adoniram Judon, 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 appailing. 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, interluding 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

who are struggling is the ranks of the church with the great mystery of God's dispensation:

"In the autumn of 1887 she became a Spiritualist. In 1890 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 delusion, 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

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

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 in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts to make Queen City Park second in his efforts of the case in her literary labors before becoming a Spiritualist. She will add that during the five nonthis in which the book was written she has been engaged in teaching at heast five fully park and progress

ought to be engraved and hung on the walls of the home of every Spiritualist:

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' that they may go on giving to her. She is not afraid of being influenced by undeveloped or impure spirits, 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

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 by the closest communion church-members, for there is no harsh con demnation, only the gentle tones of persuasion and the clear voice of facts. To the Spiritualist never fet tered by creeds, the book will be a revelation, and teach a lesson of abiding charity for those less fortu-

Verily the struggle of a soul to extricate itself from the quaking bog of superstition, and the ascent of the flinty paths leading upward to freedom of thought, are such that no Titanic labor or Promethean torture is comparable therewith.

\*WHY SHE BECAMEA SPIRITUALIST: Twelve Lectures Delivered before the Minneapolis Association of Spiritual ists. By Abby A. Judson. Second Edition. Boston: Colby & Rich, Publishers. 12mo, pp. 263. Price 51, postage 10 cts

### Annual Memorial Services, Cleveland. O.

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



COLUBLE COATING. A WONDERFUL MEDICINE FOR

Indigestion, Want of Appetite, Fullness after Meals, Vemitings, Sickness of the Stomach, Billous or Liver Complaints, Sick Headachs, Cold Chills, Flushings of Headachs, Cold Chills, Flushings of Heat, Lourness of Spirtts, and All Nervous Affections. To cure these complaints we must remove he caute. The principal cause is generally to be found in the stomach and ilvers put testuo organs right and all will be well. From we to four Pills twice a day for a short time rill remove the wil, and restore the sufferer o sound and lasting health.

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Feeling

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"that bearing-down feeling," backache, faintness, dizziness, etc. Lydia E. Pinkham's Vegetable Compound will relieve all this quickly and permanently. It has permanently curd

manently cured countless cases of Female Complaints, Ovarian troubles, Organic Dis-eases of the Uterus or Womb, Leucorrhæa, Inflammation, Kidney Complaints, etc. Its success is world-famed.

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### MEETINGS IN NEW YORK.

The First Society of Spiritualists has moved from elphi Hall, and holds its meetings in a new and spacious if in the Carnegie Music Hall Building, between 58th and a streets, on Seventh Avenue; entrance on 57th street. rvices Sundays, 10% A.M. and 7% F.M. Henry J. Newton, saident

Hickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—The Progressive Spiritualists holdservices every Sunday at 3 and 8 r. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductors.

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

Carnegie Hall .- The meetings last Sunday were

well attended, and the services entertaining and instructive. Our correspondent's report of proceedings is unavoidably deferred until our next issue.

### MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogert, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J.

Rand, Secretary.

The People's Spiritual Conference; held every Monday evening at 8 o'clock in the Pariors is Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 p. m. Mrs. Mary C. Morrell, Conducter.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

S. A. Accountedon, Fresident.

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

Conservatory Hall .- Mr. A. E. Tisdale addressed the Spiritualists at this hall three Sundays in May, with a most favorable impression upon the listeners. This was Mr. Tisdale's first appearance in Brooklyn, and he left with the wish of all that he come again

As the Chairman of the meeting phrased it, the Conservatory Hall people, during the past winter, had several times shaken the Massachusetts spiritual tree, and in every instance with marked success, and in none more than when Mr. Tisdale responded.

W. W. S.

### RHODE ISLAND.

Pawtucket.-The Spiritual Association held its last regular meeting for the season Sunday, May 29th. We had as speaker Mrs. Abble N. Burnham of Boston, who gave a fine address, also some remarkable tests.

Mrs. Chas. W. Clough, Sec'y.

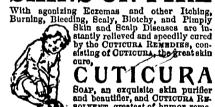
Providence. - The Spiritualist Association met at Columbia Hall, No. 248 Weybosset street, Sunday, May 29th. (Progressive School at 1 P. M.) In the May 29th. (Progressive School at 1 P. M.) In the afternoon, memorial services; the hall was appropriately decorated with flags, potted plants and cut flowers. The services were conducted by Dr. George A. Fuller of Worcester, Mass. His remarks were able and satisfactory. Music was rendered by Mrs. S. B. Spinney, assisted by Mrs. Lapham and the Slocum Post Quartet. A delegation of ladies from the G. A. R. Circle were also present.

In the evening the lecture was upon "Inspiration According to Theology and Spiritualism." It was especially fine. Solo from Mrs. Lapham and Mrs. Buffington.

Sunday, June 5th, the annual meeting of the Association will be held at 2:30 P. M.; 7:30 P. M., conference.

ciation will be held at 2:30 P.M.; 7:30 P.M., conference—Mr. Scarlett, Mrs. S. E. Himles and other taking part in the exercises. S. D. C. AMES, Sec'y.

# **SKINS ON FIRE**



SOAP, an exquisite skin purifier and beautifier, and CUTICUTA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICUTA REMEDIES are, beyond all doubt, the greatest Skin Oures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

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### Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin, freatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.25. For sale by COLBY & RICH.

Quarterly Convention in Vermont.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Tyson, Friday, Saturday and Sunday, June 3d, 4th and 5th, 1892; opening in Hubbard's Hall, at 10 o'clock A. M., Friday, and will be held in the grove Saturday and Sunday, if the weather is fair.

In addition to the Vermont speakers, the managers have engaged F. A. Wiggin of Salem, Mass., a fine lecturer, and one of the best test mediums in the field.

Good music will be furnished. Board at Echo Lake Hotel \$1.00 per day.

Buy round-trip tickets to Ludlew ever the Central Vermont Hallroad at the following stations: St. Albans, Randolph, Essex Junction, Burlington, Brandon, Waterbury, New Haven, Lutland, Montpeller, Middlebury, and all stations between Rutland and Hellows Falls, including Bellows Falls. Good going from June 2d to the 5th, and returning the 6th. From Ludlow take stage for Tyson, five miles north.

A cordial invitation is extended to all.

s north. cordial invitation is extended to all. 7—Those having dues, and not attending the Conven-please remit to the Treasurer, Janus Crossett, Water-

Dury, Vt.
By order of the Board of Managers,
JANUS CROSSETT, Sec'y.

Greve Meeting.

Grevo Meeting.

The annual Grove Meeting of the Clackamas County Religious Society of Spiritualists will be held at New Era, Ore, beginning Friday, June 19th, and holding over three Sundays. The Board of Managers will arrange for speakers and mediums, and for the general welfare of attendants. The Society has a comfortable hall in the grove of frewhich so gracefully ornament the grounds; also a held, which will be conducted for the accommodation of visions. We have good test mediums, both public and private. A good materialization medium would be giadly welcoded by us on that occasion.

W. E. Jones, Sec'y,

No. 91 Alder street, Portland, Ore.

Anniversary at Sturgis.

The Anniversary meeting of the Harmoff Sturgis, Mich., on the 17th 18th and 19th days of Junother speakers will be present to biddress the meeting.